

SONG OF THE TRUSTING MIND

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

When the deep meaning 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 choosing or rejecting that you don't see thus. Live neither in entanglement with 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 stillness, 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 don't live in oneness fail in both activity and stillness, 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 nowhere you can't pass freely.

To return to the root is to find the meaning, but to pursue appearances is to miss the source. At the moment awareness turns around and illuminates itself, 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 don't abide, so there's no need to pursue them. If there is even a trace of this and that, right and wrong, the mind is lost in confusion. Although all dualities come from the one, do not be attached even to this one. The one mind is unborn and the myriad things cannot offend. When things don't offend, they are no longer things. When mind is unborn, it's no longer mind.

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 appearances. If you don't discriminate between coarse and fine you won't give rise to prejudice. The great Way is broad, neither easy nor difficult, but those with limited views are fearful and doubting: the more they rush towards it, the slower they go. In attachment balance is lost, and one surely falls onto the wrong path.

Just let things be as they are, while the essence neither departs nor abides. Accept your nature and accord with the Way, strolling freely and undisturbed. When thought is in bondage the truth is hidden, with everything murky and unclear, and this unclarity brings weariness of spirit. What's the use of making distinctions and separations? If you want to enter the One Vehicle, don't disdain the six sense objects. When the six sense objects are not disdained, this is the same as true awakening. The wise have nothing to do, but the foolish bind themselves. Within the Dharma there are no separate things; it's foolish to long for anything. To try to grasp the mind with mind is the greatest of all mistakes.

Delusion gives rise to rest and unrest; awakening has no likes and dislikes. All dualities come from false deliberation, like dreams or 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 cease by themselves. If the mind makes no discriminations, the myriad things are one suchness. One suchness is the essential mystery, released from all entanglements. When the myriad things are seen as equal, they return to themselves. They can't be found anywhere, so no comparisons or analogies are possible.

In stillness or activity, there is no activity; in activity or stillness, there is no stillness. When such dualities cease, oneness itself cannot exist. This ultimate finality isn't bound by rules or descriptions. In the unified peaceful mind, all striving activity ceases. Doubts completely vanish and authentic trust is straightforward. All is free from fixation; nothing can be grasped. It's empty, clear, and self-illuminating, with no exertion of mental power. It's beyond thinking, difficult to measure with consciousness or feeling.

In this Dharma-realm of true suchness, there is neither other nor self. To summarize the essential point, one can only say it's nonduality. In this nonduality everything is the same and nothing is excluded. All wise ones everywhere enter this source, and this source cannot be hurried or delayed; one moment is ten-thousand years.

Without abiding or not abiding, the ten directions are seen before you. Infinitely large is the same as small when boundaries are dropped. Infinitely small is the same as large when edges can't be seen. Existence itself is non-existence, and non-existence is itself existence. Anything that's not thus is not worth holding onto. One is all, all is one, without distinction. To be thus is to not worry about being incomplete. The trusting mind is nondual, nonduality is the trusting mind. Words, language, and speech are cut off, without past, future, or present.