



San Francisco Zen Center

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SHORT VERSES

ROBE VERSE

Dai sai ge da pu ku
musō fuku den e
hi bu nyo rai kyo
kō do shoshu jo.

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.

THE REFUGES IN PALI

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyampi buddham saranam gacchami
Dutiyampi dhammam saranam gacchami
Dutiyampi sangham saranam gacchami

Tatīyampi buddham saranam gacchami
Tatīyampi dhammam saranam gacchami
Tatīyampi sangham saranam gacchami

AFTER THE DEDICATION

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

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

TEN NAMES OF BUDDHA

Vairochana Buddha, pure Dharmakaya
Lochana Buddha, complete Sambhogakaya
Shakyamuni Buddha, myriad Nirmanakaya
Maitreya Buddha, of future birth
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-prajñaparamita

BEFORE LECTURE

Mujō jin jin mi myō no hō wa
hyaku sen man go ni mo ai-o koto katashi
ware ima ken-mon shi ju-ji suru koto o etari
negawakuwa nyorai no shin-jitsu-gi o geshi tatematsuran

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.

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AFTER LECTURE

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

Shu-jō mu-hen sei-gan-dō
bon-nō mu-jin sei-gan-dan
ho-mon mu-ryō sei-gan-gaku
butsu-do mu-jō sei-gan-jō

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.

FINAL VERSES OF THE BODHISATTVA CEREMONY

I take refuge in buddha
Before all beings
Immersing body and mind
Deeply in the way
Awakening true mind

I take refuge in dharma
Before all beings
Entering deeply
The merciful ocean
Of buddha's way

I take refuge in sangha
Before all beings
Bringing harmony
To everyone
Free from hindrance

MEAL VERSES

Verse for Setting Out Bowls

(Before serving)

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

Ten Names of Buddha

(After bowls are opened)

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

All: Vairochana Buddha, pure Dharmakaya
Lochana Buddha, complete Sambhogakaya
Shakyamuni Buddha, myriad Nirmanakaya
Maitreya Buddha, of future birth
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-prajñāparamita

Food Offering Verse (at breakfast)

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

Food Offering Verse (at lunch)

Leader: 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.

Verse of Five Contemplations

(After serving, before eating)

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.

Verse of Spirit Offering (lunch only)

All: Oh spirits we now give you an offering.
This food is for all of you in the ten directions.

Bowl Raising Verse

All: 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 portion 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.

Water Offering Verse

(After washing bowls)

All: This water we use to wash our bowls,
Tastes like ambrosia.
We offer it to the many spirits,
To satisfy them.
Om, Mahakushalaya Svaha!

Verse of Purity while Abiding in the World

(After meals)

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

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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 SHIN 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.

SHŌSAIMYŌ 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
chisu sha chisu sha
chishu ri chishu ri
soha ja soha ja
sen chi gya
shiri ei so mo ko

ENMEI JUKKU KANNON 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

LOVING KINDNESS MEDITATION

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 ;

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.

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SANDŌKAI

Chikudo dāisēn no shīn

tōzāi mitsuni āifusu

nīnkōn ni ridōn ari

dō ni nāmboku no so nashi

rēigēn myōni kō kēttari

shiha ānni ruchūsu

ji o shūsuru mo moto kore mayōi

ri ni kanō mo mata satori ni arazu

mōn mōn īssāi no kyō

ego to fuego to

eshite sarani āi wataru

shikara zare ba kurāi ni yōtte jūsu

shiki moto shitsuzō o kotonishi

shō moto rākku o kotonisu

ān wa jōchū no koto ni kanāi

mēi wa sēidaku no ku o wakatsu

shidāi no shō onozukara fukusu

kono sono haha o uru ga gotoshi

hi wa nēsshi kaze wa dōyō

mizu wa uruōi chi wa kēngo

manako wa iro mimi wa ōnjō

hana wa ka shita wa kānso

shikamo ichi-ichi no hō ni ōite
ne ni yōtte ha būnpusu
hōnmatsu subekaraku shū ni kisu beshi
sōnpi sono go o mochiyu
mēichū ni atatte ān ari
ānsō o mōtte ō koto nakare
ānchū ni atatte mēi ari
mēisō o mōtte miru koto nakare
mēiān ono-ono āitai shite
hisuru ni zēngo no ayumi no gotoshi
bānmotsu onozukara kō ari
masani yō to sho to o yū beshi
jisōn sureba kāngāi gāsshi
riōzureba sēnpō sasō
koto o ukete wa subekaraku shū o esu beshi
mizukara kiku o rīssuru koto nakare
sokumoku dō o ese zūnba
ashi o hakobu mo izukūnzo michi o shirān
ayumi o susumureba gōnnōn ni arazu
mayōte sēnga no ko o hedā(tsu)*
tsū(tsu)* shīnde sān gēn no hito ni mōsu
kōin munashiku wataru koto nakare

Parentetical syllables are not chanted

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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.

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HŌKYŌ ZAMMAI

Nyoze no hō	hōkyō ni nozōnde
būssō mitsu ni fusu	gyōyō ai miru ga gotoshi
nānji ima kore o etari	nānji kore kare ni arazu
yoroshiku yoku hōgo subeshi	kare masani kore nānji
gīnnān ni yuki o mori	yo no yōni no gosō
mēigetsu ni ro o kakusu	gāngu suru ga gotoshi
rui shite hitoshi karazu	fuko furai fuki fuju
kōnzuru tokimba tokoro o shiru	baba wawa uku muku
kokoro koto ni ara zareba	tsuini mono o ezu
rāiki mata omomuku	go imada tadashi karazaru ga yueni
dōzureba kakyū o nashi	jūri rikkō
tagaeba kocho ni otsu	hēnshō ego
hāisoku tomo ni hi nari	tatānde sān to nari
dāikaju no gotoshi	hēnji tsukite go to naru
tada mōnsai ni arawaseba	chi sō no ajiwai no gotoku
sunawachi zēna ni zokusu	kōngō no cho no gotoshi
yahān shōmēi	shōchū myōkyō
tēngyō furo	kōshō narabi agu
mono no tame ni nori to naru	shū ni tsūji to ni tsūzu
mochite shoku o nuku	kyōtai kyōro
ui ni arazu to iedomo	shakunēn naru tokimba kitsu nari
kore go naki ni arazu	bōngo subekarazu
tēnshin ni shite myō nari	butsudō o jōzuru ni nānnān toshite
mēigo ni zoku sezu	jikkōju o kānzu
innēn jisetsu	tora no kaketaru ga gotoku

jakunēn to shite shōcho su
sāi niwa mukēn ni iri
dāi niwa hōjō o zēssu
gōkotsu no tagāi
riryo ni ōzezu
ima tōnzēn ari
shūshu o rīssuru ni yōtte
shūshu wakarū
sunawachi kore kiku nari
shū tsūji shu kiwamaru mo
shīnjō ruchū
hoka jaku ni uchiugoku wa
tsunageru koma, fukuseru nezumi
sēnshō kore o kanashīnde
hō no dāndo to naru
sono tēndō ni shitagatte
shi o mōtte so to nasu
tēndō sōmēssureba
kōshīn mizukara yurusu
kotetsu ni kanawān to yōseba
kō zēnko o kānzeyo

uma no yome no gotoshi
geretsu aru o mōtte
hōki chīngyo
kyōi aru o mōtte
rinu byākko
gēi wa gyōriki o mōtte
ite hyāppo ni atsu
sēmpō āi ō
gyōriki nānzo azukarān
bokujīn masani utāi
sekijo tatte mō
jōshiki no itaru ni arazu
mushiro shiryō o irēn ya
shīn wa kimi ni bushi
ko wa chichi ni jūnzū
jūnze zareba kō ni arazu
buse zareba ho ni arazu
sēnkō mitsuyō wa
gu no gotoku ro no gotoshi
tada yoku sōzoku suru o
shuchū no shu to nazuku

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FUKANZAZENGI OF EIHEI DŌGEN

The way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The dharma-vehicle is free and untrammled. 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.

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GENJO KOAN

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 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.

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SELF-RECEIVING AND EMPLOYING SAMADHI

Now, all ancestors and all buddhas who uphold buddha-dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samadhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching.

In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward buddha-dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you express the Buddha's seal in the three actions by sitting upright in samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all buddha tathagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the way. Furthermore, all beings in the ten directions and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this time, all things realize correct awakening; myriad objects partake of the buddha body; and sitting upright under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great dharma wheel and expound the profound wisdom, ultimate and unconditioned.

Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential buddha-dharma. Thus you will raise up buddha activity at innumerable practice places of buddha tathagatas everywhere, cause everyone to have the opportunity of ongoing buddhahood, and vigorously uplift the ongoing buddha-dharma.

Because earth, grass, trees, walls, tiles, and pebbles all engage in buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those

who live with you and speak with you will obtain endless buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnamable buddha-dharma.

All this, however, does not appear within perception, because it is unconstructedness in stillness-it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samadhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching.

Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. Each moment of zazen is equally wholeness of practice, equally wholeness of realization.

This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it.

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EIHEI KOSO HOTSUGANMON

We vow with all beings, from this life on throughout countless lives, to hear the true dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the buddha-dharma; and that in doing so, the great earth and all living beings together will attain the buddha way.

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the way, may all buddhas and ancestors who have attained the buddha way be compassionate to us and free us from karmic effects, allowing us to practice the way without hindrance.

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. buddhas and ancestors of old were as we; we in the future shall be buddhas and ancestors. Revering buddhas and ancestors, we are one buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain buddhahood and let go of the attainment. Therefore, the Chan Master Lung-ya said:

Those who in past lives were not enlightened will now be enlightened.

In this life, save the body which is the fruit of many lives.

Before buddhas were enlightened, they were the same as we.

Enlightened people of today are exactly as those of old.

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified buddha. 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.

GATE OF SWEET DEW

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,
Avalokiteshvara Bodhisattva.

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

Giving rise to the awakened mind, we unconditionally offer up a bowl of pure food to all the hungry ghosts in every land to the farthest reaches of vast emptiness in the ten directions, including every atom throughout the entire dharma realm. We invite all our departed ancestors going back to ancient times, the spirits dwelling in mountains, rivers, and earth, as well as rough demonic spirits from the untamed wilderness, to come and gather here. Now, with deep sympathy we offer food to all of you, sincerely hoping that you will each accept this food and turn it over, 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 that your bodies be conveyed by these mantrams and food so that you may depart from suffering, be liberated, find birth in heaven, and receive joy. In accordance with your intentions, may you travel freely through the pure lands in the ten directions and arouse awakened mind practicing the awakened way and in the future become a buddha without regressing. We entreat those who have previously attained the way since ancient times to vow to realize liberation with all other beings together. Day and night, constantly protect us so that our vows will be fulfilled. 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.

KAN RO MON

(Italicized portions of the text are not chanted.)

Dharani for Summoning Deceased Spirits to the Great Assembly

Nō bō bohorī gyari tari tatā gyata ya

Dharani for Breaking Down the Gates of Hell and Opening Throats

Ōm boho tēri gyatari tatā gyata ya

Dharani for Blessing Food with the Unimpeded Radiance of Innumerable Virtues

nō maku saraba tatāgyata baro kitēi ōm sām barā sām barā ūn

Dharani of the Flavor of Dharma covered with Sweet Dew

nō maku soro baya tatāgyata ya tanyata ōm soro soro hara soro hara soro sowaka

Dharani for Contemplating Vairochana through the Word “Heart-Mind” on a Sphere of Water

nō maku sāmman da botanān bān *(repeat until bell)*

Dharanis Summoning the Five Tathagathas with Precious Names (gassho)

Homage to the Many Jewels Tathagatha,

Nō bō bagya batēi hara bota ara tānnō ya tatāgyata ya

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

Homage to the Wondrous Form Body Tathagatha,

Nō bō bagya batēi soro baya tatāgyata ya

Destroying disgrace and vileness, fully complete with good marks.

Homage to the King of Sweet Dew Tathagatha,

Nō bō bagya batēi ami ritēi arān jaya tatāgyata ya

Pouring the Dharma into body and mind, granting pleasure.

Homage to the Boundless Body Tathagatha,

Nō bō bagya batēi biho ragya taraya tatāgyata ya

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

**Homage to the Freedom from Fear Tathagatha
Nō bō bagya batēi aba ēn gyara ya tatāgyata ya
Completely banishing fear, freeing all from rebirths as hungry ghosts**

Dharani for Arousing Bodhi Mind

(Gassho)

(Call and response, repeats three times.)

Doshi: Ōm boji shītta bodā hadāyāmi.

All: Ōm boji shītta bodā hadāyāmi.

Dharani for Giving the Bodhisattva Samaya Precepts

(Call and response, repeats three times.)

Doshi: Ōm sāmmya sato bān.

All: Ōm sāmmya sato bān.

(End gassho. Third time continues into the following . . .)

Esoteric Dharani for Residing in the Great Virtuous Jeweled Pavilion.

**nō maku saraba tatāgyata nān ōm bihora gyara bēi mani hara bēi tata tani
tashani mani mani soha rabēi bima rēi sha gyara gēn birēi ūnnūn jīn barajīn
bara boda biroki tēi kugya chishūtta gyara bēi sowaka ōm mani baji rēi ūn
ōm mani da rēi ūn bātta**

Dharani of All Buddhas' Radiant True Words Anointing the Head

**ōm a bogya bēi rosha nō maka bodara mani hān doma jīn bara hara bari taya
ūn**

Dedication

By the positive energy of this assembly, we repay the virtue of our parents' toil and care. May the living be blessed with joy and longevity without misery. May the deceased be freed from suffering and be born into peaceful nurturing. May conscious beings in the three realms, having received the four benefactions, together with those born to suffering in the threefold path and the eight difficult situations, all thoroughly repent their errors, wash away their defects, finally depart the round of samsara, and be born in the pure land.

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Names of the Buddhas and Ancestors

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu Daiosho Kurusōn
Butsu Daiosho Kunagōnmuni Butsu Daiosho Kashō Butsu Daiosho
Shakamuni Butsu Daiosho Makakashō Daiosho Anānda Daiosho
Shōnawashu Daiosho Ubakikuta Daiosho Dāitaka Daiosho Mishaka Daiosho
Vashumitsu Daiosho Butsudanāndāi Daiosho Fudamitta Daiosho Barishiba
Daiosho Funayasha Daiosho Anabotēi Daiosho Kabimara Daiosho
Nagyaharajuna Daiosho Kanadāiba Daiosho Ragorata Daiosho Sōgyanāndāi
Daiosho Kayashata Daiosho Kumorata Daiosho Shayata Daiosho
Vashubānzu Daiosho Manura Daiosho Kakurokuna Daiosho Shishibodāi
Daiosho Bashashita Daiosho Funyomitta Daiosho Hānnyatara Daiosho
Bodāidaruma Daiosho Tāiso Eka Daiosho Kānchi Sōsān Daiosho Dāi-I
Dōshīn Daiosho Dāimān Kōnīn Daiosho Dāikān Enō Daiosho Sēigēn Gyōshi
Daiosho Sekitō Kisēn Daiosho Yakusān Igēn Daiosho Ūngān Dōnjō Daiosho
Tōzān Ryōkai Daiosho Ūngodōyō Daiosho Dōān Dōhi Daiosho Dōān Kānshi
Daiosho Ryožān Ēnkān Daiosho Tāiyō Kyōgēn Daiosho Tōsu Gisēi Daiosho
Fuyō Dōkai Daiosho Tānka Shijūn Daiosho Chōro Sēiryō Daiosho Tēndō
Sōgaku Daiosho Sēcchō Chikān Daiosho Tēndō Nyojō Daiosho Ēihēi Dōgēn
Daiosho Koūn Ejō Daiosho Tēttsū Gikāi Daiosho Kēizān Jōkīn Daiosho
Gasān Jōseki Daiosho Tāigēn Sōshīn Daiosho Bāizān Mōmpōn Daiosho
Jōchū Tēngīn Daiosho Shīngān Dōkū Daiosho Sēnsō Esāi Daiosho Iyoku
Chōyū Daiosho Mugāi Kēigōn Daiosho Nēnshitsu Yokaku Daiosho Sēssō
Hōseki Daiosho Tāiēi Zeshō Daiosho Nāmpo Gēntaku Daiosho Zōdēn Yokō
Daiosho Tēnyū Sōēn Daiosho Kēn'ān Jūnsa Daiosho Chōkoku Koēn Daiosho

Sēnshū Dōnko Daiosho Fudēn Gēntotsu Daiosho Dāishūn Kān'yu Daiosho
Tēnrīn Kānshū Daiosho Sēssān Tetsuzēn Daiosho Fuzān Shūnki Daiosho
Jīssān Mokūin Daiosho Sēngān Bōnryū Daiosho Dāiki Kyōkān Daiosho Ēnjō
Gikān Daiosho Shōūn Hōzui Daiosho Shizān Tokuchu Daiosho Nānsō
Shīnshu Daiosho Kānkāi Tokuōn Daiosho Kosēn Bāidō Daiosho Gyakushitsu
Sojūn Daiosho Butsumōn Sogaku Daiosho Gyokujūn
So-ōn Daiosho Shōgaku Shūnryū Daiosho

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Names of Women Ancestors

Acharya Mahapajapati Acharya Mitta Acharya Yasodhara Acharya Tissa
Acharya Sujata Acharya Sundari-nanda Acharya Vaddhesi Acharya
Patachara Acharya Visakha Acharya Singalaka-mata Acharya Khema
Acharya Uppalavanna Acharya Samavati Acharya Uttara Acharya Chanda
Acharya Uttama Acharya Bhadda Kundalakesa Acharya Nanduttara Acharya
Dantika Acharya Sakula Acharya Siha Acharya Dhammadinna Acharya
Kisagotami Acharya Ubbiri Acharya Isidasi Acharya Bhadda Kapilani
Acharya Mutta Acharya Sumana Acharya Dhamma Acharya Chitta Acharya
Anopama Acharya Sukka Acharya Sama Acharya Utpalavarna Acharya
Shrimala Devi Acharya Congchi Acharya Lingzhao Acharya Moshan
Liaoran Acharya Liu Tiemo Acharya Miaoxin Acharya Daoshen Acharya
Shiji Acharya Zhi'an Acharya Huiguang Acharya Kongshi Daoren Acharya
Yu Daopo Acharya Huiwen Acharya Fadeng Acharya Wenzhao Acharya
Miaodao Acharya Zhitong Acharya Zenshin Acharya Zenzo Acharya Ezen
Acharya Ryonen Acharya Egi Acharya Shogaku Acharya Ekan Acharya
Shōzen Acharya Mokufu Sonin Acharya Myosho Enkan Acharya Ekyu
Acharya Eshun Acharya Soshin Acharya Soitsu Acharya Chiyono

DAI HI SHIN 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 yuki yuki 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