

With grateful acknowledgement to Soto Shu Shumicho (Soto Zen Buddhism) and all our teachers past, present and future.

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TAKKESAGE — ROBE CHANT

Dai sai ge da puku. Mu sō fuku den e.
Hi bu nyo rai kyō. Kō do sho shu jō.

How great is Okesa, a virtuous garden far beyond
form and emptiness. I will wear Tathagata's
teachings, saving all sentient beings.

Dai sai ge da puku. Mu sō fuku den e.
Hi bu nyo rai kyō. Kō do sho shu jō .

KAIKYOGE

Mū jō jin jin mī myō Hō
Hyaku sen man gō nan sō gū
Gā kon ken mon toku jū jī
Gan gē Nyō rai shin jitsu gī.

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.

SHIGUSEIGAN

Shu jō mu hen sei gan do.
Bon nō mu jin sei gan dan.
Hō mon mu ryō sei gan gaku.
Butsu dō mu jō sei gan jō.

Beings are numberless, I vow to save them.
Delusions are inexhaustible, I vow to end them.
Dharmas are boundless, I vow to enter them.
Buddha's way is unsurpassed, I vow to become it.

SHŌSAIMYŌ KICHIJŌ DARANI

(Chanted three times)

Nō mō san man dā, moto nan, oha rā chī koto shā, sono nan tō jī tō, ° en, gyā gyā, gyā kī gyā kī, un nun, shihu rā shihu rā, hara shihu rā hara shihu rā, chishu sā chishu sā, • chi shu rī chi shu rī, sowa jā sowa jā, • sen chī gyā, shiri ei sōmō kō.

Adoration to all the Buddhas! Adoration to the teaching that knows no Obstructions! Thus: Om, Khya khya khyahi khyahi (speak, speak)! Hum Hum! Jvala jvala prajvala prajvala (blaze, blaze)! Tistha tistha (up, up)! Stri stri (!)! Sphata (burst, burst)! One who is quiescent! To the glorious one, hail!

ENMEI JIKKU KANNON GYO

(Chanted three times)

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

Kanzeon! At one with Buddha.
Related to all Buddhas in cause and effect.
And to Buddha, Dharma, and Sangha.
Joyful, pure, eternal being!
Morning mind is Kanzeon.
Evening mind is Kanzeon.
This very moment arises from Mind.
This very moment not separate from Mind.

MAKA HANNYA HARAMITTA SHINGYŌ

Kan jī Zai Bō satsu. Gyō jin Han nyā Hā rā mit tā jī. Shō ken gō ° on kai kū. Dō is sai kū yaku. Shā rī shī. Shiki fū ī kū. Kū fū ī shiki. Shiki soku zē kū. Kū soku zē shiki. Jū sō gyō shiki. Yaku bū nyō zē. Shā rī shi zē sho Hō kū sō. Fū shō fū metsu. Fū kū fū jō. Fū zō fū gen. Zē kō kū chū. Mū shiki mū jū sō gyō shiki. Mū gen nī bi zes shin nī. Mū shiki shō kō mī soku Hō. Mū gen kai nai shī mū ī shiki kai. Mū mū myō yaku mū mū myō jin. Nai shī mū rō shī. Yaku mū rō shī jin. Mū kū shū metsu dō. Mū chī yaku mū toku. I mū shō tok kō. Bō dai Sat tā. Ē Han nyā Ha rā mī ta ° kō. Shin mū kei gē. Mū kei gē kō. Mū ū kū fū. On rī is sai ten dō mū sō. Kū gyō nē han. ° San zē shō butsu. Ē Han nyā Hā rā mī tā kō. Tokū ā noku tā rā san myaku san bō dai. Kō chī Han nyā Hā rā mī tā. Zē dai jin shū. Zē dai myō shū. Zē mū jō shū. Zē mū tō dō shū. Nō jō is sai kū. Shin jitsu fū kō. Kō setsu Han nyā Hā rā mī tā shū. Soku setsu shū watsu. • Gyā tē gyā tē. Hā rā gyā tē. Hara sō gyā tē. • Bō jī sowa kā. Han nyā shin gyō.

GREAT WISDOM BEYOND WISDOM HEART SUTRA

Avalokiteshvara Bodhisattva, when practicing deeply the prajna paramita, perceived that all ° five skandhas in their own being are empty, and was saved from all suffering. “O Shariputra, form does not differ from emptiness, emptiness does not differ from form; that which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, formations, consciousness. O Shariputra, all dharmas are marked with emptiness: they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease. Therefore, in emptiness, no form, no feelings, no perceptions, no formations, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes, until no realm of mind-consciousness; no ignorance, and also no extinction of it, until no old-age-and-death, and also no extinction of it; no suffering, no origination, no stopping, no path, no cognition, also no attainment. With nothing to attain, a Bodhisattva depends on ° prajna paramita and the mind is no hindrance. Without any hindrance, no fears exist. Far apart from every perverted view one dwells in nirvana. In the three worlds all Buddhas depend on ° prajna paramita and attain unsurpassed complete perfect enlightenment. Therefore, know the prajna paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true not false. So, proclaim the prajna paramita mantra, proclaim the mantra that says, Gate, gate, paragate, parasamgate! Bodhi! Svaha!”

DAIHI SHIN DARANI

Namu kara tan nō, tora yā yā, namu ori yā, boryo kī chī shihu rā yā, fuji sato bō yā, moko sato bō yā, mō kō kyā runi kyā yā, ◦ en, sā hara hā ei shū tan nō ton shā, namu shiki rī toi mō, ori yā, boryo kī chī, shihu rā rin tō bō, nā mū nō rā, kin jī, kī rī, mō kō hō dō, shā mī sā bō, ō tō jō shū ben, ō shū in, sā bō sā tō, nō mō bō gyā, mō hā tē chō, tō jī tō, en, ō bō ryō kī, rū gyā chī, kyā rā chī, ī kiri mō kō, fuji sā tō, sā bō sā bō, mō rā mō rā, mō kī mō kī, rī tō in kū ryō kū ryō, kē mō tō ryō tō ryō, hō jā yā chī, mō kō hō jā yā chī, tō rā tō rā, chiri nī, shihu rā yā, shā rō shā rō, mō mō hā mō rā, hō chī rī, yū kī yū kī, shī nō shī nō, ora san fura shā rī, hā zā hā zan, fura shā yā, kū ryō kū ryō, mō rā kū ryō kū ryō, kī rī shā rō shā rō, shī rī shī rī, sū ryō sū ryō, fuji yā, fuji yā, fudo yā, fudo yā, mī chiri yā, ◦ nora kin jī, chiri shuni nō, hoyā mono, somo kō, shido yā, somo kō, moko shido yā, somo kō, shido yū kī, shihu rā yā, somo kō ◦ nora kin jī, somo kō, mō rā nō rā somo kō, shira sū omo gyā yā, somo kō, sobo moko shido yā, somo kō, shaki rā oshi dō yā, somo kō, hodo mogya shido yā, somo kō, nora kin jī hā gyara yā, somo kō, mō hori shin gyara yā, somo kō, namu kara tan nō tora yā yā, • namu ori yā, boryo kī chī, shihu rā yā, somo kō, • shite dō modo ra, hodo yā sōmō kō.

DAIHI SHIN DARANI

Adoration to the Triple Treasure! Adoration to Avalokiteshvara the Bodhisattva-Mahasattva who is the great compassionate one! ◦ Om, to the one who performs a leap beyond all fears! Having adored him, may I enter into the heart of the blue-necked one known as the noble adorable Avalokiteshvara! It means the completing of all meaning, it is pure, it is that which makes all beings victorious and cleanses the path of existence. Thus: Om, the seer, the world-transcending one! O Hari the Mahabodhisattva! All, all! Defilement, defilement! The earth, the earth! It is the heart. Do, do the work! Hold fast, hold fast! O great victor! Hold on, hold on! I hold on. To Indra the creator! Move, move, my defilement-free seal! Come, come! Hear, hear! A joy springs up in me! Speak, speak! Directing! Hulu, hulu, mala, hulu, hulu, hile! Sara, sara! Siri, siri! Suru, suru! Be awakened, be awakened! Have awakened, have awakened! ◦ O merciful one, blue-necked one! Of daring ones, to the joyous, hail! To the successful one, hail! To the great successful one, hail! To the one who has attained mastery in the Discipline, hail! ◦ To the blue-necked one, hail! To the boar-faced one, hail! To the one with the lion's head and face, hail! To the one who holds a weapon in his hand, hail! To the one who holds a wheel in his hand, hail! To the one who holds a lotus in his hand, hail! To the blue-necked far-causing one, hail! To the beneficent one referred to in this Dharani beginning with "Namah," hail! • Adoration to the Triple Treasure! Adoration to Avalokitesvara! Hail! • May these (prayers) be successful! To this magical formula hail!

HOKYO ZAMMAI

Nyoze no hō, busso mitsu ni fusu, nanji ima kore o etari, yoroshiku yoku hōgo subeshi, ◦ ginwan ni yuki o mori, meigetsu ni ro o kakusu, rui shite hitoshi karazu, konzuru tokinba tokoro o shiru, kokoro koto ni ara zareba raiki mata omomuku, dōzureba kakyū o nashi, tagaeba kocho ni otsu, haisoku tomo ni hi nari, taikaju no gotoshi, tada monsai ni arawaseba, sunawachi zenna ni zokusu, yahan shōmei, tengyō furo, mono no tame ni nori to naru, mochiite shoku o nuku, ui ni arazu to iedomo, kore go naki ni arazu, hōkyō ni nozonde, gyōyō ai miru ga gotoshi, nanji kore kare ni arazu, kare masani kore nanji, yo no yōni no gosō gangu suru ga gotoshi, fuko furai, fuki fujū, baba wawa, uku muku, tsuini mono o ezu, go imada tadashi kara zaru ga yueni, jūri rikkō, henshō ego, tatande san to nari, henji tsukite go to naru, chi sō no ajiwai no gotoku, kongō no cho no gotoshi, shōchū myōkyō, kōshō narabi agu, shū ni tsūji to ni tsūzu, kyōtai kyōro, shakunen naru to kinba kitsu nari, bongo subekarazu, tenshin ni shite myō nari, meigo ni zoku sezu, innen jisetsu, jakunen to shite shōcho su, sai niwa, muken ni iri, dai niwa hōjo o zessu, gōkotsu no tagai, rirryō ni ōzezu, ima tonzen ari, shūshu o rissuru ni yotte, shūshu wakarū, sunawachi kore kiku nari, shū tsūji shu kiwamaru mo, shinjō ruchū, hoka jaku ni uchiugoku wa, tsunageru koma, fukuseru nezumi, senshō kore o kanashinde, hō no dando to naru, sono tendō nishitagatte, shi o motte so to nasu, tendō sometsu sureba,

kōshin mizukara yurusu, kotetsu ni kanawan
to yōseba, kō zenko o kanzeyo, butsudō o
jōzuru ni nannan to shite, jikkōju o kanzu ◦
tora no kakataru ga gotoku, uma no yome no
gotoshi, geretsu aru o motte, hōki chingyo,
kyōi aru o motte, rinu byakko, ◦ gei wa
gyōriki o motte, ite hyappo ni atsu, senpō ai
au, gyōriki nanzo azukaran, bokujin masani
utai, sekijo tatte mau, jōshiki no itaru ni
arazu, mushiro shiryō o iren ya, shin wa kimi
ni bushi, ko wa chichi ni junzu junze zareba
kō ni arazu, buse zareba ho ni arazu. Senkō
mitsuyō wa, gu no gotoku ro no gotoshi, •
tada yoku sōzoku suru o, • shuchū no shu
to nazuku.

**SONG OF THE JEWEL
MIRROR SAMADHI**
(Composed by Tozan Ryokai)

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. 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. 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; 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 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. 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. ◦ 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 eons, 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 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 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 child obeys the parent. 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.

SANDŌKAI

Chikudo dai sen no shin, tō zai mitsu ni ai
fusu, nin kon ni ridon ari, do ni nam boku
no so nashi, rei gen myō ni kō ketta ri, shiha
an ni ruchū su, ji o shū suru mo moto kore
mayoi, ri ni kano umo mata satori ni arazu,
◦ mon mon is sai no kyō, ego to fu ego to,
eshite sarani ai wataru, shikara zareba ku rai
ni yotte jū su, shiki moto shitsu zō o koton
shi shō moto rakku o koto ni su, an wa jō
chū no koto ni kanai, mei wa sei daku no ku
o wakatsu, shidai no shō onozu kara fukusu,
kono sono haha o uru ga gotoshi, hi wa
nesshi, kaze wa dō yō, mizu wa uru oi chi
wa ken go, manako wa iro, mimi wa on jō,
hana wa ka, shita wa kan so, shi kamo ichi
ichi no hō ni oi te, ne ni yotte habun pusu,
hon matsu sube karaku shū ni kisu beshi, son
pi sono go o mochi yu, mei chū ni atatte an
ari, an sō o motte okoto nakare, an chū ni
atatte mei ari, mei sō o motte miru koto naka
re, mei an ono ono ai tai shite, hisu runi zen
go no ayumi no gotoshi, ◦ ban motsu onozu
kara kō ari, masani yō to sho to o yu beshi,
jison sureba kan gai ga shi, ri ō zureba sen
pō sasō, ◦ koto o ukete wa sube karaku shū
o esu beshi, mizu kara kiku o ris suru koto
nakare, soku moku dō o ese zunba, ashi o
hakobu mo izu kun zo michi o shiran, ayumi
o susu mureba gon non ni arazu, ma yōte
sen ga no ko o heda • tsu, shin de san gen
no hito ni mōsu, • kō in muna shiku wataru
koto nakare.

MERGING OF DIFFERENCE AND UNITY

(Composed by Sekito Kisen)

The mind of the great sage of India is intimately
communicated between east and west. ◦ People's
faculties may be keen or dull, but in the path
there are no 'southern' or 'northern' ancestors.
The spiritual source shines clearly in the light;
the branching streams flow in the darkness.
Grasping things is basically delusion; merging
with principle is still not enlightenment. Each
sense and every field interact and do not interact;
when interacting they also merge, otherwise they
remain in their own states. Forms are basically
different in material and appearance, sounds
are fundamentally different in pleasant or harsh
quality. 'Darkness' is a word for merging upper and
lower; 'light' is an expression for distinguishing
pure and defiled. The four gross elements return
to their own natures like a baby taking to its
mother; fire heats, wind moves, water wets, earth
is solid. Eye and form, ear and sound, nose and
smell, tongue and taste: thus in all things the
leaves spread from the root; the whole process
must return to the source; 'noble' and 'base' are
only manners of speaking. Right in light there is
darkness, but don't confront it as darkness; right
in darkness there is light, but don't see it as light.
Light and dark are relative to one another like
forward and backward steps. All things have
their function: it is a matter of use in the
appropriate situation. Phenomena exist like box
and cover joining; principle accords like arrow
points meeting. Hearing the words, you should
understand the source; don't make up standards
on your own. If you don't understand the path as
it meets your eyes, how can you know the way
as you walk. • Progress is not a matter of far
or near, but if you are confused, mountains and
rivers block the way. • I humbly say to those who
study the mystery, don't waste time.

SHARIRAIMON

Is shin chō rai	man toku en man
◦ Shā kā nyō rai	shin jin shā rī
Hon jī hos shin	hok kai tō bā
Gā tō rai kyō	ī gā gen shin
Nyū gā gā nyū	Butsu gā jī kō
Gā shō bō dai	ī Butsu jin riki
Rī yaku shū jō	• hotsu bō dai shin
Shū bō satsu gyō	dō nyū en jaku
• Byō dō dai chī	kon jō chō rai.

Homage to the relics of the Buddha of complete
merit. Homage to the body of truth which is truth
itself and a stupa for the world of the Dharma
for the benefit of our present body. Through the
merits of Buddha, the truth enters into us and we
enter into the truth. Through the excellent power
of Buddha, we realize the truth. Let us do only
good for all living things that we may possess the
true mind. Let us do only pure deeds that we may
enter the peaceful world which is unchanging,
great wisdom. Let us pay homage eternally to
the Buddha.

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 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

BUCHO SONSHO DARANI

No bo bagya bate tare rokiya harachi bishishu daya bodaya bagya bate taniyata ◦ om bishudaya bishudaya sama sama sam man da habasha so haranda gyachi gyagya no sowa hamba bishute abishim sha to mam sogyata harahaha no a mirita bi sei ke maka man dara ha dai a kara a kara ayusam darani shudaya shudaya gyagya no bishute usanisha bishaya bishute saka sara ara shin me san sonite saraba tada gyata baro gyani satahara mita hari hora ni saraba tata gyata kiritaya jishu tan no jishu chi te maka boda re ba zara gya ya harada haya tori gyachi hari bishute hara chi ni hara daya ha yoku shute sam ma ya jishu chi te mani mani maka mani tatahanda botakuchi hari shute biso boda bojishute ◦ shaya shaya bishaya bishaya sam mora sam mora saraba boda jishu chi te shude bajiri bazara gyara be ba zara hamba ◦ to man man shairram saraba satobam nan shagyaya hari bishute saraba gyachi hari shute saraba tatagyata shi sha me sam ma jimba sa en to saraba tatagyata sam ma jimba sa jishu chi te bojiya bojiya bibojiya bibojiya bodaya bodaya bibodaya bibodaya sam man da harishute saraba tatagyata • kiritaya jishutan no jishu chi te • maka boda re sowa ka.

HONZONJÖGU EKÖ

Jōrai, Makahannya Haramitta Shingyō o fujusu atsumuru tokuro no kudoku wa, • Daion kyōshu honshi Shakamunibutsu, Kōso Jōyō Daishi, Taiso Jōsai Daishi ni kuyō shi tatematsuri, • mujō buk-ka bodai o shōngon su. Fu shite negawaku wa, shion subete hōji, sannu hitoshiku tasuke, hok-kai no ujō to, onajiku shuchi o madoka ni sen koto o.

Looking upward we deeply wish for Buddha's true compassion. Bowing down we ask the illumination of Buddha's understanding. Now that we have chanted (names of sutras), let us gather its merit with highest gratitude for: •

Our original ancestor in India, Great Teacher Shakyamuni Buddha, Our first female ancestor, Great Teacher Mahapajapati. Our first ancestor in China, Great Teacher Bodhidharma, Our first ancestor in Japan, Great Teacher Eihei Dogen, All Buddha's Ancestors who have transmitted this Dharma to us. •

We vow to return their compassion and carry it to the future. May its merit be directed toward lasting peace of the Sangha, tranquility of daily practice, dissolution of all misfortune, fulfillment of all relations.

FUEKÖ

Negawaku wa kono kudoku o motte amaneku issai ni oyoboshi Warera to shujo to minatomoni butsudo o jozen koto o.

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

May the merit of this recitation penetrate to each thing in all places, so that we and all beings may together realize the Buddha way.

All Buddhas, ten directions, three times,
All beings, Bodhisattvas, Mahasattvas
Wisdom beyond wisdom, the Maha
Prajna Paramita.

TI-SARANA

Buddham saranam gacchami.
Dhamman saranam gacchami.
Sangham saranam gacchami.

Namu kie Butsu.
Namu kie Hō.
Namu kie Sō.

I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.

MEAL SUTRAS

Before Meals

All:

Buddha was born at Kapilavastu
Enlightened at Magadha
Taught at Varanasi
Entered Nirvana at Kusinagara
Now I open Buddha Tathagata's
eating bowls
May we be relieved from self-clinging
with all sentient beings.

— open bowls —

Leader:

In the midst of the Three Treasures
With all sentient beings
Let us recite the names of Buddha.

All:

Homage to the pure Dharmakaya
Vairochana Buddha
The complete Sambhogakaya
Lochana Buddha
The numerous Nirmanakaya
Shakyamuni Buddhas
The future Maitreya Buddha
All Buddhas, past, present, and future.
The Mahayana Saddharma Pundarika Sutra
The great Manjushri Bodhisattva
The Mahayana Samantabhadra Bodhisattva
The great compassionate
Avalokitesvara Bodhisattva
The many Bodhisattva Mahasattvas
The Maha Prajna Paramita.

Leader (Breakfast):

Rice soup comes from the efforts of all
sentient beings, past and present, and its ten
advantages* give us physical and spiritual
well-being and promote pure practice.

Leader (Lunch):

We offer this meal of three virtues and six

tastes** to the Buddha, Dharma, and Sangha
and to all the life of the Dharma worlds.

All:

First, innumerable labors brought us this
food; we should know how it comes to us.
Second, as we receive this offering we should
consider whether our virtue and practice
deserve it. Third, as we desire the natural
order of mind, to be free from clinging we
must be free from greed. Fourth, to support
our life we take this food. Fifth, to attain
our way we take this food. First, this food is
for the Three Treasures. Second, it is for our
teachers, parents, nations, and all Sentient
Beings. Third, it is for all beings in the
six worlds. Thus, we eat this food with
everyone. We eat to stop all evil. To practice
good, To save all Sentient Beings, and to
accomplish our Buddha Way.

Bowl Cleaning

All:

The water with which I wash these bowls
tastes like ambrosia. I offer it to the various
spirits to satisfy them. Om, Makulasai
Svaha!

After Meals

Leader:

May we exist in muddy water with purity
like a lotus. Thus we bow to Buddha.

*Ten Advantages: Physical power, substance,
long life, pleasure, maintenance of pure
practice, cleansing of the body, settling
of mind and body, satisfaction of hunger,
satisfaction of thirst, improvement of health.
(Maha Vinaya Sutra)

**Three Virtues: Subtle, pure, true order.
Six Tastes: Bitter, sour, sweet, hot, salty,
neutral. (Nirvana Sutra)

GOJŪSHICHI BUTSU - PATRIARCHS

- | | |
|-------------------------------|-----------------------------|
| • Bibashibutsu Daioshō | Daikan Enō Daioshō |
| • Shikibutsu Daioshō | Seigen Gyōshi Daioshō |
| • Bishafubutsu Daioshō | Sekitō Kisen Daioshō |
| • Kurusonbutsu Daioshō | Yakusan Igen Daioshō |
| • Kunagonmunibutsu
Daioshō | Ungan Donjō Daioshō |
| • Kashōbutsu Daioshō | Tōzan Ryōkai Daioshō |
| • Shakamunibutsu Daioshō | Ungo Dōyō Daioshō |
| Makakashō Daioshō | Dōan Dōhi Daioshō |
| Ananda Daioshō | Dōan Kanshi Daioshō |
| Shōnawashu Daioshō | Ryōzan Enkan Daioshō |
| Ubakikuta Daioshō | Taiyō Kyōgen Daioshō |
| Daitaka Daioshō | Tōshi Gisei Daioshō |
| Mishaka Daioshō | Fuyō Dōkai Daioshō |
| Bashumitsu Daioshō | Tanka Shijun Daioshō |
| Butsudanandai Daioshō | Chōro Seiryō Daioshō |
| Fudamitta Daioshō | Tendō Sōkaku Daioshō |
| Barishiba Daioshō | Setchō Chikan Daioshō |
| Funayasha Daioshō | Tendō Nyojō Daioshō |
| Anabotei Daioshō | Eihei Dōgen Daioshō |
| Kabimora Daioshō | Koun Ejō Daioshō |
| Nagyaharajuna Daioshō | Tettsū Gikai Daioshō |
| Kanadaiba Daioshō | Keizan Jōkin Daioshō |
| Ragorata Daioshō | Meiho Sotetsu Daioshō |
| Sōgyanandai Daioshō | Shugan Dochin Daioshō |
| Kayashata Daioshō | Tetsusan Shikaku
Daioshō |
| Kumorata Daioshō | Keigan Eishō Daioshō |
| Shayata Daioshō | Chuzan Ryouan Daioshō |
| Bashubanzu Daioshō | Gisan Tōnin Daioshō |
| Manura Daioshō | Shozan Kenryu Daioshō |
| Kakurokuna Daioshō | Kinen Horyu Daioshō |
| Shishibodai Daioshō | Daishitsu Chisen
Daioshō |
| Bashashita Daioshō | Kōkei Shojun Daioshō |
| Funyomitta Daioshō | Setsuso Yuho Daioshō |
| Hannyatara Daioshō | Kaiten Genshu Daioshō |
| Bodaidaruma Daioshō | Shuzan Shunsho Daioshō |
| Taisō Eka Daioshō | Chozan Genetsu Daioshō |
| Kanchi Sōsan Daioshō | Fukushu Kochi Daioshō |
| Daii Dōshin Daioshō | Meido Yuton Daioshō |
| Daiman Kōnin Daioshō | |

Hakuho Genteki Daioshō
Gesshu Sōko Daioshō
Tokuō Ryōko Daioshō
Teizan Genkō Daioshō
Reigen Soko Daioshō
Tessa Soshin Daioshō
Mumon Sokan Daioshō
Ungan Soryu Daioshō
Mosan Taisen Daioshō
Bangaku Senjō Daioshō
Tentyu Daikyo Daioshō
Tennan Kakyo Daioshō
Daiyu Katsuzen Daioshō
Katsugen Dōki Daioshō
• Katsuryu Tetsumei Daioshō

GOJŪSHICHI BUTSU - MATRIARCHS

Prajnaparamita Daioshō	Sonin Daioshō
Maya Daioshō	Ekyu Daioshō
Ratnavati Daioshō	Myosho Daioshō
Shrimala Daioshō	Soitsu Daioshō
Mahapajapati Daioshō	Eshun Daioshō
Khema Daioshō	Chiyono Daioshō
Patacara Daioshō	Ohashi Daioshō
Uttama Daioshō	Mu jaku Daioshō
Bhadda Daioshō	Bunchi Daioshō
Dhammadinna Daioshō	Ryo nen Daioshō
Sukka Daioshō	Tei jitsu Daioshō
Ubbiri Daioshō	Jorin Daioshō
Sumana Daioshō	Mitsu jo Daioshō
Punnika Daioshō	Kokan Daioshō
Subha Daioshō	Dokai Daioshō
Utpalavarna Daioshō	Kendo Daioshō
Zong chi Daioshō	Soshin Daioshō
Shih chi Daioshō	Myo on Daioshō
Ling Hsing p'o Daioshō	Geshin Daioshō
Ling chao Daioshō	Houn Jiyu Daioshō
Moshan Daioshō	
Miao hsin Daioshō	
Tao shen Daioshō	
Hui kuang Daioshō	
Tao jen Daioshō	
Tao p'o Daioshō	
Hui wen Daioshō	
Fa teng Daioshō	
Wen chao Daioshō	
Miao tao Daioshō	
Zenshin Daioshō	
Zenzo Daioshō	
Ezen Daioshō	
Ryonen Daioshō	
Egi Daioshō	
Joa Daioshō	
Mugai Daioshō	
Ekan Daioshō	
Shozen Daioshō	

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MYŌHŌRENGEKYŌ KANZEONBOSATSU
FUMONBONGE

Sē son myō sō gū gā kon jū mon pī
 Bus-shī gā in nen myō ī kan zē on
 Gū soku myō sō son gē tō mū jin nī
 Nyō chō kan non gyō zen nō shō hō sho
 Gū zei jin nyō kai ryak-kō fū shī gī
 Jī tā sen noku butsu ° hotsu dai shō jō gan
 Gā ī nyō ryaku setsu mon myō gyū ken shin
 Shin nen fū kū kā nō metsu shō ū kū
 Kē shī kō gai ī sui raku dai kā kyō
 Nen pī kan non riki kā kyō hen jō chī
 Waku hyō rū kō kai ryū gyō shō kī nan
 Nen pī kan non riki hā rō fū nō motsu
 Waku zai shū mī bū ī nin shō sui dā
 Nen pī kan non riki nyo nichī kō kū jū
 Waku hī aku nin chiku dā raku kon gō sen
 Nen pī kan non riki fū nō son ichi mō
 Waku chī on zoku nyō kaku shū tō kā gai
 Nen pī kan non riki gen soku kī jī shin
 Waku sō ō nan kū rin gyō yoku jū shū
 Nen pī kan non riki tō jin dan dan ē
 Waku shū kin kā sā shū soku hī chū kai
 Nen pī kan non riki shaku nen toku gē datsu
 Shū sō shō doku yaku sho yoku gai shin sha
 Nen pī kan non riki gen jaku ō hon nin
 Waku gū aku rā setsu doku ryū shō kī tō
 Nen pī kan non riki jī ship-pū kan gai
 Nyaku aku jū ī nyō rī gē sō kā fū
 Nen pī kan non riki shis-sō mū hen pō
 Gan ja gyū buk-katsu kē doku en kā nen
 Nen pī kan non riki jin shō jī ē kō
 Un rai kū sei den gō baku jū dai ū
 Nen pī kan non riki ō jī toku shō san
 Shū jō hī kon yaku mū ryō kū his-shin

Kan non myō chī riki nō gū se ken kū
 Gū soku jin zū riki kō shū chī hō ben
 Jip-pō shō koku dō mū setsu fū gen shin
 Shu jū shō aku shū jī goku kī chiku shō
 Shō rō byō shī kū ī zen shitsu ryō metsu
 Shin kan shō jō kan kō dai chī ē kan
 Hī kan gyū jī kan jō gan jō sen gō
 Mū kū shō jō kō ē nichī hā sho an
 Nō buku sai fū kā fū myō shō sē ken
 Hī tai kai rai shin jī ī myō dai un
 Jū kan rō hō ū metsu jō bon nō en
 Jō shō kyō kan sho fū ī gun jin chū
 Nen pī kan non riki ° shū on shit-tai san
 Myō on kan zē on bon non kai chō on
 Shō hī sē ken non zē kō shū jō nen
 Nen nen mos-shō gī kan zē on jō shō
 Ōkū nō shī yaku nō ī sa ē kō
 Gū is-sai kū doku jī gen jī shū jō
 Fuku jū kai mū ryō zē kō ō chō rai
 ° Nī jī. Jī jī bō sā. Soku jū zā kī. Zen byaku butsu
 gon. Sē son. Nyaku ū shū jō. Mon zē kan zē on
 bō sā hon. Jī zai shī gō. Fū mon jī gen. Jin zū riki
 sha. Tō chī zē nin. Kū doku fū shō. Bus-setsu zē
 fū mon hon jī. • Shū chū hachi man shī sen shū
 jō. Kai hotsu mū tō dō • ā noku tā rā san myaku
 san bō dai shin.

MYŌHŌRENGEKYŌ KANZEONBOSATSU
FUMONBONGE

O World-Honored One, fully endowed with subtle signs! Now again I ask about that Son of the Buddha for what reason He is named the One Who Observes the Sounds of the World.

The Buddhia replied:

Listen you to the conduct of the Sound-Observer, the one who responds well to all places in all directions! His broad vows as deep as the ocean, throughout kalpas beyond reckoning or discussion he has served many thousands of millions of Buddhas, ° uttering great and pure vows. I will tell it to you in brief. the hearing of his name, the sight of his body, and the recollection of him in thought do not pass away in vain, for he can extinguish the woes of existence. Even if someone whose thoughts are malicious should push one into a great pit of fire, by virtue of constant mindfulness of Sound-Observer the pit of fire would turn into a pool. Or, one might be afloat in a great sea, in which are dragons, fish, and sundry ghosts. By virtue of constant mindfulness of Sound-Observer the waves could not drown one. Or, being on the peak of Sumeru, one might by another be pushed off. By virtue of constant mindfulness of Sound-Observer, like the sun itself one would dwell in space. Or, one might by an evil man be chased down from a diamond mountain. By virtue of constant mindfulness of Sound-Observer he could not harm a single hair on one's head. Or, one might be surrounded by enemies, each carrying a knife and intending to inflict harm. By virtue of one's constant mindfulness of Sound-Observer all would straightway produce thoughts of good will. Or, one might encounter royally ordained woes, facing execution and the imminent end of one's life. By virtue of one's constant mindfulness

of Sound-Observer the knives would thereupon break in pieces. Or, one might be confined in a pillory, one's hands and one's feet in stocks. By virtue of constant mindfulness of Sound-Observer one would freely gain release. When either by spells, or by curses, or by poisonous herbs, someone wishes to harm his body, the victim, by virtue of his constant mindfulness of Sound-Observer, shall send them all back to plague their authors. Or one might encounter evil rāksasas, poisonous dragons, ghosts, and the like. By virtue of one's constant mindfulness of Sound-Observer, they would not dare to do one harm. Or, one may be surrounded by malicious beasts, sharp of tooth and with claws to be dreaded. By virtue of one's constant mindfulness of Sound-Observer, they shall quickly run off to immeasurable distance. There may be poisonous snakes and noxious insects, their breath deadly, smoking and flaming with fire. By virtue of one's constant mindfulness of Sound-Observer, at the sound of one's voice they will go away of themselves. The clouds, rolling the thunder drums and dispatching the lightning, send down the hail and pour forth the great rains. By virtue of one's constant mindfulness of Sound-Observer, at that very moment one can dry up and dissipate them. The beings suffer embarrassment and discomfort; incalculable woes press in upon them. The Sound-Observer, by his unblemished knowledge can rescue the world from its woes. He is fully endowed with supernatural penetration and broadly cultivates wisdom and expedient devices; in the lands of all ten quarters there is no ksetra where he does not display his body. The various evil destinies, those of hell, ghosts, and beasts, as well as the pains of birth, old age, sickness, and death, all little by little are extinguished. O you of the true gaze, of the pure gaze, of the gaze of broad and great wisdom, of the compassionate gaze and the gaze of good will! We constantly desire, constantly look up to,

the spotlessly pure ray of light, the sun of wisdom that banishes all darkness, that can subdue the winds and flames of misfortune and everywhere give bright light to the world. The thunder of the monastic prohibitions, whose essence is good will, and the great and subtle cloud, which is the sense of compassion, pour forth the Dharma-rain of sweet dew, extinguishing and removing the flames of agony. when disputes go through civil offices, when they terrify military campus, by virtue of constant mindfulness of Sound-Observer

- the multitude of enemies shall all withdraw and scatter. The delicate-voiced one who observes the sounds of the world and the Brahma-voiced sound of the tide are superior to the sounds of the world. Therefore one must ever be mindful of them. From moment to moment conceive no doubts, for the pure saint who observes the sounds of the world in the discomforts of pain, agony, and death can be a point of reliance. Fully endowed with all the merits, his benevolent eye beholding the beings. He is happiness accumulated, a sea-incalculable. For this reason one must bow one's head to him.

- At that time the bodhisattva Earth-Holder (Dharanimdhara) straightway rose from his seat and, coming forward, addressed the Buddha, saying, "O World-Honored One! If there is a living being who shall hear this Chapter of the Bodhisattva He Who Observes the Sounds of the World, the deeds of self-mastery, the manifestation of the gateway to everywhere, the powers of supernatural penetration, be it known that that person's merit shall not be slight." When the Buddha preached this Chapter of the Gateway to Everywhere • within the multitude were eighty-four thousand living beings all of whom opened up their thoughts to unequalled • anuttarasamyaksambodhi.

MYŌHŌRENGEKYŌ NYORAI JURYŌHONGE

Jī gā toku butsu rai	sho kyō shō kō shu
Mū ryō hyaku sen man	oku sai ā sō gī
Jō sep-pō kyō kē	mū shū oku shū jō
Ryō nyū ō butsu dō	◦ nī rai mū ryō kō
I dō shū jō kō	hō ben gen nē han
Nī jitsu fū metsu dō	jō jū shī sep-pō
Gā jō jū ō shī	ī shō jin zū riki
Ryō ten dō shū jō	sui gon nī fū ken
Shū ken gā metsu dō	kō kū yō shā rī
Gen kai ē ren bō	nī shō katsu gō shin
Shū jō kī shin buku	shitsu jiki ī nyū nan
Is-shin yoku ken butsu	fū jī shaku shin myō
Jī gā gyū shū sō	gū shutsu ryō jū sen
Gā jī gō shū jō	jō zai shī fū metsu
I hō ben riki kō	gen nū metsu fū metsu
Yō koku ū shū jō	kū gyō shin gyō sha
Gā bū ō hī chū	ī setsu mū jō hō
Nyō tō fū mon shi	tan nī gā metsu dō
Gā ken shō shū jō	motsu zai ō kū kai
Kō fū ī gen shin	ryō gō shō katsu gō
In gō shin ren bō	nai shutsu ī sep-pō
Jin zū riki nyō zē	ō ā sō gī kō
Jō zai ryō jū sen	gyū yō shō jū sho
Shū jō ken kō jin	dai kā shō shō jī
Gā shī dō an non	ten nin jō jū man
On rin shō dō kaku	shu ju hō shō gon
Hō jū tā kē kā	shū jō shō yū raku
Shō ten kyaku ten kū	jō sā shū gī gaku
Ū man dā rā kē	san butsu gyū dai shū
Gā jō dō fū kī	nī shū ken shō jin
Ū fū shō kū nō	nyo zē shitsu jū man
Zē shō zai shū jō	ī aku gō in nen
Kā ā sō gī kō	fū mon san bō myō
Shō ū shū kū doku	nyū wā shitsu jiki sha
Soku kai ken gā shin	zai shī nī sep-pō
Waku jī ī shī shū	setsu butsu jū mū ryō

Kū nai ken bus-sha	ī setsu butsu nan chī
Gā chī riki nyō zē	ē kō shō mū ryō
Jū myō mū shū kō	kū shū gō shō toku
Nyo tō ū chī sha	mot-tō shī shō gī
◦ Tō dan ryō yō jin	butsu gō jitsu fū kō
Nyō ī zen hō ben	ī jī ō shī kō
Jitsu zai nī gon shī	mū nō sek-kō mō
Gā yaku ī sē bū	gū shō kū gen sha
◦ I bon bū ten dō	jitsu zai nī gon metsu
I jō ken gā kō	nī shō kyō shī shin
Hō itsu jaku gō yoku	dā ō aku dō chū
Gā jō chī shū jō	gyō dō fū gyō dō
Zui ō shō kā dō	ī setsu shu ju hō
• Mai jī sā zē nen	ī gā ryō shū jō
• Toku nyū mū jō dō	soku jō jū bus-shin.

MYŌHŌRENGEKYŌ NYORAI JURYŌHONGE

"Since I attained buddhahood, the kalpas through which I have passed are infinite thousands of myriads of kotis of asamkhyeya years. Ceaselessly preached I the Law and taught countless kotis of creatures to enter the Way of the Buddha; ◦ since then are unmeasured kalpas. In order to save all creatures, by tactful methods I reveal nirvana, yet truly I am not yet extinct, but forever here preaching the Law. I forever remain in this world, using all my spiritual powers so that all perverted creatures, though I am near, yet fail to see me. All looking on me as extinct everywhere worship my relics, all cherishing longing desires, and beget thirsting hearts of hope. When all creatures have believed and obeyed, in character upright, in mind gentle, wholeheartedly wishing to see the Buddha, not caring for their own lives, then I with all the Sangha appear together on the Divine Vulture Peak. And then I tell all creatures that I exist forever in this world, by the power of tactful methods revealing myself extinct and not extinct. If in other regions there are beings reverent and with faith aspiring, again I am in their midst to preach the supreme Law. You, not hearing of this, only say I am extinct. I behold all living creatures sunk in the sea of suffering, hence I do not reveal myself but set them all aspiring, till, when their hearts are longing. I appear to preach the Law. In such supernaturally pervading power, throughout asamkhyeya kalpas I am always on the Divine Vulture Peak and in every other dwelling place. When all the living see, at the kalpa's end, the conflagration when it is burning, tranquil is this realm of mind, ever filled with heavenly beings, parks, and many palaces with every kind of gem adorned, precious trees full of blossoms and

fruits, where all creatures take their pleasure; all the gods strike the heavenly drums and evermore make music, showering mandarava flowers on the Buddha and his great assembly. My Pure Land will never be destroyed, yet all view it as being burned up, and grief and horror and distress fill them all like this. All those sinful creatures, by reason of their evil karma, throughout asamkhyeya kalpas, hear not the name of the Precious Three. But all who perform virtuous deeds and are gentle and of upright nature, these all see that I exist and am here expounding the Law. At times for all this throng I preach the Buddha's life is eternal; to those who at length see the Buddha I preach that a buddha is rarely met. My intelligence-power is such, my wisdom-light shines infinitely, my life is of countless kalpas, from long-cultivated karma obtained. You who have intelligence, do not in regard to this beget doubt ◦ but bring it forever to an end, for the Buddha's words are true, not false. Like the physician who with clever device, in order to cure his demented sons, though indeed alive announces his own death, yet cannot be charged with falsehood, I, too, being father of this world, who heals all misery and affliction, ◦ for the sake of the perverted people, though, truly alive, say I am extinct; lest, because always seeing me, they should beget arrogant minds, be dissolute and set in their five desires, and fall into evil paths. I, ever knowing all beings, those who walk or walk not in the Way, according to the right principles of salvation expound their every Law, • ever making this my thought: 'How shall I cause all the living • to enter the Way supreme and speedily accomplish their buddhahood?'"

BODHISATTVA CEREMONY

Lighting of incense and three bows...

Enmei Jikku Kannon Gyo (6 times)

Recitation of Repentance (3 times)

All my ancient wrong actions. Created from beginningless greed, anger and ignorance. Arising through mind, speech and body. I now fully avow.

In the midst of the Three Treasures with all sentient beings let us recite the Names of Buddha:

Homage to the pure Dharmakaya

Vairochana Buddha

The complete Sambhogakaya Lochana Buddha

The numerous Nirmanakaya

Shakyamuni Buddhas

The future Maitreya Buddha

All Buddhas, past, present, and future.

The Mahayana Saddharma Pundarika Sutra

The great Manjushri Bodhisattva

The Mahayana Samantabhadra Bodhisattva

The great compassionate

Avalokitesvara Bodhisattva

The many Bodhisattva Mahasattvas

The Maha Prajna Paramita.

Recitation of the Four Vows

Beings are numberless, I vow to save them.

Delusions are inexhaustable, I vow to end them.

Dharmas are boundless, I vow to enter them.

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

Recitation of the Pure Precepts

I vow to refrain from all evil.

I vow to make every effort to live
in enlightenment.

I vow to live and be lived for the benefit
of all beings.

Recitation of the Ten Grave Precepts

I vow not to kill.

I vow not to take what is not given.

I vow not to misuse sexuality.

I vow to refrain from false speech.

I vow not to misuse drugs.

I vow not to slander.

I vow not to praise self at the expense of others.

I vow not to be avaricious.

I vow not to harbour ill will.

I vow not to abuse the Three Treasures.

Eko

We offer the merit of all that has been recited so that all may obtain the Truth. We ask that we be assisted by the hosts of Bodhisattvas, Ancestors, deities and all living things in all our endeavors.

Ji ho san shi i shi fu

Shi son bu sa mo ko sa

Mo ko ho ja ho ro mi

Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva when practicing deeply....(with circumambulation)

Eko

Looking upward we deeply wish for Buddha's true compassion.....

Ji ho san shi i shi fu.....

Three bows

NYŪYOKU NO GE

We are going to take a bath
so that all living things may profit;
May our body and mind be purified
inwardly and outwardly as well.

SENMEN NO GE

We take the toothbrush so that
all living things may profit;
May we understand the truth quickly
and become naturally pure.

We clean our teeth this morning so
that all living things may profit;
Let us crush delusion as this
toothbrush is crushed in the mouth.

We rinse our mouths after brushing so
that all living things may profit;
May we approach the exalted teaching
for our emancipation.

We wash our faces with pure water so
that all living things may profit;
May we realize the exalted teaching
and be freed from attachments forever.

FUKANZAZENGI

Now, when you trace the source of the way, you find that it is universal and absolute. It is unnecessary to distinguish between “practice” and “enlightenment.” The supreme teaching is free, so why study the means to attain it? The way is, needless to say, very far from delusion. Why, then, be concerned about the means of eliminating the latter? The way is completely present where you are, so of what use is practice or enlightenment? However, if there is the slightest difference in the beginning between you and the way, the result will be a greater separation than between heaven and earth. If the slightest dualistic thinking arises, you will lose your Buddha-mind. For example, some people are proud of their understanding, and think that they are richly endowed with the Buddha’s wisdom. They think that they have attained the way, illuminated their minds, and gained the power to touch the heavens. They imagine that they are wandering about in the realm of enlightenment. But in fact they have almost lost the absolute way, which is beyond enlightenment itself.

You should pay attention to the fact that even the Buddha Shakyamuni had to practice zazen for six years. It is also said that Bodhidharma had to do zazen at Shao-lin temple for nine years in order to transmit the Buddha-mind. Since these ancient sages were so diligent, how can present-day trainees do without the practice of zazen? You should stop pursuing words and letters and learn to withdraw and reflect on yourself. When you do so, your body and mind will naturally fall away, and your original Buddha-nature will appear. If you wish to realize the Buddha’s wisdom, you should begin training immediately.

Now, in doing zazen it is desirable to have a quiet room. You should be temperate in eating and drinking, forsaking all delusive relationships. Setting everything aside, think of neither good nor

evil, right nor wrong. Thus, having stopped the various functions of your mind, give up even the idea of becoming a Buddha. This holds true not only for zazen but for all your daily actions.

Usually a thick square mat is put on the floor where you sit and a round cushion on top of that. You may sit in either the full or half lotus position. In the former, first put your right foot on your left thigh and then your left foot on your right thigh. In the latter, only put your left foot on the right thigh. Your clothing should be worn loosely but neatly. Next, put your right hand on your left foot and your left palm on the right palm, the tips of the thumbs lightly touching. Sit upright, leaning to neither left nor right, front nor back. Your ears should be on the same plane as your shoulders and your nose in line with your navel. Your tongue should be placed against the roof of your mouth and your lips and teeth closed firmly. With your eyes kept continuously open, breathe quietly through your nostrils. Finally, having regulated your body and mind in this way, take a deep breath, sway your body to left and right, then sit firmly as a rock. Think of nonthinking. How is this done? By thinking beyond thinking and nonthinking. This is the very basis of zazen.

Zazen is not “step-by-step meditation.” Rather it is simply the easy and pleasant practice of a Buddha, the realization of the Buddha’s wisdom. The truth appears, there being no delusion. If you understand this, you are completely free, like a dragon that has obtained water or a tiger that reclines on a mountain. The supreme law will then appear of itself, and you will be free of weariness and confusion.

At the completion of zazen move your body slowly and stand up calmly. Do not move violently. By virtue of zazen it is possible to transcend the difference between “common” and “sacred” and attain the ability to die while doing zazen or while standing up. Moreover, it is impossible for our discriminating mind to

understand either how the Buddhas and patriarchs expressed the essence of Zen to their disciples with finger, pole, needle, or mallet, or how they passed on enlightenment with a hossu, fist, staff, or shout. Neither can this be understood through supernatural power or a dualistic view of practice and enlightenment. Zazen is a practice beyond the subjective and objective worlds, beyond discriminating thinking. Therefore, no distinction should be made between the clever and the stupid. To practice the way single-heartedly is, in itself, enlightenment. There is no gap between practice and enlightenment or zazen and daily life.

The Buddhas and patriarchs, both in this world and that, in India and in China, have all preserved the Buddha-mind and enhanced Zen training. You should therefore devote yourself exclusively to and be completely absorbed in the practice of zazen. Although it is said that there are innumerable ways of understanding Buddhism, you should do zazen alone. There is no reason to forsake your own sitting place and make futile trips to other countries. If your first step is mistaken, you will stumble immediately.

You have already had the good fortune to be born with a precious human body, so do not waste your time meaninglessly. Now that you know what is the most important thing in Buddhism, how can you be satisfied with the transient world? Our bodies are like dew on the grass, and our lives like a flash of lightning, vanishing in a moment.

Earnest Zen trainees, do not be surprised by a real dragon or spend a long time rubbing only one part of an elephant. Exert yourself in the way that points directly to your original Buddha nature. Respect those who have realized full knowledge and have nothing more to do. Become one with the wisdom of the Buddhas and succeed to the enlightenment of the patriarchs. If you do zazen for some time, you will realize all this. The treasure house will then open of itself, and you will be able to enjoy it to your heart’s content.

GENJO KOAN—"ACTUALIZING THE FUNDAMENTAL POINT"

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

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When buddhas are truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

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

When you first seek dharma, you imagine you are far away from its environs. But dharma is already correctly transmitted; you are immedi-

ately 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 dura-

tion, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

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

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies, there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs,

actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising now. Accordingly, in the practice-enlightenment of the buddha way, meeting one thing is mastering it—doing one practice is practicing completely.

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

Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?" "Although you understand that the nature of the wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.