











## Dongshan's Five Positions of the Apparent and the Real

Dongshan Titles	1. 正中偏 The Apparent Within the Real	2. 偏中正 The Real Within the Apparent	3. 正中來 Coming From Within the Real	4. 兼中至 / 偏中至 Arriving in Both / Arriving in Apparent	5. 兼中到 Attainment in Both, Unity Attained
I Ching Hexagrams	 57. 巽 Gentleness / Obedience, Penetrating, Wind	 58. 兌 Joy, Lake	 28. 大過 Preponderance of the great, Great Passage	 61. 中孚 Inner Truth / Inner Confidence	 30. 離 Clinging / Separating, Beauty, Fire
Caoshan Titles	主 Host (form is emptiness)	賓 Guest (emptiness is form)	Host coming to light	Guest returning to host	主中主 Host within host
Caoshan Circles					
Jewel Mirror Samadhi (Taigen L.)	The true (正) is bright just at midnight; it doesn't appear at dawn.	You are not it; It, the true (正), is you.	Ultimately it does not apprehend anything because its speech is not yet true (正).	Like six lines of the fire hexagram, apparent and true (正) interact.	Subtly included within the true (正), inquiry and response come up together.
Jewel Mirror Samadhi (Luk)	It is bright just at midnight.	It doesn't appear at dawn.	True eternity still flows.	Ministers serve their lords, children obey their parents.	Just to continue in this way is called the host within the host.
Dongshan Verses (Thomas Cleary and J.C. Cleary in Blue Cliff Record, Case 43)	In the middle of the first night before the moon shines, no wonder when they meet, they don't recognize each other: each is hidden, still embracing the aversion (beauty) of former days.	At dawn an old woman encounters an ancient mirror; clearly she sees her face - there is no other reality. Don't go on mistaking the image for the head.	Within nothingness there is a road out of the dust. If you can just avoid violating the present taboo name, you'll still surpass the eloquent ones of former dynasties who silenced every tongue.	When the two swords cross points, there's no need to withdraw. A good hand is like a lotus in fire - clearly he naturally has the energy to reach the heavens.	He does not fall into being or non-being - who can dare to join him? Everyone wants to get out of the ordinary flow, but after all he returns and sits in the ashes.
Dogen Genjo Koan correlation	As the myriad things are without abiding self, there is no delusion, etc.	As all things are buddha-dharma, there is delusion, etc.	The Buddha Way is basically leaping clear of the many and the one.	Thus there are delusion, realization, practice, birth, death, etc.	Yet in attachment blossoms fall and in aversion weeds spread.
Hakuin Five Ranks comments (partial)	The great death... There is neither affliction nor enlightenment, no samsara or nirvana, totally empty and still, like a bottomless clear pool, like trackless space	All things become your own precious mirror, and you are their precious mirror - "a silver bowl filled with snow," "myriad things come forth & verify yourself"	Bodhisattvas of the Great Vehicle do not dwell in the state they have realized; from the ocean of effortlessness, they radiate unconditional great compassion, riding on the four universal vows.	Powerful bodhisattvas spin the wheel of non-duality of light and dark, they act freely amidst sound and form, going into the marketplace extending their hands.	That idle old awl Cloud of Virtue - how many times has he come down from the peak of wonder! He helps other foolish sages hauling snow to fill a well.