

Where beauty is, then there is ugliness;  
Where right is, also there is wrong.  
Knowledge and ignorance are interdependent;  
Delusion and enlightenment condition each other.  
Since olden times it has been so.  
How could it be otherwise now?  
Wanting to get rid of one and grab the other  
Is merely realizing a scene of stupidity.  
Even if you speak of the wonder in it all,  
how do yo deal with each thing changing?

Ryokan

Kazuaki Tanahashi and Tensho David Schneider, ed. Essential Zen. Castle Books, 1996.

Theme      Equanimity

Rejecting words or clinging to them are both mistakes,  
like a blazing fire, useful but dangerous.  
If it is only expressed in language  
The precious mirror will be stained.

Song of the Precious Mirror  
Samadhi

Yongjia Xuanjue. Song of Enlightenment. In Sheng Yen, *The Poetry of Enlightenment: Poems by Ancient Ch'an Masters* (Sheng Yen, Trans., pp. 47-70). Elmhurst, NY: Dharma Drum Publications, 1987.

Old and sick final years over a hundred  
face brown head white content with mountain life  
cloth robe pulled tight I accept my karma  
why would I envy the clever ways of others

Han Shan

Han Shan. *The Collected Songs of Cold Mountain*. Translated by R. Pine, Trans. Port Townsend, WA: Copper Canyon Press, 2000.

Walking is Chan, sitting is Chan.  
Speaking or silent, moving or still, the essence is undisturbed.  
Remain composed even if facing a sharp weapon.  
Be at ease if given poison.

Song of Enlightenment

Hongzhi Zhengjue. Silent Illumination. In Sheng Yen, *The Poetry of Enlightenment: Poems of Ancient Ch'an Masters*. Elmhurst, NY: Dharm Drum Publications, 1987.

...[O]ne refrains from becoming either worried or fearful. Neither does one grasp at them or actively reject them or commit the error of indulging in making any calculations or mental discriminations with regard to them. By putting the mind to rest and causing it to abide in quiescence, they should naturally disappear of their own accord.

Zhiyi

Zhiyi. *Essentials for Practicing Calming-and-Insight and Dhyana Meditation*. Translated by B. Dharmamitra. Seattle, WA: Kalavinka Press, 2008.

Theme            Equanimity

The ancient buddhas taught the Dharma  
Not for its own sake but to assist us.  
If we really knew ourselves  
We would not have to rely on old teachers.  
The wise go right to the core  
And leap beyond appearances;  
The foolish cleave to details  
And get ensnared by words and letters.  
Such people envy the accomplishments of others  
And work feverishly to attain the same things.  
Cling to truth and it becomes falsehood;  
Understand falsehood and it becomes truth.  
Truth and falsehood are two sides of a coin:  
Neither accept nor reject either one.  
Don't waste your precious time fruitlessly  
Trying to gauge the depths of life's ups and downs.

Ryokan

Ryokan. *Dewdrops on a Lotus Leaf: Zen Poems of Ryokan*. J. Stevens, trans. Boston and London: Shambhala, 2004

If you have obtained the state wherein toward agreeable and disagreeable sense objects you have no passion or hatred or desire or dislike at all, this is called obtaining the path.

Guifeng Zongmi

Broughton, J. L. *Zongmi on Chan*. New York: Columbia University, 2009.

Hence, you should stop searching for phrases and chasing after words. Take the backward step and turn the light inward. Your body-mind of itself will drop off and your original face will appear....Let go of all involvements and let myriad things rest. Do not think good or bad. Do not judge right or wrong. Stop conscious endeavour and analytic introspection. Do not try to become a buddha. How could being a buddha be limited to sitting or not sitting?...Know that the true dharma [ultimate reality] emerges of itself, clearing away hindrances and distractions.

Dogen

Dogen. *Moon in a Dewdrop: Writings of Zen Master Dogen*. Translated by K. Tanahashi. New York: North Point Press, 1985.