

# 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



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**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, speech, 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  
 JORAKU GA JO CHONEN  
 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.  
 May all suffering sentient beings be 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.

We especially dedicate its merits to \_\_\_\_\_

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 16 BODHISATTVA PRECEPTS** ◎

LEADER: The Three Refuges ●

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

- I take refuge in the Dharma, 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:

I vow to cultivate lovingkindness for the benefit of all beings, not stealing or 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 seeking to reconcile 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>

◎◎◎ ▲ 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 PRAJÑA 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. ◎ 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 KICHUJO 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 ▲

### DEDICATION 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 Prajña 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 Buddhadharmā.

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 Prajña Paramita ▲

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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. ▲

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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 GRASSROOF 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 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

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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.

**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,  
 condemns 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's 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,  
 awoken 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**

(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 practice? 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?

Therefore, put aside the intellectual practice 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 to realize such, get to work on such right now.

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 mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first 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. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. 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 your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always 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?" Non-thinking. 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 transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen.

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 thinking; much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, 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 general, 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 blocked in resolute stability. Although they say that 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 flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life 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 of direct pointing at the real. 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.

**DOGEN'S GENJOKOAN**

(Okumura, trans.)

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 fixed self, there is no delusion and no realization, no buddhas and no living beings, no birth and no death. 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 to carry out practice-enlightenment is delusion. All things coming and carrying out practice-enlightenment 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.

When Buddhas are truly Buddhas they don't need to perceive they are Buddhas; however, they are enlightened Buddhas and they continue actualizing Buddha. In seeing color and hearing sound with body and mind, although we perceive them intimately, [the perception] is not like reflections in a mirror or the moon in water. When one side is illuminated, the other 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 to drop off. There is a trace of realization that cannot be grasped. We endlessly express this ungraspable trace of realization.

When one first seeks the Dharma, one strays far from the boundary of the Dharma. When the Dharma is correctly transmitted to the self, one is immediately an original person. If one riding in a boat watches the coast, one mistakenly perceives the coast as moving. If one watches the boat in relation to the surface of the water then one notices that the boat is moving. Similarly, when we perceive the body and mind in a confused way and grasp all things with a discriminating mind, we mistakenly think that the self-nature of the mind is permanent. When we intimately practice and return right here, it is clear that all things have no fixed self.

Firewood becomes ash. Ash cannot become firewood again. However, we should not view ash as after

and firewood as before. We should know that firewood dwells in the dharma position of firewood and had its own before and after. Although before and after exist, past and future are cut off. Ash stays in the position of ash with its own before and after. As firewood never becomes firewood again after it has burned to ash, there is no return to living after a person dies. However, in Buddha Dharma it is an unchanged tradition not to say that life becomes death. Therefore we call it no-arising. It is the established way of buddhas' turning the Dharma wheel not to say that death becomes life. Therefore, we call it no-perishing. Life is a position in time; death is also a position in time, This is like winter and spring. We don't think that winter becomes spring and we don't say that spring becomes summer.

When a person attains realization, it is like the moon's reflection in water. The moon never becomes wet; the water is never disturbed. Although the moon is a vast and great light, it is reflected in a drop of water. The whole moon and even the whole sky are reflected in a drop of dew on a blade of grass. Realization 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. To investigate the significance of the length and brevity 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 the body and mind, one thinks one is already filled with it. When the Dharma fills the body and mind, one thinks something is still lacking. For example, when we sail a boat into the ocean beyond sight of land and our eyes scan the horizon in 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. To a fish it looks like a palace; to a heavenly being, a jeweled necklace. To us 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 the myriad things, we must know that there are inexhaustible characteristics in both oceans and mountains, and there are many other worlds in four directions. This is true not only in the external world, but also right under our feet or within a single drop of water.

When a fish swims, no matter how far it swims, 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. When the bird's need or the fish's need is great, the range is large. When the need is small, the range is small. In this way, each fish and each bird uses the whole of space and vigorously acts in every place. However, if a bird departs from the sky, or a fish leaves the water, it immediately dies. We should know that for a fish water is life, for a bird sky is 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 that would swim or birds that would fly only after investigating the entire ocean or sky, they would find neither path nor place. When we make this very place our own, our practice becomes the actualization of reality. When we make this path our own, our activity naturally becomes actualized reality. This path, 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 engages in 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 fully practices that practice. For this there is a place and a path. The boundary of the known is not clear; this is because the known which appears limited 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 form as a view. In fact viewing is not something fixed.

The Zen Master of Mt. Magu was waving a fan. A monk approached him and asked, “The nature of wind is ever present and permeates everywhere. Why are you waving a fan?” The master said, “You know only that the 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 waving the fan. The monk bowed deeply.

The genuine experience of Buddha Dharma and the vital path that has been correctly transmitted are like this. To say we should not wave a fan because the nature of wind is ever present, and that we should feel the wind even when we don’t wave 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 water of the long river into cream.

**DOGEN'S BENDOWA**

(Tanahashi, trans.)

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 Gates. Finally, I became a student of Zen master Rujing of Taibo Peak and completed my life's quest of the great matter.

Then, at the beginning of 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 water-weed 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, and 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 which I personally saw and heard in Great Song as well as the profound principle which 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's 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 Houses 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's 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 of 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 un-constructedness 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 which 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:** The 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.

**FUSATSU**

*If it is once through, do all (●). If it is three times, do (●) the third time only.  
Densho (three rounds).*

**Regular Entrance.** *The Officiant for this service is called Kaishi (= precept teacher)*

**Fudosampai on small kesu.** *(Daitenzagu for priests.)*

- ▲ Kaishi does standing bow at top of haishiki.
- ▲ Kaishi offers incense and bows to the right of the altar.
- ▲ Kaishi bows at the top of the haishiki. *(Everyone into choki.)*

*(All gatsu are with the medium striker against the side of the large kesu unless otherwise indicated)*

**GATHA OF ATONEMENT (San Ge Mon)** *(Three times, still in choki)*

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

ALL: ALL EVIL 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 at second ●)*

- Kaishi does standing bow at top of haishiki.
- Kaishi offers incense and bows to the right of the altar.
- Kaishi bows at the top of the haishiki.
- ▲ Kaishi stands upright.

**SEVEN BUDDHAS** *(Three times; standing bow at each ○)*

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 Daiosho. ○

ALL: NAMU ALL SUCCESSIVE DAIOSHO. Δ (*First & second time*)

(NAMU ○ ALL SUCCESSIVE DAIO●SHO.) (*Everyone in choki at the second ●*)

▲ Kaishi stands up.

▲ Kaishi offers incense and bows to the right of the altar.

▲ Kaishi bows at the top of the haishiki.

(*Kaishi may stay in choki; hit gatsu anyway, 3 times, evenly spaced. These gatsu may be played on the rim of the medium kesu.*)

**FOUR VOWS** (*Three times.*)

INO: Sentient Beings are numberless, I vow to save them. ▲

ALL: SENTIENT BEINGS ARE NUMBERLESS, I VOW TO SAVE THEM.

INO: Desires are inexhaustible, I vow to put an end to them. ▲

ALL: DESIRES ARE INEXHAUSTIBLE, I VOW TO PUT AN END TO THEM.

INO: The Dharmas are boundless, I vow to Master them. ▲

ALL: THE DHARMAS ARE BOUNDLESS, I VOW TO MASTER THEM.

INO: The Buddha Way is unattainable, I vow to attain it. ▲

ALL: THE BUDDHA WAY IS UNATTAINABLE, I VOW TO ATTAIN IT.

(*Gatsu may be done on the rim of the medium kesu.*)

**(NO TEISHO for this one** *If there is a teisho, the Kaishi will make three full bows alone, then sit down. Dennans help the Kaishi with the table. When the Kaishi is settled:* **INO: “Everyone please make three bows to Kaishi.” After bows, the Doan signals ø to sit. Sit facing the Kaishi. There is no Gatha on Opening the Sutra.**

*When the talk is over:* ▲ (*Big striker on the rim of the large kesu; all stand.*)

**INO: May we exist in muddy water with purity like a lotus; thus we bow to Buddha.**

○ Kaishi does standing bow at top of haishiki.

○ Kaishi offers incense and bows to the right of the altar.

○ Kaishi 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. ○

ALL: WITH ALL BEINGS, RAISE THE BODHI MIND; ● (*Full bow after ●*)

LET THE SUPREME WAY BE REALIZED.

INO: Being One with the Dharma. ○

ALL: WITH ALL BEINGS, PENETRATE ALL SUTRAS; ●

LET WISDOM BE LIKE THE OCEAN.

INO: Being One with the Sangha. ○

ALL: WITH ALL BEINGS (O), LEAD THE PEOPLE; •

LET HARMONY (•) PERVADE EVERYWHERE. (Δ) (*Everyone in choki.*)

**Dedication:**

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

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

ALL: O ALL BUDDHAS THROUGHOUT SPACE AND TIME;

O ALL BODHISATTVA - MAHASATTVAS;

O MAHA • PRAJNA • PARAMITA •••••••••••••••• (*Medium kesu*)

**Regular exit**

## KANROMON / 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*

▲ (Officiant sidestep at altar) Attention!

▲ (halfway to haishiki) Attention!

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

*Prayer of Food Sharing*

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

*Prayer of Raising the Bodhi Mind*

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

*Prayer for Fulfilling These Vows*

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

*Prayer for Transferring the Merit of this Practice*

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

*Repeated Prayer to Attain the Enlightened Way*

○ With all our love, with all our Spirit, and with all our might, inviting misery and suffering no longer, we vow to accomplish the Way.

May all creations in the Dharma world swiftly Δ accomplish the Buddha Way together.

*Dharanis for the Invitation for the Manifestation of all the Gods and Demons*

○ NO BO BO HORI 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 BA RO 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 Δ 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 in Gassho)*

*(Repeat 14 times or until officiant completes food offering)*

○ (1st x) NO MAKU SAN MAN DA ▲ (14th x) BO TA NAN BAN

*(Repeat 7 times)*

○ (1<sup>st</sup> x) Being One with all Buddhas, ▲ (7<sup>th</sup> x) 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 TA GYA 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 GYO EN MAN SO KO ▲

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

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

○ NA MU KAN RO O NYO RAI NO BO BA GYA BA TEI AMI RI TEI A RAN JAYA TA TA GYA TA YA  
KAN PO SHIN JIN RYO JU KE RAKU ▲

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)

(Once) ≈ Officiant: OM BO JI SHI TA BO DA HA DA YA MI ▲

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

(Twice) ≈ 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)

(Once) ≈ Officiant: OM SAN MA YA SA TO BAN ▲

All: OM SAN MA YA SA TO BAN

(Twice) ≈ Officiant: I am the Buddhas and they are me. ▲

All: I am the Buddhas and they are me.

### Gatha for Transference of Merit

(with mokugyo)

○ By this practice I sincerely wish to extend all my love to my own being, friends, enemies, family and community, and to all creations for so much done on my behalf. •

May those who practice in this sphere continue to empower, to enrich, to enjoy. •

May those who have gone be released from suffering and nourish peacefulness. •

May all creations in the three worlds receive loving benefactions. •

May those suffering on the three paths come to atonement and be cleansed of all their ills. •

May they be liberated from samsara • and arise in the Pure Land • together.

Closing Verse

(Everyone in Gassho)

○ (1<sup>st</sup> and 4<sup>th</sup> x)

This is our life,

The length of our days.

Day and night

We meditate upon it.

○ This is our life, (4<sup>th</sup> x)

The length of our days.

Day and night Ø Ø

We meditate upon it.

Fudosampai: Ø Ø Ø Ø Ø Ø Ø Ø Ø Ø Ø Ø Ø Ø (Imagine a ping pong ball dropping)

Ø First bow

Ø Second bow



Ø Third bow Ø Knees touch haishiki

Officiant puts self in order

Ø Officiant First Bow (To haishiki)

Ø Officiant Second Bow (To Assembly/Assembly returns bow)

Ø Third bow (Assembly bows to each other)\*

**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, innumerable 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 is 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)

③ Beings are numberless; I vow to free them.

Delusions are inexhaustible; I vow to end them.

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

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

◎▲◎ **SHIGU SEIGAN MON** ◎

(四弘誓願文)

③ shujō muhen do

衆生無邊誓願度

bon-no mujin sei gan dan

煩惱無盡誓願斷

③ ho mon muryō sei gan gaku

法門無量誓願學

③ butsu do mujō sei gan jo

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!

Do not squander your life.