

Song of the Trusting Mind

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The Great Way is not difficult for those who hold no preferences. When longing and aversion are both absent, everything becomes clear and undisguised. Make the smallest distinction, however, and heaven and earth are set infinitely apart. If you wish to see the truth, then hold no opinion for or against. The struggle of likes and dislikes is the disease of the mind.

When the deep meaning of things is not understood, the mind's essential peace is disturbed to no avail. The Way is perfect like vast space, where nothing is lacking and nothing is extra. Indeed, it is due to our choosing or rejecting that we do not see thus. Live neither in the entanglements of things, nor passively in emptiness. Be serene without striving activity in the oneness of things, and such erroneous views will disappear by themselves. When you try to stop activity to achieve passivity, your very effort fills you with activity. As long as you remain in one extreme or the other, you will never know oneness. Those who do not live in the single Way fail in both activity and passivity, assertion and denial.

To deny the existence of things is to get stuck in existence; to assert the emptiness of things is to turn away from emptiness. The more you talk and think about it, the further astray you wander from the truth. Stop talking and thinking and there is nothing you will not be able to know.

To return to the root is to find the meaning, but to pursue appearances is to miss the source. At the moment of turning the light of awareness around, there is going beyond appearance and emptiness. The changes that appear to occur in the empty world we call real only because of ignorance. Do not search for the truth; only cease to hold opinions. Dualistic constructs do not abide, so be careful not to pursue them. If there is even a trace of this and that, right and wrong, the mind will be lost in confusion. Although all dualities come from the one, do not be attached even to this one. When the one mind is unborn, nothing in the world can offend, and when a thing can no longer offend it ceases to exist in the old way. When no discriminating thoughts arise, the old mind ceases to exist.

When thought objects vanish, the thinker vanishes, and when the thinker vanishes, objects vanish. Objects are objects because of the subject; the subject is the subject because of objects. If you wish to understand these two, originally they are one emptiness. In this one emptiness, the two are inseparable, equally containing myriad images. If you do not discriminate between coarse and fine you will not give rise to prejudice.

To live in the Great Way is neither easy nor difficult, but those with limited views are fearful and doubting: the faster they hurry, the slower they go. In attachment balance is lost, and they surely enter the wrong path. Just let things be in their own way, and the whole will neither go nor abide. Accept your nature and accord with the Way, and you will walk freely and undisturbed. When thought is in bondage the truth is hidden, for everything is murky and unclear, and unclarity brings annoyance and weariness. What's the use of making distinctions and separations? If you wish to enter the One Vehicle, do not disdain the six senses. The six senses not being disdained is the same as true awakening. The wise have nothing to do, but the foolish bind themselves. There is one Dharma, not many; it's foolish to long for anything. To seek mind with mind is the greatest of all mistakes.

Rest and unrest derive from illusion; in enlightenment there is no good and bad. All dualities come from false deliberation; they are like dreams of flowers in the sky: why try to grasp them? Gain and loss, right and wrong: let them go at once. If the eye never sleeps, all dreams will naturally cease. If the mind makes no discriminations, the myriad things are one suchness. One suchness embodies the mystery, released from all entanglements. When all things are seen equally, they return to themselves. In this causeless, relationless state, no comparisons or analogies are possible.

In rest or movement, nothing moves; in movement or rest, nothing rests. When such dualities cease to exist, oneness itself cannot exist. To this ultimate finality no law or description applies. For the unified peaceful mind, all self-centered striving ceases. Doubts completely vanish and a life of true trust is possible. All is freed from fixation; nothing clings to us and we hold to nothing. It is empty, clear, and self-illuminating, with no exertion of the mind's power. It is not thinking, feeling, knowing, or imagining.

In this world of suchness there is neither self nor other. When asked to express this reality you can only say, "nonduality." In this nonduality nothing is separate, nothing is excluded. All wise ones everywhere enter this source, and this source is beyond hurry or delay; a single thought is ten thousand years.

Here and not here do not apply; the infinite universe stands always before your eyes. Infinitely large and infinitely small; no difference, for definitions have vanished. Infinitely small and infinitely large; no boundaries are seen. Being itself is non-being, and non-being is itself being. Don't waste time in doubts and arguments that have nothing to do with this. One is all, all is one, without distinction. To be thus is to be without anxiety about non-perfection. The trusting mind is without duality, nonduality is the trusting mind. Here the way of words is cut, without past, future, or present.