

# Seven Thunders



Zen Buddhist  
Sutras

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*The Zen Buddhist texts that follow have been  
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Zen

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indicates that this chant or recitation is done with hands in gassho.

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indicates that this chant or recitation is done with hands in the dhyana mudra. It is the same mudrā used for zazen.

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Always make one bow with gassho while still seated, before standing.

MORNING SUTRA!  
SERVICE



Be Wide Awake!

Raiha<sup>2</sup>



Purification<sup>3</sup>

All the evil karma, ever created by me since of old,  
on account of my beginningless greed, hatred, and  
ignorance, born of my conduct, speech and thought,  
I now confess openly and fully.  
*(repeat 3 times)*

VANDANA<sup>4</sup>

NAMO TASSA BHAGAVATO ARAHATO  
SAMMASAMBUDDHASSA

(I venerate the Sacred One, the Great Sage, the Truly Enlightened One.)

TI-SARANA<sup>5</sup>

BUDDHAM SARANAM GACCHAMI;  
(I take refuge in the Buddha,)

DHAMMAM SARANAM GACCHAMI;  
(I take refuge in the Dharma,)

SANGHAM SARANAM GACCHAMI.  
(I take refuge in the Sangha)



# MAKA HANNYA HARAMITA SHIN GYO<sup>6</sup>



KAN JI ZAI BO SA 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 I  
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 TO-KO  
BO DAI SAT-TA E HAN-NYA HA RA MI TA  
KO SHIM-MU KEI GE MU KEI GE KO MU U KU FU  
ON RI IS-SAI TEN DO MU SO KU GYO NE HAN SAN  
ZE SHO BUTSU E HAN-NYA HA RA MI TA  
KO TOKU A NOKU TA RA SAM-MAYKU SAM-BO DAI  
KO CHI HANN-NYA HA RA MI TA  
ZE DAI JIN SHU ZE DAI MYO SHU  
ZE MU JO SHU ZE MU TO TO SHU  
NO JO IS-SAI KU SHIN JITSU FU KO  
KO SETSU HAN-NYA HA RA MI TA SHU  
SOKU SETSU SHU WATSU  
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI  
BO JI SOWA KA HAN-NYA SHIN GYO

# THE GREAT PRAJNA PARAMITA HEART SUTRA<sup>7</sup>



Avalokiteshvara Bodhisattva,  
practicing deep Prajna Paramita,  
clearly saw that all five skandhas are empty,  
transforming anguish and distress.  
Shariputra, form is no other than emptiness,  
emptiness no other than form;  
Form is exactly emptiness, emptiness exactly form.  
Sensation, perception, mental reaction, consciousness<sup>8</sup>  
are also like this.  
Shariputra, all things are essentially empty –  
not born, not destroyed;  
not stained, not pure;  
without loss, without gain.  
Therefore, in emptiness there is no form, no sensation,  
perception, mental reaction, consciousness;  
no eye, ear, nose, tongue, body, mind;  
no color, sound, smell, taste, touch, object of thought;  
no seeing and so on to no thinking,<sup>9</sup>  
no ignorance and also no ending of ignorance,  
and so on to no old age and death  
and also no ending of old age and death;<sup>10</sup>  
no anguish, cause of anguish, cessation, path;<sup>11</sup>  
no wisdom and no attainment.

Since there is nothing to attain,  
the Bodhisattva lives by Prajna Paramita  
with no hindrance in the mind,  
no hindrance and therefore no fear;  
far beyond delusive thinking, right here is Nirvana.  
All Buddhas of past, present, and future live by  
Prajna Paramita,  
attaining Anuttara-samyak-sambodhi.  
Therefore, know that Prajna Paramita is  
the great sacred mantra,  
the great vivid mantra, the unsurpassed mantra,  
the supreme mantra,  
which completely removes all anguish.  
This is truth, not mere formality.  
Therefore, set forth the Prajna Paramita mantra,  
set forth this mantra and proclaim:  
Gaté gaté para gaté parasamgaté Bodhi svaha!<sup>12</sup>

# SHO SAI MYO KICHIJO DARANI<sup>13</sup>

(The Dharani of Good Fortune That Averts Calamities)



NO MO SAN MAN DA MOTO NAN

(Veneration to all Buddhas!)

OHA RA CHI KOTO SHA SONO NAN

(The incomparable Buddha power that banishes suffering.)

TO JI TO EN GYA GYA GYA KI GYA KI UN NUN

(Om! The Buddha of reality, wisdom, Nirvana!)

SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA

(Light! Light! Great light! Great light!)

CHISHU SA CHISHU SA SHUSHI RI SHUSHI RI

(With no categories, this mysterious power)

SOHA JA SOHA JA SEN CHI GYA SHIRI EI SOMO KO

(saves all beings; suffering goes, happiness comes, Svaha!)

*(repeat 3 times)*

# FIRST SUTRA SERVICE DEDICATION



## ***Leader:***

Buddha nature pervades the whole universe,  
existing right here now. With our reciting of  
“Maka Hannya Haramita Shin Gyo,”  
[or “The Great Prajna Paramita Heart Sutra”]  
and the “Sho Sai Myo Kichijo Darani,” let us unite with:

## ***Assembly:***

The Ancient Seven Buddhas, Dai Osho,  
Shakyamuni Buddha, Dai Osho,  
Mahapajapati, Dai Shi,  
Patacara, Dai Shi,  
Bodhidharma, Dai Osho,  
Tozan Ryokai, Dai Osho,  
Dogen Kigen, Dai Osho,  
Keizan Jokin, Dai Osho,  
Dai’un Sogaku, Dai Osho,  
Haku’un Ryoko Dai Osho,  
Ko’un Zenshin, Dai Koji,  
Gyo’un Chotan, Dai Koji <sup>14</sup>  
Shin’un Seisho, Dai Osho

## ***Leader:***

All founding teachers, past, present, future, Dai Osho.  
Let true Dharma continue,  
Sangha relations become complete.

## ***Assembly:***

All Buddhas throughout space and time;  
all Bodhisattvas, Mahasattvas,  
The Great Prajna Paramita.

# TOREI ZENJI: BODHISATTVA'S VOW<sup>15</sup>



## *Leader:*

I am only a simple disciple, but I offer  
these respectful words:

## *Assembly:*

When I regard the true nature of the many dharmas<sup>16</sup>  
I find them all to be sacred forms  
of the Tathagata's never-failing essence.  
Each particle of matter, each moment,  
is no other than the Tathagata's inexpressible radiance.

With this realization, our virtuous ancestors,  
with compassionate minds and hearts,  
gave tender care to beasts and birds.  
Among us, in our own daily lives,  
who is not reverently grateful for the protections of life:  
food, drink, and clothing!  
Though they are inanimate things,  
they are nonetheless the warm flesh and blood,  
the merciful incarnations of Buddha.

All the more, we can be especially sympathetic  
and affectionate with foolish people,  
particularly with someone who becomes a sworn enemy  
and persecutes us with abusive language.

That very abuse conveys the Buddha's  
boundless loving-kindness.  
It is a compassionate device to liberate us entirely  
from the mean-spirited delusions we have built up  
with our wrongful conduct from the beginningless past.

With our response to such abuse  
we completely relinquish ourselves,  
and the most profound and pure faith arises.  
At the peak of each thought a lotus flower opens,  
and on each flower there is revealed a Buddha.  
Everywhere is the Pure Land in its beauty.  
We see fully the Tathagata's radiant light  
right where we are.

May we retain this mind  
and extend it throughout the world  
so that we and all beings  
become mature in Buddha's wisdom.

# EMMEI JIKKU KANNON GYO

(Ten Verse Kannon Sutra of Timeless Life)



KAN - ZE - ON!	Kanzeon!
NA MU BUTSU	I venerate the Buddha.
YO BUTSU U IN	With the Buddha I have my source.
YO BUTSU U EN	With the Buddha I have my affinity:
BUP-PO SO EN	affinity with Buddha, Dharma, Sangha;
JO -RAKU GA JO	constancy, ease, the self, and purity.
CHO NEN KAN-ZE-ON	Mornings my thought is Kanzeon;
BO NEN KAN-ZE-ON	evenings my thought is Kanzeon.
NEN NEN JU SHIN KI	Thought after thought arises in mind;
NEN NEN FU RI SHIN	thought after thought is not separate from mind.

***(repeat 7 times)***



# SECOND SUTRA SERVICE DEDICATION



## **Leader:**

The Buddha and his teachers and  
his many sons and daughters  
turn the Dharma wheel to show the wisdom  
of the stones and clouds.  
We dedicate the virtues of reciting

“Torei Zenji: Bodhisattva’s Vow” and  
the “Emmei Jikku Kannon Gyo” to:

Choro Nyogen, Dai Osho,  
Hannya Gempo, Dai Osho,  
Mitta Soen, Dai Osho,<sup>17</sup>  
Tan Shin, Dai Koji<sup>18</sup>

and to our relatives and companions of the past  
who rest in deepest samadhi.

## **Assembly:**

All Buddhas throughout space and time;  
All Bodhisattvas, Mahasattvas,  
The Great Prajna Paramita.

# GREAT VOWS FOR ALL<sup>19</sup>



The many beings are numberless,  
I vow to save them.

Greed, hatred, and ignorance rise endlessly,  
I vow to abandon them.

Dharma-gates are countless,  
I vow to wake to them.

Buddha's Way is unsurpassed,  
I vow to embody it fully.

*(repeat 3 times)*

Raihai

TEISHO

正法久住

Let True Dharma Continue



Raihai

*(Before Teisho)*

ON OPENING THE DHARMA<sup>20</sup>



The Dharma,  
incomparably profound and minutely subtle,  
is rarely encountered,  
even in hundreds of thousands of millions of kalpas;  
we now can see it, listen to it, accept and hold it;  
may we completely realize the Tathagata's true meaning.

*(repeat 3 times)*

*(After Teisho)*

SHIGU SEIGAN MON<sup>21</sup>



SHU JO MU HEN SE GAN DO  
BONO MU JIN SEI GAN DAN  
HO MON MU RYO SEI GAN GAKU  
BUTSU DO MU JO SEI GAN JO

*(repeat 3 times)*

Raihai



EVENING SUTRA  
SERVICE



Beginner's Mind

# Raihai

## HAKUIN ZENJI: SONG OF ZAZEN<sup>22</sup>



All beings by nature are Buddha,  
as ice by nature is water.  
Apart from water there is no ice;  
apart from beings, no Buddha.

How sad that people ignore the near  
and search for truth afar,  
like someone in the midst of water  
crying out in thirst;  
like a child of a wealthy home  
wandering among the poor.

Lost on dark paths of ignorance,  
we wander through the Six Worlds;  
from dark path to dark path we wander.  
When shall we be freed from birth and death?

For this the zazen of the Mahayana  
deserves the highest praise:  
offerings, Precepts, Paramitas,  
Nembutsu, atonement, practice –  
the many other virtues –  
all rise within zazen.



Those who try zazen even once  
wipe away immeasurable crimes.  
Where are all the dark paths then?  
The Pure Land itself is near.

Those who hear this truth even once  
and listen with a grateful heart,  
treasuring it, revering it,  
gain blessings without end.

Much more, if you turn yourself about  
and confirm your own self-nature –  
self-nature that is no-nature –  
you are far beyond mere argument.

The oneness of cause and effect is clear:  
not two, not three, the path is straight;  
with form that is no form,  
going and coming – never astray;  
with thought that is no thought,  
singing and dancing are the voice of the Law.

Boundless and free is the sky of Samadhi!  
Bright the full moon of wisdom!  
Truly, is anything missing now?  
Nirvana is right here, before our eyes.  
This very place is the Lotus Land,  
this very body, the Buddha.

# SESSHIN EVENING DEDICATION



## ***Leader:***

The sky of Samadhi and the moonlight of wisdom  
form the temple of our practice;  
our friends and family members guide us  
as we walk the ancient path.  
We dedicate the virtues of reciting  
Hakuin Zenji's "Song of Zazen" to:

Rinzai Gigen, Dai Osho,  
Hakuin Ekaku, Dai Osho,  
Myo-on, Dai Shi <sup>23</sup>

and to the guardians of the Dharma  
and the protectors of our sacred hall:

## ***Assembly:***

All Buddhas throughout space and time;  
All Bodhisattvas, Mahasattvas,  
The great Prajna Paramita.

# GREAT VOWS FOR ALL



The many beings are numberless,  
I vow to save them.

Greed, hatred, and ignorance rise endlessly,  
I vow to abandon them.

Dharma-gates are countless,  
I vow to wake to them.

Buddha's Way is unsurpassed,  
I vow to embody it fully.

*(repeat 3 times)*

# SHOKAIJO<sup>24</sup>



## EVENING MESSAGE

*(from outside the room)*



***Jisha:***

I beg to urge you everyone:  
Life and Death is a grave matter  
all things pass quickly away.  
Each of us must be completely alert  
never neglectful, never indulgent.

Raihai



SESSHIN ENDING  
SERVICE



No Mind

Raihai



Purification

All the evil karma, ever created by me since of old,  
on account of my beginningless greed, hatred, and  
ignorance, born of my conduct, speech and thought,  
I now confess openly and fully.  
*(repeat 3 times)*

VANDANA

NAMO TASSA BHAGAVATO ARAHATO  
SAMMASAMBUDDHASSA

(I venerate the Sacred One, the Great Sage, the Truly Enlightened One.)

TI-SARANA

BUDDHAM SARANAM GACCHAMI;  
(I take refuge in the Buddha,)

DHAMMAM SARANAM GACCHAMI;  
(I take refuge in the Dharma,)

SANGHAM SARANAM GACCHAMI.  
(I take refuge in the Sangha)

# SHO SAI MYO KICHIJO DARANI

(The Dharani of Good Fortune That Averts Calamities)



NO MO SAN MAN DA MOTO NAN  
(Veneration to all Buddhas!)

OHA RA CHI KOTO SHA SONO NAN  
(The incomparable Buddha power that banishes suffering.)

TO JI TO EN GYA GYA GYA KI GYA KI UN NUN  
(Om! The Buddha of reality, wisdom, Nirvana!)

SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA  
(Light! Light! Great light! Great light!)

CHISHU SA CHISHU SA SHUSHI RI SHUSHI RI  
(With no categories, this mysterious power)

SOHA JA SOHA JA SEN CHI GYA SHIRI EI SOMO KO  
(saves all beings; suffering goes, happiness comes, Svaha!)

*(repeat 3 times)*

# TOREI ZENJI: BODHISATTVA'S VOW



## *Leader:*

I am only a simple disciple, but I offer  
these respectful words:

## *Assembly:*

When I regard the true nature of the many dharmas<sup>16</sup>  
I find them all to be sacred forms  
of the Tathagata's never-failing essence.  
Each particle of matter, each moment,  
is no other than the Tathagata's inexpressible radiance.

With this realization, our virtuous ancestors,  
with compassionate minds and hearts,  
gave tender care to beasts and birds.  
Among us, in our own daily lives,  
who is not reverently grateful for the protections of life:  
food, drink, and clothing!  
Though they are inanimate things,  
they are nonetheless the warm flesh and blood,  
the merciful incarnations of Buddha.

All the more, we can be especially sympathetic  
and affectionate with foolish people,  
particularly with someone who becomes a sworn enemy  
and persecutes us with abusive language.



That very abuse conveys the Buddha's  
boundless loving-kindness.  
It is a compassionate device to liberate us entirely  
from the mean-spirited delusions we have built up  
with our wrongful conduct from the beginningless past.

With our response to such abuse  
we completely relinquish ourselves,  
and the most profound and pure faith arises.  
At the peak of each thought a lotus flower opens,  
and on each flower there is revealed a Buddha.  
Everywhere is the Pure Land in its beauty.  
We see fully the Tathagata's radiant light  
right where we are.

May we retain this mind  
and extend it throughout the world  
so that we and all beings  
become mature in Buddha's wisdom.

# EMMEI JIKKU KANNON GYO

(Ten Verse Kannon Sutra of Timeless Life)



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YO BUTSU U IN	With the Buddha I have my source.
YO BUTSU U EN	With the Buddha I have my affinity:
BUP-PO SO EN	affinity with Buddha, Dharma, Sangha;
JO -RAKU GA JO	constancy, ease, the self, and purity.
CHO NEN KAN-ZE-ON	Mornings my thought is Kanzeon;
BO NEN KAN-ZE-ON	evenings my thought is Kanzeon.
NEN NEN JU SHIN KI	Thought after thought arises in mind;
NEN NEN FU RI SHIN	thought after thought is not separate from mind.

***(repeat 7 times)***

# MAKA HANNYA HARAMITA SHIN GYO



KAN JI ZAI BO SA 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 I  
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 TO KO  
BO DAI SAT-TA E HAN-NYA HA RA MI TA  
KO SHIM-MU KEI GE MU KEI GE KO MU U KU FU  
ON RI IS-SAI TEN DO MU SO KU GYO NE HAN SAN  
ZE SHO BUTSU E HAN-NYA HA RA MI TA  
KO TOKU A NOKU TA RA SAM-MAYKU SAM-BO DAI  
KO CHI HANN-NYA HA RA MI TA  
ZE DAI JIN SHU ZE DAI MYO SHU  
ZE MU JO SHU ZE MU TO TO SHU  
NO JO IS-SAI KU SHIN JITSU FU KO  
KO SETSU HAN-NYA HA RA MI TA SHU  
SOKU SETSU SHU WATSU  
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI  
BO JI SOWA KA HAN-NYA SHIN GYO

# SESSHIN ENDING DEDICATION



***Leader:***

In the purity and clarity of the Dharmakaya,  
in the fullness and perfection of the Sambhogakaya,  
in the infinite variety of the Nirmanakaya,  
we dedicate our sesshin, our sutras and our reciting of  
“Maka Hannya Haramita Shin Gyo” to:

The Ancient Seven Buddhas, Dai Osho;  
Shakyamuni Buddha, Dai Osho;  
All Founding Teachers, past, present, future, Dai Osho;  
and for the enlightenment of bushes and grasses  
and the many beings of the world.

***Assembly:***

All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas;  
The great Prajna Paramita.

# GREAT VOWS FOR ALL



The many beings are numberless,  
I vow to save them.

Greed, hatred, and ignorance rise endlessly,  
I vow to abandon them.

Dharma-gates are countless,  
I vow to wake to them.

Buddha's Way is unsurpassed,  
I vow to embody it fully.

*(repeat 3 times)*

DAIKAIJO<sup>25</sup>



Raihai

Roshi's Words



# AFTERNOON READINGS



Truth

SHODOKA:  
SONG ON REALIZING THE TAO<sup>26</sup>  
by Yung-chia Hsuan-ch'e (Yoko Genkaku)



1.

There is the leisurely one of the Tao  
who is beyond learning and does not strive.  
That one neither avoids idle thoughts nor  
seeks after the truth  
and knows that the real nature of ignorance  
is the essential nature itself.

2.

The empty, illusory body is the very body of the Dharma.  
When the Dharma-body is fully experienced,  
there is nothing at all.  
The source of our self-nature is the inherent,  
enlightened nature.

3.

Mental and physical reactions come and go,  
like clouds floating in the empty sky;  
greed, hatred and ignorance appear and disappear,  
like empty bubbles on the surface of the sea.

4.

Once we experience Reality,  
there is neither person nor thing,  
and the path to hell instantly vanishes.  
If this is a lie to deceive people,  
may my tongue be pulled out forever.



5.

Once we awaken to Tathagata Zen,  
the six paramitas and all good deeds  
are already complete within us.  
In a dream we see the six paths of delusion clearly;  
after we awaken, the whole universe is empty.

6.

No ill fortune, no blessing, no loss, no gain:  
seek not such things in the midst of perfect peace.  
For years the dusty mirror has gone uncleaned;  
now let us polish it once and for all.

7.

Who has no-thought? Who is not-born?  
If we are truly not-born, we are not-unborn either.  
Ask a puppet if this is not so!  
As long as we seek the Buddha by performing  
meritorious acts ,  
we shall never attain enlightenment.

8.

Release your hold on earth, water, fire, wind;  
eat and drink as you wish in the midst of perfect peace.  
All things are transient and completely empty:  
this is the great enlightenment of the Tathagata.

9.

Transience, emptiness and enlightenment –  
these are the ultimate truths of Buddhism;

If there is anyone who does not agree,  
feel free to ask me about it.

Cutting out directly the root of it all –  
this is where the Buddha puts his seal.

I cannot help those who gather leaves and  
look for branches.

10.

People do not recognize the Mani-jewel,  
which lies hidden deep in the Tathagata-garbha;  
its wonderful activity in the six senses  
is empty and not-empty;  
its perfect light is form and not-form.

11.

Clarify the five eyes and develop the five powers.

You can only know through experience;  
the intellect cannot fathom it.

Seeing images in a mirror is not difficult,  
but who can take hold of the moon in the water?

12.

Always working alone, always walking alone,  
the enlightened ones walk the free way of nirvana.

Their manner is timeless, their spirit pure,  
and their bearing naturally noble.

Gaunt-featured and raw-boned,  
they pass unnoticed in the world.

13.

The children of Shakya are poor in body  
but not in the Tao.

In their poverty they are always clothed in rags,  
but they harbor a priceless treasure within.

14.

This priceless treasure is never used up,  
though they spend it freely to help people they meet.

The three bodies and the four wisdoms are  
all contained within.

The eight emancipations and the six universal powers  
are all impressed on the ground of their mind.

15.

The best student settles it once and for all;  
the others are very learned but their faith is uncertain.  
Just remove the dirty garment from your own mind.

Why take pride in your spiritual practices?

16.

Some may slander, some may abuse;  
they try to set fire to the heavens with a torch  
and end by merely tiring themselves out.  
Listening to them is like drinking nectar –  
everything dissolves and I enter the place  
beyond thought and words.

17.

When I consider the merit of abusive words,  
I find the scandalmonger is a good teacher.  
If, on being maligned, neither like nor dislike arise,  
what need is there to show the power of unborn  
love and patience?

18.

To be mature in Zen is to be mature in expression.  
Concentration and wisdom are perfectly clear,  
and do not abide in the void,  
but I am not alone in having come to this attainment –  
innumerable enlightened ones have all done the same.

19.

The lion roar of the fearless teaching  
shatters the brains of the other animals when they hear it.  
Even the noble elephant, forgetting its pride, runs away;  
only the heavenly dragon listens calmly with pure delight.

20.

Crossing over rivers and seas,  
climbing mountains and fording streams,  
I visited masters, inquired after the Tao,  
and practiced Zen;  
but since finding the way to Hui-Neng,  
I know that life and death need no longer concern me.

21.

Going is Zen; sitting is Zen –  
speaking or silent, active or still,  
the essence is at peace.  
Even facing the sword of death, our mind is unmoved.  
Even drinking poison, it is quiet.

22.

Our teacher Shakyamuni met Dipankara Buddha  
and for eons he trained as Kshanti the ascetic.  
Many births, many deaths;  
I am serene in this cycle – there is no end to it.

23.

Since suddenly realizing the unborn,  
I am neither happy nor sad at honor or disgrace.  
Deep in the mountains, I live silently and alone  
under towering cliffs and old pine trees.  
Sitting quietly and contentedly in my humble monk's hut,  
I enjoy the pure simplicity of my solitary life.

24.

When you truly awaken, you have no formal merit;  
in the multiplicity of the relative world,  
you cannot find such freedom.  
Good works with an aim may result in spiritual gain,  
but this is like shooting an arrow at the sky:  
when the force is exhausted, it falls to the earth  
and then everything goes wrong.  
Is it not far better to enter the gate of  
the unchanging reality  
and directly penetrate the ground of the Tathagata?

25.

Just take hold of the root-source  
and never mind the branches.  
It is like a treasure moon enclosed in a beautiful emerald.  
Now I understand this wish-granting jewel  
which benefits both myself and others inexhaustibly.

26.

The moon shines on the river;  
the wind blows through the pines;  
the pure silence of this long night – what is it for?  
The Buddha-nature jewel of the precepts  
is imprinted on the ground of my mind.  
My robe is the dew, the fog, the cloud and the mist.

27.

A bowl once calmed dragons, and a staff separated tigers;  
the rings on this staff jingle musically.

The form of these expressions is not to be taken lightly;  
the treasure-staff of the Tathagata  
has left traces for us to follow.

28.

Neither seeking truth nor cutting off delusion,  
I know that dualities are empty and without form;  
but no-form is neither empty nor not empty,  
and this is the true form of the Tathagata.

29.

The reflection of the mind mirror is  
clear and unobstructed;  
boundless, it penetrates the numberless realms.  
All the things of the universe are reflected in the mind;  
this perfect gem of light has neither inside nor out.

30.

To live in nothingness is to ignore cause and effect;  
this chaos leads only to disaster.  
The one who clings to vacancy,  
rejecting the world of things,  
escapes from drowning but leaps into fire.

31.

Rejecting delusion and taking hold of the truth –  
these are but skillfull lies.  
Students who practice without understanding this  
actually approve of a thief and make it their child.

32.

The loss of dharma wealth and the extinguishing of merit  
is always due to the discriminating mind.

Therefore, Zen teaches us thoroughly  
to understand the mind  
and directly enter the unborn by the power  
of intuitive wisdom.

33.

Students of vigor will hold the sword of wisdom  
whose prajna edge is a diamond flame.  
With it they not only cut off useless knowledge,  
but they also exterminate delusions.

34.

They roar with Dharma thunder  
and strike the Dharma drum;  
spreading clouds of compassion,  
they rain down sweet dew.  
From their giant footprints  
well up blessings without end.  
The three vehicles and the five kinds of humans  
attain enlightenment.

35.

High in the Himalayas, only fei-ni grass grows.  
The butter produced there continually nourishes me.  
One nature completely pervades all natures;  
one universal Dharma contains all Dharmas.

## SHODOKA: continued



36.

The one moon is reflected in water everywhere;  
all the water moons are from the one moon.  
The dharma-body of all the enlightened is in my nature,  
and my nature is one with the Tathagata.

37.

One level contains all levels.  
It is neither form, nor mind, nor activity.  
In an instant, 80,000 teachings are fulfilled;  
in a twinkling, eons of karma are destroyed.

38.

All categories are no category –  
what relation have they to my spiritual realization?  
Beyond praise, beyond criticism,  
like empty space, it knows no bounds.  
Right here it is eternally full and serene.

39.

Never separate from right here now,  
it is always overflowing.  
Try to seek it and you find you cannot see it.  
You cannot take hold of it; you cannot discard it.  
Unable to obtain it, you already have it.



40.

In silence it speaks; in speaking it is silent.  
The great way has opened and there are no obstacles.  
If someone asks, "What truth have you realized?"  
I say, "The power of transcendent wisdom."

41.

Sometimes "yes," sometimes "no"—  
it is beyond human discernment.  
Not conforming, then conforming –  
even heaven cannot fathom it.

42.

I have been practicing for many eons;  
I do not say this to confuse you.  
Hui Neng raised the dharma flag and  
established the teaching  
under the clear direction of the Buddha.

43.

The lamp was first transmitted to Mahakashyapa;  
twenty-eight generations were recorded in India.  
Then it was brought over seas and rivers to our land  
where Bodhidharma became the First Patriarch.  
As is well-known, his robe has been passed down  
through six generations here.  
Who knows how many will gain the way in  
generations to come?

44.

The truth need not be set forth;  
the false is fundamentally void.

Where both existence and non-existence are put aside,  
even the non-void is void.

45.

The twenty views of emptiness  
basically do not arrive at it;  
the one nature of the Tathagata  
is always the same.

46.

Mind is the base; phenomena are dust;  
yet both are like a flaw in a mirror.  
When the flaw and dust are wiped away,  
the light shines forth.  
When mind and things are forgotten,  
the true nature appears.

47.

Ah, the degenerate materialistic world!  
People are unhappy and lack self-control.  
In the centuries since Shakyamuni,  
false views are deep.  
Demons are strong; the Dharma is weak  
and hatred and evil are rampant.

48.

When people hear the teaching  
of the Tathagata's doctrine of sudden enlightenment,  
they are indignant and cannot accept it.  
What a pity!

49.

All action is in your mind, all suffering in your body –  
no need to complain or blame anyone else.  
If you do not want to incur endless suffering,  
slander not the Tathagata's true teaching.

50.

In the sandalwood grove, there is no other tree.  
Only the lion lives in its silent depths  
roaming freely in a state of peace.  
The other beasts and birds keep far away.

51.

The lion cubs follow in the tracks of the pride;  
at three years-of-age they already roar loudly,  
but when jackals try to imitate the king of the Dharma,  
it sounds like the gibbering of  
a hundred-thousand ghosts.

52.

The teaching of sudden and perfect enlightenment  
has nothing to do with human feelings.  
If you doubt this and feel uncertain,  
then you must discuss it with me.

This is not said from a mountain monk's egotism,  
but from a fear that your practice may lead to pitfalls:  
the wrong views of extinction or permanence of soul.

53.

Being is not being; non-being is not non-being;  
miss this by a hair and you are off by a thousand miles.  
Understanding this, even a child attains Buddhahood;  
misunderstanding it, the greatest scholar falls into hell.

54.

From my youth I accumulated knowledge  
studying the sutras as well as their commentaries.  
I never ceased classifying names and forms,  
but it was like jumping into the sea to count the sands.  
I only exhausted myself in vain.

55.

And then I was scolded severely by the words  
of the Tathagata:  
“What profit is there in counting someone  
else’s treasure?”  
I realized I had wandered aimlessly up to then,  
blown about for years like dust in the wind.

56.

When their basic disposition is untrue,  
people fail to understand  
and never attain the Tathagata’s law  
of perfect suddenness.  
Though Sravaka and Pratyeka students  
practice seriously enough,  
they lack the mind of the Way.  
Those outside the Way may know very much,  
but they lack the transcendent wisdom.

57.

Then there are stupid and childish persons  
who think there is something in an empty fist.  
They mistake the pointing finger for the moon  
and their efforts go awry.  
They are idle dreamers lost in form and sensation.

58.

When you see nothing, you are the Tathagata.  
This is truly called Kwan-yin,  
the Bodhisattva who sees freely.  
When awakened, then karmic restrictions  
are basically empty;  
but when not awakened,  
you must repay all your debts.

59.

The hungry come to a kingly table,  
but they cannot eat.  
The ill meet the king of healers –  
why is it they do not recover?

60.

To practice Zen in this world of desire  
is the power of wise insight.  
The lotus blooms in the midst of fire  
and is never destroyed.

61.

The monk Yuse broke the grave precepts  
but awakened to the Unborn.  
The Buddhahood he attained in that moment  
lives with us even now.

62.

The lion roar of the fearless teaching!  
How sad that ignorant people,  
inflexible and as hard as leather,  
know only that to break the Precepts  
is an obstacle to enlightenment,  
and do not see that the Tathagata's secret  
is already revealed.

63.

Once two monks were guilty of rape and murder;  
Upali, whose light was as dim as a glow-worm's,  
only bound them more to their crimes,  
but their doubts were removed  
by the great layman Vimalakirti  
and their blazing sun melts the frost and snow.

64.

The mysterious power of emancipation!  
Its wonders are countless and without bounds.  
To one who has it, spare no effort to make offerings  
of clothing, food, bedding and medicine.  
If you spend ten-thousand gold pieces,  
break your body and crush your bones,  
it would still not be payment enough.  
One vivid word surpasses millions of years of practice.

65.

The King of the Dharma is supreme;  
countless Tathagatas witness the same as he.  
Now I understand this wish-granting jewel;  
the one who accepts it in faith receives accordingly.

66.

When we see truly, there is nothing at all.  
There is no person and no Buddha.  
The innumerable things of the universe  
are bubbles on the sea;  
All the saints and sages are like flashes of lightning.

67.

Even though an iron wheel were to revolve overhead,  
the perfect clarity of my concentration  
and wisdom would not be lost.  
Even though the sun turned cold and the moon hot,  
evil cannot shatter the truth.

68.

The elephant carriage, like a towering mountain,  
moves deliberately down the road.  
How can the mantis block its path?  
The great elephant does not loiter on the rabbit's path.

69.

Great enlightenment is not concerned with details.  
Do not belittle the blue sky  
by looking at it through a pipe.

70.

If you still do not understand,  
I will settle it for you now.

# HSIN HSIN MING: VERSES ON THE FAITH MIND<sup>27</sup>

By Seng-ts'an



The Great Way is not difficult  
for those who have no preferences.  
When love and hate are both absent,  
everything becomes clear and undisguised.  
Make the smallest distinction, however,  
and heaven and earth are set infinitely apart.

If you wish to see the truth,  
then hold no opinions for or against anything.  
To set up what you like against what you dislike  
is the disease of the mind.  
When the deep meaning of things is not understood,  
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space  
where nothing is lacking and nothing is in excess.  
Indeed, it is due to our choosing to accept or reject  
that we do not see the true nature of things.  
Live neither in the entanglements of outer things  
nor in inner feelings of emptiness.

Be serene in the oneness of things and  
such erroneous views will disappear by themselves.  
When you try to stop activity to achieve passivity,  
your very effort fills you with activity.  
As long as you remain in one extreme or the other,  
you will never know Oneness.



Those who do not live in the single Way  
fail in both activity and passivity, assertion and denial.

To deny the reality of things  
is to miss their reality;  
to assert the emptiness of things  
is to miss their reality.

The more you talk and think about it,  
the further astray you wander from the truth.  
Stop talking and thinking,  
and there is nothing you will not be able to know.

To return to the root is to find the meaning,  
but to pursue appearances is to miss the source.  
At the moment of inner enlightenment  
there is a going beyond appearance and emptiness.  
The changes that appear to occur in the empty world  
we call real only because of our ignorance.  
Do not search for the truth;  
only cease to cherish opinions.

Do not remain in the dualistic state;  
avoid such pursuits carefully.  
If there is even a trace of this and that,  
of right and wrong,  
the Mind-essence will be lost in confusion.  
Although all dualities come from the One,  
do not be attached even to this One.  
When the mind exists undisturbed in the Way,  
nothing in the world can offend,  
and when a thing can no longer offend,  
it ceases to exist in the old way.

When no discriminating thoughts arise,  
the old mind ceases to exist.  
When thought objects vanish,  
the thinking-subject vanishes,  
as when the mind vanishes, objects vanish.

Things are objects because of the subject;  
the mind is such because of things.  
Understand the relativity of these two  
and the basic reality:  
the unity of emptiness.

In this emptiness the two are indistinguishable  
and each contains in itself the whole world.  
If you do not discriminate between coarse and fine,  
you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult,  
but those with limited views are fearful and irresolute.

The faster they hurry, the slower they go,  
and clinging cannot be limited.  
Even to be attached to the idea of enlightenment  
is to go astray.

Just let things be in their own way  
and there will be neither coming nor going.

Obey the nature of things  
and you will walk freely and undisturbed.  
When thought is in bondage, the truth is hidden,  
for everything is murky and unclear,  
and the burdensome practice of judging  
brings annoyance and weariness.

What benefit can be derived  
from distinctions and separations?

If you wish to move in the One Way  
do not dislike even the world of senses and ideas.

Indeed, to accept them fully  
is identical with true enlightenment.

The wise strive to no goals,  
but the foolish fetter themselves.

There is one Dharma, not many;  
distinctions arise  
from the clinging needs of the ignorant.  
To seek Mind with the (discriminating) mind  
is the greatest of all mistakes.

Rest and unrest derive from illusion;  
with enlightenment there is no liking and disliking.

All dualities come from ignorant inference.

They are like dreams or flowers in air:  
foolish to try to grasp them.

Gain and loss, right and wrong –  
such thoughts must finally be abolished at once.

If the eye never sleeps,  
all dreams will naturally cease.

If the mind makes no discriminations,  
the ten thousand things are as they are,  
of single essence.

To understand the mystery of this One-essence  
is to be released from all entanglements.

When all things are seen equally  
the timeless Self-essence is reached.  
No comparisons or analogies are possible  
in this causeless, relationless state.

Consider movement stationary  
and the stationary in motion.  
Both movement and rest disappear.  
When such dualities cease to exist,  
Oneness itself cannot exist.  
To this ultimate finality  
no law or description applies.

For the unified mind in accord with the Way  
all self-centered striving ceases.  
Doubts and irresolutions vanish  
and life in true faith is possible.  
With a single stroke we are freed from bondage;  
nothing clings to us and we hold to nothing.  
All is empty, clear, self-illuminating,  
with no exertion of the mind's power.  
Here thought, feeling, knowledge, and imagination  
are of no value .  
In this world of Suchness  
there is neither self nor other-than-self.

To come directly into harmony with this reality,  
just simply say when doubt arises, "Not two."  
In this "not two" nothing is separate;  
nothing is excluded.  
No matter when or where,  
enlightenment means entering this truth.  
And this truth is beyond extension or  
diminution in time or space;  
in it a single thought is ten thousand years.

Emptiness here, emptiness there,  
but the infinite universe stands  
always before your eyes.  
Between the infinitely large and the infinitely small,  
there is no difference,  
for definitions have vanished  
and no boundaries are seen.  
So too with Being and non-Being.  
Don't waste time in doubts and arguments  
that have nothing to do with this.

One thing, all things:  
move among and intermingle,  
without distinction.  
To live in this realization  
is to be without anxiety about non-perfection.  
To live in this faith is the road to non-duality,  
because the non-dual is one with the trusting mind.

Words!  
The Way is beyond language,  
for in it there is  
no yesterday  
no tomorrow  
no today.

# THE COINCIDENCE OF OPPOSITES<sup>28</sup>

by Shih-t'ou Hsi-ch'ien



The mind of the great sage of India  
is intimately conveyed from west to east.  
Though people may be sharp-witted or dull,  
there's no north and south in the Way.  
The deep spring sparkles in the pure light,  
its branches streaming through the darkness.  
Grasping at phenomena is the source of delusion;  
uniting with the absolute falls short of awakening.

All of the senses, all things sensed –  
they interact without interaction.  
Interacting, they permeate one another,  
yet each remains in its own place.  
By nature, forms differ in shape and appearance.  
By nature, sounds bring pleasure or pain.  
In darkness the fine and mediocre accord;  
brightness makes clear and murky distinct.

Each element comes back to its own nature,  
just as a child finds its own mother.  
Fire is hot; the wind blows; water is wet and earth solid.  
Eyes see forms; ears hear sounds; noses smell;  
tongues tell salty from sour –  
so it is with everything everywhere.

The root puts forth each separate shoot.  
Both root and shoot go back to the fundamental fact.  
Exalted and lowly is just a matter of words.  
In the very midst of light, there is darkness;  
don't meet another in darkness.  
In the very midst of darkness there is light;  
don't observe another in light.  
Light and darkness complement each other,  
like stepping forward and stepping back.

Each of the myriad things has its particular virtue,  
inevitably expressed in its use and station.  
Phenomena accord with the fundamental  
as a lid fits its box;  
the fundamental meets phenomena  
like arrows in mid-air.

Hearing these words, understand the fundamental.  
Don't cook up principles from your own ideas.  
If you overlook the Way right before your eyes,  
how will you know the path beneath your feet?

Advancing has nothing to do with near and far,  
yet delusion creates obstacles high and wide.

Students of the mystery  
I humbly urge you,  
don't waste a moment ,  
night or day!

# METTA SUTRA<sup>29</sup>



This is what should be done  
by one who is skilled in goodness  
and who knows the path of peace:  
let such a one be able and upright,  
straightforward and gentle in speech,  
humble and not conceited,  
contented and easily satisfied,  
unburdened with duties  
and frugal in all things,  
peaceful and calm,  
wise and skillful,  
not proud and demanding in nature.

Let such a one not do the slightest thing  
which the wise would later reprove.  
In gladness and in safety,  
may all beings be at ease,  
whatever living beings there may be,  
whether weak or strong, omitting none,  
whether great and mighty, medium, short or small,  
the seen and the unseen,  
those living near or far away,  
those born and not yet born,  
may all beings be at ease!



Let none deceive another  
or despise any being in any state.  
Let none through anger or ill-will  
wish harm upon another.  
Even as a mother protects with her life her only child,  
so with a boundless heart  
should one cherish all living beings,  
radiating kindness over the entire world,  
spreading upwards to the skies  
and downwards to the depths,  
outwards and unbounded,  
freed from hatred and ill-will.

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

# SONG OF THE JEWEL MIRROR SAMADHI<sup>30</sup>

By Tung-shan Liang-chieh



The teaching of thusness  
has been intimately communicated by  
Buddhas and Ancestors.  
Now you have it, so keep it well.

Filling a silver bowl with snow,  
hiding a heron in the moonlight:  
when you array them, they're not the same.  
When you mix them you know where they are.<sup>31</sup>

The meaning is not in the words,  
yet it responds to the inquiring impulse.  
If you're excited, it becomes a pitfall.  
If you miss it, you fall into retrospective hesitation.  
Turning away and touching are both wrong,  
For it is like a mass of fire.  
Just to depict it in literary form  
is to relegate it to defilement.

It is bright just at midnight.  
It doesn't appear at dawn.<sup>32</sup>  
It acts as a guide for beings.  
Its use removes all pains.  
Although it is not fabricated,  
it is not without speech.  
It is like facing a jewel mirror:  
form and image behold each other.

You are not it.  
It actually is you.  
It is like a babe in the world,  
in five aspects complete.<sup>33</sup>  
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.<sup>34</sup>  
It is like the six lines of the double-split hexagram.  
The relative and absolute integrate.  
Piled up, they make three.  
The complete transformation makes five.  
It is like the taste of the five-flavored herb,  
like the diamond thunderbolt.<sup>35</sup>  
Subtly included within the true,  
inquiry and response come up together.

Communing with the source  
and communing with the process,  
it includes integration and includes the road.  
Merging is auspicious; do not violate it.<sup>36</sup>  
Naturally real yet inconceivable,  
It is not within the province of delusion or enlightenment.  
With causal conditions, time and season,  
quiescently it shines bright.  
In its fineness it fits into spacelessness.  
In its greatness it is utterly beyond location.  
A hairsbreadth's deviation  
will fail to accord with the proper attunement.

Now there are sudden and gradual  
in connection with which are set up basic approaches.

Once basic approaches are distinguished,  
then there are guiding rules;  
but even though the basis is reached and  
the approach comprehended,  
true eternity still flows –  
outwardly still while inwardly moving,  
like a tethered colt, a trapped rat.  
The ancient saints pitied them  
and bestowed upon them the teaching.  
According to their delusions,  
they called black as white.

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

When about to fulfill the way of Buddhahood,  
one gazed at a tree for ten aeons,<sup>37</sup>  
Like a tiger leaving part of its prey,  
a horse with a white left hind leg.  
Because there is the base, there are  
jewel pedestals, fine clothing.  
Because there is the startlingly different,  
there are house, cat and cow.

Yi with his archer's skill  
could hit a target at a hundred paces;  
but when arrowpoints meet head on,  
what has this to do with the power of skill?<sup>38</sup>  
When the wooden man begins to sing,  
the stone woman gets up to dance.  
It's not within reach of feeling or discrimination.  
How could it admit of consideration in thought?

A minister serves the lord;  
a son obeys the father.  
Not obeying is not filial  
and not serving is no help.

Practice secretly, working within,  
as though a fool, like an idiot.  
If you can achieve continuity,  
this is called the host-within-the-host.

DAI E ZENJI:<sup>39</sup>  
VOW FOR AWAKENING



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

Thereby, we receive the transmission of the deep wisdom  
of the Buddhas to save all sentient beings  
who suffer in the round of birth and death.

In this way, we offer our gratitude for the  
compassion of the Buddhas and the Patriarchs.

Our further prayer is not to be extremely ill  
or to be suffering at the time of departure,  
to know its coming seven days ahead,  
so that we can quiet the mind to abandon the body  
and be unattached to all things at the last moment  
wherein we return to the Original Mind  
of no birth and no death  
and merge infinitely into the whole universe  
to manifest as all things in their True Nature,  
and with the great wisdom of the Buddhas ,  
to awaken all beings to the Buddha Mind.

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

# DAIO KOKUSHI: ON ZEN<sup>40</sup>



There is a reality even prior to heaven and earth.

Indeed, it has no form, much less a name;  
eyes fail to see it; it has no voice for ears to detect.

To call it Mind or Buddha violates its nature,  
for it then becomes like a visionary flower in the air.

It is not Mind, not Buddha,  
absolutely quiet, and yet illuminating  
in a mysterious way.

It allows itself to be perceived only by the clear-eyed.

It is Dharma, truly beyond form and sound.

It is Tao, having nothing to do with words.

Wishing to entice the blind,  
the Buddha has playfully let words escape  
his golden mouth.

Heaven and earth are ever since filled  
with entangling briars.

Oh my good, worthy friends gathered here,  
if you desire to listen to the thunderous voice

of the Dharma,

exhaust your words, empty your thoughts,  
for then you may come to recognize  
this one essence.



# JUKAI CEREMONY



Harmony

*Roshi:*  
Explanation of Procedures

*Assembly:*

Raihai



Purification

All the evil karma, ever created by me since of old,  
on account of my beginningless greed, hatred, and  
ignorance, born of my conduct, speech and thought,  
I now confess openly and fully.  
*(repeat 3 times)*

VANDANA

NAMO TASSA BHAGAVATO ARAHATO  
SAMMASAMBUDDHASSA

(I venerate the Sacred One, the Great Sage, the Truly Enlightened One.)

TI-SARANA<sup>5</sup>

BUDDHAM SARANAM GACCHAMI;  
(I take refuge in the Buddha,)

DHAMMAM SARANAM GACCHAMI;  
(I take refuge in the Dharma,)

SANGHAM SARANAM GACCHAMI.  
(I take refuge in the Sangha)

*Roshi:*  
Introduction

THE THREE VOWS OF REFUGE

*Assembly response is from a traditional Soto Zen Buddhist work that was revised by Dogen Kigen under the title, Kyojukaimon, Doctrine of Jukai.*



*Roshi:*  
The Three Vows of Refuge

*Assembly:*

The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of the Precepts transcends past, present, and future, and forms the perfect accord in realization between teacher and disciple, continuing through all ages.

Our great teacher Shakyamuni Buddha imparted them to Mahakasyapa and Mahakasyapa transmitted them to Ananda. Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple.

Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as essential teachings for human beings and other beings, so that all will inherit the wisdom of the Buddha.

***Roshi:***

I take refuge in the Buddha.

***Initiate:***

I take refuge in the Buddha ...

***Roshi:***

I take refuge in the Dharma

***Initiate:***

I take refuge in the Dharma ...

***Roshi:***

I take refuge in the Sangha.

***Initiate:***

I take refuge in the Sangha ...

***Initiate(s):*** *One full bow.*

# THE THREE PURE PRECEPTS

*The Assembly responses are from the Kyoju kaimon.*



***Roshi:***

The Three Pure Precepts. I vow to maintain the precepts.

***Initiate:***

I vow to maintain the precepts ...

***Assembly:***

This is the cave whence all dharmas of all Buddhas arise.

***Roshi:***

I vow to practice all good dharmas.

***Initiate:***

I vow to practice all good dharmas ...

***Assembly:***

This is the path of fulfilled enlightenment.

***Roshi:***

I vow to save the many beings.

***Initiate:***

I vow to save the many beings ...

***Assembly:***

Transcending profane and holy,  
I liberate myself and others.

***Initiate(s):*** *One full bow.*

# THE TEN GRAVE PRECEPTS

*The first Assembly Responses to the Precepts are from comments attributed to Bodhidharma from the book, I-hsin Chieh-men (Isshin Kaimon, The Precepts of One Mind). The second Assembly Response is from the Kyoju kaimon.*



## **Roshi:**

The Ten Grave Precepts.  
I take up the Way of Not Killing.

## **Assembly:**

Self-nature is subtle and mysterious.  
In the realm of the everlasting Dharma,  
not giving rise to the idea of killing is called  
the Precept of Not Killing.

## **Initiate:**

I take up the Way of Not Killing ...

## **Assembly:**

The Buddha seed grows in accordance  
with not taking life.  
Transmit the life of Buddha's wisdom and do not kill.

## **Roshi:**

I take up the Way of Not Stealing.

## **Assembly:**

Self-nature is subtle and mysterious.  
In the realm of the unattainable Dharma,  
not having thoughts of gaining is called  
the Precept of Not Stealing.

***Initiate:***

I take up the Way of Not Stealing ...

***Assembly:***

The self and things of the world are just as they are.  
The gate of emancipation is open.

***Roshi:***

I take up the Way of Not Misusing Sex.

***Assembly:***

Self Nature is subtle and mysterious.  
In the realm of the ungilded Dharma,  
not creating a veneer of attachment is called  
the Precept of Not Misusing Sex.

***Initiate:***

I take up the Way of Not Misusing Sex ...

***Assembly:***

The Three Wheels are pure and clear.  
When you have nothing to desire,  
you follow the way of all Buddhas.

***Roshi:***

I take up the Way of Not Speaking Falsely.

***Assembly:***

Self-nature is subtle and mysterious.  
In the realm of the inexplicable Dharma,  
not preaching a single word is called  
the Precept of Not Speaking Falsely.

***Initiate:***

I take up the Way of Not Speaking Falsely ...

***Assembly:***

The Dharma wheel turns from the beginning.  
There is neither surplus nor lack.  
The whole universe is moistened with nectar,  
and the truth is ready to harvest.

***Roshi:***

I take up the Way of Not Giving or Taking Drugs.

***Assembly:***

Self-nature is subtle and mysterious.  
In the realm of the intrinsically pure Dharma,  
not giving rise to delusions is called  
the Precept of Not Giving or Taking Drugs.

***Initiate:***

I take up the Way of Not Giving or Taking Drugs ...

***Assembly:***

Drugs are not brought in yet. Don't let them invade.  
That is the great light.

***Roshi:***

I take up the Way of Not Discussing Faults of Others.

***Assembly:***

Self-nature is subtle and mysterious.  
In the realm of the flawless Dharma,  
not expounding upon error is called  
the Precept of Not Discussing Faults of Others.



***Initiate:***

I take up the Way of Not Discussing Faults of Others ...

***Assembly:***

In the Buddha Dharma, there is one path, one Dharma,  
one realization, one practice. Don't permit fault-finding.  
Don't permit haphazard talk.

***Roshi:***

I take up the Way of Not Praising Myself While Abusing  
Others.

***Assembly:***

Self-nature is subtle and mysterious.  
In the realm of the equitable Dharma,  
not dwelling upon I against you is called  
the Precept of Not Praising Myself while Abusing others.

***Initiate:***

I take up the Way of Not Praising Myself while Abusing  
Others ...

***Assembly:***

Buddhas and Ancestral Teachers realize  
the empty sky and the great earth.  
When they manifest the noble body,  
there is neither inside nor outside in emptiness.  
When they manifest the Dharma body,  
there is not even a bit of earth on the ground.

***Roshi:***

I take up the Way of Not Sparing the Dharma Assets.

***Assembly:***

Self-nature is subtle and mysterious.  
In the genuine, all-pervading Dharma,  
not being stingy about a single thing is called  
the Precept of Not Sparing the Dharma Assets.

***Initiate:***

I take up the Way of Not Sparing the Dharma Assets ....

***Assembly:***

One phrase, one verse – that is  
the Ten Thousand Things and One Hundred Grasses;  
one dharma, one realization – that is  
all Buddhas and Ancestral Teachers.  
Therefore from the beginning,  
there has been no stinginess at all.

***Roshi:***

I take up the Way of Not Indulging in Anger.

***Assembly:***

Self-nature is subtle and mysterious.  
In the realm of the selfless Dharma,  
not contriving reality for the self is called  
the Precept of Not Indulging in Anger.

***Initiate:***

I take up the Way of Not indulging in Anger ...

***Assembly:***

Not advancing, not retreating, not real, not empty.  
There is an ocean of bright clouds.  
There is an ocean of solemn clouds.

**Roshi:**

I take up the Way of Not Defaming the Three Treasures.

**Assembly:**

Self-nature is subtle and mysterious.  
In the realm of the One, not holding  
dualistic concepts of ordinary beings and sages is called  
the Precept of Not Defaming the Three Treasures.

**Initiate:**

I take up the Way of Not Defaming the Three Treasures ...

**Assembly:**

The teisho of the actual body is the harbor and the weir.  
This is the most important thing in the world.  
Its virtue finds its home in the ocean of essential nature.  
It is beyond explanation.  
We just accept it with respect and gratitude.

**Initiate(s):** *One full bow.*

**Roshi:**

Explanation of Dharma Name(s)

Presentation of Rakusu(s)

# VERSE OF RAKUSU

## *Roshi and Initiate(s):*

I wear the robe of liberation,  
the formless field of benefaction,  
the teachings of the Tathagata,  
saving the many beings.

## *Assembly:*

*(as the Roshi & Initiate(s) offer incense)*

# THE GREAT PRAJNA PARAMITA HEART SUTRA



Avalokiteshvara Bodhisattva,  
practicing deep Prajna Paramita,  
clearly saw that all five skandhas are empty,  
transforming anguish and distress.  
Shariputra, form is no other than emptiness,  
emptiness no other than form;  
Form is exactly emptiness, emptiness exactly form.  
Sensation, perception, mental reaction, consciousness  
are also like this.  
Shariputra, all things are essentially empty –  
not born, not destroyed;  
not stained, not pure;  
without loss, without gain.

Therefore in emptiness there is no form, no sensation,  
perception, mental reaction, consciousness;  
no eye, ear, nose, tongue, body, mind;  
no color, sound, smell, taste, touch, object of thought;  
no seeing and so on to no thinking,  
no ignorance and also no ending of ignorance,  
and so on to no old age and death  
and also no ending of old age and death;  
no anguish, cause of anguish, cessation, path;  
no wisdom and no attainment.  
Since there is nothing to attain,  
the Bodhisattva lives by Prajna Paramita,  
with no hindrance in the mind;  
no hindrance and therefore no fear;  
far beyond delusive thinking, right here is Nirvana.  
All Buddhas of past, present, and future live by  
Prajna Paramita,  
attaining Anuttara-samyak-sambodhi.  
Therefore know that Prajna Paramita is  
the great sacred mantra,  
the great vivid mantra, the unsurpassed mantra,  
the supreme mantra,  
which completely removes all anguish.  
This is truth, not mere formality.  
Therefore set forth the Prajna Paramita mantra,  
set forth this mantra and proclaim:  
Gaté gaté para gaté parasamgaté Bodhi svaha!

# JUKAI DEDICATION



## ***Roshi:***

At Magadha, at this very place,  
deep in the sacred ground,  
high into the empty sky,  
broadly shading all living things,  
the tree of wisdom thrives  
by rain and soil and sunshine  
and by your loving care,  
which we maintain.

We dedicate  
"The Great Prajna  
Paramita Heart Sutra,"  
our ceremony of Jukai and ourselves to you,  
Shakyamuni Buddha, Dai Osho.  
We celebrate your sacred presence,  
your boundless understanding, and your love.  
Let your true Dharma continue,  
and your Sangha relations become complete.

## ***Assembly:***

All Buddhas throughout space and time  
all Bodhisattvas, Mahasattvas,  
the Great Prajna Paramita.

# GREAT VOWS FOR ALL



The many beings are numberless,  
I vow to save them.

Greed, hatred, and ignorance rise endlessly,  
I vow to abandon them.

Dharma-gates are countless,  
I vow to wake to them.

Buddha's Way is unsurpassed,  
I vow to embody it fully.

*(repeat 3 times)*

Raihai

END, TEA AND SOCIALIZING





DAILY  
SUTRA SERVICE<sup>41</sup>



Continuous Daily Practice

MORNING

Raihai

# MAKA HANNYA HARAMITA SHIN GYO



KAN JI ZAI BO SA 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 I  
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 TO KO  
BO DAI SAT-TA E HAN-NYA HA RA MI TA  
KO SHIM-MU KEI GE MU KEI GE KO MU U KU FU  
ON RI IS-SAI TEN DO MU SO KU GYO NE HAN SAN  
ZE SHO BUTSU E HAN-NYA HA RA MI TA  
KO TOKU A NOKU TA RA SAM-MAYKU SAM-BO DAI  
KO CHI HANN-NYA HA RA MI TA  
ZE DAI JIN SHU ZE DAI MYO SHU  
ZE MU JO SHU ZE MU TO TO SHU  
NO JO IS-SAI KU SHIN JITSU FU KO  
KO SETSU HAN-NYA HA RA MI TA SHU  
SOKU SETSU SHU WATSU  
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI  
BO JI SOWA KA HAN-NYA SHIN GYO

# THE GREAT PRAJNA PARAMITA HEART SUTRA



Avalokiteshvara Bodhisattva,  
practicing deep Prajna Paramita,  
clearly saw that all five skandhas are empty,  
transforming anguish and distress.  
Shariputra, form is no other than emptiness,  
emptiness no other than form;  
Form is exactly emptiness, emptiness exactly form.  
Sensation, perception, mental reaction, consciousness  
are also like this.  
Shariputra, all things are essentially empty –  
not born, not destroyed;  
not stained, not pure;  
without loss, without gain.  
Therefore in emptiness there is no form, no sensation,  
perception, mental reaction, consciousness;  
no eye, ear, nose, tongue, body, mind;  
no color, sound, smell, taste, touch, object of thought;  
no seeing and so on to no thinking,  
no ignorance and also no ending of ignorance,  
and so on to no old age and death  
and also no ending of old age and death;  
no anguish, cause of anguish, cessation, path;  
no wisdom and no attainment.  
Since there is nothing to attain,  
the Bodhisattva lives by Prajna Paramita,

with no hindrance in the mind;  
no hindrance and therefore no fear;  
far beyond delusive thinking, right here is Nirvana.  
All Buddhas of past, present, and future live by  
Prajna Paramita,  
attaining Anuttara-samyak-sambodhi.  
Therefore know that Prajna Paramita is  
the great sacred mantra,  
the great vivid mantra, the unsurpassed mantra,  
the supreme mantra,  
which completely removes all anguish.  
This is truth, not mere formality.  
Therefore set forth the Prajna Paramita mantra,  
set forth this mantra and proclaim:  
Gaté gaté para gaté parasamgaté Bodhi svaha!

# SHO SAI MYO KICHIJO DARANI

(The Dharani of Good Fortune That Averts Calamities)



NO MO SAN MAN DA MOTO NAN

(Veneration to all Buddhas!)

OHA RA CHI KOTO SHA SONO NAN

(The incomparable Buddha power that banishes suffering.)

TO JI TO EN GYA GYA GYA KI GYA KI UN NUN

(Om! The Buddha of reality, wisdom, Nirvana!)

SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA

(Light! Light! Great light! Great light!)

CHISHU SA CHISHU SA SHUSHI RI SHUSHI RI

(With no categories, this mysterious power)

SOHA JA SOHA JA SEN CHI GYA SHIRI EI SOMO KO

(saves all beings; suffering goes, happiness comes, Svaha!)

*(repeat 3 times)*

# DEDICATION



## *Leader:*

Our words ring out through space beyond the stars;  
their virtue and compassion echo back  
from all the many beings.

We recite

“The Great Prajna Paramita Heart Sutra”

[or]

“Maka Hanna Haramita Shin Gyo

and

“Sho Sai Myo Kichijo Darani”

for the renewal of the Buddha mind  
in the fields and forests, homes and streets  
throughout the world,  
in grateful thanks to all our many guides along  
the ancient way.

## *Assembly:*

All Buddhas throughout space and time;  
All Bodhisattvas, Mahasattvas,  
the Great Prajna Paramita

Zazen

# EVENING

## Purification



All the evil karma, ever created by me since of old,  
on account of my beginningless greed, hatred, and  
ignorance, born of my conduct, speech and thought,  
I now confess openly and fully.

*(repeat 3 times)*

## EMMEI JIKKU KANNON GYO

(Ten Verse Kannon Sutra of Timeless Life)



KAN - ZE - ON!	Kanzeon!
NA MU BUTSU	I venerate the Buddha.
YO BUTSU U IN	With the Buddha I have my source.
YO BUTSU U EN	With the Buddha I have my affinity:
BUP-PO SO EN	affinity with Buddha, Dharma, Sangha;
JO -RAKU GA JO	constancy, ease, the self, and purity.
CHO NEN KAN-ZE-ON	Mornings my thought is Kanzeon;
BO NEN KAN-ZE-ON	evenings my thought is Kanzeon.
NEN NEN JU SHIN KI	Thought after thought arises in mind;
NEN NEN FU RI SHIN	thought after thought is not separate from mind.

*(repeat 7 times)*



# DEDICATION



## ***Leader:***

Infinite realms of light and dark  
convey the Buddha mind;  
birds and trees and stars and we ourselves  
come forth in perfect harmony.

We recite our gatha and our sutra for  
the many beings of the world,  
in grateful thanks for all our many guides along  
the ancient way.

## ***Assembly:***

All Buddhas throughout space and time;  
All Bodhisattvas, Mahasattvas,  
the Great Prajna Paramita

Zazen

# GREAT VOWS FOR ALL



The many beings are numberless,  
I vow to save them.

Greed, hatred, and ignorance rise endlessly,  
I vow to abandon them.

Dharma-gates are countless,  
I vow to wake to them.

Buddha's Way is unsurpassed,  
I vow to embody it fully.

***(repeat 3 times)***

# ENDNOTES



Drifting clouds



indicates that this chant or recitation is done  
with hands in gassho.



indicates that this chant or recitation is done  
with hands in the dhyana mudra.  
It is the same mudra used for zazen.

1. Sutras, literally the “warp” of the Dharma, are sermons of the Buddha, those attributed to him, and by limited extension, those of his successors. This sequence of readings is particular to the Diamond Sangha. Some of the translations are new, and all of them are tentative.
2. Formal bows, full prostration, a sequence of three announced by the Ino with the inkin bell.
3. A gatha vow from the Hua-yen Sutra that has become the prologue to all Zen Buddhist services. A gatha is a verse that sums up a particular aspect of the Dharma, often expressing a vow. It is probably the earliest form in the Buddhist liturgy.
4. The traditional gatha of veneration to the Buddha, read in Pali. See Thomas Cleary, *The Flower Ornament Scripture*, 3 vols. (Boston: Shambhala, 1987), III, 383.
5. The traditional Threefold Vow of Refuge read in Pali, affirming a home in Buddha, Dharma, Sangha. It is the initiation and re-initiation to the Way of the Buddha, found in all Buddhist centers. Pronounce “gacchami” as “guhchami.”

6. The classical condensation of the 600 volume Prajna Paramita literature, translated into Chinese by Hsuan-tang in the seventh century, and recited in most Mahayana centers. In the Diamond Sangha we recite the Sino-Japanese as given here on one day during sesshin, and the English on the next.

7. English translation of Maka Hanna Haramita Shin Gyo.

8. Forms, sensation, perception, mental reaction, and consciousness are the Five Skandhas.

9. The six senses, the six qualities that are sensed, and the six kinds of consciousness form the Eighteen Dhatus, or Categories.

10. Refers to the Twelve-linked Chain of Causation.

11. The Four Noble Truths.

12. D. T. Suzuki translates the next to the last line as "Gone, gone, gone to the other shore, landed at the other shore." The final word is an exclamation of joy.

13. The dharana [J: darani] is a hymn of praise, transliterated from the Sanskrit through the Chinese and then the Japanese, Korean, or Vietnamese.

14. Dai Osho means "great monk." Dai Koji refers to a lay person, and Dai Shi refers to a nun. Mahapajapati, Dai Shi, the founder of the first order of Buddhist nuns, was Shakyamuni's step-mother. The Buddha said Patacara, was the foremost "Keeper of the Vinaya (Rules of Conduct)" amongst the nuns. In her youth her life was undisciplined and tragic. Later in life, through strong practice, she had great realization and was recognized as one of the Sangha Elders. The last four named in the dedication are Harada Daiun Roshi, Yasutani Hakuun Roshi, Yamada Koun Roshi and Aitken Gyoun Roshi.

15. Homily by Torei Zenji (1721-1792), read after the first dedication during the service at sesshin. Originally in prose, it is set in verse form to facilitate chanting.

16. Dharmas with a lower-case “d” can be read as “phenomena.”
17. These are Senzaki Nyogen Sensei, Yamamoto Gempo Roshi, and Nakagawa Soen Roshi.
18. Anne Tan Shin Aitken, together with her husband Robert Chotan Aitken Roshi was a founding member of the Diamond Sangha. Although she was never given Dharma transmission, nor is she a Dharma Heir, she was thought to be able to receive these, but she declined.
19. These are the Bodhisattva Vows, recited in almost all Mahayana centers. They are recited in English at Diamond Sangha centers, except just after the teisho, when they are recited in Sino-Japanese.
20. Traditional gatha recited before the teisho at all Zen centers.
21. “Great Vows”, recited after teisho.
22. Dharma poem by Hakuin Ekaku, (1685-1768). Read as part of the ceremony at the end of the day during sesshin.
23. Maurine Myo-on Stuart Roshi, a Rinzai Zen priest, was given an informal transmission in a private ceremony by Soen Nakagawa Roshi in 1982.
24. Ceremony at the end of the day during sesshin.
25. Ceremony at the end of sesshin.
26. Yoka Genkaku (665 - 713). China. Considered a student of Hui-neng. This version of *Shodoka* is an edited compilation of the translations of Robert Aitken and the Kahawai group circa 1980 and of Robert Aitken and Eido Shimano, 1991.
27. Sêng-ts’an or Sengcan (Sosan, d. 606), the Third Chinese Patriarch. Dharma heir of Huike.

28. Shih-tou Hsi-ch'ien (Sekito Kisen, 700-790). *The Transmission of the Lamp* places him among Hui-neng's students. This translation is by Nelson Foster. See pages 38 - 43 of *The Roaring Stream*, Nelson Foster and Jack Shoemaker, Echo Press, 1996.

29. In Pali: *Metta-sutta* ("Sutra on Kindness"). A Hinayana sutra, the theme of which is the development of kindness.

30. SONG OF THE JEWEL MIRROR SAMADHI is from the San Francisco Zen Center's website (<http://www.sfzc.com/Pages/Library/jewelmir.html>). Copyright © 1999 San Francisco Zen Center. Notes for the song are from Thomas Cleary's *Timeless Spring: A Soto Zen Anthology*, Copyright © 1980 by Wheelwright Press, the publishing arm of Zen Center. Both are reprinted with the permission of San Francisco Zen Center.

Tung-shan Liang-chieh (Tozan Ryokai, 807 - 869), was a Chinese Zen master and dharma successor of Yun-yen (Ungan, 781 - 841) and founder of the Soto school.

Cleary translates the title as SONG OF THE JEWEL MIRROR AWARENESS and makes the comment that samadhi, concentration, meditation, trance, absorption, here rendered as 'awareness' for convenience, to avoid any suggestion of paranormality. The great Pai-chang (Hyakujo Ekai, 720 - 814), with whom Tung-shan's teacher, Yun-yen, studied for twenty years, did not use the term samadhi for the mirror awareness, which he called the source, the king, the elixir of immortality; as long as it is not disturbed by anything in any circumstances, passing through all color and sound without lingering. It is the guide; yet, he said one should not remain in the state of the mirror all the time. Though one must some time return to the source, it is still necessary, as Lopu said, to 'see the king in the busy marketplace.' In Tung-shan's song, he speaks of this awareness sometimes as a medicinal trance, or simply basic awareness empty letting the flow through.

31. Silver and snow, herons and moonlight – all are white, yet not the same color. This symbolizes sameness and difference, and their inter-

fusion. Sameness, symbolized by the common whiteness, is equality, equanimity, absence of ultimate reality; in relativity can be seen the merging of sameness and difference – without difference there can be no relation; in being dependent and conditional all are the same. Also this symbolizes absolute purity; when the mind is pure, all worlds are pure – this too is ‘snow in a silver bowl’.

32. This means the same as the saying in the Tsan-t’ung-chi (Sando-kai, *The Harmony of Difference and Sameness*) ‘right in light there is darkness . . . right in darkness there is light.’

33. In the Mahaparinirvana sutra true thusness is likened to a baby in that it does not come or go, rise or stand and cannot speak. Also this can mean complete with five senses, without conceptualization – this is the mirror trance. Ippen, the Japanese Pure Land saint, once said that the practice of invoking the name of the buddha to be reborn in the Pure Land affected the sixth consciousness; ending all discrimination of pure and impure, pleasant and painful, one realizes great bliss beyond extremes and sees the world as the field of the vow of the buddha of infinite light and life.

34. ‘Baba wawa’ is to represent baby talk; the Mahaparinirvana sutra likens that which is materialized and that which is not – whatever is done becomes undone, and the whole process of doing in the infinite range of the cosmos cannot be described or compared, adequately conceived or thought. It is not doing anything because there is nothing with which to compare it, nothing to indicate any direction.

35. The relative and absolute, or partial and true, are also called minister and ruler, son and father, light and darkness; Tsao-shan (Sozan, 840 - 901) called the relative the world of myriad forms and the absolute the realm of emptiness; the relative is also called the phenomenal, and the absolute the principle. The relative within the absolute is realization of the emptiness of mind, whereby all things are emptied – thus it is the relative absolute containing the absolute relative. The absolute within the relative is the mirror awareness which is revealed by cleaning and polishing the mind by cessation and emptiness; at this point, the focus of concentration can make anything fill the uni-



verse, or make the universe into one point of awareness. Relative and absolute depend on each other, so two elements make three, adding their mutual intermingling, the source of the two. The absolute is always being expressed in the relative – this is the true absolute, but it is not always seen. Perfect comprehension of the relative grounded on experience of the absolute culminates in simultaneous realization of knowledge and complete peace and calm. At this point, Tung-shan (Tozan, 807 - 869) said, one 'Comes back to sit among the ashes,' living this life as a wayfarer, expressing one's solidarity with the world in the vow to realize perfect enlightenment with all beings. The five flavored herb and diamond thunderbolt are images of five in one; these so-called tanks or positions, the set of five being the ultimate paradigm of dialectic and an illustration of meditational stages, are all from the same source, hence the association of five in one.

36. Dogen (1200 - 1253) emphasized that practice and realization are not two separate things; the source and the process can be called absolute and relative as a device; integration and merging refer to these – this includes the road, or process itself merging into the process, having no sense of seeking or acquisition, thus merging into the source. This was the point of the transcendence of wisdom scriptures.

37. Mahabhijanabhibhu, an ancient buddha mentioned in the Sad-dharmapundarika or Lotus scripture, sat for ten aeons on the site of enlightenment, but did not realize perfect enlightenment or attain buddhahood, even though he sat with his body and mind perfectly still. Then gods from the heavens of the thirty three celestial kingdoms built a seat for him. When he sat on the seat, other gods and goddesses rained flowers around him for ten aeons, then still others played music for ten more eons. After ten aeons the buddha became enlightened and realized the truth. The scripture calls stillness and quiescence the ultimate nature of all things, but also an illusory citadel for those on the path to rest awhile, not an individual salvation because there is no self. The flowers and music represent the world of particulars, part of the sphere of knowledge of an omniscient buddha.

Tung-shan seems to use this old story with a slightly different emphasis; he recommends sitting for 'ten aeons' to make sure that

there is no leaking of views, emotions, etc., when the celestial flowers begin to fall. This is consistent with the Tsao-shan saying, emphasized by Dogen, 'eighty or ninety percent complete,' alluding to eternal bodhisattvahood, remaining in the causal state in this world to help deliver infinite beings to the other shore of the ocean of suffering, without craving personal liberation to the extent of willfully becoming totally extinct.

38. As seen in the Tsan-t'ung-chi (Sandokai, *The Harmony of Difference and Sameness*), arrow points meeting symbolizes principle – mutual interdependence, absolute equality of dependent forces and entities. The lines before about the excellent and the inferior illustrate relativity. In Buddhist science, it is traditionally said that the workings of causes and effects are in fact inconceivable; we are in it, making conceptual models and devices to make use of what we can find out, but all of this is just a fragment of reality. In deep meditation one truly plunges into the unknown by not applying any way of knowing or seeing. The meeting of arrowpoints also symbolizes the meeting of minds of teacher and disciple; regardless of what preparation went before, the actual meeting is not contrived, because it is the simple agreement of two minds seeing the same one reality.

39. Ta-hui Tsung-kao (Dai-e Soko, 1089 - 1163) Chinese Zen Master of the Yogi lineage of Rinzai Zen.

40. Nampo Shomyo, also called Daio Kokushi, 1235-1309; early Japanese Zen master of the Yogi lineage of Rinzai Zen.

41. Typical daily service during training sessions.



