



The Lost Writings of Wu Hsin
Pointers to Non-Duality in Five Volumes

Translation by Roy Melvyn

Brief Background

It is widely believed that Wu Hsin was born during the Warring States Period (403-221 BCE), postdating the death of Confucius by more than one hundred years.

This was a period during which the ruling house of Zhou had lost much of its authority and power, and there was increasing violence between states. This situation birthed “the hundred schools”, the flourishing of many schools of thought, each setting forth its own concepts of the prerequisites for a return to a state of harmony. The two most influential schools were that of Confucius and the followers of Mozi (“Master Mo”), the Mohists. The latter were critical of the elitist nature and extravagant behaviors of the traditional culture. The philosophical movement associated with the Daodejing also was emerging at this time. Wu Hsin's style of Daoist philosophy developed within the context defined by these three schools and appears to be most heavily influenced by that latter. In addition, it most clearly contains the seeds of what would become Ch’an Buddhism in China or Zen in Japan.

Wu Hsin was born in a village called Meng, in the state of Song. The Pu River in which Wu Hsin was said to have fished was in the state of Chen which had become a territory of Chu. We might say that Wu Hsin was situated in the borderlands between Chu and the central plains—the plains centered around the Yellow River which were the home of the Shang and Zhou cultures. Certainly, as one learns more about the culture of Chu, one senses deep resonances with the aesthetic sensibility of the

Daoists, and with Wu Hsin's style in particular.

If the traditional dating is reliable, Wu Hsin would have been a contemporary of Mencius, but one is hard pressed to find any evidence that there was any communication between them. The philosopher Gao Ming, although not a Daoist, was a close friend and stories abound of their philosophical rivalries.

Wu Hsin's work was significant for Daoist religious practitioners who often took ideas and themes from it for their meditation practice, as an example, Sima Chengzhen's 'Treatise on Sitting and Forgetting' (ca. 660 C.E.).

He offers a highly refined view of life and living. When he writes "Nothing appears as it seems", he challenges the reader to question and verify every belief and every assumption.

Brevity was the trademark of his writing style. Whereas his contemporaries were writing lengthy tomes, Wu Hsin's style reflected his sense that words, too, were impediments to the attainment of Understanding; that they were only pointers and nothing more. He would use many of the same words over and over because he felt that people needed to hear words repeatedly, until the Understanding was louder than the words.

His writings are filled with paradoxes, which cause the mind to slow down and, at times, to even stop. Reading Wu Hsin, one must ponder. However, it is not an active pondering, but a passive one, much in the same way as one puts something in the oven and lets it bake for a while.

He repeatedly returns to three key points. First, on the phenomenal plane, when one ceases to resist What-Is and becomes more in harmony

with It, one attains a state of Ming, or clear seeing. Having arrived at this point, all action becomes wei wu wei, or action without action (non-forcing) and there is a working in harmony with What-Is to accomplish what is required.

Second, as the clear seeing deepens (what he refers to as the opening of the great gate), the understanding arises that there is no one doing anything and that there is only the One doing everything through the many and diverse objective phenomena which serve as Its instruments.

From this flows the third and last: the seemingly separate me is a misapprehension, created by the mind which divides everything into pseudo-subject (me) and object (the world outside of this me). This seeming two-ness (dva in Sanskrit, duo in Latin, dual in English), this feeling of being separate and apart, is the root cause of unhappiness.

The return to wholeness is nothing more than the end of this division. It is an apperception of the unity between the noumenal and the phenomenal in much the same way as there is a single unity between the sun and sunlight. Then, the pseudo-subject is finally seen as only another object while the true Subjectivity exists prior to the arising of both and is their source.

All five volumes consist of what would appear to be his day-to-day reflections as they spontaneously arose. There is no progression in the pages, no evolution of the concepts put forth. As such, reading pages randomly or from the beginning has the same efficacy. Nor should it be read with haste; a page or two at a time is sufficient to allow for the content to sink in, as a thrown stone falls to the bottom of the lake.

In its essence, this Volume One is a collection of hooks; any one of

them is sufficient to catch a thirsty fish

Translator's Note

Material of this nature is not served well by language. It may seem that there are anomalies and contradictions. So, it is important to state that the translation of Wu Hsin's words herein is not purely literal. Instead, it contains an interpretation of what was clearly implied, and this is where the limitation of words is quite evident.

Compounding this problem, I have chosen to incorporate certain words into the translation which may appear to be incongruent relative to the time of Wu Hsin's writing.

The clearest example of this would be my use of the word ego which wasn't to come into being for many of hundreds of years after Wu Hsin's death.

I have done this to best capture the real essence of the intention behind the word. The original Chinese word 个人 (ge ren) means the individual. However, using the individual doesn't capture the sense of separateness that is better conveyed by ego.

The Sanskrit language also provides us with some marvelous insight. In it, the word for mind is manas, which translated literally means that which measures and compares. That says it pretty well. The Sanskrit word for ego is ahamkara; its translation is *I am the doer*. Within the context of Wu Hsin's message, the conveyance of the idea of I am the doer is vitally important. As such, this and other small liberties that I have taken with the translation feel more than reasonable.

RM

Text

What follows is
A dissertation on the Unspeakable.
It is an attempt to
Describe the Undescribable;
To capture with words
That which cannot be captured;
The Unutterable.
As such, it is destined to fall short.
That having been said,
Let us now proceed.

These words are
The transmission of Wu Hsin.
Thanks be to Heaven for
Granting their approval.
They transcend time and
Therefore are beyond time.
They will be as valid in
Five thousand years as
They are in this moment.
In the absence of a resonance,
They will have no meaning nor
Create any interest.

This resonance cannot be willed into being.
It is either inherent by nature or
It is not.
These words come out from
A place devoid of
Concepts and doubts.
As such, they are not only spontaneous, but
Natural and true.
They are not intended to
Create new concepts,
But, to instead,
Dispel old ones.
The words of Wu Hsin are
Not meant for discussion which only
Distorts and pollutes.
Take them in and
Move on.

This is the present condition:

Birth is the entry to phenomenality.
Death is the exit from phenomenality.
All that requires insight is:
Who is born and who dies?
Or better stated:
What is born and what dies?

The attachment to beliefs is

The greatest shackle.

To be free is

To know that

One does not know.

One is what

One absorbs

It is easier to teach a blind man

To paint than it is

To convey What-Is with mere words.

The end of questioning is

The same as

The end of seeking.

Further and further explanations

Do not provide

That which is sought.

Additional information

Does not provide

That which is sought.

Drop these activities and

Rest in what is

Prior to all mental activity:

Awareness.

Sound is the same but

Its expression

Through various instruments is different.

So it is with Being.

Half knowledge cannot take one

To full wisdom.

Knowledge of the world is inferior to

Knowledge of that which

Birthe the world and is

Prior to it.

What problems can there be that

The mind did not create?

The solution to problems begins with

The cessation in believing in

The content of one's thoughts.

To know that one is, is natural.

To know what one is

Requires a diving into the depths of

One's own being.

The pearl rests on the bottom.

An event becomes

An experience through
Personal involvement.
Collecting experiences can be
Helpful with the daily aspects of life,
But it is not
The road to happiness.

It is understood that
Sleep is the desire for
A period of rest
For the body.
It is less understood that
Sleep is the desire for
A period of rest
Away from the body.

The inherent nature of mind is
To process thought.
To attempt the cessation of thought
Goes against what is natural.
The goal, therefore, is not
The cessation of thought.
The goal is cessation of
Identification with thought.

All this running around,

Praying and making offerings so that
The next life will be better than
This life.

What silliness!
Life after this death is
Not different than,
Nor better than
Life before this birth.

At the root,
There is no difference between
Separation and dissatisfaction.
This is so because
Feeling separate and apart is
The primary dissatisfaction.

Thoughts intrude, like
Unwelcome guests at a party.
Ignored and unfed,
They depart.

What is called peace by many is
Merely the absence of disturbance.
True peace cannot be disturbed;
It resides beyond the reach of disturbance.

Nothing is as it seems.

The common view is that
There is a subjective observer
Observing an objective world;
The former separate from
The latter.
Nothing is as it seems.

When here becomes

Everywhere and
Now becomes
Always, then
One has succeeded.

When one is enthralled with

The beauty on the surface of the ocean,
The immensity of its depths can
Never be discerned.

The Source and Substance of everything

Has no name.
When Wu Hsin names it:
The Eternal or
The Infinite or
What-Is or
That or

The Mystery or
The Absolute,
He merely points to It.
Make a list of
All your pains,
Your sorrows,
Your hurts and disappointments.
This, too, is
Part of It.

There is reading
But no reader of this writing
Without an author.
The merger of
The reading and the writing is
Deep insight and understanding.

How many have there been
Who have come to Wu Hsin
To ask “Why?”
Why is this? or
Why is that?
“Why?”
As there are many perspectives,
There can be many answers.
Yet, in the end,

The best answer to “Why?” is
Why not?

It is man
Who is in movement
Against the background of immobility.
But who moves the moved?

We are afloat in
The Great River.
All are carried along.
Some swim against the flow.
They, too, are carried along.

The departure from what is natural is
The birthplace of personality.
The world of persons is
A solitary place,
Each separate and alone.
To achieve peace,
One must retrace the way one came.

What is latent and
What is dormant are
Not the same.
The dormant arises and sets;

The latent ever is.

Only the fool

Seeks to stop

The shaking of

The moon's reflection on the water.

The acceptance of what

Cannot be changed

Paves the way to

The changeless.

All of the world, with its

Past, present and future,

Arises every morning and

Sets every night,

To arise again the next day.

The knower of this has moved

Out of involvement and

Into the understanding that

In order for this world to be known,

The knower must precede it.

The one who considers himself

To be free

Is free.

The one who considers himself

To be bound
Is bound.
The only prison is mental.

Wu Hsin has no sumptuous buffet
Presented on a silver platter.
The offering is basic fare,
To be eaten and fully savored.
Then, there is nothing remaining
For one to do.

Controlling the mind doesn't
Take one to freedom.
Controlling the mind
Adds another link
To one's shackles.

Regardless of how fast one runs
There is no escape
From oneself.
The impetus of this escape is
This state which is
Believed to be unsatisfactory.
To succeed, one must relinquish
The smaller for
The greater.

Whereas pain is

A physical experience
Suffering is a mental one.
It is the sense that
Things should be
Other than they are.
Its antidote is
Acceptance.

The trance of separateness is

The jail.
The imagination is
The jailer.
When one no longer believes
What one imagines oneself to be,
The cell door opens and
The realization dawns that
A life filled up with being somebody is
An empty existence.

When the waterwheel stops turning,

What happens to
The energy that turned it?
Is it said to be used up or
That it remains dormant,

To turn again?
When the body dies,
What dies and
What goes on?
That which animated the body
Ceases to do so.
This That is not affected and
The cycle continues.

Gods and their universes

Come and go.
Avatars appear in unceasing succession.
In the end, that which was present
At the beginning
Remains.

Instead of scurrying here and there,

Man must stabilize in
That which supports him.
Once stabilized,
All scurrying becomes
Spontaneous and appropriate.

The reformation of others

Must not take precedence over
The reformation of oneself.

Reforming oneself requires
The remembrance of the days
Prior to which
One became an individual.

Solitude is not
A condition of the body.
Instead, it is
A condition of the mind.
Solitude may be found
In the busy market or
May be elusive in the forest.

Do no mistake
The five points of a star
For five stars.
All there is
Is a single, unitary
Everything.

The seeker of union
Must admit separation.
For the knower of union,
There is nothing to do.

There is no difference between

That which dwells
Within a sparrow and
That which dwells in
The body of man.
Two instruments;
One large,
The other small.

The best altar has
Nothing on it.

What Wu Hsin says
Requires no explanation.
Explanation requires concepts and
Cogitation.
That is not the way.
Wu Hsin plants the seed in the soil;
It grows at its own pace.

Openness has no location in particular.
It contains everything.
It contains thoughts and
The absence of thoughts.
It contains feelings and no feelings,
Sights and no sights,
Sounds and silence.

Within openness,
Everything is invited and
Everything is accepted.
There is no way
To be open because
There is no difference between
Being open and
Being.

In human beings,
There is a need
To create order
Out of what is
Perceived to be chaos.
This ordering mechanism is
The mind.
As such, the mind seeks causes
To explain what it
Doesn't understand.
Is the carrot the cause of the chicken soup
Or is it the chicken
Or is it the broth
Or is it the cook?
With the apperception that
Everything is perfect as it is, that
Everything causes everything else,

The mind, as fixer,
As judge,
As organizer,
Loses its relevance.

Words are the net used

To capture the world.

Mind is the means used

To devour the world.

Both fail;

Can the wind be kept in

A box?

Truth is halved when

It is told.

A common misconception is

The belief that thinking is

The creation of thought.

Rather, it is

The reception of thought from

A source which has no name and

From a place that cannot be found.

Since one can't decide to think

Nor can one decide

Thoughts' contents,

Why does one

Claim their ownership?
Is every sound Wu Hsin's because
He can hear them?

Do not come to Wu Hsin as if
To a tailor
With an order for a garment where
The style, fabric and measurements
Are all predetermined and acceptable.
Rather, desire to come away nude;
Denuded of concepts, beliefs and
All ideations.

The personality is like
A unique color.
When its work is done,
It returns to the colorless
From where it emerged.

Do not become preoccupied with
What occurs after death unless
There is willingness to die today.
This death, which is only
The death of identification, is
The doorway to liberation.

Immanence,
Intemporal
Impersonal and
Infinite
Is the canvas
On which the world
Appears and disappears.
Drops on a canvas,
Nothing more is
Man .

All men are seekers from birth.
First, they seek to suck
From their mother's breast.
Later, they seek wealth or fame
Or security
Or power
Or love
Or peace.
Seeking itself is
The fundamental condition of the world and
The seeker is merely the instrument
Through which it occurs.

Let us go upstream
For a moment

To a place before
You and me;
Before
All you's and all me's.
This place is called
Beginning.
Empty, yet full
Of potential,
It is from here that
All emerges.

Here is the utter
Simplicity of the matter:
In the absence of identification
With any thing,
Who are you?
Or better still,
What are you?

The sight of the face of
Your god
Continues to be elusive.
How can the Formless,
That pervades every aspect of
Every thing,
Be seen

Or heard

Or smelled

Or touched

Or tasted?

At the core, Wu Hsin asks:

How is immanence discerned?

The answer is known to those

Who understand that

There is no difference

Between the substance and

That which animates it.

The Ultimate Understanding is

An impersonal event

Occurring in phenomenality.

As such, there is no need for you,

Or any you

To be concerned about it.

Go about your business and

Enjoy life.

For many,

The first step on

A spiritual journey is to

Become lost.

The final step is

Losing one's self.

To draw water from this well

Called Wu Hsin,

One must bring a bucket and

Ten feet of rope.

Most arrive with eight feet of rope,

Then leave,

Believing the well to be dry.

It is as it is.

Life is experienced

As a series of events

Happening to an individual.

Wu Hsin says:

Life is happening.

The individual is merely

One of the series

Of events.

Chasing after the things

One yearns for is

Inferior to

Chasing after

The source of the yearning.

The entire universe is

The teacher

If one is willing to end

The entrancement with

The momentary.

Lessons then become boundless.

Ebbing begins when

Tides are at their highest.

When the unbearable is recognized

To be bearable,

Profound transformation occurs.

How can it be otherwise?

Perfection contains all

Imperfection;

The smaller within the larger.

Do not chastise your gods

For the aspects of life deemed

Unacceptable.

To search for happiness

Implies its absence.

This implication is a fundamental flaw.

Happiness is ever present.

It may become obscured,

Such obscuration being temporary.

All experience is like an echo,
Occurring after the event and
Distorting it by varying degrees.
The distance between the event and
The experience is directly related to
The scale of involvement of
The experiencer.

Infancy comes, then
Childhood and adulthood
Followed by middle age and lastly,
Old age.
All these stages come and go upon
That which is immovable.

Viewed through the lens of time,
Many important things are
Rendered unimportant.

Although a mouse in a well
Knows nothing about
The sparrows in the sky,
In the moment of its escape
Everything changes.

The preoccupation with
The foreground, the sights,
The smells,
The sounds,
Takes the attention away from
The background.
Yet, it is in this very background that
The Mystery resides.

When there is no inside,
No outside,
No top,
No bottom,
No breadth,
No width,
No surface and
No depth, then
There is only here and
There is no place else to go.

One is carried on a raft
Within a floating stream.
One is neither the raft nor
The stream yet
The perceiver of both.

What is natural

Follows no laws nor

Requires any.

Can there be a rule for

The beating of the heart or

The blackness of the raven?

There is a natural rhythm to

The workings of the world.

Some are discernable

While others cannot be discerned.

It is the dance

Between the two that

Creates action.

Trust that what brought you here

Will take you there.

The Infinite has no preferences.

It kisses both the darkness and

The light equally.

Wu Hsin speaks of only

One thing, and that

One thing is

Everything.

As soon as the speaking begins,
There is movement away from It.
Words reduce the incomprehensible into
Something more digestible.

Contrary to popular belief
The perceiver and that
Which is perceived are
Two ends of
The same stick.
The absence of one is
The absence of both.
The absence of everything
Uncovers the presence of
The Seed of everything.

Whatever has been clung to as myself
Disappears in the course of time.
Yet, what has been steady throughout, is
Overlooked.

Many writings speak of
The Creator.
Yet, in truth,
This Creator is only
Another creation.

Who created
The Creator?

What begins as a crack
Becomes a window
Then a door
Until the entire structure vanishes.
Wu Hsin calls this
The unfolding of awareness.

There is no forest,
There is no cave,
There is no mountaintop
Where one can hide
From oneself.

One cannot acquire true knowledge and
Maintain a hold on ignorance.
The two are mutually exclusive.
Release of the latter is
A precondition for the
Arrival of the former.

When vision and compassion
Expand to include the opposition,
The opposition ceases to oppose.

Slow ripening and rapid flowering

Alternate.

One is not superior to the other.

Be not concerned with pace,

Be concerned with depth.

Worries about progress are for children.

All there is is consciousness.

Consciousness is all there is.

In the absence of consciousness,

What is there?

All manifestation

Appears in consciousness

Disappears in consciousness.

Consciousness is the precondition for

All perception.

Everything perceived

Is perceived

By consciousness as

An object in consciousness,

Including the perceiver.

Understand this and

Then grow your carrots.

Wu Hsin requires that

One question those things that are
Not open to question.
These are the rocks to which
One's feet are tied.

All experiences are transitory.

The wise man neither seeks nor
Rejects them.

In this manner,
One remains rooted in
The Unchanging,
The stage upon which
All change occurs.

For many,
What they believe to be
Their castle, is in fact
Their jail.

The addiction to the drug called intellect,
Results in analysis of everything.

All this perusal,
Evaluation and
Analysis complicates
What is simple.

Becoming purely receptive
Strips away the false,
Leaving the great gate to open, then

What-Is is clearly comprehended.

The greatest enjoyment is experienced
When there is no concern for its duration.

When there is indifference to outcomes,
One is willing to work with
Less than ideal means and
Postponement is avoided.

Utilizing the mind in the attempt to
Achieve Ultimate Understanding is
Akin to hiring a thief to
Protect a house from burglars.

Man can do
Whatever he wants.
However, he cannot
Will whatever he wants.

Your reading these words
Is evidence enough to Wu Hsin that
The hook is already
In the fish's mouth.
I cannot tell you
How long it will take

To reel it in.
Most fight,
Some do not.
In the end,
All come into my net.

Shadows working on shadows,
Seeking to comprehend the
Inconceivable immensity that is
What-Is.
Better it would be to
Simply enjoy oneself,
Doing what one is moved to do.

If heat and cold
Comprise temperature and
Tall and short together
Comprise height,
Do subject and object comprise
The sum of life,
The perceiver and the perceived?

Suppression is a lack of acceptance,
An attempt to nullify what is natural.
The treatment of symptoms
Does not cure the disease.

Effects vanish when
Causes are removed,
Not when they are suppressed.

The deep secret is that
You are beyond time,
Beyond the heavens.
You contact each at two points:
Here and Now.
Wu Hsin knows this,
You do not.
As such, you see yourself
As separate from the Totality
When, in fact,
You are the very Totality
You feel separate from.
Change your viewpoint and
Change the world.
Just as the eye
Cannot see itself,
The mind
Cannot know itself.
As such, all knowing
Must spring from that which is vaster.

To dig a hole,

One employs a shovel.
When the hole is completed,
The grip on the shovel is released.
In order to teach,
Concepts must be used.
Once the teaching is assimilated,
The grip on the concept must be released.

When the need for action
Reaches an appropriate crescendo,
Action occurs.
This is the nature of
The world.
The one who
Performs the action is only
The instrument of action,
Nothing more.

The only wisdom
One can acquire here is
The full apperception of
Who is the acquirer.
All else is like
Asking an unmarried man if
He has stopped
Beating his wife.

The sum of a past is

I was.

The sum of a future is

I will be.

The continuous crossing back and forth

Between the two

Obscures the present moment,

The I am,

Being Itself.

The empty cup

Has emptiness inside.

Wu Hsin asks:

What happens to the emptiness

When the cup is smashed?

The dawning of a willingness

To accept the unacceptable.

Produces the cessation of worry.

In a world without worry,

The empty man is an emperor.

You have an image of

What this outcome should be.

I say to you:

Drop it.
There is no standard,
No bellwether,
By which to measure.
The appearance is of
No importance.
All that can be said is
You will recognize the unity
Prior to all appearance.

To grow is necessary.
To outgrow is, likewise,
Necessary.

Wu Hsin does not speak
In hypotheses.
It is the direct experience
Of What-Is that is conveyed.
The fact that
Words and concepts are
The pointers to this are
The inherent limitation
In all communication.

All emotions come and go
You remain.

Your sack of concepts

Compels you

To see things

In a prescribed manner.

Dropping this sack

Allows your eyes to open and

For clarity to manifest.

All your goodness,

All your years of practice,

All the prayers you have spoken,

Mean little to Wu Hsin.

Instead, tell me if

You are prepared to relinquish

The control that you exercise

On every aspect of your life?

Are you now ready

To enter into the flow of life

Without the oar of your seeming will?

A free man's life is

A life that is free of

Demands,

Free of dependency.

With nothing to drag along

One goes where one will.

Why is there so much

Struggling with the practices,

Techniques and

Methods that are

Alleged to end all struggling?

The groundless expanse is

Unknown territory.

Men prefer what is known,

Regardless of whether it is

Painful or pleasant.

Because there is nowhere

To hide in the vastness and

There is no place to run to,

The choice seems simple.

Yet, it is the very unwillingness

To embrace the unknown

That keeps it in the shadows.

Is the perceiver

Separate from that which

Is perceived?

Tell Wu Hsin:

What is it that sees my knee

When I gaze upon my lap?

What is the world?

The world is the sum of the known
Embraced by the fullness of
The unknown and
Protected by that which is
Unknowable.

When the mind feasts,

True knowledge is lost.
When the mind eats not,
True knowledge manifests.

The experience of

The Mystery is the banter of fools.
Only objects,
Overt or subtle, are experienced,
While the Mystery is prior
To all objects.

You are a sinner,

You are a saint.
You are a murderer and
You are a monk.
The entire world that

You experience is
Inside yourself.
To fix the problems of
The world,
You need only
Fix yourself.

Where is the line
Of demarcation
That separates heaven
From this life?
Can you show it to me?
Does it exist at all, anywhere,
Aside from inside your head?

Do not come to Wu Hsin
So that your questions may be answered.
Do so in order that
Your answers may be questioned.

All that is required
Is Understanding.
Not an understanding of things but
An Understanding of
The Potential of All Possibilities
That is prior to things.

Understand this and
You understand all.

You came to this life
With your own unique nature.
It was combined with
The experiences you had
To forge who you are.
You had no say in the matter.
You are a one-of-a-kind instrument
Performing the work that
Only you can
In the service of That which
Sent you.

What can you really
Claim to be yours
When it can be taken,
In the time it takes
To snap a finger,
By the One who
Gave it to you?

My father is
This-Now-Here;
My mother is

This-Now-Here;
My brother is
This-Now-Here;
My neighbor is
This-Now-Here;
All related.
When each is gone,
What endures?
This-Now-Here.
Thoughts are only
Puffs of smoke
Rising from the chimney of the mind.
Attaching attention to them is
The heart of suffering.

What one really is
Is what one is
In the absence of
The who that
One thinks one is.

There is no requirement to
Transcend the past.
All that must be done is to
Stop carrying it,
Like a block of stone,

On one's back.

Man is ensnared

In the continuum called Past-Future.

His attention remains fixated there,

Uninterrupted.

To free oneself from the trap,

Even for a single instant,

Return to the point of presence,

Of being.

Of being no thing in particular.

In this moment.

Then, miraculously,

The snare dissolves.

Do not mistake

A mere rearranging of the furniture

For true change.

Thinking creates more problems

Than it solves.

Do not look for It

In moving water.

Moving water distorts.

Look for It

In still water.

Still water reflects perfectly.

There is great joy when

The raindrop is reunited with

The ocean.

Likewise, there is great joy

In death.

What dies, other than

A story filled with much sorrow and

Intermittent joy?

Know Wu Hsin as

The Untouched.

Unaffected by time or

Space or

People or

Places or

Things,

Wu Hsin is not

While all else is moving.

All doing is contained

In being.

When the attention is shifted from

Doing to being,

The doing takes care of itself
Without any intended doing and
In the absence of a doer.

What is it

That brings people to
The doorstep of Wu Hsin?
It is simply the desire
To know this What.
When Wu Hsin says
This What cannot be known,
Most go away disappointed.

I tell you:

You must open the doors.
You must pull back
The shutters.
How else can light enter into
A darkened house?

Why fight with

External foes?
Your neighbors are
The very least of
Your problems.

This is Wu Hsin's open secret:

The only evil is inattention.
It is the father of stupidity and
The grandfather of the twins,
Suffering and sorrow.

It is not possible to hurt another
Once one understands that
All others are inside oneself and
Emerge from there.

Knowledge will take you
To the goal.
But, not knowledge
Of things.
Knowledge of things will
Distance you from the goal.
Wu Hsin tells you to
Call off your search.

Followers of the sun
Never know darkness.

The Mystery is not reached with words.
Nor can the mind reach It.
Unseen,

Unheard,
It cannot be taught.
What remains is the experiencing
Without an experiencer.

The man of contentment
Seeks nothing that
He doesn't have and
Understands that
Whatever he has
Isn't his to own.

To live and to die
Is natural.
To be afraid
To live and to die is not.

If man spent as much
Time and energy
Demolishing his prison
As was spent in building it,
All would be free.

You are not the main character
In the play.
You are one of many characters.

Each has a role to play.
This realization is
The first step toward
The unity that is, always was and
Always will be.

So many things you could
Give up and
Still not achieve clarity.
Instead,
Simply give up your notions
Of I, me and mine and
Allow stillness to carry you forward.

Forms through which action occurs,
Be it plant, insect, tiger or human
Behave according to their nature.
Understand Nature and
Understand all.

The fundamental question is:
Do you have awareness or
Does Awareness have you?

The world cannot improve until
The peoples of the world improve.

The peoples of the world cannot improve until
The person improves.
The person cannot improve until
All self interest is removed.

The particular and the universal are not separate.
They are merely two aspects of
The indivisible;
One viewed from within,
The other from without.

The desire for understanding
Arises from misunderstanding.
The way out is through
Questioning and examining the habitual.

The animating presence is
The building block upon which
You have been erected.
Even after you have been torn down,
The building block remains.
Centering your attention there is
The direct means to gain
Primordial insight.

What-Is or

You may call it the Truth,
Must be apperceived.
Once one attempts to express it,
It becomes a concept and
Food for discussion.
Then the Truth is lost.
Seekers of Truth must ask:
What distinguishing marks will
Allow one to recognize it?

What does the orange tree

Have to do
To grow oranges?
What does the sky
Have to do
To be blue?
What do you
Have to do
To be?

Wu Hsin takes many

To the river, but
Crosses it for none.

Unhappiness comes to man

Through two doorways

The first doorway is named
Not getting what you want.
The name of the second doorway is
Getting what you want.
Either takes you there;
The former faster
Than the latter.
The former teaches
The futility of willfulness.
The latter teaches the foolishness
Of believing that
Satisfaction and happiness are the same.

When is there to live
Other than now?
How is there to live
Other than now?
Why is there to live
Other than now?
Where is there to live
Other than now?

Desire is presupposed on the belief that
The desired will convey
Some lasting benefit
To the one who desires.

When this is apperceived to be false,
The running after
Persons or things ends and
Impartiality to all that comes and goes
Takes root.

Underneath is the support.

It is the water
To the boat, and
The sky
To the cloud.
The known is supported by
The unknown which, in turn, is
Held by the Unknowable.
Ignoring this is
The folly of men.

Everything moves toward
Its own destruction.
The flame is lit.
The flame is extinguished.
What is between the two is
Labeled time.

Do not confuse
Emptying the pot with

Shattering the pot.
A pot that is emptied
Can be refilled whereas
A shattered pot ceases to be.

It is only when
The very idea of changing is seen
As false that
One can perceive the changeless.

The body is a borrowed thing.
One uses it for a time; then
It must be returned to
That from which it was borrowed.

There is nothing
For me to tell you
That will make a difference.
There is nothing Wu Hsin can say
That will bring about
Your awakening.
The sound of my own voice
Holds no appeal for me.
Nor should you
Be enamored with it.
Ask Wu Hsin to be quiet

This has much more value.
A viable strategy is to bring about
The end of the questioner.
When there is no questioner,
Then there is no one
Being questioned and
There are no questions.
Within this space
All can be revealed
Most easily.

There is a birth,
A life, and then
A death.
Throughout this cycle of
From the Source - To the Source,
The Source remains ever as it was.
To know the Source is to
Transcend the cycle.

This game being played is
A subtle one;
It begins with the mind
Taking What-Is and
Parsing it into
Millions of pieces.

The balance of the game,
The balance of life, is
Spent trying to
Put it back together.

Clear seeing is elusive

Like trying to capture water
With a net.

The particular net employed is
The belief in the power of
The thinking mind.

For as long as this mind is worshipped,
Clear sight is not to be obtained.

It is little wonder that
The dog chasing its tail
Becomes dizzy.

You are not satisfied

With the answers
Given by others.

So you come to Wu Hsin.
But what you really seek
Are not answers

But confirmation
Of what you think
You already know.

If you were to admit
That you know nothing,
Then I will most gladly answer.

Essence is the size of the sky.
It holds the body and
The mind as if they were
Rose petals in its hands.

The meditation of suffering is
The meditation of:
I am this body
I am this story
I am these thoughts and
I am these emotions.
The meditation of freedom is
The meditation that lacks
A meditator.

All activity to hold on to
That which is
Inherently impermanent is futile and is
The prerequisite for unhappiness.
Releasing all attachment to
The impermanent
Brings with it the revelation of

The face of
The Permanent and is
The harbinger of peace.

Thinking is so tiresome,
Requiring so much energy
Solely for the purpose
Of reinforcing the notion
Of a thinker.
What a waste!
Stop thinking and
Merely watch
Everything being done
Without your interference.

The marriage of
Full consciousness with
Life
Is the most beautiful union
This world has ever known.

You don't know what is good.
You only know
What is good for you.
Tomorrow, that might change.
Then, good will become bad and

You will claim to know it.
All this, however, is relative.
What is good for you
Might be bad for me.
What is good for you today,
Might be bad for you tomorrow.
Wouldn't it be better
To leave the judging
To the fools?

Do not use

Wu Hsin's words
As a platform for
Launching new concepts.
Instead, listen deeply,
Apperceive and then
Forget.
Do not store the words away.
Let them penetrate you,
As would an arrow.

The arrival of what is absent is

Preconditioned on
The departure of
What is present.
So long as

The inn is full
No rooms are available.

I will not tell you
What it looks like
Because then
You will assume that
You know
What you are looking for.
You cannot know it
You can only
Be it and
This being is without cause.
So what is left
For you to do?

Whatever is embraced,
Whatever is clung to, will leave.
Why, then, empower it
By making it important?

When river water is
Placed in a jar
Does its quality change?
The container is irrelevant.
The attention must remain upon

What is of essence.

To fixate on what is not,

The past, the future,

The way things ought to be,

Inherently creates struggle with What-Is.

See this and step out of it.

What is natural

Requires no study or practice for mastery.

Does one study how to sleep?

To reach what is natural

Merely remove what is not natural.

One must either be content with

One's individual accomplishments or

One must break free from

The notion of individuality.

Why do you offer

Such resistance to life?

Has not Wu Hsin told you

That resistance

Only extends and intensifies

Your pain and discomfort.

There is a secret word

Which, when used
With sincerity,
Aligns you with all of life.
That word is
Yes.

Hope requires the future,
Faith dips into the past,
Trust that all is as it should be
In the present moment.

Look deeply inside yourself and
Try to find yourself.
The ensuing failure is
The true finding.

Do not speak to Wu Hsin of
Your godhead experiences.
All experience is dualistic,
Requiring a subject and an object.
Is your godhead an object
To be experienced?

What could be more meaningless
Than to say that
What you are looking at

Is the one who is looking?
However, nothing is closer to the
Primordial way of things than this.
Do you wonder, then,
Why Wu Hsin is laughing?

The antagonism toward the world,
Toward people,
Places and
Things,
Is the impediment
To the realization
Of the peace that
Underlies it all.
Every No keeps peace
An arm's length away.

How many of your questions
Have been answered,
But still
You don't have the answer?
Is it possible that
The answer isn't
Found in more questions?
Is it possible that
The answer isn't

Found in more concepts,
More thoughts?
Is it possible that
The answer is
Revealed in their very absence?

The number of forms
Within this manifestation is
Without limit.
Focusing the attention on
This limitlessness,
It is easy to become lost.
The way back is
The way out.
Return the attention to
That from which
The limitlessness arose.

For the world to change is
Preconditioned on
The acceptance of What-Is.
Once accepted, there is no need
For the world to change.

How glorious is
The purposeless life.

Events occur in
Their natural course and
One need not do anything or
Be anything in particular.
Can there be
A greater freedom than this?

Chasing after more and more is futile.
It is only less and less that lastingly satisfies.

In an instant,
There is awakening and
The world arrives,
Unbeckoned.
In a short time,
It recedes and is
Forgotten until
Its next arising.
Understanding the stage on which
This play is performed is
The way out of it.

Silence is the bridge between
The Formless and
The world of form.

How can light find darkness?

Darkness is merely

The absence of light.

How can one find one's source?

One's source is revealed in

The absence of one's self.

Beyond what?

Beyond where?

Beyond when?

Beyond whom?

This beyond

Is not outside yourself,

But is the vast,

Limitless expanse

Within.

It is not knowable

Nor does it reside

Within the space of the known.

Stop running toward

Positive states.

Stop running from

Negative states.

Stop.

Take whatever comes

As it comes;

Without judgment,
Without embellishment.
Then, watch it pass until
Whatever is to be
Next appears.

The greatest crime is
The overlooking of
Who you really are
In favor of
The story of
Who you think you are.
This preoccupation with
Your personal drama is
The cloud that masks
The sun.

I am sorry
To disappoint you.
But Wu Hsin has no teaching
For you.
No method,
No way,
No system.
Simply be as you are and
All will be right.

Turning the attention

Toward the unfamiliar and
Away from the familiar is a
Prerequisite to the arrival at
True understanding.

Do not accept

Any of the words of Wu Hsin
As the truth.
Investigate for yourself.
This willingness to investigate,
To deeply inquire into
My words, into
Your assumptions, is
The front door to
The house of illumination.

Your hope

For the future is that it will
Bring salvation,
A completion or
A satisfactory conclusion to
Your unsatisfactory past and
The unsatisfactory present.
Wu Hsin tells you that

You are mistaken.

It has taken considerable time
For your illusions
To be built up.
Yet, it takes no time at all
To dissolve them,
To replace them
With simplicity in, and
Acceptance of,
Life.

When a water bubble
On the ocean bursts,
It returns to the ocean.
This is death;
All deaths.
Your death and my death.
Returning to the Source,
What is there to fear?

Expectation is the grandfather of
Disappointment.
The world can never
Own a man
Who wants nothing.

So many aspirants
Seeking understanding from
Magicians,
Meditators,
Representatives of hearsay,
Intellectuals and
World renouncers.
Who amongst these can reveal
The shadow of the Formless?

The body is charged with
Life Force Energy and
Sustained by food.
Where is the role of an individual in this?
It progresses through life
Reacting to people, places and events
In a manner
Specific to its nature.
Where is the role of any individual
In determining this?
Wu Hsin wants to know:
What causes the belief that
You are an individual?

When a gale blows from the east,

Walk to the west.
When a gale blows from the west,
Walk to the east.
Acceptance of the hard and the soft is
The foundation of trust that
All is right.

The adversarial relationship
With life is the prison.
Acceptance of life as it comes,
Day by day,
Moment by moment, is
The key to the lock on the door.

Maturity evolves upon
The realization that
Your numerous strategies
For escaping
Have failed you.
Maturity brings with it
The dawn of understanding of
What it is you are trying
To escape from.
Maturity prompts the examination of
Whether you are really imprisoned at all.

Make no effort to meditate

Make no effort to not meditate

Make no effort to make no effort

Being is not something

One does

Being is what

One is.

Don't come here so that Wu Hsin may

Prescribe a path for you.

Choose the path

Of your inclination,

Regardless of appearances

Or opinion.

All paths meet

At the One Path which goes beyond

All paths.

The necessity to delineate

Right from wrong,

Truth from not-truth,

Is itself the impediment.

The truths of men are finite,

With many nuances.

Primordial Truth

Has infinite expressions

While removing all need
For interpretation.

Prior to the realities of man,
There is an Ultimate Reality.
Many have sought to speak
Its language, but
In the end,
They became ruled
By dogma and ritual.

Every form reflects It,
Yet, It cannot be seen
By the eyes.
In silence,
A subtle, inner eye opens,
That sees the Real
Underlying all appearances.

When names and forms
Are put away,
When all judgment ceases,
What remains is called
The True.
It appears like a mirror
In which the Infinite

Is reflected.
It looks back at each
Who gaze upon It.

Do not allow
Your progress in understanding
To become a concept.
See it as a ladder,
Reaching into the Infinite.
Ladders are not for discussion,
They are for climbing.
It will help you to
Climb to the place
That contains your world,
Yet is beyond it.

Lu Pao had many preoccupations.
Some were large and
Others were small.
When his clothes caught on fire,
None mattered any longer.

A bone with no meat is better
Than no bone at all
To a beggar.
The words of Wu Hsin are

All meat and no bone.
Who is hungry for this?

All necessary work is accomplished
Without actively thinking.
That which moves Wu Hsin
Provides all his words.
Thoughtless,
Wu Hsin cannot be wrong.

Do not divide
Do not label or categorize.
Rather than seeing the many
Within the One,
See the One
Inherent in the many.

If one focuses exclusively on
Dissatisfaction,
The cause of dissatisfaction and
The end of dissatisfaction,
Everything resolves itself in ease.
Don't pretend to be
What you are not;
Don't refuse to be
What you are.

If one saw oneself as
The entire world,
One could do no harm.
Why see oneself as only
Hands,
Feet,
Torso,
Thoughts and feelings?
This is a falsehood.

Every effort
Births more effort.
What has been built
Must be maintained.
What was acquired
Must be protected against loss.

Seeing clearly is
Not mistaking imagination
For reality.
A life seen clearly is
A life without conflict.

All presence, that is,
You,

Me,
It,
Occurs against the background of
Total Absence.
At the end of you,
Me,
It,
Total Absence remains unchanged.

What is pristine knowledge

Other than
The knowledge that
Worldly knowledge isn't worth
A pile of straw.
Admittedly, worldly knowledge can
Take you through the world, but
It can take you neither
Beyond it nor
Before it.

Wu Hsin's motivation is

Easy to understand.
It is the same as
The bird's motivation
To sing.

In the instant of action,
There is no actor.
It is only afterward that
The ego,
This false identity,
Appropriates the action as mine.

When the mind is seen as
Continually kidnapped by thoughts,
The first step toward freedom
Has been taken.
Now, cease listening to
What is being heard.
Instead, listen to
What is listening.

Relinquish the fixation
On beginnings and endings,
On past and future.
All that matters is
This-Now-Here.
Once lost,
It cannot be recovered.

Four questions:
How many more failed strategies

Will you undertake
To gain what you want?
What do you want?
What will getting what you want
Give you?
Who wants to know this?

Everything comes and goes.
That which gave them birth,
Sustained them,
And called them back
Goes by many names.
Wu Hsin prefers Being
Among the list.

Beginning and end
Are not two,
But equal aspects
Of one.
The fruit contains
The seed
Which contains the fruit.

The greatest wealth is contentment.
The greatest happiness is
Freedom from opinions.

The greatest peace is attained
Through the abandonment of desires.

If one desires clear sight
One cannot place one's trust in reflections.
The way in is
The only way out.

The room was filled with
Hundreds of his devotees
When Chow Ling asked,
“Why are you worshipping the teapot
Instead of drinking the tea?”

Many there are
Who come to Wu Hsin for help
With their search.
Wu Hsin says he cannot help;
The search must fail, because
All searching is for some thing and
This Sought is no thing.
If it is not an object,
How may it be found?

From the point of view of
The person

Problems never cease.
From the point of view of
The Totality
Problems never arise.
Perfection is disturbed by
The arrival of judgment.

Just sitting;
Without a goal,
Without a schedule,
Without an intention,
Without form and
Without deliberateness.
The seed opens into the fruit.
Just sitting.

There are some who
Retire to the forests and mountaintops
To avoid involvement with
The world.
Yet, the inner involvement continues.
Every thought
Cries out for involvement.
This is the involvement from which
Retirement is to be sought.

To conquer the large,
Begin with the small.
To change your world,
Begin by changing yourself.
What needs to be changed?
Only the point of view.

The calligrapher begins with
White parchment;
Nothingness.
From there,
All emergence is possible.

In the presence of fuel,
The oil lamp generates flame.
When the fuel is exhausted,
The flame is extinguished.
The lamp remains,
Ever as it was.

The experience of one's birth is not personal.
Therefore, it is not remembered.
Lao Yin lost his memory and
Could not speak
Concerning his personality.

When she will request a refund.
Grant it smilingly.

Do not mistake birth
For beginning.
Likewise,
Death is not
An ending.
Prior to birth is
Existence without limit.
This is the quality
That is masked
By incarnation.
Remove the mask and
Remove the bindings.

Emergence is
The realization of
Potentiality.
Things appear,
Stay and ultimately depart.

Grace appears
In the world
Like a giant cloud
Pouring refreshment

On the parched and
On the thirsty.
The closed ones
Fail to partake
Fail to benefit
Because they are
Otherwise engaged.

Will adding copper to gold
Improve it?
What is inherent in each
Needs no improvement.
What is not inherent is not
Worthy of attention.

What comes
Will go.
Only the permanent is beyond
Coming and going.
How much time is left,
One minute or fifty years?
Why squander it on
The transient?

Liberation does not occur
To any thing in the outer.

Now the taste is gone.
Tasting remains.
Believing oneself to be
What comes and goes is
High folly.

Men are so entranced by
The tree
That they have forgotten
The seed,
The source of the tree.
Forgetting the source is what
Keeps men from
The source.

How much time does it take
To apperceive conditions as they are?
It takes much less time than
You have and
Much less time than
You're willing to allocate.
By now, it could be completed
If only you could relinquish
Your stranglehold on appearances.

When there is hunger and

Food is provided,
Does one say that the mouth has
Compassion for the stomach?
When there are no others
There is no compassion.

What is a name?

What is a form?
Are they not the symbols
Of someone who
Regards himself as separate?
The name....
Is it not merely
The name of an ego?
But the Nameless has no name.
Wu Hsin asks:
“Where does one end
And the other begin?”

The wheel of becoming

Spins unceasingly.
Becoming this,
Becoming that.....
When one steps off of the wheel,
What has always been,
What need never become, is illuminated.

image

not

available

Yet when Wu Hsin asks
“What is it that goes to Heaven?”
All fall silent.

What needs to be revealed
Reveals itself by itself.
No coaxing, no persuasion,
No effort at all is required.
It shines by itself and
Needs no illumination from the outside.

No mountain has only one side.
At times, it is sunny on one side and
Raining on the other.
The side that has seen the sun
Will experience the rain.

A comfortable bed does not
Lessen the discomfort of
A nightmare.
This is only achieved by
Waking up from the nightmare.

Put the time, attention and energy
That you use trying to get
What you think you want

To better use.
Getting what you thought you wanted
Has never brought you
Lasting happiness.
Instead, use the time, attention and energy to
Realize the fullness that is
Ever present and
All around you.

Who dies

When the body dies?
What dies?
In this inquiry,
The sun burns away the fog and
The mists lift.

To have no thought and
To make no effort is
The first step toward Understanding.
The second step is
To go nowhere and
To do nothing.
Upon completion of these,
Resting for a while is advised.

Each being is a moment in time

When asked to describe clear sight,
Wu Hsin could only say
It is the difference between
Being inside a cloud and
Being outside a cloud:
Inside the cloud, one barely sees one's hand,
Outside the cloud, one sees
The sky, the sun, the moon
The stars and all eternity.

A realized man apperceives that
He is neither
What is the inner mentation or
What is the outer manifestation.
As the knower of both,
What is there left
For him to do other than
To simply be?

One is closer to the truth
When one sees oneself
As a process rather than as
An entity and that
The sum of all processes is
The world.

Under a rock,
There is always darkness,
Regardless of how bright the sun.
To see matters rightly is only
To emerge from under the rock of
Identification with the personal.

One thing is most clear:
The only man who is
Free in the world is
The man who is
Free of the world.

The real giving up is in
The understanding that
There is nothing to give up because
One has nothing to give up because
Nothing is one's own.

This "you" has a life of its own,
Separate from You.
It is a mechanical process,
One of action and reaction.
It is that which life happens to.
There is nothing to be
Done about it;

When one understands it for
What it isn't, one
Sees it for what it is.

“T” is a false notion,
Merely an idea of a thinker, a doer.
There are none.
There is only thinking and doing
With no one to refer to either.

All searching takes one
Away from oneself.
Wu Hsin can't give it;
How can he give
What one already has?

One who believes that
Peace and freedom are
Not available here and now,
Requiring time,
Requiring the future in which to find it,
Must believe in the
Ill-formed idea of practice.

It comes when it comes:
If there were a formula for it,

Which there is not,
It would be the absence of imagination,
The absence of will,
The absence of effort,
The absence of no effort,
The absence of all movement
In any direction,
On any level,
In any dimension.

The end of illusion is the end of you.
You can't be without illusion;
Being you means
Acknowledging illusion.
That is what “you” is.

Wu Hsin is a fragrance,
One of millions of fragrances,
Emitted from the flower of being.

I am and the world is is
A single sun,
Rising and setting,
Rising and setting.

If change is necessary,

Change will occur.
A wise man never worries about
Improving what-is.

One loses one's self in
One's activities.
The end of enforced activity is
The beginning of discovery.

Real contact is made when
There are no persons,
No personalities,
No individuals to meet.

One is not part of the world.
One is the mother of the world,
Birthing it in every moment.

Life is never complex unless
One gets lost in the details.

This object,
The body, of itself
Contains neither pain nor suffering.
Pain and suffering require
A person to claim them.

Likewise, happiness and peace are personal.
All these come and go.
The constant, Unmoving remains.

When there are
No fixed standards defining
The way things ought to be,
Everything is fine,
Just as it is.

Within the realm of the known,
Everything is organized,
Qualified and classified.
Beyond the known lies
The realm of unending discovery.

Those who are free are
Little different from
Those who are not, except that
They are no longer controlled by
Habit and reaction.

Just as the skin is
One's physiological border,
Thought is
One's intellectual border.

To go beyond these borders is
The doorway to
A vastness beyond comprehension.

The discontinuous framework of
Being somebody
Ultimately depends upon
The continuous framework of
Being no thing in particular.

A common impediment to
Securing what is everlasting is
The pursuit of
What is momentary.

To live in a world of
Right and wrong,
Should and shouldn't, is to
Live in prison.
Those who are free
Naturally know what to do
In every moment.

The heart beats
Without a beater.
The hair grows

Without a grower.

Actions occur

Without an actor.

When the children leave home or

The crops fail,

It is not a happening to oneself;

It is a happening in oneself.

The basis of all action is thought.

Until one apperceives

Where thought comes from,

One remains in the dark.

To live as a personality is

To live in restriction.

The fullness of life cannot be

Constrained to the confines of a jar.

In order for insight to blossom,

It is not what one does that matters.

What matters is

What one stops doing.

The flower is not

Concerned about tomorrow.