



Table of Contents

HEART OF GREAT PERFECT WISDOM SUTRA.....	1
MAKA HANNYA HARAMITTA SHIN GYO	2
HYMN TO THE PERFECTION OF WISDOM.....	2
METTA SUTTA	3
INCONCEIVABLE LIFESPAN OF THE BUDDHA Lotus Sutra, Chapter 16	4
UNIVERSAL GATEWAY OF KANZEON BODHISATTVA Lotus Sutra, Chapter 25: Fumonbonge.....	6
SANDOKAI: The Harmony of Difference and Sameness	8
SOANKA Song of the Grass Hut.....	9
HOKYO ZAMMAI Song of the Precious Mirror Samadhi	10
GUIDEPOST FOR THE HALL OF PURE BLISS.....	12
GUIDEPOST OF SILENT ILLUMINATION	14
GENJO KOAN Actualizing the Fundamental Point	16
EIHEI KOSO HOTSUGANMON Great Ancestor Dogen's Verse for Arousing the Vow	19
FUKANZAZENGI Universally Recommended Instructions for Zazen	20
JIJUYU ZAMMAI The Self-fulfillment Samadhi	22
NAMES OF BUDDHAS AND ANCESTORS	24
NAMES OF WOMEN ANCESTORS.....	25
SHO SAI MYO KICHIJO DHARANI (Dharani for Removing Hindrance, 3X)	26
ENMEI JUKU KANNON GYO (Ten-Verse Sutra of Avalokiteshvara, 7X)	26
DAI HI SHIN DHARANI	27
BUCHOSON SHO DHARANI.....	28
GATE OF SWEET DEW.....	29
MEAL CHANT	32
Short Chants.....	34
THREE REFUGES.....	34
TISARANA: Three Refuges in Pali.....	34
THREE REFUGES VERSE for Repentance and Precepts Ceremony.....	35
REPENTANCE VERSE	35
SUTRA OPENING VERSE	35
ROBE VERSE	36
FOUR VOWS	36
UNIVERSAL TRANSFER OF MERIT.....	37

HEART OF GREAT PERFECT WISDOM 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 sights, no sound, no smell, no taste, no touch, no object of mind, no realm of sight, down to no realm of mind consciousness. There is neither ignorance nor extinction of ignorance, down to 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 SHIN GYO

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 YA HAR A 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 YA HA RA MIT TA KO TOKU A NOKU TA RA
 SAM MYAKU SAM BO DAI KO CHI HAN YA HA RA MIT 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 YA 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 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 sets in motion the Wheel of Dharma.

METTA SUTTA

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

Let one be strenuous, upright and sincere, without pride, easily contented and joyous. Let one not be submerged by the things of the world.

Let one not take upon one's self 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.

INCONCEIVABLE LIFESPAN OF THE BUDDHA

Lotus Sutra, Chapter 16

Since I attained buddhahood, The number of kalpas that have passed
 Is incalculable hundreds, thousands, myriads, And billions of long aeons.
 Constantly I have voiced the Dharma, teaching
 Countless millions living beings, So that they entered the Buddha Way;
 All this for immeasurable kalpas.
 In order to liberate all beings,
 As skillful means I appear to have entered nirvana,
 Yet truly I am not extinct, Ever dwelling here to voice the Dharma
 I forever abide in this world, But use my powers of spiritual penetration
 So that confused living beings, Though nearby, fail to see me.
 All those viewing me as extinct Everywhere venerate my relics.
 All harbor feelings of yearning, And arouse adoring hearts.
 When beings have become sincerely faithful,
 Honest and upright, with gentle intention,
 Wholeheartedly wishing to behold the Buddha,
 Not begrudging their own lives,
 Then I and the assembled sangha
 Appear together on sacred Vulture Peak.
 Then I tell the living beings
 That in this world I exist without end,
 By the power of expedient means, Appearing to be extinct, or not.
 Other countries contain living beings, Reverent and with faith aspiring;
 Among them as well, I give voice to supreme Dharma.
 Those who do not hear this
 Only suppose I am passed into extinction.
 I behold the living beings, Sunk within the sea of suffering.
 Hence I do not reveal myself, But set them all to yearning,
 Till when their hearts are filled with longing,
 I then emerge and proclaim the Dharma.
 With such pervasive spiritual power, Through long cycles of kalpas
 I abide on sacred Vulture Peak, And every other dwelling place.
 When living beings see the kalpa's end,
 With all consumed in a great blaze,
 My domain stays serene and calm,
 Ever filled with human and heavenly beings,
 Gardens and groves, pavilions and palaces,
 Adorned with every kind of gem

And jeweled trees lush with flowers and fruit,
 Where living beings delight and play.
 The heavenly beings beat celestial drums, Ever making pleasing music,
 Showering white Mandarava flowers
 Over Buddha and the great assembly.
 My Pure Land is not destroyed, Yet all view it as being burnt up,
 So that anxiety, horror, and distress Fill them everywhere.
 The beings vexed with their offenses,
 Caused by their unwholesome karma,
 Through vast rounds of kalpas,
 Hear not the name of the Three Treasures.
 But those who practice virtuous deeds, Are gentle, upright, and sincere,
 These all see that I exist, Abiding here, proclaiming Dharma.
 At times for the sake of that assembly,
 I describe Buddha's life span as immeasurable.
 For those who after great lengths see the Buddha
 I explain how rarely is Buddha encountered.
 Such is the power of my wisdom
 With beams of insight shining beyond measure.
 This life span of countless kalpas
 Was gained from long-cultivated practice.
 You who are possessed of wisdom,
 In regards to this, entertain no doubts,
 Cast them off, forever ended, For Buddha's words are true, not false.
 Like the good physician who with skillful means,
 In order to cure his deranged children,
 Though truly alive spreads word he is dead,
 Yet cannot be charged with falsehood,
 I too, as parent of the world, Savior of all suffering and afflicted,
 For the sake of confused, worldly people,
 Though truly living, am thought extinct.
 If due to always seeing me, Their hearts become selfish and arrogant,
 Dissolute and set on the five desires, They'd fall into evil destinies.
 I always know which living beings Practice the Way, and which do not.
 In accord with what their salvation requires,
 I give voice to the various teachings,
 Ever making this my thought:
 How can I cause the living beings
 To gain entry into the unsurpassed way
 And promptly embody Buddha?

UNIVERSAL GATEWAY OF KANZEON BODHISATTVA

Lotus Sutra, Chapter 25: Fumonbonge

Listen to the deeds of Kanzeon (Regarder of the World's Sounds):

Aptly responding in every quarter,

Who with immense vow deep as oceans,

Throughout kalpas beyond reckoning,

Has served many billions of Buddhas, Bringing forth this great pure vow

Hearing the name or seeing the form of Kanzeon

With mindful remembrance is not vain,

For thus can be erased the woes of existence.

Even if someone with harmful intent

Should push you into a great fiery pit,

By mindfully invoking Kanzeon's power,

The pit of fire will turn into a pond.

If floating on a vast sea, Menaced by dragons, fish, or demons,

By mindfully invoking Kanzeon's power,

The billowing waves cannot drown you.

If from Mount Sumeru's lofty peak, Someone were to hurl you down,

By mindfully invoking Kanzeon's power,

Like the sun you would hang in the sky.

If pursued by evil men, Down from a diamond mountain,

By mindfully invoking Kanzeon's power,

They could not harm a single hair.

If surrounded by vicious bandits, Each wielding a sword, set for assault,

By mindfully invoking Kanzeon's power,

At once their hearts will be turned to compassion.

If, subject to persecution from dictators, You face torture and execution,

By mindfully invoking Kanzeon's power,

Their weapons will thereby shatter to pieces.

If imprisoned in shackles and chains, Hands and feet bound in

restraints,

By mindfully invoking Kanzeon's power,

Suddenly you shall be released.

If by curses or poisonous herbs, Someone wishes to hurt your body,

By mindfully invoking Kanzeon's power,

The harm will rebound to its initiator.

If you meet evil goblins, poison dragons, or various demons,

By mindfully invoking Kanzeon's power,

None will dare do harm.

If surrounded by raging beasts, With sharp fangs and dreadful claws,

By mindfully invoking Kanzeon's power,

They will quickly scatter in all directions.

If venomous snakes or scorpions,
 Threaten with noxious, flaming breath,
 By mindfully invoking Kanzeon's power,
 Upon hearing your voice they will turn and depart.

If clouds thunder and lightning strikes,
 When hailstones fall, and it rains in torrents,
 By mindfully invoking Kanzeon's power,
 Instantly they will dissipate.

When living beings suffer hardships, burdened by immeasurable woes,
 The power of Kanzeon's wondrous wisdom
 Can relieve the suffering of the world.

Fully endowed with miraculous powers,
 Widely practicing wisdom and skillful means,
 In every land in all directions, in no realm does Kanzeon not appear.

In all the various evil destinies,
 Of hell beings, hungry ghosts, and animals,
 The sufferings of birth, old age, sickness, and death,
 All are gradually erased by Kanzeon,
 Whose true regard, serene regard, far-reaching wise regard,
 Regard with compassion and loving kindness,
 Is ever longed for, ever revered.

Unblemished, serene radiance; Benevolent sun, dispelling all gloom,
 Kanzeon can subdue the wind and fire of woes,
 Clearly illuminating all the world.

The precepts of compassion roar like thunder,
 The kind heart is wondrous as great clouds,
 Pouring Dharma rain of sweet dew,
 Quenching all flames of troubling passion.

When accused by lawyers in courts, Or terrified amid soldiers in combat,
 By mindfully invoking Kanzeon's power,
 All hostilities will be dispersed.

The wondrous voice of Kanzeon,
 Pure as Brahma-voiced sounds of the tides,
 Surpasses all sounds within the world,
 Therefore ever keep it in mind. In each thought with never a doubt,
 Kanzeon, the pure sage, in pain, agony, or death's distress,
 Can provide a sure support. Fully endowed with all virtues,
 Eyes of compassion behold all beings,
 Assembling a boundless ocean of happiness.

Thus, with reverence, bow in prostration.

SANDOKAI: The Harmony of Difference and Sameness

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; arrowpoints 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.

SOANKA
Song of the Grass Hut

I've built a grass hut where there's nothing of value.

After eating, I relax and enjoy a nap.

When it was completed, fresh weeds appeared.

Now it's been lived in, covered by weeds.

The person in the hut lives here calmly,
 not stuck to inside, outside, or in-between.

Places worldly people live, he doesn't live.

Realms worldly people love, she 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.

HOKYO ZAMMAI

Song of the Precious Mirror Samadhi

The dharma of thusness is intimately transmitted by buddhas and
ancestors;

Now you have it; preserve it well.

A silver bowl filled with snow; a heron hidden in the moon.

Taken as similar, they are not the same;

Not distinguished, their places are known.

The meaning does not reside in the words, but a pivotal moment brings
it forth.

Move and you are trapped; miss and you fall into doubt and
vacillation.

Turning away and touching are both wrong, for it is like a massive fire.

Just to portray it in literary form is to stain it with defilement.

In darkest night it is perfectly clear; in the light of dawn it is hidden.

It is a standard for all things; its use removes all suffering.

Although it is not constructed, it is not beyond words.

Like facing a precious mirror; form and reflection behold each other.

You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects:

No going, no coming, no arising, no abiding;

“Baba wawa”- is anything said or not?

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

In the illumination hexagram, inclined and upright interact,

Piled up they become three, the permutations make five,

Like the taste of the five-flavored herb, like the five-pronged vajra.

Wondrously embraced within the real, drumming and singing begin
together.

Penetrate the source and travel the pathways;

Embrace the territory and treasure the roads.

You would do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season, it is serene and illuminating.
So minute it enters where there is no gap, so vast it transcends
dimension.

A hairsbreadth's deviation, and you are out of tune.

Now there are sudden and gradual, in which teachings and
approaches arise.

When teachings and approaches are distinguished, each has its
standard.

Whether teachings and approaches are mastered or not, reality
constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats,

The ancient sages grieved for them, and offered them the dharma.

Led by their inverted views, they take black for white.

When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages of
the past.

One on the verge of realizing the Buddha Way contemplated a tree for
ten kalpas,

Like a battle-scarred tiger, like a horse with shanks gone grey.

Because some are common, jeweled tables and ornate robes;

Because some are wide-eyed, cats and white oxen.

With his archer's skill, Yi hit the mark at a hundred paces,

But when arrows meet head-on, how could it be a matter of skill?

The wooden man starts to sing; the stone woman gets up dancing.

It is not reached by feelings or consciousness, how could it involve
deliberation?

Ministers serve their lords, children obey their parents;

Not obeying is not filial, failure to serve is no help.

With practice hidden, function secretly, like a fool, like an idiot;

Just to do this continuously is called the host within the host.

By Dongshan Liangjie (Tozan Ryokai; 807-869)

GUIDEPOST FOR THE HALL OF PURE BLISS

By seeking appearances and sounds
One cannot truly find the Way.
The deep source of realization
Comes with constancy, bliss, self, and purity.
Its purity is constant,
Its bliss is myself.
The two are mutually dependent,
Like firewood and fire.
The self's bliss is not exhausted,
Constant purity has no end.
Deep existence is beyond forms.
Wisdom illuminates the inside of the circle
Inside the circle the self vanishes,
Neither existent nor nonexistent.
Intimately conveying spiritual energy,
It subtly turns the mysterious pivot.
When the mysterious pivot finds opportunity to turn,
The original light auspiciously appears.
When the mind's conditioning has not yet sprouted,
How can words and images be distinguished?
Who is it that can distinguish them?
Clearly understand and know by yourself.
Whole and inclusive with inherent insight,
It is not concerned with discriminative thought.
When discriminating thought is not involved,
It is like white reed flowers shining in the snow.
One beam of light's gleam
Permeates the vastness.
The gleam permeates through all directions,
From the beginning not covered or concealed.

Catching the opportunity to emerge,
 Amid transformations it flourishes.
 Following appropriately amid transformations,
 The pure bliss is unchanged.
 The sky encompasses it, the ocean seals it,
 Every moment without deficiency.
 In the achievement without deficiency,
 Inside and outside are interfused.
 All dharmas transcend their limits,
 All gates are wide open.
 Through the open gates
 Are the byways of playful wandering.
 Dropping off senses and sense objects is like
 The flowers of our gazing and listening falling away.
 Gazing and listening are only distant conditions
 Of thousands of hands and eyes.
 The others die from being too busy,
 But I maintain continuity.
 In the wonder of continuity
 Are no traces of subtle identifications.
 Within purity is bliss,
 Within silence is illumination.
 The house of silent illumination
 Is the hall of pure bliss.
 Dwelling in peace and forgetting hardship,
 Let go of adornments and become genuine.
 The motto for becoming genuine:
 Nothing is gained by speaking.
 The goodness of Vimalakirti
 Enters the gate of nonduality.

GUIDEPOST OF SILENT ILLUMINATION

Silent and serene, forgetting words, bright clarity appears before you.
When you reflect it you become vast, where you embody it you are
spiritually uplifted.

Spiritually solitary and shining, inner illumination restores wonder.
Dew in the moonlight, a river of stars, snow-covered pines, clouds
enveloping the peak.

In darkness it is most bright, while hidden all the more manifest.
The crane dreams in the wintery mists. The autumn waters flow far in
the distance.

Endless kalpas are totally empty, all things completely the same.
When wonder exists in serenity, all achievement is forgotten in
illumination.

What is this wonder? Alertly seeing through confusion
Is the way of silent illumination and the origin of subtle radiance.
Vision penetrating into subtle radiance is weaving gold on a jade loom.
Upright and inclined yield to each other; light and dark are
interdependent.

Not depending on sense faculty and object, at the right time they
interact.

Drink the medicine of good views. Beat the poisoned-smear drum.
When they interact, killing and giving life are up to you.
Through the gate the self emerges and the branches bear fruit.
Only silence is the supreme speech, only illumination the universal
response.

Responding without falling into achievement, speaking without involving
listeners,

The ten thousand forms majestically glisten and expound the dharma.
All objects certify it, every one in dialogue.

Dialoguing and certifying, they respond appropriately to each other;
But if illumination neglects serenity then aggressiveness appears.

Certifying and dialoguing, they respond to each other appropriately;
But if serenity neglects illumination, murkiness leads to wasted dharma.

When silent illumination is fulfilled, the lotus blossoms, the dreamer awakens,

A hundred streams flow into the ocean, a thousand ranges face the highest peak.

Like geese preferring milk, like bees gathering nectar,

When silent illumination reaches the ultimate, I offer my teaching.

The teaching of silent illumination penetrates from the highest down to the foundation.

The body being shunyata, the arms in mudra,

From the beginning to end the changing appearances and ten thousand Differences share one pattern.

Mr. Ho offered jade [to the Emperor; Minister] Xiangru pointed to its flaws.

Facing changes has its principles, the great function is without striving.

The ruler stays in the kingdom, the general goes beyond the frontiers.

Our school's affair hits the mark straight and true.

Transmit it to all directions without desiring to gain credit.

By Hongzhi Zhengjue (Wanshi Shogaku; 1091-1157)

GENJO KOAN

Actualizing the Fundamental Point

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

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

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

When you first seek dharma, you imagine you are far away from its environs. But dharma is already correctly transmitted; you are immediately your original self.

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

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

includes past and future, and is independent of past and future. Ash abides in the phenomenal expression of ash which fully includes future and past.

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

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

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

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies, there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish

leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

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

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

Zen Master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then do you fan yourself?"

"Although you understand that the nature of 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

Great Ancestor Dogen's Verse for Arousing the Vow

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

Although our previous evil karma has greatly accumulated, producing causes and conditions that obstruct the Way, may the buddhas and ancestors who have attained the buddha way be compassionate to us and liberate us from our karmic entanglements, allowing us to practice the Way without hindrance. May the merit and virtue of their dharma gate fill and refresh the inexhaustible dharma realm, so that they share with us their compassion. Ancient buddhas and ancestors were as we; we shall come to be buddhas and ancestors. Venerating buddhas and ancestors, we are one with buddhas and ancestors; contemplating awakening mind, we are one with awakened mind. Compassionately admitting seven and accomplishing eight obtains advantage and lets go of advantage.

Accordingly, Longya said:

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

In this life save the body coming from accumulated lives.

Before enlightenment ancient buddhas were the same as we.

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

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

FUKANZAZENGI

Universally Recommended Instructions for Zazen

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to attain suchness, practice suchness immediately. 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 and lips together both shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking - what kind of thinking is that? Beyond-thinking. 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 that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

By Eihei Dogen (1200-1253)

JIJUYU ZAMMAI The Self-fulfillment Samadhi

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

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

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

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

Moreover, although both mind and object appear and disappear within stillness, because this takes place in the realm of *jijuyu*, self-receiving and self-employing, without moving a speck of dust or destroying a single form, extensive buddha work and profound, subtle buddha influence are carried out. The grass, trees, and earth affected by this functioning together radiate great brilliance and endlessly expound the deep, wondrous dharma. Grasses and trees, fences and walls demonstrate and exalt it for the sake of living beings, both ordinary and sage; in turn, living beings, both ordinary and sage, express and unfold it for the sake of grasses and trees, fences and walls. The realm of self-awakening and awakening others is fundamentally endowed with the quality of enlightenment with nothing lacking, and allows the standard of enlightenment to be actualized ceaselessly.

Therefore, even if only one person sits for a short time, because this *zazen* is one with all existence and completely permeates all time, it performs everlasting buddha guidance within the inexhaustible dharma world in the past, present, and future. *Zazen* is equally the same practice and the same enlightenment for both the person sitting and for all dharmas. The melodious sound continues to resonate as it echoes, not only during sitting practice, but before and after striking *shunyata*, which continues endlessly before and after a hammer hits it. Not only that, but all things are endowed with original practice within the original face, which is impossible to measure.

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

NAMES OF BUDDHAS AND ANCESTORS

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu Daiosho Kuruson 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 Sōgyanandai 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 Sōsan Daiosho Dai-I Dōshin Daiosho Daiman Konin Daiosho Daikan Enō Daiosho Seigen Gyōshi Daiosho Sekitō Kisen Daiosho Yakusan Igen Daiosho Ungan Donjō Daiosho Tōzan Ryōkai Daiosho Ungo Dōyō Daiosho Dōan Dōhi Daiosho Dōan Kanshi Daiosho Ryozan Enkan Daiosho Taiyō Kyōgen Daiosho Tōsu Gisei Daiosho Fuyō Dōkai Daiosho Tanka Shijun Daiosho Chōro Seiryō Daiosho Tendō Sōgaku Daiosho Secchō Chikan Daiosho Tendo Nyōjō Daiosho Eihei Dōgen Daiosho Koun Ejō Daiosho Tettsū Gikai Daiosho Keizan Jōkin Daiosho Gasan Jōseki Daiosho Taigen Sōshin Daiosho Baizan Mompon Daiosho Jōchū Tengin Daiosho Shingan Dōkū Daiosho Sensō Esai Daiosho Iyoku Chōyū Daiosho Mugai Keigon Daiosho Nenshitsu Yokaku Daiosho Sessō Hōseki Daiosho Taiei Zeshō Daiosho Nampo Gentaku Daiosho Zōden Yokō Daiosho Tenyū Sōen Daiosho Ken'an Junsu Daiosho Chōkoku Koen Daiosho Senshū Donkō Daiosho Fuden Gentotsu Daiosho Daishun Kan'yu Daiosho Tenrin Kanshū Daiosho Sessan Tetsuzen Daiosho Fuzan Shunki Daiosho Jissan Mokuin Daiosho Sengan Bonryū Daiosho Daiki Kyōkan Daiosho Enjō Gikan Daiosho Shōun Hōzui Daiosho Shizan Tokuchu Daiosho Nansō Shinshu Daiosho Kankai Tokuon Daiosho Kosen Baidō Daiosho Gyakushitsu Sojun Daiosho Butsumon Sogaku Daiosho Gyokujun So-on Daiosho Shōgaku Shunryū Daisho.

Note: These are names of the traditional Zen lineage of Dharma Transmission Ancestors from Shakyamuni Buddha (and the Buddhas before Buddha), through Bodhidharma into China, to Dogen in Japan, and up to Suzuki Roshi in America. They are given with the traditionally chanted Sino-Japanese pronunciations.

NAMES OF WOMEN ANCESTORS

Great Teacher Mahaprajapati Great Teacher Maya Great Teacher Khema Great Teacher Uppalavanna Great Teacher Patacara Great Teacher Dhammadinna Great Teacher Sundarinanda Great Teacher Soma Great Teacher Sakula Great Teacher Bhadda Kundalakesa Great Teacher Bhadda Kapilani Great Teacher Bhadda Kaccana Yasodhara Great Teacher Kisagotami Great Teacher Singalaka Mata Great Teacher Samavati Great Teacher Shrimala Great Teacher Prabhuta Great Teacher Sinha Vijumbhita Great Teacher Vasumitra Great Teacher Gopa Great Teacher Zongchi Great Teacher Shiji Great Teacher Wujin Cang Great Teacher Lingzhao Great Teacher Ling Xingpo Great Teacher Liu Tiemo Great Teacher Moshan Laoran Great Teacher Miaoxin Great Teacher Daoshen Great Teacher Huiguang Great Teacher Gongshi Daoren Great Teacher Yu Daopo Great Teacher Huiwen Great Teacher Fadeng Great Teacher Wenzhao Great Teacher Miaocong Great Teacher Miaodao Great Teacher Zenshin Great Teacher Zenzo Great Teacher Ezen Great Teacher Komyo Great Teacher Tachibana Kachiko Great Teacher Shogaku Great Teacher Ryonen Great Teacher Eshin Great Teacher Egi Great Teacher Joa Great Teacher Senshin Great Teacher Mugai Nyodai Great Teacher Ekan Great Teacher En'i Great Teacher Shido Great Teacher Shozen Great Teacher Mokufu Sonin Great Teacher Kinto Ekyu Great Teacher Myosho Enkan Great Teacher Soitsu Great Teacher Shotaku Great Teacher Eshun Great Teacher Soshin Great Teacher Bunchi Jo Great Teacher Ryonen Gensho Great Teacher Satsu Great Teacher Ohashi Great Teacher Myotei Great Teacher Teijitsu Great Teacher Rengetsu Great Teacher Mizuno Jorin Great Teacher Horii Mitsujo Great Teacher Ando Dokai Great Teacher Yamaguchi Kokan Great Teacher Nagazawa Sozen Great Teacher Nogami Senryo Great Teacher Kojima Kendo Great Teacher Taniguchi Setsudo Great Teacher Yoshida Eshun Great Teacher Kasai Joshin Great Teacher Ruth Fuller Sasaki Great Teacher Baiho Sesshin Great Teacher Myo-on Stuart Great Teacher Houn Jiyu Great Teacher Geshin Myoko Great Teacher Jishu Angyo

Note: Women teachers and adepts from India, China, Japan, and America, who we honor for helping to sustain the practice and teaching.

SHO SAI MYO KICHIJO DHARANI
(Dharani for Removing Hindrance, 3X)

- *2,3 NO MO SAN MAN DA MOTO NAN
 OHA RA CHI KOTO SHA SONO NAN
- *1 TO JI TO EN GYA GYA GYA KI GYA KI
 UN NUN SHIFU RA SHIFU RA
 HARA SHIFU RA HARA SHIFU RA
- *3 CHISHU SA CHISHU SA
 CHISHU RI CHISHU RI
- *3 SOWA JA SOWA JA
 SEN CHI GYA SHIRI EI SO-MO-KO /3/

ENMEI JUKU KANNON GYO
(Ten-Verse Sutra of Avalokiteshvara, 7X)

- *5,6 KAN ZE ON
 NA MU BUTSU
 YO BUTSU U IN
 YO BUTSU U EN
 BUP PO SO EN
- *1 JO RAKU GA JO
- *7 CHO NEN KAN ZE ON
 BO NEN KAN ZE ON
- *7 NEN NEN JU SHIN KI
 NEN NEN FU RI SHIN /7/

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 HOYA 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 TORA YA YA NAMU ORI YA BORYO KI
 CHI SHIFU RA YA SOMO KO SHITE DO MODO RA HODO YA
 SO MO KO

BUCHOSON SHO DHARANI

NO BO BAGYA BA TE TARE ROKI YA HARA CHI BISHI SHU DAYA BO DAYA
 BAGYA BA TEI TANI YA TA ON BISHU DAYA BISHU DAYA SAMA SAMA
 SAN MAN DA HABA SHA SOHA RAN DA GYACHI GYAGA NO SOBA
 HAN BA BISHU TE ABI SHIN SHA TO MAN SOGYA TA HARA HASHA
 NO A MIRI TA BI SE KEI MAKI MAN DARA HA DAI A KARA A KARA
 AYU SAN DARA NI SHUDA YA SHUDA YA GYAGYA NO BISHU TEI USHU
 NISHA BISHA YA BISHU TE SAKA SARA ARA SHIN MEI SAN SONI TEI
 SARA BA TATA GYA TA BARO GYANI SATA HARA MITA HARI HORA NI
 SARA BA TATA GYA TA KIRI TA YA CHISHU TAN NO CHISHU CHI TE
 MAKI BODA REI BA ZARA GYA YA SUGYA TA NO BISHU TEI SARA BA
 HARA DA BAYA TORI GYACHI HARI BISHU TEI HARA CHINI HARA DAYA
 A YOKU SHU TEI SAN MA YA CHISHU CHI TEI MANI MANI MAKI MANI
 TADAN DA BODA KUCHI HARI SHU TEI BISO BO DA BOJI SHU TEI SHA
 YA SHA YA BISHA YA BISHA YA SAN MORA SAN MORA SARA BA BO
 DA CHISHU CHI TE SHU TEI BA JIRI BA ZARA GYARA BEI BA ZARA BAN
 BA TO MA MA SHARI RAN SARA BA SATO BAN NAN SHAGYA YA HARI
 BISHU TEI SARA BA GYACHI HARI SHU TE SARA BA TATA GYA TA SHI
 SHA MEI SAN MA JIN BA SA EN TO SARA BA TATA GYA TA SAN MA JIN
 BA SA CHISHU CHI TE BO JIYA BO JIYA BIBO JIYA BIBO JIYA BO DAYA
 BO DAYA BIBO DAYA BIBO DAYA SAN MAN DA HARI SHU TE SARA BA
 TATA GYA TA KIRI TA YA CHISHU TA NO CHISHU CHI TE MAKI BODA RE
 SOWA KA

GATE OF SWEET DEW

[Italicized portions of the text are not chanted.]

Offering of invitation to the three treasures:

Homage to the Buddhas in ten directions.

Homage to the Dharma in ten directions.

Homage to the Sangha in ten directions.

Homage to our original teacher Shakyamuni Buddha.

Homage to the great merciful, compassionate reliever of suffering, Contemplating the World's Cries Kanzeon Bodhisattva.

Homage to the expounder of the teachings, the Arhat Ananda.

Summoning arousal of the vow:

All of us assembled together, arousing awakened mind, unconditionally offer up a bowl of pure food to the furthest reaches of vast emptiness in the ten directions, including every atom throughout the entire dharma realm, so as to give alms to hungry ghosts in every land. We invite all our departed ancestors going back to ancient times, dwelling in mountains, rivers, and earth, as well as rough demonic spirits from the wilderness, to come and gather here.

Now, with deep sympathy, we offer food to all of you, praying that you will each accept this food and transfer it along, making offerings to buddhas, sages, and all sentient beings throughout the vast emptiness of the universe so that you and all the many sentient beings will be satisfied. Moreover, we sincerely wish for yourself to take advantage of these mantras and food to depart from suffering, be liberated, find birth in heaven, and receive joy. With according intention, may you travel freely through the pure lands in the ten directions and arouse bodhi mind, practicing the bodhi way, and in the future definitely become a buddha.

We entreat those who have previously attained the Way since ancient times, may you bring all beings together to liberation. Day and night, constantly protect us. We offer food to beings throughout the dharma realm, so that every being will equally receive this fortunate offering. Whatever virtue and merit this produces we completely transfer and dedicate to the unsurpassed awakening with total clarity and wisdom of the whole dharma realm of true reality, that all may speedily attain Buddhahood without incurring any other destinies.

May all sentient beings of the dharma realm take advantage of this teaching to quickly attain Buddhahood.

Dharani Summoning Deceased Spirits to the Great Assembly

NŌ BŌ BOHORI GYARI TARI TATĀGYATA YA

Dharani for Breaking Open a Passageway through the Gates of Hell

OM BOHOTEIRI GYATARI TATĀGYATA YA

Dharani for Requesting Immeasurably Majestic and Virtuous Radiant Sovereign Buddhas to Supply and Maintain Food and Drink

NŌ MAKU SARABA TATĀGYATA BAROKITEI OM SAN BARĀ SAN BARĀ UN

Dharani of the Flavor of Dharma Covered with Sweet Dew

NŌ MAKU SOROBAYA TATAGYATA YA TANYATA OM SORO HARA SORO
HARA SORO SOWAKA

Dharani of Vairochana's Single Word Mind Contemplating the Water Sphere

NŌ MAKU SANMON DA BOTANAN BAN

Dharanis Summoning the Five Tathagathas with Precious Names

Homage to the Many Jewels Prabhūtaratna Tathagatha,

NŌ BOBAGYA BATEI HARA BOTA ARA TAN NŌ YA TATAGYATA YA

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

Homage to the Wondrous Form Body Aksobhya Tathagatha,

NŌ BOBAGYA BATEI SORO BAYA TATĀGYATA YA

Destroying disgrace and vileness, fully complete with good marks.

Homage to the King of Sweet Dew Amitabha Tathagatha,

NŌ BOBAGYA BATEI AMIRITEI ARAN JAYA TATAGYATA YA

Pouring the Dharma into body and mind, granting pleasure.

Homage to the Body Extensive as Space Vairocana Tathagatha,

NŌ BOBAGYA BATEI BIHORAGYA TARAYA TATAGYATA YA

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

Homage to the Departure from Fear Shakyamuni Tathagatha,

NŌ BOBAGYA BATEI ABA EN GYARAYA TATAGYATA YA

Completely banishing dread, separating all from rebirths as hungry ghosts.

Dharani for Arousing Bodhi Mind
OM BŌJI SHITTA BODA HADAYAMI

Dharani for Receiving the Three Strict Bodhisattva Precepts
OM SAMMAYA SATO BAN

Esoteric Dharani of the Excellent Great Jeweled Tower Residence
NŌ MAKU SARABA TATĀGYATA NAN OM BIHORA GYARA BEI MANI
HARABEI TATA TANI TASHA NI MANI MANI SOHARABEI BIMA REI SHA
GYARA GEN BIREI UNNUN JIN BARAJIN BARA BODA BIROKITEI GUGYA
CHISHUTTA GYARABEI SOWAKA OM MANI BAJI REI UN OM MANI DA REI
UN BATTA

Dharani of All Buddhas' Radiant True Words Pouring into the Headtop
OM A BOGYA BEIROSHA NO MAKĀ BODARA MANI HAN DOMA JIN BARA
HARA BARI TAYA UN

DEDICATION

By means of this practice of the assembly's good roots,

We repay the virtue of our parents' toil and trouble.

May the living be blessed with joy and longevity without misery.

May the dead part from suffering and be born into peaceful nurturing.

May all conscious beings in the three realms (of desire, form, and formlessness),
having received the four benefactions (of parents, teachers, elders, and
monks),

Together with those born to suffering in the threefold path (of delusion, action,
and resulting misery) and the eight difficult situations (in which the Dharma is
not met),

All thoroughly repent their errors and wash away their defects,

To finally depart the round of samsara and be born in pure lands

MEAL CHANT

(Before meals)

All:

Buddha was born in Kapilavastu,
 Enlightened in Magadha,
 Taught in Varanasi,
 Entered nirvana in Kushinagara.
 Now we set out Buddha's own bowls
 May we, with all living beings
 Realize the emptiness of the three wheels,
 Giver, receiver, and gift.

*Leader: In the midst of the three treasures
 Which verify our understanding
 Entrusting ourselves to the Sangha
 We invoke:*

All:

Vairochana Buddha, pure Dharmakaya;
 Locana Buddha, complete Sambhogakaya;
 Shakyamuni Buddha, myriad Nirmanakaya;
 Maitreya Buddha, next to be born;
 All buddhas throughout space and time;
 Lotus of the Wondrous Dharma, Mahayana Sutra;
 Manjushri Bodhisattva, great wisdom;
 Samantabhadra Bodhisattva, great activity;
 Avalokiteshvara Bodhisattva, great compassion;
 All honored ones, bodhisattva mahasattvas,
 Wisdom beyond wisdom, Maha-prajnaparamita.

Leader at breakfast:

*This morning meal of ten benefits
Nourishes us in our practice
Its rewards are boundless
Filling us with ease and joy.*

Leader at lunch:

*The three virtues and six tastes of this meal
Are offered to Buddha and Sangha
May all sentient beings in the universe
Be equally nourished*

(Five Contemplations Verse)

All:

We reflect on the effort that brought us this food and consider how it comes to us.
We reflect on our virtue and practice, and whether we are worthy of this offering;
We regard it as essential to keep the mind free from excesses, such as greed;
We regard this food as good medicine to sustain our life.
For the sake of enlightenment, we now receive this food.
First, this is for the Three Treasures
Next, for the four benefactors;
Finally, for the beings in the six realms
May all be equally nourished.
The first bite is to end all evil.
The second is to cultivate all good.
The third is to free all beings,
May we all realize the Buddha Way

(After meals)

Leader only :

*Abiding in this ephemeral world
Like a lotus in muddy water,
The mind is pure and goes beyond
Thus we bow to Buddha.*

Short Chants

THREE 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.

TISARANA: Three Refuges in Pali

Buddham Saranam Gacchāmi
 Dhammam Saranam Gacchāmi
 Sangham Saranam Gacchāmi

Dutiyampi Buddham Saranam Gacchāmi
 Dutiyampi Dhammam Saranam Gacchāmi
 Dutiyampi Sangham Saranam Gacchāmi

Tatīyampi Buddham Saranam Gacchāmi
 Tatīyampi Dhammam Saranam Gacchāmi
 Tatīyampi Sangham Saranam Gacchāmi

THREE REFUGES VERSE for Repentance and Precepts Ceremony

Kokyo: I take refuge in Buddha

All: Before all beings
Immersing body and mind deeply in the way
Awakening true mind.

Kokyo: I take refuge in Dharma

All: Before all beings
Entering deeply the ocean of wisdom
Of Buddha's words.

Kokyo: I take refuge in Sangha

All: Before all beings
Bringing harmony to everyone
Free from hindrance.

REPENTANCE VERSE

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

SUTRA OPENING VERSE

The unsurpassed, profound, and wondrous Dharma
Is rarely met with, even in a hundred, thousand, million kalpas.
Now I can see and hear it, accept and maintain it,
May I unfold the meaning of the Tathagata's truth.

ROBE VERSE

How great, the robe of liberation!
 A formless field of merit,
 Wrapping ourselves in Buddha's teaching
 We free all living beings.

TAKKESA GE

DAI SAI GEDAPPUKU
 MUSO FUKU DENNE
 HIBU NYORAI KYO
 KODO SHO SHU JO

FOUR 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 realize it.

SHIGU SEIGAN MON

SHU JO MU HEN SEI GAN DO
 BON NO MU JIN SEI GAN DAN
 HO MON MU RYO SEI GAN GAKU
 BUTSU DO MU JO SEI GAN JO

UNIVERSAL TRANSFER OF MERIT

May this merit extend universally to all,
So that we, together with all beings, realize the buddha way.

All buddhas throughout space and time,
All honored ones, bodhisattva mahasattvas,
Wisdom beyond wisdom, maha prajna paramita.

FUEKO

NEGAWAKUWA KONO KUDO_ KU O MOTTE
AMANEKU ISSAI NI OYOBO_ SHI_
WARERA TO SHUJO_ TO MINA TOMO NI
BUTSUDO_ O JO_ ZEN KOTO O

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI