

## △ San-Dō-Kai

### 参同契

Inequality-Equality [in] Harmony,

<p><b>Chiku-do dai sen no shin,</b> [From] India's land, [the] great-sage's mind-spirit, <b>tō zai mitsu ni ai fusu.</b> east [from] west, one to another, was transmitted.</p>	(1) 竺土大仙心,
<p><b>Nin kon ri don ari,</b> [While] human foundation's are favourable or foolish, <b>dō ni nam boku no so nashi.</b> [the] Way [has] no southern [or] northern ancestors.</p>	(2) 東西密相付.
<p><b>Rei gen myō ni kō ketta ri,</b> [The] spiritual source shines clear, bright and pure, <b>shi ha an ni ru chusu.</b> [it's] branching schools, [into] darkness, flow-pouring.</p>	(3) 人根有利鈍,
<p><b>Ji o shū-suru mo moto kore mayoi,</b> Grasping [at] things, [this] causes confused-straying, <b>ri ni kana umo mata satori ni arazu.</b> according [only with] the Essence [is] also not enlightenment.</p>	(4) 道無南北祖.
<p><b>⊖ Mon mon issai no kyō,</b> Strategic-[sense]-gateways; all conditions [therein - <i>karma and phenomena</i>], <b>ego to fu ego to.</b> [either] turn-around mutually [or do] not turn-around mutually.</p>	(5) 靈源明皎潔,
<p><b>E-shite sarani ai wataru,</b> Turning-around causes change [and] together [they are] imported, <b>shikara zareba kurai ni yotte jūsu.</b> [when] not in this way, consequently [their] places stay [unchanged].</p>	(6) 枝派暗流注.
<p><b>Shiki moto shitsu zō o kotoni shi,</b> Sight sources [appear] to differ [in] quality [and] form, <b>shō moto rakku o koto-ni su.</b> sound sources [appear] to differ [as] pleasing [or] harsh.</p>	(7) 執事元是迷,
<p><b>An wa jō chū no koto ni kanai,</b> Darkness merges higher [and] mediocre words, <b>mei wa sei daku no ku o wakatsu.</b> brilliance cleanses [the] impure phrases.</p>	(8) 契理亦非悟.
<p><b>Shi-dai no shō onozu kara fukusu,</b> [The] four-element attributes, of themselves return [to the origin], <b>kono sono haha o uru ga gotoshi.</b> like a child [that] regains it's mother.</p>	(9) 門門一切境,
<p><b>Hi wa neshi, kaze wa dō-yō,</b> Fire heats, wind moves-shakes, <b>mizu wa uru oi, chi wa ken go.</b> water wets, earth [is] solid-hard.</p>	(10) 迴互不迴互.
<p><b>Manako wa iro, mimi wa on-jō,</b> Eyes [and] sights, ears [and] noise-sounds, <b>hana wa ka, shita wa kan-so.</b></p>	(11) 迴而更相涉,
	(12) 不爾依位住.
	(13) 色本殊質象,
	(14) 聲元異樂苦.
	(15) 暗合上中言,
	(16) 明明清濁句.
	(17) 四大性自復,
	(18) 如子得其母.
	(19) 火熱風動搖,
	(20) 水濕地堅固.
	(21) 眼色耳音聲,
	(22) 鼻香舌鹹醋.

- nose [and] smells, tongue [and] salt-sour [tastes].
- Shikamo ichi ichi no ho ni oite,** (23) 然依一一法,  
Thus depending; everything on laws [dharmas],
- ne ni yotte ha-bunpu su.** (24) 依根葉分布.  
complying [with the] root, [the] leaves [are] distributed.
- Hon matsu sube karaku shū ni kisu beshi,** (25) 本末須歸宗,  
Roots and branches of necessity return [to the] essence,
- son-pi sono go o mochi yu.** (26) 尊卑用其語.  
high and low have their [own] language.
- Mei chū ni atatte an ari,** (27) 當明中有暗,  
During brightness, within there is darkness,
- an sō o motte au koto nakare.** (28) 勿以暗相遇.  
[then] do not [try], by means [of the] darkness to receive.
- An chu ni atatte mei ari,** (29) 當暗中有明,  
During darkness, within there is brightness,
- mei sō o motte miru koto nakare.** (30) 勿以明相覩.  
[then] do not [try], by means [of the] brightness to see.
- Mei an ono ono ai tai shite,** (31) 明暗各相對,  
Brightness [and] darkness [complement] each other [as] counterparts,
- hisuru ni zen go no ayumi no gotoshi.** (32) 比如前後步.  
like [the] front [and] back [limbs] [in] walking.
- ⊕ ban motsu onozu kara kō ari,** (33) 萬物自有功,  
[Each of the] myriad things, of themselves possess merit,
- masani yō to sho to o iu beshi.** (34) 當言用及處.  
appropriately expressed [in] function and place.
- Ji son sureba kan gai gasshi,** (35) 事存函蓋合,  
Matters exist [as] box and lid fittings,
- ri ō zureba sen pō saso.** (36) 理應箭鋒啣.  
[in] ordered responses; [like] arrow points drawn-artfully [to meet].
- ⊕ Koto o ukete wa sube karaku shu o esu beshi,** (37) 承言須會宗,  
Hearing the words [it is] necessary to meet [their] essence,
- mizukara kiku o ris-suru koto nakare.** (38) 勿自立規矩.  
do not personally set-up standards [of your own].
- Soku moku dō o ese zunba,** (39) 觸目不會道,  
[Though] conspicuous, [but] not meeting [the] Way;
- ashi o hakobu mo izukunzo michi o shiran.** (40) 運足焉知路.  
to advance, how [are you] to know the path [you tread]?
- Ayumi o susu-mureba gon non ni arazu,** (41) 進步非近遠,  
Forward stepping [brings it] no nearer, or farther,
- mayote sen ga no ko o heda tsu.** (42) 迷隔山河固.  
confusion separates [you]; [with] mountains and rivers strong.
- **Tsutsushin-de san gen no hito ni mosu,** (43) 謹白參玄人,  
I respectfully counsel [all] mystery [seeking] persons,
  - **ko in muna-shiku wataru koto nakare.** (44) 光陰莫虛度.  
[concerning the precious] time available, do not fritter [this] away.

This sutra was composed by *Sekito Kisen Daisho* (*Shitou Xiqian* or *Wuji Dashi*;700-790 CE), before the *Soto* School was formed. The Sutra was translated and interpreted by *Shindo Gensho* (Richard Jones), ArrivingHome, Sheffield (U.K) < <http://www.arrivinghome.co.uk> >, from the Chinese Kanji found at zenkouji.net; < <http://www.zenkouji.net/tera/sutra/houkyo.htm> >. Gensho has tried to remain faithful to the original Chinese Kanji where possible, however, interpretation and flow is aided by square-bracketed, translator-inserted, words (e.g. line 9; 'Strategic-[sense]-gateways; all conditions [therein - *karma and phenomena*],'). The translation found at;  
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[http://www.stanford.edu/group/scbs/sztp3/translations/gongyo\\_seiten/translations/part\\_1/sandokai.html](http://www.stanford.edu/group/scbs/sztp3/translations/gongyo_seiten/translations/part_1/sandokai.html) >, Visited: 04/03/06), was reviewed for this translation. The Japanese roma-ji were taken from 'Soto Shu Sutras' (Japanese/English, second edition), Soto Shu Shumicho/Kinko, Tokyo, Japan (1986).