

Song of the Trusting Mind

(partial translation of the Shinjinmei by Kanchi Sosan, d.606)

The Great Way is not difficult for those who hold no preferences. When longing and aversion are both absent, everything becomes clear and undisguised. Make the smallest distinction, however, and heaven and earth are set infinitely apart. If you wish to see the truth, then hold no opinion for or against. The struggle of likes and dislikes 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 extra. Indeed, it is due to our choosing or rejecting that we do not 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 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 passivity, 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 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 turning the light of awareness around, 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 do not abide, so take care not to pursue them. If there is even a trace of this and that, right and wrong, the mind will be lost in confusion. Although all dualities come from the one, do not be attached even to this one. When the one mind is unborn, nothing in the world can offend, and when a thing can no longer offend it ceases to exist in the old way. When no discriminating thoughts arise, the old mind ceases to exist.