The Most Excellent Mirror—Sam-ā-dhi*

Organ

Tone VII, ending 1.

Community

The Buddhas and the Ancestors have all directly handed down this basic Truth:—

Preserve well for you now; this is all.||
The white snow falls upon the silver plate,: The snowy heron in the bright moon hides;||
Resembles each the other yet these two are not the same;:
Combining them we can distinguish one from other.||
Supreme mind, — * in words, — can never be expressed:
And yet to all the trainees’ needs it does respond;||
Enslaved by words you fall into a hole.:
If you should go against the basic Truth — you come to a dead-end.||
This is as if a giant fire-ball;:
Never come too close — nor put yourself too far away.||
If you express by fancy words:
It is all stained.||
The night encloses brightness:
And, at dawn, no light shines;||
This Truth holds for beings all;:
Through this we free ourselves from suffering.||
Although not made by artifice,:
This Truth can find expression in the words of those who teach true Zen.||
It is as if one looks into a jewelled mirror:
Seeing both shade and substance.||
You are not him;:
He is all of you.||
A baby of this world is such as this:
Possessing all his five sense organs, — yet goes not and neither comes, — neither arises nor yet stays, — has words and yet no words.||
Then finally we grasp nothing:
For words inaccurate will be.||
When stacked, six sticks of ri:
For ever move in mutual relations in extremes and centre;||
Stacked | three times, :
Return again to the first pattern | after changes five. ||
This as the five tastes | of the chi-grass seems :
And as the diamond | sceptre’s branches five. ||
The absolute “upright” holds, | as it is; :
Many phenomena within its | own delicate balance. ||
When a trainee | asks a question :
Matching answer always comes | from the Zen master. ||
So that he may bring the trainee to the | ultimate of Truth :
The master | uses skillful means. ||
Trainees embrace the ultimate, :
Masters contain the means; ||
Correctly blended, :
[This is good. ||
Avoid one-sided clinging; :
This is all the natural and superior Truth — that does attach itself
 to no delusion | or enlightenment. ||
It calmly, clearly shows when all conditions ripen; :
When minute infinitesimally small becomes; — when large it
c transcends | all dimension, space; ||
† Even the slightest twitch will surely | break the rhythm. ||
Now we have abrupt and slow — and separated do the sects be-
come by setting up of | doctrines, practices, :
And these become the standards that we know of all re|ligious
conduct. ||
Even should we penetrate these | doctrines, practices, :
And then delusive consciousness flows through the ’ternal
Truth, — no | progress shall we make. ||
If outwardly all calm we do appear — and yet within dis|turbed
should be :
We are as if a tethered horse — or as a | mouse within a cage. ||
So, — | pitying this plight, :
The former sages | teaching all dispensed. ||
Because delusions in the trainees’ minds were | topsy-turvy, :
All the sages true did match there|to their teachings; ||
Thus they used all | means, so varied, :
Even so to | say that black was white. ||
Delusive thought, if | lost, abandoned, :
Will all | satisfaction bring; ||
If you in ancient | footsteps wish to walk :
Observe examples old. ||
That He could take the final step to | true enlightenment, :
A former Buddha trained Himself for ten long
kalpas — gazing | at the Bodhi tree. ||
* If thus restrained, | freedom original :
Is like a tiger that has tattered ears — or | like a hobbled horse. ||
The sage will tell a trainee, who is feeling he is low and | all infe-
rior, :
That on his head there gleams a jewelled diadem, — and on his
body rich robes hang — and at his feet there | is a footrest. ||
If the trainee hears *this teaching* with surprise and doubt, :
The sage assures him that of cats there are some kinds, — as also
some white cows, — that perfect are | just as they are. ||
A master archer hits a target at a hundred yards because he | skill
possesses:
But, to make to meet two arrows in mid-air, — head-on, —
goes far beyond the skill of | ordinary man. ||
In this superior activity of | no-mind, :
See! the wooden figure sings — and the stone-maiden
 dances; ||
This is far beyond all | common consciousness, :
Be beyond all thinking. ||
The retainer serves his | lord the emperor; :
His father | does the child obey; ||
Without obedience there is no | filial piety :
And, if there is no | service, no advice. ||
Such action and most unpretentious work :
All | foolish seem + and dull ||
But those who practise thus this law + continually shall, | in all
 worlds, :
Be called Lord of Lords unto eternity. ||