

Hsin Hsin Ming
(Verses on the Faith Mind)
by Sosan Zenji, Third Zen Patriarch

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
everything becomes undisguised.
Make the smallest distinction, however,
and heaven and earth are set infinitely apart.
If you wish to see the truth
then hold no opinions for or against anything.
To set up what you like against what you dislike
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 in excess.
Indeed it is due to our choosing to accept or reject
that we do not see the true nature of things.
Live neither in the entanglements of outer things,
nor in the inner feeling of emptiness.
Be serene 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 in passivity,
assertion and denial.
To deny the reality of things

is to miss their reality;
to assert the emptiness of things
is to miss their reality.
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 inner enlightenment,
there is a going beyond appearance and emptiness.
The changes that appear to occur in the empty world
we call real only because of our ignorance.
Do not search for the truth;
only cease to cherish opinions.

Do not remain in the dualistic state;
avoid such pursuits carefully.
If there even a trace of this or that, of right and wrong,
the mind-essence will be lost in confusion.
Although all dualities come from the One,
do not be attached even to this One.
When the mind exist undisturbed in the Way,
nothing in the world can offend,
and when a thing can no longer offend,
it ceases to exist in the same way.

When no discriminating thoughts arise,
the old mind ceased to exist.
When thought objects vanish,
the thinking-subject vanishes,
as when the mind vanishes,
objects vanish.
Things are subjects because there is a subject or mind;

and the mind is a subject because there are objects.
Understand the relativity of these two
and the basic reality: the unity of emptiness.
In this emptiness the two are indistinguishable
and each contains in itself the whole world.
If you do not discriminate between coarse and fine
you will not be tempted to prejudice and opinion.

To live in the *Great Way*
is neither easy nor difficult.
But those with limited views
are fearful and irresolute:
the faster they hurry, the slower they go.
Clinging cannot be limited;
even to be attached to the idea of enlightenment
is to go astray.

Obey the nature of things
and you will walk freely and undisturbed.
When thought is in bondage the truth is hidden,
for everything is murky and unclear.
The burdensome practice of judging
brings annoyance and weariness.
What benefit can be derived
from distinctions and separations?

If you wish to move in the *One Way*
do not dislike even the world of senses and ideas.
Indeed, to accept them fully
is identical with true Enlightenment.
The wise man strives to no goals
but the foolish man fetters himself.
There is one Dharma, not many;
distinctions arise from the clinging needs of the ignorant.

To seek Mind with discriminating mind
is the greatest of all mistakes.

Rest and unrest arrive from illusions;
with enlightenment there is no liking and disliking;
all dualities come from ignorant inference.
They are like dreams of flowers in air:
foolish to try and grasp them.
Gain and loss, right and wrong:
such thoughts must finally abolished at once.

If the eye never sleeps,
all dreams naturally cease.
If the mind makes no discrimination,
the ten thousand things are as they are,
of single essence.
To understand the mystery of this one-essence
is to be released from all entanglements.
When all things are seen equally,
the timeless self-essence is reached.
No comparisons or analogies are possible
in this causeless, relation-less state.

Consider motion in stillness
and stillness in motion,
both movement and stillness disappear.
When such dualities cease to exist,
oneness itself cannot exist.
To this ultimate finality
no law or description applies.

For the unified mind in accord in the Way
all self-centered striving ceases.
Doubts and irresolutions vanish

and life in true faith is possible.

With a single stroke we are freed from bondage;
nothing clings to us and we hold to nothing.

All is empty, clear, and self-illuminating,
with no exertion of the mind's power.

Here thought, feeling, knowledge, and imagination are of
no value.

In this world of suchness
there is neither self nor other-than-self.

To come directly into harmony with this reality
just simply say when doubt arises, "Not two."

In this "not two" nothing is separate,
nothing is excluded.

No matter when or where,
enlightenment means entering this truth.

And this truth is beyond extension or diminution in time
or space;

in it a single thought is ten thousand years.

Emptiness here, emptiness there,
but the infinite universe stands
always before you eyes.

Infinitely large and infinitely small;
no difference, for definitions have vanished
and no boundaries are seen.

So too with being and non-being.

Don't waste time in doubts and arguments
that have nothing to do with this.

One thing, all things:
move among and intermingle,
without distinction.

To live in this faith is the road to non-duality,

because the non-dual is one with the trusting mind.

Words!

The Way is beyond language,
for in it this no yesterday, no tomorrow, no today.