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Verse of the Robe Takkesa ge

Great robe of liberation
 Virtuous field far beyond form and emptiness
 Wearing the Tathagata's teachings
 We vow to save all beings.

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Opening the Sutra Kaikyo ge

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

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Closing the Sutra - Universal Transference of Merit Fueko

May the merit of this penetrate
 Into each thing in all places
 So that we and every sentient being
 Together can realize the Buddha Way

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Formless Repentance Sangemon

All the karma ever created by me
 Since of old, through greed, anger and self-delusion
 Which has no beginning,
 born of my body, speech and thought,
 I now make full open confession of it.

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3 refuges - Sanki raimon

[I take refuge in the Buddha,]

Vowing with all sentient beings,
 Acquiring the great way,
 Awakening the unsurpassable mind.

[I take refuge in the Dharma,]

Vowing with all sentient beings,
 Deeply entering the teaching,
 Wisdom like the sea.

[I take refuge in the Sangha,]

Vowing with all sentient beings,
 Bringing harmony to all,
 Completely without hindrance.

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4 vows - Shigu seigan mon

Sentient beings are numberless; I vow to save them.
 Desires are inexhaustible; I vow to put an end to them.
 The Dharmas are boundless; I vow to master them.
 The Buddha's way is unsurpassable; I vow to attain it.

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Maha Prajna Paramita Hridaya Sutra - Heart Sutra

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Avalokiteshvara Bodhisattva

When practicing deeply the Prajna Paramita

Perceived that all five skandhas are empty

And was saved from all suffering and distress.

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, impulses, 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 impulses, 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 and so forth until no realm of mind consciousness;

No ignorance and also no extinction of it, and so forth until

no old age and death and also no extinction of them;

No suffering, no origination, no stopping, no path;

No cognition, also no attainment.

With nothing to attain the Bodhisattva depends on Prajna Paramita

And the mind is no hindrance.

Without any hindrance no fears exist;

Far apart from every perverted view the Bodhisattva 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!

<p>All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita</p>

The Merging of Difference and Unity - Sandokai

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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!

<p>All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita</p>

Buddhas & Ancestors

*BIBASHI BUTSU DAIOSHO_
 *SHIKI BUTSU DAIOSHO_
 *BISHAFU BUTSU DAIOSHO_
 *KURUSON BUTSU DAIOSHO_
 *KUNAGON MUNI BUTSU
 DAIOSHO_
 *KASHO BUTSU DAIOSHO_
 *SHAKAMUNI BUTSU DAIOSHO_
 MAKAKASHO_DAIOSHO_
 ANAN_DA DAIOSHO_
 SHO_NAWASHU DAIOSHO_
 UBAKIKUTA DAIOSHO_
 DAITAKA DAIOSHO_
 MISHAKA DAISHO_
 BASHUMITSU DAIOSHO_
 BUTSUDANAN_DAI DAIOSHO_
 FUDAMIT*TA DAIOSHO_
 BARISHHIBA DAIOSHO_
 FUNAYASHA DAIOSHO_
 ANABOTEI DAIOSHO_
 KABIMORA DAIOSHO_
 *NAGYAHARAJUNA DAIOSHO_
 KANADAIBA DAIOSHO_
 RAGORATA DAIOSHO_
 SO_GYANAN_DAI DAIOSHO_
 KAYASHATA DAIOSHO_
 KUMORATA DAIOSHO_
 SHAYATA DAIOSHO_
 BASHUBAN_ZU DAIOSHO_
 MANURA DAIOSHO_
 KAKUROKUNA DAIOSHO_
 SHISHIBODAI DAIOSHO_
 BASHASHITA DAIOSHO_
 FUNYOMIT*TA DAIOSHO_
 HAN_NYATARA DAIOSHO_
 *BODAIDARUMA DAIOSHO_
 TAISO EKA DAIOSHO

仏と祖先

KAN_CHI SO_SAN_DAIOSHO_
 DAI_I DO_SHIN_DAIOSHO_
 DAIMAN_KO_NIN_DAIOSHO_
 DAIKAN_ENO_DAIOSHO_
 SEIGEN_GYO_SHI DAIOSHO_
 SEKITO_KISEN DAIOSHO_
 YAKUSAN_IGEN_DAIOSHO_
 UN_GAN_DON_JO_DAIOSHO_
 TO_ZAN_RYO_KAI_DAIOSHO_
 UN_GAN_DO_JO_DAIOSHO_
 DO_AN_DO_HI DAIOSHO_
 DO_AN_KAN_SHI DAIOSHO_
 RYO_ZAN_EN_KAN_DAIOSHO_
 TAIYO_KYO_GEN_DAIOSHO_
 TO_SHI GISEI DAIOSHO_
 FUYO_DO_KAI DAIOSHO_
 TAN_KA SHIJUN_DAIOSHO_
 CHO_RO SEIRYO_DAIOSHO_
 TEN_DO_SO KAKU DAIOSHO_
 SEC*CHO_CHIKAN_DAIOSHO_
 TEN_DO_NYOJO_DAIOSHO_
 *EIHEI DO_GEN_DAIOSHO_
 KOUN_EJO_DAIOSHO_
 TET*TSU GIKAI DAIOSHO_
 *KEIZAN_JO_KIN_DAIOSHO_
 MEIHO_SOTETSU DAIOSHO_
 SHUGAN_DO_CHIN_DAIOSHO_
 TES*SAN_SHIKAKU DAIOSHO_
 KEIGAN_EISHO_DAISHO_
 CHU_ZAN_RYO_UN_DAIOSHO_
 GIZAN_TO_NIN_DAIOSHO_
 JO_GAKU KEN_RYU_DAIOSHO_
 KIN_EN_HO_RYU_DAIOSHO_
 DAISHITSU CHISEN_DAIOSHO_
 KOKEI SHO_JUN_DAIOSHO_
 SES*SO_YU_HO_DAIOSHO_
 KAITEN_GENJU DAIOSHO_

SHU_ZAN_SHUN_SHO_DAIOSHO_
 CHO_ZAN_GIN_ETSU_DAIOSHO_
 FUKUJU_KO_CHI_DAIOSHO_
 MYO_DO_YU_TON_DAIOSHO_
 HAKUHO_GEN_TEKI_DAIOSHO_
 GES*SHU_SO_KO_DAIOSHO_
 TOKUO_RYO_KO_DAIOSHO_
 MOKUSHI_SOEN_DAIOSHO_
 GAN_GOKU_KAN_KEI_DAIOSHO_
 GEN_TO_SOKUCHU_DAIOSHO_
 KYO_ZAN_BAIZEN_DAIOSHO_
 SOZAN_CHIMON_DAIOSHOYO_
 ZAN_GEN_KI_DAIOSHO_
 KAIGAI_DAICHO_DAIOSHO_
 JIKAI_DAININ_DAIOSHO_
 JIKAI_DAININ_DAIOSHO_
 JIKAI_DAININ_DAIOSHO_

<p> All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita </p>

Sho Sai Myo Kichijo Dharani

NO MO SAM MAN DA, MOTO NAN, OHA RA CHI
 KOTO SHA, SONO NAN TO JI TO EN, GYA GYA,
 GYA KI GYA KI, UN NUN, SHIFU RA SHIFU RA,
 HARA SHIFU RA HARA SHIFU RA,
 CHISHU SA CHISHU SA, CHISHU RI CHISHU RI,
 SOHA JA SOHA JA,
 SEN CHI GYA, SHIRI E SOMO KO.

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Itasonten Kompon Dharani

ON ITA TE TA MOKO TE TA SO WA KA

Formless Repentance Sangemon

All the karma ever created by me
 Since of old, through greed, anger and self-delusion
 Which has no beginning,
 Born of my body, speech and thought,
 I now make full open confession of it.

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3 refuges - Sanki raimon

[I take refuge in the Buddha,]

Vowing with all sentient beings,
 Acquiring the great way,
 Awakening the unsurpassable mind.

[I take refuge in the Dharma,]

Vowing with all sentient beings,
 Deeply entering the teaching,
 Wisdom like the sea.

[I take refuge in the Sangha,]

Vowing with all sentient beings,
 Bringing harmony to all,
 Completely without hindrance.

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4 vows - Shigu seigan mon

Sentient beings are numberless; I vow to save them.
 Desires are inexhaustible; I vow to put an end to them.
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Bodhisattva Precepts Bosatsukai 菩薩戒

Today we will recite the Bodhisattva Precepts. I ask the community for spiritual support. Please, brothers and sisters, listen. The Precepts are the very essence of the Bodhisattva Path and area clear mirror for looking at ourselves. After each Precept read, please take a moment to reaffirm the Precept recited.

(bell)

These, then, are the Bodhisattva Precepts:

Reverence for Life:

(All) Aware of the suffering caused by killing - I will affirm life.

(reflect)

(bell)

Dealing with Greed:

(All) Aware of the suffering caused by stealing – I will be giving.

(reflect)

(bell)

Right Conduct:

(All) Aware of the suffering caused by misusing sexuality – I will honor the body.

(reflect)

(bell)

Truthful and Loving Speech:

(All) Aware of the suffering caused by lying – I will manifest truth.

(reflect)

(bell)

Over-indulging in Intoxicants:

(All) Aware of the suffering caused by the clouding of the mind – I will proceed clearly.

(reflect)

(bell)

Non-judgment:

(All) Aware of the suffering caused by speaking of other's errors or faults – I will see perfection.

(reflect)

(bell)

Dealing with Pride:

(All) Aware of the suffering caused by the elevating of self and blame of others – I will realize self and others as one.

(reflect)

(bell)

Generosity:

(All) Aware of the suffering caused by withholding – I will give generously.

(reflect)

(bell)

Dealing with Anger:

(All) Aware of the suffering caused by anger – I will actualize harmony.

(reflect)

(bell)

Embracing the Triple Treasures:

(All) Aware of the suffering caused by the defiling of the Triple Treasures: Buddha, Dharma, and Sangha – I will experience the intimacy of everything. (reflect)

(bell)

(Optional reading by Doshi)

(Doan: Please join your palms and say with me:)

(All) For as long as space endures
And for as long as living beings remain
So then may I too abide
To dispel the misery of the world.

(Eko by Doan)

All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita
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Song of the Jewel Mirror Awareness - Hokyo zanmai

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

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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,
 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 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.

All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita
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Metta Sutta - Sutra of Loving Kindness

This is what should be done by one who is skilled in goodness,
 And who knows the path of peace:
 Let them be able and upright, straightforward and gentle in speech,
 Humble and not conceited, contented and easily satisfied,
 Unburdened with duties and frugal in their ways.
 Peaceful and calm and wise and skillful,
 Not proud or demanding in nature.
 Let them not do the slightest thing that the wise would later reprove.
 Wishing: In gladness and in safety,
 May all beings be at ease.
 Whatever living beings there may be;
 Whether they are weak or strong, omitting none,
 The great or the mighty, medium, short or small,
 The seen and the unseen,
 Those living near and far away,
 Those born and to-be-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 child, 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.

<p> All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita </p>

Jijuyu Zammai**自受用三昧**

Ancestors and Buddhas, who have maintained the Buddha Dharma, all have held that practice based upon proper sitting in zazen in Jijuyu samadhi was the right path through which their enlightenment opened. In India and China, those who have gained enlightenment have all followed in this way of practice. It is based upon the right transmission of the wonderful means in private encounter from master to disciple, and their receiving and maintaining of its authentic essence.

According to the authentic tradition of Buddhism, this Buddha Dharma, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your master and receive the teaching, you have no need for either incense-offerings, homage-paying, nembutsu, penance disciplines, or silent sutra-readings only cast off body and mind in zazen.

When even for a short period of time you sit properly in samadhi, imprinting the Buddha-Seal in your three activities (deeds, words, and thoughts), each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment. Accordingly, it makes Buddha-tathagatas all increase the Dharma-joy of their original source, and renew the adornments of the Way of enlightenment. Then, when all classes of all beings in the ten directions of the universe—the hell-dwellers, hungry ghosts, and animals; the fighting demons, humans, and devas—all together at one time being bright and pure in body and mind, realize the stage of absolute emancipation and reveal their original aspect, at that time all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body immediately leap the confines of this personal enlightenment, sit properly beneath the kingly Tree of Enlightenment, turn simultaneously the great and utterly incomparable Dharma wheel, and expound the ultimate and profound prajna free from all human agency.

Since, moreover, these enlightened ones in their turn enter into the way of imperceptible mutual assistance, the person in zazen without fail casts off body and mind, severs the heretofore disordered and defiled thoughts and views emanating from discriminating consciousness, conforms totally in oneself to the genuine Buddha Dharma, and assists universally in performing the work of buddhas at each of the various places the buddha-

tathagatas teach, that are as infinitely numberless as the smallest atom-particles— imparting universally the KI transcending buddha, vigorously uplifting the Dharma (HO) transcending buddha. Then the land, the trees and grasses, fences, walls, tiles and pebbles, all the various things in the ten directions, perform the work of Buddhas. Because of this, all persons who share in the wind and water benefits thus produced receive the unperceived help of the buddhas' wonderful and incomprehensible teaching and guidance, and all manifest their inherent enlightenment.

Since all who receive and employ this fire and water turn round and round the teaching of original enlightenment, all who dwell and talk together with them also join with one another in possessing inexhaustible Buddha-virtue, causing to spread and spread even wider, circulating the inexhaustible, unceasing, incomprehensible, and immeasurable Buddha Dharma, inside and outside throughout the universe. Yet such things are not mingled in the perceptions of one sitting in zazen, because (this occurs) in the stillness of samadhi beyond human artifice, and is in itself realization. If practice and realization were two different stages as ordinary people consider them to be, the one sitting in zazen and things should perceive each other. To be associated with perceptions is not the mark of realization, because the mark of realization is to be beyond such illusions.

Moreover, although in realization the mind (of the zazen practitioner) and its objects both arise and disappear within the stillness of samadhi, since it occurs within the sphere of jijuyu, it does not disturb a single mote of dust, nor infringe upon a single phenomenon. It does great and wide-ranging buddha-work, and performs the exceedingly profound, recondite activities of preaching and enlightening. The trees, grasses, and land involved in this all emit a bright and shining light, and preach the profound and incomprehensible dharma; and it is endless. Trees and grasses, wall and fence expound and exalt the Dharma for the sake of ordinary people, sages, and all living beings. Ordinary people, sages, and all living beings in turn preach and exalt the Dharma for the sake of trees, grasses, wall, and fence. The dimension of self-enlightenment qua enlightening others basically is fully replete with the characteristics of realization, and causes the principle of realization unceasingly.

Because of this, when even just one person, at one time, sits in zazen, they become, imperceptively, one with each and all of the myriad things, and permeate completely all time, so that within the limitless universe, throughout past, future, and present, they are performing the eternal and

ceaseless work of guiding beings to enlightenment. It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization. Only this is not limited to the practice of sitting alone; the sound that issues from the striking of emptiness is an endless and wondrous voice that resounds before and after the fall of the hammer. And this is not all the practice of zazen does. Each and every thing is, in its original aspect, provided original practice—it cannot be measured or comprehended.

All Buddhas, ten directions, three worlds
 All venerable ones, Bodhisattva Mahasattvas
 Wisdom beyond wisdom, Maha Prajna Paramita

Enmei Jukku Kannon Gyo
Ten Line Life Prolonging Kannon Sutra

KAN ZE ON
 NA MU BUTSU
 YO BUTSU U IN
 YO BUTSU U EN
 BUP PO SO EN
 JO RAKU GA JO
 CHO NEN KANZEON
 BO NEN KANZEON
 NEN NEN JU SHIN KI
 NEN NEN FU RI SHIN

延命十句觀音經

Dai Hi Shin Dharani**大悲心陀羅尼**

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI
 SHIFU RA YA FUJI SATO BO YA MOKO SATO BO YA MO KO KYA
 RUNI KYA YA EN SA HARA HA EI SHU TAN NO TON SHA NAMU
 SHIKI RI TOI MO ORI YA BORYO KI CHI SHIFU RA RIN TO BO NO
 MU NO RA KIN JI KI RI MO KO HO DO SHA MI SA BO O TO JO SHU
 BEN O SHU IN SA BO SA TO NO MO BO GYA MO HA TE CHO TO
 JI TO EN O BO RYO KI RU GYA CHI KYA RYA CHI I KIRI MO KO
 FUJI SA TO SA BO SA BO MO RA MO RA MO KI MO KI RI TO IN KU
 RYO KU RYO KE MO TO RYO TO RYO HO JA YA CHI MO KO HO
 JA YA CHI TO RA TO RA CHIRI NI SHIFU RA YA SHA RO SHA RO
 SHI RI SHI RI SU RYO SU RYO FUJI YA FUJI YA FUDO YA FUDO
 YA MI CHIRI YA NORA KIN JI CHIRI SHUNI NO HOYA MONO
 SOMO KO SHIDO YA SOMO KO MOKO SHIDO YA SOMO KO SHIDO YU
 KI SHIFU RA YA SOMO KO NORA KIN JI SOMO KO MO RA NO RA
 SOMO KO SHIRA SU OMO GYA YA SOMO KO SOBO MOKO
 SHIDO YA SOMO KO SHAKI RA OSHI DO YA SOMO KO HODO
 MOGYA SHIDO YA SOMO KO NORA KIN JI HA GYARA YA SOMO
 KO MO HORI SHIN GYARA YA SOMO KO NAMU KARA TAN NO
 TORA YA YA NAMU ORI YA BORYO KI CHI SHIFU RA YA SOMO
 KO SHITE DO MODO RA HODO YA **SO MO KO**

All Buddhas, ten directions, three worlds All venerable ones, Bodhisattva Mahasattvas Wisdom beyond wisdom, Maha Prajna Paramita
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Fukanzazengi

普勸坐禪儀

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The dharma-vehicle is free and untrammled. What need is there for people's concentrated effort? Indeed, the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers, but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge?—the influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal?—the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can people of today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words, and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thought and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm facing upwards on your right palm, thumb tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left, and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

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

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

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

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

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

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

Meal Chants 行鉢念誦

(Before Meals)

All: Buddha was born at Lumbini
 Enlightened at Bodhagaya
 Taught at Varanasi
 Entered Nirvana at Kusinagara
 Now we open Buddha Tathagata's eating bowls
 May donors, receivers, and offerings
 All be free from self-clinging with all Sentient Beings.

Leader: In the midst of the Three Treasures with all Sentient Beings
 Let us recite the names of Buddha.

(During Serving)

All: Homage to the boundless Dharmakaya Vairochana Buddha
 The complete Sambhogakaya Lochana Buddha
 The manifest Nirmanakaya Shakyamuni Buddha
 The future Maitreya Buddha
 All Buddhas past, present, and future in the ten directions
 The Mahayana Saddharma Pundarika Sutra
 The great Manjusri Bodhisattva
 The Mahayana Samantabhadra Bodhisattva
 The great compassionate Avalokiteshvara Bodhisattva
 The many Bodhisattva Mahasattvas
 The Maha Prajnaparamita.

Leader (Breakfast):

This meal of ten advantages gives us physical
 and spiritual well-being and promotes pure practice.

Leader (Lunch):

This food of three virtues and six tastes
 we offer to Buddha, Dharma, Sangha,
 and to all life in every world.

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(After Serving, Before Eating)

All: Innumerable labors have brought us this food
 We should know how it comes to us.
 Receiving this offering, we should consider
 Whether our virtue and practice deserve it.
 Desiring the natural condition of mind
 To be free from clinging,
 We must be free from greed.
 To support our life we take this food,
 To attain the Buddha Way we take this food.

(lunch only)

We offer this food to benefit all beings.
 This food is for the Three Treasures
 For our teachers, family, and all people
 And for all beings in the six worlds.
 Thus we eat this food with everyone.
 We eat to end all evil
 To practice good
 To save all Sentient Beings
 And to accomplish the 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, Makurasai Svaha!

(After Meals) Leader:

In this world of Emptiness
 May we exist in muddy water with purity like a lotus
 Nothing surpasses the boundless mind
 Thus we bow to Buddha.

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