

La Mente de la Verdad Absoluta

Por Seng-Ts'an



Traducido al inglés de una traducción literal por Robert F. Olson
Traducido al español por Yin Zhi Shakya



El Gran Camino no es difícil
Para esos que están desapegados de sus preferencias.
Dejen ir el anhelo y la aversión,
Y todo estará perfectamente claro.
Cuando te ases a un pelo de distinción o diferencia, el cielo y la tierra
se separan completamente.
Si quieres comprender la verdad,

No estés a favor ni en contra.

**La lucha entre el bien y el mal
Es la enfermedad original de la mente.**

Al no comprender el significado profundo,
Estás entorpeciendo y dificultando la serenidad de tu mente.
Tan vasta como el espacio infinito,
Es perfecta y no carece de nada.
Pero por seleccionar y rehusar
No puedes percibir su naturaleza verdadera.
No te enredes en el mundo,
Ni te pierdas en el vacío.

**Mora en paz en la unidad de las cosas,
Y todos los errores desaparecerán por ellos mismos.**

Si no vives en el Tao,
Caes en la afirmación o la negación.
Afirmando que el mundo es real,
Estás ciego a su realidad profunda;
Negando que el mundo es real,
Estás ciego al inegoísmo y unión/conexión de todas las cosas.
Mientras más pienses acerca de estos asuntos,
Más lejos estarás de la verdad.
Apártate de todo pensamiento,
Y no hay ningún lugar donde no puedas ir.
Regresando a la raíz, encuentras el significado; persiguiendo las
apariencias,
Pierdes su fuente.
En el momento del discernimiento profundo,
Trasciendes ambas, la apariencia y el vacío.
No te mantengas buscando por la verdad;
Deja ir tus opiniones.
Porque para la mente en armonía con el Tao,
Todo egoísmo desaparece.
Con ni siquiera una huella de duda sobre el 'yo',
Puedes confiar en el universo completamente.
Estás libre inmediatamente,
Con nada que quede para asirse.
Todo es vacío, brillante,
Perfecto en su propio ser.
En el mundo de las cosas como son,
No hay 'yo', no hay 'no-yo'.
Si quieres describir su esencia,

Lo mejor que puedes decir es "**No-dos**".
Porque para la mente en armonía con el Tao,
Todo egoísmo desaparece.
Con ni siquiera una huella de duda del 'yo',
Puedes confiar en el universo completamente.

En este "No-dos" nada está separado,
Y nada en el mundo es excluido.
El iluminado de todos los tiempos y lugares
ha entrado en esta verdad.
En ella no hay ganancia ni pérdida;
Un instante es diez mil años.
No hay aquí ni allá,
El infinito está frente a tus ojos.
Lo diminuto es tan grande como lo vasto cuando los límites objetivos
se han desvanecido;
Lo vasto es tan pequeño como lo diminuto
Cuando no tienes límites externos.
Ser es un aspecto del no-ser,
No-ser no es diferente del ser.

Hasta que entiendas esta verdad

No verás nada claramente.

Uno es todo; todos son uno. Cuando
Comprendas esto, ¿cuál es la razón para la santidad o la sabiduría?

La mente de la confianza absoluta

Está más allá de todo pensamiento, de toda lucha,

Está perfectamente en paz; porque en ella

No hay ayer,

Ni mañana,

Ni hoy.

Terminado de traducir al español por Yin Zhi Shakyá el lunes, 02 de agosto de 2010



The Mind of Absolute Trust

From a literal translation

By Robert F. Olson

From: <http://www.selfdiscoveryportal.com/cmSengTsan.htm>

The Great Way isn't difficult
for those who are unattached to their preferences.
Let go of longing and aversion,
and everything will be perfectly clear.
When you cling to a hairbreadth of distinction, heaven and earth are
set apart.
If you want to realize the truth,
don't be for or against.
The struggle between good and evil
is the primal disease of the mind.
Not grasping the deeper meaning,
you just trouble your mind's serenity.
As vast as infinite space,
it is perfect and lacks nothing.
But because you select and reject,
you can't perceive its true nature.
Don't get entangled in the world;
don't lose yourself in emptiness.
Be at peace in the oneness of things,
and all errors will disappear by themselves.
If you don't live the Tao,
you fall into assertion or denial.
Asserting that the world is real,
you are blind to its deeper reality;
denying that the world is real,
you are blind to the selflessness of all things.
The more you think about these matters,
the farther you are from the truth.
Step aside from all thinking,
and there is nowhere you can't go.
Returning to the root, you find the meaning; chasing appearances, you
lose their source.
At the moment of profound insight,
you transcend both appearance and emptiness.
Don't keep searching for the truth;
just let go of your opinions.



For the mind in harmony with the Tao,
all selfishness disappears.
With not even a trace of self-doubt,
you can trust the universe completely.
All at once you are free,
with nothing left to hold on to.
All is empty, brilliant,
perfect in its own being.
In the world of things as they are,
there is no self, no non-self.
If you want to describe its essence,
the best you can say is "Not-two."
For the mind in harmony with the Tao,
all selfishness disappears.
With not even a trace of self-doubt,
you can trust the universe completely.
In this "Not-two" nothing is separate,
and nothing in the world is excluded.
The enlightened of all times and places
have entered into this truth.
In it there is no gain or loss;
one instant is ten thousand years.
There is no here, no there;
infinity is right before your eyes.
The tiny is as large as the vast when objective boundaries have
vanished;
the vast is as small as the tiny,
when you don't have external limits.
Being is an aspect of non-being;
non-being is no different from being.
Until you understand this truth,
you won't see anything clearly.
One is all; all are one. When
you realize this, what reason for holiness or wisdom?
**The mind of absolute trust
is beyond all thought, all striving,
is perfectly at peace; for in it
there is no yesterday,
no tomorrow,
no today.**

End of the Poem



A Chinese Translation

I include here a translation of the famous Chinese Zen text usually known as ***On Trust in the Heart*** (Xin Xin Ming) of the 3rd Patriarch of Zen, **Seng Ts'an**. It is a "translation" I have developed over many years, based on those of Arthur Waley and D. T. Suzuki. Waley's translation is more beautiful English, but Suzuki's is more scholarly accurate. I have tried to combine the qualities of both. Robert F. Olson

Seng Ts'an

信心銘

On Trust in the Heart

by

the Third Patriarch, Seng Ts'an

san1 zu3 seng1 can4 da4 shi1 xin4 xin1 ming2

三祖僧璨大師信心銘。

1. The Perfect Way is only difficult

For those who pick and choose.

zhi4 dao4 wu2 nan2 wei2 xian2 jian3 ze2

至道無難、唯嫌揀擇。

2. Do not like, do not dislike,

All will then be clear.

dan4 mo4 zeng1 ai4 dong4 ran2 ming2 bai2

但莫憎愛、洞然明白。

3. Make a hairsbreadth difference,

And heaven and earth are set apart.

hao2 li2 you3 cha1 tian1 di4 xuan2 ge2

毫厘有差、天地懸隔。

*4. If you want the Truth to stand clear before you,
Never be for or against.*

yu4 de2 xian4 qian2 mo4 cun2 shun4 ni4

欲得現前、莫存順逆。

*5. To set up what you like against what you dislike,
This is the disease of the mind.*

wei2 shun4 xiang1 zheng1 shi4 wei2 xin1 bing4

違順相爭、是爲心病。

*6. While the deep meaning is misunderstood,
Peace of mind is disturbed to no purpose.*

bu4 shi4 xuan2 zhi3 tu2 lao2 nian4 jing4

不識玄旨、徒勞念靜。

*7. The Way is empty and featureless, like space.
It has no too little, no too much.*

yuan2 tong2 tai4 xu1 wu2 qian4 wu2 yu2

圓同太虛、無欠無餘。

*8. Only because we take and reject,
Its nature is lost sight of.*

liang2 you2 qu3 she3 suo3 yi3 bu4 ru2

良由取捨、所以不如。

<>



*9. Pursue not the outer entanglements,
Dwell not in the inner void,*
mo4 zhu2 you3 yuan2 wu4 zhu4 kong1 ren3
莫逐有緣、勿住空忍。

*10. Be serene in the oneness of things,
And dualism vanishes of itself.*
yi1 zhong3 ping2 huai2 min3 ran2 zi4 jin4
一種平懷、泯然自盡。

*11. Stop all movement in order to get rest,
And the rest will itself be restless.*
zhi3 dong4 gui1 zhi3 zhi3 geng4 mi2 dong4
止動歸止、止更彌動。

*12. So long as you linger in dualism,
How can you realise oneness?*
wei2 zhi4 liang3 bian1 ning2 zhi1 yi1 zhong3
唯滯兩邊、寧知一種。

*13. And when oneness is not thoroughly understood,
In two ways loss is sustained.*
yi1 zhong3 bu4 tong1 liang3 chu3 shi1 gong1
一種不通、兩處失功。

*14. Denial of the apparent is its assertion,
And the assertion of Emptiness is the denial of it.*
qian3 you3 mei2 you3 cong2 kong1 bei4 kong1
遣有沒冇、從空背空。

*15. The more you talk about it,
The more you think about it,
The further from it you go.*
duo1 yan2 duo1 lü4 zhuan3 bu4 xiang1 ying4
多言多慮、轉不相應。

*16. Stop talking, stop thinking,
And there is nothing you will not understand.*
jue2 yan2 jue2 lü4 wu2 chu3 bu4 tong1
絕言絕慮、無處不通。

*17. Return to the Root, and you will find the meaning.
Pursue the light and you will lose its source.*
gui1 gen1 de2 zhi3 sui2 zhao4 shi1 zong1
歸根得旨、隨照失宗。

*18. Look inward and in a flash you will conquer
The apparent and the Void.*
xu1 yu2 fan3 zhao4 sheng4 que4 qian2 kong1
須臾返照、勝卻前空。

*19. Transformations going on
In an empty world confronting us,
Appear real only because of ignorance.*
qian2 kong1 zhuan3 bian4 jie1 you2 wang4 jian4
前空轉變、皆由妄見。

*20. There is no need to seek Truth,
Only stop holding views.*
bu4 yong4 qiu2 zhen1 wei2 xu1 xi2 jian4
不用求真、唯須息見。

*21. Do not accept either position,
Examine it or pursue it.*
er4 jian4 bu4 zhu4 shen4 mo4 zhui1 xun2
二見不住、慎莫追尋。

*22. As soon as you have right and wrong,
Confusion ensues and Mind is lost.*
cai2 you3 shi4 fei1 fen1 ran2 shi1 xin1
才有是非、紛然失心。

*23. Though the two exist because of the One,
do not cling to the One;*
er4 you2 yi1 you3 yi1 yi4 mo4 shou3
二由一有、一亦莫守。

*24. Only when no thought arises
Are the objects without blame.*
yi1 xin1 bu4 sheng1 wan4 fa3 wu2 jiu4
一心不生、萬法無咎。

*25. No blame, no objects,
No arising, no thought.*
wu2 jiu4 wu2 fa3 bu4 sheng1 bu4 xin1
無咎無法、不生不心。

*26. The subject is quiet when the object ceases.
The object ceases when the subject is quiet.*
neng2 sui2 jing4 mie4 jing4 zhu2 neng2 shen3
能隨境滅、境逐能沈。

*27. An object is an object for the subject.
The subject is the subject for an object.*
jing4 you2 neng2 jing4 neng2 you2 jing4 neng2
境由能境、能由境能。

*28. The ultimate truth about the two opposites,
Is that they are One Void.*
yu4 zhi1 liang3 duan4 yuan2 shi4 yi1 kong1
欲知兩段、元是一空。

*29. In that Void the two are not distinguished,
Each contains complete within itself
The ten thousand things.*

yi1 kong1 tong2 liang3 qi2 han2 wan4 xiang4
一 空 同 兩、齊 含 萬 象。

*30. Only when we boggle over fine and coarse
Are we tempted to take sides.*

bu4 jian4 jing1 cu1 ning2 you3 pian1 dang3
不 見 精 麤、寧 有 偏 黨。

*31. In its essence the Great Way is all-embracing.
It is as wrong to call it easy as to call it hard.*

da4 dao4 ti3 kuan1 wu2 yi4 wu2 nan2
大 道 體 寬、無 易 無 難。

*32. Small views are irresolute,
The more in haste the heavier they go.*

xiao3 jian4 hu2 yi2 zhuan3 ji2 zhuan3 chi2
小 見 狐 疑、轉 急 轉 遲。

*33. Clinging is never kept within bounds.
It is sure to go the wrong way.*

zhi2 zhi1 shi1 du4 bi4 ru4 xie2 lu4
執 之 失 度、必 入 邪 路。

*34. Let things take their own course,
Knowing the essence can neither go nor stay.*
fang4 zhi1 zi4 ran2 ti3 wu2 qu4 zhu4
放之自然、體無去住。

*35. Obey the nature of things,
And you are in concord with the Way,
Calm and easy and free from care.*
ren4 xing4 he2 dao4 xiao1 yao2 jue2 nao3
任性合道、逍遙絕惱。

*36. Thoughts that are fettered turn from Truth,
Sink into the unwise habit of not liking.*
ji4 nian4 guai1 zhen1 hun1 shen3 bu4 hao3
繫念乖真、昏沈不好。

*37. Not liking brings weariness of spirit,
And aversion serves to no purpose.*
bu4 hao3 lao2 shen2 he2 yong4 shu1 qing4
不好勞神、何用疏親。

*38. If you want to follow the doctrine of the One,
Do not reject the world of the senses.*
yu4 qu3 yi1 cheng2 wu4 e4 liu4 chen2
欲取一乘、勿惡六塵。

*39. When you are not biased, the world of the senses,
Is seen as one with enlightenment.*

liu4 chen2 bu4 e4 hai2 tong2 zheng4 jue2
六塵不惡、還同正覺。

*40. The wise practise non-interference.
Folly ties its own bonds.*

zhi4 zhe3 wu2 wei2 yu2 ren2 zi4 fu2
智者無爲、愚人自縛。

*41. In Reality there are no separate realities.
Only the foolish cling to particular objects.*

fa3 wu2 yi4 fa3 wang4 zi4 ai4 zhuo2
法無異法、妄自愛著。

*42. To use Thought to create thoughts,
What more misguided than this?*

jiang1 xin1 yong4 xin1 qi3 fei1 da4 cuo4
將心用心、豈非大錯。

*43. Ignorance creates rest and unrest.
The enlightened have no likes and dislikes.*

mi2 sheng1 ji2 luan4 wu4 wu2 hao3 e4
迷生寂亂、悟無好惡。

*44. All that belongs to the two extremes
Is inference falsely drawn,*
yī1 qiē1 èr4 biān1 liáng2 yóu2 zhēn1 zhūo2
一切二邊、良由斟酌。

*45. A dream fantom, a flower in the air.
Why strive to grasp it in the hand?*
mèng4 huān4 xū1 huā2 hé2 láo2 bǎ3 zhūo1
夢幻虛華、何勞把捉。

*46. Is and isn't, gain and loss,
Banish once and for all.*
de2 shì1 shì4 fēi1 yī1 shí2 fàng4 què4
得失是非、一時放卻。

*47. If the eyes do not close in sleep
There can be no evil dreams.*
yǎn3 ruò4 bù4 shuì4 zhūo1 mèng4 zì4 chú2
眼若不睡、諸夢自除。

*48. If the mind makes no distinctions,
All objects become one.*
xīn1 ruò4 bù4 yì4 wàn4 fǎ3 yī1 rú2
心若不異、萬法一如。

*49. Let the One with its mystery
Blot out all memory of complications.*
yī1 rú2 tǐ3 xuān2 wú4 èr3 wàng4 yuán2
一如體玄、兀爾忘緣。

*50. When the ten thousand things
Are viewed in their oneness,
We return to the origin,
And remain where we have always been.*
wàn4 fǎ3 qí2 guān1 guī1 fù4 zì4 rán2
萬法齊觀、歸復自然。

*51. Thus their origin is forgotten,
Nothing is left over to make us pit
One thing against another.*
mín3 qǐ2 suǒ3 yǐ3 bù4 kě3 fāng1 bǐ3
泯其所以、不可方比。

*52. See motion at rest - and where is motion?
See rest in motion- and that disposes of rest.*
zhǐ3 dòng4 wú2 dòng4 dòng4 zhǐ3 wú2 zhǐ3
止動無動、動止無止。

*53. Both of them having thus been disposed of,
What becomes of the One?*

liang3 ji4 bu4 cheng2 yi1 he2 you3 er3
兩既不成、一何有爾。

*54. At the ultimate point,
Beyond which you can go no further,
You get to where there are no rules, no standards,*

jiu4 jing4 qiong2 ji2 bu4 cun2 gui3 ze2
究竟窮極、不存軌則。

*55. To where the mind can accept impartiality,
To where effect of action ceases.*

qi4 xin1 ping2 deng3 suo3 zuo4 ju1 xi2
契心平等、所作俱息。

*56. Doubt is washed away,
And faith has no obstacles.*

hu2 yi2 jin4 jing4 zheng4 xin4 diao4 zhi2
狐疑盡淨、正信調直。

*57. Nothing is left over,
Nothing remembered.*

yi1 qie1 bu4 liu2 wu2 ke3 ji4 yi4
一切不留、無可記憶。

58. Space is bright, and self-illuminated.

No power of mind is exerted.

xu1 ming2 zi4 zhao4 bu4 lao2 xin1 li4

虚明自照、不勞心力。

59. This is where thinking never attains,

This is where the imagination fails to measure.

fei1 si1 liang4 chu3 shi4 qing2 nan2 ce4

非思量處、識情難測。

60. In the high realm of true Being,

There is neither self nor other.

zhen1 ru2 fa3 jie4 wu2 ta1 wu2 zi4

真如法界、無他無自。

61. For quick reference to this sphere

Use the concept "not-two".

yao4 ji2 xiang1 ying4 wei2 yan2 bu4 er4

要急相應、唯言不二。

62. In the not-two are no separate objects,

Yet all objects are included.

bu4 er4 jie1 tong2 wu2 bu4 bao1 rong2

不二皆同、無不包容。

*63. The wise throughout the ten quarters
Have had access to this primal truth,*
shi2 fang1 zhi4 zhe3 jie1 ru4 ci3 zong1
十方智者、皆入此宗。

*64. For it is not a thing of time and space.
A moment and an aeon for it are one.*
zong1 fei1 cu4 yan2 yi1 nian4 wan4 nian2
宗非促延、一念萬年。

*65. Whether we see it or fail to see it,
It is manifest always and everywhere.*
wu2 zai4 bu4 zai4 shi2 fang1 mu4 qian2
無在不在、十方目前。

*66. The very small is as the very large
When size is immaterial.*
ji2 xiao3 tong2 da4 wang4 jue2 jing4 jie4
極小同大、忘絕境界。

*67. The very large is as the very small
When shape is no concern.*
ji2 da4 tong2 xiao3 bu4 jian4 bian1 biao3
極大同小、不見邊表。

*68. Being is the same as non-being,
Non-being is the same as being.*
you3 ji2 shi4 wu2 wu2 ji2 shi4 you3
有即是無、無即是。

*69. In climes of thought where this is not so,
The mind does ill to dwell.*
ruo4 bu4 ru2 ci3 bi4 bu4 xu1 shou3
若不如此、必不須守。

*70. It is the One which is everything,
And everything is the One.*
yi1 ji2 yi1 qie1 yi1 qie1 ji2 yi1
一即一切、一切即一。

*71. If only this be realised,
No more grieving for not being perfect.*
dan4 neng2 ru2 shi4 he2 huu4 bu4 bi4
但能如是、何慮不畢。

*72. To trust in the heart is the not-two,
The not-two is to trust in the heart.*
xin4 xin1 bu4 er4 bu4 er4 xin4 xin1
信心不二、不二信心。

*73. I have spoken - but in vain, for what words can tell
Of things that have no yesterday, tomorrow or today?*
yan2 yu3 dao4 duan4 fei1 qu4 lai2 jin1
言語道斷、非去來今。

[Seng Ts'an PDF Version](#) (3Mb zipped!)

For curiosity's sake I have also included a strange Christianised version of the Xin Xin Ming, known as **The Gates of Paradise**. This was discovered in the form of a very old and sometimes barely readable manuscript in the cellar of an old West Wales Rectory. Nothing more is known about it. Did Seng Ts'an come to the West?

[On Trust in the Heart \(6K\)](#) (English translation only)



[**Xin Xin Ming \(11K\)**](#) (Chinese, Pinyin transliteration and English translation combined in Big 5 format)

[**Xin Xin Ming \(6K\)**](#) (the same but zipped in case your browser has problems with the text)

[**Chinese transliteration**](#) There is also a brief summary of the Pinyin system of transliteration used, of Chinese pronunciation and characters.

[**The Gates of Paradise \(6K\)**](#)