

Zenkeiji
Austin Zen Center
Daily Chant Book



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Repentance (X3)

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

Refuges

I take refuge in Buddha
I take refuge in Dharma
I take refuge in Sangha.

I take refuge in Buddha as the perfect teacher,
I take refuge in Dharma as the perfect teaching,
I take refuge in 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.

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 the 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,
the lords sets in motion the wheel of dharma.



Maka Hannya Haramitta Shin Gyo

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 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 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 hara gya te hara so gya te bo ji sowa
ka han nya shin gyo

Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva,
when deeply practicing prajna paramita,
clearly saw that all five skandhas are empty
and thus relieved all suffering.
Shariputra, form does not differ from emptiness,
emptiness does not differ from form;
form itself is emptiness, emptiness itself form.
Sensations, perceptions, formations, and
consciousness are also like this.
Shariputra, all dharmas are marked by emptiness:
they neither arise nor cease,
are neither defiled nor pure,
neither increase nor decrease.
Therefore, given emptiness there 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,
to 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 prajna paramita, and thus
the mind is without hindrance;
without hindrance there is no fear.

Far beyond all inverted views,
one realizes nirvana.
All Buddhas of past, present, and future
rely on prajna paramita
and thereby attain unsurpassed,
complete, perfect enlightenment.
Therefore know the prajna paramita
as the great miraculous mantra,
the great bright mantra,
the supreme mantra,
the incomparable mantra,
which removes all suffering and is true, not false.
Therefore we proclaim
the prajna paramita mantra,
the mantra that says gate gate paragate
parasamgate bodhi svaha.



Sho Sai Myo Kichijyo Dharani (X3)

no mo sam 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 e
somo ko

Enmei Jukku Kannon Gyo (X7)

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

All Buddhas

All Buddhas ten directions three times,
All beings bodhisattva mahasattvas,
Wisdom beyond wisdom *maha prajna paramita*.

ji ho san shi i shi fu
shi son bu sa mo ko sa
mo ko ho ja ho ro mi

Merging Of Difference And Unity

The mind of the great sage of India
is intimately communicated
between East and West:
peoples' 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,
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 Samadhi

Composed by Tozan Ryokai

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;
when you array them 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.
If you're excited it becomes a pitfall;
if you miss it you fall into retrospective hesitation.
Turning away and touching are both wrong
for it is like a mass of fire; just to depict it
in literary form is to relegate it to 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, it actually is you;
it is 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 double split hexagram:
the relative and absolute integrate;
piled up they make three,
the complete transformation makes five.
It is like the taste of the five flavored herb,
like the diamond thunderbolt
subtly included within the true.
Inquiry and response come up together:
communing with the source and
communing with the process,
it includes integration and includes the road.
Merging is auspicious; do not violate 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 connection
with which are set up basic approaches;
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 saints 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 ancients of former times;
when about to fulfill the way of Buddhahood
one gazed at a tree for ten aeons,
like a tiger leaving part of its prey,
a horse with a white left hind leg.
Because there is the base, 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 arrowpoints 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 to dance.
It's not within reach of feeling or discrimination,
how could it admit of consideration in thought?
A minister serves the lord,
a son obeys the father;
not obeying is not filial, and not serving is no help.
Practice secretly, working within,
as though a fool, like an idiot;
if you can achieve continuity, this is called
the host within the host.

Sandokai

chikudo dai sen no shin to zai mitsu ni ai
fusu nin kon ni ridon ari do ni nam boku no
so nashi rei gen myo ni ko ket tari shiha an
ni ruchu su ji o shu suru mo moto kore
mayoi ri ni kan mo mata satori ni arazu
mon mon is sai no kyo ego to fu ego to
eshite sarani ai wataru shikara zareba ku rai
ni yotte ju su shiki moto shitsu zo o koton
shi sho moto raku o koto ni su an wa jo
chu no koto ni kanai mei wa sei daku no ku
o wakatsu shidai no sho onozu kara fukusu
kono sono haha o uru ga gotoshi hi wa
nesshi kaze wa do yo mizu wa uru oi chi
wa ken go manako wa iro mimi wa on jo
hana wa ka shita wa kan so shi kamo ichi
ichi no ho ni oi te ne ni yotte habun pusu
hom matsu sube karaku shu ni kisu beshi son
pi sono go o mochi u mei chu ni atatte an
ari an so o motte okoto nakare an chu ni
atatte mei ari mei so o motte miru koto naka
re mei an ono ono ai tai shite hisu runi zen
go no ayumi no gotoshi bam motsu onozu
kara ko ari masani yo to sho to o yu beshi
jison sureba kan gai gas shi ri o zureba sen
po saso koto o ukete wa sube karaku shu o

esu beshi mizu kara kiku o ris suru koto
nakare soku moku do o ese zunba ashi o
hakobu mo izu kun zo michi o shiran ayumi
o susu mureba gon non ni arazu ma yote sen
ga no ko heda tsu shin de san gen no hito ni
mosu ko in muna shiku wataru koto nakare



Hsin Hsin Ming

The Great Way isn't difficult for those
who are unattached to their preferences.
Let go of longing and aversion
and everything will be perfectly clear;
when you cling to a hairsbreadth of distinction,
heaven and earth are set apart.
If you want to realize the truth,
don't be for or against.
The struggle between good and evil
is the primal disease of the mind:
not grasping the deeper meaning,
you just trouble your mind's serenity.
As vast as infinite space,
it is perfect and lacks nothing,
but because you select and reject,
you can't perceive its true nature.
Don't get tangled in the world,
don't lose yourself in emptiness;
be at peace in the oneness of things
and all errors will disappear by themselves.
If you don't live the Tao, you fall
into assertion or denial:
asserting that the world is real
you are blind to its deeper reality;
denying that the world is real
you are blind to the selflessness of all things.
The more you think about these matters,
the farther you are from the truth;
step aside from all thinking
and there is nowhere you can't go.

Returning to the root, you find the meaning;
chasing appearances, you lose their source.
At the moment of profound insight
you transcend both appearance and emptiness.
Don't keep searching for the truth,
just let go of your opinions.
For the mind in harmony with the Tao,
all selfishness disappears
with not even a trace of self-doubt;
you can trust the universe completely.
All at once you are free
with nothing left to hold on to,
all is empty brilliant perfect in its own being.
In all the world of things as they are,
there is no self no non-self.
If you want to describe its essence,
the best you can say is "not two";
in this "not two" nothing is separate,
and nothing in the world is excluded.
The enlightened of all times and places
have entered into this truth;
in it there is no gain or loss.
One instant is ten thousand years;
there is no here, no there;
infinity is right before your eyes.
The tiny is as large as the vast
when objective boundaries have vanished;
the vast is as small as the tiny
when you don't have external limits.
Being is an aspect of non-being;
non-being is no different from being:

until you understand this truth
you won't see anything clearly.
One is all all are one;
when you realize this
what reason for holiness or wisdom?
The mind of absolute trust
is beyond all thought, all striving,
is perfectly at peace, for in it
there is no yesterday no today no tomorrow.



Jijuyu Zammai
Self-fulfilling Samadhi

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 samadhi. 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 Samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all buddha tathagatas 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 tathagatas 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, unnameable 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 samadhi, 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.



Zazenshin

The Point of Zazen

By Eihei Dogen

The essential function of every Buddha,
the functioning essence of every ancestor,
it moves along with your non-thinking
and is completed in the realm of non-merging.
As it moves along with your non-thinking,
its appearance is immediate,
as it is completed in the realm of non-merging.
Completeness itself is realization.
If its appearance is immediate,
you have no defilement;
when completeness is realization,
you stay in neither the general nor the particular
if you have immediacy without defilement.
Immediacy is “dropping away” with no obstacles
Realization—neither general nor particular—
is effort without desire:
clear water all the way to the bottom,
a fish swims like a fish;
vast sky transparent throughout,
a bird flies like birds.

Metta Sutta

This is what may 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;
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 cherish the thought
that this way of living is the best in the world.
Abandoning vain discussion,
having a clear vision,
freed from sense appetites,
one who realizes the way will never again
know rebirth in the cycle of creation of suffering
for ourselves or for others.



Dai Hi Shin Dharani

namu kara tan no tora ya ya namu ori ya
boryo ki chi shifu ra ya fuji sato bo ya moko
sato bo ya mo ko kya runi kya ya en sa
hara ha 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 nomu
ori ya boryo ki chi shifu ra ya somo ko shite
do modo ra hodo ya so mo ko

Fukanzazengi

By Eihei Dogen

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 sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way?

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

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

At the site of your regular sitting spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm facing upwards 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, immobile 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 the dragon when he gains the water, like the tiger when she enters the mountain. For you must know that just there (in zazen) the right Dharma is manifesting itself and that, from the first, dullness and distraction are struck aside.

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

In addition the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization

with the aid of a *hossu*, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed it cannot be fully known by the practicing or realizing of supernatural powers, either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and 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 immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen.

Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the Way directly before you.

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

like the dart of lightning—emptied in an instant,
vanished in a flash.

Please, honored followers of Zen, long
accustomed to groping for the elephant, do not be
suspicious of the true dragon. Devote your
energies to a Way that directly indicates the
absolute. Revere the person of complete
attainment who is beyond all human agency. Gain
accord with the enlightenment of the Buddhas;
succeed to the legitimate lineage of the ancestors'
samadhi. Constantly perform in such a manner
and you are assured of being a person such as
they. Your treasure-store will open of itself, and
you will use it at will.



Genjo Koan

Actualizing the Fundamental Point

by Eihei Dogen

As all things are buddha-dharma, there is
delusion and realization, practice, and 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 illumined 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 on 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 middle 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 the 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.

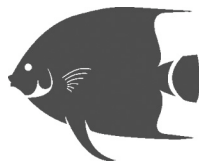
It is possible to illustrate this with more analogies. Practice enlightenment, and people are like this. Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, 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 apparent. Its appearance is beyond your knowledge.

Zen master Baoche of Mt. 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.



Eihei Koso Hotsuganmon

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.

Buddhas and Ancestors

Bibashi Butsu Daiosho Shiki Butsu Daiosho
Bishafu Butsu Daiosho Kuroson Butsu Daiosho
Kunagonmuni Butsu Daiosho Kashō Butsu
Daiosho Shakamuni Butsu Daiosho Makakashō
Daiosho Ananda Daiosho Shonawashu Daiosho
Ubakikuta Daiosho Daitaka Daiosho Mishaka
Daiosho Vashumitsu Daiosho Butsudanandai
Daiosho Fudamitta Daiosho Barishiba Daiosho
Funayasha Daiosho Anabotei Daiosho
Kabimara Daiosho Nagyaharajuna Daiosho
Kanadaiba Daiosho Ragorata Daiosho
Sogyanandai Daiosho Kayashata Daiosho
Kumorata Daiosho Shayata Daiosho
Vashubanzu Daiosho Manura Daiosho
Kakurokuna Daiosho Shishibodai Daiosho
Bashashita Daiosho Funyomitta Daiosho
Hannyatara Daiosho Bodaidaruma Daiosho
Taiso Eka Daiosho Kanchi Sosan Daiosho
Dai-i Doshin Daiosho Daiman Konin Daiosho
Daikan Enō Daiosho Seigen Gyoshi Daiosho
Sekito Kisen Daiosho Yakusan Igen Daiosho
Ugan Donjo Daiosho Tozan Ryokai Daiosho
Ungodoyo Daiosho Doan Dohi Daiosho Doan
Kanshi Daiosho Ryozan Enkan Daiosho Taiyo
Kyogen Daiosho Tosu Gisei Daiosho Fuyo
Dokai Daiosho Tanka Shijun Daiosho Choro
Seiryō Daiosho Tendo Sogaku Daiosho Seccho
Chikan Daiosho Tendo Nyojo Daiosho Eihei
Dogen Daiosho Koun Ejo Daiosho Tettsu
Gikai Daiosho Keizan Jokin Daiosho |•|

Gasan Joseki Daiosho Taigen Soshin Daiosho
Baizan Mompon Daiosho Jochu Tengin
Daiosho Shingan Doku Daiosho Senso Esai
Daiosho Iyoku Choyu Daiosho Mugai Keigon
Daiosho Nenshitsu Yokaku Daiosho Sesso
Hoseki Daiosho Taiei Zesho Daiosho Nampo
Gentaku Daiosho Zoden Yoko Daiosho Tenryu
Soen Daiosho Ken'an Junsa Daiosho Chokoku
Koen Daiosho Senshu Donko Daiosho Fuden
Gentotsu Daiosho Daishun Kan'yu Daiosho
Tenrin Kanshu Daiosho Sessan Tetsuzen
Daiosho Fuzan Shunki Daiosho Jissan Mokuin
Daiosho Sengan Bonryu Daiosho Daiki Kyokan
Daiosho Enjo Gikan Daiosho Shoun Hozui
Daiosho Shizan Tokuchu Daiosho Nanso
Shinshu Daiosho Kankai Tokuon Daiosho
Kosen Baido Daiosho Gyakushitsu Sojun
Daiosho Butsumon Sogaku Daiosho Gyokujun
So-on Daiosho Shogaku Shunryu Daiosho

Women Ancestors

Mahapajapati Daishi Khema Daishi
Uppalavanna Daishi Patacara Daishi
Dhammadinna Daishi Sundarinanda Daishi
Sona Daishi Bhaddakundalakesa Daishi
Bhaddakapilani Daishi Bhadda-Kaccana Daishi
Kisogotami Daishi Singalaka-Mata Daishi
Samavati Daishi Ts'ung-Chi'ih Daishi Tao-Shen
Daishi Hui-Kuang Daishi Chih-An Daishi Mo-
Shan Daishi Miao-Shin Daishi Teimo Daishi
Yoshihime Daishi Egi Daishi Eshin Daishi
Sonin Daishi Ekan Daishi Shozen Daishi En'i
Daishi Myosho Daishi Ekyu Daishi Myoshin
Daishi Shinmyo Daishi Shinso Daishi Jonin
Daishi Ninkai Daishi



Refuges in Pali

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



This chant book set in 14 point Optima Type.
Images courtesy of David Curry Designs