

Santa Cruz Zen Center

*Quiet Grove Mountain
Warm Jewel Temple
(Jōrinzan Gyokuonji)*

Texts for Daily Services

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Short Verses

Robe Verse

Great robe of liberation,
Field far beyond form and emptiness;
Wearing the Tathāgata's teaching,
Saving all beings.

Repentance Verse

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

Three Refuges in Pali

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi

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

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

Opening the Teaching Verse

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

Four Universal Vows

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

Heart of Great Perfect Wisdom Sūtra

Avalokiteshvara Bodhisattva, when deeply practicing prajñā pāramitā, clearly saw that all five aggregates are empty and thus relieved all suffering. Shāriputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shāriputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance ... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajñā pāramitā, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All Buddhas of past, present, and future rely on prajñā pāramitā and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajñā pāramitā as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajñā pāramitā mantra, the mantra that says: “Gate Gate Pāragate Pārasamgate Bodhi Svāhā.”

All Buddhas, ten directions, three times,
All honored ones, bodhisattva-mahāsattvas,
Wisdom beyond wisdom, mahā prajñā pāramitā

Maka Hannya Haramitta Shin Gyō (Heart of Great Perfect Wisdom Sutra in Japanese)

Kan ji zai bo satsu gyo jin han nya ha ra mit ta ji sho ken
go on kai ku do is sai ku yaku sha ri shi shiki fu i ku ku
fu i shiki shiki soku ze ku ku soku ze shiki ju so gyo shiki
yaku bu nyo ze sha ri shi ze sho ho ku so fu sho fu metsu
fu ku fu jo fu zo fu gen ze ko ku chu mu shiki mu ju so
gyo shiki mu gen ni bi 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 sat ta e han nya ha ra mit ta ko shin mu ke ge mu ke
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 mit 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 mit
ta shu soku setsu shu watsu gya te gya te ha ra gya te
hara so gya te bo ji sowa ka han nya shin gyo

Shōsai Myō Kichijō Darani

(Wondrous and Auspicious Dhārani for Removing Hindrance)

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

Song of the Trusting Mind

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

The Great Way is not difficult for those who hold no preferences. When longing and aversion are both absent, everything becomes clear and undisguised. Make the smallest distinction, however, and heaven and earth are set infinitely apart. If you wish to see the truth, then hold no opinion for or against. The struggle of likes and dislikes is the disease of the mind. When the deep meaning of things is not understood, the mind's essential peace is disturbed to no avail. The Way is perfect like vast space, where nothing is lacking and nothing is extra. Indeed, it is due to our choosing or rejecting that we do not see thus. Live neither in entanglement with things, nor passively in emptiness. Be serene without striving activity in the oneness of things, and such erroneous views will disappear by themselves. When you try to stop activity to achieve passivity, your very effort fills you with activity. As long as you remain in one extreme or the other, you will never know oneness. Those who do not live in the single Way fail in both activity and passivity, assertion and denial. To deny the existence of things is to get stuck in existence; to assert the emptiness of things is to turn away from emptiness. The more you talk and think about it, the further astray you wander from the truth. Stop talking and thinking and there is nothing you will not be able to know. To return to the root is to find the meaning, but to pursue appearances is to miss the source. At the moment of turning the light of awareness around, there is going beyond appearance and emptiness. The changes that appear to occur in the empty world we call real only because of ignorance. Do not search for the truth; only cease to hold opinions. Dualistic constructs do not abide, so take care not to pursue them. If there is even a trace of this and that, right and wrong, the mind will be lost in confusion. Although all dualities come from the one, do not be attached even to this one. When the one mind is unborn, nothing in the world can offend, and when a thing can no longer offend it ceases to exist in the old way. When no discriminating thoughts arise, the old mind ceases to exist.

Merging of Difference and Unity

(Sandōkai by Sekitō Kisen, 700-790)

The mind of the great sage of India is intimately communicated between east and west. People's faculties may be keen or dull, but in the path there are no southern or northern ancestors. The spiritual source shines clearly in the light; the branching streams flow in the darkness. Grasping things is basically delusion; merging with principle is still not enlightenment. Each sense and every field interact and do not interact; when interacting, they also merge – otherwise they remain in their own states. Forms are basically different in material and appearance, sounds are fundamentally different in pleasant or harsh quality. 'Darkness' is a word for merging upper and lower; 'light' is an expression for distinguishing pure and defiled. The four gross elements return to their own natures like a baby taking to its mother; fire heats, wind moves, water wets, earth is solid. Eye and form, ear and sound; nose and smell, tongue and taste – thus in all things the leaves spread from the root; the whole process must return to the source; 'Noble' and 'base' are only manners of speaking. Right in light there is darkness, but don't confront it as darkness; right in darkness there is light, but don't see it as light. Light and dark are relative to one another like forward and backward steps. All things have their function – it is a matter of use in the appropriate situation. Phenomena exist like box and cover joining; principle accords like arrow points meeting. Hearing the words, you should understand the source; don't make up standards on your own. If you don't understand the path as it meets your eyes, how can you know the way as you walk? Progress is not a matter of far or near, but if you are confused, mountains and rivers block the way. I humbly say to those who study the mystery, don't waste time.

Song of the Jewel Mirror Samādhi

(Hōkyō Zammai by Tōzan Ryōkai, 807-869)

The teaching of thusness has been intimately communicated by Buddhas and ancestors. Now you have it, so keep it well. Filling a silver bowl with snow, hiding a heron in the moonlight – taken as similar they're not the same; when you mix them, you know where they are. The meaning is not in the words, yet it responds to the inquiring impulse. Move and you are trapped; miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like a massive fire. Just to depict it in literary form is to stain it with defilement. It is bright just at midnight, it doesn't appear at dawn. It acts as a guide for beings, its use removes all pains. Although it is not fabricated, it is not without speech. It is like facing a jewel mirror; form and image behold each other – you are not it, in truth it is you. Like a babe in the world, in five aspects complete; it does not go or come, nor rise nor stand. “Baba wawa” – is there anything said or not? Ultimately it does not apprehend anything because its speech is not yet correct. It is like the six lines of the illumination hexagram: relative and ultimate interact – piled up, they make three, the complete transformation makes five. It is like the taste of the five-flavored herb, like a diamond thunderbolt. Subtly included within the true, inquiry and response come up together. Communing with the source, travel the pathways, embrace the territory and treasure the road. Respecting this is fortunate; do not neglect it. Naturally real yet inconceivable, it is not within the province of delusion or enlightenment. With causal conditions, time and season, quiescently it shines bright. In its fineness it fits into spacelessness, in its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to accord with the proper attunement. Now there are sudden and gradual in which teachings and approaches arise. Once basic approaches are distinguished, then there are guiding

rules. But even though the basis is reached and the approach comprehended, true eternity still flows. Outwardly still while inwardly moving, like a tethered colt, a trapped rat – the ancient sages pitied them and bestowed upon them the teaching. According to their delusions, they called black as white; when erroneous imaginations cease, the acquiescent mind realizes itself. If you want to conform to the ancient way, please observe the sages of former times. When about to fulfill the way of Buddhahood, one gazed at a tree for ten eons, like a battle-scarred tiger, like a horse with shanks gone gray. Because there is the common, there are jewel pedestals, fine clothing; because there is the startlingly different, there are house cat and cow. Yi with his archer's skill could hit a target at a hundred paces. But when arrow-points meet head on, what has this to do with the power of skill? When the wooden man begins to sing, the stone woman gets up dancing; it's not within reach of feeling or discrimination – how could it admit of consideration in thought? Ministers serve their lords, children obey their parents; not obeying is not filial and not serving is no help. Practice secretly, working within, like a fool, like an idiot. Just to continue in this way is called the host within the host.

Setting in Motion the Wheel of Dhamma Sutta

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

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

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

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

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

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

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

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

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

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

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

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

Metta Sutta

(Scripture on Loving Kindness)

This is what should be accomplished by the one who is wise, who seeks the good, and has obtained peace. Let one be strenuous, upright, and sincere, without pride, easily contented, and joyous. Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches. Let one's senses be controlled. Let one be wise but not puffed up and let one not desire great possessions even for one's family. Let one do nothing that is mean or that the wise would reprove.

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

Let no one deceive another nor despise any being in any state. Let none by anger or hatred wish harm to another. Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all living things. Suffusing love over the entire world, above, below, and all around, without limit, so let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down, during all one's waking hours, let one practice the Way with gratitude. Not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves the Way will be freed from the duality of birth and death.

Hymn to Prajñā Pāramitā

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

Lotus Sūtra's Life Span of the Tathāgata

Since I attained Buddhahood, the number of kalpas that have passed is incalculable hundreds, thousands, myriads, and billions of long eons. Constantly I have voiced the Dharma, teaching countless millions of living beings, so that they entered the Buddha Way; all this for immeasurable kalpas.

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

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

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

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

The beings vexed with their offenses, caused by their unwholesome karma, through vast rounds of kalpas, hear not the name of the Three Treasures. But those who practice virtuous deeds, are gentle, upright, and sincere, these all see that I exist, abiding here, proclaiming Dharma. At times for the sake of that assembly, I describe Buddha's life span as immeasurable; for those who after great lengths see the Buddha, I explain how rarely Buddha is encountered. Such is the power of my wisdom, with beams of insight shining beyond measure; this life span of countless kalpas was gained from long-cultivated practice. You who are possessed of wisdom, in regards to this, entertain no doubts; cast them off, forever ended, for Buddha's words are true, not false.

Like the good physician who with skillful means, in order to cure his delirious children, although truly alive spreads word he is dead yet cannot be charged with falsehood, I too, as parent of the world, savior of all suffering and afflicted, for the sake of confused, worldly people, although truly living, am thought to be extinct. If due to always seeing me, their hearts become selfish and arrogant, dissolute and set on the five desires, they would fall into evil destinies. I always know which living beings practice the Way, and which do not; in accord with what their salvation requires, I give voice to the various teachings, ever making this my thought: how can I cause the living beings to enter into the unsurpassed Way and promptly embody Buddha?

Eihei Kōso Hotsuganmon

(Ancestor Eihei's Verse for Arousing the Vow by Eihei Dōgen)

We vow with all beings, from this life on throughout countless lives, to hear the true Dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the Buddha-Dharma; and that in doing so, the great earth and all living beings together will attain the Buddha Way. Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the Way, may all Buddhas and ancestors who have attained the Buddha Way be compassionate to us and free us from karmic effects, allowing us to practice the Way without hindrance. May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and ancestors of old were as we; we in the future shall be Buddhas and ancestors. Revering Buddhas and ancestors, we are one Buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain Buddhahood and let go of the attainment.

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

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

Fukanzazengi

(Universally Recommended Instructions for Zazen by Eihei Dōgen)

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

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

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

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

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

At the site of your regular sitting, spread out thick matting and place a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm facing upward on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose. Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immovable sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

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

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

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a whisk, a fist, a staff, or a shout cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers

either. It must be deportment beyond hearing and seeing – is it not a principle that is prior to knowledge and perceptions?

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

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

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

Please, honored followers of Zen. Long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the Buddhas; succeed to the legitimate lineage of the ancestors' samādhi. 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.

Jijuyū Zammai

(Self-Fulfilling Samādhi by Eihei Dōgen, 1200-1253)

Now, all ancestors and all Buddhas who uphold Buddha-Dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samādhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching. In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward Buddha-Dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you express the Buddha's seal in the three actions by sitting upright in samādhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all Buddha Tathāgatas as the original source increase their Dharma bliss and renew their magnificence in the awakening of the Way. Furthermore, all beings in the ten directions and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this time, all things realize correct awakening; myriad objects partake of the Buddha body; and sitting upright under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great Dharma wheel and expound the profound wisdom, ultimate and unconditioned. Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential Buddha-Dharma. Thus you will raise up Buddha activity at innumerable practice places of Buddha Tathāgatas everywhere, cause everyone to have the opportunity of ongoing Buddhahood, and vigorously uplift the ongoing Buddha-Dharma. Because earth, grass, trees, walls, tiles, and pebbles all engage in Buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance,

splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those who live with you and speak with you will obtain endless Buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnamable Buddha-Dharma.

All this, however, does not appear within perception, because it is unconstructedness in stillness – it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samādhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching. Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound Dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this Dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. Each moment of zazen is equally wholeness of practice, equally wholeness of realization. This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all Buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the Buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it.

Genjō Kōan

(Actualizing the Fundamental Point by Eihei Dōgen)

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

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

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

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

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of

firewood which fully includes past and future, and is independent of past and future. Ash abides in the phenomenal expression of ash which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in Buddha-Dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

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

When Dharma does not fill your whole body and mind, you think it is already sufficient. When Dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies, there is no end to the air. However, the fish and the bird have never left

their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

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

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

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

Names of the Buddhas and Ancestors

Bibashi Butsu Dāioshō Shiki Butsu Dāioshō Bishafu Butsu Dāioshō
Kurusōn Butsu Dāioshō Kunagōnmuni Butsu Dāioshō Kashō Butsu
Dāioshō Shakamuni Butsu Dāioshō Makakashō Dāioshō Anānda
Dāioshō Shōnawashu Dāioshō Ubakikuta Dāioshō Dāitaka Dāioshō
Mishaka Dāioshō Vashumitsu Dāioshō Butsudanāndāi Dāioshō
Fudamitta Dāioshō Barishiba Dāioshō Funayasha Dāioshō Anabotēi
Dāioshō Kabimara Dāioshō Nagyahaarajuna Dāioshō Kanadāiba
Dāioshō Ragorata Dāioshō Sōgyanāndāi Dāioshō Kayashata Dāioshō
Kumorata Dāioshō Shayata Dāioshō Vashubānzu Dāioshō Manura
Dāioshō Kakurokuna Dāioshō Shishibodāi Dāioshō Bashashita
Dāioshō Funyomitta Dāioshō Hānnyatara Dāioshō Bodāidaruma
Dāioshō Tāiso Eka Dāioshō Kānchi Sōsān Dāioshō Dāi-i Dōshīn
Dāioshō Dāimān Kōnīn Dāioshō Dāikān Enō Dāioshō Sēigēn Gyōshi
Dāioshō Sekitō Kisēn Dāioshō Yakusān Igēn Dāioshō Ūngān Dōnjō
Dāioshō Tōzān Ryōkai Dāioshō Ūngo Dōyō Dāioshō Dōān Dōhi
Dāioshō Dōān Kānshi Dāioshō Ryōzān Ēnkān Dāioshō Tāiyō Kyōgēn
Dāioshō Tōsu Gisēi Dāioshō Fuyō Dōkai Dāioshō Tānka Shijūn
Dāioshō Chōro Sēiryō Dāioshō Tēndō Sōgaku Dāioshō Sētchō Chikān
Dāioshō Tēndō Nyojō Dāioshō Ēihēi Dōgēn Dāioshō Koūn Ejō
Dāioshō Tēttsū Gikai Dāioshō Kēizān Jōkīn Dāioshō Gasān Jōseki
Dāioshō Tāigēn Sōshīn Dāioshō Bāizān Mōmpōn Dāioshō Jōchū
Tēngīn Dāioshō Shīngān Dōkū Dāioshō Sēnsō Esāi Dāioshō Iyoku
Chōyū Dāioshō Mugai Kēigōn Dāioshō Nēnshitsu Yokaku Dāioshō
Sēssō Hōseki Dāioshō Tāiēi Zeshō Dāioshō Nāmpo Gēntaku Dāioshō
Zōdēn Yokō Dāioshō Tēnyū Sōēn Dāioshō Kēn'an Jūnsa Dāioshō
Chōkoku Koēn Dāioshō Sēnshū Dōnkō Dāioshō Fudēn Gēntotsu
Dāioshō Dāishūn Kān'yū Dāioshō Tēnrīn Kānshū Dāioshō Sēssān
Tetsuzēn Dāioshō Fuzān Shūnki Dāioshō Jīssān Mokuīn Dāioshō
Sēngān Bōnryū Dāioshō Dāiki Kyōkān Dāioshō Ēnjō Gikān Dāioshō
Shōūn Hōzui Dāioshō Shizān Tokuchu Dāioshō Nānsō Shīnshū
Dāioshō Kānkai Tokuōn Dāioshō Kosēn Bāidō Dāioshō Gyakushitsu
Sojūn Dāioshō Butsumōn Sogaku Dāioshō Gyokujūn So-ōn Dāioshō
Shōgaku Shūnryū Dāioshō Zentatsu Myōyū Dāioshō Tēnshīn Zēnki
Dāioshō Karīn Sōbūn Dāioshō

Names of the Women Ancestors

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

Gate of Sweet Dew

Homage to the Buddhas in ten directions. (*gassho for homages*)

Homage to the Dharma in ten directions.

Homage to the Sangha in ten directions.

Homage to our original teacher, Shākyamuni Buddha.

Homage to the great merciful, compassionate reliever of suffering,
Avalokiteshvara Bodhisattva.

Homage to the expounder of the teachings, the venerable Ānanda.

Giving rise to the awakened mind, we unconditionally offer a bowl of pure food to all the hungry ghosts in every land to the farthest reaches of vast emptiness in the ten directions, including every atom throughout the entire dharma realm. We invite all our departed ancestors going back to ancient times, the spirits dwelling in mountains, rivers, and earth, as well as demonic spirits from the untamed wilderness, to come and gather here. Now, with deep sympathy we offer food to all of you, sincerely hoping that you will each accept this food and turn it over, making offerings to Buddhas, sages, and all sentient beings throughout the vast emptiness of the universe, so that you and all the many sentient beings will be satisfied. Moreover, we sincerely wish that your bodies be conveyed by these mantras and food so that you may depart from suffering, be liberated, find birth in heaven, and receive joy. In accord with your intentions, may you travel freely through the pure lands in the ten directions and arouse awakened mind, practicing the awakened way and in the future become a Buddha without regressing. We entreat those who have previously attained the Way since ancient times to vow to realize liberation together with all beings. Day and night, constantly protect us so that our vows will be fulfilled. We offer food to beings throughout the dharma realm, so that every being will equally receive this fortunate offering. Whatever virtue and merit this produces, we completely transfer and dedicate to the unsurpassed awakening with total clarity and wisdom of the whole dharma realm of true reality, that all may speedily attain Buddhahood without incurring any other destinies. May all sentient beings of the dharma realm take advantage of this teaching to quickly attain Buddhahood.

(Italicized portions of the text are not chanted.)

Dhārani for Summoning Deceased Spirits to the Great Assembly

Nō bō bohorī gyari tari tatā gyata ya

Dhārani for Breaking Down the Gates of Hell and Opening Throats

Ōm boho tēiri gyatari tatā gyata ya

Dhārani for Blessing Food with the Unimpeded Radiance of Innumerable Virtues

nō maku saraba tatāgyata baro kitēi ōm sām barā sām barā ūn

Dhārani of the Flavor of Dharma covered with Sweet Dew

nō maku soro baya tatāgyata ya tanyata ōm soro soro hara soro hara
soro sowaka

Dhārani for Contemplating Vairochana Buddha through the Word "Mind" on a Sphere of Water

nō maku sāmman da botanān bān

Dhāranis Summoning the Five Tathāgathas with Precious Names (gassho)

Homage to the Many Jewels Tathāgatha,

Nō bo bagya batēi hara bota ara tānnō ya tatāgyata ya

Removing the karma of greed, fully complete with blessings and
wisdom.

Homage to the Wondrous Form Body Tathāgatha,

Nō bo bagya batēi soro baya tatāgyata ya

Destroying disgrace and vileness, fully complete with good marks.

Homage to the King of Sweet Dew Tathāgatha,

Nō bo bagya batēi ami ritēi arān jaya tatāgyata ya

Pouring the Dharma into body and mind, granting pleasure.

Homage to the Boundless Body Tathāgatha,

Nō bo bagya batēi biho ragya taraya tatāgyata ya

Opening wide all throats, satisfying them with food and drink.

Homage to the Freedom from Fear Tathāgatha

Nō bo bagya batēi aba ēn gyara ya tatāgyata ya

Completely banishing fear, freeing all from rebirths as hungry ghosts.

Dhārani for Arousing Bodhichitta

Ōm bōji shitta bodā hadāyāmi.

Dhārani for Giving the Bodhisattva Samaya Precepts

Ōm sāmmya sato bān. (*end gassho.*)

Dhārani for Residing in the Great Virtuous Jeweled Pavilion.

nō maku saraba tatāgyata nān ōm bihora gyara bēi mani hara bēi tata
tani tashani mani mani soha rabēi bima rēi sha gyara gēn birēi ūnnūn
jīn barajīn bara boda biroki tēi kugya chishūta gyara bēi sowaka ōm
mani baji rēi ūn ōm mani da rēi ūn bātta

Dhārani of All Buddhas' Radiant True Words Anointing the Head

ōm a bogya bēi rosha nō maka bodara mani hān doma jīn bara hara
bari taya ūn

Dedication (with mokugyo)

By this assembly's wholesome practice,~ (*gassho, breath after each line*)

we requite our parents' toil and care.~

May the living be blessed with true joy,~

may the deceased be born in pure lands.~

May fortunate ones in the three realms,~

and those born into difficulties,~

all thoroughly repent their errors,~

leave samsāra and enter pure lands.

Daihi Shin Darani (Great Compassionate Heart Dhārani)

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

Enmei Jukku Kannon Gyō (Life-Extending Ten-Phrase Avalokiteshvara Sūtra)

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