

Pamsula Zen of Westchester Sutra Book

"If you don't become the ocean, you'll be seasick every day."—Leonard Cohen

"Be yourself. Everyone else is already taken."—Oscar Wilde



Table of Contents

Opening Service	3
Bodhisattva Precepts	5
Maka Hannya Haramita Shin Gyo	7
Great Prajna Paramita Heart Sutra	8
Sho Sai Myo Kichijo Dharani	9
Prayer for Healing	10
The Identity of the Relative and the Absolute	11
Ancestor's Lineage	12
Lovingkindness Sutra	16
Song of the Grass Roof Hermitage	17
Torei's Bodhisattva Vow	17
Precious Mirror Samadhi	18
The Five Remembrances	20
An Unending Truth	21
The Harmony of Difference and Equality (Sandokai)	21
Shantideva's Way of the Bodhisattva	23
Affirming Faith in Mind	24
Dogen's Fukanzazengi	28
Dogen's Genjokoan	31
Dogen's Bendowa	34
Rohatsu Service	38
Ryaku Fusatsu	39
The Gate of Sweet Nectar (Kon Ro Mon)	40
The Summer Day	47
The Guest House	48
Wild Geese	49
The Peace of the Wild Things	49
Poem from Cold Mountain	50
Meal Gatha	51
Closing Service	52

OPENING SERVICE

◎◎◎ ▲ **The Three Refuges** ◎

Buddham saranam gacchami ___---__
 Dhammam saranam gacchami ___---^
 Sangham saranam gacchami. ---__--- O

I take refuge in Buddha ___---__
 I take refuge in Dharma ___---^
 I take refuge in Sangha ---__--- O

<bow>

◎◎◎ ▲ **GATHA OF ATONEMENT** ◎

All harmful karma ever created by me of old,
 On account of my beginningless greed, anger, and ignorance,
 Born of my body, mouth, and thought,
 I vow to atone it all. ◎

◎◎◎ ▲ **EN MEI JUKKU 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

◎ Kanzeon!
 At one with Buddha
 Directly Buddha
 Also indirectly Buddha
 And indirectly Buddha, Dharma, Sangha.

Joyful pure eternal being!
 Morning mind is • Kanzeon.
 Evening mind is • Kanzeon.
 Nen, nen arises from Mind
 Nen, Nen is not separate from Mind.

Dedication:

The Buddha turns the Dharma Wheel and so reality is shown in all its many forms. All suffering sentient beings are liberated and come to great joy. We sincerely seek the beneficent guidance of the Three Treasures.

In reciting the *En Mei Jukku Kannon Gyo*, We dedicate its merits to: Our ancestors, parents, and teachers, ◎ The afraid, hungry, sick, in pain, or at war, ◎ The persecuted and oppressed, ◎ Those whose spirits feel crushed, ◎ And to all beings in the Dharma Worlds. ◎

May penetrating light dispel the darkness of ignorance
 And the mind-flower bloom in eternal Spring.
 May we all ascend to the throne of Enlightenment,
 And realize the Awakened Way together.

All Buddhas throughout space and time, ◎
 All Bodhisattva Mahasattvas ◎
 Wisdom beyond wisdom, Maha Prajña Paramita. ◎

©©© ▲The Bodhisattva Precepts _©

LEADER: The Three Refuges ●

ALL: I take refuge in the Buddha, in Oneness, the awakened nature of all beings.

- I take refuge in the Dharma, in Diversity, the ocean of wisdom and compassion.
- I take refuge in the Sangha, in Harmony, the interdependence of all. <bow>

LEADER: The Three Pure Precepts ●

ALL: Not knowing, thereby giving up fixed ideas about myself and the universe, I vow to cease from evil.

- Bearing witness to the joy and suffering of the world, I vow to practice good.
- Honoring wholeness in myself and others, I vow to save all beings. <bow>

LEADER: The Ten Grave Precepts ●

ALL: Aware that I am not separate from all that is, and aware of the suffering caused by destruction of life:

I vow to cultivate compassion and protect life, not killing, not letting others kill, and not condoning killing.

- Being satisfied with what I have, and aware of the suffering caused by stealing and social injustice:

I vow to cultivate lovingkindness for the benefit of all beings, not stealing and not allowing profiting from others' suffering.

- Honoring mutuality and respecting commitment, aware of the suffering caused by sexual misconduct:

I vow to cultivate responsibility, integrity and safety in relationships, and not engage in sexual conduct that causes harm to self or others.

- Listening and speaking from the heart, aware of the suffering caused by lying and other harmful communication practices:

I vow to cultivate truthful, loving speech and deep listening, not spreading false or divisive news, and reconciling conflicts.

- Cultivating a mind that sees clearly, aware of the suffering caused by unmindful consumption: I vow to cultivate habits of health and awareness for myself and society in all I ingest, consuming only that which preserves mental clarity and promotes peace.

- Unconditionally accepting what each moment has to offer, aware of the suffering caused by talking about the faults of others:

I vow to recognize, respect, and value the unique beauty of each being.

- Meeting others on equal ground, aware of the suffering caused by elevating myself by criticizing others:

I vow to understand and respect my interdependence with others.

- Using all the ingredients of my life, aware of the suffering caused by stinginess:

I vow to cultivate generosity, giving freely of my time and resources.

- Transforming suffering into wisdom, aware of the suffering caused by anger:

I vow to cultivate tranquility and equanimity, neither repressing nor indulging anger, but being aware of anger as it arises and mindfully caring for it.

- Honoring my life as an instrument of the Great Way, aware of all the suffering of life:

I vow to cultivate oneness with the buddha, the dharma, and the sangha, respecting and valuing all aspects of the Great Way. <bow>

LEADER: The Four Commitments ●

ALL: I commit myself to a culture of nonviolence and reverence for life;

- I commit myself to a culture of solidarity and justice;

- I commit myself to a culture of acceptance and a life based on truthfulness;

- I commit myself to a culture of equal rights and partnership among all people. <bow>

LEADER: Fourfold Commitment to Racial and Social Justice ●

ALL: We commit ourselves to fully actualizing our bodhisattva vows in the relative world.

- We commit ourselves to fearlessly opening our hearts to suffering, oppression, and injustice.

- We commit ourselves to embodying the ideals of mutuality, interdependence, and democratic process.
- We commit ourselves to humbly acknowledging the reality of not-knowing, even as we act in urgent service to all beings. <bow>

◎◎◎ ▲ MAKA HANNYA HARAMITA SHIN GYO ◎

KAN JI ZAI BO SA GYO JIN HAN-NYA HA RA MI TA JI SHO KEN GO ○ ON KAI KU DO I 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 ZE 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 SA 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 SAM MYAKU SAM 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

◎◎◎ ▲ GREAT PRAJNA PARAMITA HEART SUTRA ◎

Avalokiteshvara Bodhisattva, doing deep Prajña Paramita,

Clearly saw emptiness of all the five conditions ○

Thus completely relieving misfortune and pain.

O Shariputra, form is no other than emptiness, emptiness no other than form;

Form is exactly emptiness, emptiness exactly form.

Sensation, conception, discrimination, awareness are likewise like this.

O Shariputra, all Dharmas are forms of emptiness:

Not born, not destroyed; not stained, not pure, without loss, without gain.

So in emptiness there is no form, no sensation, conception, discrimination, awareness. No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, phenomena. No realm of sight, no realm of consciousness; no ignorance and no end to ignorance, No old age and death, and no end to old age and death,

No suffering, no cause of suffering, no extinguishing, no path, no wisdom and no gain. No gain and thus the Bodhisattva lives Prajña Paramita. ○ (Official bows at haishiki) With no hindrance in the mind. No hindrance, therefore no fear.

Far beyond deluded thoughts, this is Nirvana. All past, present, and future Buddhas live Prajña Paramita ○

And therefore attain Añutara-Samyak-Sambodhi.

Therefore know Prajña Paramita is the great mantra,

The vivid mantra, the best mantra, the unsurpassable mantra

It completely clears all pain. This is the truth not a lie.

So set forth the Prajña Paramita mantra,

Set forth this mantra and say:

Gate Gate • Paragate! Parasamgate! • Bodhi Svaha! Prajña Heart Sutra.

◎◎◎ ▲ **SHO SAI MYO KICHIJO DHARANI** ◎
 (Auspicious Dharani for Averting Calamity)

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 E SOMO KO ▲

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 E SOMO KO

○ 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 E SOMO KO

○ 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 E SOMO KO ▲

◎◎◎ ▲ **Prayer for Healing** ◎

Absolute light, luminous throughout the whole Universe,
unfathomable excellence penetrating everywhere; whenever this devoted invocation is sent forth it is
perceived and subtly answered.

We dedicate the merits of our practice to:

All Buddhas and Bodhisattvas in the realm of Prajñā Wisdom;

And all protectors of the Dharma throughout space and time.

Let our vows be fully realized and may we live in perfect peace with Buddhadharma.

We pray for the health and well-being of all those afflicted by diseases of body, mind or spirit, and all
those working towards the healing of those afflictions.

We especially pray for: _____

May they be serene through all their ills, and may we realize the Awakened Way together.

All Buddhas throughout space and time, ◎

All Bodhisattva Mahasattvas ◎

Wisdom beyond wisdom, Maha Prajñā Paramita ◎

©©© ▲ The Identity of Relative and Absolute ©

The mind of the Great Sage of India was intimately conveyed from West to East.

Among human beings are wise ones and fools,

But in the Way there is no northern and southern Ancestor.

The subtle source is clear and bright; the tributary streams flow through the darkness

To be attached to things is illusion; to encounter the absolute is not yet enlightenment.

Each and all the subjective and objective spheres are related, and at the same time independent.

Related and yet working differently.

Though each keeps its own place, form makes the character and appearance different.

Sounds distinguish comfort and discomfort.

The dark makes all words one; the brightness distinguishes good and bad phrases.

The four elements return to their own nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness, but do not try to understand that darkness.

Within darkness there is light, but do not look for that light

Light and darkness are a pair,

Like the foot before and the foot behind in walking.

Each thing has its own intrinsic nature and is related to everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative,

Like two arrows meeting in midair.

Reading words you should grasp the great reality.

Do not judge by any standards.

If you do not see the Way, you do not see it even as you walk on it.

When you walk the Way it is not near, it is not far.

If you are deluded, you are mountains and rivers away from it.

I respectfully say to those who wish to be enlightened,

Do not waste your time by night or day!

©©© ▲ ANCESTORS' LINEAGE ©

Buddha nature pervades the whole Universe, existing right here, now.

In reciting the _____, we dedicate its merits to our Ancestor's Lineage of:

Great Teacher Vipashyin Buddha
 Great Teacher Shikhin Buddha
 Great Teacher Vishvabhu Buddha
 Great Teacher Krakucchanda Buddha
 Great Teacher Kanakamuni Buddha
 Great Teacher Kashyapa Buddha
 Great Teacher Shakyamuni Buddha
 Great Teacher Mahakashyapa
 Great Teacher Ananda
 Great Teacher Shanavasa
 Great Teacher Upagupta
 Great Teacher Dhritaka
 Great Teacher Miccaka
 Great Teacher Vasumitra
 Great Teacher Buddhanandi
 Great Teacher Buddhmitra
 Great Teacher Parshva
 Great Teacher Punyayashas
 Great Teacher Ashvaghosna
 Great Teacher Kapimala
 Great Teacher Nagarjuna
 Great Teacher Kanadeva
 Great Teacher Rahukata
 Great Teacher Sanghanandi
 Great Teacher Gayashata
 Great Teacher Kumarata
 Great Teacher Jayata
 Great Teacher Vasubandhu
 Great Teacher Manorhita
 Great Teacher Haklenayashas
 Great Teacher Simha Bhikshu
 Great Teacher Basiasita
 Great Teacher Punyamitra
 Great Teacher Prajnatarā
 Great Teacher Bodhidharma
 Great Teacher Dazu Huike
 Great Teacher Jianzhi Sengcan
 Great Teacher Dayi Daoxin
 Great Teacher Daman Hongren
 Great Teacher Dajian Huineng

 Great Teacher Qingyuan Xingsi

Great Teacher Shitou Xiqian
 Great Teacher Yaoshan Weiyao
 Great Teacher Yunyan Tansheng
 Great Teacher Dongshan Liangjie
 Great Teacher Yunju Daoying
 Great Teacher Tongan Daopi
 Great Teacher Tongan Guanzhi
 Great Teacher Liangshan Yuanguan
 Great Teacher Dayang Jingxuan
 Great Teacher Touzi Yiqing
 Great Teacher Furong Daokai
 Great Teacher Danxia Zichun
 Great Teacher Changlu Qingliao
 Great Teacher Tiantong Zongjue
 Great Teacher Xuedou Zhijian
 Great Teacher Tiantong Rujing
 Great Teacher Eihei Dōgen
 Great Teacher Koun Ejō
 Great Teacher Tettsū Gikai
 Great Teacher Keizan Jōkin

Great Teacher Gasan Joseki
 Great Teacher Taigen Soshin
 Great Teacher Baizan Monpon
 Great Teacher Nyochu Tengin
 Great Teacher Kisan Shosan
 Great Teacher Morin Shihan
 Great Teacher Shoshi Sotai
 Great Teacher Kenchu Hantetsu
 Great Teacher Daiju Soko
 Great Teacher Kinpo Jusen
 Great Teacher Kajin Sochin
 Great Teacher Tetsuei Seiton
 Great Teacher Shukoku Choton
 Great Teacher Ketsuzan Tetsuei
 Great Teacher Hoshi Soon
 Great Teacher Goho Kainon
 Great Teacher Tenkei Denson
 Great Teacher Shozan Monko
 Great Teacher Niken Sekiryō
 Great Teacher Reitan Roryū
 Great Teacher Kakujo Tosai
 Great Teacher Kakuan Ryōgu
 Great Teacher Ryōka Daibai
 Great Teacher Ungan Guhaku

Great Teacher Baian Hakujun
 Great Teacher Taizan Hakuyu Maezumi
 Great Teacher Tetsugen Bernie Glassman
 Great Teacher Sandra Jishu Angyo Holmes
 Great Teacher Francisco Genkoji Paco Lugoviña
 Great Teacher Daiken Nelson

Female Ancestors' Lineage

Buddha nature pervades the whole Universe, existing right here, now.

In reciting _____, we dedicate its merits to our Ancestor's Lineage of:

Acharya Majapajapati
 Acharya Mitta
 Acharya Yasodhara
 Acharya Tissa
 Acharya Sumana
 Acharya Upasama
 Acharya Viksha
 Acharya Nanduttara
 Acharya Dantika
 Acharya Sakula
 Acharya Siha
 Acharya Dhammadina
 Acharya Kisagotami
 Acharya Vasetthi
 Acharya Ubbiri
 Acharya Patacara-Pancasata
 Acharya Isidasi
 Acharya Bhadda-Kapilani
 Acharya Mutta
 Acharya Capa
 Acharya Dhamma
 Acharya Citta
 Acharya Vimala
 Acharya Addhakasi
 Acharya Padumavati
 Acharya Ambapali
 Acharya Anopama

Acharya Abhirupa-Nanda

Acharya Jenti

The seven-year old daughter of the dragon king Sagara

The nun Soji Honored One, Dharma Heir of the Great Master Bodhidharma

The nun Moshan, disciple of Kaoan Tayu

The nun Miaoshan, who enlightened 17 monks,

Iron Brush Liu, an equal of Master Isan

The nuns ordained by Great Master Keizan

Shozen, mother of Mofuku Sonin

Mofuku Sonin Honored One, Chief Priest of Enzuin

Meisho Enkan Honored One, Chief Priest of Enzuin

The nun En'i

The nun Shinmyo

The nun Shinso

The nun Jonin

The nun Ninkai

The nun Myoshin

The nun Mugai Nyodai, who founded the first Buddhist convent in Japan,

The nun Ryonen Gesho

The nun Kojima Kendo, who worked toward the equality of women in the Soto Sect Laywomen

Queen Srimala, who taught laywomen and laymen

Antoku Inden Kasho Myokei Zenni, mother of Taizan Maezumi Honored One

Sandra Jishu Holmes Honored One, Co-founder of the Zen Peacemaker Order,

And all Women Honored Ones whose names have been forgotten or left unsaid.

©©© ▲ **Loving-Kindness Sutra** ©

This is what should be done by one who is skilled in goodness, and who knows the path of peace: Let them be able and upright, straightforward and gentle in speech, humble and not conceited, contented and easily satisfied.

Unburdened with duties and frugal in their ways, peaceful and calm, and wise and skillful, not proud and demanding in nature.

Let them not do the slightest thing that the wise would later reprove.

Wishing: In gladness and in safety, may all beings be at ease.

Whatever living beings there may be; whether they are weak or strong, omitting none, the great or the mighty, medium, short or tall, the seen and the unseen, those living near and far away, those born and to-be-born: May all beings be at ease!

Let none deceive another or despise any being in any state.

Let none through anger or ill-will wish harm upon another.

Even as a mother protects with her life her child, her only child, so with a boundless heart should one cherish all living beings; Radiating kindness over the entire world: spreading upward to the skies, and downward to the depths; outward and unbounded, freed from hatred and ill-will.

Whether standing or walking, seated or lying down, free of drowsiness, one should sustain this recollection.

This is said to be the sublime abiding.

By not holding to fixed views, the pure-hearted one, having clarity of vision,

- being freed from all sense desires,
- is also freed from birth-and-death.

Song of the Grass Roof Hermitage

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, she doesn't love. Though the hut is small, it includes the entire world. In just this place, an old man illumines forms and their nature. A Mahayana 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 she 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.

Torei's Bodhisattva's Vow

When I look deeply into the real form of the universe, everything reveals the mysterious truth of the Tathagata. This truth never fails. In every moment and every place things can't help but shine with this light. Realizing this, our Ancestors gave reverent care to animals, birds, and all beings. Realizing this, we ourselves know that our daily food, clothing, and shelter are the warm body and beating heart of the Buddha. How can we be ungrateful to anyone or anything? Even though someone may be a fool, we can be compassionate. If someone turns against us, speaking ill of us and treating us bitterly, it's best to bow down: This is the Buddha appearing to us, finding ways to free us from our own attachments — the very ones that have made us suffer, again and again and again. Now on each flash of thought a lotus flower blooms, and on each flower: a Buddha. The light of the Tathagata appears before us, soaking into our feet.

- May we share this mind with all beings,
- so that we and the world together may grow in wisdom.

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 a 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.

Although it is not constructed, it is not beyond words.

Like 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; "Baba wawa" - is anything said or not?

In the end it says nothing, for the words are not yet right.

In the hexagram "double fire," when main and subsidiary lines are transposed, piled up they become three; the permutations make five.

Like the taste of the five-flavored herb, like the five-pronged vajra.

Wondrously embraced within the complete, drumming and singing begin together. Penetrate the source and travel the pathways, embrace the territory and treasure the roads.

You would 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 dimension.

A hairsbreadth deviation, and you are out of tune.

Now there are sudden and gradual, in which teachings and approaches arise.

With teachings and approaches distinguished, each has its standard.

Whether teachings and approaches are 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.

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 kalpas.

Like a battle-scarred tiger, like a horse with shanks gone grey.

Because some are vulgar, jeweled tables and ornate robes.

Because others are wide-eyed, cats and white oxen.

With his archer's skill, Yi hit the mark at a hundred paces.

But when arrows meet head-on, how could it be a matter of skill?

The wooden man starts to sing, the 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 continue in this way
- is called the host within the host.

The Five Remembrances

I am of the nature to grow old; there is no way to escape growing old.

I am of the nature to have ill health; there is no way to escape having ill health.

I am of the nature to die; there is no way to escape death.

All that is dear to me and everyone I love are of the nature of change; there is no way to escape being separated from them.

My deeds are my closest companions.

- I am the beneficiary of my deeds
- My deeds are the ground on which I stand.

An Unending Truth

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a darkened heart, then suffering follows you — as the wheel of the cart, the track of the ox that pulls it.

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a calm, bright heart, then happiness follows you — like a shadow that never leaves. “That person insulted me, hit me, beat me, robbed me” — for those who brood on this, hostility isn’t stilled. “That person insulted me, hit me, beat me, robbed me” — for those who don’t brood on this, hostility is stilled.

Hostilities aren't stilled through hostility, regardless. Hostilities are stilled through nonhostility: this is an unending truth.

Unlike those who don't realize we're here on the verge of perishing,

- those who do:
- their quarrels are stilled

Harmony of Difference and Equality (Sandōkai)

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 spiritual 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 transpose and do not transpose.

Transposing, they are linked together; not transposing, each keeps its place.

Sights vary in quality and form; sounds differ as pleasing or harsh.

Darkness merges refined and common words; brightness distinguishes clear and murky phrases.

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 sights, ear and sounds, nose and smells, tongue and tastes; thus for each and every thing, according to the 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. Existing phenomenally like box and cover joining; according with principle like arrow points meeting. © Hearing the words, understand the meaning; don't establish standards of your own.

Not understanding the way before your eyes, how do you know the path you walk?

Walking forward 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,
- don't pass your days and nights in vain.

From *Shantideva's Way of the Bodhisattva*

I rejoice in the virtue of all beings.

To help attain the Way, I offer any virtue that I have.

May the pain of every living creature be completely cleared away.

May I support the life of boundless untold beings.

Just as does the earth, enduring as space itself.

May I be a bridge, a boat and ship, for all to cross the water.

May I become doctor, nurse, and medicine for sick beings in the world.

May food and drink descend, ending thirst and hunger.

May I be the nourishment they need, until everyone is healed!

May I provide for the lost and destitute:

Everything they need, through the night to guide them.

May this very life that I've received liberate the world.

May even acts of harm help the violent awaken.

May they all come to know each and every joy.

Until free from pain, may I be life for all beings, throughout the ends of space.

Everything I've gained, I joyfully surrender.

Every step I take, I'm moving with the world.

May we all come to know the promise of this life.

Just as all buddhas embraced the awakened mind,

Just as they embodied all bodhisattva practices,

For the sake of all, I do adopt the spirit of enlightenment

And will follow the way of the Bodhisattva.

Affirming Faith in Mind (Xinxinming)

(attributed to Jianzhi Sengcan)

The Great Way is not difficult
 for those who do not pick and choose
 When preferences are cast aside
 the Way stands clear and undisguised
 But even slight distinctions made
 set earth and heaven apart
 If you would clearly see the truth,
 discard opinions pro and con
 To founder in dislike and like
 is nothing but the mind's disease
 And not to see the Way's deep truth
 disturbs the mind's essential peace
 The Way is perfect like vast space
 where there's no lack and no excess
 Our choice to choose and to reject
 prevents our seeing this simple truth
 Both striving for the outer world
 as well as for the inner void
 condemn us to entangled lives.
 Just calmly see that all is One
 and by themselves false views will go.
 Attempts to stop activity
 will fill you with activity

Remaining in duality
 you'll never know of unity
 And not to know this unity
 lets conflict lead you far astray
 When you assert that things are real
 you miss their true reality
 But to assert that things are void
 also misses reality
 The more you talk and think on this
 the further from the truth you'll be
 Cut off all useless thoughts and words
 and there's nowhere you cannot go
 Returning to the root itself
 you'll find the meaning of all things
 If you pursue appearances
 you overlook the primal source
 Awakening is to go beyond
 both emptiness as well as form
 All changes in this empty world
 seem real because of ignorance
 Do not go searching for the truth
 just let those fond opinions go

Abide not in duality
 refrain from all pursuit of it
 Just let go now of clinging mind
 and all things are just as they are
 in essence nothing goes or stays
 See into the true self of things,
 and you're in step with the Great Way
 thus walking freely, undisturbed
 But live in bondage to your thoughts
 and you will be confused, unclear
 This heavy burden weighs you down
 so why keep judging good and bad?
 If you would walk the highest Way
 do not reject the sense domain.
 For as it is, whole and complete
 this sense world is enlightenment
 The wise do not strive after goals
 but fools themselves in bondage put
 The One Way knows no differences
 The foolish cling to this and that.
 To seek Great Mind with thinking mind
 is certainly a grave mistake
 From small mind comes rest and unrest
 but mind awakened transcends both
 Delusion spawns dualities –

these dreams are merely flowers of air-
 why work so hard at grasping them?
 If there's a trace of right and wrong
 True-mind is lost, confused, distraught.
 From One mind comes duality
 but cling not even to this One.
 When this One-mind rests undisturbed
 then nothing in the world offends
 And when no-thing can give offense
 then all obstructions cease to be.
 If all thought-objects disappear
 the thinking subject drops away.
 For things are things because of mind
 As mind is mind because of things.
 These two are merely relative
 And both at source are Emptiness
 In Emptiness these are not two
 yet in each are contained all forms
 Once coarse & fine are seen no more
 then how can there be taking sides?
 The Great Way is without limit
 Beyond the easy and the hard
 But those who hold to narrow views
 are fearful and irresolute
 their frantic haste just slows them down

If you're attached to anything
 you surely will go far astray
 Both gain and loss, and right and wrong
 once and for all get rid of them
 When you no longer are asleep
 all dreams will vanish by themselves
 If mind does not discriminate
 all things are as they are, as One
 To go to this mysterious Source
 frees us from all entanglements
 When all is seen with "equal mind",
 to our Self-nature we return
 This single mind goes right beyond
 all reasons and comparison
 Seek movement and there is no movement
 see rest and no-rest comes instead
 When rest and no –rest cease to be
 then even oneness disappears
 The ultimate finality's
 beyond all laws, can't be described
 With single mind one with the Way
 all ego-centered strivings cease
 Doubts and confusion disappear
 and so true faith pervades our life
 There is no thing that clings to us,

and nothing that is left behind
 All is self-revealing void and clear,
 without exerting power of mind
 Thought cannot reach this state of truth,
 here feelings are of no avail
 In this true world of Emptiness
 both self and other are no more
 To enter this true empty world
 immediately affirm "not-two"
 In this "not-two" all is the same
 with nothing separate or outside
 The wise in all time and places
 awaken to this primal truth
 The Way is beyond all space, all time
 one instant is ten thousand years
 Not only here, not only there
 truth's right before your very eyes
 Distinctions such as large and small
 have relevance for you no more
 The largest is the smallest too
 here limitations have no place
 What is is not, what is not is
 If this is not yet clear to you
 you're still far from the inner truth
 One thing is all, all things are one –

know this and all is whole and complete

When Faith and Mind are not separate

and not separate are Mind and Faith

this is beyond all words, all thoughts

For here there is no yesterday

no tomorrow, no today

Dogen's Fukanzazengi

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

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm (facing 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 hossu, 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.

Dogen's Genjokoan

As all things are Buddha Dharma, there is delusion and realization, practice, birth and, and there are Buddhas and sentient beings.

As the myriad things are without an abiding self, there is no delusion, no realization, no Buddhas, no sentient beings, no birth and death.

The Buddha Way leaps clear of the many and the one — thus, there are birth and death, delusion and realization, sentient beings and Buddhas. Therefore, flowers fall even though we love them; weeds grow even though we dislike them.

To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self is realization. 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 the myriad things. When actualized by the myriad things, your body-and-mind as well as the bodies and minds of others drop away. There is a trace of realization that cannot be grasped.

We endlessly express this ungraspable trace.

When you first seek the Dharma, you stray far from the boundaries of the Dharma.

But the Dharma is already correctly transmitted; you are already 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 firewood is before and the ash after. Firewood abides in the dharma-position of firewood; as ash abides in the dharma position of ash — each fully includes past and future and is independent of past and future.

Just as firewood does not become firewood again after it is ash, we do not return to birth after death. Birth does not turn into death. Thus, birth is understood as no-arising. Death does not turn into birth. Thus, death is understood as no perishing. Birth and death are expressions complete this moment. They are like winter and spring. We 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 the Dharma does not fill your whole body and mind, you think it is already sufficient. When the 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, it simply looks like a circle. No other shape appears.

But the ocean is not round, and not 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 there is no end to the water. A bird flies in the sky, and 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 is the bird, and life is the fish. Practice-enlightenment and people are like this. So, if a bird wishes to fly or a fish wishes to swim only after investigating the whole sky or whole sea, bird or fish will find neither path nor place. When you find your place where you are, practice-enlightenment occurs, actualizing reality. When you find your way at this moment, you become actualized reality; 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. Thus, in the practice-enlightenment of the Buddha Way, meeting one thing is mastering it — doing one practice is actualizing one practice completely. Therefore the reality of all things is thus.

Here is the place; here the Path unfolds.

The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of the Buddha Dharma.

Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. 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 form as a view.

In fact, viewing is not something fixed.

Master Baoche was fanning himself when a monk said, "The nature of wind is permanent

and there is no place it does not reach. Why, then do you fan yourself?" Baoche replied, "Although you understand that the nature of the wind is permanent, you do not understand the meaning of its reaching everywhere."

"What is the meaning of its reaching everywhere?" asked the monk. 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 Buddhas house brings forth the gold of the earth and makes fragrant the cream of the long river.

Dogen's Bendowa

All buddha tathagatas who individually transmit inconceivable dharma, actualizing unsurpassable complete enlightenment, have a wondrous art, supreme and unconditioned. Receptive samadhi is its mark; only buddhas transmit it to buddhas without veering off. Sitting upright, practicing Zen, is the authentic gate to free yourself in the unconfined realm of this samadhi.

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

All buddhas continuously abide in this dharma, and do not leave traces of consciousness about where they are. Sentient beings continuously move about in this dharma, but where they are is not clear in their consciousness.

The concentrated endeavor of the way I am speaking of allows all things to come forth in realization to practice going beyond in the path of letting go. Passing through the barrier and dropping off limitations in this way, how could you be hindered by nodes in bamboo or knots in wood?

After the aspiration for enlightenment arose, I began to search for dharma, visiting teachers at various places in our country. Then I met priest Myozen, of the Kennin Monastery, with whom I trained for nine years, and thus I learned a little about the teaching of the Rinzai School. Priest Myozen alone, as a senior disciple of ancestor Eisai, authentically received transmission of the unsurpassable buddha dharma from him; no one can be compared with him.

Later I went to Great Song China, visited masters on both sides of the Zhe River, and heard the teachings of the Five Schools. Finally, I became a student of Zen Master Rujing of Taibai Peak and completed my life's quest of the great matter.

Then, at the beginning of the Shaoding Era of Great Song, I came back to Japan with the vision of spreading the teaching and saving sentient beings—a heavy burden on my shoulders. And yet I have put aside the hope of having the teaching prevail everywhere until the time of surging opportunity. For the time being I wander about like a cloud or a waterweed and let the wind of the ancient sages be heard.

There may be true students who are not concerned with fame and gain who allow their aspiration for enlightenment to guide them and earnestly desire to practice the buddha way. They may be misguided by incapable teachers and obstructed from the correct understanding; intoxicated in confusion, they may sink into the realm of delusion for a long time. How can they nourish the correct seed of prajna and encounter the time of attaining the way? Since I am wandering about, which mountain or river can they call on? Because of my concern for them, I would like to record the standards of Zen monasteries that I personally saw and heard in Great Song, as well as the profound principle that has been transmitted by my master. I wish to leave for students of the way the authentic teaching of the buddha house. This is indeed the essence:

The great master Shakyamuni entrusted dharma to Mahakashyapa at the assembly on Vulture Peak; it was then authentically transmitted from ancestor to ancestor down to Venerable Bodhidharma. Bodhidharma went to China and entrusted dharma to the great master Huike; this was the beginning of dharma transmission in the eastern country. In this way, by direct transmission, it reached Huineng, the Sixth Ancestor, Zen Master Dajian. Then the authentic buddha dharma spread in China, and the teaching that is not

concerned with concepts and theories took form.

At that time there were two outstanding disciples of Huineng: Nanyue Huairang and Qingyuan Xingsi. They both equally received the buddha seal, as guiding masters of humans and devas. Their two lineages spread, and later the Five Gates opened: the Fayan School, the Guiyang School, the Caodong School, the Yunmen School, and the Linji School. At present in Great Song China only the Linji School prospers throughout the country. But in spite of their different styles, each of the Five Schools holds the one seal of the buddha mind.

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

Now, all ancestors and all buddhas who uphold buddha dharma have made it the true path of unfolding enlightenment to sit upright, practicing in the midst of receptive samadhi. Those who attained enlightenment in India and China followed this way. Thus, teachers and

disciples intimately transmitted this excellent art as the essence of the teaching.

In the authentic tradition of our heritage, 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 depending on incense offering, bowing, chanting buddha names, repentance, or reading scriptures, just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you sit upright in samadhi expressing the buddha mudra in the three activities, the whole world of phenomena becomes the buddha mudra and the entire sky turns into enlightenment. Accordingly, all buddha tathagatas increase dharma bliss, the original source, and renew their magnificence in the awakening of the way. Furthermore, all beings in the world of phenomena in the ten directions and the six paths, including the three lower paths, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this moment, all things actualize true awakening; myriad objects partake of the buddha body; and sitting upright, a glorious one under the bodhi tree, you immediately leap beyond the boundary of awakening. Then, you turn the unsurpassably

great dharma wheel and expound the profound wisdom, ultimate and unconditioned.

This broad awakening comes back to you, and a path opens up to help you invisibly. Thus, in zazen you invariably drop away body and mind, cut through fragmented concepts and thoughts from the past, and realize essential buddha dharma. You cultivate buddha activity at innumerable practice places of buddha tathagatas everywhere, provide the opportunity for everyone to engage in ongoing buddhahood, and vigorously uplift the dharma of going beyond buddha.

Because earth, grass, trees, walls, tiles, and pebbles in the world of phenomena in the ten directions all engage in buddha activity, those who receive the benefits of the wind and water are inconceivably helped by the buddha's transformation, splendid and unthinkable, and intimately manifest enlightenment. Those who receive these benefits of water and fire widely engage in circulating the buddha's transformation based on original realization. Because of this, all those who live with you and speak with you also receive immeasurable buddha virtue, practice continuously, and extensively unfold the endless, unremitting, unthinkable, un-nameable buddha dharma throughout the entire world of phenomena.

All this, however, does not appear within perception. Because it is unconstructed 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 with a discriminating mind.

In stillness, mind and object merge in realization and go beyond enlightenment. Thus, in the state of receptive samadhi, without disturbing its quality or moving a single particle, you engage the vast buddha activity, the extremely profound and subtle buddha transformation.

Grasses, trees, and lands that are embraced by this way of transformation together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching to all beings, including common people and sages; all beings in response extend this dharma to 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 transformation endlessly and timelessly. Each moment of zazen is equally the wholeness of practice, equally the wholeness of realization.

This is so not only while sitting; like a hammer striking emptiness, before and after its exquisite sound permeates everywhere. How can it be limited to this time and space? Myriad beings all manifest original practice, original face; it is impossible to measure. Even if all buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the buddha wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it.

Rohatsu Service

Leader: Great awakening of the Buddha left its traces in India.

Mind encompasses vast empty space, fathoming innumerable realms.

All: The pure body of the dharma realm fundamentally has no emerging and no disappearing. The power of the vow of great compassion is manifest throughout the goings and comings of birth and death.

Leader: We respectfully beg your attention and humbly request your compassion.

All: On this Rohatsu, we joyfully celebrate the attainment of the way by our Benefactor and the discoverer of the Dharma, Shakyamuni Buddha. We reverently light a candle, burn incense and offer tea. We dedicate the merit of doing so to the awakening of all beings.

Leader: The preceding is humbly considered.

All: When pitchers, plates, hairpins, and bracelets are melted together, they become as one metal; were it not for the fire of wisdom, this would scarcely be possible. When guitar, zither, lute, and harp are tuned together, their tones can be harmonized; but without clever fingers, how could this be accomplished? All living beings are endowed with the wisdom and virtue of the Buddha. Without them, how could the brokenness of the world be healed?

Leader: We know of the attainment of the way by the great earth together with all beings, and of our inherent buddha-nature. May wisdom's illumination shine, and the flame of a single lamp be transmitted to a thousand lamps. May the wind of the Way long blow in this world and reach limitless worlds.

All: We pray we continue to grow in wisdom and compassion for the benefit of all beings. May all beings be happy, at peace, and safe from harm. May all beings come to great awakening. And may we come to enjoy the blessings of this day in celebration together.

◎◎◎ ▲ RYAKU FUSATSU ◎

Three bows

Officiant does standing bow at top of haishiki.

Officiant offers incense and bows to the right of the altar.

Officiant bows at the top of the haishiki.

Everyone into choki (kneel)

Gatha Of Atonement (San Ge Mon)

INO: All harmful karma ever committed by me since of old.

ALL: ALL HARMFUL KARMA EVER COMMITTED BY ME SINCE OF OLD.

INO: On account of my beginningless greed, anger and ignorance.

ALL: ON ACCOUNT OF MY BEGINNINGLESS GREED, ANGER AND IGNORANCE.

INO: Born of my body, mouth and thought.

ALL: BORN OF MY BODY, MOUTH AND THOUGHT

INO: Now I atone for it all.

ALL: NOW I ATONE FOR IT ALL.

(Everyone stands)

Officiant does standing bow at top of haishiki.

Officiant offers incense and bows to the right of the altar.

Officiant bows at the top of the haishiki.

Officiant stands upright.

Invocation of Buddhas & Bodhisattvas

INO: Namu the Past Seven Buddhas.
 ALL: NAMU THE PAST SEVEN BUDDHAS.
 INO: Namu Shakyamuni Buddha.
 ALL: NAMU SHAKYAMUNI BUDDHA.
 INO: Namu Manjusri Bodhisattva.
 ALL: NAMU MANJUSRI BODHISATTVA.
 INO: Namu Samantabhadra Bodhisattva.
 ALL: NAMU SAMANTABHADRA BODHISATTVA.
 INO: Namu Avalokitesvara Bodhisattva.
 ALL: NAMU AVALOKITESVARA BODHISATTVA.
 INO: Namu Maitreya Buddha.
 ALL: NAMU MAITREYA BUDDHA.
 INO: Namu All Successive Daio sho.
 ALL: NAMU ALL SUCCESSIVE DAIOSHO.

Officiant stands up.

Officiant offers incense and bows to the right of the altar.

Officiant bows at the top of the haishiki.

Four Bodhisattva Vows

INO: Creations are numberless, I vow to save them,
 ALL: CREATIONS ARE NUMBERLESS, I VOW TO SAVE THEM.
 INO: Desires are inexhaustible, I vow to end to them.
 ALL: DESIRES ARE INEXHAUSTIBLE, I VOW TO END TO THEM.
 INO: Dharmas are boundless, I vow to Practice them.
 ALL: DHARMAS ARE BOUNDLESS, I VOW TO PRACTICE THEM.
 INO: The Awakened Way is unsurpassable, I vow to embody it.
 ALL: THE AWAKENED WAY IS UNSURPASSABLE, I VOW TO EMBODY IT.

Officiant does standing bow at top of haishiki.

Officiant offers incense and bows to the right of the altar.

Officiant bows at the top of the haishiki.

(Everyone remains standing)

Gatha On Adoration Of The Three Treasures (San Ki Rai Mon)

INO: Being One with the Buddha. (Full bow)

ALL: WITH ALL BEINGS, RAISE THE BODHI MIND;

LET THE SUPREME WAY BE REALIZED

INO: Being One with the Dharma (Full bow)

ALL: WITH ALL BEINGS, PENETRATE ALL SUTRAS;

LET WISDOM BE LIKE THE OCEAN

INO: Being One with the Sangha (Full bow)

ALL: WITH ALL BEINGS, LEAD THE PEOPLE;

LET HARMONY PERVADE EVERYWHERE.

Dedication:

INO: May the merits of maintaining the precepts permeate the Dharma world.

May our vows to accomplish the Awakened Way be realized together.

ALL: ALL BUDDHAS THROUGHOUT SPACE AND TIME;

ALL BODHISATTVA - MAHASATTVAS;

MAHA PRAJNA PARAMITA

Three Bows

☉☉☉ ▲ KAN RO MON ☉
(The Gate of Sweet Nectar)

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

Invocation for the Manifestation of the Ten Buddhas
 (Everyone in Gassho)

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

Being One with the Buddhas in the Ten Directions

Being One with the Dharma in the Ten Directions

Being One with the Sangha in the Ten Directions

Being One with all the Formless Forms throughout space and time

Being One with the great Manjusri Bodhisattva

Being One with the great compassionate Avalokitesvara Bodhisattva

Being One with our original teacher, Shakyamuni Buddha

Being One with our lineage from Mahakashyapa Sonja

Being One with the Mahayana Saddharma Pundarika Sutra

Being One with Maha Prajña Paramita

Supplication for the Raising of the Bodhi Mind Vow to Feed the Hungry Spirits

Ino: Attention!

Ino: Attention!

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

Prayer of Food Sharing

(Sung) I pray that all who receive this offering will return its merits to all Buddhas and to all creations through-out space and time: in this way they will be thoroughly satisfied.

Prayer of Raising the Bodhi Mind

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

Prayer for Fulfilling these Vows

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

Prayer for Transferring the Merit of this Practice

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

Repeated Prayer to Attain the Enlightened Way

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

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

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

Being one with the Unconditioned Tathagata.

Dharani of Hell Crushing and Hungry Spirit Throat Opening

OM BO HO TEI RI GYA TA RI TA TA GYA TA YA
Being one with the Boundless Tathagata.

Dharani of Expansion Prayer upon the Food and Drink

NO MAKU SA RA BA TA TA GYA TA BARO KI TEI OM
SAN BA RA SAN BA RA UN
Being one with all Tathagatas and Avalokitesvara Bodhisattva, please nourish and sustain us.

Dharani upon the Dharma Taste of the Sweet Nectar

NO MAKU SO RO BA YA TA TA GYA TA YA TA NYA TA OM
SO RO SO RO HA RA SO RO HA RA SO RO SO WA KA
Being one with the Inconceivable Body Tathagata, let the nectar of Dharma spring forth.

Dharani of Feeding all the Hungry Spirits

(Everyone Gassho)
(Repeat 14 times)
NO MAKU SAN MAN DA BO TA NAN BAN
(Repeat 7 times)
Being One with all Buddhas, I turn the water wheel of compassion.

Dharanis for Inviting the Buddhas of the Five Families

(Sanskrit is read once, English twice. Ryoban in Gassho)

Invitation for the Manifestation of the Buddhas in the Padma Family

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

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

Invitation for the Manifestation of the Buddhas in the Ratna Family

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

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

Invitation for the Manifestation of the Buddhas in the Buddha Family

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

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

Invitation for the Manifestation of the Buddhas in the Vajra Family

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

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

Invitation for the Manifestation of the Buddhas in the Karma Family

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

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

Dharani for Raising the Bodhi Mind

(Everyone in Gassho)

Officiant: OM BO JI SHI TA BO DA HA DA YA MI
All: OM BO JI SHI TA BO DA HA DA YA MI

Officiant: Now I have raised the Bodhi Mind.
All: Now I have raised the Bodhi Mind

Officiant: Now I have raised the Bodhi Mind.
All: Now I have raised the Bodhi Mind

Dharani of Giving the Bodhisattva Samadhi Precepts

(Everyone in Gassho)

Officiant: OM SAN MA YA SA TO BAN
All: OM SAN MA YA SA TO BAN

Officiant: I am the Buddhas and they are me
All: I am the Buddhas and they are me

Officiant: I am the Buddhas and they are me
All: I am the Buddhas and they are me

Gatha for Transference of Merit

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

Closing Verse

(Everyone in Gassho)

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

The Summer Day (Mary Oliver)

Who made the world?
Who made the swan, and the black bear?
Who made the grasshopper?
This grasshopper, I mean—
the one who has flung herself out of the grass,
the one who is eating sugar out of my hand,
who is moving her jaws back and forth instead of up and down—
who is gazing around with her enormous and complicated eyes.
Now she lifts her pale forearms and thoroughly washes her face.
Now she snaps her wings open, and floats away.
I don't know exactly what a prayer is.
I do know how to pay attention, how to fall down
into the grass, how to kneel down in the grass,
how to be idle and blessed, how to stroll through the fields,
which is what I have been doing all day.
Tell me, what else should I have done?
Doesn't everything die at last, and too soon?
Tell me, what is it you plan to do
with your one wild and precious life?

The Guest House (Jallaludin Rumi, Coleman Barks, trans.)

This being human is a guest house.
Every morning a new arrival.

A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.

Welcome and entertain them all!
Even if they're a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.

The dark thought, the shame, the malice,
meet them at the door laughing,
and invite them in.

Be grateful for whoever comes,
because each has been sent
as a guide from beyond.

Wild Geese (Mary Oliver)

You do not have to be good.
You do not have to walk on your knees
for a hundred miles through the desert repenting.
You only have to let the soft animal of your body
love what it loves.
Tell me about despair, yours, and I will tell you mine.
Meanwhile the world goes on.
Meanwhile the sun and the clear pebbles of the rain
are moving across the landscapes,
over the prairies and the deep trees,
the mountains and the rivers.
Meanwhile the wild geese, high in the clean blue air,
are heading home again.
Whoever you are, no matter how lonely,
the world offers itself to your imagination,
calls to you like the wild geese, harsh and exciting
over and over announcing your place
in the family of things.

The Peace of the Wild Things (Wendell Berry)

When despair for the world grows in me
and I wake in the night at the least sound
in fear of what my life and my children's lives may be,
I go and lie down where the wood drake
rests in his beauty on the water, and the great heron feeds.
I come into the peace of wild things
who do not tax their lives with forethought
of grief. I come into the presence of still water.
And I feel above me the day-blind stars
waiting with their light. For a time
I rest in the grace of the world and am free.

From **Poems of Cold Mountain** (Han Shan)

Since I've been living at Cold Mountain,
Thousands and thousands of years have passed.
I surrender to fate,
hide in forests and streams;
Whether at rest or wandering
I observe the spontaneous.
People don't come to Cold Cliff,
And the white clouds are lowering around me.
Slender grass serves as my mattress,
And the blue sky is my canopy overhead.
Delighted, I pillow my head on a stone,
As Heaven and Earth surrender to change.

◎◎◎ ▲ Meal Gatha ◎

First, seventy-two labors brought us this food; We should know how it comes to us.

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

Third, as we desire our mind to be free from clinging, we must be free from greed.

Fourth, to support our life we receive this food.

Fifth, to realize the way, we accept this food.

Verse of Food for Spirits (lunch only)

Oh spirits, we now give you an offering; this food is for all of you in the ten directions.

First, this food is for the three treasures.

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

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

Thus, we eat this food with everyone.

We eat to end all suffering; to practice good; to save all beings; and to realize the enlightened way.

Closing Service

◎◎◎ ▲ The Four Bodhisattva Vows ◎ (3x)

Beings are numberless; I vow to free them. ③

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them.③

The Buddha ③ Way is unsurpassable; I vow to embody it. ①②

◎◎◎ ▲ Shigu seigan mon (四弘誓願文) ◎

shujō muhen sei gan do ③

衆生無邊誓願度

bon-no mujin sei gan dan

煩惱無盡誓願斷

ho mon muryō sei gan gaku ③

法門無量誓願學

butsu do ③ *mujō sei gan jo* ①②

佛道無上誓願成

Evening Gatha

Let me respectfully remind you:

Life and death are of supreme importance.

Time swiftly passes by and opportunity is lost. Each of us should strive to awaken.

Awaken! Take Heed!

This day our days are diminished by one.

Do not squander your life!