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Sengcan

The Great Way isn't difficult for those
who are unattached to their preferences.
Let go of longing and aversion
and everything will be perfectly clear;
when you cling to a hairsbreadth of distinction,
heaven and earth are set apart.
If you want to realize the truth,
don't be for or against.

The struggle between good and evil
is the primal disease of the mind:
not grasping the deeper meaning,
you just trouble your mind's serenity.
As vast as infinite space,
it is perfect and lacks nothing,
but because you select and reject,
you can't perceive its true nature.
Don't get tangled in the world,
don't lose yourself in emptiness;
be at peace in the oneness of things
and all errors will disappear by themselves.
If you don't live the Tao, you fall
into assertion or denial:
asserting that the world is real
you are blind to its deeper reality;
denying that the world is real
you are blind to the selflessness of all things.
The more you think about these matters,
the farther you are from the truth;
step aside from all thinking
and there is nowhere you can't go.

Returning to the root, you find the meaning;
chasing appearances, you lose their source.
At the moment of profound insight
you transcend both appearance and emptiness.
Don't keep searching for the truth,
just let go of your opinions.
For the mind in harmony with the Tao,
all selfishness disappears
with not even a trace of self-doubt;
you can trust the universe completely.
All at once you are free
with nothing left to hold on to,
all is empty brilliant perfect in its own being.
In all the world of things as they are,
there is no self no non-self.
If you want to describe its essence,
the best you can say is "not two";
in this "not two" nothing is separate,
and nothing in the world is excluded.

The enlightened of all times and places
have entered into this truth;
in it there is no gain or loss.
One instant is ten thousand years;
there is no here, no there;
infinity is right before your eyes.
The tiny is as large as the vast
when objective boundaries have vanished;
the vast is as small as the tiny
when you don't have external limits.
Being is an aspect of non-being;
non-being is no different from being:
until you understand this truth
you won't see anything clearly.
One is all all are one;
when you realize this
what reason for holiness or wisdom?
The mind of absolute trust
is beyond all thought, all striving,
is perfectly at peace, for in it
there is no yesterday no today no tomorrow.