

The Nondual Clarity of An Ancient Zen Poem

All is One, One is All. There are no “parts”; the parts are merely its myriad appearances as formations of this indivisible whole.

“Empty” mind -- free of opinions, abstract conceptualizations, ideas about how things “should” be. It does not dwell in the past with what “has been,” rather than “what is”; it tends not to project a future, thus exciting neither apprehension nor anticipation.

*The more you talk and think,
The more you deviate from the Tao.*

Words are a limitation; they can't describe the formless Reality.

Do not suppose that the Absolute has some sort of existence which is independent of all else that is; it is not a state, condition or entity in its own right. As the sutras say of it: “Not two, not one.” In truth, the Absolute cannot even be conceptualized as the “one thing.”

*“Things” exist because of the mind.
The “mind” exists because of things.*

*The Tao is all-embracing.
The Way is neither “easy” nor “difficult.”*

There is neither world nor self nor mind, from the standpoint of Absolute awareness.

Is there a “self” except as by comparison with “others”; does “others” have any meaning except to a “self?”

(The empty mind) does not subscribe to “thingness.”

When the mind is still,

*nothing can disturb it.
When nothing can disturb it,
reality ceases to exist in the old way.*

A noticed condition appears on the screen of consciousness, and we designate it “fear,” (or worry or anxiety). Why not merely be present with whatever is present, without attaching a particular label to it; it just is what it is. [Passive objectivity]

From the standpoint of nondual awareness, a distinctly separate “mind” is not even a reality, nor is there a “self” who is attached to it.

(The watercourse way) is to have no predilection for how things “ought” to go, as opposed to how they are going.

Each of us is doing precisely what we are capable of doing and inclined to do.

(In the freed and empty mind) one’s behavior is spontaneous, unpremeditated, unconstrained by notions of “rightness.”

The wise show no preferences.

Not “liking” (what is) is That doing what it does.

The “oneness” of the ubiquitous Infinite is not a joining of two, or more, distinctive things. It is **the absence of “thingness”**: “There is nothing from the start.”

(No longer a separate “person”...) Action now is without concern for outcome.

*You are free
when there’s nothing left
to hold onto.*

*No explanation is needed
Where there is no "mind."*

*Enlightenment tells you
there's no good or bad.*