

Trusting the Heartmind

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by Sengts'an

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The Great Way is not difficult
for those who have no preferences.
Only when you neither love nor hate
does It appear clearly, without disguise.
A hair's breadth of difference
and heaven and earth are set apart.
If you wish to see It,
then hold no opinions either for or against.
To set what you like against what you
dislike
is the disease of the mind.
Not knowing the profound quality of
the Way
we disturb our original peace of mind to
no purpose.
Perfect like great space,
the Way has nothing lacking, nothing extra.
By our accepting and rejecting,
we lose sight of the true nature of things.
Neither chase after outer entanglements,
nor dwell in Emptiness.
Be serene in the oneness of things
and confusion will vanish of its own
accord.
When movement is stopped in order to
get rest,
this rest will itself be restless.
If you linger in either extreme
how can you realize that there are not two?
Without a thorough understanding of
Oneness,
both movement and rest will be
insufficient.
Banish reality, and you fall into it;
seek Emptiness, and you deny Its nature.
The more talking and thinking,
the farther from the Truth.
Abandon wordiness and intellection,
and there is nothing you cannot penetrate.
Return to the root, and discover the
essence;
pursue illumination, and lose the source.

The moment we see within,
appearance and emptiness are transcended.
The recurring movement between apparent
and empty
arises only because of our ignorance.
Do not seek after Truth,
only cease to cherish opinions.
Do not remain in the relative view of
things;
avoid such pursuits carefully.
If there is the slightest trace of this and
that,
the mind is lost in confusion.
The two exist because of the One,
but do not hold on to the One.
When the mind is not disturbed,
there is neither offense, nor blame.
When nothing offends,
the multitude of things vanish along with
the mind.
When no discriminating thoughts arise,
the mind ceases to exist.
When mind vanishes, things follow it.
Object is object for the subject;
subject is subject for the object.
The thoroughgoing relativity of these two
is originally one Emptiness.
In Emptiness, mind and thing are
indistinguishable
and each contains within itself the whole
world.
If you do not discriminate between coarse
and fine,
how can you be for this and against that?
The Great Way is All-embracing;
It is neither easy nor difficult.
Limited views are flighty and insecure—
now rushing head-long, now holding back.
In clinging to "this," which is beyond
measure,
the mind enters a path which leads it
astray.

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Let things take their own course,
and experience neither going nor staying.
Obeying the nature of things, we are in
accord with the Way,
wandering freely, without annoyance.
When our thought is fettered, it turns from
the Truth;
it is dark, heavy, unclear.
The burdensome practice of judging
brings annoyance and weariness.
It is foolish to irritate the mind;
why shun this to be friends with that?
If you wish to enter in the One vehicle,
do not flee from the six dusts.
Indeed, not hating the world of the senses
is identical with true enlightenment.
The wise have no motives;
fools shackle themselves.
There is one Dharma, not many;
distinctions arise from foolishly clinging
to this and that.
Seeking the Mind with discriminating
mind,
is not this the greatest mistake?
Ignorance begets motion and rest;
Wisdom neither loves nor hates.
All dualities derive from false inference.
They are like dreams, phantoms, flowers
in air.
Why so anxiously pursue them?
Gain and loss, right and wrong—
away with them once and for all!
If the eye does not sleep,
all dreaming will naturally cease.
If the mind makes no discrimination,
all things are as they are of a single
essence.
In the deep mystery of this One Essence,
entanglements drop away.
When all things are seen equally,
timeless Thus-in-Itself is reached.
Forget the “why?” of things
when there can be no measuring or
comparing.
When motion stops, there is no motion;
when rest is set in motion, there is no rest.

Since “two” cannot be established,
how can there be One?
Arriving where there is no further,
there can be no law or description to apply.
For the unified mind in accord with the
Way,
all self-centered striving ceases.
Doubts and irresolutions vanish,
faith is confirmed.
There is nothing left behind,
nothing to remember.
Empty, lucid, self-illuminated,
the Mind does not exert itself.
This is where thought is useless,
what sense or feeling cannot fathom.
In this world of Suchness,
there is neither self nor other.
To come directly into harmony with Truth,
all that can be said is “not two.”
In this “not two,” nothing is separate,
nothing is excluded.
The enlightened of all times and places
have all entered into this Truth.
This Truth is not extended in time or space;
for in It, a moment and an eon are one.
There is neither here nor there,
yet this Truth is manifest in all directions.
The infinitely small is as the infinitely
great
when limits are forgotten.
The very large is as the very small
when outlines are dissolved.
Being is an aspect of non-being;
non-being, an aspect of being.
Don’t waste time in doubts and arguments
which would not have It so.
The One is none other than the All,
The All is none other than the One.
If only this is realized,
the rest will follow of its own accord.
Trusting the Heartmind is the “not-two,”
for non-duality is one with Faith.
This is where words fail,
for the Way is neither yesterday, today nor
tomorrow.