

Song of the Jewel Mirror Awareness ㊦

The Dharma of **thusness**

Is *intimately communicated by Buddhas and Ancestors*;

Now you **have** it,

Keep it well.

○ Filling a **silver** bowl with snow,

Hiding a heron in the moonlight —

When you array them, they're **not** the same;

When you *mix them*, you know where they are.

The meaning is **not** in the words,

Yet it *responds to the inquiring* impulse.

If you're excited, it **becomes** a pitfall;

If you *miss it* you fall into *retrospective hesitation*.

Turning away and touching are **both** wrong,

For it is *like a mass of fire*.

Just to depict it in **literary** form

Is to *relegate it to defilement*.

It is bright **just** at midnight;

It *doesn't appear at dawn*.

It acts as a **guide** for beings —

Its *use removes all* pains.

Although it is **not** fabricated,

It is *not without* speech.

It is like facing a **jewel** mirror;

Form and image behold each other —

You are **not** it,
It is *actually* you.
It is like a **babe** in the world,
In *five aspects* complete;
It does not **come** nor go,
Nor *rise nor* stand.
“Baba wawa” —
Is there *anything said* or not?
Ultimately, it does **not** apprehend anything,
Because *its speech is not yet correct*.
It is like the six lines of the **double** split hexagram;
The *relative and absolute* integrate —
Piled up, they **make** three;
The *complete transformation* makes five.
It is like the taste of the **five**-flavored herb,
Like the *diamond* thunderbolt.
Subtly **included** within the true,
Inquiry and response come up together.
Communing with the source and **communing** with the
process.
It *includes integration and includes the* road;
Merging is **auspicious**;
Do not violate it.
Naturally real yet **inconceivable**,
It is *not within the province of delusion or enlightenment*.
With causal conditions, **time** and season,

Quiescently *it shines* bright.
In its fineness, it **fits** into spacelessness;
In its *greatness, it is utterly beyond location.*
A hairsbreadth **deviation**
Will *fail to accord with the proper attunement.*
Now there are **sudden** and gradual,
In *connection with which are set up basic approaches.*
Once basic **approaches** are distinguished,
Then *there are guiding* rules.
But even though the **basis** is reached and the approach
comprehended,
True *eternity still* flows.
Outwardly still while **inwardly** moving,
Like a *tethered colt, a trapped rat* —
The ancient saints **pitied** them,
And *bestowed upon them the* teaching.
According to their delusions,
They called *black as white* —
When **erroneous** imaginations cease,
The *acquiescent mind* realizes itself.
If you want to **conform** to the ancient way,
Please *observe the ancients of former* times.
When about to **fulfill** the way of Buddhahood,
One *gazed at a tree for ten* aeons,
○ Like a tiger leaving **part** of its prey,
A *horse with a white left hind* leg.

Because there **is** the base,
[There are] *jewel pedestals, fine clothing*;
Because there **is** the startling difference,
[There **are**] *house, cat, and cow*.

(cue by officiant's bow at right of altar) ☉ Yi, with his **archer's** skill,
Could *hit a target at a hundred paces*;
But when arrow **points** meet head on,
What has this to do with the power of skill?
When the wooden man **begins** to sing,
The *stone woman gets up to dance*.
It's not within the reach of **feeling** or discrimination —
How could it admit of consideration in thought?
A minister **serves** the lord,
A son obeys the father.
Not obeying is **not** filial, not *servicing is no help*.
Practice intimately, **working** within,
As though a fool, like an idiot.
⑩ If you can **achieve** continuity,
⑩ This is *called the host within the host*. (damp all bells)