

# Trusting the Heartmind

*Hsin Hsin Ming*

by Sengts'an

The Third Ancestor of Zen in China

The Great Way is not difficult.  
There is nothing It prefers.  
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 further 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 reverse the light,  
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 appear.  
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.

Let things take their 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  
     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 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.