

# Crooked River Zen Center Chant Book

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## **THE MAHA PRAJNA PARAMITA HRIDAYA SUTRA**

### *Heart of Great Perfect Wisdom Sutra*

Avalokiteshvara Bodhisattva, when deeply practicing the Prajna Paramita, perceived that all five **skandhas** are empty and was saved from all suffering and distress.

O, Shariputra, form does not differ from emptiness; emptiness does not differ from form, that which is form is emptiness; that which is emptiness, form. The same is true of feelings, perceptions, impulses, consciousness.

O, Shariputra, all dharmas are marked with emptiness; they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease.

Therefore, in emptiness, no form, no feelings, no perception, no impulses, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes and so forth until no realm of mind consciousness; no ignorance and also no extinction of it... and so forth until no old age and death, and also no extinction of them; no suffering, no origination, no stopping, no path; no cognition, also no attainment.

With nothing to attain, the Bodhisattva depends on Prajna Paramita, and the **mind** is no hindrance. Without any hindrance, no fears exist; far apart from every perverted view, the Bodhisattva dwells in nirvana.

In the three worlds all Buddhas depend on Prajna Paramita and **attain** unsurpassed, complete, perfect enlightenment.

Therefore, know the Prajna Paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. so proclaim the Prajna Paramita Mantra, proclaim the mantra that says:

*Gate, Gate, Paragate, Parasamgate ! Bodhi ! Svaha ! **XX***

**Big Bell (Bold and Underlined)**

*Small Bell (Italics and Underlined)*

**XX = Bell stop**

## **SUTRA ON THE HEART OF REALIZING WISDOM BEYOND WISDOM**

Avalokiteshvara, who helps all to awaken,  
moves in the deep course of realizing wisdom beyond wisdom,  
sees that all five **streams of body**, heart, and mind are without boundary,  
and frees all from anguish.

O Shariputra, [who listens to the teachings of the Buddha],  
form is not separate from boundlessness;  
boundlessness is not separate from form.

Form is boundlessness; boundlessness is form.

The same is true of feelings, perceptions, inclinations, and discernment.

O Shariputra, boundlessness is the nature of all things.

It neither arises nor perishes, neither stains nor purifies, neither increases nor decreases.

Boundlessness is not limited by form, nor by feelings, perceptions, inclinations, or discernment.

It is free of the eyes, ears, nose, tongue, body, and mind;  
free of sight, sound, smell, taste, touch, and any object of mind;  
free of sensory realms, including the realm of the mind.

It is free of ignorance and the end of ignorance.

Boundlessness is free of old age and death,  
and free of the end of old age and death.

It is free of suffering, arising, cessation, and path,  
and free of wisdom and attainment.

Being free of attainment, those who help all to awaken  
abide in the realization of wisdom beyond wisdom

and live with an unhindered mind. Without hindrance, the **mind** has no fear.

Free from confusion, those who lead all to liberation embody profound serenity.

All those in the past, present, and future,  
who realize wisdom beyond wisdom,

**manifest** unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom is no other than this wondrous mantra,  
luminous, unequalled, and supreme. It relieves all suffering. It is genuine, not illusory.

So set forth this mantra of realizing wisdom beyond wisdom.

Set forth this mantra that says:

***Gaté, gaté, paragaté, parasamgaté, bodhi! Svaha!XX***

*(Translation by Kazuaki Tanahashi and Roshi Joan Halifax)*

## MAKA HANNYA HARAMITTA SHINGYO

KAN JI ZAI BO SATSU  
GYO JIN HAN-NYA HA RA MI TA JI  
SHO KEN GO ON KAI KU  
DO IS-SAI KU YAKU  
SHA RI SHI  
SHIKI FU I KU  
KU FU I SHIKI  
SHIKI SOKU ZE KU  
KU SOKU ZE SHIKI  
JU SO GYO SHIKI  
YAKU BU NYO ZE  
SHA RI SHI  
ZE SHO HO KU SO  
FU SHO FU METSU  
FU KU FU JO  
FU ZO FU GEN  
ZE KO KU CHU  
MU SHIKI MU JU SO GYO SHIKI  
MU GE NI BI ZES-SHIN NI  
MU SHIKI SHO KO MI SOKU HO  
MU GEN KAI NAI SHI MU I SHIKI KAI  
MU MU MYO YAKU MU MU MYO JIN  
NAI SHI MU RO SHI  
YAKU MU RO SHI JIN  
MU KU SHU METSU DO  
MU CHI YAKU MU TOKU  
I MU SHO TOK-KO  
BO DAI SAT-TA  
E HAN-NYA HA RA MI TA KO  
SHIN MU KEI GE  
MU KEI GE KO  
MU U KU FU  
ON RI IS-SAI TEN DO MU SO  
KU GYO NE HAN  
SAN ZE SHO BUTSU  
E HAN-NYA HA RA MI TA KO  
TOKU A NOKU TA RA SAN MYAKU SAN BO DAI  
KO CHI HAN-NYA HA RA MI TA  
ZE DAI JIN SHU  
ZE DAI MYO SHU  
ZE MU JO SHU  
ZE MU TO DO SHU  
NO JO IS-SAI KU  
SHIN JITSU FU KO  
KO SETSU HAN-NYA HA RA MI TA SHU  
SOKU SETSU SHU WATSU  
GYA TEI GYA TEI  
HA RA GYA TEI  
HARA SO GYA TEI  
BO JI SOWA KA  
HAN-NYA SHIN GYO

## **HYMN TO THE PERFECTION OF WISDOM**

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.

## **METTA SUTTA**

This is what should be accomplished by the one who is wise, who seeks the good, and has obtained peace.

Let one be strenuous, upright, and sincere, without pride, easily contented, and joyous.

Let one not be submerged by the things of the world.

Let one not take upon oneself the burden of riches. Let one's senses be controlled.

Let one be wise but not puffed up and let one not desire great possessions even for one's family.

Let one do nothing that is mean or that the wise would reprove.

May all beings be happy.

May they be joyous and live in safety.

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

Let no one deceive another nor despise any being in any state. Let none by anger or hatred wish harm to another.

Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all living things.

Suffusing love over the entire world, above, below, and all around, without limit, so let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down, during all one's waking hours, let one practice the Way with gratitude.

Not holding to fixed views, abandoning vague discussions, endowed with insight, freed from sense appetites, one who achieves the Way will be freed from the duality of birth and death.

## **SANDOKAI**

### *The Harmony of Difference and Equality*

The mind of the great sage of India  
is intimately transmitted from west to east.  
While human faculties are sharp or dull,  
the way has no northern or southern ancestors.  
The spiritual source shines clear in the light;  
the branching streams flow on in the dark.  
Grasping at things is surely delusion;  
according with sameness is still not enlightenment.  
All the objects of the senses  
interact and yet do not.  
Interacting brings involvement.  
Otherwise, each keeps its place.  
Sights vary in quality and form;  
sounds differ as pleasing or harsh.  
Refined and common speech come together in the dark,  
clear and murky phrases are distinguished in the light.  
The four elements return to their natures,  
just as a child turns to its mother.  
Fire heats, wind moves,  
water wets, earth is solid.  
Eye and sight, ear and sound,  
nose and smell, tongue and taste.  
Thus with each and every thing,  
depending on these roots, the leaves spread forth.  
Trunk and branches share the essence;  
revered and common, each has its speech.  
In the light there is darkness,  
but don't take it as darkness.  
In the dark there is light,  
but don't see it as light.  
Light and dark oppose one another  
like the front and back foot in walking.  
Each of the myriad things has its merit,  
expressed according to function and place.  
Phenomena exist, like box and lid joining;  
principle accords, like arrow points meeting.

Hearing the words, understand the meaning;  
don't set up standards of your own.

If you don't understand the way right before you,  
how will you know the path as you walk?  
Practice is not a matter of far or near,  
but if you are confused; mountains and rivers block your way.  
I respectfully urge you who study the mystery,  
don't pass your days and nights in vain.

*(Zen Master Sekito Kisen (Shitou Xiqian) 700 - 790  
Translation by Soto-Shu Liturgy Conference,  
Green Gulch Farm, 1997, with minor revisions)*



## **SOANKA (SONG OF THE GRASS HUT)**

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

*By Shitou Xiqian (Sekito Kisen; 700 - 790)*

## HOKYO ZANMAI

### *Song of the Precious Mirror Samadhi*

The dharma of thusness is intimately transmitted by buddhas and ancestors; Now you have it; preserve it well.  
A silver bowl filled with snow; a heron hidden in the moon.  
Taken as similar, they are not the same; Not distinguished, their places are known.  
The meaning does not reside in the words, but a pivotal moment brings it forth.  
Move and you are trapped: miss and 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 illumination hexagram, inclined and upright interact,  
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 real, 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’s deviation, and you are out of tune.  
Now there are sudden and gradual, in which teachings and approaches arise.  
When teachings and approaches are 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 some are wide-eyed, cats and white oxen.

With his archers 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 do this continuously is called the host within the host.

By Dongshan Liangjie (Tozan Ryokai 807 - 869)

## **GUIDEPOST FOR THE HALL OF PURE BLISS**

By seeking appearances and sounds One cannot truly find the Way.

The deep source of realization  
comes with constancy, bliss, self, and purity.

Its purity is constant,  
its bliss is myself.

The two are mutually dependent,  
like firewood and fire.

The self's bliss is not exhausted,  
constant purity has no end.

Deep existence is beyond forms.

Wisdom illuminates the inside of the circle.

Inside the circle the self vanishes,  
neither existent nor nonexistent.

Intimately conveying spiritual energy,  
it subtly turns the mysterious pivot.

When the mysterious pivot finds opportunity to turn,  
the original light auspiciously appears.

When the mind's conditioning has not yet sprouted,  
how can words and images be distinguished?

Who is it that can distinguish them?

Clearly understand and know by yourself.

Whole and inclusive with inherent insight,  
it is not concerned with discriminative thought.

When discriminating thought is not involved,  
it is like white reed flowers shining in the snow.

One beam of light's gleam  
permeates the vastness.

The gleam permeates through all directions,  
from the beginning not covered or concealed.

Catching the opportunity to emerge,  
amid transformations it flourishes.

Following appropriately amid transformations,  
the pure bliss is unchanged.

The sky encompasses it, the ocean seals it,  
every moment without deficiency.

In the achievement without deficiency,  
inside and outside are interfused.

All dharmas transcend their limits,  
all gates are wide open.  
Through the open gates  
are the byways of playful wandering.  
Dropping off senses and sense objects is like  
the flowers of our gazing and listening falling away.  
Gazing and listening are only distant conditions  
of thousands of hands and eyes.  
The others die from being too busy,  
but I maintain continuity.  
In the wonder of continuity  
are no traces of subtle identifications.  
Within purity is bliss,  
within silence is illumination.  
The house of silent illumination  
is the hall of pure bliss.  
Dwelling in peace and forgetting hardship,  
let go of adornments and become genuine.  
The motto for becoming genuine:  
nothing is gained by speaking.  
The goodness of Vimalakirti  
enters the gate of nonduality.

By Hongzhi Zhengjue (Wanshi Shogaku; 1091-1157)

## **GUIDEPOST OF SILENT ILLUMINATION**

Silent and serene, forgetting words, bright clarity appears before you.  
When you reflect it you become vast, where you embody it you are spiritually uplifted.  
Spiritually solitary and shining, inner illumination restores wonder.  
Dew in the moonlight, a river of stars, snow-covered pines, clouds enveloping the peak.  
In darkness it is most bright, while hidden all the more manifest.  
The crane dreams in the wintery mists. The autumn waters flow far in the distance.  
Endless kalpas are totally empty, all things completely the same.  
When wonder exists in serenity, all achievement is forgotten in illumination.  
What is this wonder? Alertly seeing through confusion  
Is the way of silent illumination and the origin of subtle radiance.  
Vision penetrating into subtle radiance is weaving gold on a jade loom.  
Upright and inclined yield to each other; light and dark are interdependent.  
Not depending on sense faculty and object, at the right time they interact.  
Drink the medicine of good views. Beat the poisoned-smear drum.  
When they interact, killing and giving life are up to you.  
Through the gate the self emerges and the branches bear fruit.  
Only silence is the supreme speech, only illumination the universal response.  
Responding without falling into achievement, speaking without involving listeners,  
The ten thousand forms majestically glisten and expound the dharma.  
All objects certify it, every one in dialogue.  
Dialoguing and certifying, they respond appropriately to each other;  
But if illumination neglects serenity then aggressiveness appears.  
Certifying and dialoguing, they respond to each other appropriately;  
But if serenity neglects illumination, murkiness leads to wasted dharma.  
When silent illumination is fulfilled, the lotus blossoms, the dreamer awakens,  
A hundred streams flow into the ocean, a thousand ranges face the highest peak.  
Like geese preferring milk, like bees gathering nectar,  
When silent illumination reaches the ultimate, I offer my teaching.  
The teaching of silent illumination penetrates from the highest down to the foundation.  
The body being shunyata, the arms in mudra,  
From the beginning to end the changing appearances and ten thousand Differences share  
one pattern.  
Mr. Ho offered jade [to the Emperor; Minister] Xiangru pointed to its flaws.  
Facing changes has its principles, the great function is without striving.  
The ruler stays in the kingdom, the general goes beyond the frontiers.  
Our schools affair hits the mark straight and true.  
Transmit it to all directions without desiring to gain credit.

By Hongzhi Zhengjue (Wanshi Shogaku; 1091-1157)

## **GENJOKOAN**

### Actualizing the Fundamental Point

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, 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 the 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.

by Eihei Dogen (1200-1253)

## **EIHEI KOSO HOTSUGANMON**

### *Great Ancestor Eihei Dogen's Words for Arousing the Vow*

We vow together with all beings, from this life on throughout numerous lifetimes, not to fail to hear the true dharma. Hearing this we will not be skeptical and will not be without faith. Directly upon encountering the true dharma, we will abandon mundane affairs and uphold and maintain the buddhadharma; and finally together with the great earth and all animate beings we will accomplish the Way.

Although our previous evil karma has greatly accumulated, producing causes and conditions that obstruct the Way, may the buddhas and ancestors who have attained the buddha way be compassionate to us and liberate us from our karmic entanglements, allowing us to practice the Way without hindrance.

May the merit and virtue of their dharma gate fill and refresh the inexhaustible dharma realm, so that they share with us their compassion. Ancient buddhas and ancestors were as we; we shall come to be buddhas and ancestors. Venerating buddhas and ancestors, we are one with buddhas and ancestors; contemplating awakening mind, we are one with awakened mind. Compassionately admitting seven and accomplishing eight obtains advantage and lets go of advantage.

Accordingly, Longya said:

“What in past lives was not yet complete, now must be complete.

In this life save the body coming from accumulated lives.

Before enlightenment ancient buddhas were the same as we.

After enlightenment we will be exactly as those ancient ones.”

Quietly studying and mastering these causes and conditions, one is fully informed by the verified buddhas. With this kind of repentance certainly will come the inconceivable guidance of buddha ancestors. Confessing to buddha with mindful heart and dignified body, the strength of this confession will eradicate the roots of wrongdoing. This is the one color of true practice, of the true mind of faith, of the true body of faith.

## **Fukan Zazengi**

### *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?" Nonthinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that 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.

By Eihei Dogen (1200 - 1253)

## **JIJUYU ZAMMAI**

### *The Self-Fulfillment Samadhi*

For all ancestors and buddhas who have been dwelling in and maintaining buddha-dharma, practicing upright sitting in *jijuyu* samadhi is the true path for opening up enlightenment. Both in India and in China, those who attained enlightenment have followed this way. This is because each teacher and each disciple has been intimately and correctly transmitting this subtle method and receiving and maintaining its true spirit. According to the unmistakably handed down tradition, the straightforward buddha-dharma that has been simply transmitted is supreme among the supreme. From the time you begin practicing with a teacher, the practices of incense burning, bowing, nenbutsu, repentance, and reading sutras are not at all essential; just sit, dropping off body and mind.

When one displays the buddha mudra with one's whole body and mind, sitting upright in this samadhi even for a short time, everything in the entire dharma world becomes buddha mudra, and all space in the universe completely becomes enlightenment. Therefore, it enables buddha-tathagatas to increase the dharma joy of their own original grounds and renew the adornment of the way of awakening. Simultaneously, all living beings of the dharma world in the ten directions and six realms become clear and pure in body and mind, realize great emancipation, and their own original face appears. At that time, all things together awaken to supreme enlightenment and utilize buddha-body, immediately go beyond the culmination of awakening, and sit upright under the regal bodhi tree. At the same time, they turn the incomparable, great dharma wheel, and begin expressing ultimate and unfabricated profound prajna.

There is a path through which the unsurpassed complete enlightenment of all things returns to the person in zazen, and that person and the enlightenment of all things intimately and imperceptibly assist each other. Therefore this zazen person without fail drops off body and mind, cuts away previous tainted views and thoughts, awakens genuine buddha-dharma, universally helps the buddha work in each place, as numerous as atoms, where buddha-tathagatas teach and practice, and widely influences practitioners who are going beyond buddha, thereby vigorously exalting the dharma that goes beyond buddha. At this time, because earth, grasses and trees, fences and walls, tiles and pebbles, and all things in every direction in the universe carry out buddha work, so everyone receives the benefit of wind and water movement caused by this functioning, and all are imperceptibly helped by the wondrous and incomprehensible influence of buddha to actualize the enlightenment at hand.

Since those who receive and use this water and fire extend the buddha influence of original enlightenment, all who live and talk with these people also share and universally unfold the boundless buddha virtue and they circulate the inexhaustible, ceaseless, incomprehensible, and immeasurable buddha dharma within and without the whole dharma world. However, these various mutual influences do not mix into the perceptions of this person sitting, because they take place within stillness without any fabrication, and they are enlightenment itself. If practice and enlightenment were separate as people commonly believe, it would be possible for them to perceive each other. But that which is associated with perceptions cannot be the standard of enlightenment because deluded human sentiment cannot reach the standard of enlightenment.

Moreover, although both minds and object appear and disappear within stillness, because this takes place in the realm of jijuyu, self-receiving and self-employing, without moving a speck of dust or destroying a single form, extensive buddha work and profound, subtle buddha influence are carried out. The grass, trees, and earth affected by this functioning together radiate great brilliance and endlessly expound the deep, wondrous dharma. Grasses and trees, fences and walls demonstrate and exalt it for the sake of living beings, both ordinary and sage; in turn, living beings, both ordinary and sage, express and unfold it for the sake of grasses and trees, fences and walls. The realm of self-awakening and awakening others is fundamentally endowed with the quality of enlightenment with nothing lacking, and allows the standard of enlightenment to be actualized ceaselessly. Therefore, even if only one person sits for a short time, because this zazen is one with all existence and completely permeates all time, it performs everlasting buddha guidance within the inexhaustible dharma world in the past, present, and future. Zazen is equally the same practice and the same enlightenment for both the person sitting and for all dharmas. The melodious sound continues to resonate as it echoes, not only during sitting practice, but before and after striking shunyata, which continues endlessly before and after a hammer hits it. Not only that, but all things are endowed with original practice within the original face, which is impossible to measure.

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

By Eihei Dogen (1200-1253)

## **ZAZEN WASAN**

“Ode to sitting meditation”

All Sentient Beings are essentially Buddha.  
Like ice and water,  
There is no ice separate from water;  
No sentient beings who are not Buddha.  
Not knowing how near Truth is,  
Beings seek it far away, what a pity!  
Like one immersed in water crying out in thirst,  
Like that son of a rich man who roamed the land in poverty,  
We transigrate among the six worlds of the wheel of life,  
Lost on the dark road of our own ignorance,  
Wandering down dark roads to dark roads,  
How can we escape from the Cycle of Birth and Death?  
As to Mahayana Sitting-Meditation,  
No praise can exalt it fully.  
The Six Perfections starting with charity, morality, and so on,  
And other good deeds of merit,  
Such as chanting Buddha's name, repentance, and forbearance,  
Are all included within Sitting-Meditation.  
The merit of a single act of Sitting-Meditation  
Removes the infinite karma of wicked acts;  
Then where can dark roads lead amiss?  
Then the Pure Land is not far away.  
Those who, with reverent humility,  
Even once, listen to this Truth,  
Rejoice in It, praise It, and embody It  
Are bestowed infinite blessing.  
The one who turns the eye inward  
Can testify to the Original Essence of Self-nature,  
That the Original-self-nature is No-nature,  
And go beyond the ken of sophistry.  
Then opens the gate of the Undifferentiated Absolute-nature.  
Not duality and not trinity, straight ahead runs the Way.  
Realizing “form is non-form,”  
One's going or returning arrives no where else.  
When thought is the thought of no-thought,  
One's singing and dancing are equally the voice of Dharma.  
How boundless and free is the sky of Samadhi!  
How perfectly transparent is the moonlight of the Fourfold Wisdom!  
What do you lack at any moment?  
Nirvana reveals itself to your immediate view.  
This place where you stand is the Pure Lotus Land.  
This very body is the body of Buddha.

Hakuin Ekaku Zenji (1686-1769)



## **REFUGES IN PALI**

*(Tisarana)*

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

Dutiyampi Buddham Saranam Gacchami

Dutiyampi Dhammam Saranam Gacchami

Dutiyampi Sangham Saranam Gacchami

Tatiyampi Buddham Saranam Gacchami

Tatiyampi Dhammam Saranam Gacchami

Tatiyampi Sangham Saranam Gacchami

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

I take refuge in the Buddha as the perfect teacher

I take refuge in the Dharma as the perfect teaching

I take refuge in the Sangha as the perfect life

Now I have completely taken refuge in Buddha

Now I have completely taken refuge in Dharma

Now I have completely taken refuge in Sangha

## **VERSES ON THE FAITH MIND**

The Great Way is not difficult  
for those who have no preferences.  
When love and hate 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 opinions for or against anything.  
To set up what you like against what you dislike  
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 in excess.  
Indeed, it is due to our choosing to accept or reject  
that we do not see the true nature of things.

Live neither in the entanglements of outer things,  
nor in inner feelings of emptiness.  
Be serene in the oneness of things and such  
erroneous views will disappear by themselves.

When you try to stop activity by 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 reality of things  
is to miss their reality;  
To assert the emptiness of things  
is to miss their reality.

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 meaning,  
but to pursue appearances is to miss the source.  
At the moment of inner enlightenment  
there is a going beyond appearance and emptiness.  
The changes that appear to occur in the empty world  
we call real only because of our ignorance.

Do not search for the truth;  
only cease to cherish opinions.  
do not remain in the dualistic state.  
Avoid such pursuits carefully.  
If there is even a trace of this and that,  
of right and wrong,  
the mind-essence will be lost in confusion.

Although all dualities come from the One,  
do not be attached even to this One.  
When the mind exists undisturbed in the Way,  
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.  
When thought objects vanish,  
the thinking-subject vanishes:  
As when the mind vanishes, objects vanish.

Things are objects because of the subject (mind):  
the mind (subject) is such because of things (object).  
Understand the relativity of these two  
and the basic reality: the unity of emptiness.  
In this Emptiness the two are indistinguishable  
and each contains in itself the whole world.  
If you do not discriminate between coarse and fine  
you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult.  
But those with limited views are fearful and irresolute:  
the faster they hurry, the slower they go.  
And clinging (attachment) cannot be limited:

Even to be attached to the idea of enlightenment  
is to go astray.

Just let things be in their own way  
and there will be neither coming nor going.  
Obey the nature of things (your own nature)  
and you will walk freely and undisturbed.

When the thought is in bondage the truth is hidden  
for everything is murky and unclear.  
And the burdensome practice of judging  
brings annoyance and weariness.  
What benefit can be derived  
from distinctions and separations?

If you wish to move in the One Way  
do not dislike even the world of senses and ideas.  
Indeed, to accept them fully  
is identical with enlightenment.

The wise man strives to no goals  
but the foolish man fetters himself.

There is one Dharma, not many.  
Distinctions arise  
from the clinging needs of the ignorant.  
To seek Mind with the (discriminating) mind  
is the greatest of all mistakes.

Rest and unrest derive from illusion;  
with enlightenment  
there is no liking and disliking.  
All dualities come from ignorant inference.  
They are like dreams or flowers in air -  
foolish to try to grasp them.  
Gain and loss, right and wrong,  
such thoughts must  
finally be abolished at once.

If the eye never sleeps,  
all dreams will naturally cease.  
If the mind makes no discriminations,  
the ten thousand things are as they are,  
of single essence.  
To understand the mystery of this One-essence  
is to be released from all entanglements.  
When all things are seen equally  
the timeless Self-essence is reached,

No comparisons or analogies are possible  
in this causeless, relationless state.  
Consider movement stationary  
and the stationary in motion,  
both movement and rest disappear.  
When such dualities cease to exist  
Oneness itself cannot exist.  
To this ultimate finality  
no law or description applies.

For the unified mind in accord with the way  
all self-centered striving ceases.  
Doubts and irresolutions vanish  
and life in true faith is possible.  
With a single stroke we are freed from bondage:  
Nothing clings to us and we hold to nothing.

All is empty, clear, self-illuminating,  
with no exertion of the mind's power.  
Here thought, feeling,  
knowledge and imagination are of no value.

In this world of suchness  
there is neither self nor other-than-self.  
To come directly into harmony with this reality  
just say when doubt rises "not two".  
In this "not two" nothing is separate,  
nothing is excluded.

No matter when or where,  
enlightenment means entering this truth.  
And this truth is beyond extension  
or diminution in time and space:  
In it a single thought is ten thousand years.

Emptiness here, emptiness there,  
but the infinite universe  
stands always before your eyes.  
Infinitely large and infinitely small;  
no difference, for definitions have vanished  
and no boundaries are seen.

So too with Being and non-Being.  
Don't waste time in doubts and arguments  
That have nothing to do with this.

One thing, all things,  
move among and intermingle without distinction.  
To live in this realization  
is to be without anxiety about non-perfection.  
To live in this faith is the road to non-duality,  
because the non-dual is one with the trusting mind.

Words!

The Way is beyond language,  
for in it there is

no yesterday

no tomorrow

no today.

*Chien-chih Seng-ts'an*  
*Third Zen Patriarch [606AD]*

## **RYAKU FUSATSU**

*(Full Moon Bodhisattva Ceremony)*

### **D (DOSHI): REPENTANCE**

All of my ancient twisted Karma  
From beginningless greed, hate, and delusion  
Born through body, speech, and mind  
I now fully avow. (BELL)

### **D: HOMAGES**

Homage to the seven Buddhas before Buddha.  
Homage to Skakyamuni Buddha.  
Homage to Maitreya Buddha.  
Homage to Manjushri Bodhisattva.  
Homage to Samantabhadra Bodhisattva.  
Homage to Avalokitesvara Bodhisattva.  
Homage to the Succession of Ancestors. (BELL)

### **D: FOUR BODHISATTVA 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. (BELL)

### **D: REFUGES**

I take refuge in Buddha. (CLAPPER) **D: Before all being, immersing body and mind deeply in the Way, awakening true mind.**  
I take refuge in the Dharma. (CLAPPER) **D: Before all being, entering deeply the merciful ocean of Buddha's Way.**  
I take refuge in Sangha. (CLAPPER) **D: Before all being, bringing harmony to everyone free from hindrance.**

### **D: PURE PRECEPTS**

I vow to refrain from all evil.  
**D: It is the abode of the law of all Buddhas.  
It is the source of the law of all Buddhas. (CLAPPER)**  
I vow to make every effort to live in Enlightenment.  
**D: It is the teaching of annuttara samyak sambodhi and the path of the one who practices and that which is practiced. (CLAPPER)**  
I vow to live and be lived for the benefit of all beings.  
**D: It is transcending profane and holy  
and taking self and others across. (CLAPPER)**

## **D: GRAVE PRECEPTS**

I vow to cherish life, not to kill.

**D: By not killing life the Buddha tree seed grows.**

**Transmit the life of Buddha and do not kill. (CLAPPER)**

I vow to accept gifts, not to take what is not given.

**D: The self and object are such as they are, two yet one.**

**The gate of liberation stands open. (CLAPPER)**

I vow to respect others, not to misuse sexuality.

**D: Let the three wheels of self, object, and action be pure.**

**With nothing to desire one goes along together with the Buddha. (CLAPPER)**

I vow to practice truthfulness, to refrain from false speech.

**D: The Dharma Wheel turns from the beginning. There is neither surplus nor lack.**

**The sweet dew saturates all and harvests the truth. (CLAPPER)**

I vow to practice clarity, not to intoxicate the mind or body of self or others.

**D: Originally pure, don't defile. This is the great awareness. (CLAPPER)**

I vow to speak with kindness, not to slander.

**D: In the Buddha dharma go together, appreciate together, realize together, and actualize together. Don't permit fault finding. Don't permit haphazard talk. Do not corrupt the way. (CLAPPER)**

I vow to practice modesty, not to praise self at the expense of others.

**D: Buddhas and Ancestors realize the vast sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the dharma body there is not even a bit of earth on the ground. (CLAPPER)**

I vow to practice generosity, not to be avaricious.

**D: One phrase, one verse - that is the ten thousand things and one hundred grasses, one Dharma, one realization - is all Buddhas and Ancestors.**

**Therefore from the beginning, there has been no stinginess at all. (CLAPPER)**

I vow to practice love, not to harbor ill will.

**D: Not negative, not positive, neither real nor unreal. There is an ocean of illuminated clouds and an ocean of bright clouds. (CLAPPER)**

I vow to cherish and polish the Three Treasures

**D: To expound the Dharma with this body is foremost. The virtue returns to the ocean of reality. It is unfathomable; we just accept it with respect and gratitude. (CLAPPER)**

## **D: DEDICATION**

**D: Thus on this full moon morning (night), we offer the merit of the Bodhisattva Way, through all world systems, to the unborn nature of all beings. (CLAPPER)**

All Buddhas, Ten Directions, Three Times, All Beings, Bodhisattvas, Mahasattvas.

Wisdom Beyond Wisdom, Mahaprajna Paramita. (BELL)