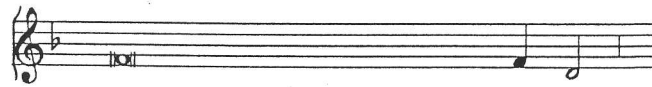


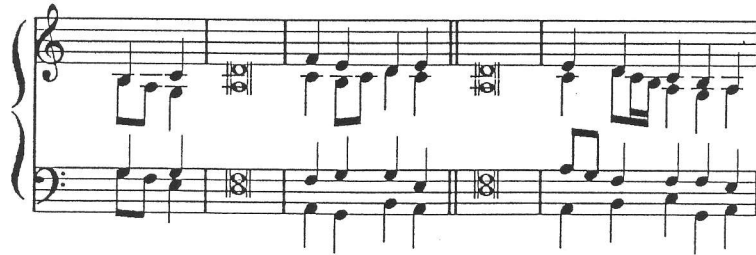
# || Precentor ||



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 | have; 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 in|to 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 ex|press by fancy words :

It | is all stained. ||

The night en|closes brightness :

And, at dawn, no | light shines; ||

This Truth holds for | beings all; :

Through this we free our|selves 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 shad|ow 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 in|accurate will be. ||

When stacked, six | sticks of ri :

For ever move in mutual relations in ex|tremes 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 em|brace the ultimate, :  
 Mast|ers contain the means; ||  
 Cor|rectly 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 con|ditions ripen; :  
 When minute infinitesimally small becomes; — when large it  
 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 :  
 Ob|serve 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|yond 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 unpre|tentious work :  
  
All | foolish seem + and dull ||  
But those who practise thus this law + continually shall, | in all  
worlds, :  
Be called Lord of Lords un|to eternity. ||