

THE GREAT WAY



IS THE LAW



The Great Way is not difficult
for those who have no preferences.
When love and hate 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 opinions for or against anything.
To set up what you like against what you dislike
is the disease of the mind.

When the fundamental nature of things is not understood,
the mind's essential peace is disturbed to no avail.



The Way is as perfect as the vastness of space,
where nothing is lacking and nothing is in excess.

Indeed, it is due to our grasping and rejecting
that we do not see the true nature of things.

Live neither in the entanglements of outer things,
nor in ideas or feelings of emptiness.

Be serene in the oneness of things
and erroneous views will disappear by themselves.



When you try to stop activity to achieve quietude,
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
cannot be free in either activity or quietude,
in assertion or 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.

Cease attachments to talking and thinking,

and there is nothing you will not be able to know.



To return to the root is to find the essence,
but to pursue appearances is to miss the source.
To awaken the enlightened mind,
even for a moment,
is to go beyond appearances and emptiness.
The changes that seem to occur in the empty world
we make real only because of our ignorance.



Do not search for the truth;

only cease to cherish opinions.

Do not remain in a dualistic state.

Avoid such habits and pursuits carefully.

If you attach to even a trace of this and that,

of right and wrong,

the mind-essence will be lost in confusion.



Although all dualities arise from the One,
do not be attached even to ideas of this One.
When the mind exists undisturbed in the Way,
there is no objection to anything in the world;
And when there is no objection to anything,
things cease to be in the old way.



When no discriminating thoughts arise,

the old mind ceases to exist.

When thought objects vanish,

the thinking-subject vanishes:

When attachments of the mind vanish,

so too do the objects created by the mind.



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Things are such because of the mind;
the mind is such because of things.

Understand the relativity of these two facets
and you understand the One Reality.

In this Emptiness, the two are indistinguishable
and each contains in itself all phenomena.

If you do not discriminate between coarse and fine,
you will not fall into judgement and opinion.



The Great Way is both embracing and spacious.

To live in it is neither easy nor difficult.

Those who rely though on the limited views
of a clinging mind, are fearful and irresolute;
the faster they hurry, the slower they go.

Even grasping after enlightenment is to go astray.

Accept all things are as they are.

Then there will be neither coming nor going.



Be in harmony with the nature of things,
your own fundamental nature,
and you will walk freely and undisturbed.

When the mind is in bondage, the truth is hidden,
and everything is murky and unclear.

The burdensome practice of judging
brings annoyance and weariness.

What benefit can be derived from the
clinging to distinctions and separations?



If you wish to move in the One Way,
do not dislike the world of senses and ideas.

Indeed, to embrace them fully
is identical with enlightenment.

The wise man attaches to no goals
but the foolish person fetters themselves.

There is one Dharma, without differentiation.

Distinctions arise from the clinging needs of the ignorant.

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



Rest and unrest derive from illusion;
with enlightenment there is no liking and disliking.
All dualities come from ignorant inference.
They are like dreams, phantoms and hallucinations -
it is foolish to try to grasp them.
Gain and loss, right and wrong;
such thoughts must finally be abandoned at once.



If the eye never sleeps,
all dreams will naturally cease.

If the mind makes no discriminations,
the ten thousand things
are as they are, of single essence.

To realise the mystery of this One-essence
is to be released from all entanglements.



When all things are seen undifferentiated,
the One timeless essence is everywhere revealed.

No comparisons or analogies are possible
in this causeless, relationless state.

When movement stops and the stationary is in motion,
then both movement and rest disappear.

When such dualities cease to exist

Oneness itself cannot exist.

To this ultimate state no law or description applies.



For the realised mind in accord with the Way
all self-centred striving ceases.

Doubts and irresolutions vanish
and the Truth is confirmed in you.

With a single stroke you are freed from bondage:

Nothing clings to you and you hold to nothing.



All is empty, clear, self-illuminating,
with no need to exert the mind.

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

In this world 'as it really is'
there is neither self nor other-than-self.

To come into harmony, to know Reality directly,
is possible only through the practice of non-duality.



When you live the life of 'not two'

all things manifest as One.

Nothing is separate, nothing is excluded.

No matter when or where,

whoever comes to enlightenment,

will realise this Dharma truth.

A dharma beyond all dimension of space and time,

where a single thought is as ten thousand years.



Emptiness here, emptiness there,
yet the universe is everywhere,
always before your eyes.

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

So too with Being and non-Being.

Do not waste time in doubt and argument,
attempting to grasp the ungraspable.



All things move and intermingle without distinction.
Each thing reveals the One manifesting as all things.
To live in this realisation is to be without worry
about 'perfection' or 'non-perfection'.
To entrust ones life following the Heartmind,
is to live without separation from the Life Source,
for the non-dual is One with the trusting mind.



Words, words, words!

The Great Way is beyond language,

for in it there is no yesterday,

no tomorrow,

no today.

