

# SANDŌKAI

## THE HARMONY OF DIFFERENCE AND EQUALITY



CHIKUDO DAISEN NO SHIN, TŌZAI MITSU NI  
AIFU SU. NINKON NI RIDON ARI, DŌ NI NAMBOKU NO SO  
NASHI. REIGEN MYŌ NI KŌ KET-TARI, SHIHA AN NI  
RUCHŪ SU. JI O SHŪ SURU MO MOTO KORE MAYOI, RI NI  
KANŌ MO MATA SATORI NI ARAZU. MON MON IS-SAI NO  
KYŌ, EGO TO FU EGO TO. ESHITE SARANI AI WATARU,  
SHIKARAZAREBA KURAI NI YOT-TE JŪ SU. SHIKI MOTO  
SHITSU ZŌ O KOTONI SHI, SHŌ MOTO RAK-KU O KOTO NI  
SU. AN WA JŌCHŪ NO KOTO NI KANAI, MEI WA SEIDAKU  
NO KU O WAKATSU. SHIDAI NO SHŌ ONOZUKARA  
FUKUSU, KONO SONO HAHA O URU GA GOTOSHI. HI WA  
NES-SHI, KAZE WA DŌYŌ, MIZU WA URU OI, CHI WA  
KENGO. MANAKO WA IRO, MIMI WA ONJŌ, HANA WA KA,  
SHITA WA KANSO. SHIKAMO ICHI ICHI NO HŌ NI OITE, NE  
NI YOT-TE HABUNPU SU. HONMATSU SUBEKARAKU SHŪ  
NI KISUBESHI, SOMPI SONO GO O MOCHIYU. MEICHŪ NI  
ATAT-TE AN ARI, ANSŌ O MOT-TE Ō KOTO NAKARE.  
ANCHŪ NI ATAT-TE MEI ARI, MEISŌ O MOT-TE MIRU  
KOTO NAKARE. MEIAN ONO ONO AITAI SHITE, HISURU NI  
ZENGO NO AYUMI NO GOTOSHI. BANMOTSU  
ONOZUKARA KŌ ARI, MASANI YŌ TO SHO TO O IU BESHI.  
JISON SUREBA KANGAI GAS-SHI, RIŌZUREBA SEMPO  
SASŌ. KOTO O UKETE WA SUBEKARAKU SHŪ O E  
SUBESHI, MIZUKARA KIKU O RIS-SURU KOTO NAKARE.  
SOKUMOKU DŌ O E SEZUMBA, ASHI O HAKOBU MO  
IZUKUNZO MICHU O SHIRAN. AYUMI O SUSUMUREBA  
GONNON NI ARAZU, MAYŌTE SENGA NO KO O HEDAS-  
TSUTSUSHINDE SAN GEN NO HITO NI MŌSU, KŌIN  
MUNASHIKU WATARU KOTO NAKARE

## TRANSLATION:

### THE HARMONY OF DIFFERENCE AND EQUALITY - SEKITO KEISEN 700–790CE

The mind of the great sage of India is intimately transmitted from west to east.

While human faculties are sharp or dull, the way has no northern or southern ancestors.

The spiritual source shines clear in the light; the branching streams flow on in the dark.

Grasping at things is surely delusion; according with sameness is still not enlightenment.

All the objects of the senses interact and yet do not.

Interacting brings involvement. Otherwise, each keeps its place.

Sights vary in quality and form, sounds differ as pleasing or harsh.

Refined and common speech come together in the dark,  
clear and murky phrases are distinguished in the light.

The four elements return to their natures just as a child turns to its mother;  
Fire heats, wind moves, water wets, earth is solid.

Eye and sights, ear and sounds, nose and smells, tongue and tastes;  
Thus with each and every thing, depending on these roots, the leaves  
spread forth.

Trunk and branches share the essence; revered and common, each has its  
speech.

In the light there is darkness, but don't take it as dark;

In the dark there is light, but don't see it as light.

Light and dark oppose one another like the front and back foot in walking.

Each of the myriad things has its merit, expressed according to function  
and place.

Phenomena exist; box and lid fit. principle responds; arrow points meet.

Hearing the words, understand the meaning; don't set up standards of your  
own.

If you don't understand the way right before you, how will you know the  
path as you walk?

Progress is not a matter of far or near, but if you are confused, mountains  
and rivers block your way.

I respectfully urge you who study the mystery, do not pass your days and  
nights in vain.