

Song of the Jeweled Mirror Samadhi

Leader:

When I was at Yun-yan's, he secretly entrusted me with the Jeweled Mirror, thoroughly conveying its essence. Now I am giving it to you. It goes as follows:

Assembly:

The Dharma of Suchness, directly transmitted by buddhas and ancestors,
Today is yours; preserve it carefully.
It is like a silver bowl heaped with snow and the bright moon concealing herons-
When classified they differ, but lumped together their whereabouts is known.
The Mind, not resting in words, accommodates what arises;
Tremble and it becomes a pitfall; missing, one falls into fretful hesitations.
Neither ignore nor confront what is like a great ball of flame.
Giving it literary form, immediately defiles it.
Clearly illuminated just at the middle of the night, it does not appear in the morning
light;
It is a standard for all beings, used to liberate them from all suffering.
Although it takes no action, it is not without words.
Like gazing into the jewel mirror, form and reflection view each other;
You are not him, but he is clearly you.
Just as in the common infant, the five characteristics are complete;
No going, no coming, no arising, no abiding,
Ba-ba wa-wa, speaking without speaking;
In the end, things are not gotten at, because the words are still not correct.
In the six lines of the doubled *li* hexagram, Phenomena and the Real interact;
Ranked in pairs to become three, each transformed makes five.
Like the taste of the [five-flavored] *chih* grass, like the [five-pronged] *vajra*;
Secretly held within the Real, rhythm and song arise together.
Penetration to the source, penetration of the byways,
Grasping the connecting link, grasping the route.
Acting with circumspection is auspicious; there is no contradiction.
Innately pure, moreover subtle, no connection with delusion or enlightenment.
According to time and circumstance, it quietly illuminates.
Fine enough to penetrate where there is no space, large enough to transcend its
boundaries.
Being off by the fraction of a hairsbreadth, the attunement of major and minor keys is
lost.
Now there is sudden and gradual because principles and approaches have been set
up;
With the distinction of principles and approaches, standards arise.
Even if one penetrates the principle and masters the approach,
the true constant continues as a [defiled] outflow.
Externally calm, internally shaking, like a tethered charger or a hiding rat;
The former sages, having compassion for such people, made a gift of the Dharma.
In their topsy-turvy state, people take black for white.
But when their topsy-turvy thinking is destroyed, the acquiescent mind is self-
acknowledged.
If you wish to conform with ancient tracks, please consider the ancients:

The Buddha, on the verge of accomplishing the Way, spent ten kalpas beneath the tree of contemplation;
Like the tiger which leaves some remains of its prey, and like the charger whose left hind leg has whitened.
For the benefit of those with inferior ability, there is a jeweled footrest and brocade robes;
For the benefit of those capable of wonder, a wildcat or white ox.
Yi used his skill [as an archer], and there was the Bowman who pierced the target at one hundred paces.
Two arrow points meeting head-on: how is such great skill attained?
The wooden man begins to sing, and the stone woman rises to dance;
It is not attained in thought or feeling, so why reflect upon it?
A minister serves, and a child accords;
It is unfilial not to obey, improper not to serve.
Working unobserved, functioning secretly, appearing dull, seemingly stupid-
If one can simply persist in that, it is called the host within the host.

— Attributed to Dongshan Liangje, trans. by William Powell, adapted by Mountain Lamp