

△ HO-KYO ZAN-MAI
宝鏡三昧
Treasure-Mirror Samadhi

Nyoze no hō, The Law [<i>Dharma</i>] of such-ness [<i>Tathagata</i>],	(1) 如是之法。
Busso mitsu ni fusu. Buddha ancestors intimately handed [it] down.	(2) 仏祖密附。
Nanji ima kore o etari, You have now received it,	(3) 汝今得之。
yoroshiku yoku hogo subeshi. protect [and] guard [it] carefully, well.	(4) 宜能保護。
⊕ Ginwan ni yuki o mori, Fill [a] silver bowl [with] snow,	(5) 銀椀盛雪。
meigetsu ni ro o kakusu. conceal [an] egret [in] bright moonlight.	(6) 明月藏鷺。
Rui shite hitoshi-karazu, [They are] alike, yet not [the] same,	(7) 類而不齊。
konzuru tokenba tokoro o shiru. [when] they are together, only then [you] know [the] place.	(8) 混則知処。
Kokoro koto ni ara-zareba, Because Mind is not in words,	(9) 意不在言。
raiki mata omomuku. come [to the] point of change [and you] move [in its] direction.	(10) 來機亦赴。
Dozureba kakyū o nashi, When agitated [you] make [a] pit-fall,	(11) 動成力白。
tagaeba kocho ni otsu. when [you] diverge [you] fall into vacillation.	(12) 差落顧佇。
Haisoku tomo ni hi nari, [Turning your] back [and] touching [are] both wrong,	(13) 背觸共非。
taikaju no gotoshi. like [with] a great fire-mass.	(14) 如大火聚。
Tada monsai ni arawaseba, When you put [it] merely [in the] form [of] literary elegance,	(15) 但形文彩。
sunawachi zenna ni zokusu. that is the same as consigning [it] to stain and dirt.	(16) 即屬染汚。
Yahan shōmei, [The] middle [of the] night [is] truly bright.	(17) 夜半正明。
tengyō furo. day dawns [but there is] no dew.	(18) 天曉不露。
Mono no tame ni nori to naru, For things/beings it becomes a rule [code],	(19) 為物作則。
mochiite shoku o nuku. [its] function to eradicate [the] various sufferings.	(20) 用拔諸苦。
Ui ni arazu to iedomo, Although [it] is not [of the] world [of] phenomena [<i>Samsara</i>],	(21) 雖非有為。

kore go naki ni arazu. [it is] not [a matter] of wordlessness.	(22) 不是無語。
Hokyō ni nozonde, [It is] like looking in [a] precious mirror,	(23) 如臨寶鏡。
gyōyō ai-miru ga gotoshi. [in which] form [and] reflection look [at] each other.	(24) 形影相覩。
Nanji kore kare ni arazu, You are not the other-side [the reflection],	(25) 汝是非渠。
kare masani kore nanji. but the other-side [the reflection] is truly you.	(26) 渠正是汝。
Yo no yōni no ... Like a new-born baby in the world,	(27) 如世嬰兒。
gosō gangu suru ga gotoshi. fully endowed with the five aspects [Skandhahs].	(28) 五相完具。
Fuko furai, [It does] not go, [it does] not come,	(29) 不去不來。
fuki fuju. [it does] not arise, [it does] not stay.	(30) 不起不住。
Baba wawa, [It says] “ba-ba wa-wa”,	(31) 婆婆和和。
uku muku. are words there? are words not there?	(32) 有句無句。
Tsuini mono o ezu, In the end [it does] not gain [any]thing,	(33) 終不得物。
go imada tadashi-kara-zaru ga yueni. because the words [are] not yet correct.	(34) 語未正故。
Jūri rikkō, [The] double-fire [Li hexagram] six [lines] intertwine,	(35) 重離六爻。
henshō ego. tilted [broken/yin] and straight [yang] mutually rotate.	(36) 偏正回互。
Tatande san to nari, Fold and [they] make three,	(37) 疊而成三。
henji tsukite go to naru. change and [they] completely become five.	(38) 變盡為五。
Chi-sō no ajiwai no gotoku, Like the [five] flavours of the herb <i>chisō</i> ,	(39) 如荃草味。
kongo no cho no gotoshi. as [symbolized in the] diamond-pounder [vajra-sceptre].	(40) 如金剛杵。
Shōchū myōkyō, Precise [form] and middle [Essence] are marvellously embraced,	(41) 正中妙挾。
kōshō narabi-agu. drumming and singing arise together.	(42) 敲唱双拳。
Shō ni tsūji to ni tsūzu, [To] pass through [this] essence [is to] pass along the way,	(43) 通宗通途。
kyōtai kyōro. [to] hold [it] in [the] girdle [is to] hold in [the] path.	(44) 挾帶挾路。
Shakunen naru tokenba kitsu nari, [When] respectful and restrained [towards it], then good fortune,	(45) 錯然則吉。

bongo subekarazu. [and you] cannot commit an offence.	(46) 不可犯忤。
Tenshin ni shite myō nari, [When you are] natural and unaffected [it is] marvellous,	(47) 天真而妙。
meigo ni zoku sezu. [for it] does not belong to erroneous-enlightenment.	(48) 不属迷悟。
Innen jisetsu, Causes and [karma-] relations, times and seasons,	(49) 因緣時節。
jakunen to shite shōcho su, in stillness [it is] clearly revealed.	(50) 寂然昭著。
Sai niwa, muken ni iri, So fine [it] enters [where there is] no gap,	(51) 細入無間。
dai niwa hōjo o zessu. so great [it] transcends dimensions.	(52) 大絕方所。
Gokotsu no tagai, The tiniest moment's divergence [straying],	(53) 毫忽之差。
ritsuryo ni ōzezu. [and you are] not in-tune [with it].	(54) 不応律呂。
Ima tonzen ari, Now there are sudden and gradual [conditioned-states],	(55) 今有頓漸。
shūshu o rissuru ni yotte. [and] by connection [there] arise 'teachings' and 'approaches'.	(56) 緣立宗趣。
Shūshu wakaru, [The] 'teachings' and 'approaches' become distinguished,	(57) 宗趣分矣。
sunawachi kore kiku nari. specifically [within] this standard-template [of the five-stages].	(58) 即是規矩。
Shū tsūji shu kiwamaru mo, Teachings [when] passed out approach culmination,	(59) 宗通趣極。
shinjō ruchū. [in which] Truth [perceived] endlessly flows into [you].	(60) 真常流注。
Hoka jaku ni uchiugoku wa, Outside still, inside trembling,	(61) 外寂內搖。
tsunageru koma, fukuseru nezumi. tethered pony, crouching mouse.	(62) 繫駒伏鼠。
Senshō kore o kanashinde, Ancient sages were grieved by this,	(63) 先聖悲之。
hō no dando to naru. making [the] staff [of the] law.	(64) 為法檀度。
Sono tendō ni shitagatte, In accordance with the inversion of it,	(65) 隨其顛倒。
shi o motte so to nasu. [they] took black [and] made it white.	(66) 以緇為素。
Tendō sometsu sureba, [When] the overturning, collapsing, idea [was] destroyed,	(67) 顛倒想滅。
kōshin mizukara yurusu. [with] consenting-mind [they] personally approved.	(68) 肯心自許。
Kotetsu ni kanawan to yōseba, [If you] aim to follow [the] ancient track,	(69) 要合古轍。
kou zenko o kanzeyo.	(70) 請觀前古。

please look [to] ancient times.	
Butsudō o jōzuru ni nannan to shite,	(71) 佛道垂成。
[When the] Buddha about to accomplish [the] way [to Enlightenment],	
jikkoju o kanzu.	(72) 十劫觀樹。
contemplated [beneath the Bodhi]-tree for ten aeons [kalpas].	
⊕ Tora no kaketaru ga gotoku,	(73) 如虎之缺。
Like a tiger with something lacking,	
uma no yome no gotoshi,	(74) 如馬之鼻。
like a horse with a left hind leg that is white.	
Geretsu aru o motte,	(75) 以有下劣。
Since there exist [those of] extremely-inferior [capabilities],	
hōki chingyo.	(76) 宝几珍御。
[with] treasure tables, rare-esteemed.	
Kyōi aru o motte,	(77) 以有驚異。
And there exist [those of] amazing uncommon [capabilities],	
rinu byakko.	(78) 狸奴白牯。
[like] racoon-[dogs], [and] white-oxen.	
⊕ Gei wa gyōriki o motte,	(79) 藝以巧力。
Art by means of skill [and] strength,	
ite hyappo ni atsu.	(80) 射中百步。
shoots and hits the middle [of a target] from one hundred paces.	
Senpō ai-au,	(81) 箭鋒相值。
[But when two] arrow-heads meet together,	
gyōriki nanzo azukaran.	(82) 巧力何預。
skill and strength, what [does it] give?	
Bokujin masani utai,	(83) 木人方歌。
[When the] wooden man sings,	
sekijo tatte mau.	(84) 石女起舞。
[and the] stone woman gets up to dance.	
Jōshiki no itaru ni arazu,	(85) 非情識到。
[It is] beyond feelings and knowledge,	
mushiro shiryō o iren ya.	(86) 寧容思慮。
just permit [this] realisation and consider:	
Shin wa kimi ni bushi,	(87) 臣奉於君。
A subject serves his ruler [the Absolute],	
ko wa chichi ni junzu.	(88) 子順於父。
[as] a child obeys its father.	
Junze-zareba kō ni arazu,	(89) 不順不孝。
Not to obey [is] not filial,	
buse-zareba ho ni arazu.	(90) 不奉非輔。
not serving [is] not helping.	
Senkō mitsuyō wa,	(91) 潛行密用。
Hide [your] actions, conceal [your] function,	
gu no gotoku ro no gotoshi,	(92) 如愚如魯。
like an idiot, like a fool.	
• Tada yoku sōzoku suru o,	(93) 只能相續。
[Be] just skilfully [working] continuously [in-succession],	
• shuchū no shu to nazuku.	(94) 名主中主。
[For this is] called 'Main-principle within Main-principle' [Host-in-Host].	

Notes/References

The *Hokyo Zanmai* sutra was given by master *Dongshan Liangjie Sama* of *Dongshan* mountain (Jap: *Tozan Ryokai*, 807 - 869), the author, to his disciple *Caoshan Benji* of *Caoshan* mountain (840 - 901), as the latter was taking his leave (*Lu K'uan Yu* (Charles Luk), "Ch'an and Zen Teaching", Vol.2, pp 149 – 154, Pub: Weiser, Maine, (1993).) These two patriarchs were the founders of the *Caodong* (Jap: *Soto Zen*) Sect. *Benji* was a patriarchal *Dharma* heir of master *Liangjie Sama*, and this poem represents *Liangjie's* final instructions for the safe keeping of the Sect's *Dharma*. Translation and syntax of the Chinese Kanji was made by Graham Healey, Dept. East Asian Studies at the University of Sheffield (U.K), and Shindo Gensho (Richard Jones), ArrivingHome, Sheffield (U.K) < <http://www.arrivinghome.co.uk> >. We have tried to remain faithful to the original Chinese Kanji where possible. Square brackets in the translation, are used to denote an added interpretation (e.g. ... [of a target from] ...). The symbols ⊕ and • represent the positions, of the large and small bell chimes, respectively. More detailed notes on the text can be found at < <http://www.arrivinghome.co.uk>. > Sutras >.