

## Verse of the Faith-Mind

The supreme way is not difficult  
if only you do not choose.  
When there is neither love nor hate,  
all is open and clear.  
If there is the slightest distinction,  
it is the distance between heaven and earth.  
If you wish to see it revealed,  
let go of preference and aversion.  
The conflict between like and dislike  
is the disease of the mind.  
When this deep truth is not understood,  
you try to still your thoughts in vain.

The way is perfect, like vast space,  
with nothing lacking and nothing in excess.  
It is only because you accept and reject  
that its Suchness is lost.  
Neither chase after outer appearances  
nor stay in the awareness of the void:  
simply be serene in the One  
and confusion will disappear by itself.  
When you stop activity to return to stillness,  
the stopping itself is just more activity.  
Remain in duality,  
how will you ever know the One?  
Unless you penetrate the One,  
you cannot function in either realm.  
To reject existence is to lose existence.  
To follow the void is to go against the void.

The more words and thoughts,  
the less they fit the reality.  
Cut off words, cut off thoughts,  
and there is no place it does not penetrate.  
Return to the root and you gain the truth,  
Follow appearances and you lose the essence.  
Even an instant of interior illumination  
goes beyond the first void.  
Changes in this relative void  
are due entirely to delusion.

No need to search for the truth;  
just let go of all your opinions,  
not abiding in dualistic views,  
careful not to pursue them.  
For if there is a bit of right and wrong,  
the mind is lost in confusion.

There are two because there is one,  
but do not then cling to the one.  
When the one mind does not arise,  
the 10,000 things have no blame.

When there is no blame, there is no thing.  
When it does not arise, there is no mind.  
Subject vanishes along with object;  
object vanishes along with subject.  
Object is object because there is subject;  
subject is subject because there is object.  
If you want to know both levels –  
they are originally one void.  
The one void is the same in both,  
and they equally contain all things.  
When you do not distinguish between fine and coarse,  
how can there be any bias?

The Great Way is in essence broad,  
neither easy nor difficult.  
To hold narrow views causes apprehension:  
the more you hurry, the long it takes.  
If you cling to such views, the right measure is lost,  
and you are sure to go astray.  
Let go of them, and everything is natural.  
In essence, there is neither going nor staying.  
Just act according to you nature,  
and you will accord with the Way,  
walking it leisurely, free from care.

Discursive thought turns away from the truth.  
A dull, murky mind won't do either,  
Feeling dislike, the spirit is troubled.  
What use is there in being for or against things?  
If you want to take the one vehicle,  
have no aversion to the world of the senses.  
Indeed, not hating the sense world  
is identical with true enlightenment.

The wise have no goals;  
the ignorant shackle themselves;  
for although among things there are no differences,  
they vainly form attachments.  
Using the mind to seek the mind;  
isn't that a great mistake?  
Rest and unrest arise in delusion.  
Enlightenment knows neither like nor dislike.  
All dualistic views come  
from your own mistaken deductions.  
They are dreams, fantasies, spots before your eyes.  
Why do you try to grasp them?  
Gain and loss, right and wrong:  
let go of them once and for all.

If the eye never sleep,  
dreams naturally cease.  
If the mind does not distinguish,  
everything is One Suchness.  
The essence of One Suchness is a mystery:  
unmoving, absolute, karmic relations forgotten.

When you see all things equally,  
they return to their natural state:  
causation disappears and comparisons cannot be made.

Stop moving and there is no movement;  
put rest in motion and there is no rest.  
Since the two do not exist,  
how can there be one?  
In the absolute, there are not rules.  
The mind that accords with it becomes impartial,  
ceasing to plan and strive.  
When doubts and suspicion are cleared away,  
true faith is easily attained.

All things are transitory;  
there is no need to remember them.  
Void, clear, self-illuminating –  
the mind does not make efforts.  
This is the place of no-thinking,  
difficult to fathom with intellect or feeling.

In the dharma world of Suchness,  
there is no other, there is no self.  
When you are asked to express it immediately,  
you can only say, "Not two!"  
If not-two, then everything is the same;  
there is nothing that is not included.  
The wise of the ten directions  
have all entered this truth.  
It is beyond expansion and contraction:  
one moment of awareness is ten thousand years.

Neither being nor non-being,  
the entire universe is before your eyes.  
The infinitely small is the same as the large:  
boundaries have vanished.  
The infinitely large is the same as the small:  
divisions cannot be seen.

Being is nothing but non-being,  
non-being is nothing but being.  
When it is not yet like this far you,  
by no means remain in that state.  
One is all; all is one.  
If you realize it thus,  
why worry about not finishing?

The faith-mind is not-two;  
not-two is the faith-mind.  
Words fail to express it.  
It is not of the past, future or present.

-from 1996 Mountain Lamp sutra book