

Leader at breakfast:

This morning meal of ten benefits
nourishes us in our practice. Its rewards
are boundless, filling us with ease and joy.

Leader at lunch:

The three virtues and six tastes of this
meal are offered to Buddha and Sangha.
May all sentient beings in the universe be
equally nourished.

Five Contemplations Verse

We reflect on the effort that brought us
this food and consider how it comes to
us.
We reflect on our virtue and practice, and
whether we are worthy of his offering.
We regard it as essential to keep the mind
free from excesses such as greed.
We regard this food as good medicine to
sustain our life.
For the sake of enlightenment we now
receive this food.

Lunch only:

O spirits, we now make this offering; this
food is for all of you in the ten directions.

First, this is for the Three Treasures.

Next, for the four benefactors;

Finally, for the beings in the six realms.

May all be equally nourished.

The first bite is to end all evil.

The second is to cultivate all good.

The third is to free all beings,

May we all realize the Buddha Way.

(After meals) Leader:

Abiding in this ephemeral world like a
lotus in muddy water, the mind is pure
and goes beyond. Thus we bow to
Buddha.

Formal Meal Verses

All:

Buddha was born in Kapilavastu,
Enlightened in Magadha,
Taught in Varanasi,
Entered nirvana in Kushinagara.

Now we set out Buddha's bowls.
May we, with all beings, realize the
emptiness of the three wheels, giver,
receiver and gift.

Leader:

In the midst of the Three Treasures which
verify our understanding, entrusting
ourselves to the Sangha, we invoke:

All:

Vairochana Buddha, pure Dharmakaya.
Lochana Buddha, complete
Sambhogakaya.
Shakyamuni Buddha, myriad
Nirmanakaya.
Maitreya Buddha, of future birth.
All Buddhas throughout space and time.
Lotus of the Wondrous Dharma,
Mahayana Sutra.
Manjushri Bodhisattva, great wisdom.
Samantabhadra Bodhisattva, great
activity.
Avalokiteshvara Bodhisattva, great
compassion.
All honored ones, Bodhisattvas,
Mahasattvas.
Wisdom beyond wisdom,
Mahaprajnaparamita.

place. When we make this very place our own, our practice becomes manifestation of reality. When we make this path our own, our activity naturally becomes actualized reality. This path or this place is neither big nor small, neither self nor others. It has not existed before this moment nor has it come into existence now. Therefore, the reality of all things is thus. In the same way, when a person does practice/enlightenment in the buddha way, as the person realizes one dharma, the person permeates that dharma; as the person encounters one practice, the person practices that practice. There is a place and a path. The boundary of the known is not clear; this is because the known is born and practiced simultaneously with the complete penetration of the buddha dharma. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind. Although complete enlightenment is immediately actualized, its intimacy is such that it does not necessarily become a view. Viewing is not something fixed.

Zen Master Hotetsu of Mt. Mayoku was using a fan. A monk approached him and asked, "The nature of wind is ever-present and permeates everywhere. Why do you use a fan?"

The master said, "You know only that wind's nature is ever-present—you don't know that it permeates everywhere."

The monk said, "How does wind permeate everywhere?"

The master just continued using the fan.

The monk bowed deeply.

The genuine experience of buddha dharma—enlightenment—and the vital path that has been correctly transmitted is like this. To say we should not use a fan because the nature of wind is ever-present, and that we should feel the wind even when we don't use a fan, is to know neither ever-presence nor the wind's nature. Since the wind's nature is ever-present, the wind of the Buddha's family enables us to realize the gold of the great earth and to transform the long river into cream.

When a person attains realization, it is like the moon reflecting on the water. The moon never becomes wet, the water is never destroyed. Although it is a vast and great light, it reflects itself on a small amount of water. The whole moon and even the whole sky reflects on even a drop of dew on a blade of grass or a single tiny drop of water. Enlightenment does not destroy the person as the moon does not make a hole in the water. The person does not obstruct realization as a drop of dew does not obstruct the moon in the sky. The depth is the same as the height. In order to investigate the significance of the length and shortness of time, we should consider whether the water is great or small, and understand the size of the moon in the sky.

When the Dharma has not yet fully penetrated into body and mind, one thinks that one is already filled with the dharma. When the dharma fills the body and mind, one thinks that something is lacking. For example, when we sail a boat into the ocean beyond sight of land and when our eyes scan the four directions, it simply looks like a circle. No other shape appears. This great ocean, however, is neither round nor square. It has inexhaustible characteristics. It looks like a palace; a jeweled necklace. As far as our eyes can see, it looks like a circle. All the myriad things are like this. Within the dusty world and beyond, there are

innumerable aspects and characteristics; we only see or grasp as far as the power of our eye of study and practice can see. When we listen to the reality of myriad things, we must know that there are inexhaustible characteristics in either oceans or mountains and there are many other worlds in the four directions. This is true not only in the external world, but it is the same right under our feet or within a single drop of water.

When a fish swims, no matter how far it goes, it doesn't reach the end of the water. When a bird flies, no matter how high it flies, it cannot reach the end of the sky. Only, when their need is great, their range is large.

When their need is small, their range is small. In this way, each fish and each bird uses the whole space and vigorously acts in every place. However, if a bird departs from the sky, or a fish leaves the water, they immediately die. We should know that, water means life, sky means life. A bird is life; a fish is life. Life is a bird; life is a fish. And we should go beyond this. There is practice / enlightenment—this is the way of living beings.

Therefore, if there are fish who want to swim or birds who want to fly only after they investigate the entire sky or all the water, they will find neither path nor

When buddhas are truly buddhas, they don't need to perceive that they are themselves buddhas. However, they are enlightened buddhas, and they continue actualizing buddha.

In seeing color with the whole body and mind, and hearing sounds with the whole body and mind, although we perceive them intimately, it is not like reflections in a mirror or the moon in 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 verified by all things. To be verified by all things is to let the body and mind of the self, and the body and mind of others, drop off. There is a trace of realization that cannot be grasped. We endlessly keep expressing the ungraspable trace of realization.

When a person first seeks after the dharma, the person becomes far from the boundary of the dharma. When the dharma is correctly transmitted to the self, the person is immediately an original person.

If a person riding in a boat watches the coast, the person mistakenly sees the coast as moving. If the person watches the boat, then the person notices that the boat is

moving. Similarly, when we conceive our body and mind in a confused way and grasp all things with discriminating mind, we mistakenly think that the self-nature of our own mind is permanent. When we intimately practice and return right here, it is clear that all things have no self.

Firewood becomes ash. Ash cannot turn back into firewood again. However, we should not view ash as after and firewood before. We should know that firewood dwells in the dharma position of firewood and it has its own before and after. Although there is before and after, past and future are cut off. Ash stays at the position of ash and it has its own before and after. As firewood never becomes firewood again after it is burned and becomes ash, after a person dies, there is no return to living. However, in buddha dharma, it is the never-changed tradition not to say that life becomes death. Therefore we call it no-arising. It is the laid-down way of buddha's turning the dharma wheel not to say that death becomes life. Therefore, we call it no-perishing. Life is a position at one time; death is also a position at one time. For instance, this is like winter and spring. We don't think that winter becomes spring, and we don't say that spring becomes summer.

sound continues to resonate as it echoes, not only during sitting practice, but before and after striking sunyata, which continues endlessly before and after the hammer hits it. Not only that, but all things are endowed with original practice within the original face, which is impossible to measure.

You should know that even if all the buddhas in the ten directions, as numerous as the sands of the Ganges River, together engage the full power of their buddha wisdom, they could never reach the limit, or measure or comprehend the virtue, of one person's zazen.

Genjokoan

When all dharmas are the buddha dharma, there is delusion and realization, practice, life and death, buddhas and living beings.

When the ten thousand dharmas are without self, there is no delusion and no realization, no buddhas and no living beings, no arising and no perishing.

Since the buddha way by nature goes beyond abundance and deficiency, there is arising and perishing, delusion and realization, living beings and buddhas.

Therefore, flowers fall even though we love them; weeds grow even though we dislike them. Conveying oneself toward all things and carrying out practice/enlightenment is delusion. All things coming and carrying out practice/enlightenment through the self is realization. Those who greatly realize delusion are buddhas. Those who are greatly deluded in realization are living beings. Furthermore, there are those who attain realization beyond realization and those who are deluded within delusion.

At this time, because earth, grasses and trees, fences and walls, tiles and pebbles, all things in the dharma realm in the ten directions, carry out buddha work, therefore everyone receives the benefit of wind and water movement caused by this functioning, and all are imperceptibly helped by the wondrous and incomprehensible influence of buddha to actualize the enlightenment at hand. Since those who receive and use this water and fire extend the buddha influence of original enlightenment, all who live and talk with these people also share and universally unfold the boundless buddha virtue and they circulate the inexhaustible, ceaseless, incomprehensible, and immeasurable buddha dharma within and without the whole dharma world. However, these various mutual influences do not mix into the perceptions of this person sitting, because they take place within stillness without any fabrication, and they are enlightenment itself. If practice and enlightenment were separate as people commonly believe, it would be possible for them to perceive each other. But that which is associated with perceptions cannot be the standard of enlightenment because deluded human sentiment cannot reach the standard of enlightenment.

Moreover, although both mind and object appear and disappear within stillness, because this takes place in the realm of self-receiving and self-employing without moving a speck of dust or destroying a single form, extensive buddha work and profound, subtle buddha influence are carried out. The grass, trees, and earth affected by this functioning radiate great brilliance together and endlessly expound the deep, wondrous dharma. Grasses and trees, fences and walls demonstrate and exalt it for the sake of living beings, both ordinary and sage; and in turn, living beings, both ordinary and sage, express and unfold it for the sake of grasses and trees, fences and walls. The realm of self-awakening and awakening others is fundamentally endowed with the quality of enlightenment with nothing lacking, and allows the standard of enlightenment to be actualized ceaselessly.

Therefore, even if only one person sits for a short time because this zazen is one with all existence and completely permeates all time, it performs everlasting buddha guidance within the inexhaustible dharma world in the past, present, and future. Zazen is equally the same practice and the same enlightenment for both the person sitting and for all dharmas. The melodious

Jijuyu zanmai

For all ancestors and buddhas who have been dwelling in and maintaining buddha-dharma, practicing upright sitting in jijuyu zanmai is the true path for opening up enlightenment. Both in India and in China, those who have attained enlightenment have followed this way. This is because each teacher and each disciple has been intimately and correctly transmitting this subtle method and receiving and maintaining its true spirit.

According to the unmistakably handed down tradition, the straightforward buddha-dharma that has been simply transmitted is supreme among the supreme. From the time you begin practicing with a teacher, the practice of incense burning, bowing, nembutsu, repentance, and reading sutras are not at all essential; just sit, dropping off body and mind.

When one displays the buddha mudra with one's whole body and mind, sitting upright in this samadhi even for a short time, everything in the entire dharma world becomes buddha mudra, and all space in the universe completely becomes enlightenment.

Therefore, it enables buddha-tathagatas to increase the dharma joy of their own original grounds and renew the adornment of the way of awakening. Simultaneously, all living beings of the dharma world in the ten directions and six realms become clear and pure in body and mind, realize great emancipation, and their own original face appears. At that time, all things together awaken to supreme enlightenment and utilize buddha-body, immediately go beyond the culmination of awakening, and sit upright under the kingly bodhi tree. At the same time, they turn the incomparable, great dharma wheel and begin expressing ultimate and unfabricated profound prajna.

There is a path through which the anuttara samyak sambodhi of all things returns to the person in zazen, and whereby that person and the enlightenment of all things intimately and imperceptibly assist each other. Therefore this zazen person without fail drops off body and mind, cuts away previous tainted views and thoughts, awakens genuine buddha-dharma, universally helps the buddha work in each place, as numerous as atoms, where buddha-tathagatas teach and practice, and widely influences practitioners who are going beyond buddha, thereby vigorously exalting the dharma that goes beyond buddha.

ancestors had not directly transmitted the dharma, how could it have reached us today? We should be grateful for the blessings of even a single phrase; we should be grateful for the blessings of even a single dharma. How much more should we be grateful for the great blessings of the treasury of the eye of the true dharma, the supreme great dharma. The injured bird did not forget its blessings, but showed its thanks with the rings of three ministries. The trapped tortoise did not forget its blessings, but showed its thanks with the seal of Yubu. If even animals repay their blessings, how could humans ignore them?

Our expression of gratitude should not consist in any other practices; the true path of such expression lies solely in our daily practice of Buddhism. This means that we practice without neglecting our lives day to day and without being absorbed in ourselves.

Time flies faster than an arrow, and life is more transient than the dew. With what skillful means or devices can we retrieve even a single day that has passed. A hundred years lived to no purpose are days and months to be regretted. It is to be but a pitiful bag of bones. Even if we live in abandon, as slaves to the senses for the days and months of a hundred years, if we take up practice for a single day therein, it is not only the practice of this

life of a hundred years, but also salvation in the hundred years of another life. The life of this day is a life that should be esteemed, a bag of bones that should be honored. We should love and respect our bodies and minds, which undertake this practice. Depending on our practice, the practice of the buddhas is manifested, and the great way of the buddhas penetrates everywhere.

Therefore, the practice of a single day is the seed of the buddhas, the practice of the buddhas.

These buddhas are the Buddha Shakyamuni. The Buddha Shakyamuni is “mind itself is buddha.” When buddhas of the past, present, and future together fulfill buddhahood, they always become the Buddha Shakyamuni. This is “mind itself is buddha.” We should carefully investigate who is meant when we say “mind itself is buddha.” This is how we repay the blessings of the Buddha.

harmony among one's friends. Hearing kind speech to one's face brightens one's countenance and pleases one's heart. Hearing kind speech indirectly leaves a deep impression. We should realize that kind speech has the power to move the heavens.

"Beneficial deeds" means to devise good ways of benefiting living beings, whether noble or humble. Those who encountered the trapped tortoise and the injured bird simply performed beneficial deeds for them, without seeking their reward or thanks. The foolish believe that their own interests will suffer if they put the benefits of others first. This is not the case. Beneficial deeds are one, universally benefiting self and others.

"Cooperation" means not to differentiate; to make no distinction between self and others. It is, for example, like the human Tathagata who was the same as other human beings. There is a way of understanding such that we identify others with ourselves and then identify ourselves with others. At such times self and other are without boundaries. The ocean does not reject any water; this is cooperation. It is because of this that water collects and becomes an ocean.

In sum, we should calmly reflect on the fact that the practice of the vow of arousing the thought of enlightenment

has such principles; we should not be too hasty here. In working to save others, we should venerate and respect the merit that allows all living beings to receive guidance.

V. Practicing Buddhism and Repaying Blessings

Arousing the thought of enlightenment is mainly something that human beings in this world should do. Should we not rejoice that we have had the opportunity to be born in this land of the Buddha Shakyamuni and to have encountered him? We should calmly consider that if this was a time when the true dharma had not yet spread in the world, we would not be able to encounter it, even if we vowed to sacrifice our very lives for it. We who have at present encountered the true dharma should make such a vow. Do we not know that the Buddha said, "When you meet a teacher who expounds supreme enlightenment, do not consider his family background, do not regard his appearance, do not dislike his faults, and do not think about his conduct. Simply, out of respect for wisdom, bow to him three times daily, honor him, and do not cause him any grief."

That we are now able to see the Buddha and hear the dharma is due to the blessings that have come to us through the practice of every one of the buddhas and ancestors. If the buddhas and

IV. Making the Vow to Benefit Beings

To arouse the thought of enlightenment is to vow to save all beings before saving ourselves. Whether lay person or monk, whether a deva or a human, whether suffering or at ease, we should quickly form the intention of first saving others before saving ourselves.

Though of humble appearance, one who has formed this intention is already the teacher of all living beings. Even a girl of seven is a teacher to the fourfold assembly, a compassionate father to living beings. Do not make an issue of male and female. This is a most wondrous principle of the way of the Buddha.

After arousing the thought of enlightenment, even though we cycle through the six destinies and four modes of birth, the circumstances of this cycling themselves are all the practice of the vow of enlightenment. Therefore, although until now we may have vainly idled away our time, we should quickly make the vow before the present life has passed. Even if we have acquired a full measure of merit, sufficient to become a buddha, we turn it over, dedicating it to living beings that they may become buddhas and attain the way. There are some who practice for countless kalpas, saving living beings first without

themselves becoming buddhas; they only save beings and benefit beings.

There are four kinds of wisdom that benefit living beings: giving, kind speech, beneficial deeds, and cooperation. These are the practices of the vow of the bodhisattva. "Giving" means not to covet. In principle, although nothing is truly one's own, this does not prevent us from giving. Do not disdain even a small offering; its giving will surely bear fruit. Therefore, we should give even a line or a verse of the dharma, sowing good seeds for this life and other lives. We should give even a penny or a single blade of grass of resources, establishing good roots for this world and other worlds. The dharma is a resource, and resources are the dharma. Without coveting reward or thanks from others, we simply share our strength with them. Providing ferries and building bridges are also the perfection of giving. Earning a living and producing goods are fundamentally nothing other than giving.

"Kind speech" means, when meeting living beings, to think kindly of them and offer them affectionate words. To speak with a feeling of tenderness toward living beings, as if they were one's own infant, is what is meant by kind speech. We should praise the virtuous and pity the virtuousless. Kind speech is fundamental to mollifying one's enemies and fostering

Therefore it is in dependence on the three refuges that we gain the precepts.

The merit of taking refuge in the buddha, dharma, and sangha is always fulfilled when there is a spiritual communication of supplication and response. When there is a spiritual communication of supplication and response, devas, humans, hell dwellers, hungry ghosts, and animals all take refuge. Those who have taken refuge, in life after life, time after time, existence after existence, place after place, will steadily advance, surely accumulate merit, and attain unsurpassed, complete, perfect enlightenment. We should realize that the merit of the threefold refuge is the most honored, the highest, the most profound, and inconceivable. The World-Honored One himself has already borne witness to this, and living beings should believe in it.

Next we should receive the three sets of pure precepts: the precepts of restraining behavior, the precepts of doing good, and the precepts of benefiting living beings. We should then accept the ten grave prohibitions. First, do not kill; second, do not steal; third, do not engage in improper sexual conduct; fourth, do not lie; fifth, do not deal in intoxicants; sixth, do not criticize others; seventh, do not praise self and slander others; eighth, do not be stingy with the dharma or property; ninth, do not give way to anger;

and tenth, do not disparage the three treasures. The buddhas all receive and uphold these three refuges, three sets of pure precepts, and ten grave prohibitions.

Those who receive the precepts verify the unsurpassed, complete, perfect enlightenment verified by all the buddhas of the three times, the fruit of buddhahood, adamant and indestructible. Is there any wise person who would not gladly seek this goal? The World-Honored One has clearly shown to all living beings that when they receive the buddha's precepts, they join the ranks of the buddhas, the rank equal to the great awakening; truly they are the children of the buddhas.

The buddhas always dwell in this, giving no thought to its various aspects; beings long function in this, the aspects never revealed in their various thoughts. At this time, the land, grasses and trees, fences and walls, tiles and pebbles, all things in the dharma realm of the ten directions, perform the work of the buddhas. Therefore, the beings who enjoy the benefits of wind and water thus produced are all mysteriously aided by the wondrous and inconceivable transformative power of the buddha, and manifest a personal awakening. This is the merit of non-intention, the merit of non-artifice. This is arousing the thought of enlightenment.

The gist of repentance is expressed as follows: "Although we have accumulated much bad karma in the past, producing causes and conditions that obstruct our practice of the way, may the buddhas and ancestors who have attained the way of the buddha take pity on us, liberate us from our karmic entanglements, and remove obstructions to our study of the way. May their merit fill up and hold sway over the inexhaustible dharma realm, so that they share with us their compassion." Buddhas and ancestors were once like us; in the future we shall be like them.

"All my past and harmful karma, born from beginningless greed, hate, and delusion, through body, speech, and mind, I now fully avow." If we repent in this way, we will certainly receive the mysterious guidance of the buddhas and ancestors. Keeping this in mind and acting in the appropriate manner, we should openly confess before the buddha. The power of this confession will cut the roots of our bad karma.

III. Receiving Precepts and Joining the Ranks

Next, we should pay profound respects to the three treasures of buddha, dharma, and sangha. We should vow to make offerings and pay respects to the three treasures even in future lives and bodies.

This reverent veneration of buddha, dharma, and sangha is what the buddhas and ancestors in both India and China correctly transmitted.

Beings of meager fortune and scant virtue are unable even to hear the name of the three treasures; how much less can they take refuge in them. Do not, being compelled by fear, vainly take refuge in mountain spirits or ghosts, or in the shrines of non-Buddhists. Those kinds of refuges do not liberate from sufferings. Quickly taking refuge in the three treasures of buddha, dharma, and sangha will not only bring release from suffering, it will lead to the realization of enlightenment.

In taking refuge in the three treasures, we should have pure faith. Whether during the Tathagata's lifetime or after, we place our palms together in gassho, bow our heads, and recite: "We take refuge in buddha, we take refuge in dharma, we take refuge in sangha." We take refuge in the buddha because he is the great teacher. We take refuge in the dharma because it is good medicine. We take refuge in the sangha because it is an excellent friend. It is only by taking refuge in the three treasures that we become disciples of the Buddha. Whatever precepts we receive, they are always taken after the three refuges.

Careful reflection shows that most things, once gone by, will never be encountered again. In the face of impermanence, there is no help from kings, statesmen, relatives, servants, spouses, children, or wealth. We must enter the realm of death alone, accompanied only by our good and bad karma.

Avoid associating with deluded people in this world who are ignorant of the truth of causality and karmic retribution, who are heedless of past, present and future, and cannot distinguish good from evil. The principle of causality is obvious and impersonal; for inevitably those who do evil fall, and those who do good rise. If there were no causality, the buddhas would not have appeared in this world, nor would Bodhidharma have come from the west.

The karmic consequences of good and evil occur at three different times. The first is retribution experienced in our present life; the second is retribution experienced in the life following this one; and the third is retribution experienced in subsequent lives. In practicing the way of the buddhas and ancestors, from the start we should study and clarify the principle of karmic retribution in these three times. Otherwise, we will often make mistakes and fall into false views. Not only will we fall into false views, we will fall into evil

births and undergo long periods of suffering.

Understand that in this birth we have only one life, not two or three. How regrettable it is if, falling into false views, we are subject to the consequences of evil deeds. Because we think that it is not evil even as we do evil, and falsely imagine that there will be no consequences of evil, there is no way for us to avoid those consequences.

II. Repenting and Eliminating Bad Karma

The buddhas and ancestors, because of their limitless sympathy, have opened the vast gates of compassion in order to lead all beings to awakening. Among humans and devas, who would not enter? Although karmic retribution for evil acts must come in one of the three times, repentance lessens the effects, or eliminates the bad karma and brings about purification.

Therefore, we should repent before buddha in all sincerity. The power of the merit that results from repenting in this way before the buddha saves and purifies us. This merit encourages the growth of unobstructed faith and effort. When faith appears it transforms both self and other, and its benefits extend to beings both sentient and insentient.

Additional Sutras and Chants

The Meaning of Practice and Verification

I. General Introduction

The most important issue of all for Buddhists is the thorough clarification of the meaning of birth and death. If the buddha is within birth and death, there is no birth and death. Simply understand that birth and death are in themselves nirvana; there is no birth and death to be hated nor nirvana to be desired. Then, for the first time, we will be freed from birth and death. To master this problem is of supreme importance.

It is difficult to be born as a human being; it is rare to encounter the buddha-dharma. Now, thanks to our good deeds in the past, not only have we been born as humans, we have also encountered the buddha-dharma. Within the realm of birth and death, this good birth is the best; let us not waste our precious human lives, irresponsibly abandoning them to the winds of impermanence.

Impermanence is unreliable; we know not on what roadside grasses the dew of our transient life will fall. Our bodies are not our own; our lives shift with the passing days and cannot be stopped for even an instant. Once rosy-cheeked youth has gone, we cannot find even its traces.

With nothing to attain, a Bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana.

All Buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false.

Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”

Enmei Jikku Kannon Gyo

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

Pali Refuges

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

Maka Hannya Haramitta Shingyo

Kan ji zai bo satsu 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 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 bo dai sat-ta e han-nya ha
ra mi ta ko shin mu kei ge mu kei ge
ko mu u ku fu on ri is-sai ten do mu
so ku gyo ne han san ze sho butsu e
han-nya ha ra mi ta ko toku a noku
ta ra san myaku san bo dai ko chi
han-nya ha ra mi ta ze dai jin shu ze
dai myo shu ze mu jo shu ze mu to
do shu no jo is-sai 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

Heart of Great Perfect Wisdom Sutra

Avalokiteshvara Bodhisattva, when
deeply practicing prajna paramita, clearly
saw that all five aggregates are empty
and thus relieved all suffering.

Shariputra, form does not differ from
emptiness, emptiness does not differ from
form. Form itself is emptiness, emptiness
itself form. Sensations, perceptions,
formations, and consciousness are also
like this.

Shariputra, all dharmas are marked by
emptiness; they neither arise nor cease,
are neither defiled nor pure, neither
increase nor decrease.

Therefore, given emptiness, there are no
forms, sensations, perceptions,
formations, or consciousness; no eye, ear,
nose, tongue, body, or mind; no sight,
sound, smell, taste, touch, or objects of
mind; no realm of sight, and so forth,
down to no realm of mind consciousness.

There is neither ignorance nor extinction
of ignorance, and so forth down to neither
old age and death, nor extinction of old
age and death; no suffering, no cause, no
cessation, no path, no knowledge and no
attainment.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout—these cannot be understood by discriminative thought, much less can they be known through supernatural power. They must represent conduct beyond seeing and hearing, are they not a standard prior to knowledge and views?

This being so, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In our world and others, in both India and China, all equally hold the Buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally cast in resolute stability. Although there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the Buddha Way. Who would take wasteful delight in the spark from a flint stone? Form and substance are like dew on the grass, the fortunes of life are like a 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 doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the Buddhas; succeed to the samadhi of all the ancestors.

Continue to live in such a way, and you will be such a person.

The treasure store will open of itself, and you may enjoy it freely.

Therefore, put aside the intellectual habit of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want such a thing, get to work on it immediately.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think “good” or “bad”. Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick square mat and a round cushion. Sit either in the full-lotus, or half-lotus position. In the full-lotus position, place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Place your right hand on your left leg and your left hand on your right palm, thumb-tips touching lightly. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align

your ears with your shoulders and your nose with your navel. Rest the tip of the tongue against the front of the palate, with teeth and lips closed. Keep your eyes open and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking—what kind of thinking is that? Nonthinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true Dharma appears of itself, so that from the start 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 transcending the mundane and the sacred, and dying while either sitting or standing, have depended entirely on the power of zazen.

Tuesday Service

Universally Recommended Instructions for Zazen

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to find it? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Daihi Shin 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
hoya 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 modora hodo ya so mo ko

Four Bodhisattva Vows

Beings are numberless, I vow to free
them.
Delusions are inexhaustible, I vow to end
them.
Dharma Gates are boundless, I vow to
enter them.
The Buddha Way is unsurpassable, I vow
to realize it.

Heart of Great Perfect Wisdom Sutra

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering.

Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease.

Therefore, given emptiness, there are no forms, sensations, perceptions, formations, or consciousness; no eye, ear, nose, tongue, body, or mind; no sight, sound, smell, taste, touch, or objects of mind; no realm of sight, and so forth, down to no realm of mind consciousness.

There is neither ignorance nor extinction of ignorance, and so forth down to neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path, no knowledge and no attainment.

With nothing to attain, a Bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana.

All Buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false.

Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”

Sunday Service

Repentance Verse

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

Three Refuge Verse

I take refuge in Buddha.
May all beings embody the Great Way,
Resolving to awaken.

I take refuge in Dharma.
May all beings deeply enter the sutras,
Wisdom like an ocean.

I take refuge in Sangha.
May all beings support harmony in the
community,
Free from hindrance.

Verse for Dedicating Merit

With the good karma gathered in this practice, we repay the virtuous toils of our fathers and mothers, that the living may be blessed with joy and long life without distress, and the deceased freed from suffering and born in the pure land. May the four benefactors, sentient beings in the three classes of existence, and those born in the three evil destinies and eight difficulties all be able to repent their transgressions, purify their defects, entirely escape the round of rebirth, and be born in the pure land.

Four Bodhisattva Vows

Beings are numberless, I vow to free them.

Delusions are inexhaustible, I vow to end them.

Dharma Gates are boundless, I vow to enter them.

The Buddha Way is unsurpassable, I vow to realize it.

Invoking the Five Tathagatas

Namu taho nyorai

No bo bagya batei hara bota ara
tan no ya tata gyataya
Joken ton go fuku chi en man

Namu myo shiki shin nyorai

No bo bagya batei soro baya tata
gyataya
Hashu rogyo en man so ko

Namu kanro o nyorai

No bo bagya batei ami ritei
aran jaya tata gyataya
Kan po shin jin ryo juke raku

Namu ko haku shin nyorai

No bo bagya batei biho
ragya taraya tata gyataya
In ko ko dai on jiki ju bo

Namu rifui nyorai

No bo bagya batei aba
en gyaraya tata gyataya
Kufu shitsu jori gakishu

*Dharani for Producing the Thought of
Enlightenment*

On bo jishitta boda hada yami

*Dharani of Giving the Bodhisattva Samaya
Precepts*

On san maya sato ban

*Secret Root Dharani for Dwelling in the Great
Jewelled Pavilion*

No maku saraba tata gyata nan on
bihora gyarabei mani hara bei tata
tani tashani mani mani soha rabei
bima rei shagyara genbi rei un nun jin
bara jin bara boda biroki tei kugya
chishut-ta gyara bei sowaka on mani
baji rei un on manida rei un bat-ta.

*Dharani for Initiation into the Mantra of the
Radiance of the Buddhas*

On abogya bei rosha no maka bodara
mani han doma jin bara hara bari
taya un

We pray that each of you in turn offers this gift to all buddhas, all holy ones and sentient beings throughout space and time. May all be equally satisfied. May your bodies, nourished by this dharani-food, gain liberation and leave suffering behind. May you attain the joy of celestial birth; may you be delivered to one of the pure lands. May your heart be set on awakening and may you practice the path of liberation. May you never stray from the path, but instead become buddhas. On attaining the way, may you vow to liberate all others. And may you day and night without cease protect us, answering our prayers in full.

We dedicate the merit of this gift of food to all sentient beings of the dharma realm. May all beings live in harmony, and together with us may all dedicate these blessings to the pure spirit of suchness, to supreme, all-knowing awakening. Together with all sentient beings may we swiftly become buddhas and may we seek no further reward.

With these words and rites to guide us, may all sentient beings swiftly become buddhas.

Dharani for Inviting the Cloudlike Hosts of Spirits

No bo bohori gyari tari tata gyataya

Dharani for Breaking Down the Gates of Hell and Opening Throats

On boho teiri gyatari tata gyataya

Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues

No maku saraba tata gyata baro kitei
on san bara san bara un

Dharani for Bestowing the Ambrosial Taste of the Dharma

No maku soro baya tata gyataya
tanyata on soro soro hara soro hara
soro sowaka

Dharani for Contemplating Vairocana through the Graph "Heart" on a Disk of Water

No maku san manda bota nan ban

Daihi Shin 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
hoya 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 modora hodo ya so mo ko

Ambrosia Gate

Inviting the Three Treasures

Homage to the buddhas of the ten
directions;
Homage to the dharma of the ten
directions;
Homage to the sangha of the ten
directions;
Homage to the original teacher,
Shakyamuni Buddha;
Homage to Avalokiteshvara Bodhisattva,
of great love and great compassion,
reliever of suffering
Homage to the Venerable Ananda, reciter
of the teachings.

Invoking the Vow to Awaken

Leader

By all the members of this assembly

Our hearts set on awakening, we offer
this gift of pure food to you, hungry
ghosts from every corner of the dharma
realm, from every country and land
without number. You, departed long ago,
gather here. Come, all you spirits, from
earth gods of mountains and rivers, to
demons and wraiths of the barren wastes.
Accept this food, given in love and
compassion.

Evening Service

Repentance Verse

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

Three Refuge Verse

I take refuge in Buddha.
May all beings embody the Great Way,
Resolving to awaken.

I take refuge in Dharma.
May all beings deeply enter the sutras,
Wisdom like an ocean.

I take refuge in Sangha.
May all beings support harmony in the
community,
Free from hindrance.

Lineage of the Ancestors

Bibashi Butsu Daiosho
Shiki Butsu Daiosho
Bishafu Butsu Daiosho
Kuruson Butsu Daiosho
Kunagonmuni Butsu Daiosho
Kasho Butsu Daiosho
Shakamuni Butsu Daiosho

Makakasho Daiosho
Ananda Daiosho
Shonawashu Daiosho
Ubakikuta Daiosho
Daitaka Daiosho
Mishaka Daiosho
Bashumitta Daiosho
Butsudanandai Daiosho
Fudamitta Daiosho
Barishiba Daiosho
Funayasha Daiosho
Anabotei Daiosho
Kabimora Daiosho
Nagyaharajuna Daiosho
Kanadaiba Daiosho
Ragorata Daiosho
Sogyanandai Daiosho
Kayashata Daiosho
Kumorata Daiosho
Shayata Daiosho
Bashubanzu Daiosho
Manura Daiosho
Kakurokuna Daiosho

Daihi Shin Dharani

Shishibodai Daiosho
Bashashita Daiosho
Funyomitta Daiosho
Hannyatara Daiosho
Bodaidaruma Daiosho
Taiso Eka Daiosho
Kanchi Sosan Daiosho
Daii Doshin Daiosho
Daiman Konin Daiosho
Daikan Eno Daiosho
Seigen Gyoshi Daiosho
Sekito Kisen Daiosho
Yakusan Igen Daiosho
Ungan Donjo Daiosho
Tozan Ryokai Daiosho
Ungo Doyo Daiosho
Doan Dohi Daiosho
Doan Kanshi Daiosho
Ryozan Enkan Daiosho
Taiyo Kyogen Daiosho
Toshi Gisei Daiosho
Fuyo Dokai Daiosho
Tanka Shijun Daiosho
Choro Seiryō Daiosho
Tendo Sokaku Daiosho
Setcho Chikan Daiosho
Tendo Nyojo Daiosho
Eihei Dogen Daiosho
Koun Ejo Daiosho
Tettsu Gikai Daiosho
Keizan Jokin Daiosho

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 hoyā 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 modora
hodo ya so mo ko

If the eyes do not close in sleep, all dreams will cease of themselves. If the mind does not discriminate, all dharmas are of one suchness. The essence of one suchness is profound; unmoving, conditioned things are forgotten.

Contemplate all dharmas as equal, and you return to things as they are. When the subject disappears, there can be no measuring or comparing.

Stop activity and there is no activity; when activity stops, there is no rest. Since two cannot be established, how can there be one? In the very ultimate, rules and standards do not exist.

Develop a mind of equanimity, and all deeds are put to rest. Anxious doubts are completely cleared. Right faith is made upright.

Nothing lingers behind, nothing can be remembered. Bright and empty, functioning naturally, the mind does not exert itself.

It is not a place of thinking, difficult for reason and emotion to fathom. In the Dharma Realm of true suchness, there is no other, no self.

To accord with it is vitally important; only refer to not-two. In not-two all things are in unity; nothing is excluded.

The wise throughout the ten directions all enter this principle. This principle is neither hurried nor slow, one thought for ten thousand years. Abiding nowhere yet everywhere, the ten directions are right before you.

The smallest is the same as the largest in the realm where delusion is cut off. The largest is the same as the smallest; no boundaries are visible.

Existence is precisely emptiness; emptiness is precisely existence. If it is not like this, then you must not preserve it.

One is everything; everything is one. If you can be like this, why worry about not finishing?

Faith and mind are not two; non-duality is faith in mind. The path of words is cut off; there is no past, no future, no present.

Excessive talking and thinking turn you from harmony with the Way. Cut off talking and thinking, and there is nowhere you cannot penetrate.

Return to the root and attain the principle; pursue illumination and you lose it. One moment of reversing the light is greater than the previous emptiness. The previous emptiness is transformed; it was all a product of deluded views. No need to seek the real; just extinguish your views.

Do not abide in dualistic views; take care not to seek after them. As soon as there is right and wrong the mind is scattered and lost. Two comes from one, yet do not even keep the one. When one mind does not arise, myriad dharmas are without defect.

Without defect, without dharmas, no arising, no mind. The subject is extinguished with the object. The object sinks away with the subject. Object is object because of the subject; subject is subject because of the object.

Know that the two are originally one emptiness. In one emptiness the two are the same, containing all phenomena. Not seeing fine or coarse, how can there be any bias?

The Great Way is broad, neither easy nor difficult. With narrow views and doubts, haste will slow you down. Attach to it and you lose the measure; the mind will enter a deviant path. Let it go and be spontaneous, experience no going or staying.

Accord with your nature, unite with the Way, wander at ease, without vexation. Bound by thoughts, you depart from the real; and sinking into a stupor is as bad.

It is not good to weary the spirit. Why alternate between aversion and affection? If you wish to enter the one vehicle, do not be repelled by the sense realm. With no aversion to the sense realm, you become one with true enlightenment.

The wise have no motives; fools put themselves in bondage. One dharma is not different from another. The deluded mind clings to whatever it desires. Using mind to cultivate mind, is this not a great mistake? The erring mind begets tranquility and confusion; in enlightenment there are no likes or dislikes.

The duality of all things issues from false discriminations. A dream, an illusion, a flower in the sky, how could they be worth grasping? Gain and loss, right and wrong discard them all at once.

When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages of the past. One on the verge of realizing the Buddha Way contemplated a tree for ten long kalpas, like a battle-scarred tiger, like a horse with shanks gone gray.

Because some are vulgar, jeweled tables and ornate robes; because some are wide eyed, cats and white oxen.

With a great archer's skill one can hit the mark at a hundred yards, but arrows meeting head on, how could it be a matter of skill?

Wooden man starts to sing; stone woman gets up dancing. It is not reached by feelings or consciousness, how could it involve deliberation?

Ministers serve their lords, children obey their parents; not obeying is not filial, failure to serve is no help.

With practice hidden, function secretly, like a fool, like an idiot; just to do this continuously is called the host within the host.

Verses of Faith Mind

The Supreme Way is not difficult, if only you do not pick and choose. Neither love nor hate, and you will clearly understand. Be off by a hair, and you are as far from it as heaven from earth.

If you want the Way to appear, be neither for nor against. For and against opposing each other, this is the mind's disease. Without recognizing the mysterious principle, it is useless to practice quietude.

The Way is perfect like great space, without lack, without excess. Because of grasping and rejecting, you cannot attain it. Do not pursue conditioned existence; do not abide in acceptance of emptiness. In oneness and equality, confusion vanishes of itself.

Stop activity and return to stillness, and that stillness will be even more active. Merely stagnating in duality, how can you recognize oneness? If you fail to penetrate oneness, both places lose their function.

Banish existence and you fall into existence; follow emptiness and you turn your back on it.

The Precious Mirror Samadhi

The dharma of thusness is intimately transmitted by buddhas and ancestors; now you have it; preserve it well.

A silver bowl filled with snow; a heron hidden in the moon. Taken as similar, they are not the same; not distinguished, their places are known. The meaning does not reside in the words, but a pivotal moment brings it forth.

Move and you are trapped; miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like massive fire. Just to portray it in literary form is to stain it with defilement. In darkest night it is perfectly clear; in the light of dawn it is hidden.

It is a standard for all things; its use removes all suffering. Though it is not constructed, it is not beyond words. Facing a precious mirror, form and reflection behold each other. You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects: no going, no coming, no arising, no abiding; a baby babbles is anything said or not? In the end it says nothing, for the words are not yet right.

In the Illumination hexagram, apparent and real interact, stacked together they become three, the permutations make five, like the taste of the five flavored herb, like the five pronged vajra. Wondrously embraced within the real, drumming and singing begin together.

Penetrate the source and travel the pathways; embrace the territory and treasure the roads. You will do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment. Within causes and conditions, time and season, it is serene and illuminating. So minute it enters where there is no gap, so vast it transcends all dimension. Just a hairsbreadth's deviation, and you are out of tune.

Now there are sudden and gradual, so teachings and approaches arise. With these matters distinguished, each has its standard, mastered or not, reality constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats, the ancient sages grieved for them, and offered them the Dharma. Led by their inverted views, they take black for white.

Harmony of Difference and Sameness

The mind of the great sage of India is intimately transmitted from west to east. While human faculties are sharp or dull, the Way has no northern or southern ancestors.

The true source shines clear in the light; the branching streams flow on in the dark. Grasping at things is surely delusion. According with sameness is still not enlightenment.

All the objects of the senses interact and yet do not. Interacting brings involvement. Otherwise, each keeps its place.

Sights vary in quality and form, sounds differ as pleasing or harsh. Refined and common speech come together in the dark, clear and murky phrases are distinguished in the light.

The four elements return to their natures just as a child turns to its mother; fire heats, wind moves, water wets, earth is solid.

Eye and sight, ear and sound, nose and smell, tongue and taste; thus with each and everything, depending on these roots, the leaves spread forth.

Trunk and branches share the essence; revered and common, each has its speech. In the light there is darkness, but don't take it as darkness; in the dark there is light, but don't see it as light. Light and dark oppose one another like the front and back foot in walking.

Each of the myriad things has its merit, expressed according to function and place. Phenomena exist, box and lid fit, principle responds, arrow points meet.

Hearing the words, understand the meaning; don't set up standards of your own. If you don't understand the Way right before you, how will you know the path as you walk? Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way.

I respectfully urge you who study the mystery, do not pass your days and nights in vain.

Maka Hannya Haramitta Shingyo

Kan ji zai bo satsu 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 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 bo dai sat-ta e han-nya ha
ra mi ta ko shin mu kei ge mu kei ge
ko mu u ku fu on ri is-sai ten do mu
so ku gyo ne han san ze sho butsu e
han-nya ha ra mi ta ko toku a noku
ta ra san myaku san bo dai ko chi
han-nya ha ra mi ta ze dai jin shu ze
dai myo shu ze mu jo shu ze mu to
do shu no jo is-sai 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

Shosai Myokichijo 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

Fully endowed with miraculous powers, widely practicing wisdom and skillful means, in every land in all directions, in no realm does Avalokiteshvara not appear.

In all the various evil destinies of hell beings, hungry ghosts, and animals, the sufferings of birth, old age, sickness, and death are gradually relieved by Avalokiteshvara.

Oh you of the true gaze, of the pure gaze, of the gaze of broad and great wisdom, of the compassionate gaze and the gaze of good will, ever longed for, ever revered.

Unblemished, serene radiance, benevolent sun, dispelling all gloom, Avalokiteshvara can subdue the wind and fire of woes, clearly illuminating all the world.

The precepts of compassion roar like thunder, the kind heart is wondrous as great clouds, pouring dharma rain of sweet dew, quenching all flames of troubling passion.

In disputes before judges, or fearful in the midst of battle, by mindfully invoking Avalokiteshvara's power, all hostilities will be dispersed.

The wondrous voice of Avalokiteshvara, Brahma-voice, voice of the rolling tides, surpasses all sounds within the world; therefore ever keep it in mind.

In each thought, with never a doubt, Avalokiteshvara, the pure sage, in pain, agony, or death's distress, can provide a sure support.

Fully endowed with all virtues, his eyes of compassion behold all beings, assembling a boundless ocean of happiness; thus, with reverence, you should make prostrations."

Then Bodhisattva Dharanimdharo arose from his seat, went before the Buddha and said:

"Oh World-honored One, if there are living beings who hear this chapter of Avalokiteshvara Bodhisattva, the benefits will not be slight for those people who come to know his deeds, his manifestation of a universal gateway, and his supernatural powers."

When the Buddha had preached this "Universal Gateway" chapter, the eighty-four thousand beings in the assembly all aroused the thought of unsurpassed, complete, perfect enlightenment.

If floating on a vast sea, menaced by dragons, fish, or demons, by mindfully invoking Avalokiteshvara's power, the billowing waves cannot drown you.

If from Mount Sumeru's lofty peak, someone were to throw you down, by mindfully invoking Avalokiteshvara's power, like the sun you would stand firm in the sky.

If pursued by wicked men, down from Diamond Mountain, by mindfully invoking Avalokiteshvara's power, they could not harm a single hair.

If surrounded by vicious bandits, each with a sword drawn to strike, by mindfully invoking Avalokiteshvara's power, at once their hearts will turn to compassion.

If, persecuted by rulers, you face torture and execution, by mindfully invoking Avalokiteshvara's power, their weapons will thereby shatter to pieces.

If imprisoned in shackles and chains, hands and feet bound in restraints, by mindfully invoking Avalokiteshvara's power, suddenly you shall be released.

If by curses or poisonous herbs someone wishes to hurt your body, by mindfully invoking Avalokiteshvara's power, the harmful intent will return to its source.

If you meet evil creatures, poison dragons, or various demons, by mindfully invoking Avalokiteshvara's power, none will dare to harm you.

If surrounded by raging beasts with sharp fangs and dreadful claws, by mindfully invoking Avalokiteshvara's power, they will quickly scatter in all directions.

If venomous snakes or scorpions threaten with deadly breath of fire, by mindfully invoking Avalokiteshvara's power, at the sound of your voice they will turn and depart.

If clouds thunder and lightning strikes, hailstones fall, and it rains in torrents, by mindfully invoking Avalokiteshvara's power, instantly they will dissipate.

When living beings suffer hardships, burdened by immeasurable woes, the power of Avalokiteshvara's wondrous wisdom can relieve the suffering of the world.

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, I am thought 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.

I ever make this my thought:

How can I cause the living beings to enter into the unsurpassed way and promptly embody buddha?

Verse of the Universal Gateway

Bodhisattva Akshayamati asked a question in verse:

“Oh World-honored One, of wondrous form, I inquire again of that buddha-child:

What are the causes of his name, ‘Regarding the Cries of the World’?”

The Honored One, of wondrous form, replied in verse to Akshayamati:

“Listen to the deeds of Avalokiteshvara, who aptly responds in every quarter. With vast pledge as deep as oceans, throughout kalpas beyond reckoning, he served many thousands of millions of buddhas, bringing forth this great pure vow.

For you I explain it briefly:

Hearing the name or seeing the form of Avalokiteshvara with mindful remembrance is not in vain, for the woes of existence can thus be relieved.

Even if someone with harmful intent should push you into a fiery pit, by mindfully invoking Avalokiteshvara’s power the pit of fire will turn into a pool.

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.

Morning Service

Verse of the Life Span

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.

Invocation

English

All Buddhas throughout space and time,
All Honored Ones, Bodhisattvas,
Mahasattvas,
Wisdom beyond wisdom, Maha Prajna
Paramita.

Sino-Japanese

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

Robe Verse

How great, the robe of liberation,
a formless field of merit.
Wrapping ourselves in Buddha's
teaching,
we free all living beings.

Sutra Opening Verse

The unsurpassed, profound, and
wondrous dharma,
Is rarely met with, even in a hundred,
thousand, million kalpas.
Now we can see and hear it, accept and
maintain it,
May we unfold the meaning of the
Tathagata's truth.

Pali Refuges

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

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