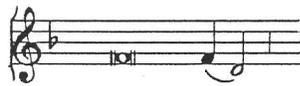


|| Precentor ||

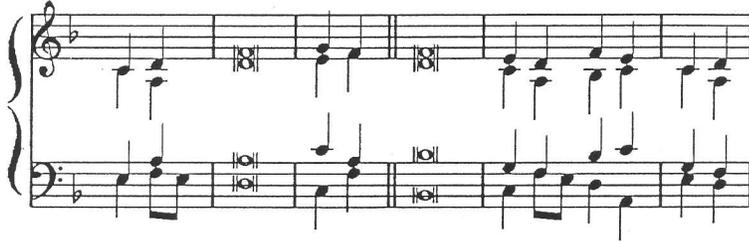


Sandō - kai \*

|| Musician: Play over the following ||

|| Organ ||

Tone II, ending 2.



|| Community ||

From west | to east, unseen, flowed out the Mind of India's  
greatest | Sage :

And to the source kept true as an unsullied | stream is  
clear. ||

Although by wit and dullness the True Way is | varied, :  
Yet it has no Patriarch of | south or north. ||

Here born, we clutch at | things :

And then compound delusion, later on, by | following  
ideals; ||

Each sense gate and \* its object all together enter thus in mutual  
re|lations :

And yet stand apart in a uniqueness of their own, — depending  
and yet | non-depending both. ||

In form and feel component things are seen to differ | deeply; :  
Thus are voices, in inherent iso|lation, soft or harsh. ||

Such words as high and middle darkness | match; :

Light separates the | murky from the pure. ||

The properties of the four elements together | draw :

Just as a child re|turns unto its mother. ||

Lo! — The heat of fire, — the moving wind, — the water  
wet, — the earth all | solid; :

Eyes to see, — sounds heard and smells; — upon the tongue  
the | sour, salty taste. ||

And yet, in each related thing, — as leaves grow from  
the | roots, :

End and beginning here return unto the source — and “high” and  
“low” are | used respectively. ||

Within all light is | darkness :

But explained it cannot be by darkness that one- | sided is alone. ||

In darkness there is | light :

But, here again, by light one-sided | it is not explained. ||

\* Light goes with | darkness :

As the sequence does of | steps in walking; ||

All things herein have inherent, great potenti|ality, :

Both function, | rest, reside within. ||

Lo! — With the ideal comes the | actual, :

Like a box all | with its lid; ||

Lo! — With the ideal comes the | actual, :

Like two arrows in mid-|air that meet. ||

Completely understand here |in :

\* The basic Truth with|in these words; ||

† Lo! — Hear! — Set up not | your own standards. ||

If, from your experience of the senses, — basic Truth you do  
not | know, :

How can you ever find the path that certain is, — no matter how  
far | distant you may walk? ||

As you walk on distinctions between near and far are | lost :

And, — should you lost become, — there will arise

+ obstructing | mountains and great rivers. ||

This + I offer to the seeker of great | Truth, :

Do | not waste time. ||