

## Relying On Mind

The Supreme Way is not difficult  
It just precludes picking and  
choosing  
Without yearning or loathing  
the way is perfectly apparent  
while even a hairbreadth difference  
separates heaven and earth.  
To see the way with your own eyes  
quit agreeing and disagreeing  
The battling of likes and dislikes  
That's the disease of the mind.  
Misunderstanding the great mystery  
people labor in vain for peace.  
Mind has the totality of space  
nothing lacking, nothing extra.  
It's just selecting and rejecting  
that make it seem otherwise.  
Don't pursue worldly concerns,  
Don't dwell passively in emptiness;  
in the peace of perfect identity  
confusion vanishes by itself.  
Suppressing activity to reach stillness  
just creates agitation.  
Dwelling in such duality,  
how can you know identity?  
People who don't know identity  
bog down on both sides--  
rejecting form, they get stuck in it  
seeking emptiness, turn away from it.  
The more people talk and ponder  
the further they spin out of accord  
Bring gabbing and speculation to a  
stop,  
and the whole world opens up to you.  
If you want the essence, get right to  
the root;  
chasing reflections, you lose sight of  
the  
source.  
Turning the light around for an instant  
rouths becoming, abiding, and decay.  
The changing phases, the ups and  
downs,  
all result from misperception.

There's no need to seek the truth--  
just put a stop to your opinions!  
Dualistic constructs don't endure,  
so take care not to pursue them.  
As soon as positive and negative arise,  
the mind is lost in confusion.  
The two exist because of the one,  
but don't cling to oneness either.  
If you don't conceive even oneness of  
mind,  
the ten thousand things are all  
flawless.  
In this flawlessness there's nothing at  
all,  
no conception, no mind.  
The subject disappears with its  
objects,  
objects vanish without a subject.  
Objects are objects because of  
subjects,  
subjects subjects because of objects.  
If you want to know both these  
aspects,  
originally they're one and empty.  
A single emptiness unites both  
opposites,  
pervading all things equally.  
If we didn't see things as fine and  
coarse,  
how could prejudice exist?  
The Supreme Way is by nature all  
embracing,  
not easy, not difficult,  
but quibbling and hesitating,  
the more you hurry, the slower you  
go.  
Holding on to things wrecks your  
balance,  
inevitably throwing you off course  
but let everything go, be genuine,  
and the essence won't leave or stay.  
Accept your nature, accord with the  
Way  
and stroll at ease, trouble free.  
Tying up thoughts denies reality,  
and you sink in a stupor of resistance.

Resisting thoughts perturbs the spirit!  
Why treat what's yours as foreign?  
If you want to enter the One Vehicle,  
Don't disdain the six senses.  
Not disdaining the six senses--  
That's enlightenment itself.  
The wise have nothing to do,  
while the unwise tie themselves in  
knots.  
Since things aren't different in  
essence,  
It's stupid to hanker and cling.  
To get hold of the mind by using the  
mind,  
Isn't that a gross error too?  
Delusion creates calm and chaos,  
enlightenment entails no good or  
evil.  
Every opposition under the sun  
derives merely from false thinking.  
Like dreams, illusions, spots before  
you eyes--  
why bother grasping at them?  
Gain and loss, right and wrong--  
let them go, once and for all.  
If you don't fall sleep,  
dreams cease on their own.  
If you don't conjure up differences,  
all things are of one kind.  
In the essential mystery of identity,  
eternal and ephemeral are forgotten.  
Seeing the things of the world evenly  
restores their original character;  
without grounds and criteria,  
they can't be judged or compared.  
Still or active, nothing moves,  
and active or still, nothing ceases.  
If you don't perpetuate duality,  
how can even identity remain?  
In the very end, at the ultimate,  
There's no room for rules or  
measures.  
The harmonious, equanimous mind--  
here all effort subsides.  
Doubt is wiped utterly away,  
What's truly reliable established.

Nothing hangs in the mind,  
There's nothing to remember;  
empty, luminous, genuine,  
the mind needs no exertion.  
This isn't the sphere of thought,  
Can't be gauged by reason or feeling.  
The Dharma of true actuality  
harbors neither self nor other.  
To reach accord with it at once,  
just say "Not two!";  
Without duality, all beings are the  
same,  
not a single one excluded.  
Sages throughout the world  
all find entry to this source.  
Here hurry and delay have no bearing;  
an instant is ten thousand years.  
"Here" and "not here" don't apply  
either.  
Everywhere it's right before your  
eyes.  
The tiny is the same as the large  
once boundaries are forgotten;  
the huge is the same as the small  
if they're not seen in terms of limits.  
Likewise, being is actually non-being,  
nonbeing the same as being.  
Any understanding short of this  
you should definitely abandon.  
One is no other than all,  
all no other than one.  
If your insight matched this,  
what anxieties could remain?  
The reliable mind lacks dualities;  
nonduality is relying on mind.  
Here the way of words is cut--  
no past, no future, no present.

Translated by Nelson Foster in  
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