

Great Vow Zen Monastery

Chants and Sutras



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Verse of the Kesa *(Japanese)*

Dai sai gedap-puku
 muso fuku den e
 hi bu nyorai kyo
 ko do shoshu jo

Verse of the Kesa

How great the robe of liberation,
 a formless field of benefaction!
 Wrapping ourselves in Buddha's teaching,
 we free all living beings.

Gatha of Atonement

(Sange mon)

All evil karma ever committed by me
 since of old,
 on account of my beginningless
 greed, anger and ignorance,
 born of my body, mouth, and thought,
 now I atone for it all.

Ti Sarana *(in Pali)*

Namo Tassa Bagavato Arahato Samma Sam
 Buddhassa
 (Honor to the Buddha, worthy one, who is
 perfectly and completely enlightened!)

Three Refuges *(in Pali)*

Buddham saranam ga chami

(I take refuge in the Buddha)

Dhammam saranam ga chami

(note: "Dhammam," not "Dharma")

(I take refuge in the dharma)

Sangham saranam ga chami

(I take refuge in the sangha)

Duti yampi, Buddham saranam ga chami

(For the second time I take refuge in the Buddha)

Duti yampi, Dhammam saranam ga chami

(For the second time I take refuge in the sangha)

Duti yampi, Sangham saranam ga chami

(For the second time I take refuge in the dharma)

Tati yampi, Buddham saranam ga chami

(For the third time I take refuge in the Buddha)

Tati yampi, Dhammam saranam ga chami

(For the third time I take refuge in the dharma)

Tati yampi, sangham saranam ga chami

(For the third time I take refuge in the sangha)

Heart of Great Perfect Wisdom Sutra

(Maka Hannya Haramitta Shingyo)

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates 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 ... 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."



Maka Hannya Haramitta Shingyo

(Heart of Perfect Wisdom Sutra—Japanese)

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 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 mi
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
mi ta ko toku a noku ta ra sam myaku
sam bo dai

ko chi han nya ha ra mi ta ze dai jin shu
ze dai myo shu ze mu jo shu ze mu to
to shu no jo is sai ku shin jitsu fu ko ko
setsu han nya ha ra mi ta shu soku setsu
shu watsu

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

Identity Of Relative And Absolute

(Sandokai)

by Zen Master Sekito Kisen

The mind of the great sage of India was intimately conveyed from west to east.

Among human beings are wise ones and fools, but in the way there is no northern or southern ancestor. The subtle source is clear and bright, the tributary steams flow through the darkness. To be attached to things is illusion, To encounter the absolute is not yet enlightenment.

Each and all, the subjective and objective spheres are related, and at the same time, independent. Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different, sounds distinguish comfort and discomfort. The dark makes all words one; the brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard, eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness, but do not try to understand that darkness; within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind, in walking.

Each thing has its own intrinsic value and is related to everything else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative like two arrows meeting in mid-air.

Reading words you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way it is not near it is not far.

If you are deluded you are mountains and rivers away from it. I respectfully say to those who wish to be enlightened: Do not waste your time by night or day.



Precious Mirror Samadhi

(Hokyo zanmai)

by Zen Master Tozan Ryokai

The dharma of thusness is intimately transmitted by Buddhas and ancestors. Now you have it; preserve it well.

A silver bowl filled with snow, a heron hidden in the moon. Taken as similar, they are not the same; not distinguished, their places are known. The meaning does not reside in the words, but a pivotal moment brings it forth.

Move and you are trapped, miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like 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. Though it is not constructed, it is not beyond words. 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; a baby babbles is anything said or not?

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

In the illumination hexagram, apparent and real interact; stacked together 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 all dimension. Just a hair's breadth's deviation, and you are out of tune.

Now there are sudden and gradual, so teachings and approaches arise. With these matters distinguished, each has its standard. 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 long 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 a great archer's skill one can hit the mark at a hundred yards, but arrows meeting head on, how could it be a matter of skill?

Wooden man starts to sing; 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.

Shari Raimon

Is-shin cho rai man toku en man sha ka
nyo rai shin jin sha ri hon ji hos-shin
hok-kai to ba ga to rai kyo i ga gen shin
nyu ga ga nyu butsu ga ji ko ga sho bo
dai i butsu jin riki ri yaku shu jo hotsu
bo dai shin shu bo satsu gyo do nyu en
jaku byo do dai chi kon jo cho rai

Verse of Homage to Buddha's Relics

With wholehearted reverence we bow to the
relics of the true body of the Tathagata
Shakyamuni, who is fully endowed with myriad
virtues; to the dharma body which is the
fundamental ground; and to his stupa, which is the
whole universe. With deep respect we venerate
the one who manifested a body for our sake.
Through the sustaining power of the Buddha,
which enters us even as we enter it, we verify
awakening. By means of the Buddha's spiritual
power, we benefit living beings, arouse the
thought of awakening, cultivate bodhisattva
practice, and together enter perfect peace, the
knowledge of the equality of all things. Now let
us reverently bow.

Universal Dedication

All Buddhas throughout space and time,
All Honored ones, Bodhisattvas, Mahasattvas,
Wisdom beyond wisdom,
Maha Prajna Paramita.

Universal Dedication (*Japanese*)

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

Gatha on Opening the Sutra

(*Kaikyo ge*)

The dharma, incomparably profound and infinitely
subtle, is rarely encountered, even in hundreds of
thousands of millions of ages. As we see it, hear
it, receive and maintain it, may we completely
realize the Tathagata's true meaning.



Patriarchal Lineage

Of Chozen Roshi

(Names of the Past 7 Buddhas)

Vipashyin Buddha Daiocho
 Shikhin Buddha Daiocho
 Vishvabhu Buddha Daiocho
 Krakucchanda Buddha Daiocho
 Kanakamuni Buddha Daiocho
 Kashyapa Buddha Daiocho
 Shakyamuni Buddha Daiocho

(Indian Ancestors)

Great Teacher Mahakashyapa
 Great Teacher Ananda
 Great Teacher Shanavasa
 Great Teacher Upagupta
 Great Teacher Dhritaka
 Great Teacher Micchaka
 Great Teacher Vasumitra
 Great Teacher Buddhanandi
 Great Teacher Buddhamitra
 Great Teacher Parshva
 Great Teacher Punyayashas
 Great Teacher Ashvaghosha
 Great Teacher Kapimāla
 Great Teacher Nagarjuna
 Great Teacher Kanadeva

Great Teacher Rahulata
 Great Teacher Sanghanandi
 Great Teacher Gayashata
 Great Teacher Kumarata
 Great Teacher Hayata
 Great Teacher Vasubandhu
 Great Teacher Manorhita
 Great Teacher Haklenayashas
 Great Teacher Arya Simha
 Great Teacher Basiasita
 Great Teacher Punyamitra
 Great Teacher Prajnatarā
 Great Teacher Bodhidharma

(Chinese Ancestors)

Great Teacher Tai·dzoo Hway·ko
(T'ai-tsu Hui-k'o)
 Great Teacher Jyen·jrh Song·tsan
(Chien·chih Seng·ts'an)
 Great Teacher Dah·yee Dau·syin
(Ta·i Tao·hsin)
 Great Teacher Dah·mahn Hoong·ren
(Ta·man Hung·jen)
 Great Teacher Dah·jyen Hway·neg
(Ta·chien Hui·neng)
 Great Teacher Ching·yuen Sying·sih
(Ching·yüan Hsing·ssu)

Great Teacher Shr·toe Syi·chien
(Shih·t'ou Hsi·ch'ien)

Great Teacher Yueh·shan Lyang·jyeh
(Yao·shan Liang·chieh)

Great Teacher Yoon·yen Tahn·sheng
(Yün·en T'an·sheng)

Great Teacher Doong·shan Lyang·jyeh
(Tung·shan Liang·chieh)

Great Teacher Yoon·joo Dow·ying
(Yün·chü Tao·ying)

Great Teacher Toong·ahn Dow·Pe
(T'ung·an Tao·p'i)

Great Teacher Toong·ahn Gwon·jrh
(T'ung·an Kuan·chieh)

Great Teacher Lyang·shan Yuen·gwan
(Liang·shan Yüan·kuan)

Great Teacher Dah·yahng Jing·shwen
(Ta·yang Ching·hsüan)

Great Teacher Toe·dz Yee·ching
(T'ou·tzu I·ch'ing)

Great Teacher Fu·roong Dow·kai
(Fu·jung Tao·k'ai)

Great Teacher Dhan·shah Dz·chun
(Tan·hsia Tzu·ch'un)

Great Teacher Jen·syeh Ching·lyiao
(Chen·hsieh Ch'ing·liao)

Great Teacher Tyen·toong Dzoong·jueh
(T'ien·t'ung Tsung·chueh)

Great Teacher Shueh·doe Jrh·jyen
(Hsüeh·tou Chih·chien)

Great Teacher Tyen·toong Roo·jing
(T'ien t'ung Ju·ching)

(Japanese Ancestors)

Great Teacher Eihei Dōgen

Great Teacher Kōun Ejō

Great Teacher Tetsu Gikai

Great Teacher Keizan Jōkin

Great Teacher Gasan Jōseki

Great Teacher Taigen Sōshin

Great Teacher Baizan Monpon

Great Teacher Nyochū Tengin

Great Teacher Kisan Shōsan

Great Teacher Morin Shihan

Great Teacher Taishi Sōtai

Great Teacher Daiju Sōkō

Great Teacher Kinpō Jusen

Great Teacher Tetsuei Seiton

Great Teacher Shūkoku Chōton

Great Teacher Ketsuzan Tetsuei

Great Teacher Hōshi Sōon

Great Teacher Gohō Dainon

Great Teacher Tenkei Denson

Great Teacher Zōzan Monkō

Great Teacher Niken Sekiryo
 Great Teacher Reitan Roruo
 Great Teacher Kakujō Tōsai
 Great Teacher Kakuan Ryōgu
 Great Teacher Ryōka Daibai
 Great Teacher Ungan Guhaku
 Great Teacher Baian Hakujun
 Great Teacher Koun Taizan



Matriarchal Lineage

Prajna Paramita Dai·oshō
 Maha Māyā Dai·oshō
 Ratnā·vati Dai·oshō
 Shrī·mālā Dai·oshō
 Nāga Deva Dai·oshō
 Prā·bhūtā Dai·oshō

(Indian Ancestors)

Great Teacher Maha Pajā·paṭī
 Great Teacher Khē·mā
 Great Teacher Punnika
 Great Teacher Patā·chara
 Great Teacher Bhad·da
 Great Teacher Dhamma·dinnā
 Great Teacher Su·manā
 Great Teacher Kisa·go·tami
 Great Teacher Su·bhā
 Great Teacher Dhammā
 Great Teacher Suk·kā
 Great Teacher Up·pala·vannā

(Chinese Ancestors)

Great Teacher Dzung Chr

(Zongchi)

Great Teacher Shr·ji

(Shiji)

Great Teacher Ling Sying·pō

(Ling Xingpo)

Great Teacher Ling·jau
(Lingzhao)
 Great Teacher Lyou Tye·mo
(Liu Tiemo)
 Great Teacher Mo·shan Lyau·ran
(Moshan Liaoran)
 Great Teacher Myau·syin
(Miaoxin)
 Great Teacher Hwei·gwang
(Huiguang)
 Great Teacher Hwei·wen
(Huiwen)
 Great Teacher Fadeng
(Fadeng)
 Great Teacher Gung·shr Dau·ren
(Kongshi Daoren)
 Great Teacher Wen·jau
(Wenzhao)
 Great Teacher Yu Dau·po
(Yu Daopo)
 Great Teacher Myau·dau
(Miaodao)
(Japanese Ancestors)
 Great Teacher Zen·shin
 Great Teacher Kō·myō
 Great Teacher Sei·shi
 Great Teacher Ryō·nen

Great Teacher Shō·gaku
 Great Teacher Egi
 Great Teacher Mugai Nyo·dai
 Great Teacher Kaku·zan Shidō
 Great Teacher E·kan Dai·shi
 Great Teacher Myō shō En kan
 Great Teacher Kon·tō Ekyū
 Great Teacher Moku·fu So·nin
 Great Teacher Shō·taku
 Great Teacher Yō·dō
 Great Teacher E·shun
 Great Teacher Dai·tsu Bun·chi
 Great Teacher Ryō·nen Gensō
 Great Teacher Tei·jitsu
 Great Teacher Ohashī
 Great Teacher Ten·myō Jō·in
 Great Teacher Naga·sawa So·zen
 Great Teacher Ken·dō Koji·ma
 Great Teacher Yō·shida E·shun
(Western ancestors)
 Great Teacher E·ryu Jo·kei
(Ruth Fuller Sasaki)
 Great Teacher Myo·on
(Maurine Stuart)
 Great Teacher Ges·shin Myo·ko
(Prabhasa Dharma Cheney)
 Great Teacher Ho·un Jiyu
(Jiyu Kennett)

Enmei Juku Kannon Gyo (*Japanese*)

Kanzeon!
na mu Butsu
yo Butsu u in
yo Butsu u en
bup po so en
jo raku ga jo
cho nen Kanzeon!
bo nen Kanzeon!
nen nen ju shin ki
nen nen fu ri shin!

Kanzeon Sutra

Kanzeon!
One with the Buddha
Directly Buddha
Indirectly Buddha
One with Buddha, dharma, sangha
Joyful, pure, eternal, being!
Morning mind, Kanzeon!
Evening mind, Kanzeon!
Mind of this very moment, Kanzeon!
Never let it go!

Chant of Boundless Compassion

Absorbing world sounds awakens
a buddha right here!
This buddha the source of compassion!
This buddha receives only compassion!
Buddha, dharma, sangha—just compassion.
Thus the pure heart always rejoices!
In the light recall this!
In the dark recall this!
Moment after moment the true heart arises.
Time after time there is nothing but THIS!

Shosai Myokichijo Dharani

(*Dharani for averting disasters*)

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

Jizo Shingon (*Japanese*)

om ka ka kabi san ma e sowa ka

Jizo Dharani (*Sanskrit*)

om ha ha ha vis ma e svaha

Affirming Faith in Mind

(Hsin Hsin Ming)

by Zen Master Kanchi Sosan

Note: *Indented sections are dropped half a tone.*

The Great Way is not difficult for those who do not pick and choose.

When preferences are cast aside the Way stands clear and undisguised.

But even slight distinctions made set earth and heaven far apart.

If you would clearly see the truth, discard opinions pro and con.

To founder in dislike and like is nothing but the mind's disease.

And not to see the Way's deep truth disturbs the mind's essential peace.

The Way is perfect like vast space, where there's no lack and no excess.

Our choice to choose and to reject prevents our seeing this simple truth.

Both striving for the outer world as well as for the inner void condemn us to entangled lives.

Just calmly see that all is One and by themselves false views will go.

Attempts to stop activity will fill you with activity

Remaining in duality, you'll never know of unity.

And not to know this unity lets conflict lead you far astray.

When you assert that things are real you miss their true reality.

But to assert that things are void also misses reality.

The more you talk and think on this the further from the truth you'll be.

Cut off all useless thoughts and words and there's nowhere you cannot go.

Returning to the root itself, you'll find the meaning of all things.

If you pursue appearances you overlook the primal source.

Awakening is to go beyond both emptiness as well as form.

All changes in this empty world seem real because of ignorance.

Do not go searching for the truth, just let those fond opinions go.

Abide not in duality, refrain from all pursuit of it.

If there's a trace of right and wrong, True-mind is lost, confused, distraught.

From One-mind comes duality, but cling not even to this One.

When this One-mind rests undisturbed then nothing in the world offends.

And when no thing can give offense, then all obstructions cease to be.

If all thought-objects disappear the thinking subject drops away.

For things are things because of mind, as mind is mind because of things.

These two are merely relative and both at source are Emptiness.

In Emptiness these are not two, yet in each are contained all forms.

Once coarse and fine are seen no more, then how can there be taking sides?

The Great Way is without limit, beyond the easy and the hard.

But those who hold to narrow views are fearful and irresolute; their frantic haste just slows them down.

If you're attached to anything, you surely will go far astray.

Just let go now of clinging mind, and all things are just as they are. In essence nothing goes or stays.

See into the true self of things, and you're in step with the Great Way, thus walking freely, undisturbed.

But live in bondage to your thoughts, and you will be confused, unclear.

This heavy burden weighs you down—so why keep judging good and bad?

If you would walk the highest Way, do not reject the sense domain.

For as it is, whole and complete, this sense world is enlightenment.

The wise do not strive after goals, but fools themselves in bondage put.

The One Way knows no differences, the foolish cling to this and that.

To seek Great Mind with thinking mind is certainly a grave mistake.

From small mind come rest and unrest, but mind awakened transcends both.

Delusion spawns dualities—these dreams are merely flowers of air—why work so hard at grasping them?

Both gain and loss, and right and wrong—once and for all get rid of them.

When you no longer are asleep, all dreams will vanish by themselves.

If mind does not discriminate, all things are as they are, as One.

To go to this mysterious Source frees us from all entanglements.

When all is seen with "equal mind," to our Self-nature we return.

This single mind goes right beyond all reasons and comparison.

Seek movement and there's no-movement, seek rest and no-rest comes instead.

When rest and no-rest cease to be, then even oneness disappears.

This ultimate finality's beyond all laws, can't be described.

With single mind one with the Way, all ego-centered strivings cease;

Doubts and confusion disappear, and so true faith pervades our life.

There is no thing that clings to us, and nothing that is left behind.

All's self-revealing, void and clear, without exerting power of mind.

Thought cannot reach this state of truth, here feelings are of no avail.

In this true world of Emptiness both self and other are no more.

To enter this true empty world, immediately affirm "not-two."

In this "not-two" all is the same, with nothing separate or outside.

The wise in all times and places awaken to this primal truth.

The Way's beyond all space, all time, one instant is ten thousand years.

Not only here, not only there, truth's right before your very eyes.

Distinctions such as large and small have relevance for you no more.

The largest is the smallest too—here limitations have no place.

What is—is not, what is not—is. If this is not yet clear to you, you're still far from the inner truth.

One thing is all, all things are one—know this and all's whole and complete.

When faith and Mind are not separate, and not separate are Mind and faith, this is beyond all words, all thought

For here there is no yesterday, no tomorrow, no today.



Genjo Koan—The Way of Everyday Life

by Zen Master Eihei Dogen

(Part 1)

When all dharmas are Buddha-Dharma
there are enlightenment and delusion,
practice, life and death,
buddhas and creatures

When the ten thousand dharmas
are without self
there are no delusion, no enlightenment,
no buddhas, no creatures, no life and death.

The Buddha way transcends
being and not being,
therefore there are life and death
delusion and enlightenment,
buddhas and creatures.

Nevertheless,
flowers fall with our attachment,
and weeds spring up
with our aversion.

To carry the self forward and realize the ten
thousand dharmas is delusion.

That the ten thousand dharmas advance
and realize the self is enlightenment.

It is Buddhas who enlighten delusion.
It is creatures who are deluded in enlightenment.

Further, there are those who attain
enlightenment above enlightenment;
there are those who are deluded within
delusion.

When Buddhas are truly Buddhas,
one need not be aware of being buddha.
However, one is the realized buddha
and further advances in realizing buddha.

Seeing forms with the whole body-and-mind,
hearing sounds with the whole body-and-mind,
one understands them intimately.

Yet it is not like a mirror with reflections nor like
water under the moon—

When one side is realized, the other side is dark.

(Officiant alone)

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 enlightened by the ten
thousand dharmas.*

*To be enlightened by the ten thousand dharmas is
to free one's body and mind
and the body and mind of others.*

*No trace of enlightenment remains, and this
traceless enlightenment continues forever.*

When one first seeks the truth
one separates one self far from its environs.

When one has already correctly transmitted
the truth to oneself,
one is one's original face at that moment.

When riding on a boat
if one watches the shore
one may assume the shore is moving.

But watching the boat directly,
one knows that it is the boat that moves.

If one examines the ten thousand dharmas
with a deluded body and mind,
one will suppose that one's mind and nature
are permanent.

But if one practices intimately
and returns to the true self,
it will be clear that the ten thousand dharmas
are without self.

(Officiant)

*Firewood turns into ash and does not turn into
firewood again. But do not suppose that the ash is
after and the firewood is before.*

*We must realize that the firewood is in the state
of being firewood and has its before and after.*

*Yet having this before and after it is independent
of them. Ash is in the state of being ash and has
its before and after.*

*Just as firewood does not become firewood again
after it is ash, so after one's death one does not
return to life again.*

Thus, that life does not come before death
is a confirmed teaching of the Buddha-Dharma.

For this reason life is called the non-born.
That death does not become life is a confirmed
teaching of the Buddha-Dharma.

Therefore, death is called the non-
extinguished.

Life is a period of itself.

Death is a period of itself.

For example, they are like winter and spring.
We do not think that winter becomes spring,
Nor do we say that spring becomes summer.

Gaining enlightenment is like the moon reflecting
in the water.

The moon does not get wet nor is the water
disturbed.

Although its light is extensive and great, The
moon is reflected even in a puddle an inch across.

The whole moon and the whole sky
are reflected in a dew drop in the grass, in
one drop of water.

Enlightenment does not disturb the person
just as the moon does not disturb the water.

A person does not hinder enlightenment
 Just as a dew drop does not hinder the moon
 in the sky.

The depth of the drop is the height of the moon.
 As for the duration of the reflection

You should examine the water's vastness
 or smallness,
 And you should discern the brightness or
 dimness of the heavenly moon.

Genjo Koan Part 2

(Officiant)

*When the truth does not fill our body and mind
 We think that we have enough.*

*When the truth fills our body and mind
 We realize that something is missing.*

For example when we view the four directions
 from a boat on the ocean where no land is in
 sight,

we only see a circle and nothing else.
 No other aspects are apparent.

It is like a palace, it is like a jewel.
 It just seems circular as far as the eye can
 reach at the time.

The ten thousand dharmas are like this.

Although ordinary life and enlightened life
 assume many aspects,
 we only recognize and understand through
 practice what the penetrating power of our
 vision can reach.

In order to appreciate the ten thousand dharmas,
 we should know that although they may look
 round and square,
 the other qualities of oceans and mountains are
 infinite in variety.

Furthermore, other universes lie in all quarters.
 It is so not only with ourselves but also right
 here, and in a single drop of water.

When a fish swims in the ocean there is no end
 to the water

no matter how far it swims.

When a bird flies in the sky there is no end
 to the air

no matter how far it flies.

However, no fish or bird has ever left its element
 since the beginning.

When the need is great, the function is great.

When the need is small, the function is small.

Thus, no creature ever comes short of its own fullness.

Wherever it is, it functions freely.
If a bird leaves the air, it will die at once.

If a fish leaves the water, it will die at once.
Know, then, that water is life. Know that air is life.

Life is the bird and life is the fish.
Beyond these there are further implications.
It is the same with practice and enlightenment, mortality and immortality.

However if a bird or a fish tries to move after reaching the limit of the sky or water,
this bird or this fish will not find a path or place.

Attaining this Place, one's daily life manifests the ultimate reality,
Attaining this Way, one's daily life manifests the ultimate reality,

This Place and this Way are neither large nor small, neither self nor other
They neither existed before nor are arising just now. They are just as they are.

Thus if one practices and realizes the Buddha

way, when one realizes one dharma, one penetrates one dharma.

When one encounters one activity, one practices one activity.
Because the Place is right here and the Way leads everywhere,
the reason the limits of what can be known, cannot be known,

Is that this knowing and the total penetration of the Buddha Dharma

arise together and practice together.
Attaining this place, do not think that it becomes one's own knowledge or one's own conception.

Even though this penetrating realization manifests at once, the most intimate nature is not easily understood. Some may realize it and some may not.

Priest Pao-Ch'e of Ma-Ku Shan was fanning himself.

A monk approached and asked, "The nature of wind is eternal, and there is no place it does not reach. Why, then, must you still fan yourself? "

"Although you understand the nature of wind is eternal, you do not understand that "there is no place it does not reach."

"How does it reach everywhere?"

*The master just fanned himself. The monk bowed
with deep respect.*

*This is the enlightened experience of Buddha-
dharma and the vital way of its correct transmission.*

Those who say we should not use a fan because
the wind is eternal, and so we should know the
existence of wind without using a fan,

know neither the eternal nor the nature of
wind.

Because the nature of wind is eternally present,
the wind of Buddhism actualizes the gold of the
earth

and turns the long river into sweet cream.



Song Of The Grass Hut

(Japanese-Soanka)

by Zen Master Sekito Kisen

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 or lowly can't help wondering;

Will this hut perish or not?

Perishable or not, the original master is present,

Not dwelling south or north, east or west.

Firmly based on steadiness, it can't be surpassed.

A shining window below the green pines—

jade palaces or vermilion towers can't

compare with it.

Just sitting with head covered all things
are at rest.

Thus, this mountain monk doesn't understand
at all.

Living here 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 instructions,
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.

Lovingkindness (Metta) Sutra

This is what should be done

by one who is skilled in goodness,

and who knows the path of peace:

Let them be able and upright,

straightforward and gentle in speech,

humble and not conceited,

contented and easily satisfied,

unburdened with duties and frugal in their ways,

peaceful and calm, and wise and skillful,

not proud and demanding in nature.

Let them not do the slightest thing

that the wise would later reprove.

Wishing: In gladness and in safety,

may all beings be at ease.

Whatever living beings there may be,

whether they are weak or strong, omitting none:
 the great or the mighty, medium, short or small;
 the seen and the unseen;
 those living near and far away,
 those born and to-be-born—
 may all beings be at ease!
 Let none deceive another,
 or despise any being in any state;
 let none through anger or ill-will
 wish harm upon another.
 Even as a mother protects with her life
 her child, her only child,
so with a boundless heart
 should one cherish all living beings;
 radiating kindness over the entire world,
 spreading upwards to the skies

and downwards to the depths,
 outwards and unbounded,
 freed from hatred and ill-will.
 Whether standing or walking, seated
 or lying down,
 free from drowsiness,
 one should sustain this recollection.
 This is said to be the sublime abiding:
 By not holding to fixed views,
 the pure-hearted one, having clarity of vision,
 being freed from all sense desires,
 is not born again into this world.

Four Great Bodhisattva Vows

Beings are numberless; I vow to free them.
 Delusions are inexhaustible; I vow to end them.
 Dharma gates are boundless; I vow to enter them.
 The Buddha way is unsurpassable; I vow
 to embody it.

Shigu seign mon (*Four Vows in Japanese*)

shujo muhen sei gan do
 bon-no mujin sei gan dan
 ho mon muryo sei gan gaku
 butsu do mujo sei gan jo

The Five Remembrances

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

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

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

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

My deeds are my closest companions; I am the
 beneficiary of my deeds. My deeds are the ground
 on which I stand.

Sharing of Blessings

Through the goodness that arises from
 my practice,

May my spiritual teachers and guides of
 great virtue,

My mother, my father and my relatives,

The sun and the moon,

And all virtuous leaders of the world

May the highest gods and evil forces;

Celestial beings, guardian spirits of the Earth

And the lord of death;

May those who are friendly, indifferent or hostile;

May all beings receive the blessings of my life.

May they soon attain the threefold bliss

And realize the Deathless.

Through the goodness that arises from
 my practice,

And through this act of sharing,
 May all desires and attachments quickly cease
 And all harmful states of mind.
 Until I realize Nibbana,
 In every kind of birth,
 May I have an upright mind
 With mindfulness and wisdom, austerity
 and vigor.
 May the forces of delusion not take hold
 Nor weaken my resolve.
 The Buddha is my excellent refuge,
 Unsurpassed is the protection of the Dhamma,
 The Solitary Buddha is my noble guide,
 The sangha is my supreme support.
 Through the supreme power of all these,
 May darkness and delusion be dispelled.

Suffusion with the Divine Abidings

May I abide in well-being
 In freedom from affliction
 In freedom from hostility
 In freedom from ill-will
 In freedom from anxiety
 And may I maintain well-being in myself.

 May everyone abide in well-being
 In freedom from hostility
 In freedom from ill-will
 In freedom from anxiety
 And may they maintain well-being in themselves.

 May all beings be released from all suffering
 And may they not be parted from
 The good fortune they have attained.

When they act upon intention

All beings are the owners of their action

And inherit its results.

Their future is born from such action

Companion to such action

And its results will be their home.

All actions, with intention

Be they skillful or harmful;

Of such acts, they will be the heirs.

Song of Zazen

by Zen Master Hakuin

From the beginning all beings are Buddha,
like water and ice; without water no ice.

Outside us no Buddhas.

How near the truth, yet how far we seek,
like one in water crying, "I thirst!"

Like the son of a rich man wandering poor
on this earth,

we endlessly circle the six worlds.

The cause of our sorrow is ego delusion.

From dark path to dark path we've wandered
in darkness

How can we be free from the wheel of Samsara?

The gateway to freedom is zazen Samadhi.

Beyond exaltation, beyond all our praises the
pure Mahayana.

Observing the precepts, repentance and giving,

The countless good deeds and the Way of
Right Living

All come from zazen.

Thus one true Samadhi extinguishes evils,

It purifies karma, dissolving obstructions.

Then where are the dark paths to lead us astray?

The pure lotus land is not far away.

Hearing this truth, heart humble and grateful.

To praise and embrace it, to practice its wisdom

Brings unending blessings, brings mountains
of merit.
And if we turn inward and prove our True Nature
That True Self is no-self, Our own self is no-self
We go beyond ego and past clever words.
Then the gate to the oneness of cause-and-effect
is thrown open.
Not two and not three, straight ahead
runs the Way.
Our form now being no-form,
In going and returning we never leave home.
Our thought now being no-thought,
Our dancing and songs are the Voice
of the Dharma.
How vast is the heaven of boundless Samadhi!
How bright and transparent the moonlight
of wisdom!
What is there outside us?
What is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand is the pure lotus land
And this very body the body of Buddha.

Vow for Awakening

by Zen Master Dai E

Our deepest prayer is to be firm in our
determination to give ourselves completely to the
Buddha's Way, so that no doubts arise however
long the road seems to be; to be light and easy in
the four parts of the body; to be strong and
undismayed in body and in mind; to be free from
illness and drive out both depressed feelings and
distractions; to be free from calamity, misfortune,
harmful influences and obstructions; not to seek
the Truth outside of ourselves, so we may instantly
enter the right way; to be unattached to all
thoughts that we may reach the perfectly clear
bright mind of prajna and have immediate
enlightenment on the Great Matter.

Thereby we receive the transmission of the deep
wisdom of the Buddhas to save all sentient beings
who suffer in the round of birth and death. In this
way we offer our gratitude for the compassion of
the Buddhas and the ancestors.

Our further prayer is not to be extremely ill or to
be suffering at the time of departure, to know its
coming seven days ahead so that we can quiet
the mind to abandon the body and be unattached
to all things at the last moment wherein we return

to the Original Mind of no birth and no death and merge infinitely into the whole universe to manifest as all things in their True Nature and with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind.

We offer this to all Buddhas and Bodhisattva-Mahasattvas of the past, present and future in the ten quarters and to the Maha Prajna Paramita.



Dai Hi Shin Dharani

(Dharani Of The Great Compassionate One)

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 e 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 ra 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 i ki i
ki shi no shi no ora san fura sha ri ha
za ha zan fura sha ya ku ryo ku ryo mo
ra ku ryo ku ryo ki ri sha ro sha ro shi
ri shi ri su ryo su ryo fuji ya fuji ya
fudo ya fudo ya mi chiri ya nora kin ji
chiri shuni no hoyo mono somo ko shido
ya somo ko moko shido ya somo ko
shido yu ki shifu ra ya somo ko nora kin
ji somo ko mo ra no ra somo ko shira su
omo gya ya somo ko sobo moko shido
ya somo ko shaki ra oshi do ya somo ko
hodo mogya shido ya somo ko

nora kin ji ha gyara ya somo ko mo hori
 shin gyara ya somo ko namu kara tan no
 tora ya ya namu ori ya boryo ki chi shifu
 ra ya somo ko shite do modo ra hodo
 ya so mo ko.



Torei Zenji's Bodhisattva Vow

by Zen Master Torei

Disciples, when I humbly observe the true nature of things, all are the marvelous manifestation of the Tathagata's truth. Atom by atom, instant by instant, all are none other than his mysterious radiance. Because of this our virtuous ancestors extended loving care and reverence toward even such beings as birds and beasts. How, then, can we be but humbly grateful for the food, drink, and clothing that nourishes and protects us throughout the day, these being in essence the warm skin and flesh of the great masters, the incarnate compassion of the Buddha?

If it is so even with inanimate objects, how much more should we be kind and merciful towards human beings, even those who are foolish? Though they become our sworn enemies, reviling and persecuting us, we should regard them as bodhisattva manifestations who, in their great compassion, are employing skillful means to help emancipate us from the twisted karma we have produced over countless kalpas through our biased, self-centered views.

If we awaken in ourselves this deep, pure faith, offering humble words and taking sincere refuge in the Buddha, then with every thought there will

blossom a lotus flower, each with a Buddha. These Buddhas will establish Pure Lands everywhere and reveal the radiance of the Tathagata beneath our very feet. May we extend this mind throughout the universe, so that we and all sentient beings may equally bring to fruition the seeds of wisdom.



Fukan zazengi

(Universally Recommended Instructions for Zazen)

by Zen Master Eihei Dogen

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 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 breather 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.

Verse of the Diamond Sutra

A star at dawn,

A bubble in a stream,

A flash of lightning in a summer cloud,

A flickering lamp,

A phantom and a dream,

So is this fleeting world.

Night Chant

Even as the night darkens the green earth,

The wheel turns ~~~

Death follows birth.

Strive through the night with every breath. ~~~

That you may wake

Past day, past death!

