

Prajnaparamita Heart Sutra

Avalokitesvara Bodhisattva, doing deep prajna paramita,
Clearly saw emptiness of all the five conditions,
Thus completely relieving misfortune and pain.
Oh Shariputra, form is no other than emptiness,
Emptiness no other than form;
Form is exactly emptiness, Emptiness exactly form
Sensation, conception, discrimination, awareness are likewise like this
Oh Shariputra, all dharmas are forms of emptiness:
Not born, not destroyed; not stained, not pure, without loss, without gain
So in emptiness there is no form,
No sensation, conception, discrimination, awareness;
No eye, ear, nose, tongue, body, mind;
No color, sound, smell, taste, touch, phenomenon;
No realm of sight, no realm of consciousness;
No ignorance and no end to ignorance
No old age and death, no end to old age and death;
No suffering, no cause of suffering, no extinguishing, and no path;
No wisdom and no gain
No gain - thus the bodhisattva lives Prajna Paramita
With no hindrance in the mind
No hindrance, therefore no fear,
Far beyond deluded thoughts this is Nirvana
All past, present, and future Buddhas live Prajna Paramita,
And therefore attain annuttara-samyak-sambodhi [supreme perfect enlightenment]
Therefore know, prajna paramita is the great mantra,
The vivid mantra, the best mantra, the unsurpassable mantra
It completely clears all pain
This is the truth not a lie
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say
Gate! Gate! Paragate! Parasamgate! Bodhi Svaha!
(Gone, gone, completely gone, absolutely gone, the awakened one is)

The Sandokai (Identity of Relative and Absolute)

The mind of the Great Sage of India was intimately conveyed from west to east.

Among human beings are wise ones and fools,

But in the Way there is no northern or southern Patriarch.

The subtle source is clear and bright; the tributary streams flow through the darkness.

To be attached to things is illusion;

To encounter the absolute is not yet enlightenment.

Each and all, the subjective and objective spheres are related, and at the same time, independent.

Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different;

Sounds distinguish comfort and discomfort.

The dark makes all words one; the brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other; cause and effect must return to the great reality

Like leaves that come from the same root.

The words high and low are used relatively.

Within light there is darkness, but do not try to understand that darkness;

Within darkness there is light, but do not look for that light.

Light and darkness are a pair, like the foot before

and the foot behind, in walking. Each thing has its own intrinsic value

and is related to everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative like two arrows meeting in mid-air.

Reading words you should grasp the great reality. Do not judge by any standards.

If you do not see the Way, you do not see it even as you walk on it.
When you walk the Way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.

The Sandōkai is a poem by the eighth Chinese Zen ancestor Shitou Xiqian (Sekito Kisen, 700–790)

Hsin Hsin Ming by Seng-T'san (Verses on the Faith Mind)

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
everything becomes clear and undisguised.
Make the smallest distinction, however,
and heaven and earth are set infinitely apart.

If you wish to see the truth
then hold no opinions for or against anything.
To set up what you like against what you dislike
is the disease of the mind.
When the deep meaning of things is not understood,
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space
where nothing is lacking and nothing in excess.
Indeed, it is due to our choosing to accept or reject
that we do not see the true nature of things.

Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene in the oneness of things and such
erroneous views will disappear by themselves.

When you try to stop activity by passivity
your very effort fills you with activity.
As long as you remain in one extreme or the other
you will never know Oneness.

Those who do not live in the single Way
fail in both activity and passivity,
assertion and denial.

To deny the reality of things
is to miss their reality;
To assert the emptiness of things
is to miss their reality.

The more you talk and think about it,
the further astray you wander from the truth.
Stop talking and thinking,
and there is nothing you will not be able to know.

To return to the root is to find meaning,
but to pursue appearances is to miss the source.
At the moment of inner enlightenment
there is a going beyond appearance and emptiness.
The changes that appear to occur in the empty world
we call real only because of our ignorance.

Do not search for the truth;
only cease to cherish opinions.
do not remain in the dualistic state.
Avoid such pursuits carefully.
If there is even a trace of this and that,
of right and wrong,
the mind-essence will be lost in confusion.

Although all dualities come from the One,
do not be attached even to this One.
When the mind exists undisturbed in the Way,
nothing in the world can offend.
And when a thing can no longer offend,

it ceases to exist in the old way.

When no discriminating thoughts arise,
the old mind ceases to exist.

When thought objects vanish,
the thinking-subject vanishes:

As when the mind vanishes, objects vanish.

Things are objects because of the subject (mind):
the mind (subject) is such because of things (object).

Understand the relativity of these two
and the basic reality: the unity of emptiness.

In this Emptiness the two are indistinguishable
and each contains in itself the whole world.

If you do not discriminate between coarse and fine
you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult.
But those with limited views are fearful and irresolute:
the faster they hurry, the slower they go.

And clinging (attachment) cannot be limited:
Even to be attached to the idea of enlightenment
is to go astray.

Just let things be in their own way
and there will be neither coming nor going.
Obey the nature of things (your own nature)
and you will walk freely and undisturbed.

When the thought is in bondage the truth is hidden
for everything is murky and unclear.

And the burdensome practice of judging
brings annoyance and weariness.

What benefit can be derived
from distinctions and separations?

If you wish to move in the One Way
do not dislike even the world of senses and ideas.

Indeed, to accept them fully
is identical with enlightenment.

The wise man strives to no goals
but the foolish man fetters himself.

There is one Dharma, not many.
Distinctions arise
from the clinging needs of the ignorant.
To seek Mind with the (discriminating) mind
is the greatest of all mistakes.

Rest and unrest derive from illusion;
with enlightenment
there is no liking and disliking.
All dualities come from ignorant inference.
They are like dreams or flowers in air -
foolish to try to grasp them.
Gain and loss, right and wrong,
such thoughts must
finally be abolished at once.

If the eye never sleeps,
all dreams will naturally cease.
If the mind makes no discriminations,
the ten thousand things are as they are,
of single essence.
To understand the mystery of this One-essence
is to be released from all entanglements.
When all things are seen equally
the timeless Self-essence is reached,
No comparisons or analogies are possible
in this causeless, relationless state.
Consider movement stationary
and the stationary in motion,
both movement and rest disappear.
When such dualities cease to exist
Oneness itself cannot exist.
To this ultimate finality
no law or description applies.

For the unified mind in accord with the way
all self-centered striving ceases.
Doubts and irresolutions vanish
and life in true faith is possible.
With a single stroke we are freed from bondage:
Nothing clings to us and we hold to nothing.

All is empty, clear, self-illuminating,
with no exertion of the mind's power.
Here thought, feeling,
knowledge and imagination are of no value.

In this world of suchness
there is neither self nor other-than-self.
To come directly into harmony with this reality
just say when doubt rises "not two".
In this "not two" nothing is separate,
nothing is excluded.

No matter when or where,
enlightenment means entering this truth.
And this truth is beyond extension
or diminution in time and space:
In it a single thought is ten thousand years.

Emptiness here, emptiness there,
but the infinite universe
stands always before your eyes.
Infinitely large and infinitely small;
no difference, for definitions have vanished
and no boundaries are seen.

So too with Being and non-Being.
Don't waste time in doubts and arguments
That have nothing to do with this.

One thing, all things,
move among and intermingle without distinction.
To live in this realization

is to be without anxiety about non-perfection.
To live in this faith is the road to non-duality,
because the non-dual is one with the trusting mind.

Words!

The Way is beyond language,
for in it there is
no yesterday
no tomorrow
no today.

The Third Patriarch of Zen

Hsin Hsin Ming by Seng-T'san

Translated from the Chinese by Richard B. Clarke

Featured in Jack Kornfield, Teachings of the Buddha

St. John of the Cross - "Via Negativa"

To reach satisfaction in all
desire its possession in nothing.
To come to possession in all
desire the possession of nothing.
To arrive at being all
desire to be nothing.
To come to the knowledge of all
desire the knowledge of nothing.
To come to the pleasure you have not
you must go by the way in which you enjoy not.
To come to the knowledge you have not
you must go by the way in which you know not.
To come to the possession you have not
you must go by the way in which you possess not.
To come by the what you are not
you must go by a way in which you are not.
When you turn toward something
you cease to cast yourself upon the all.
For to go from all to the all
you must deny yourself of all in all.

And when you come to the possession of the all
you must possess it without wanting anything.
Because if you desire to have something in all
your treasure in God is not purely your all.