

ROBE CHANT, PURIFICATION, PALI REFUGES	2
AFTER DEDICATION, DHARMA TALK VERSES	3
HEART OF GREAT PERFECT WISDOM SUTRA.	4
MAKA HANNYA HARAMITTA SHIN GYO.	5
HYMN TO THE PERFECTION OF WISDOM.	6
SHOSAIMYO KICHIJO DARANI.	6
ENMEI JUKKU KANNON GYO.	6
METTA SUTTA	7
HARMONY OF DIFFERENCE AND EQUALITY.	8
SONG OF THE JEWEL MIRROR SAMADHI.	10
FUKANZAZENGI.	13
EIHEI KOSO HOTSUGANMON.	16
DAIHI SHIN DARANI.	17

SHORT VERSES

ROBE VERSE

Dāi sāi ge dā pu ku
musō fuku dēn e
hi bu nyorāi kyo
kō do shoshu jo. 2X

Great robe of liberation
Field far beyond form and emptiness
Wearing the Tathagata's teaching
Saving all beings

PURIFICATION

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

THREE REFUGES IN PALI

Buddham saranam 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

AFTER THE DEDICATION

All buddhas, ten directions, three times.
All honored ones, bodhisattva-mahasattvas,
Wisdom beyond wisdom,
Maha Prajña Paramita

BEFORE DHARMA TALK

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

AFTER DHARMA TALK

May our intention equally extend to
Every being and place
With the true merit of buddha's way.

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

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshvara Bodhisattva, when deeply practicing prajña 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 prajña 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 prajña paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know

the prajña 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 prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

MAKA HANNYA HARAMITTA SHĪN GYŌ

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 ha ra gya te hara so gya te 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.

SHŌSĀIMYŌ KICHIJŌ DARANI

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

ENMĒI JŪKKU KĀNNŌN GYŌ

Kanzeon
namu butsu
yo butsu u in
yo butsu u en
buppo so en
jo raku ga jo
cho nen kanzeon
bo nen kanzeon
nen nen ju shin ki
nen nen fu ri shin

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,
Endowed with insight,

Freed from sense appetites,
One who achieves the way
Will be freed from the duality of birth and death.

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 sights, ear and sounds,
nose and smells, tongue and tastes;

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; box and lid fit.
principle responds; arrow points meet.

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?

Progress 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,
do not pass your days and nights in vain.

SONG OF THE JEWEL MIRROR SAMADHI

The teaching of thusness has been intimately communicated
by buddhas and ancestors.
Now you have it,
so keep it well.
Filling a silver bowl with snow,
hiding a heron in the moonlight -
Taken as similar they're not the same;
when you mix them, you know where they are.
The meaning is not in the words,
yet it responds to the inquiring impulse.
Move and you are trapped;
miss and you fall into doubt and vacillation.
Turning away and touching are both wrong,
for it is like a massive fire.
Just to depict it in literary form
is to stain it with defilement.
It is bright just at midnight,
it doesn't appear at dawn.
It acts as a guide for beings,
its use removes all pains.
Although it is not fabricated,
it is not without speech.
It is like facing a jewel mirror;
form and image behold each other –
You are not it,
in truth it is you.
Like a babe in the world,
in five aspects complete;
It does not go or come,
nor rise nor stand.
"Baba wawa" –
is there anything said or not?

Ultimately it does not apprehend anything
because its speech is not yet correct.
It is like the six lines of the illumination hexagram:
relative and ultimate interact -
Piled up, they make three,
the complete transformation makes five.
It is like the taste of the five-flavored herb,
like a diamond thunderbolt.
Subtly included within the true,
inquiry and response come up together.
Communing with the source, travel the pathways,
embrace the territory and treasure the road.
Respecting this is fortunate;
do not neglect it.
Naturally real yet inconceivable,
it is not within the province of delusion or enlightenment.
With causal conditions, time and season,
quiescently it shines bright.
In its fineness it fits into spacelessness,
in its greatness it is utterly beyond location.
A hairsbreadth's deviation
will fail to accord with the proper attunement.
Now there are sudden and gradual
in which teachings and approaches arise.
Once basic approaches are distinguished,
then there are guiding rules.
But even though the basis is reached and the approach comprehended,
true eternity still flows.
Outwardly still while inwardly moving,
like a tethered colt, a trapped rat -
The ancient sages pitied them
and bestowed upon them the teaching.
According to their delusions,
they called black as white;

When erroneous imaginations cease,
the acquiescent mind realizes itself.
If you want to conform to the ancient way,
please observe the sages of former times.

When about to fulfill the way of buddhahood,
one gazed at a tree for ten eons,
Like a battle-scarred tiger,
like a horse with shanks gone gray.
Because there is the common,
there are jewel pedestals, fine clothing;
Because there is the startlingly different,
there are house cat and cow.
Yi with his archer's skill
could hit a target at a hundred paces.
But when arrow-points meet head on,
what has this to do with the power of skill?
When the wooden man begins to sing,
the stone woman gets up dancing;
It's not within reach of feeling or discrimination –
how could it admit of consideration in thought?
Ministers serve their lords,
children obey their parents;
Not obeying is not filial
and not serving is no help.
Practice secretly, working within,
like a fool, like an idiot.
Just to continue in this way
is called the host within the host.

FUKĀNZAZĒNGI

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 wall-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 thought 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 upward) on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose. Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immovable sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

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

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

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a 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 the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

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

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

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

ĒIHĒI KŌSO HOTSUGĀNMŌN

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. Confessing and 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 confession and repentance. This is the pure and simple color

of true practice, of the true mind of faith, of the true body of faith.

DĀIHI SHĪN DARANI

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