

Arcata Zen Group

Forest Heart Temple

Rinshin-ji

Texts for Daily Services

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Robe Verse

Now we open Buddha's robe, a field far beyond form and emptiness, the
Tathagata's teaching for all beings

Dai zai ge da pu ku, Mu so fuku den e, Hi bu nyo rai kyo, Ko do sho shu jo
Now we open Buddha's robe, a field far beyond form and emptiness, the
Tathagata's teaching for all beings.

Repentance Verse

All my ancient, twisted karma; From beginning-less greed, hate and delusion;
Born through body, speech and mind; I now fully avow.

Three Refuges in Pali

Buddham saranam gacchāmi Dhammam saranam gacchāmi Sangham saranam
gacchāmi

Dutiyampi buddham saranam gacchāmi Dutiyampi dhammam saranam
gacchāmi Dutiyampi sangham saranam gacchāmi

Tatīyampi buddham saranam gacchāmi Tatīyampi dhammam saranam
gacchāmi Tatīyampi sangham saranam gacchāmi

Three Refuges in English

I take refuge in Buddha, I take refuge in Dharma, I take refuge in Sangha.

I take refuge in Buddha as the perfect teacher, I take refuge in Dharma as the
perfect teaching, I take refuge in Sangha as the perfect life.

Now I have completely taken refuge in Buddha, Now I have completely taken
refuge in Dharma, Now I have completely taken refuge in Sangha.

Opening the Teaching Verse

An unsurpassed, penetrating and perfect Dharma
Is rarely met with, even in a hundred thousand million kalpas.
Having it to see and listen to, to remember and accept,
I vow to taste the truth of the Tathāgata's words.

Four Universal Vows

Beings are numberless; I vow to awaken with them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
Buddha's Way is unsurpassable; I vow to become it.

Enmei Jukku Kannon Gyō

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

Hymn to Prajña Paramita

Homage to the Perfection of Wisdom, the lovely, the holy. The 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 the own-being of all dharmas, for she does not stray away from it. The Perfection of Wisdom of the Buddhas sets in motion the wheel of Dharma.

Shosai Myo Kichijo Dharani

(Wondrous and Auspicious Dharani for Removing Hindrance)

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
soha ja soha ja sen chi gya shiri ei, so mo ko

All Buddhas Ten Directions

All Buddhas ten directions three times,
All beings, Bodhisattva-Mahasattvas,
Wisdom beyond wisdom,
Maha Prajña Paramita

All Buddhas Ten Directions, in Sino-Japanese

Ji Ho San Shi I Shi Fu
Shi Son Bu Sa Mo Ko Sa
Mo Ko Ho Ja Ho Ro Mi

Bodhisattva Ceremony (Informal Precepts Renewal)

Call and response: Formless repentance

All my ancient twisted karma
From beginning-less greed, hate and delusion
Born through body, speech and mind
I now fully avow.

Call and response: Homages

Homage to the seven Buddhas before Buddha
Homage to Shakyamuni Buddha
Homage to Maitreya Buddha
Homage to Manjushri Bodhisattva
Homage to Samantabhadra Bodhisattva
Homage to Avalokiteshvara Bodhisattva
Homage to the succession of Ancestors

In unison: Vows

Beings are numberless; I vow to awaken with them
Delusions are inexhaustible; I vow to end them
Dharma gates are boundless; I vow to enter them
Buddha's way is unsurpassable; I vow to become it.

Call and response: Refuges

I take refuge in Buddha / I take refuge in Dharma / I take refuge in Sangha.
I take refuge in Buddha as the perfect teacher / I take refuge in Dharma as the
perfect teaching / I take refuge in Sangha as the perfect life.
Now I have completely taken refuge in Buddha / Now I have completely
taken refuge in Dharma / Now I have completely taken refuge in Sangha.

Call and response: 3 pure precepts

I vow to refrain from all evil
I vow to make every effort to live in enlightenment
I vow to live and be lived for the benefit of all beings

Call and response: Clear Mind Precepts

I vow not to kill and to cherish life
I vow not to steal and to honor the gift not yet given

I vow not to misuse sexuality and to remain trustworthy in relationships
I vow not to lie and to communicate truth
I vow not to intoxicate self or others and to polish clarity
I vow not to speak of others' faults and to create wisdom from ignorance
I vow not to praise self at the expense of others and to maintain modesty
I vow not to be possessive of anything and to practice generosity
I vow not to harbor ill will and to dwell in equanimity
I vow not to disparage the Three Treasures – to respect the Buddha, unfold
the Dharma and nourish the Sangha

Kokyo CHANTS: Dedication

Thus on this full moon night (or on this date, or waxing/ waning moon)
we offer the merit of the Bodhisattva Way
through every world system
to the unborn nature of all being.

Doshi and Kokyo and Assembly chant in unison:

All Buddhas ten directions three times
All beings Bodhisattvas-Mahasattvas
Wisdom beyond wisdom (Arise from kneeling, preparing for bows)
Maha Prajña Paramita

3 full bows with bells

Normal closing bows and exit bells

Buddha's Parinirvana Brief Admonitions Sutra

When Shakyamuni Buddha first turned the Wheel of Dharma, he liberated the Venerable Ajñata-Kaundinya. The very last time he spoke the Dharma, he liberated the Venerable Subhadhra. All of those who were to be liberated had already been liberated. He lay between the twin Sala trees and was about to enter Nirvana. At this time, in the middle of the night, all was quiet, without any sound. Then, for the sake of all of his disciples, he spoke on the essentials of the Dharma: All of you monks! After my Nirvana, you should revere and honor the precepts, the standards of conduct. This is like finding a light in the darkness, or like a poor person obtaining a treasure. You should know that they are your great teacher, and are not different from my actual presence in the world ...

All of you monks! You should know that people with many desires suffer much, because they constantly seek for their own benefit. People who have few desires, who are free from seeking and longing, don't have much trouble. Straightaway reduce your desires and practice appropriately. For one who has few desires, merit increases. People who have few desires do not flatter in order to get what they want. Moreover they are not dragged along by their sense organs. People who have few desires have a mind which is peaceful, without worry or fear. Whatever situations arise, they are always satisfied and never discontent. One who reduces his desires can realize Nirvana. This is my teaching on having few desires.

All of you monks! If you wish to be free from all suffering and difficulty, you should know contentment. The dharma of contentment is the place of blessings, happiness, and peace. People who are content, although they might sleep on the ground are peaceful and happy. Those who are not content, although they might abide in the heavens, are still dissatisfied. Those who are not content, even if they are wealthy, are truly poor. Those who are content, although they might be poor, are truly rich. Those who are discontent are always dragged along by their five sense organs, and are pitied by those who are content. This is my teaching on contentment.

All of you monks! If you seek quietude, unconditioned peace, and happiness, you should be apart from confusion and disturbances, and dwell alone in serenity. The heavenly ruler Shakra and all celestial beings revere people who dwell in quietude. For this reason, cast away attachment to yourself and others, dwell alone in serenity, and contemplate the cessation of the root of suffering. If you delight in crowds, you will undergo much affliction. It is like when a flock of birds gathers in a great tree, the tree is in danger of collapsing. One who is bound to worldly affairs drowns in a multitude of suffering, like an

old elephant sunk in mud, which is unable to get out. This is my teaching on serenity.

All of you monks! If you are diligent, nothing will be difficult for you; for this reason all of you should be diligent. It is like a small stream flowing for a long time, which is able to bore through stone. If, on the other hand, the mind of one who practices frequently becomes lax, it is like trying to make a fire by friction but resting before there is any heat; though you want to make a fire, the fire is hard to produce. This is my teaching on diligence.

All of you monks! If you are seeking for a good and wise advisor, or for a wholesome benefactor, nothing compares with mindfulness. If you do not neglect mindfulness, none of the 'thieves of the afflictions' can enter your mind. For this reason, all of you constantly sustain mindfulness. If you lose mindfulness you will lose all merit. If your power of mindfulness is firm and strong, though you mingle with the thieves of the five desires, they cannot harm you. It is like joining a battle wearing armor; thus you have nothing to fear. This is my teaching on mindfulness.

All of you monks! If you collect your mind, your mind will be concentrated. If your mind is concentrated, you can know the arising and ceasing of all phenomenal appearances. For this reason, all of you should constantly and diligently practice concentration. If you attain concentration your mind will not be scattered. It is like a household that uses its water sparingly and is able to regulate its irrigation ditches. One who practices concentration is also the same; for the sake of the water of wisdom he practices meditative concentration, so it doesn't leak away. This is my teaching on concentration.

All of you monks! If you have wisdom, you will be free from greed and attachment. Always examine yourselves, and do not allow faults to arise; this way you can gain liberation within my Dharma. If you never examine yourself, I don't know what to call you, for you neither are a monastic practitioner of the way nor a layperson. One with wisdom rides in a secure boat for crossing over the ocean of old age, sickness, and death. Wisdom is also like a bright lamp in the darkness of ignorance, a good medicine for those who are sick, and a sharp ax for cutting down the tree of afflictions.

For this reason all of you should increasingly benefit yourselves by hearing, contemplating, and cultivating wisdom. Even though a person only has physical eyes, if he has illuminating insight, he has clear understanding. This is my teaching on wisdom.

All of you monks! If you indulge in all sorts of idle discussions, your mind will be scattered, and even though you have left the home-life, you will not attain liberation. For this reason, monks, you should quickly renounce scattered thoughts and idle discussions. If you want to attain the happiness of still

tranquility, you only need to eliminate the error of frivolous debate. This is my teaching on not having idle discussions.

All of you monks! ... The World-Honored One has now finished his compassionate teaching for your benefit. All of you need only to practice it diligently. Whether you are in the mountains, in a desolate marsh, beneath a tree, or in a quiet dwelling, be mindful of the Dharma you have received and do not forget it. You should always exert yourself and practice it vigorously. Don't wait until you reach the time of death and be filled with remorse because you spent your life in vain. I am like a good doctor who understands illness and prescribes medicine. Whether you take it or not is not the doctor's responsibility. Moreover I am like a virtuous guide who points out a good road. If one does not take that road, it is not the guide's fault ...

All of you monks! ... From now on all of my disciples must continuously practice. Then the Tathagata's Dharma body will always be enduring and indestructible. You should know, therefore, that everything in the world is impermanent. Meetings necessarily have separations, so do not harbor grief. Every appearance in the world is like this; be diligent, seek liberation right away! Destroy the darkness of delusion with the brightness of wisdom. The world is truly dangerous, unstable, and not reliable.

Birth and death have ceased for me, as if a chronic illness has been cured at last. This malign falsely named object, called the body, drowns in the ocean of birth, old age, sickness, and death. Let this body go! How can one who is wise not be happy when he lets go of it, like banishing a troublesome thief? All of you monks! You should always single-mindedly and diligently seek the way of liberation. All the moving and unmoving phenomena of the world are all decaying, unfixed appearances. All of you! Here I stop; there is nothing more to say. Time is passing away, and I am about to cross over to Nirvana. These are my last instructions.

Eihei Koso Hotsuganmon

(Dogen Zenji)

We vow with all beings, from this life on throughout countless lives, to hear the True Dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the Buddha Dharma; and that in doing so, the great earth and all living beings together will attain the Buddha Way.

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the Way, may all Buddhas and Ancestors who have attained the Buddha Way be compassionate to us and free us from karmic effects, allowing us to practice the Way without hindrance.

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and Ancestors of old were as we; we in the future shall be Buddhas and Ancestors. Revering Buddhas and Ancestors, we are one Buddha and one Ancestor; awakening Bodhi-mind, we are one Bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain Buddhahood and let go of the attainment. Therefore, the Chan Master Lung-ya said:

Those who in past lives were not enlightened will now be enlightened. In this life, save the body, which is the fruit of many lives. Before Buddhas were enlightened, they were the same as we. Enlightened people of today are exactly as those of old.

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified Buddha. Repenting in this way, one never fails to receive profound help from all Buddhas and Ancestors. By revealing and disclosing our lack of faith and practice before the Buddha, we melt away the root of transgressions by the power of our repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

Fukanzazengi

(Universally Recommended Instructions for Zazen by Eihei Dogen)

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammled. What need is there for 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 facing a wall is celebrated to this day. Since this was the case with the saints of old, how can we 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 practicing zen, 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 thought and views. Have no designs on becoming a Buddha. Practicing zen 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 on 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 upward on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor 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, immovable 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 a dragon gaining the water, like a tiger taking to the mountains. 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, have 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 whisk, a fist, a staff, or a shout cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond hearing and seeing – is it not a principle that is prior to 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 immovable sitting. Although it is said that there are as many minds as there are persons, 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 person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the Buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

Genjō Kōan

(Actualizing the Fundamental Point by Eihei Dōgen)

As all things are Buddha-Dharma, there is delusion and realization, practice, birth and death, and there are Buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no Buddha, no sentient being, no birth and death. The Buddha Way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and Buddhas. Yet, in attachment blossoms fall, and in aversion weeds spread.

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are Buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When Buddhas are truly Buddhas they do not necessarily notice that they are Buddhas. However, they are actualized Buddhas, who go on actualizing Buddhas. When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

To study the Buddha Way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.

When you first seek Dharma, you imagine you are far away from its environs. But Dharma is already correctly transmitted; you are immediately your original self. When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood which fully includes past and future, and is independent of past and future. Ash abides in the phenomenal expression of ash which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in Buddha-Dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is

understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

Enlightenment is like the moon reflected in the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When Dharma does not fill your whole body and mind, you think it is already sufficient. When Dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water. A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the Way, is neither large nor small, neither yours nor others'. The place, the Way, has not carried over from the past, and it is not merely arising now. Accordingly, in the

practice-enlightenment of the Buddha Way, meeting one thing is mastering it; doing one practice is practicing completely.

Here is the place; here the Way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of Buddha-Dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be distinctly apparent. Its appearance is beyond your knowledge.

Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then do you fan yourself?" "Although you understand that the nature of wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the Buddha-Dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the Buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva when practicing deeply the Prajña Paramita perceived that all five skandhas in their own being are empty and was saved from all suffering. Oh Shariputra, form does not differ from emptiness. Emptiness does not differ from form. That which is form is emptiness; that which is emptiness, form. The same is true of feelings, perceptions, formations, consciousness. Oh Shariputra, all dharmas are marked with emptiness; they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease. Therefore in emptiness, no form, no feelings, no perceptions, no formations, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sounds, no smell, no taste, no touch, no object of mind; no realm of eyes until no realm of mind- consciousness; no ignorance and also no extinction of it until no old-age- and-death and also no extinction of it; no suffering, no origination, no stopping, no path; no cognition, also no attainment. With nothing to attain a bodhisattva depends on Prajña Paramita and the mind is no hindrance. Without any hindrance no fears exist; far apart from every perverted view one dwells in nirvana. In the three worlds all buddhas depend on Prajña Paramita and attain unsurpassed complete perfect enlightenment. Therefore know the Prajña Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the Prajña Paramita mantra, proclaim the mantra that says:

Gate gate para gate parasam gate Bodhi! Svaha!

(after dedication)

All Buddhas ten directions three times,

All beings, Bodhisattva-Mahasattvas,

Wisdom beyond wisdom,

Maha Prajña Paramita

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 leaves and root 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 arrow points that meet in mid-air. Hearing this, simply perceive the Source, make no criterion. 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.

Jijuyu Zammai

(Self-Fulfilling Samadhi by Eihei Dogen, 1200-1253)

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 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.

Lotus Sutra's Life Span of the Tathagata

Since I attained Buddhahood, the number of kalpas that have passed is incalculable hundreds, thousands, myriads, and billions of long eons.

Constantly I have voiced the Dharma, teaching countless millions of living beings, so that they entered the Buddha Way; all this for immeasurable kalpas.

In order to liberate all beings, as skillful means I appear to have entered nirvana; yet truly I am not extinct, ever dwelling here to voice the Dharma. I forever abide in this world, but use my powers of spiritual penetration so that confused living beings, though nearby, fail to see me. All those viewing me as extinct everywhere venerate my relics; all harbor feelings of yearning, and arouse adoring hearts. When beings have become sincerely faithful, honest and upright, with gentle intention, wholeheartedly wishing to behold the Buddha, not begrudging their own bodily lives, then I and the assembled sangha appear together on sacred Vulture Peak. Then I tell the living beings that in this world I abide without end, by the power of expedient means, appearing to be extinct, or not.

Other lands contain living beings, reverent with faith aspiring; among them as well, I give voice to supreme Dharma. You who do not hear this only suppose I am passed into extinction. I behold the living beings, drowning in the sea of suffering. Hence I do not reveal myself, but set them all to yearning, till when their hearts are filled with longing, I then emerge and proclaim the Dharma. With such pervasive spiritual power, for uncountable kalpas I abide on sacred Vulture Peak, and every other dwelling place.

When living beings see the kalpa's end, with all consumed in a great blaze, my domain stays serene and calm, ever filled with human and heavenly beings, gardens and groves, pavilions and palaces, adorned with every kind of gem, and jeweled trees lush with flowers and fruit, where living beings delight and

play. The heavenly beings beat celestial drums, ever making pleasing music, showering white mandarava flowers over Buddha and the great assembly. My pure land is not destroyed, yet all view it as ravaged by fire, so that fear and distress pervade everywhere.

The beings vexed with their offenses, caused by their unwholesome karma, through vast rounds of kalpas, hear not the name of the Three Treasures. But those who practice virtuous deeds, are gentle, upright, and sincere, these all see that I exist, abiding here, proclaiming Dharma. At times for the sake of that assembly, I describe Buddha's life span as immeasurable; for those who after great lengths see the Buddha, I explain how rarely Buddha is encountered. Such is the power of my wisdom, with beams of insight shining beyond measure; this life span of countless kalpas was gained from long-cultivated practice. You who are possessed of wisdom, in regards to this, entertain no doubts; cast them off, forever ended, for Buddha's words are true, not false. Like the good physician who with skillful means, in order to cure his delirious children, although truly alive spreads word he is dead yet cannot be charged with falsehood, I too, as parent of the world, savior of all suffering and afflicted, for the sake of confused, worldly people, although truly living, am thought to be extinct. If due to always seeing me, their hearts become selfish and arrogant, dissolute and set on the five desires, they would fall into evil destinies. I always know which living beings practice the Way, and which do not; in accord with what their salvation requires, I give voice to the various teachings, ever making this my thought: how can I cause the living beings to enter into the unsurpassed way and promptly embody Buddha?

Lotus Sutra's Bodhisattva Never Disparaging

In the past there was a Buddha named Awesome Sound King, of immeasurable supernatural powers and wisdom, leading and guiding one and all. Heavenly and human beings, dragons, spirits joined in offering him alms.

After this Buddha had entered extinction, when his Law was about to expire, there was a bodhisattva named Never Disparaging.

The four kinds of believers at that time scrutinized and adhered to the Law. The bodhisattva Never Disparaging would go to where they were and speak to them, saying, "I would never disparage you, for you are practicing the way and all of you will become Buddhas!" When the people heard this, they giped at him, cursed and reviled him, but the bodhisattva Never Disparaging bore all this with patience. When his offenses had been wiped out and his life was drawing to a close, he was able to hear this sutra and his six faculties were purified. Because of his transcendental powers his life span was extended, and for the sake of others he preached this sutra far and wide. The many persons who adhered to the Law all received teaching and conversion from this bodhisattva, who caused them to dwell in the Buddha way.

When Never Disparaging's life ended, he encountered numerous Buddhas, and because he preached this sutra he gained measurable blessings.

Bit by bit he acquired benefits and quickly completed the Buddha way. Never Disparaging who lived at that time was none other than myself. And the four kinds of believers who adhered to the Law then, who heard Never Disparaging say, "You will become Buddhas!" and through the causes thus created encounter numerous Buddhas - they are here in this assembly, a group of five hundred bodhisattvas, and the four kinds of believers, men and women of

pure faith who now in my presence listen to the Law. In previous existences I encouraged these persons to listen to and accept this sutra, the foremost in the Law, unfolding it, teaching people, and causing them to dwell in nirvana. So in age after age they accepted and upheld scriptures of this kind. A million million ten thousand kalpas, an inconceivable time will pass before at least one can hear this Lotus Sutra. A million million ten thousand kalpas, an inconceivable time will pass before the Buddhas, World-Honored Ones, preach this sutra. Therefore its practitioners, after the Buddha has entered extinction, when they hear a sutra like this should entertain no doubts or perplexities but should with a single mind preach this sutra far and wide, age after age encountering Buddhas and quickly completing the Buddha way.

Maka Hannya Haramitta Shin Gyo

Kan ji zai bo satsu gyo jin hannya ha ra mitta ji sho ken go on kai ku do issai 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 zes shin 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 tok ko bodaisatta e hannya ha ra mitta ko shin mu
ke ge mu ke 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 mitta ko toku a noku ta ra san myaku san bo dai ko chi
hannya ha ra mitta 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 hannya ha ra mitta shu soku setsu shu
watsu gya te gya te ha ra gya te hara so gya te bo ji sowa ka hannya shin gyo

(after dedication)

Ji Ho San Shi I Shi Fu

Shi Son Bu Sa Mo Ko Sa

Mo Ko Ho Ja Ho Ro Mi

Maylie's Prayer for Peace

May I be well, loving, and peaceful. May all beings be well, loving, and peaceful.

May I be at ease in my body, feeling the ground beneath my seat and feet, letting my back be long and straight, enjoying breath as it rises and falls and rises.

May I know and be intimate with body mind, whatever its feeling or mood, calm or agitated, tired or energetic, irritated or friendly. Breathing in and out, in and out, aware, moment by moment, of the risings and passings.

May I be attentive and gentle towards my own discomfort and suffering.

May I be attentive and grateful for my own joy and wellbeing.

May I move towards others freely and with openness.

May I receive others with sympathy and understanding.

May I move towards the suffering of others with peaceful and attentive confidence.

May I recall the Bodhisattva of compassion; her 1,000 hands, her instant readiness for action, each hand with an eye in it, the instinctive knowing what to do.

May I continually cultivate the ground of peace for myself and others and persist, mindful and dedicated to this work, independent of results.

May I know that my peace and the world's peace are not separate, that our peace in the world is a result of our work for justice.

May all beings be well, happy, and peaceful.

Metta Sutta

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, abandoning vague discussions, endowed with insight, freed from sense appetites, one who achieves the Way will be freed from the duality of birth and death.

Setting in Motion the Wheel of Dhamma Sutta

Thus have I heard. Once the Blessed One was living in the Deer Park at Isipatana, near Varanasi. There he addressed the group of five monks: ‘Monks, these two extremes ought not to be practiced by one who has gone forth from the worldly life. What are the two? There is devotion to pursuing sense pleasures, which is degrading, common, the way of ordinary people, unworthy and unprofitable; and there is devotion to self-mortification, which is painful, unworthy and unprofitable.

‘Avoiding both these extremes, the Tathagata has realized the Middle Way: it gives vision, it gives knowledge, and it leads to peace, to insight, to awakening, to freedom. And what is that Middle Way? It is simply the Noble Eightfold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This is the Middle Way realized by the Tathagata, which gives vision, which gives knowledge, and which leads to peace, to insight, to awakening, to freedom.

‘The Noble Truth of suffering is this: Birth is suffering; aging is suffering; sickness is suffering; death is suffering; sorrow and lamentation, pain, grief and despair are suffering; association with the unpleasant is suffering; separation from the pleasant is suffering; not to get what one wants is suffering – in brief, grasping the five aggregates is suffering.

‘The Noble Truth of the origin of suffering is this: It is craving which produces renewal of being, bound up with passionate greed. It finds fresh delight now here and now there, namely, craving for sense-pleasures; craving for being; and craving for non-being.

‘The Noble Truth of the cessation of suffering is this: It is the complete cessation of that very craving, giving it up, renouncing it; letting go of it, emancipating oneself from it.

‘The Noble Truth of the way leading to the cessation of suffering is this: It is simply the Noble Eightfold Path, namely right view; right thought; right speech; right action; right livelihood; right effort; right mindfulness; right concentration.

“This is the Noble Truth of suffering”: such was the vision, the knowledge, the wisdom, the awareness, the light that arose in me with regard to things not heard before. “This suffering, as a noble truth, must be fully understood”: such

was the vision ... “This suffering, as a noble truth, has been fully understood”:
such was the vision ...

‘ “This is the Noble Truth of the origin of suffering” : such was the vision ...

“This origin of suffering, as a noble truth, must be abandoned” : such was the
vision ... “This origin of suffering, as a noble truth, has been abandoned” : such
was the vision ...

‘ “This is the Noble Truth of the cessation of suffering” : such was the vision ...

“This cessation of suffering, as a noble truth, must be realized” : such was the
vision ... “This cessation of suffering, as a noble truth, has been realized” : such
was the vision ...

‘ “This is the Noble Truth of the way leading to the cessation of suffering” : such

was the vision ... “This way leading to the cessation of suffering, as a noble
truth, must be followed” : such was the vision ... “This way leading to the
cessation of suffering, as a noble truth, has been followed” : such was the
vision, the knowledge, the wisdom, the awareness, the light, that arose in me
with regard to things not heard before.

‘As long as my vision of true knowledge was not fully clear in these three
aspects, in these twelve ways, regarding the Four Noble Truths, I did not claim
to have realized the perfect awakening that is supreme in the world with its
gods, devils, and highest divinity, in this world with its contemplatives and
priests, with its monarchs and people. But when my vision of true knowledge
was fully clear in these three aspects, in these twelve ways, regarding the Four
Noble Truths, then I claimed to have realized the perfect awakening that is
supreme in the world with its gods, devils, and highest divinity, in this world
with its contemplatives and priests, with its monarchs and people. And the
vision and knowledge arose in me thus: My heart’s deliverance is unshakable.
This is my last birth. Now there is no more renewal of being.’

This the Blessed One said. The group of five monks was glad, and they rejoiced
at his words.

Song of the Grass Hut

(Sekito Kisen, 700-790 CE)

I've built a grass hut where there's nothing of value. After eating, I relax and enjoy a nap. When it was completed, fresh weeds appeared. Now it's been lived in - covered by weeds. The person in the hut lives here calmly, Not stuck to inside, outside, or in between. Places worldly people live, he doesn't live. Realms worldly people love, he doesn't love. Though the hut is small, it includes the entire world. In ten feet square, an old man illumines forms and their nature. A Great Vehicle Bodhisattva trusts without doubt. The middling or lowly can't help wondering, will this hut perish or not? Perishable or not, the original master is present, not dwelling south or north, east or west. Firmly based on steadiness, it can't be surpassed. A shining window below the green pines – jade palaces or vermilion towers can't compare with it. Just sitting with head covered, all things are at rest. Thus, this mountain monk doesn't understand at all. Living here he no longer works to get free. Who would proudly arrange seats, trying to entice guests? Turn around the light to shine within, then just return. The vast inconceivable source can't be faced or turned away from. Meet the ancestral teachers, be familiar with their instruction. Bind grasses to build a hut, and don't give up. Let go of hundreds of years and relax completely. Open your hands and walk, innocent. Thousands of words, myriad interpretations are only to free you from obstructions. If you want to know the undying person in the hut, don't separate from this skin bag here and now.

Song of the Jewel Mirror Samadhi

(Hokyo Zammai by Tozan Ryokai, 807-869)

The teaching of thusness has been intimately communicated by Buddhas and ancestors. Now you have it, so keep it well. Filling a silver bowl with snow, hiding a heron in the moonlight – taken as similar 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. Move and you are trapped; miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like a massive fire. Just to depict it in literary form is to stain it with 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, in truth it is you. Like a babe in the world, in five aspects complete; it does not go or come, 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 illumination hexagram: relative and ultimate interact – piled up, they make three, the complete transformation makes five. It is like the taste of the five-flavored herb, like a diamond thunderbolt. Subtly included within the true, inquiry and response come up together. Communing with the source, travel the pathways, embrace the territory and treasure the road. Respecting this is fortunate; do not neglect 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's deviation will fail to accord with the proper attunement. Now there are sudden and gradual in which teachings and approaches arise. 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 sages 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 sages of former times. When about to fulfill the way of Buddhahood, one gazed at a tree for ten eons, like a battle-scarred tiger, like a horse with shanks gone gray. Because there is the common, there are jewel pedestals, fine clothing; because there is the startlingly different, 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 dancing; it's not within reach of feeling or discrimination – how could it admit of consideration in thought? Ministers serve their lords, children obey their parents; not obeying is not filial and not serving is no help. Practice secretly, working within, like a fool, like an idiot. Just to continue in this way is called the host within the host.

Song of the Trusting Mind

(partial translation of the Shinjinmei by Kanchi Sosan, d.606)

The Great Way is not difficult for those who hold no preferences. When longing and aversion 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 opinion for or against. The struggle of likes and dislikes 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 extra. Indeed, it is due to our choosing or rejecting that we do not see thus. Live neither in entanglement with things, nor passively in emptiness. Be serene without striving activity 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 passivity, assertion and denial. To deny the existence of things is to get stuck in existence; to assert the emptiness of things is to turn away from emptiness. 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 turning the light of awareness around, there is going beyond appearance and emptiness. The changes that appear to occur in the empty world we call real only because of ignorance. Do not search for the truth; only cease to hold opinions. Dualistic constructs do not abide, so take care not to pursue them. If there is even a trace of this and that, right and wrong, the mind will be lost in confusion. Although all dualities come from the one, do not be attached even to this one. When the one mind is unborn, 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.

Song of Zazen

(Hakuin Zenji)

All beings by nature are Buddha, as ice by nature is water; apart from water there is no ice, apart from beings no Buddha. How sad that people ignore the near and search for truth afar, like someone in the midst of water crying out in thirst, like the child of a wealthy home wandering among the poor. Lost on the dark paths of ignorance, we wander through the six worlds; from dark path to dark path we wander, when shall we be freed from birth and death? For this the zazen of the Mahayana deserves the highest praise: Offerings, Precepts, Paramitas, Nembutsu, atonement, practice - the many other virtues, all arise from zazen. Those who try zazen even once wipe away immeasurable crimes. Where are all the dark paths then? The Pure Land is near. Those who hear this truth even once, and listen with a grateful heart, treasuring it, revering it, gain blessings without end. Much more if you turn yourself about, and confirm your own self nature - Self nature that is no nature - you are far beyond argument. The oneness of cause and effect is clear, not two, not three, the path is straight: with form that is no form, coming and going - never astray; with thought that is no thought, singing and dancing are the voice of the Law. Boundless and free is the sky of Samadhi, bright the full moon of wisdom, truly is anything missing now? Nirvana is right here, before our eyes. This very place is the Lotus Land, this very body the Buddha.

Daihi Shin Darani

(Great Compassionate Heart Dhārani)

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 ei 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 rya 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 yu ki yu ki shi no shi no ora san fura sha ri ha za ha za 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 somo 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 modo ra hodo ya so mo ko

Names of the Women Ancestors

Achāryā Mahāpajāpatī Achāryā Mittā Achāryā Yasōdharā Achāryā Tissā
Achāryā Sujātā Achāryā Sundarī-nandā Achāryā Vaddhesī Achāryā Patāchārā
Achāryā Visākha Achāryā Singālaka-mātā Achāryā Khemā Achāryā
Uppalavannā Achāryā Sāmāvatī Achāryā Uttarā Achāryā Chandā Achāryā
Uttamā Achāryā Bhaddā Kundalakesā Achāryā Nanduttarā Achāryā Dantikā
Achāryā Sakulā Achāryā Sihā Achāryā Dhammadinnā Achāryā Kisāgōtamī
Achāryā Ubbirī Achāryā Isidāsi Achāryā Bhaddā Kapilānī Achāryā Muttā
Achāryā Sumanā Achāryā Dhammā Achāryā Chittā Achāryā Anōpamā Achāryā
Sukkā Achāryā Samā Achāryā Utpalāvāna Achāryā Shrimālā Devī
Achāryā Congchi Achāryā Lingzhao Achāryā Moshan Liaoran
(Sung-chir) (Ling-jao) (Mo-shan Liao-ren)
Achāryā Liu Tiemo Achāryā Miaoxin Achāryā Daoshen
(Liu Tiemo) (Miao-shin) (Dao-shun)
Achāryā Shiji Achāryā Zhi'an Achāryā Huiguang
(Shir-ji) (Jir-an) (Hway-guang)
Achāryā Kongshi Daoren Achāryā Yu Daopo Achāryā Huiwen
(Kung-shir Dao-ren) (Yu Dao-poe) (Huay-wen)
Achāryā Fadeng Achāryā Wenzhao Achāryā Miaodao Achāryā Zhitong
(Fa-dung) (Wen-jow) (Miao-dao) (Jer-tung)
Achāryā Zēnshīn Achāryā Zēnzo Achāryā Ezēn Achāryā Ryonēn Achāryā Egi
Achāryā Shogaku Achāryā Ekān Achāryā Shōzēn Achāryā Mokufu Sonīn
Achāryā Myosho Ēnkān Achāryā Ekyu Achāryā Eshūn Achāryā Soshīn Achāryā
Soitsu Achāryā Chiyono

Names of the Buddhas and Ancestors

Bibashi Butsu Dāioshō Shiki Butsu Dāioshō Bishafu Butsu Dāioshō Kurusōn
Butsu Dāioshō Kunagōnmuni Butsu Dāioshō Kashō Butsu Dāioshō Shakamuni
Butsu Dāioshō Makakashō Dāioshō Anānda Dāioshō Shōnawashu Dāioshō
Ubakikuta Dāioshō Dāitaka Dāioshō Mishaka Dāioshō Vashumitsu Dāioshō
Butsudanāndāi Dāioshō Fudamitta Dāioshō Barishiba Dāioshō Funayasha
Dāioshō Anabotēi Dāioshō Kabimara Dāioshō Nagyaharajuna Dāioshō
Kanadāiba Dāioshō Ragorata Dāioshō Sōgyanāndāi Dāioshō Kayashata
Dāioshō Kumorata Dāioshō Shayata Dāioshō Vashubānzu Dāioshō Manura
Dāioshō Kakurokuna Dāioshō Shishibodāi Dāioshō Bashashita Dāioshō
Funyomitta Dāioshō Hānnyatara Dāioshō Bodāidaruma Dāioshō Tāiso Eka
Dāioshō Kānchi Sōsān Dāioshō Dāi-i Dōshīn Dāioshō Dāimān Kōnīn Dāioshō
Dāikān Enō Dāioshō Sēigēn Gyōshi Dāioshō Sekitō Kisēn Dāioshō Yakusān
Igēn Dāioshō Ūngān Dōnjō Dāioshō Tōzān Ryōkai Dāioshō Ūngo Dōyō Dāioshō
Dōān Dōhi Dāioshō Dōān Kānshi Dāioshō Ryōzān Ēnkān Dāioshō Tāiyō
Kyōgēn Dāioshō Tōsu Gisēi Dāioshō Fuyō Dōkai Dāioshō Tānka Shijūn
Dāioshō Chōro Sēiryō Dāioshō Tēndō Sōgaku Dāioshō Sētchō Chikān Dāioshō
Tēndō Nyojō Dāioshō Ēihēi Dōgēn Dāioshō Koūn Ejō Dāioshō Tēttsū Gikāi
Dāioshō Kēizān Jōkīn Dāioshō

Formal Full Moon Ceremony

Kneeling: Kokyo call & Assembly response, entire verse 3 times
(*Full bow in the last line*)

All my ancient twisted karma
From beginning-less greed, hate and delusion
Born through body, speech and mind
I now fully avow.

Standing: Kokyo call & Assembly response, entire sequence 3 times
(*Full bow for each line*)

Homage to the seven Buddhas before Buddha
Homage to Shakyamuni Buddha
Homage to Maitreya Buddha
Homage to Manjushri Bodhisattva
Homage to Samantabhadra Bodhisattva
Homage to Avalokiteshvara Bodhisattva
Homage to the succession of Ancestors

Kneeling: Kokyo call & Assembly response, entire verse 3 times
(*Full bow in the last line*)

Beings are numberless; I vow to awaken with them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
Buddha's way is unsurpassable; I vow to become it.

Standing: Kokyo chants complex line,
Assembly chants short verses (*with full bows*), entire sequence 1 time

I take refuge in Buddha
 Before all being
 Immersing body and mind deeply in the Way
 Awakening true mind

I take refuge in Dharma
 Before all being
 Entering deeply the merciful ocean
 Of Buddha's Way

I take refuge in Sangha
Before all being
Bringing harmony to everyone
Free from hindrance

Three pure precepts

Kneeling: Doshi calls & Assembly responds line by line, one time each

I vow to embrace and sustain right conduct
I vow to embrace and sustain all good
I vow to embrace and sustain all beings

10 grave precepts

A disciple of Buddha does not take life.
A disciple of Buddha does not take what is not given.
A disciple of Buddha does not misuse sexuality.
A disciple of Buddha does not lie.
A disciple of Buddha does not intoxicate mind or body of self or other.
A disciple of Buddha does not slander.
A disciple of Buddha does not praise self at the expense of another.
A disciple of Buddha is not possessive of anything.
A disciple of Buddha does not harbor ill will.
A disciple of Buddha does not disparage the Three Treasures.

Dedication

Kneeling: Doshi chants:

Thus on this full moon night
we offer the merit of the Bodhisattva Way
through every world system
to the unborn nature of all being.

Doshi and Kokyo and Assembly together:

All Buddhas ten directions three times
All beings Bodhisattva-Mahasattvas
Wisdom beyond wisdom (*Arise from kneeling, preparing for bows*)
Maha Prajña Paramita

3 full bows with bells
Normal closing bows and bells

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 leaves and root **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 *arrow points that meet in mid-air.*

Hearing this, **simply** perceive the Source,
Make no criterion.

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!