



*StillCenter Zen Order  
Chanting Book*

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# *StillCenter Full Sutra Chanting Book*



## **Table of Contents**

Short Gathas	2
The Great Heart of Wisdom Sutra	3
Maka Hannya Haramita Shingyo (Heart Sutra-Japanese)	4
The Identity of Relative and Absolute (Sandokai)	5
Enmei Jukku Kannon Gyo	7
Loving Kindness Sutra	8
Sho Sai Myo Kichijo Dharani	9
Great Compassionate Dharani (Daihishin Dharani-English)	10
Daihishin Dharani	11
Gate of Sweet Nectar – Kan Ro Mon	12
StillCenter Soto Matsuoka Lineage	16
Buddhist Women Ancestors	19
Song of the Jewel Mirror Awareness	22
Life Span of the Thus Come One	25
The All-Sidedness of the Perceiver of the World's Sounds	28
Shari Raimon	31
Full Meal Gatha	32
Fusatsu	34
Verses on the Faith Mind (Hsin Hsin Ming)	37
Fukanzazengi	40
Bendowa	42
Genjokoan	45

## **Short Gathas**

### **Four Bodhisattva Vows**

Beings are numberless; I vow to save them all.  
Delusions are inexhaustible; I vow to end them all.  
Dharma gates are boundless; I vow to enter them all.  
Buddha's Way is unattainable; I vow to attain it.

### **Verse of the Kesa**

Vast is the Robe of Liberation,  
a formless field of merit.  
I wear the Tathagata's teaching,  
liberating all sentient beings.

### **Gatha of Atonement**

All my past and harmful karma  
born from beginningless greed, hate, and delusion  
through body, speech, and mind  
I now fully avow.

### **Prayer Before Opening the Scriptures**

The Dharma, incomparably profound and infinitely subtle,  
Is rarely encountered, even in millions of kalpas.  
Now we see it, hear it, receive and maintain it.  
May we completely realize the Tathagata's true meaning.

# **MAHA PRAJNA PARAMITA HEART SUTRA**

(Great Wisdom Beyond Wisdom Heart Sutra)

Avalokitesvara Bodhisattva, doing deep prajna paramita,  
Clearly saw emptiness of all the five conditions,  
Thus, completely relieving misfortune and pain,  
O Shariputra, form is no other than emptiness, emptiness no other than form;  
Form is exactly emptiness, emptiness exactly form;  
Sensation, conception, discrimination, awareness are likewise like this.  
O Shariputra, all dharmas are forms of emptiness, not born, not destroyed;  
Not stained, not pure, without loss, without gain;  
So in emptiness there is no form, no sensation, conception, discrimination, awareness;  
No eye, ear, nose, tongue, body, mind;  
No color, sound, smell, taste, touch, phenomena;  
No realm of sight . . . no realm of consciousness;  
No ignorance and no end to ignorance . . .  
No old age and death, and no end to old age and death;  
No suffering, no cause of suffering, no extinguishing, no path;  
No wisdom and no gain. No gain and thus  
The bodhisattva lives prajna paramita  
With no hindrance in the mind, no hindrance, therefore no fear,  
Far beyond deluded thoughts, this is nirvana.  
All past, present, and future Buddhas live prajna paramita,  
And therefore attain anuttara-samyak-sambodhi.  
Therefore know, prajna paramita is the great mantra, the vivid mantra,  
The best mantra, the unsurpassable mantra;  
It completely clears all pain, this is the truth, not a lie.  
So set forth the Prajna Paramita Mantra, set forth this mantra and say:  
Gate! Gate! Paragate! Parasamgate! Bodhi svaha.  
Gate! Gate! Paragate! Parasamgate! Bodhi svaha.  
Gate! Gate! Paragate! Parasamgate! Bodhi svaha. Prajna Heart Sutra.

## Maka Hannya Haramita Shingyo

Kan ji zai bo sa gyo jin han-nya ha ra mi ta ji sho ken go on kai ku  
do is-sai ku yaku sha ri shi shiki fu i ku ku fu i shiki shiki soku ze  
ku ku soku ze shiki ju so gyo shiki yaku bu nyo ze sha ri shi ze  
sho ho ku so fu sho fu metsu fu ku fu jo fu zo fu gen ze ko ku chu  
mu shiki mu ju so gyo shiki mu gen ni bi zesshin ni mu shiki sho ko  
mi soku ho mu gen kai nai shi mu i shiki kai mu mu myo yaku mu  
mu myo jin nai shi mu ro shi yaku mu ro shi jin mu ku shu metsu do  
mu chi yaku mu toku i mu sho tokko bo dai satta e hannya ha ra mi  
ta ko shin mu kei ge mu kei ge ko mu u ku fu on ri issai ten do mu  
so ku gyo ne han san ze sho butsu e hannya ha ra mi ta ko toku a  
noku ta ra san myaku san bo dai ko chi hannya ha ra mi ta ze dai  
jin shu ze dai myo shu ze mu jo shu ze mu to do shu no jo issai  
ku shin jitsu fu ko ko setsu han-nya ha ra mi ta shu soku setsu shu  
watsu gya tei gya tei ha ra gya tei hara so gya tei bo ji sowa ka han-  
nya shin gyo

## The Identity of Relative and Absolute

The mind of the **Great** Sage of India

*Is intimately conveyed west and east.*

Among human beings are **wise** ones and fools;

*In the Way there is no teacher of north and south.*

The subtle Source is **clear** and bright;

*The branching streams flow in the dark.*

To be attached to things is **primordial** illusion;

*To encounter the absolute is not yet enlightenment.*

All spheres, every **sense** and field,

*intermingle even as they shine alone.*

Interacting **even** as they merge,

*Yet keeping their places in expressions of their own.*

Forms differ **primally** in shape and character

*And sounds in harsh or soothing tones.*

The dark makes **all** words one;

*The brightness distinguishes good and bad phrases.*

The four elements **return** to their true nature,

*As a child to its mother.*

Fire is hot, **water** is wet,

*Wind moves and the earth is dense.*

Eye and form, **ear** and sound, **nose** and smell,

*Tongue and taste, the sweet and sour:*

Each **independent** of the other

*Like leaves that come from the same root.*

And though roots and leaves **must** go back to the Source,

*Both root and leaves have their own uses.*

Light is **also** darkness,

*But do not move with it as darkness.*

**Darkness** is light;

*Do not see it as light.*

Light and darkness are **not** one, **not** two,

*Like the foot before and the foot behind in walking.*

Each thing has its **own** being,

*Which is not different from its place and function.*

The relative **fits** the absolute,

*As a box and its lid.*

The absolute **meets** the relative,

*Like two arrows that meet in mid air.*

Hearing this, **simply** perceive the Source,

*Impose no standards.*

If you do not **see** the Way,

*You do not see it even as you walk on it.*

When you walk the way you **draw** no nearer,

*Progress no farther.*

Who fails to see **this**

*Is mountains and rivers away.*

**Listen**, those who would **pierce** this subtle matter:

*Do not waste your time by night or day!*

## Enmei Jukku Kannon Gyo

### Ten Phrase Prolonging-Life Kannon Sutra

Kan ze on

Na mu butsu

Yo butsu u in

Yo butsu u en

Bup po so en

Jo raku ga jo

Cho nen kan ze on

Bo nen kan ze on

Nen nen ju shin ki

Nen nen fu ri shin

Kanzeon!

Praise to Buddha

All are one with Buddha

All awake to Buddha

Buddha, Dharma, Sangha

Eternal joyous selfless pure

Through the day Kanzeon.

Through the night Kanzeon.

This moment arises from Mind.

This moment itself is Mind.



## Loving Kindness Sutra

This is what should be accomplished by the one who is wise, who seeks the good and has obtained peace.

Let one be strenuous, upright, and sincere, without pride, easily contented and joyous. Let one not be submerged by the things of the world.

Let one not take upon oneself the burden of riches. Let one's senses be controlled. Let one be wise, but not puffed up, and let one not desire great possessions even for one's family.

Let one do nothing that is mean or that the wise would reprove.

May all beings be happy.

May they be joyous and live in safety.

All living beings, whether weak or strong, in high or middle or low realms of existence, small or great, visible or invisible, near or far, born or to be born, may all beings be happy.

Let no one deceive another, nor despise any being in any state; let none by anger or hatred wish harm to another.

Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all living things, suffusing love over the entire world, above, below and all around without limit; so, let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down, during all one's waking hours let one practice the Way with gratitude.

Not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves the Way will be freed from the duality of birth and death.

## **Sho Sai Myokichijo Dharani**

Marvelously Beneficial Disaster-Preventing Dharani

No mo san man da moto nan oha ra chi koto sha  
sono nan to ji to en gya gya gya ki gya ki un nun shifu  
ra shifu ra hara shifu ra hara shifu ra chishu sa  
chishu sa chishu ri chishu ri sowa ja sowa ja sen chi  
gya shiri ei so mo ko.

Veneration to all Buddhas!

The incomparable Buddha-power that banishes suffering.

Om! The Buddha of reality, wisdom, nirvana!

Light! Light! Great light! Great light!

With no categories, this mysterious power

saves all beings; suffering goes, happiness comes, at last!

**Daihishin Dharani**  
Great Compassionate Mind Dharani

Namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya fuji sato bo ya  
moko sato bo ya mo ko kya runi kya ya en sa hara ha e shu tan no ton sha  
namu shiki ri toi mo ori ya boryo ki chi shifu ra rin to bo na mu no ra kin ji ki ri  
mo ko ho do sha mi sa bo o to jo shu ben o shu in sa bo sa to no mo bo gya  
mo ha te cho to ji to en o bo ryo ki ru gya chi kya ra chi i kiri mo ko fuji sa to sa  
bo sa bo mo ra mo ra mo ki mo ki ri to in ku ryo ku ryo ke mo to ryo to ryo ho ja  
ya chi mo ko ho ja ya chi to ra to ra chiri ni shifu ra ya sha ro sha ro mo mo ha  
mo ra ho chi ri i ki I ki shi no shi no ora san fura sha ri ha za ha zan fura sha ya  
ku ryo ku ryo mo ra ku ryo ku ryo ki ri sha ro sha ro shi ri shi ri su ryo su ryo fuji  
ya fuji ya fudo ya fudo ya mi chiri ya nora kin ji chiri shuni no hoyo mono  
somo ko shido ya somo ko moko shido ya somo ko shido yu ki shifu ra ya  
somo ko nora kin ji somo ko mo ra no ra somo ko shira su omo gya ya so mo  
ko sobo moko shido ya somo ko shaki ra oshi do ya somo ko hodo mogya  
shido ya somo ko nora kin ji ha gyara ya somo ko mo hori shin gyara ya somo  
ko namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya somo ko  
shite do modora hodo ya so mo ko.

## **Great Compassionate Dharani**

Adoration to the three treasures, buddha, dharma and sangha!

Adoration to Kannon, the bodhisattva mahasattva, the bodhisattva of compassion!

Adoration to the one who removes all fear and suffering!

Having adored Kannon bodhisattva, may we now recite this glorious dharani which purifies all beings, which fulfills the wishes of all beings.

Hail to the bodhisattva mahasattva who sustains the highest, the most complete wisdom and who is free from all impediments.

Hail to the bodhisattva mahasattva whose deeds reveal the fundamental purity of all beings.

Hail to the bodhisattva mahasattva, who wipes away the three evil delusions – greed, anger and folly.

Quick, quick! Come, come! Here, here! A joy springs up in us. Help us to enter into the realm of great realization.

Kannon bodhisattva, bodhisattva of compassion, guides us to spiritual contentment. Accomplishment, accomplishment!

Having testified to the freedom and compassion of the mind of Kannon, Having purified our own body and mind,

Having become as brave as a lion, Having become manifest into all beings, Having attained to the wheel of dharma and the lotus flower, we can now save all beings without hindrance.

May the understanding of the mysterious nature of Kannon prevail forever, ever and ever.

Adoration to the three treasures, buddha, dharma and sangha!

Adoration to Kannon, the bodhisattva mahasattva, the bodhisattva of compassion!

May this dharani be effective. Hail

## **GATE OF SWEET NECTAR (Kan Ro Mon)**

### **(Sung 3x)**

Calling out to hungry hearts  
Everywhere through endless time  
You who wander, you who thirst  
I offer you this bodhi mind.  
Calling out to hungry spirits  
Everywhere through endless time  
Calling out to hungry hearts  
All the lost and left-behind  
Gather round and share this meal  
Your joy and your sorrow  
I make it mine.

### **Invocation for the Manifestation of the Ten Buddhas**

Buddham Saranam Gacchami  
Dhammam Saranam Gacchami  
Sangham Saranam Gacchami  
Buddham Saranam Gacchami  
Dhammam Saranam Gacchami  
Sangham Saranam Gacchami  
Being One with the Buddhas in the Ten Directions  
Being One with the Dharma in the Ten Directions  
Being One with the Sangha in the Ten Directions  
Being One with all the Formless Forms throughout space and time  
Being One with the great Manjusri Bodhisattva  
Being One with the great compassionate Avalokitesvara Bodhisattva  
Being One with our original teacher Shakyamuni Buddha  
Being One with our lineage from Mahakasyapa Sonja  
Being One with the Mahayana Saddharma Pundarika Sutra  
Being One with Maha Prajna Paramita

### **Supplication for the Raising of the Bodhi Mind**

#### **Vow to feed the hungry spirits**

Attention! Attention!

Raising the Bodhi Mind, the supreme meal is offered to all the hungry spirits throughout space and time, filling the smallest particle to the largest space. All you hungry spirits in the ten directions, please gather here. Sharing your distress, I offer you this food, hoping it will resolve your thirsts and hungers.

### **Prayer of food sharing**

I pray that all who receive this offering will return its merits to all Buddhas and to all creations throughout space and time: in this way they will be thoroughly satisfied.

### **Prayer for raising the Bodhi Mind**

I further pray that in receiving this meal all your sufferings will be eliminated, and that you will be liberated, so that being joyously reborn you will play freely in the fields of the Pure land. Raising the Bodhi Mind and practicing the Enlightened Way, you become the future Buddhas without any further regress. Those who realize the way first, please vow to liberate all others throughout all space and time.

### **Prayer for fulfilling these vows**

I further beseech you to sustain me day and night and give me courage to fulfill my vows.

### **Prayer for transferring the merit of this practice**

In offering this meal, I pray that you give its merits equally to all creations in the Dharma worlds. Please transfer the merits of this offering to the Dharma world of True Reality, to unsurpassable enlightenment, and to all the Buddha wisdoms.

### **Repeated prayer to attain the Enlightened Way**

With all our love, with all our spirit, and with all our might, inviting misery and suffering no longer, we vow to accomplish the Way. May all creations in the Dharma world swiftly accomplish the Buddha Way together.

### **Dharanis for inviting the Buddhas of the Five Families**

(Read each verse 3 times, English last time through)

#### **Invitation for the Manifestation of the Buddhas in the Padma Family**

NA MU TA HO NYO RAI NO BO BA GYA BA TEI HARA BO TA A RA TAN NO YA TA TA GYA TA  
YA JO KEN TON GO FU KU CHI EN MAN

Being one with all the Buddhas in the Unifying spheres, integrating all families, wealth and wisdom are in abundance.

#### **Invitation for the Manifestation of the Buddhas in the Ratna Family**

NA MU MYO SHIKI SHIN NYO RAI NO BO BA GYA BA TEI SO RO BA YA TA TA GYA TA YA HA  
SHU RO GYO EN MAN SO KO

Being one with all Buddhas in the Livelihood Spheres, extending generosity, perfection of both body and mind appears.

### **Invitation for the Manifestation of the Buddhas in the Buddha Family**

NA MU KAN RO O NYO RAI NO BO BA GYA BA TEI A MI RI TEI A RAN JA YA TA TA GYA TA  
YA KAN PO SHIN JIN RYO JU KE RA KU

Being one with all Buddhas in the Formless Spheres, bodies overflow with boundless Dharma and our life is fulfilled.

### **Invitation for the Manifestation of the Buddhas in the Vajra Family**

NAMU KO HAKU SHIN NYO RAI NO BO BA GYA BA TEI BI HO RA GYA TA RA YA TA TA GYA  
TA YA IN KO KO DAI ON JIKI JU BO

Being one with all Buddhas in the Study Spheres, throats are opened and eating and drinking fully satisfy.

### **Invitation for the Manifestation of the Buddhas in the Karma Family**

NA MU RI FU I NYO RAI NO BO BA GYA BA TEI A BA EN GYA RA YA TA TA GYA TA YA KU  
SHITSU JO RI GA KI SHU

Being one with all Buddhas in the Service Spheres, all sufferings of the Hungry Spirits are healed.

### **Dharani for the Invitation for the Manifestation of all the Gods and Demons**

NO BO BO HO RI GYA RI TA RI TA TA GYA TA YA

Being one with the Unconditioned Tathagata.

### **Dharani of Hell Crushing and Hungry Spirit Throat Opening**

OM BO HO TEI RI GYA TA RI TA TA GYA TA YA

Being one with the Boundless Tathagata.

### **Dharani of Expansion Prayer upon the Food and Drink**

NO MAKU SA RA BA TA TA GYA TA BARO KI TEI  
OM SAN BA RA SAN BA RA UN

Being one with all Tathagatas and Avalokitesvara Bodhisattva, please nourish and sustain us.

### **Dharani upon the Dharma Taste of the Sweet Nectar**

NO MAKU SO RO BA YA TA TA GYA TA YA TA NYA TA OM SO RO SO RO HA RA SO RO HA  
RA SO RO SO WA KA

Being one with the Inconceivable Body Tathagata, let the nectar of Dharma spring forth.

### **Dharani of feeding all the Hungry Spirits**

NO MAKU SAN MAN DA BO TA NAN BAN

Being One with all Buddhas, I turn the water-wheel of compassion.

### **Dharani for Raising the Bodhi Mind**

(Repeat after officiant, 3 times)

OM BO JI SHI TA BO DA HA DA YA MI

Now I have raised the Bodhi Mind.

### **Dharani of Giving the Bodhisattva Samadhi Precepts**

(Repeat after officiant, 3 times)

OM SAN MA YA SA TO BAN

I am the Buddhas and they are me.

### **Gatha for Transference of Merit**

By this practice I sincerely wish to extend all my love to my own being, friends, enemies, family and community, and to all creations for so much done on my behalf. May those who practice in this sphere continue to empower, to enrich, to enjoy. May those who have gone be released from suffering and nourish peacefulness. May all creations in the three worlds receive loving benefactions. May those suffering on the three paths come to atonement and be cleansed of all their ills. May they be liberated from samsara and arise in the Pure Land together.

### **Closing Verse (Everyone in Gassho)**

This is our life,  
The length of our days.  
Day and night  
We meditate upon it.



## StillCenter Soto Matsuoka Lineage

### ***Buddhas***

Vipashyin Buddha

Shikhin Buddha

Vishvashu Buddha

Krakuchanda Buddha

Kanakamuni Buddha

Kashyapa Buddha

Shakyamuni Buddha

### ***India***

Mahakashyapa

Kanadeva

Ananda

Rahulata

Shanavasa

Sanghanandi

Upagupta

Gayashata

Dhritaka

Kumarata

Michaka

Jayata

Vasumitra

Vasubandhu

Buddhanandi

Manorhita

Buddhamitra

Haklenayashas

Parshva

Aryasimha

Punyashas

Basiasita

Ashvaghosha

Punyamitra

Kapimala

Prajnatara

Nagarjuna

Bodhidharma

## **China**

Daizu Huike *Dai-zu Hway-kuh*  
Jianzhi Sengcan *Jien-jer Sung-tsan*  
Dayi Daoxin *Da-ee Dow-shin*  
Daman Hongren *Da-man Hong-run*  
Dajian Huineng *Da-jien Hway-nung*  
Qingyuan Xingsi *Ching-yuu-en Shing-suh*  
Shitou Xiqian *Sher-tow Shi-chi-en*  
Yaoshan Weiyan *Yow-shan Way-yen*  
Yuntan Tansheng *Yun-taan Taan-shung*  
Dongshan Liangjie *Dung-shan Li-ang-ji-eh*  
Yunju Daoying *Yun-juu Dow-ying*  
Tongan Daopi *Tung-aan Dow-pee*  
Tongan Guanzhi *Tung-aan Guan-jer*  
Liangshan Yuanguan *Li-ang-shan Yuu-en-guan*  
Dayang Jingxuan *Da-yang Jing-shu-an*  
Touzi Yiqing *To-tzz I-ching*  
Furong Daokai *Fuu-wrung Dow-kai*  
Danxia Zichun *Dan-shia Tzz-chuhn*  
Zhenxie Qingliao *Jun-shi-eh Ching-li-ow*  
Tiantong Zongjue *Tien-tung Zong-jueh*  
Xuedou Zhijian *Shueh-doe Jer-jien*  
Tiantong Rujing *Tien-tung Ruu-jing*

## **Japan**

Eihei Dogen

Koun Ejo

Tettsu Gikai

Keizan Jokin

Gasen Joseki

Tsugen Jakurei

Sekioku Sinryo

Chikkyo Shoyu

Zaisen Dontei

Kishi Iban

Daian Shueki

Ishu Chushin

Shunmei Shito

Unan Toryu

Ryushitsu Chikyu

Yoshitsu Zuijaku

Kaio Genkyo

Ryuun Eishu

Daishitsu Choyu

Kan'oku Shuntoku

Ryuzan Shudon

Chikurin Eikai

Chikuo Shorin

Renbaku Shohen

Tetsugin Shuyo

Ryocho Shotatsu

Tanzan Kyoho

Chikuyho Shuzan

Kido Gikan

Honko Jissen

Chogai Kenshu

Shoshu Gendo

Ryozan Ento

Itto Kankoku

Gentei Kanryu

Nanno Suio

Bukkai Sentoyu

## **USA**

Zengaku Soyu Matsuoka

Hogaku Shozen McGuire

Daiho Harvey Hilbert

Ryuko Tim Langdell

## **Buddhist Women Ancestors**

### Hymn to the Perfection of Wisdom

Homage to the Perfection of Wisdom,  
Prajnaparamita, the Mother of the Buddhas.  
The lovely and the holy Perfection of Wisdom gives light.  
Unstained the entire world cannot stain her.  
She is a source of light and from everyone in the triple world,  
she removes darkness.  
Most excellent are her works.  
She brings light so that all fear and distress may be forsaken  
and disperses the gloom and darkness of delusion.  
She herself is an organ of vision.  
She has a clear knowledge of her own being of all Dharmas,  
for she does not stray away from it.  
The Perfection of Wisdom of the Buddhas –  
the Buddhas set in motion the wheel of Dharma.

### **Great Ancestors:**

Mahapajapati	Uppalavanna
Mitta	Sundari-Nanda
Yasodhara	Vaddhesi
Tissa	Patacara
Sumana	Uttama
Upasama	Bhadda-Kundalakesa
Viskha	Nanduttara
Khema	

Dantika	Capa
Sakula	Dhamma
Siha	Citta
Dhammadina	Vimala
Kisagotami	Addhakasi
Vasetthi	Padumavati
Ubbiri	Ambapali
Patacara-Pancasata	Anopama
Isidasi	Abhirupa-Nanda
Bhadda-Kapilani	Jenti
Mutta	

The seven-year old daughter of the Dragon King Sagara

Soji, Dharma heir of Bodhidharma

Mo-shan, disciple of Kao-an Ta-yu

Miao-hsin, disciple of Hui-chi who enlightened 17 monks

Iron Brush Liu, an equal of Master Isan.

The women disciples of Dogen Zenji

Egi

Eshin

**Shogaku**

**Ryonen**

The women disciples of Keizan Zenji

Sonin, Dharma heir and chief priest of Enzuin

And her daughter Ekan, chief priest of Enzuin

Shozen

En'i

**Myosho**

**Ekyu**

**Myoshin**

**Shinmyo**

**Shinsho**

**Jonin**

Ninkai

And all other direct Soto women ancestors:

<b>Shune</b>	Genshu
<b>Joa</b>	Hon <b>sho</b>
<b>Shue</b>	<b>Soki</b>
Somy <b>o</b>	Zen <b>sho</b>
<b>Soitsu</b>	<b>Ryoso</b>
<b>Myojun</b>	<b>Myoko</b>
<b>Myozen</b>	

Mugai Nyodai, founder of the first Zen Buddhist convent in Japan

Ryonen Genso, who sacrificed her beauty

Kojima Kendo, advocate of the equality of women in the Soto Sect

And to all the Women Ancestors whose names have been forgotten or left unsaid.

## 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 **in**cluded within the true,  
*Inquiry and response come up together.*  
Communing with the source and **commu**ning with the process.  
*It includes integration and includes the road;*  
Merging is **ausp**icious;  
Do not violate it.  
Naturally real yet **in**conceivable,  
*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 **de**viation  
*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 **appro**aches are distinguished,  
*Then there are guiding rules.*  
But even though the **basis** is reached and the **appro**ach comprehended,  
*True eternity still flows.*  
Outwardly still while **in**wardly 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.*  
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 serving is no help.*  
Practice intimately, **working** within,  
*As though a fool, like an idiot.*  
If you can **achieve** continuity,  
*This is called the host within the host.*

## **Life Span of the Thus Come One**

*Lotus Sutra, Chapter 16, part 3*

Since I attained Buddhahood the number of kalpas that have passed is an immeasurable hundreds, thousands, ten thousands, millions, trillions, asamkhyas. Constantly I have preached the Law, teaching, converting countless millions of living beings, causing them to enter the Buddha way, all this for immeasurable kalpas. In order to save living beings, as an expedient means I appear to enter nirvana, but in truth I do not pass into extinction. I am always here, preaching the Law. I am always here, but through my transcendental powers. I make it so that living beings in their befuddlement do not see me even when close by. When the multitude see that I have passed into extinction, far and wide they offer alms to my relics.

All harbor thoughts of yearning and in their minds thirst to gaze at me. When living beings have become truly faithful, honest and upright, gentle in intent, single-mindedly desiring to see the Buddha, not hesitating even if it costs them their lives, then I and the assembly of monks appear together on Holy Vulture Peak. At that time I tell the living beings that I am always here, never entering extinction, but that because of the power of an expedient means at times I appear to be extinct, at other times not, and that if there are living beings in other lands who are reverent and sincere in their wish to believe, then among them too I will preach the unsurpassed Law. But you have not heard of this, so you suppose that I enter extinction. When I look at living beings, I see them drowning in a sea of suffering; therefore I do not show myself, causing them to thirst for me. Then when their minds are filled with yearning, at last I appear and preach the Law for them. Such are my transcendental powers. For asamkhya kalpas constantly I have dwelled on Holy Vulture Peak and in various other places. When living beings witness

the end of a kalpa and all is consumed in a great fire, this, my land, remains safe and tranquil, constantly filled with heavenly and human beings. The halls and pavilions in its gardens and groves are adorned with various kinds of gems. Jeweled trees abound in flowers and fruit where living beings enjoy themselves at ease. The gods strike heavenly drums, constantly making many kinds of music.

Mandarava blossoms rain down, scattering over the Buddha and the great assembly. My pure land is not destroyed, yet the multitude see it as consumed in fire, with anxiety, fear and other sufferings filling it everywhere. These living beings with their various offenses, through causes arising from their evil actions, spend asamkhyā kalpas without hearing the name of the Three Treasures. But those who practice meritorious ways, who are gentle, peaceful, honest and upright, all of them will see me here in person, preaching the Law. At times for this multitude I describe the Buddha's life span as immeasurable, and to those who see the Buddha only after a long time I explain how difficult it is to meet the Buddha. Such is the power of my wisdom that its sagacious beams shine without measure. This life span of countless kalpas I gained as the result of lengthy practice. You who are possessed of wisdom, entertain no doubts on this point! ☺ Cast them off, end them forever, for the Buddha's words are true, not false. He is like a skilled physician who uses an expedient means to cure his deranged sons. Though in fact alive, he gives out word he is dead, yet no one can say he speaks falsely. I am the father of this world, saving those who suffer and are afflicted.

Because of the befuddlement of ordinary people, though I live, I give out word I have entered extinction. For if they see me constantly, arrogance and selfishness arise in their minds. Abandoning restraint, they give themselves up to the five desires and fall into the evil paths of existence. Always I am

aware of which living beings practice the way, and which do not, and in response to their needs for salvation I preach various doctrines for them. At all times I think to myself: How can I cause living beings to gain entry into the unsurpassed way and quickly acquire the body of a Buddha?

# The All-Sidedness of the Perceiver of the World's Sounds

*Lotus Sutra, Chapter 25 Universal Gateway Sutra*

World-Honored One replete with wonderful features, I now ask you once again for what reason that Buddha's son is named Perceiver of the World's Sounds? The Honored One replied: Listen to the actions of the Perceiver of Sounds, how aptly he responds in various quarters. His vast oath is deep as the ocean; kalpas pass but it remains unfathomable. He has attended many thousands and millions of Buddhas, ◎ setting forth his great pure vow. I will describe him in outline for you – listen to his name, observe his body, bear him in mind, not passing the time vainly, for he can wipe out the pains of existence. Suppose someone should conceive a wish to harm you, should push you into a great pit of fire. Think on the power of that Perceiver of Sounds and the pit of fire will change into a pond! If you should be cast adrift on the vast ocean, menaced by dragons, fish, and various demons, think of the power of that Perceiver of Sounds and the billows and waves cannot drown you! Suppose you are on the peak of Mount Sumeru and someone pushes you off. Think of the power of that Perceiver of Sounds and you will hang in midair like the sun! Suppose you are pursued by evil men who wish to throw you down from a diamond mountain. Think of the power of the Perceiver of Sounds and they cannot harm a hair of you! Suppose you are surrounded by evil-hearted bandits, each brandishing a knife to wound you. Think on the power of that Perceiver of Sounds and at once all will be swayed by compassion! Suppose you encounter trouble with the king's law, face punishment, about to forfeit your life. Think on the power of that Perceiver of Sounds and the executioner's sword will be broken to bits! Suppose you are imprisoned in cangue and lock, hands and feet bound by fetters and chains. Think on the power of that Perceiver of Sounds and they will fall off, leaving you free!

Suppose with curses and various poisonous herbs someone should try to injure you. Think of the power of that Perceiver of Sounds and the injury will rebound upon the originator. Suppose you encounter evil rakshasas, poison dragons and various demons. Think of the power of that Perceiver of Sounds and then none of them will dare to harm you. If evil beasts should encircle you, their sharp fangs and claws inspiring terror, think of the power of that Perceiver of Sounds and they will scamper away in boundless retreat. If lizards, snakes, vipers, scorpions threaten you with poison breath that sears like flame, think on the power of that Perceiver of Sounds and, hearing your voice, they will flee of themselves. If clouds should bring thunder, and lightning strike, if hail pelts or drenching rain comes down, think on the power of that Perceiver of Sounds and at that moment they will vanish away. If living beings encounter weariness or peril, immeasurable suffering pressing them down, the power of the Perceiver of Sounds' wonderful wisdom can save them from the sufferings of the world. He is endowed with transcendental powers and widely practices the expedient means of wisdom. Throughout the lands in the ten directions there is no region where he does not manifest himself. In many different kinds of evil circumstances, in the realms of hell, hungry spirits or beasts, the sufferings of birth, old age, sickness and death—all these he bit-by-bit wipes out. He of the true gaze, the pure gaze, the gaze of great and encompassing wisdom, the gaze of pity, the gaze of compassion—constantly we implore him, constantly look up in reverence. His pure light, free of blemish, is a sun of wisdom dispelling all darknesses. He can quell the wind and fire of misfortune and everywhere bring light to the world. The precepts from his compassionate body shake us like thunder, the wonder of his pitying mind is like a great cloud. He sends down the sweet dew, the Dharma rain, to quench the flames of earthly desires. When lawsuits bring you before the officials, when terrified in the midst of an army, think on the power of that Perceiver of Sounds ☉ and hatred in all its forms will be

dispelled. Wonderful sound, Perceiver of the World's Sounds, Brahma's sound, the sea tide sound— they surpass those sounds of the world; therefore you should constantly think on them, from thought to thought never entertaining doubt! Perceiver of the World's Sounds, pure sage— to those in suffering, in danger of death, he can offer aid and support. Endowed with all benefits, he views living beings with compassionate eyes. The sea of his accumulated blessings is immeasurable; therefore you should bow your head to him! ☉ At that time the bodhisattva Earth Holder immediately rose from his seat, advanced, and said to the Buddha, "World-Honored One, if there are living beings who hear this chapter on Bodhisattva Perceiver of the World's Sounds, on the freedom of his actions, his manifestation of a universal gateway, and his transcendental powers, it should be known that the benefits these persons gain are not few!"

When the Buddha preached this chapter on the Universal Gateway, a multitude of eighty-four thousand persons in the assembly all conceived a determination to attain the unparalleled state of anuttara-samyak-sambodhi.

## Shari Raimon

### Homage to the Buddha's Relics

(Chant Japanese 3 times and English 4 times)

I-shin cho rai man toku en man  
sha ka nyo rai shin jin sha ri hon ji  
hos-shin hok-kai to ba ga to rai kyo i  
ga gen shin nyu ga ga nyu butsu ga  
ji ko ga sho bo dai i butsu jin riki ri  
yaku shu jo • hotsu bo dai shin shu  
bo satsu gyo do nyu en jaku • byo  
do dai chi kon jo cho rai.

(Chant 4 times)

Wholeheartedly pay homage to the ten thousand virtues of the absolute Shakyamuni Tathagatha. Buddha's relics are body and mind. Body-mind is the Dharma body of original nature, Is the stupa of the dharma realm. We reverently bow. Buddha appears for my sake. Buddha enters me and I enter Buddha. Owing to Buddha, we are maintaining it. I attain enlightenment, and with Buddha's miraculous powers All creations are benefited, and raise the enlightened mind. Practice the Bodhisattva's practice, the great wisdom of equality. Now I respectfully bow.



## **Full Oriyoki Meal Gatha**

### **ALL – Before Meals:**

Buddha was born at Kapilavasu  
Enlightened at Magadha  
Taught at Paranasi  
Entered Nirvana at Kusinagara  
Now I open Buddha Tathagata's eating bowls  
May we be relieved from self-clinging with all sentient beings.

### **LEADER:**

In the midst of the three treasures  
With all sentient beings  
Let us recite the Names of Buddha.

### **ALL:**

Pure Dharmakaya Vairochana Buddha  
Complete Sambhogakaya Vairochana Buddha  
Numerous Nirmanakaya Shakyamuni Buddhas  
Future Maitreya Buddha  
All Buddhas throughout space and time  
Mahayana Saddharma Pundarika Sutra  
Great Manjusri Bodhisattva  
Mahayana Samantabhadra Bodhisattva  
Great compassionate Avalokitesvara Bodhisattva  
All Bodhisattva Mahasattvas  
Maha Prajna Paramita.

### **SHUSO @ Breakfast:**

This food comes from the efforts of all sentient beings, past and present, and its ten advantages give us physical and spiritual well-being and promote pure practice.

## **SHUSO @ Lunch:**

We offer this meal of three virtues and six tastes to the Buddha, Dharma, and Sangha, and to all the life in the Dharma worlds.

**ALL: First**, we reflect on the effort that brought us this food; we should know how it comes to us.

**Second**, as we receive this offering, we should consider whether our virtue and practice deserve it.

**Third**, as we desire the natural order of mind, to be free from clinging we must be free from greed.

**Fourth**, to support our life we take this food.

**Fifth**, to attain our Way we take this food.

## **Lunch only:**

All those of the spiritual worlds, now I give you this offering.

This food will pervade everywhere.

**First**, this food is for the Three Treasures.

**Second**, it is for our teachers, parents, nation and all sentient beings.

**Third**, it is for all beings in the six worlds.

Thus, we eat this food with everyone,

We eat to stop all evil,

To practice good,

To save all sentient beings,

And to accomplish our Buddha Way.

## **ALL @ Bowl Cleaning:**

The water with which I wash these bowls tastes like ambrosia.

I offer it to the various spirits to satisfy them.

Om, Makuasai Svaha!

## **LEADER - after the meal:**

May we exist in muddy water with purity like a lotus.

Thus we bow to Buddha.

## **Gatha of Atonement**

All my past and harmful karma  
born from beginningless greed, hate, & delusion  
through body, speech, and mind  
I now fully avow.

## **Homages**

(call and response – 3 times)

Homage to the Seven Buddhas before Buddha  
Homage to Shakyamuni Buddha  
Homage to Maitreya Buddha  
Homage to Manjusri Bodhisattva  
Homage to Samantabhadra Bodhisattva  
Homage to Avalokitesvara Bodhisattva  
Homage to the Succession of Ancestors

## **Four Vows**

Beings are numberless; I vow to save them all.  
Delusions are inexhaustible; I vow to end them all.  
Dharma gates are boundless; I vow to enter them all.  
Buddha's Way is unsurpassable; I vow to attain it.

## **Refuges**

Doshi: I take refuge in the Buddha  
All: Being one with the Buddha  
With all sentient beings,  
Raise the Bodhi-mind  
Let the Supreme Way be realized.

Doshi: I take refuge in the Dharma  
All: Being one with the Dharma  
With all sentient beings,  
Penetrate all sutras  
Let wisdom be like the ocean.

Doshi: I take refuge in the Sangha  
All: Being one with the Sangha  
With all sentient beings,  
Lead the people  
Let harmony pervade everywhere.

## **Pure Precepts**

All: I vow to refrain from all evil.

Doshi: It is the abode of the law of all Buddhas; It is the source of the law of all Buddhas

All: I vow to make every effort to live in enlightenment.

Doshi: It is the teaching of anuttara samyak sambodhi and the path of the one who practices and that which is practiced.

All: I vow to live and be lived for the benefit of all beings.

Doshi: It is transcending profane and holy, and taking self and others across.

## **Grave Precepts**

All: I vow not to kill.

Doshi: By not killing life the Buddha tree seed grows. Transmit the life of Buddha and do not kill.

All: I vow not to take what is not given.

Doshi: The self and objects are such as they are, two yet one. The gate of liberation stands open.

All: I vow not to misuse sexuality.

Doshi: Let the three wheels of self, object and action be pure. With nothing to desire one goes along together with the Buddhas.

All: I vow to refrain from false speech.

Doshi: The Dharma Wheel turns from the beginning. There is neither surplus nor lack. The sweet dew saturates all and harvests the truth.

All: I vow to refrain from intoxicants.

Doshi: Originally pure, don't defile. This is the great awareness.

All: I vow not to slander.

Doshi: In the Buddhadharma, go together, appreciate together, realize together and actualize together. Don't permit faultfinding. Don't permit haphazard talk. Do not corrupt the Way.

All: I vow not to praise self at the expense of others.

Doshi: Buddhas and Ancestors realize the vast sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body there is not even a bit of earth on the ground.

All: I vow not to be stingy.

Doshi: One phrase, one verse – that is the ten thousand things and one hundred grasses; one Dharma, one realization – is all Buddhas and Ancestors. Therefore, from the beginning, there has been no stinginess at all.

All: I vow not to harbor ill will.

Doshi: Not negative, not positive, neither real nor unreal, there is an ocean of illuminated clouds and an ocean of bright clouds.

All: I vow not to disparage the Three Treasures.

Doshi: To expound the Dharma with this body is foremost. The virtue returns to the ocean of reality. It is unfathomable; we just accept it with respect and gratitude.

### **Dedication**

May the merits of maintaining the precepts  
Permeate the Dharma world.  
And may our vows to accomplish the Buddha Way  
Be realized together  
All Buddhas throughout space and time,  
All Bodhisattva Mahasattvas  
Wisdom beyond wisdom  
Maha Prajna Paramita

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## Verses on the Faith Mind - *Hsin Hsin Ming*

by Sengcan (Sosan Zenji), Third Zen Patriarch in China

The Great Way is not difficult for those who do not pick and choose.  
When love and hate are both absent everything becomes clear and undisguised.  
Make the smallest distinction, however, and heaven and earth are set infinitely apart.  
If you wish to see the truth, then hold no opinions for or against anything.  
To set up what you like against what you dislike is the disease of the mind.  
When the deep meaning of things is not understood  
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space where nothing is lacking and nothing is in excess.  
Indeed, it is due to our choosing to accept or reject that we do not see the true nature of things.  
Live neither in the entanglements of outer things, nor in the inner feeling of emptiness.  
Be serene in the oneness of things and such erroneous views will disappear by themselves.  
When you try to stop activity to achieve passivity your very effort fills you with activity.  
As long as you remain in one extreme or the other, you will never know Oneness.

Those who do not live in the single Way fail in both activity and in passivity, assertion and denial.  
To deny the reality of things is to miss their reality;  
to assert the emptiness of things is to miss their reality.  
The more you talk and think about it, the further astray you wander from the truth.  
Stop talking and thinking and there is nothing you will not be able to know.  
To return to the root is to find the meaning, but to pursue appearances is to miss the source.  
At the moment of Inner enlightenment, there is a going beyond appearance and emptiness.  
The changes that appear to occur in the empty world we call real only because of our ignorance.  
Do not search for the truth; only cease to cherish opinions.

Do not remain in the dualistic state; avoid such pursuits carefully.  
If there is even a trace of this and that, of right and wrong,  
the mind-essence will be lost in confusion.  
Although all dualities come from the One, do not be attached even to this One.  
When the mind exists undisturbed In the Way, nothing in the world can offend,  
and when a thing can no longer offend, it ceases to exist in the old way.

When no discriminating thoughts arise, the old mind ceases to exist.  
When thought objects vanish, the thinking-subject vanishes,  
as when the mind vanishes, objects vanish.  
Things are objects because there is a subject or mind;  
and the mind is a subject because there are objects.  
Understand the relativity of these two and the basic reality: the unity of emptiness.  
In this Emptiness the two are indistinguishable and each contains in itself the whole world.

If you do not discriminate between coarse and fine, you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult.

But those with limited views are fearful and irresolute: the faster they hurry, the slower they go. Clinging cannot be limited; even to be attached to the idea of enlightenment is to go astray. Just let things be in their own way and there will be neither coming nor going.

Obey the nature of things and you will walk freely and undisturbed.

When thought is in bondage the truth is hidden, for everything is murky and unclear.

The burdensome practice of judging brings annoyance and weariness.

What benefit can be derived from distinctions and separations?

If you wish to move in the One Way do not dislike even the world of senses and ideas.

Indeed, to accept them fully is identical with true Enlightenment.

The wise man strives to no goals but the foolish man fetters himself.

There is one Dharma, not many; distinctions arise from the clinging needs of the ignorant.

To seek Mind with discriminating mind is the greatest of all mistakes.

Rest and unrest derive from illusion; with enlightenment there is no liking and disliking.

All dualities come from ignorant inference.

They are like dreams of flowers in air: foolish to try to grasp them.

Gain and loss, right and wrong: such thoughts must finally be abolished at once.

If the eye never sleeps, all dreams will naturally cease.

If the mind makes no discriminations, the ten thousand things are as they are, of single essence.

To understand the mystery of this One-essence is to be released from all entanglements.

When all things are seen equally, the timeless Self-essence is reached.

No comparisons or analogies are possible in this causeless, relationless state.

Consider motion in stillness and stillness in motion, both movement and stillness disappear.

When such dualities cease to exist Oneness itself cannot exist.

To this ultimate finality no law or description applies.

For the unified mind in accord with the Way all self-centered striving ceases.

Doubts and irresolutions vanish and life in true faith is possible.

With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing.

All is empty, clear, self-illuminating, with no exertion of the mind's power.

Here thought, feeling, knowledge, and imagination are of no value.

In this world of Suchness there is neither self, nor other-than-self.

To come directly into harmony with this reality just simply say when doubt arises, "Not two."

In this "not two" nothing is separate, nothing is excluded.

No matter when or where, enlightenment means entering this truth.  
And this truth is beyond extension or diminution in time or space;  
in it a single thought is ten thousand years.

Emptiness here, Emptiness there, but the infinite universe stands always before your eyes.  
Infinitely large and infinitely small; no difference, for definitions have vanished and no boundaries  
are seen.

So too with Being and non-Being.

Don't waste time in doubts and arguments that have nothing to do with this.

One thing, all things: move among and intermingle, without distinction.

To live in this realization is to be without anxiety about non-perfection.

To live in this faith is the road to non-duality, because the non-dual is one with the trusting mind.

Words!

The Way is beyond language,  
for in it there is no yesterday;  
no tomorrow;  
no today.

Based upon a translation from the Chinese by Richard B. Clarke



## **Fukanzazengi: The Universal Promotion of the Principles of Zazen**

The Way is basically perfect and all pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammelled. What need is there for man's concentrated effort? Indeed, the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still, or Bodhidharma's transmission of the mind-seal? The fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can men of today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm [facing upwards] on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left or to the right, neither leaning forward or backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when he gains the water, like the tiger when he enters the mountain. For you must know that just there, in zazen, the right Dharma is manifesting itself and that from the first dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing has all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by man's discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond man's hearing and seeing - is it not a principle that is prior to his knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are men, still they all negotiate the Way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning - emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the man of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the Buddhas; succeed to the legitimate lineage of the patriarchs' samadhi. Constantly perform in such a manner and you are assured of being a person such as them. Your treasure-store will open of itself, and you will use it at will.

Fukanzazengi was written in 1227 by Eihei Dogen Zengi, at the age of twenty-eight, the very same year he arrived back in Kyoto Japan after his five years of study in China with Zen Master Ru-ching. Translated by Norman Waddell & Abe Masao 1973.

## BENDOWA

All Buddha-Tathagatas, who directly transmit inconceivable dharma and actualize supreme, perfect enlightenment, have a wondrous way, unsurpassed and unconditioned. Only Buddhas transmit it to Buddhas without veering off; self-fulfilling samadhi is its standard. Sitting upright, practicing Zen, is the authentic gate to the unconfined realm of this samadhi.

Although this inconceivable dharma is abundant in each person, it is not actualized without practice, and it is not experienced without realization. When you release it, it fills your hand - how could it be limited to one or many? When you speak it, it fills your mouth - it is not bounded by length or width.

All Buddhas continuously abide in it, but do not leave traces of consciousness in their illumination. Sentient beings continuously move about in it, but illumination is not manifest in their consciousness.

The concentrated endeavor of the way I am speaking of allows all things to come forth in enlightenment and practice, all-inclusiveness with detachment. Passing through the barrier and dropping off limitations, how could you be hindered by nodes in bamboo or knots in wood?

Now, the great master Shakyamuni entrusted dharma to Mahakashyapa at the assembly on Vulture Peak; it was then correctly transmitted from ancestor to ancestor down to venerable Bodhidharma. Bodhidharma himself went to China and entrusted dharma to the great master Huike; this was the beginning of dharma transmission in the eastern country. In this way, by direct transmission, it reached the Sixth Ancestor, Zen Master Dajian. Then the true Buddhist teaching spread in China, and the teaching that is not concerned with theories took form.

At that time there were two outstanding disciples of the Sixth Ancestor, Nanyu Huairang and Qingyuan Xingsi. They both equally received the Buddha's seal, as master of human beings and devas. Their two lineages spread, and later the Five Gates opened: the Fayan School, the Guiyang School, the Caodong School, the Yunmen School, and the Linji School. At present in Great Song China only the Linji School prospers throughout the country. But in spite of their different styles, each of the Five Houses holds the single seal of the Buddha mind.

In China after the Later Han Dynasty, the teachings of Buddhist scriptures were introduced and spread all over the land, but there was no conclusive teaching as yet. When Bodhidharma came from India, the root of twining vines was immediately cut off and the pure, single Buddha-dharma spread. We should hope that it will be like this in our country.

Now, all ancestors and all Buddhas who uphold Buddha-dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samadhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching.

In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward Buddha-dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you express the Buddha's seal in the three actions by sitting upright in samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all Buddha Tathagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the way. Furthermore, all beings in the ten directions, and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face.

At this time, all things realize correct awakening; myriad objects partake of the Buddha body; and sitting upright, a king under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great dharma wheel and expound the profound wisdom, ultimate and unconditioned.

Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential Buddha-dharma. Thus you will raise up Buddha activity at innumerable practice places of Buddha Tathagatas everywhere, cause everyone to have the opportunity of ongoing Buddhahood, and vigorously uplift the ongoing Buddha-dharma.

Because earth, grass, trees, walls, tiles, and pebbles all engage in Buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this all those who live with you and speak with you will obtain endless Buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnamable Buddha-dharma.

All this, however, does not appear within perception, because it is unconstructedness in stillness - it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samadhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching.

Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this dharma for

the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. Each moment of zazen is equally wholeness of practice, equally wholeness of realization.

This is not only practice while sitting, it is like a hammer striking emptiness; before and after, its exquisite peal permeates everywhere. How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; It is impossible to measure. Know that even If all Buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the Buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it

## GENJOKOAN

When all dharmas are Buddha-dharma there is enlightenment and delusion, practice, life and death, Buddhas and creatures. When the ten thousand dharmas are without self, there is no delusion, no enlightenment, no Buddhas, no creatures, no life and no death. The Buddha Way transcends being and non-being; therefore there is life and death, delusion and enlightenment, creatures and Buddhas. However, flowers fall giving rise to attachment, and weeds spring up, arousing antipathy.

To carry the self forward and realize the ten thousand dharmas is delusion. That the ten thousand dharmas advance and realize the self is enlightenment. It is Buddhas who enlighten delusion. It is creatures who are deluded about enlightenment. Further, there are those who are enlightened above enlightenment; there are those who are deluded within delusion.

When Buddhas are truly Buddhas, one need not be aware of being Buddha. However, one is the realized Buddha, and further advances in realizing Buddha. Seeing forms with the whole body and mind, hearing sounds with the whole body and mind, one understands them intimately; yet it is not like a mirror with reflections, nor like water under the moon -- when one side is realized, the other side is dark.

To study the Buddha Way is to study oneself. To study oneself is to forget oneself. To forget oneself is to be enlightened by the ten thousand dharmas. To be enlightened by the ten thousand dharmas is to be freed from one's body and mind and those of others. No trace of enlightenment remains, and this traceless enlightenment is continued forever.

When one first seeks the Dharma, one is far away from its environs. When one has already correctly transmitted the Dharma to oneself, one is one's original self at that moment.

When riding a boat, if one watches the shore, one may assume that the shore is moving. But watching the boat directly, one knows that it is the boat that moves. If one examines the ten thousand dharmas with a deluded body and mind, one will suppose that one's mind and nature are permanent. But if one practices intimately and returns to the true self, it will be clear that the ten thousand dharmas are without self.

Firewood turns into ash and does not turn into firewood again. But do not suppose that the ash is after and the firewood before. We must realize that firewood is in the state of being firewood, and it has its before and after. Yet despite this past and future, its present is independent of them. Ash is in the state of ash, and it has its before and after. Just as firewood does not become firewood again after it is ash, so after one's death, one does not return to life again. Thus, that life does not become death is an unqualified fact of the Buddha-dharma; for this reason, life is called the non-born. That death does not become life is the Buddha's revolving of the confirmed Dharma-wheel; therefore, death is called the non-extinguished.

Life is a period of itself. Death is a period of itself. For example, they are like winter and spring. We do not think that winter becomes spring, nor do we say that spring becomes summer.

Gaining enlightenment is like the moon reflecting in the water. The moon does not get wet, nor is the water disturbed. Although its light is extensive and great, the moon is reflected even in a puddle an inch across. The whole moon and the whole sky are reflected in a dewdrop in the grass, in one drop of water. Enlightenment does not disturb the person, just as the moon does not disturb the water. A person does not hinder enlightenment, just as a dewdrop does not hinder the moon in the sky. The depth of the drop is the

height of the moon. As for the duration of the reflection, you should examine the water's vastness or smallness. And you should discern the brightness or dimness of the heavenly moon.

When the Dharma does not fill our body and mind, we think that we have enough. When the Dharma fills our body and mind, we realize that something is missing. For example, when we view the four directions from a boat on the ocean where no land is in sight, it looks circular and nothing else. No other aspects are apparent. However, this ocean is neither round nor square, and its qualities are infinite in variety. It is like a palace; it is like a jewel. It seems circular as far as our eyes can reach at the time. Likewise the ten thousand dharmas are so.

Though there are many aspects of the secular life and the religious life, we only recognize and understand what the power of our penetrating vision can reach. In order to appreciate the ten thousand dharmas, we should know that although they may look round or square, the other qualities of oceans and mountains are infinite in variety; furthermore, other universes lie in all quarters. It is so not only around ourselves, but also directly here, even in a drop of water.

When a fish swims in the ocean, there is no limit to the water, no matter how far it swims. When a bird flies in the sky, there is no limit to the air, no matter how far it flies. However, no fish or bird has ever left its element since the beginning. When the need is large, it is used largely. When the need is small, it is used in a small way. Thus no creature ever comes short of its own completeness. Wherever it stands, it does not fail to cover the ground.

If a bird leaves the air, it will die at once. If a fish leaves the water, it will die at once. Know then, that water is life. Know that air is life. The bird is life and the fish is life. Life is the bird and life is the fish. Beyond these, there are further implications and ramifications.

If a bird or a fish tries to reach the limit of its element before moving in it, this bird or this fish will not find its way or its place. Realizing this place, one's daily life is the realization of ultimate reality. Realizing this Way, one's daily life is the realization of ultimate reality. Since the place and the Way are neither large nor small, neither subject nor object, neither existing previously nor just arising now, they therefore exist thus.

Thus, if one practices and realizes the Buddha Way, when one gains one dharma, one completes one dharma. When one encounters one action, one practices one action. Since the place is here, and the Way leads everywhere, the reason the limits of the knowable are unknowable is simply that our knowledge arises with, and practices with the absolute perfection of the Buddha-dharma.

Do not practice thinking that the realization must become the object of one's knowledge and vision and be grasped conceptually. Even though the attainment is simultaneously manifest, its intimate nature is not necessarily realized. Some may realize it and some may not.

Priest Pao-ch'e of Ma-ku shan was fanning himself. A monk approached and asked, "Sir, the nature of wind is permanent, and there is no place it does not reach. Why, then, must you still fan yourself?" "Although you understand that the nature of wind is permanent," the master replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk. The master just fanned himself. The monk bowed with deep respect.

This is the enlightened experience of Buddha-dharma and the vital way of its correct transmission. Those who say we should not use a fan because the nature of wind is permanent, and so we should know the existence of wind without using a fan, know neither permanency nor the nature of wind.

Because the nature of wind is eternally present, the wind of Buddhism actualizes the gold of the earth and ripens the cheese of the long river.

### **End of the Evening Admonition**

Let me respectfully remind you,  
Life and death are of supreme importance.  
Time swiftly passes by and opportunity is lost.  
Each of us should strive to awaken.  
Awaken, awaken, take heed!  
Do not squander your lives!

### **The Four Practice Principles**      *by Charlotte Joko Beck*

Caught in the self-centered dream, only suffering.  
Holding to self-centered thoughts, exactly the dream.  
Each moment, life as it is, the only teacher.  
Being just this moment, compassion's way.

### **The Three Refuges**      *in Pali*

Buddham saranam gacchami

Dhammam saranam gacchami

Sangham saranam gacchami

Dutiyampi buddham saranam gacchami

Dutiyampi dhammam saranam gacchami

Dutiyampi sangham saranam gacchami

Tatiyampi buddham saranam gacchami

Tatiyampi dhammam saranam gacchami

Tatiyampi sangham saranam gacchami