

Lotus  
in the  
Flame  
Temple  
Liturgy





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# SUTRAS

for chanting and recitation

The sutras are our gift to the world, chanted in gratitude for the way of wisdom and compassion that is affirmed more deeply with each service.



# Introduction

*"Mind is unlimited. Chanting, when performed egolessly, has the power to penetrate visible and invisible worlds."*

-Philip Kapleau Roshi

*"By chanting in Asian tones, we retain a sense of our roots. The quality of these ancient sounds puts the student into the timeless. Meaning is set aside and we are chanting with all the Buddhas."*

-Robert Aitken Roshi

# Chanting Instructions

Chanting is basically another form of zazen. Conscious awareness of the meaning of the words is not as important as the mind state created by chanting. By absorbing ourselves deeply in the ancient sounds, we enter into the timeless. When absorbing ourselves completely in the English translations, the meaning is absorbed on a subconscious level. In either case, the aim of the chanting is absorption to the point of self-forgetfulness.

To be effective, chanting must be clear, wholehearted and concentrated. Performed in this way it is a means of strengthening our samadhi power and deepening our understanding. Accordingly, our Buddha-nature will shine with greater luster in our daily life.

The ino alone intones the introductions to each chant and those passages in italics. The assembly joins in, selecting a note in unison or harmony with the ino as indicated by the instructions on the left hand column adjacent to the chanting text. “U” means that the chant or section of the chant is to be chanted in unison (the actual note used by the ino or one an octave above or below that note). If it is impossible to chant in unison with a particular ino then it is all right to chant in harmony. “H” means that the chant or section of the chant is to be chanted in harmony (a note that harmonizes with that of the ino). “D” means drone. The syllables of the chant should not be enunciated but rather slurred and droned. “R” means the chant is to be recited. All recitations are done at a moderate pace, set by the ino or tanto. “S” means that the chant or section of the chant is to be sung slowly and softly, elongating the vowel sounds. “VS” means very slow. “F” means that the chant is to be sung at an energetic, fast pace, without elongating the vowels. “M” means that the chant is to be sung at a medium pace. The tone and speed are combined in this manner: “U/F” = unison/fast, “H/S” = harmony/

slow and soft, “U/F/D” = unison/fast/drone, etc. Follow the rising and falling pitches which are visually represented and follow the rhythm of the mokugyo or small bells when used. The final syllable of each chant rises and falls, as indicated by the following symbol. These chanting instructions are demonstrated on the second side of the Temple’s chanting tape. The chanting tape includes the full sutra service and can be purchased at the Temple store.

When using the sutra book, hold the book using a modified gassho while keeping the book at chin height. Never place the sutra book on the floor, rather, place it on your mat when it is not in use.

The preferred posture for chanting is *seiza*, the traditional Japanese posture, i.e., kneeling with back straight and buttocks resting on the heels. The knees should be two fist-widths apart to create stability. It is important to keep the body relaxed and especially not to tense the shoulders, chest or throat.

The energy for chanting comes from the *hara* (lower abdomen) with the sound resonating in the chest and head cavities. Do not sway or rock during the chanting but maintain an erect posture. During all the chants the position of the hands is similar to the *zazen mudra*, but with the thumbs resting in the palms next to each other. The hands are placed palm to palm in gassho during *Purification, Vandana, Ti-sarana, The Names of Buddha, Dedication, Ancestral Teachers* and *Great Vows for All*. This is indicated by the gassho figure, shown before the names of the chants.



It is not necessary to attempt to memorize the chants. The easiest and best way to learn them is by chanting regularly. In this way they naturally become part of oneself without conscious effort. For information and explanation of terms and names used in the chanting, see the notes following the sutra service.



# Sutra Service



## Purification

(U/F) All evil karma created by me  
 since time immemorial  
 stemming from greed, hatred, and ignorance  
 born of my conduct, speech, and thought  
 I now repent openly and fully ↑↓



## Vandana Veneration to the Buddha

(H/S) Namō tassa  
 Bhagavato arahato  
 Samma sambuddhassa

(U/F) Homage to the Buddha  
 The <sup>Venerable</sup> One  
 The En<sup>lightened</sup> One  
 The Su<sup>preme</sup>ly Awakened One ↑↓



## Ti-sarana The Three Refuges

(H/S) Buddhāṃ saraṇaṃ gacchāmi

(U/F) I take <sup>refuge in</sup> Buddha  
 and resolve that with <sup>all</sup> beings  
 I will understand the <sup>Great</sup> Way  
 whereby the Buddha's seed  
 may for <sup>ever</sup> thrive

(H/S) Dhammāṃ saraṇaṃ gacchāmi

(U/F) I take refuge in Dharma  
 and resolve that with all beings  
 I will enter deeply into the sutra treasure  
 whereby my wisdom  
 may grow as vast as the ocean

(H/S) Sangham saranam gacchami

(U/F) I take refuge in Sangha  
 in its wisdom, example  
 and never failing help  
 and resolve to live in harmony  
 with all sentient beings ↑↓



### The Names of Buddha

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

(H/M) Vairochana, pure and clear Dharmakaya Buddha  
 Lochana, full and complete Sambogakaya Buddha  
 Shakyamuni, infinitely varied Nirmanakaya Buddha  
 Maitreya, Buddha still to be born  
 All Buddhas everywhere, past, present, future  
 Mahayana Lotus of the subtle Law Sutra  
 Manjusri, Great Wisdom Bodhi sattva  
 Samantabhadra, Great Action Bodhi sattva

Avalokitesvara, Great Com<sup>passion</sup> Bodhi<sup>sattva</sup>  
All venerated Bodhisattva-<sup>ma</sup>hasattvas  
The Great Prajna Paramita ↑↓

**Maka Hannya Haramita Shin Gyo**  
The Great Prajna Paramita Heart Sutra

(U/F) Kan ji zai bo sa gyo jin han-ya har a 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 tok'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-ya ha ra mi ta  
ko toku a noku ta ra sam-myaku sam-bo dai  
ko chi han-nya ha ra mi ta  
ze dai jin shu ze dai myo shu  
ze mu jo shu ze mu to to shu  
no jo is-sai ku shin jitsu fu ko  
ko setsu han-mya 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 Bodhisattva of Compassion  
from the depths of prajna wisdom  
saw the emptiness of all five skandas and  
sundered the bonds that create suffering.

Know then form here is only emptiness,  
emptiness only form.  
Form is no other than emptiness,  
emptiness no other than form.

Feeling, thought and choice  
consciousness itself  
are the same as this.

Dharmas here are empty,  
all are the primal void.  
None are born or die.  
Nor are they stained or pure,  
nor do they wax or wane.

So in emptiness no form,  
no feeling, thought or choice,  
nor is there consciousness.

No eye, ear, nose,  
tongue, body mind;  
no color, sound, smell,  
taste, touch or what the mind  
takes hold of,  
nor even act of sensing.

No ignorance or end of it,  
nor all that comes of ignorance;  
no withering, no death,  
no end of them.  
Nor is there pain or cause of pain  
or cease in pain or noble path

to lead from pain,  
not even wisdom to attain,  
attainment too is emptiness.

So know that the Bodhisattva,  
holding to nothing whatever  
but dwelling in prajna wisdom,  
is freed of delusive hindrance,  
rid of the fear bred by it,  
and reaches clearest nirvana.

All buddhas of past and present,  
buddhas of future time  
through faith in prajna wisdom  
come to full enlightenment.

Know then the great dharani,  
the radiant, peerless mantra,  
the supreme, unfailing mantra,  
the Prajna Paramita,  
whose words allay all pain.  
This is highest wisdom,  
true beyond all doubt,  
know and proclaim its truth:

Ga-te, ga-te  
par-a-ga-te  
para-sam ga-te  
bod-hi sva-ha! ↑↓

**Sho Sai Myo Kichijo**  
**The Dharani of Good Fortune That Averts Calamities**

(U/F) No mo sa 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 ei  
somo ko

No mo sa 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 ei  
somo ko

No mo sa 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 ei  
somo ko↑↓



## **Dedication** (Return of Merit)

*Our words ring out through space beyond the stars  
Their virtue and compassion echo back from all the  
many beings  
We recite the “Maka Hannya Haramita Shin Gyo”  
and the “Sho Sai Myo Kichijo Dharani”  
For renewal of the Buddha-mind in fields and  
forests, homes and streets, throughout the world  
In grateful thanks to all our many guides along the  
ancient way*

(H/S) All Buddhas throughout space and time

All Bodhisattva-<sup>ma</sup>hasattvas  
The Great Prajna Paramita ↑↓

### **Torei Zenji: Bodhisattva’s Vow** (recitation)

(R) I am only a simple disciple,  
But I offer these respectful words:  
When I regard the true nature of the many dharmas,  
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 gave tender care,  
With compassionate minds and hearts,  
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 open 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.

**Identity of Relative and Absolute**  
**Shih-t'ou Hsi-ch'ien**

(recited during sesshin in place of Torei Zenji's *Bodhisattva's Vow*)

(R) The mind of the great sage of India  
was intimately conveyed from west to east.  
People's faculties may be sharp or dull,  
But in the way there is no northern or southern  
ancestor.  
The subtle source is clear and bright:  
the tributary streams flow through the darkness.  
To be attached to things is illusion:

To encounter the absolute is not yet enlightenment.  
Each and all the subjective and objective spheres  
are related, and at the same time independent.  
Related, yet working differently,  
though each keeps its own place,  
Form makes the character and appearance different.  
Sounds differ as pleasing or harsh.  
The dark makes all words one;  
the brightness distinguishes good and bad phrases.  
The four elements return to their nature as a child to  
its mother.  
Fire is hot, wind moves, water is wet, earth hard.  
Eyes see, ears hear, nose smells, tongue tastes the  
salt and sour.  
Each is independent of the other.  
Cause and effect must return to the great reality.  
The words high and low are used relatively.  
Within light there is darkness, but do not try to  
understand that darkness.  
Within darkness there is light, but do not look for  
that light.  
Light and darkness are a pair; like the foot before  
and the foot behind in walking.  
Each thing has its own intrinsic value and is related  
to everything else in function and position.  
Ordinary life fits the absolute as a box and its lid.  
The absolute works together with the relative like  
two arrows meeting in midair.  
Reading words you should grasp the great reality.  
Do not judge by any standards.  
If you do not see the way, you do not see it even as  
you walk on it.  
When you walk the way, it is not near, it is not far.  
If you are deluded, you are mountains and rivers  
away from it.  
I respectfully say to those who wish to be enlightened:  
Do not waste your time by night or day.



**Emmei Jikku Kannon Gyo**  
**The Ten Verse Kannon Sutra of Timeless Life**

(H/M) Kanzeon

Na mu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
joraku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin.

Kanzeon  
Praise to Buddha  
All are one with Buddha  
All awake to Buddha  
Buddha, Dharma, Sangha  
Our True-nature is  
Eternal, joyous, selfless and pure  
Through the day Kanzeon  
Through the night Kanzeon  
Thought after thought  
Arises in Mind  
Thought after thought  
Is not separate from Mind  
Each moment itself is Mind ↑↓



**Dedication**  
(Return of Merit)

*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's  
"Bodhisattva's Vow" and the "Emmei Jikku  
Kannon Gyo" to:*

*Daisetz Teitaro, Honored One  
Choro Nyogen, Honored One  
Hannya Gempo, Honored One  
Mitta Soen, Honored One*

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

(H/S) All Buddhas throughout space and time  
All Bodhisattva-mahasattvas  
The great Prajna Paramita ↑↓



**Ancestral Teachers**  
(Female ancestors are listed in italics)

*Oh Awakened Ones  
All men and women who have made manifest the  
Dharma  
May the power of your samadhi sustain us  
We now return the merit of our practice to:*

(U/F) Vipashyin Buddha Honored One  
Shikhin Buddha Honored One  
Vishvabhu Buddha Honored One  
Krakucchanda Buddha Honored One  
Kanakamuni Buddha Honored One

Kashyapa Buddha Honored One	
Shakyamuni Buddha Honored One	
Mahakashyapa Honored One	
<i>Prajapati Honored One</i>	
Ananda Honored One	
Ashvaghosha Honored One	
Nagarjuna Honored One	
Vasubandhu Honored One	
Bodhidharma Honored One	
Hui-k'ō Honored One	(Eka)
<i>Tsung-ch'ih Honored One</i>	(Soji)
Seng-ts'an Honored One	(Sosan)
Hui-neng Honored One	(Eno)
Hui-chung Honored One	(National Teacher, Echu)
Yung-chia Honored One	(Yoka)
Ma-tsu Honored One	(Baso)
Shih-t'ou Honored One	(Sekito)
Pai-chang Honored One	(Hyakujo)
P'ang Yun Honored One	(Houn)
<i>Ling-chao Honored One</i>	(Reisho)
Nan-ch'uan Honored One	(Nansen)
Chao-chou Honored One	(Joshu)
Huang-po Honored One	(Obaku)
Ch'ang-sha Honored One	(Chosha)
Tao Wu Honored One	(Dogo)
Kuei-shan Honored One	(Isan)
Lung-t'an Honored One	(Ryutan)
Te-shan Honored One	(Tokusan)
<i>Liu T'ieh Honored One</i>	(Iron Grinder Liu, Ryu Tetsuma)
Tung-shan Honored One	(Tozan Ryokai)
<i>Mo-shan Honored One</i>	(Massan)
Chu-chih Honored One	(Gutei)
Lin-chi Honored One	(Rinzai)
Yang-shan Honored One	(Kyozan)
<i>Miao-hsin Honored One</i>	(Myoshin)
Hsiang-yen Honored One	(Kyogen)
San-sheng Honored One	(Sansho)
Yen-t'ō Honored One	(Ganto)

Hsueh-feng Honored One	(Seppo)
Ts'ao-shan Honored One	(Sozan)
Ch'ang-ch'ing Honored One	(Chokei)
Jui-yen Honored One	(Zuigan)
Yun-men Honored One	(Unmon)
Pa-chiao Honored One	(Basho)
Tung-shan Honored One	(Tozan Shusho)
Feng-hsueh Honored One	(Fuketsu)
Fa-yen Honored One	(Hogen)
Shou-shan Honored One	(Shuzan)
Shih-shuang Honored One	(Sekiso)
Tou-shuai Honored One	(Tosotsu)
Wu-tsu Honored One	(Goso)
Hung-chih Honored One	(Wanshi)
Yuan-wu Honored One	(Engo)
Ta-hui Honored One	(Daie)
Hsueh-tou Honored One	(Setcho)
Huo-an Honored One	(Wakuan)
Ju-ching Honored One	(Nyajo)
Wu-men Honored One	(Mumon)
Dogen Honored One	
Keizan Honored One	
Muso Honored One	
Bassui Honored One	
Ikkyu Honored One	
Bankei Honored One	
Hakuin Honored One	
Torei Honored One	
Ryokan Honored One	
Daiun Honored One	
Hakuun Honored One	
Koun Honored One	
Kapleau Honored One	↑↓



## Final Dedication

(Return of Merit)

*Buddha-nature pervades the whole universe, exist-  
ing right here and now  
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 gathas and our sutras for the many  
beings of the world  
In grateful thanks to all our many guides along the  
ancient way*

- (H/S) All Buddhas throughout space and time  
All Bodhisattva-<sup>ma</sup>hasattvas  
The great Prajna Paramita ↑↓



## Great Vows for All

*Shigu Seigan Mon*

- (H/F) 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
- (H/S) Shu jo mu hen sei gan do  
bonno mu jin sei gan dan  
ho mon mu ryo sei gan gaku  
butsu do mu jo sei gan jo

(H/F) 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 ↑↓



### **Dedication**

(Closing Ceremony of Sesshin)

*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 to:*

*The Ancient Seven Buddhas, Honored Ones  
Shakyamuni Buddha, Honored One  
All Founding Teachers, past, present, future,  
Honored Ones  
And for the enlightenment of bushes and grasses  
And the many beings of the world  
(special dedication to someone who is ill or who  
has died may be inserted)*

(H/S) All Buddhas throughout space and time  
All Bodhisattva-<sub>ma</sub>hasattvas  
The great Prajna Paramita ↑↓

# Teisho

# Teisho

## **Maka Hannya Haramita Shin Gyo** The Great Prajna Paramita Heart Sutra

(U/F/D) Kan ji zai bo sa gyo jin han-ya har a 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 tok'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-ya ha ra mi ta  
ko toku a noku ta ra sam-myaku sam-bo dai  
ko chi han-nya ha ra mi ta  
ze dai jin shu ze dai myo shu  
ze mu jo shu ze mu to to shu  
no jo is-sai ku shin jitsu fu ko  
ko setsu han-mya 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 Bodhisattva of Compassion  
from the depths of prajna wisdom  
saw the emptiness of all five skandas and  
sundered the bonds that create suffering.

Know then form here is only emptiness,  
emptiness only form.  
Form is no other than emptiness,  
emptiness no other than form.

Feeling, thought and choice  
consciousness itself  
are the same as this.

Dharmas here are empty,  
all are the primal void.  
None are born or die.  
Nor are they stained or pure,  
nor do they wax or wane.

So in emptiness no form,  
no feeling, thought or choice,  
nor is there consciousness.

No eye, ear, nose,  
tongue, body mind;  
no color, sound, smell,  
taste, touch or what the mind  
takes hold of,  
nor even act of sensing.

No ignorance or end of it,  
nor all that comes of ignorance;  
no withering, no death,  
no end of them.

Nor is there pain or cause of pain

or cease in pain or noble path  
to lead from pain,  
not even wisdom to attain,  
attainment too is emptiness.  
So know that the Bodhisattva,  
holding to nothing whatever  
but dwelling in prajna wisdom,  
is freed of delusive hindrance,  
rid of the fear bred by it,  
and reaches clearest nirvana.

All buddhas of past and present,  
buddhas of future time  
through faith in prajna wisdom  
come to full enlightenment.

Know then the great dharani,  
the radiant, peerless mantra,  
the supreme, unfailing mantra,  
the Prajna Paramita,  
whose words allay all pain.  
This is highest wisdom,  
true beyond all doubt,  
know and proclaim its truth:

Ga-te, ga-te  
par-a-ga-te  
para-sam ga-te  
bod-hi sva-ha!↑↓



**Emmei Jikku Kannon Gyo**  
The Ten Verse Kannon Sutra of Timeless Life

(H/M) Kanzeon

Na mu butsu  
Yo butsu u in  
Yo butsu u en  
Buppo so en  
Joraku ga jo  
Cho nen kanzeon  
Bo nen kanzeon  
Nen nen ju shin ki  
Nen nen fu ri shin

Kanzeon  
Praise to Buddha  
All are one with Buddha  
All awake to Buddha  
Buddha, Dharma, Sangha  
Our True-nature is  
Eternal, joyous, selfless and pure  
Through the day Kanzeon  
Through the night Kanzeon  
Thought after thought  
Arises in Mind  
Thought after thought  
Is not separate from Mind  
Each moment itself is Mind ↑↓



## Ancestral Teachers

(female ancestors are listed in italics)

*O Awakened Ones,  
All men and women who have made manifest the  
Dharma  
May the power of your samadhi sustain us!  
We now return the merit of our practice to:*

- (U/F) Vipashyin Buddha Honored One  
Shikhin Buddha Honored One  
Vishvabhu Buddha Honored One  
Krakucchanda Buddha Honored One  
Kanakamuni Buddha Honored One  
Kashyapa Buddha Honored One  
Shakyamuni Buddha Honored One  
Mahakashyapa Honored One  
*Prajapati Honored One*  
Ananda Honored One  
Ashvaghosha Honored One  
Nagarjuna Honored One  
Vasubandhu Honored One  
Bodhidharma Honored One  
Hui-k'o Honored One (Eka)  
*Tsung-ch'ih Honored One* (Soji)  
Seng-ts'an Honored One (Sosan)  
Hui-neng Honored One (Eno)  
Hui-chung Honored One (National Teacher, Echu)  
Yung-chia Honored One (Yoka)  
Ma-tsu Honored One (Baso)  
Shih-t'ou Honored One (Sekito)  
Pai-chang Honored One (Hyakujo)  
P'ang Yun Honored One (Houn)  
*Ling-chao Honored One* (Reisho)  
Nan-ch'uan Honored One (Nansen)  
Chao-chou Honored One (Joshu)  
Huang-po Honored One (Obaku)  
Ch'ang-sha Honored One (Chosha)

Tao Wu Honored One	(Dogo)
Kuei-shan Honored One	(Isan)
Lung-t'an Honored One	(Ryutan)
Te-shan Honored One	(Tokusan)
<i>Liu T'ieh Honored One</i>	<i>(Iron Grinder Liu, Ryu Tetsuma)</i>
Tung-shan Honored One	(Tozan Ryokai)
<i>Mo-shan Honored One</i>	<i>(Massan)</i>
Chu-chih Honored One	(Gutei)
Lin-chi Honored One	(Rinzai)
Yang-shan Honored One	(Kyozan)
<i>Miao-hsin Honored One</i>	<i>(Myoshin)</i>
Hsiang-yen Honored One	(Kyogen)
San-sheng Honored One	(Sansho)
Yen-t'o Honored One	(Ganto)
Hsueh-feng Honored One	(Seppo)
Ts'ao-shan Honored One	(Sozan)
Ch'ang-ch'ing Honored One	(Chokei)
Jui-yen Honored One	(Zuigan)
Yun-men Honored One	(Unmon)
Pa-chiao Honored One	(Basho)
Tung-shan Honored One	(Tozan Shusho)
Feng-hsueh Honored One	(Fuketsu)
Fa-yen Honored One	(Hogen)
Shou-shan Honored One	(Shuzan)
Shih-shuang Honored One	(Sekiso)
Tou-shuai Honored One	(Tosotsu)
Wu-tsu Honored One	(Goso)
Hung-chih Honored One	(Wanshi)
Yuan-wu Honored One	(Engo)
Ta-hui Honored One	(Daie)
Hsueh-tou Honored One	(Setcho)
Huo-an Honored One	(Wakuan)
Ju-ching Honored One	(Nyojo)
Wu-men Honored One	(Mumon)
Dogen Honored One	
Keizan Honored One	
Muso Honored One	
Bassui Honored One	

Ikkyu Honored One  
Bankei Honored One  
Hakuin Honored One  
Torei Honored One  
Ryokan Honored One  
Daiun Honored One  
Hakuun Honored One  
Koun Honored One ↑↓



### Dedication

*Buddha-nature pervades the whole universe  
existing right here and now  
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 gathas and our sutras for the many  
beings of the world  
In grateful thanks to all our many guides along the  
ancient way*  
(A special dedication to someone who is ill or has died may be  
inserted)

(H/S) All: All Buddhas throughout space and time

All Bodhisattva-<sup>ma</sup>hasattvas  
The great Prajna Paramita ↑↓

(An Entering the Gate and/or Entering the Stream  
ceremony may take place at this time)



## Opening the Dharma

(H/VS) The Dharma, incomparably profound  
 and minutely subtle,  
 Is rarely encountered,  
 even in hundreds of thousands  
 of millions of kalpas.  
 Now we can see it, hear it,  
 accept and hold it.  
 May we completely realize  
 the Tathagata's true meaning. ↑↓

(Teisho)



## Great Vows for All *Shigu Seigan Mon*

(H/F) 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

(H/M) Shu jo mu hen sei gan do  
 bonno mu jin sei gan dan  
 ho mon mu ryo sei gan gaku  
 butsu do mu jo sei gan jo

(H/F) 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 ↑↓



# Morning Service



# Morning Service

(Opening the Zendo)



## Verse of the Kesa

(H/S) Wondrous is the robe of liberation,  
A treasure beyond form and emptiness.  
Wearing it I will unfold Buddha's teaching  
For the benefit of all sentient beings. ↑ ↓

## Master Hakuin's Song of Zazen

*Zazen Wasan*

(R) From the very beginning  
all beings are by nature Buddha.  
Like water and ice,  
without water no ice,  
outside us no Buddhas.

How near the truth  
yet how far we seek,  
like one in water crying "I thirst!"  
Like a child of rich birth  
wand'ring poor on this earth  
we endlessly circle the six worlds.

The cause of our sorrow is ego delusion.  
From dark path to dark path  
we've wandered in darkness—  
when shall we be free from birth and death?

The gateway to freedom is zazen samadhi—  
beyond exaltation,  
beyond all our praises,  
the pure Mahayana.

Upholding the precepts,  
repentance and giving,  
paramitas and virtue,  
the way of right living  
all come from zazen.

Thus one true samadhi extinguishes evils;  
it purifies karma,  
dissolving obstructions.  
Then where are the dark paths  
to lead us astray?  
The pure lotus land is not far away.

Hearing this truth, heart humble and grateful,  
to praise and embrace it,  
to practice its wisdom,  
brings unending blessings,  
brings mountains of merit.

And when we turn inward  
and prove our true nature—  
that True-self is no-self,  
our own Self is no-self—  
we go beyond ego and past clever words.

Then the gate to the oneness  
of cause and effect is thrown open.  
Not two and not three,  
straight ahead runs the Way.  
Our form now being no-form,  
in going and returning we never leave home.  
Our thought now being no-thought,  
our dancing and songs  
are the voice of the Dharma.

How vast is the heaven  
of boundless samadhi!

How bright and transparent  
the moonlight of wisdom!

At this very moment,  
What is there outside us,  
what is there we lack?  
Nirvana is openly shown to our eyes.  
This earth where we stand  
is the pure lotus land,  
and this very body the body of Buddha.



### Dedication

*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 Master Hakuin's  
Song of Zazen to all our many guides along the  
ancient way*

(A special dedication to someone who is ill or has died may be  
inserted)

(H/S) All Buddhas throughout space and time  
All Bodhisattva-<sub>ma</sub>hasattvas  
The great Prajna Paramita ↑↓



### Great Vows for All *Shigu Seigan Mon*

(H/F) 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

(H/S) Shu jo mu hen sei gan do  
bonno mu jin sei gan dan  
ho mon mu ryo sei gan gaku  
butsu do mu jo sei gan jo

(H/F) 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 ↑↓

# Evening Service

# Evening Service

(Closing the Zendo)

## **Ta Hui's Vow for Awakening**

(R) 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 mind.  
To be free from illness,  
and drive out both depressed feelings and  
distractions.  
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  
bright mind of Prajna,  
and have immediate enlightenment  
on the Great Matter.  
Thereby we receive the transmission  
of the deep wisdom of the Buddha,  
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  
Bodhisattvas.

Our further prayer is not to be extremely ill,  
or to be suffering at the time of departure.  
To know it's coming seven days ahead,  
So that we may 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.



### **Dedication**

*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 Ta Hui's Vow for  
Awakening to all our many guides along the  
ancient way*

(A special dedication to someone who is ill or has died may be  
inserted)

(H/S) All Buddhas throughout space and time

All Bodhisattva-<sub>ma</sub>hasattvas  
The great Prajna Paramita ↑↓



**Great Vows for All**  
*Shigu Seigan Mon*

- (H/F) 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
- (H/S) Shu jo mu hen sei gan do  
bonno mu jin sei gan dan  
ho mon mu ryo sei gan gaku  
butsu do mu jo sei gan jo.
- (H/F) 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 ↑↓

# Notes on the Sutra Service

## **Use of Pali, Sanskrit, and Sino-Japanese**

*Vandana* (Veneration to the Buddha) and *Ti-sarana* (The Three Refuges) are chanted in Pali. *Maha Hannya Haramita Shin Gyo* (The Great Prajna Paramita Heart Sutra), the *Sho Sai Myo Kichijo Dharani* (The Dharani of Good Fortune that Averts Calamities) and the *Emmei Jikku Kannon Gyo* (Ten-Verse Kannon Sutra of Timeless Life) are Sanskrit transliterated into Sino-Japanese. The English “translations” from the Sino-Japanese are interpretations rather than accurate word by word translations in order to render them effective for chanting.

## **Purification**

The Purification Gatha deals with the creation of karma. Karma, a fundamental doctrine of Buddhism, is action and reaction, the continuing process of cause and effect. Thus, our present life and circumstances are the product of our past thoughts, speech and actions, and in the same way our deeds in this life will fashion our future mode of existence. The karma referred to in the Purification Gatha is an evil bent of mind resulting from past wrongful actions.

## **Names of Buddha**

A Buddha has three “bodies” or planes of reality, which in actuality are one interrelated whole, the complimentary natures of Buddhahood and the world.

The first is called Dharmakaya (law body) which is the experience of Essential Nature, of oneness that is beyond every conception. The unconditioned Dharmakaya is the substratum of completeness and perfection out of which arise all animate and inanimate forms and moral order. Vairochana (The All-Illuminating One or Sun Buddha) is the non-historic Buddha which is the Archetype of Bodhi, total purity, and the Dharmakaya.

The second body is called Sambhogakaya (bliss body) which is the experience of the rapture of enlightenment, Mutual Interdependence or Interbeing. Lochana is the non-historic Buddha incarnating Harmony, Interbeing, the Sangha and the Sambhogakaya.

The third body is called Nirmanakaya (body of transformation) which is the experience of uniqueness and variety and is personified by Shakyamuni, the Tathagata.

## **Mantra Translations**

*Maka Hannya Haramita Shin Gyo* mantra:

Ga-te, ga-te

(Gone, gone)

par-a-ga-te

(gone beyond)

para-sam ga-te

(fully beyond)

bod-hi sva-ha!

(Awake: rejoice!)

The *Sho Sai Myo Kichijo* is a dharani. Dharani are not translations but transliterations of Sanskrit or other Indic languages, and their original texts are lost for the most part. Their rhythmic, Far Eastern forces have been recited for more than 1,500 years, and we sense their empowerment by the countless earnest students who have studied them. Here is a very rough

“translation” of the Sho sai Myo Kichijo Dharani suggested by one scholar:

Praise to all Buddhas!  
The Incomparable Buddha-power that banishes suffering.  
The Buddha of reality, wisdom, Nirvana!  
Light! Light! Great Light! Great Light!  
With no categories,  
This mysterious power saves all beings;  
Suffering goes, happiness comes,  
Rejoice!

### **Transmission of Japanese Zen to the United States**

The virtues of reciting Torei Zenji’s *Bodhisattva’s Vow* and the *Emmei Jikku Kannon Gyo* are dedicated to four of the first Japanese Zen teachers to bring Zen practice from Japan to the United States. Their ordination names are used in the Dedication. They are better known to us by their family names. Daisetz Teitaro is D.T. Suzuki. Choro Nyogen is Nyogen Senzaki. Hannya Gempo is Gempo Yamamoto. Mitta Soen is Soen Nakagawa. Their inspiring stories can be found in *How the Swans Came to the Lake, A Narrative History of Buddhism in America* by Rick Fields and *Namu Dai Bosa, A Transmission of Zen Buddhism to America* by Nyogen Senzaki, Soen Nakagawa, Eido Shimano and edited by Louis Nordstrom.

### **Ancestral Teachers**

The ancestral teachers which we venerate with our chanting begin with the six non-historic Buddhas of the remotest past (to indicate that the Dharma is beginningless) and continues with some of the great teachers of India, China and Japan to the present. We have chosen those teachers most often met in

our study of Zen in the koan collections and various verses and sermons. The last three names chanted are better known by their family names: Daiun is Daiun Sogaku Harada, the founder of our integral Zen lineage which draws upon both the Rinzai and Soto schools; Hakuun is Hakuun Ryoko Yasutani, the Dharma successor of Daiun Harada; Koun is Koun Zenshin Yamada, the Dharma successor of Hakuun Yasutani and the teacher of Robert Aitken Roshi, to whom he gave full Dharma transmission (sanctioning).

In this chant, the names of the ancestors are given in their own languages, i.e. Sanskrit, Chinese, and Japanese. As Zen has been transmitted to us from Japan, most often the Sino-Japanese transliterations of the Chinese Zen masters are used in teishos. To help us connect with the Chinese names, their Sino-Japanese transliterations have been added in parentheses.

Those who wish to find out more about the Zen ancestors are encouraged to refer to such works as *Zen's Chinese Ancestors*, by Andy Ferguson, *The Roaring Stream*, by Nelson Foster and Jack Shoemaker, and *The Golden Age of Zen*, by John C. Wu. Other suggested titles can be found in the *Zen Center of Denver Organization and Practice Guidelines* book.

# Recitations

## Affirming Faith in Mind

by Seng-ts'an

(R) The Great Way is not difficult  
for those who do not pick and choose.  
When preferences are cast aside  
the Way stands clear and undisguised.  
But even slight distinctions made  
set earth and heaven far apart.  
If you would clearly see the truth  
discard opinions pro and con.

To founder in dislike and like  
is nothing but the mind's disease.  
And not to see the Way's deep truth  
disturbs the mind's essential peace.

The way is perfect like vast space  
where there's no lack and no excess.  
Our choice to choose and to reject  
prevents our seeing this simple truth.

Both striving for the outer world  
as well as for the inner void  
condemn us to entangled lives.  
Just calmly see that all is One  
and by themselves false views will go.

Attempts to stop activity  
will fill you with activity.  
Remaining in duality  
you'll never know of unity.

And not to know this unity  
lets conflict lead you far astray.  
When you assert that things are real  
you miss their true reality,

But to assert that things are void  
also misses reality.

The more you talk and think on this  
the further from the truth you'll be.  
Cut off all useless thoughts and words  
and there's nowhere you cannot go.

Returning to the root itself  
you'll find the meaning of all things.  
If you pursue appearances  
you overlook the primal source.  
Awakening is to go beyond  
both emptiness as well as form.

All changes in this empty world  
seem real because of ignorance.  
Do not go searching for the truth,  
just let those fond opinions go,

Abide not in duality,  
refrain from all pursuit of it.  
If there's a trace of right and wrong  
True-mind is lost, confused, distraught.

From One Mind comes duality  
but cling not even to this One.  
When this One Mind rests undisturbed  
then nothing in the world offends.  
And when no thing can give offense,  
then all obstructions cease to be.

If all thought-objects disappear  
the thinking-subject drops away.  
For things are things because of mind,  
as mind is mind because of things.

These two are merely relative  
and both at source are Emptiness.  
In Emptiness these are not two,  
yet in each are contained all forms.

Once coarse and fine are seen no more,  
then how can there be taking sides?  
The Great Way is without limit  
beyond the easy and the hard.

But those who hold to narrow views  
are fearful and irresolute;  
their frantic haste just slows them down.  
If you're attached to anything  
you surely will go far astray.

Just let go now of clinging mind,  
and all things are just as they are.  
In essence nothing goes or stays.

See into the true self of things  
and you're in step with the Great Way  
thus walking freely, undisturbed.

But live in bondage to your thoughts,  
and you will be confused, unclear.  
This heavy burden weighs you down—  
Oh why keep judging good and bad?

If you would walk the highest Way  
do not reject the sense domain.  
For as it is, whole and complete,  
this sense world is enlightenment.

The wise do not strive after goals  
but fools themselves in bondage put.  
The One Way knows no differences,  
the foolish cling to this and that.

To seek Great Mind with thinking mind  
is certainly a grave mistake.  
From small mind comes rest and unrest,  
but mind awakened transcends both.

Delusion spawns dualities —  
These dreams are naught but flowers of air —  
Why work so hard at grasping them?

Both gain and loss, and right and wrong —  
Once and for all get rid of them.  
When you no longer are asleep  
all dreams will vanish by themselves.

If mind does not discriminate  
all things are as they are, as One.  
To go to this mysterious source  
frees us from all entanglements.

When all is seen with “equal mind”  
to our Self-nature we return.  
This single mind goes right beyond  
all reasons and comparisons.

Stop movement and there’s no movement,  
stop rest and no-rest comes instead.  
When rest and no-rest cease to be  
then even oneness disappears.

This ultimate finality’s  
beyond all laws, can’t be described.  
With single mind one with the Way  
all ego-centered strivings cease;

Doubts and confusion disappear,  
and so true faith pervades our life.  
There is no thing that clings to us  
and nothing that is left behind.

All's self-revealing, void and clear,  
without exerting power of mind.  
Thought cannot reach this state of truth,  
here feelings are of no avail.

In this true world of Emptiness  
both self and other are no more.  
To enter this true empty world  
immediately affirm “not two.”

In this “not two” all is the same,  
with nothing separate or outside.  
The wise in all times and places  
awaken to this primal truth.

The Way's beyond all space, all time,  
one instant is ten thousand years.  
Not only here, not only there,  
truth's right before your very eyes.

Distinctions such as large and small  
have relevance for you no more.  
The largest is the smallest too —  
here limitations have no place.

What is is not, what is not is—  
if this is not yet clear to you,  
you're still far from the inner truth.

One thing is all, all things are one —  
know this and all's whole and complete.

When faith and Mind are not separate,  
and not separate are Mind and faith,  
this is beyond all words, all thought  
For here there is no yesterday,  
no tomorrow, no today.

## Notes on Affirming Faith in Mind

1. Seng-ts'an (?-606 AD) was the Third Chinese Ancestor of Zen in line from Bodhidharma and the thirtieth Ancestor in line from the Buddha. His verse, *Affirming Faith in Mind* (there is some question as to the authenticity of its authorship), explores two meanings of "faith in mind"; *believing in* and *realizing* the mind, with emphasis on the methods of practice which enable one to transform ordinary discriminating mind into the Buddha mind free of discrimination. Aside from *Affirming Faith in Mind*, the only written record of Seng Ts'an's teaching is on a stone tablet which commemorates his life. The essence of the inscription is: *Simultaneously practice stillness and illumination. Carefully observe, but see no dharmas, see no body and see no mind. For the mind is nameless, the body is empty and the dharmas are a dream. There is nothing to be attained, no enlightenment to be experienced. This is called liberation.*

# Song of Enlightenment

by

Yung-chia Hsuan-chueh<sup>1</sup>

## Part I

(R) There is the leisurely one,  
Walking the Tao<sup>2</sup>, beyond philosophy,  
Not avoiding fantasy, not seeking truth.  
The real nature of ignorance  
is the Buddha-nature itself;  
The empty delusory body  
is the very body of the Dharma.

When the Dharma body awakens completely,  
There is nothing at all.  
The source of our self-nature  
Is the Buddha of innocent truth.  
Mental and physical reactions come and go.  
Like clouds in the empty sky;  
Greed, hatred, and ignorance appear and disappear  
Like bubbles on the surface of the sea.

When we realize actuality,  
There is no distinction between mind and thing  
And the path to hell instantly vanishes.  
If this is a lie to fool the world,  
My tongue may be cut out forever.

Once we awaken to the Tathagata-Zen<sup>3</sup>  
The six noble deeds and the ten thousand  
good actions<sup>4</sup>  
Are already complete within us.  
In our dreams we see the six levels of  
delusion<sup>5</sup> clearly;  
After we awaken the whole universe is empty.

No bad fortune, no good fortune, no loss, no gain;  
Never seek such things in eternal serenity.

For years the dusty mirror has gone uncleansed.  
Now let us polish it completely, once and for all.

Who has no-thought? Who is not-born?  
If we are truly not-born,  
We are not unborn either.  
Ask a wooden puppet if this is not so.  
How can we realize ourselves  
By virtuous deeds or by seeking the Buddha?

Release your hold on earth, water, fire, wind;  
Drink and eat as you wish in eternal serenity.  
All things are transient and completely empty;  
This is the great enlightenment of the Tathagata.

Transience, emptiness and enlightenment—  
These are the ultimate truths of Buddhism;  
Keeping and teaching them is true Sangha devotion.  
If you don't agree, please ask me about it.  
Cut out directly the root of it all—  
This is the very point of the Buddha seal.  
I can't respond to any concern about  
    leaves and branches.  
People do not recognize the Mani-jewel<sup>6</sup>.  
Living intimately within the Tathagata-garbha,  
It operates our sight, hearing, smell, taste,  
    sensation, awareness;  
And all of these are empty, yet not empty.

The rays shining from this perfect Mani-jewel  
Have the form of no form at all.  
Clarify the five eyes<sup>7</sup> and develop the five powers<sup>8</sup>;  
This is not intellectual work—just realize, just  
    know.  
It is not difficult to see images in the mirror,  
But who can take hold of the moon in the water?

Always working alone, always walking alone,  
The enlightened one walks  
    the free way of Nirvana<sup>9</sup>  
With melody that is old and clear in spirit  
And naturally elegant in style,  
But with body that is tough and bony,  
Passing unnoticed in the world.

We know that Shakya's sons and daughters  
Are poor in body, but not in the Tao.  
In their poverty they always wear ragged clothing,  
But they have the jewel of no price  
    treasured within.

This jewel of no price can never be used up  
Though they spend it freely to help  
    the people they meet.  
Dharmakaya<sup>10</sup>, Sambogakaya<sup>11</sup>, Nirmanakaya<sup>12</sup>  
And the four kinds of wisdom<sup>13</sup>  
Are all contained within.  
The eight kinds of emancipation<sup>14</sup> and the six  
    universal powers<sup>15</sup>  
Are all impressed on the ground of their mind.

The best student goes directly to the ultimate,  
The others are very learned but their  
    faith is uncertain.  
Remove the dirty garments from your own mind;  
Why should you show off your outward striving?

Some may slander, some may abuse;  
They try to set fire to the heavens with a torch  
And end by merely tiring themselves out.  
I hear their scandal as though it were  
    ambrosial truth;  
Immediately everything melts  
And I enter the place beyond thought and words.

When I consider the virtue of abusive words,  
I find the scandal monger is my good teacher.  
If we do not become angry at gossip,  
We have no need for powerful endurance  
and compassion.

To be mature in Zen is to be mature in expression,  
And full-moon brilliance of dhyana<sup>16</sup> and prajna<sup>17</sup>  
Does not stagnate in emptiness.  
Not only can I take hold of complete enlightenment  
by myself,  
But all Buddha bodies, like sands of the Ganges,  
Can become awakened in exactly the same way.

The incomparable lion-roar of the doctrine  
Shatters the brains of the one hundred kinds of  
animals.  
Even the king of elephants will run away,  
forgetting his pride;  
Only the heavenly dragon listens calmly,  
with pure delight.

I wandered over rivers and seas,  
crossing mountains and streams,  
Visiting teachers, asking about the Way  
in personal interviews;  
Since I recognized the Sixth Founding Teacher  
at Ts'ao Ch'i<sup>18</sup>,  
I know what is beyond the relativity of birth and  
death.

Walking is Zen, sitting is Zen;  
Speaking or silent, active or quiet,  
the essence is at peace.  
Even facing the sword of death  
our mind is unmoved;  
Even drinking poison, our mind is quiet.

Our teacher, Shakyamuni, met Dipankara Buddha<sup>19</sup>  
And for many eons he trained as Kshanti,  
the ascetic.

Many births, many deaths;  
I am serene in this cycle—there is no end to it.

Since I abruptly realized the unborn,  
I have no reason for joy or sorrow  
At any honor or disgrace.

I have entered the deep mountains  
to silence and beauty;  
In a profound valley beneath high cliffs,  
I sit under the old pine trees.  
Zazen in my rustic cottage  
Is peaceful, lonely, and truly comfortable.

When you truly awaken,  
You have no formal merit.  
In the multiplicity of the relative world,  
You cannot find such freedom.  
Self-centered merit brings the joy of heaven itself,  
But it is like shooting an arrow at the sky;  
When the force is exhausted, it falls to the earth,  
And then everything goes wrong.

Why should this be better  
Than the true way of the absolute,  
Directly penetrating the ground of Tathagata?

Just take hold of the source  
And never mind the branches.  
It is like a treasure-moon  
Enclosed in a beautiful emerald.  
Now I understand this Mani-jewel  
and my gain is the gain of everyone endlessly.

The moon shines on the river,  
The wind blows through the pines—  
Whose providence is this long beautiful evening?  
The Buddha-nature jewel of morality  
Is impressed on the ground of my mind,  
And my robe is the dew, the fog, the cloud,  
and the mist.

A bowl once calmed dragons  
And a staff separated fighting 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.

The awakened one does not seek truth,  
Does not cut off delusion.  
Truth and delusion are both vacant  
and without form,  
But this no-form is neither empty nor not empty;  
It is truly the real form of the Tathagata.

The mind-mirror is clear, so there are no obstacles.  
Its brilliance illuminates the universe  
To the depths and in every grain of sand.  
Multitudinous things of the cosmos  
Are all reflected in this mind,  
And this full clarity is beyond inner and outer.

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.

Holding truth and rejecting delusion—  
These are but skillful lies.

Students who do zazen by such lies  
Love thievery in their own children.

They miss the Dharma-treasure;  
They lose accumulated power;  
And this disaster follows directly  
    upon dualistic thinking.  
So Zen is the complete realization of mind,  
The complete cutting off of delusion,  
The power of wise vision  
    penetrating directly to the unborn.

## Part II

(R) Students of vigorous will hold the  
    sword of wisdom;  
The prajna edge is a diamond flame.  
It not only cuts off useless knowledge,  
But also exterminates delusions.

They roar with Dharma-thunder;  
They strike the Dharma-drum;  
They spread clouds of love,  
    and pour ambrosial rain.  
Their giant footsteps nourish limitless beings;  
Sravaka<sup>20</sup>, Pratyeka<sup>21</sup>, Bodhisattva<sup>22</sup>—  
    all are enlightened;  
Five kinds of human nature<sup>22</sup> all are emancipated.

High in the Himalayas, only fei-ni<sup>23</sup> grass grows.  
Here cows produce pure and delicious milk,  
And this food I continually enjoy.  
One complete nature passes to all natures;  
One universal Dharma encloses all Dharmas.

One moon is reflected in many waters;  
All the water-moons are from the one moon.  
The Dharma-body of all Buddhas

has entered my own nature,  
And my nature becomes one with the Tathagata.

One level completely contains all levels;  
It is not matter, mind nor activity.  
In an instant, eighty-thousand teachings are fulfilled;  
In a twinkling the evil of eons is destroyed.

All categories are no category;  
What relation have these to my insight?  
Beyond praise, beyond blame, —  
Like space itself, it has no bounds.

Right here, it is eternally full and serene.  
If you search elsewhere, you cannot see it.  
You cannot grasp it, you cannot reject it;  
In the midst of not gaining,  
In that condition, you gain it.

It speaks in silence,  
In speech, you hear its silence.  
The great way has opened, and there  
are no obstacles.  
If someone asks, what is your sect,  
And how do you understand it?  
I reply, the power of tremendous prajna.

People say it is positive;  
People say it is negative;  
But they do not know.  
A smooth road, a rough road—  
Even heaven cannot imagine.  
I have continued my zazen for many eons;  
I do not say this to confuse you.

I raise the Dharma-banner,  
and set forth our teaching;

It is the clear doctrine of the Buddha  
Which I found with my teacher, Hui-neng,  
Maha-kasyapa became the Buddha successor,  
Received the lamp and passed it on.  
Twenty-eight generations of teachers in India,  
Then over seas and rivers to our land  
Bodhi Dharma came as our own first founder,  
And his robe, as we all know,  
Passed through six teachers here,  
And how many generations to come  
    may gain the path,  
No one knows.

The truth is not set forth;  
The false is basically vacant.  
Put both existence and nonexistence aside,  
Then even non-vacancy is vacant,  
The twenty kinds of vacancy<sup>25</sup> have no basis,  
And the oneness of the Tathagata-being  
Is naturally sameness.

Mind is the base, phenomena are dust;  
Yet both are like a flaw in the mirror.  
When the flaw is brushed aside,  
The light begins to shine.  
When both mind and phenomena are forgotten,  
Then we become naturally genuine.

Ah, the degenerate materialistic world!  
People are unhappy, they find self-control difficult.  
In the centuries since Shakyamuni,  
    false views are deep,  
Demons are strong, the Dharma is weak,  
    disturbances are many.

People hear the Buddha's doctrine of immediacy,  
And if they accept it, the demons will be crushed

As easily as a roofing tile.  
But they cannot accept, what a pity!

Your mind is the source of action;  
Your body is the agent of calamity;  
No pity, no blame to anyone else.  
If you don't seek an invitation to hell,  
Never slander the Tathagata's true teaching.

In the sandalwood forest, there is no other tree.  
Only the lion lives in such deep luxuriant woods,  
Wandering freely in a state of peace.  
Other animals and birds stay far away.

Just baby lions follow the parent,  
And three-year-olds already roar loudly.  
How can the jackal pursue the king of the Dharma  
Even with a hundred-thousand demonic arts?

The Buddha's doctrine of directness  
Is not a matter for human emotion.  
If you doubt this or feel uncertain,  
Then you must discuss it with me.  
This is not the free rein of a mountain monk's ego.  
I fear your training may lead to wrong views  
Of permanent soul or complete extinction.

Being is not being; non-being is not non-being;  
Miss this rule by a hair,  
And you are off by a thousand miles.  
Understanding it, the dragon-child abruptly  
attains Buddhahood;  
Misunderstanding it, the greatest scholar  
falls to hell.

From my youth, I piled studies upon studies,  
In sutras<sup>26</sup> and shastras<sup>27</sup>, I searched and researched,

Classifying terms and forms, oblivious to fatigue.  
I entered the sea to count the sands in vain  
And then the Tathagata scolded me kindly  
As I read “What profit in counting  
    your neighbor’s treasure?”  
My work had been scattered and entirely useless,  
For years I was dust blown by the wind.

If the seed-nature is wrong, misunderstandings arise,  
And the Buddha’s doctrine of immediacy cannot  
    be attained.  
Shravaka and Pratyeka students may study earnestly  
But they lack aspiration.  
Others may be very clever, but they lack prajna.

Stupid ones, childish ones,  
They suppose there is something in an empty fist.  
They mistake the pointing finger for the moon.  
They are idle dreamers lost in form and sensation.

Not supposing something is the Tathagata.  
This is truly called Kwan-Yin<sup>28</sup>,  
    the Bodhisattva who sees freely.  
When awakened we find karmic hindrances  
    fundamentally empty.  
But when not awakened, we must repay  
    all our debts.

The hungry are served a king’s repast,  
And they cannot eat.  
The sick meet the king of doctors;  
Why don’t they recover?

The practice of Zen in this greedy world—  
This is the power of wise vision.  
The lotus lives in the midst of the fire;  
It is never destroyed.

Pradhanashura<sup>29</sup> broke the gravest precepts;  
But he went on to realize the unborn.  
The Buddhahood he attained in that moment  
Lives with us now in our time.

The incomparable lion roar of the doctrine!  
How sad that people are stubbornly ignorant;  
Just knowing that crime blocks enlightenment,  
Not seeing the secret of the Tathagata teaching.

Two monks were guilty of murder and carnality.  
Their leader, Upali<sup>30</sup>, had the light of a glow worm;  
He just added to their guilt.  
Vimalakirti<sup>31</sup> cleared their doubts at once  
As sunshine melts the frost and snow.

The remarkable power of emancipation  
Works wonders innumerable as the sands  
of the Ganges.  
To this we offer clothing, food, bedding  
and medicine.  
Ten thousand pieces of gold are not sufficient;  
Though you break your body  
And your bones become powder,—  
This is not enough for repayment.  
One vivid word surpasses millions of years  
of practice.

The king of the Dharma<sup>32</sup> deserves our  
highest respect.  
Tathagatas, innumerable as sands of the Ganges,  
All prove this fact by their attainment.  
Now I know what the Mani-jewel is:  
Those who believe this will gain it accordingly.

When we see truly, there is nothing at all.  
There is no person; there is no Buddha.

Innumerable things of the universe  
Are just bubbles on the sea.  
Wise sages are all like flashes of lightning.

However the burning iron ring revolves  
    around my head,  
With bright completeness of dhyana and prajna  
I never lose my equanimity.  
If the sun becomes cold, and the moon hot,  
Evil cannot shatter the truth.  
The carriage of the elephant moves like a mountain,  
How can the mantis block the road?

The great elephant does not loiter  
    on the rabbit's path.  
Great enlightenment is not concerned with details.  
Don't belittle the sky by looking through a pipe.  
If you still don't understand, I will settle it for you.

#### Notes on Song of Enlightenment

1. Yung-chia Hsuan-chueh's (665-713 AD) Dharma name was Ming-tao, meaning Bright Path. His enlightenment which was sanctioned by The Sixth Ancestor, Hui-neng, had apparently arisen spontaneously and naturally, without a specific practice or guidance from a master. (He said that he had "penetrated the essence of Buddha's mind through the *Vimalakirti Sutra*" Although he has no Dharma Successor in the lineage charts, many studied with him and he was famous and very highly respected. The authenticity of the authorship of *Song of Enlightenment* is in question as it does not appear in Yung-chia's major work, *Ch'an-tsung Yung-chia-Chi* and contains some inconsistencies and contradictions. Some feel that *Song of Enlightenment* was written by Yung-chia during the T'ang dynasty and later edited and altered somewhat by others. What is most important is that it has been very highly esteemed by the masters of the T'ang dynasty to the present and that the ideas presented in it accord with the teachings of the Sixth Ancestor, Hui-neng. It is

invaluable to us because it speaks so profoundly of proper methods of practice and proper attitudes while practicing in our daily life activities both before and after enlightenment.

2. “Tao” is the Chinese word meaning Bodhi or enlightenment. It also means the way to enlightenment. In Zen it is used interchangeably with Dharma which includes: the teaching, the practice, the void, the nature of things, the Law of Karma and things themselves.
3. Tathagata (Sanskrit) is the name by which the Buddha frequently referred to himself. Tathagata means Thus come (or go); one who thus (or just) comes. This refers to he who has truly trodden the path which he announced and taught or he who has come from the suchness (returned after reaching enlightenment) or he who is the suchness itself. Tathagata-Zen, then refers to the genuine teaching and experience of the Buddha and the Ancestors.
4. The six noble deeds are the six paramitas (perfections) - generosity, morality, patience, effort, meditation and wisdom. The ten thousand good actions refer to honest, decent, upright living. The six paramitas and the ten thousand good actions are then the practice of Zen.
5. The six levels of delusion are the six unenlightened realms or modes of existence based upon the illusion of a separated self, an ego-self which desires and craves everything that serves to satisfy this ego and hates everything that opposes it. Without Awakening, one endlessly revolves within the Six Realms: Deva (God) Realm, Human Realm, Demonic Warrior Realm, Animal Realm, Hungry Ghost Realm and the Hellish Realm. These realms are vividly depicted on the Tibetan Wheel of Life Thangkha (cloth painting), one of which is always displayed at the Zen Center of Denver.
6. The Mani-jewel is a precious pearl that grants all wishes, which is the symbol of the Buddha and of the Buddhist wisdom or the original nature that is within every one of us.
7. The five eyes are: (1) Physical eyes, which we are born with; (2) Heavenly eyes, which can be acquired through one’s practice or as a result of previous merit, and which enables one to see into the future and for great distances; (3) Wisdom eyes, which enable us to end the cycle of birth and death; (4) Dharma eyes which help us see Buddha-nature and the Dharma body and (5) Buddha eyes, which are the perfection of Dharma eyes.

8. Five powers are associated with the proper practice of five conditions: faith, diligent practice, one-pointed concentration, samadhi and wisdom.
9. Nirvana (Sanskrit) means extinction; extinction of craving. Nirvana refers to the realization of selfless “I”; satori; the experience of Changelessness, the inner Peace and Perfect Freedom of the unconditioned state. It is also used in the sense of a return to the original purity of the Buddha-nature (the unconditioned state) after the dissolution of the physical body.
10. See “Names of Buddha” in the Notes on the Sutra service.
11. Ibid.
12. Ibid.
13. The four wisdoms are the great mirror wisdom, the wisdom of equality, the profound observing wisdom and the perfecting wisdom.
14. The eight kinds of emancipation are (1) liberation arising from meditation of impurity with attachment to form; (2) liberation arising from meditation of impurity without attachment to form; (3) liberation from desire by meditation on purity; (4) liberation in the state of boundless space; (5) liberation in a state of boundless consciousness; (6) liberation in a state of nothingness; (7) liberation in a state of neither thought nor absence of thought; (8) liberation in which there is extinction of sensation and perception.
15. The six universal powers are divine sight, divine hearing, knowledge of others’ thoughts, knowledge of former lives of oneself and others, power to appear anywhere at will and insight into the destruction of outflows. Outflows are thoughts, words and actions that derive from attachment to a self; insight into the destruction of outflows liberates one from birth and death.
16. Dhyana (Sanskrit) means meditation, or samadhi a condition of mind characterized by effortless concentration, complete absorption in the mind and the unity of body and mind and self and environment.
17. Prajna (Sanskrit) means transcendent wisdom which is a knowing or consciousness or awareness beyond the duality of subject and object but not transcendent in the sense of knowledge of a *state* or region outside or beyond the world of operation which is ordinary life.

18. Hui-neng (638-713 A.D.) was the Sixth Chinese Ancestor in line from Bodhidharma and the thirty-third Ancestor in line from the Buddha. It was the disciples of Hui-neng who established the five schools of Zen during the Tang and Sung dynasties in the eighth to thirteenth centuries of which the Soto and Rinzai schools have survived to the present.
19. Shakyamuni Buddha, after practicing selflessly for countless lifetimes as a Bodhisattva met Dipankara, a Buddha who lived innumerable eons ago. At their single meeting Dipankara said that the Bodhisattva would one day attain Buddhahood.
20. Sravakas are those who attain enlightenment by hearing and practicing the teaching of the Buddha but are unconcerned about the enlightenment of others.
21. Pratyekas are the rare individuals who discover the way to enlightenment without hearing the teaching of the Buddha and are unconcerned about the enlightenment of others.
22. Bodhisattvas are those who are destined to become enlightened, but who postpone their final full enlightenment for the sake of assisting others. It is this Bodhisattva Ideal that distinguishes the Mahayana branch of Buddhism from the Hinayana.
23. The first three kinds of human nature are those that belong to beings who are destined to become Bodhisattvas, sravakas and pratyekas. They are on a non-retrograding course. The fourth nature belongs to beings who are not necessarily destined to attain the state of the Bodhisattva, sravaka or pratyeka. They may attain enlightenment or they may not. They can digress from the path. Their attainment is not yet non-retrograding. The fifth nature belongs to those who are not destined to attain enlightenment. Such beings have not cultivated good karmic roots or karmic affinity with Buddhadharmas.
24. The *Nirvana Sutra* mentions a grass (*fei-ni*) which grows in some mountains which is eaten by cows who then produce a milk that is like ghee (refined butter).
25. The *Mahaprajnaparamita Sutra* describes eighteen categories of emptiness. These are all different ways of expressing the same thing- Self-nature is empty.
26. Sutra (Sanskrit) means “a thread on which jewels are strung”. The sutras are Buddhist scriptures, the purported dialogues and sermons of Shakyamuni Buddha.
27. Shastras (Sanskrit) are commentaries on the sutras.

28. Kwan-Yin (Ch.) (Skt. Avalokiteshvara, Jp. Kannon) is “The Great Compassionate One”, the Bodhisattva of all-embracing love and benevolence. He plays a central role in the devotional practices of all Buddhist sects. Although originally male, Kwan-Yin has become female in the popular imagination.
29. Pradhanashura was a great bodhisattva who lived long before Shakyamuni’s time. He helped a monk gain enlightenment who had broken the precepts and felt himself to be without hope.
30. Upali, a close disciple of the Buddha, was known for his strict adherence to the precepts.
31. Vimalakirti is the semi-legendary lay disciple of Shakyamuni Buddha. He was considered second only to Shakyamuni Buddha in depth of enlightenment and thus a Mahasattva-bodhisattva, one on the verge of becoming a Buddha.
32. The king of the Dharma is a title for Shakyamuni Buddha.

## On the Transmission of Mind

by

Huang-po<sup>1</sup>

(A Selection)

- (R) All the Buddhas and all sentient beings are nothing  
but the One Mind,  
Besides which nothing exists.  
This Mind, which is without beginning  
is unborn and indestructible.  
It is not green nor yellow,  
And has neither form nor appearance.  
It does not belong to the categories of things  
which exist or do not exist,  
Nor can it be thought of in terms of new or old.  
It is neither long or short, big or small,  
For it transcends all limits, measures, names, traces  
and comparisons.  
It is that which you see before you -  
Begin to reason about it and you at once fall into  
error.  
It is like the boundless void which cannot be  
fathomed or measured.  
The One Mind alone is the Buddha,  
And there is no distinction between the Buddha  
and sentient beings,  
But that sentient beings are attached to forms  
and so seek externally for Buddhahood.  
By their very seeking they lose it,  
For that is using the Buddha to seek for the Buddha  
And using mind to grasp Mind.  
Even though they do their utmost for a full kalpa<sup>2</sup>,  
They will not be able to attain it.  
They do not know that if they put a stop to  
conceptual thought  
And forget their anxiety, the Buddha will appear  
before them,

For this Mind is the Buddha and the Buddha is all  
living beings.

It is not the less for being manifested in ordinary  
beings,

Nor is it greater for being manifested  
in the Buddhas.

Were you now to practise keeping your minds  
motionless at all times,

Whether walking, standing, sitting or lying;

Concentrating entirely upon the goal of no thought-  
creation, no duality, no reliance on others and no  
attachments;

Just allowing all things to take their course the  
whole day long,

As though you were too ill to bother;

Unknown to the world;

Innocent of any urge to be known or unknown to  
others;

With your minds like blocks of stone that mend no  
holes -

Then all the Dharmas would penetrate your under-  
standing through and through.

In a little while you would find yourselves firmly  
unattached.

Thus, for the first time in your lives, you would  
discover your reactions to phenomena  
decreasing

And, ultimately, you would pass beyond the Triple  
World<sup>3</sup>;

And people would say that a Buddha had appeared  
in the world.

Pure and passionless knowledge implies putting an  
end to the ceaseless flow of thoughts and im-  
ages,

For in that way you stop creating the karma<sup>4</sup>  
that leads to rebirth-

Whether as gods or men or as sufferers in hell.

Once every sort of mental process has ceased,  
Not a particle of karma is formed.

Then, even in this life,

Your minds and bodies becomes those of a being  
completely liberated.

Supposing that this does not result in freeing you  
immediately from further rebirths,

At the very least you will be assured of rebirth  
in accordance with your own wishes.

The sutra declares: Bodhisattvas<sup>5</sup> are re-embodied  
into whatever forms they desire.’

But were they suddenly to lose the power of  
keeping their minds free from conceptual  
thought,

Attachment to form would drag them back into the  
phenomenal world,

And each of those forms would create for them a  
demon’s karma!

All dharmas<sup>6</sup> such as those purporting to lead  
to the attainment of Bodhi<sup>7</sup> posses no reality.

The words of Gautama<sup>8</sup> Buddha were intended  
merely as efficacious expedients

For leading human beings out of the darkness  
of worse ignorance.

It was as though one pretended yellow leaves  
were gold

To stop the flow of a child’s tears.

Samyak-Sambodhi<sup>9</sup> is another name

For the realization that there are no valid Dharmas.

Once you understand this,

Of what use are such trifles to you?

According harmoniously with the conditions of  
your present lives,

You should go on, as opportunities arise,  
Reducing the store of old karma laid up  
in previous lives;  
And above all, you must avoid building up  
a fresh store of retribution for yourselves!

Mind is filled with radiant clarity,  
So cast away the darkness of your old concepts.  
Ch'ing Ming<sup>10</sup> says: Rid yourselves of everything.  
The sentence in the Lotus Sutra<sup>11</sup>  
Concerning a whole twenty years spent  
in the shoveling away of manure  
Symbolizes the necessity of driving  
from your minds  
Whatever tends to the formation of concepts.  
In another passage,  
The same sutra identifies the pile of dung  
Which has to be carted away with metaphysics  
and sophistry.  
Thus the 'Womb of the Tathagatas' is intrinsically  
a voidness and silence  
Containing no individualized dharmas  
of any sort or kind.  
And therefore says the sutra:  
'The entire realms of all the Buddhas are equally  
void.'

Though others may talk of the Way of the Buddhas  
As something to be reached by various pious prac-  
tices and by sutra-study,  
You must have nothing to do with such ideas.  
A perception, sudden as blinking,  
That subject and object are one,  
Will lead to a deeply mysterious wordless  
understanding;  
And by this understanding  
Will you awake to the truth of Zen.

When you happen upon someone  
    who has no understanding,  
You must claim to know nothing.  
Such a person may be delighted by their discovery  
    of some ‘way to Enlightenment’;  
Yet if you allow yourselves  
    to be persuaded by them,  
You will experience no delight at all,  
But suffer both sorrow and disappointment.  
What have such thoughts to do  
    with the study of Zen?  
Even if you do obtain from one  
    some trifling ‘method’,  
It will only be a thought-constructed dharma  
Having nothing to do with Zen.  
Thus Bodhidharma<sup>12</sup> sat rapt in zazen before a wall;  
He did not seek to lead people into having opinions.  
Therefore it is written:  
‘To put out of mind even the principle  
    from which action springs  
Is the true teaching of the Buddhas,  
While dualism belongs to the sphere of demons.’

Your true nature is something never lost to you  
Even in moments of delusion,  
Nor is it gained at the moment of Enlightenment.  
It is the Nature of the Bhutatathata.<sup>13</sup>  
In it is neither delusion nor right understanding,  
It fills the Void everywhere  
And is intrinsically of the substance  
    of the One Mind.  
How, then, can your mind-created objects  
    exist outside the Void?  
The Void is fundamentally without spatial  
    dimensions, passions, activities, delusions or  
    right understanding.  
You must clearly understand

That in it there are no things, no persons,  
     no Buddhas;  
 For this Void contains not the smallest hairsbreadth  
     of anything that can be viewed spatially;  
 It depends on nothing and is attached to nothing.  
 It is all-pervading, spotless beauty;  
 It is the self-existent and uncreated Absolute.  
 Then how can it even be a matter for discussion  
 That the real Buddha has no mouth and preaches no  
     Dharma,  
 Or that real hearing requires no ears,  
 For who could hear it?  
 Ah, it is a jewel beyond all price!

#### Notes to On the Transmission of Mind

1. Huang-po (Obaku) (d. 847?), the thirty-seventh Ancestor in line from the Buddha. He was the Dharma successor of Pai-chang (Hyakujo) and his Dharma successor was Lin-chi-chi (Rinzai). He was known during his life time as Master Hsi Yun and Master T'uan Chi; his posthumous name is taken from that of Mount Huang Po where he resided for many years.
2. A kalpa is an unimaginably long period of time - an eon.
3. Triple World (Three Worlds) is one of the classifications of reality according to Buddhist cosmology. The three consist of the domains of Desire, Form and No-form. Zen masters generally conceive of these realms as dimensions of human consciousness.
4. See "karma" in the Notes of the Sutra service
5. See "Bodhisattva" #22 under Notes on Song of Enlightenment
6. Dharma (Sanskrit) is a fundamental Buddhist term meaning: universal law, Truth, Buddhist doctrine, the teachings of the Buddha, the void. Without a capital it ordinarily refers to "phenomena" or things.
7. Bodhi is the Sanskrit word meaning wisdom in the sense of enlightenment, the realization of the essential truth.
8. Gautama is the family name of Shakyamuni Buddha.
9. Samyak-Sambodhi is Supreme Transcendental Knowledge.
10. Ch'ing Ming was a famous lay practitioner.



## Genjo Koan (“Actualizing the Fundamental Point”)

by Dogen Kigen <sup>1</sup>

(R) As all dharmas are Buddhadharma,  
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 beings,  
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 illumined the other side is dark.

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

When you first seek dharma,  
you imagine you are far away from its environs.  
But dharma is already correctly transmitted;  
you are immediately your original self.  
When you ride in a boat and watch the shore,  
you might assume that the shore is moving.  
But when you keep your eyes closely on the boat,  
you can see that the boat moves.  
Similarly, if you examine myriad things with a  
confused body and mind  
you might suppose that your mind and nature are  
permanent.  
When you practice intimately and return to where you  
are,  
it will be clear that nothing at all has an 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 Buddhadharmā  
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 on the water.  
The moon does not get wet, nor is the water broken.  
Although its light is wide and great,  
the moon is reflected even in a puddle an inch wide.  
The whole moon and the entire sky are reflected  
in dewdrops on the grass,  
or even in one drop of water.

Enlightenment does not divide you,  
just as the moon does not break the water.  
You cannot hinder enlightenment,  
just as a drop of water  
does not hinder the moon in the sky.

The depth of the drop is the height of the moon.  
Each reflection, however long or short its duration,  
manifests the vastness of the dewdrop,  
and realizes the limitlessness  
of the moonlight in the sky.

When dharma does not fill your whole body and mind,  
you think it is already sufficient.  
When dharma fills your body and mind,  
you understand that something is missing.

For example,  
when you sail out in a boat to the middle 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 or square;  
its features are infinite in variety.  
It is like a palace.  
It is like a jewel.<sup>2</sup>  
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.<sup>3</sup>  
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 Buddhadharma.

Do not suppose that what you realize  
becomes your knowledge and is grasped by your  
consciousness.

Although actualized immediately,  
the inconceivable may not be apparent.  
Its appearance is beyond your knowledge.

Zen master Baoche of Mt. 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?”<sup>4</sup>

“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 Buddhadharma,  
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.

#### Notes to Genjo Koan

Translation by Robert Aitken and Kazuaki Tanahashi, taken from  
*Moon in a Dewdrop*, Tanahashi, et al 1985 San Francisco Zen  
Center

1. Dogen Kigen, 1200-1253, founder of the Japanese Soto sect. *Genjo Koan* was written for a lay disciple, Koshu Yo, in 1233. In 1252, one year before his death, Dogen wrote the colophon of *Genjo Koan*, probably after some revision. Dogen used this text as the opening fascicle of his magnum opus, *The Shobogenzo (the Treasury of the True Dharma Eye)*. Bokuzan Nishiari, a famous Soto priest and scholar, referred to this essay in his lecture given in 1922: "This fascicle is the skin, flesh, bones, and marrow of the Founder [Dogen]. The fundamental teaching of the Founder's lifetime is expounded in this fascicle. The Buddhadharma throughout his lifetime is revealed in this work. The 95 fascicles of the *Treasury of the True Dharma Eye* are offshoots of this fascicle." (*Shobogenzo Keiteki*)
2. "Four Views on Water." Asvabhava (ca450-530), an Indian Buddhist teacher, says in his commentary of Asanga's *Treatise on Emerging Mahayana*: "It is like water whose nature remains the same. But as celestial beings, human beings, hungry ghosts, and fish do not carry the same effect (from past causations), they each see water differently. Celestial beings see it as jewels, people in the world see it as water, hungry ghosts see it as pus and blood, and fish see it as a palace."
3. Fish and bird refer to those who practice. Water and sky refer to the realm of practice.
4. Wind refers to Buddha Nature; fanning refers to practice in pursuit of the Way of enlightenment. The question is: If the Buddha Nature, which is unchanging, is inherent in every human being, why does one need to practice to become a Buddha?

# Mumonkan Case 1 “Joshu’s Dog” & Fukan Zazengi

Our Zen lineage is based on a synthesis of both the Rinzai and Soto teachings. The essence of these teachings are explicated in the case, commentary and verse of the first koan in the Mumonkan, “Joshu’s Dog” (Rinzai Zen); and *Fukan Zazengi* (“Universal Recommendation for Zazen”), from the *Shobogenzo* by Zen master Dogen Kigen (Soto Zen). Roshi gives a commentary on these two works for the first and second teishos of nearly all sesshin. This way we come to appreciate our roots and benefit by both streams of the Zen tradition.

# Mumonkan

## Case 1 “Joshu’s Dog”

### The Case

A monk asked Joshu, “Has a dog Buddha Nature or not?”  
Joshu said, “Mu.”

### Mumon’s Commentary

For the practice of Zen you must pass through the barrier set up by the Ancestral Teachers. To realize this wondrous thing called enlightenment you must cut off the mind road. If you do not pass through the barrier, if you do not cut off the mind road, then you are a ghost clinging to bushes and grasses.

What is the barrier of the Ancestral Teachers? It is just this one word, “Mu” - the one barrier of our faith. We call it the Gateless Barrier of the Zen tradition. When you pass through this barrier, not only will you see Joshu face to face but you will walk hand in hand with all the Ancestral Teachers in the successive generations of our lineage. You will be eyebrow to eyebrow with them, seeing with the same eyes, hearing with the same ears. How wonderful! Who would not want to pass through this barrier?

For this you must make your whole body one great inquiry. With your three hundred and sixty bones and joints and your eighty-four thousand pores concentrate on this one word “Mu.” Day and night keep digging into it. Don’t consider it to be nothingness” or as “being” or “non-being.” And don’t think in terms of “has” and “has not.” It is like swallowing a red-hot iron ball. You try to vomit it out, but you can’t.

Gradually you purify yourself, eliminating mistaken knowledge and attitudes you have held from the past. Casting away all illusory thoughts and discriminations, inside and outside become one. You're like a mute person who has had a dream - you know it for yourself alone.

Suddenly Mu breaks open. The heavens are astonished, the earth is shaken. It is as though you have snatched the great sword of General Kuan. When you meet the Buddha, you kill the Buddha. When you meet Bodhidharma, you kill Bodhidharma. Facing life and death you are utterly free, and in the Six Realms of Existence and the Four Modes of Birth you move about in a samadhi of innocent delight.

How then should one work with it? With might and main devote yourself to "Mu" and exhaust all your life energy on this one word "Mu". If you do not falter, your mind will, like a light flashed on in the dark, suddenly become bright. Wonderful indeed!

### **Mumon's Verse**

Dog, Buddha Nature -  
the full presentation of the whole;  
with a bit of "has" or "has not"  
body is lost, life is lost.

# Fukan Zazengi

**“A Universal Recommendation for Zazen”**  
**Eleventh chapter of *Shobogenzo* (“The Eye and  
Treasury of the True Law”)**  
**by Dogen Kigen**

The Way is essentially perfect and exists everywhere. How could it be contingent upon practice and realization? The Truth which carries us along is sovereign and does not require our efforts. Indeed the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? The Way is completely present where you are; is it then necessary to run around in search of it?

And yet, 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, the Mind is lost in confusion.

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 therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn to withdraw and reflect upon yourself. When you do so, body and mind will naturally fall away, and your original face will be revealed. If you want to realize such a thing, you should begin Zen training and exert yourself in this matter at once.

The study of Zen means the practice of zazen. For zazen, a quiet place is suitable. Day or night it should not be dark. It should be kept warm in the winter and cool in the summer. Eat and drink moderately. And engage yourself in zazen as though saving your head from fire.

Cast aside all involvements, cease all affairs and let the myriad things rest. Setting everything aside do not think of good or evil, right or wrong. Halt the flow of the mind, cease conceptualizing, thinking and observing and give up even the idea of becoming a Buddha. This holds true not only for seated zazen but for all your daily actions.

At the site of your regular sitting, spread out a thick mat and place a firm round cushion on it. Sit on the cushion in either the Full Lotus or Half Lotus posture. In the Full Lotus posture, you first place your right foot on your left thigh and your left foot on your right thigh. Your robes should be worn loosely and arranged neatly. Then place your right hand on your left leg and your left palm (facing upward) on your right palm, thumb-tips touching lightly. Sit upright, leaning 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. Your eyes should always remain open and you should breathe gently through your nose.

Having adjusted your body in this manner, take a deep breath and exhale fully, sway your body left and right several times, and settle into an immobile sitting posture. Then sit firmly as a rock and think of not-thinking. How do you think of not-thinking? By not thinking. This is the very basis of zazen.

The zazen I speak of is not a way of developing concentration or learning meditation. It is not a means to enlightenment. It is simply the easy and pleasant practice of a Buddha,

the realization of the Buddha's wisdom. Zazen itself is pure natural enlightenment. It is the manifestation of ultimate reality. The Truth appears, there being no delusion. Traps and snares can never reach it. If you understand my meaning (and do zazen correctly), you will be like a dragon who has reached the water or a tiger that reclines on a mountain. Know that the true Dharma itself is present there in zazen, and that confusion and distractions are eradicated right from the beginning.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly.

When we contemplate the past, we find that transcending both the sacred and the profane, or such things and dying, while either sitting or standing, have all depended entirely on the power (of zazen). Moreover, it is impossible to explain with words and analysis how the ancient masters could seize upon the crucial moment which brought about satori in a disciple by pointing a finger, using the tip of a pole, a needle, or a mallet and give encouragement with the *hossu*, a fist, a stick or a shout. Neither can this be understood through supernatural power or a dualistic view of practice and enlightenment. Practice and enlightenment are the majestic deportment of the body, beyond the sights and sounds of this world. What can they be other than the Dharma which is prior to understanding and analysis?

Therefore, there is no question here at all of being intelligent or stupid, nor is there any difference between the quick-witted and the dull. To practice the Way single-mindedly is, in itself, enlightenment. There is no gap between practice and enlightenment, or zazen and daily life and a person who advances in the Way is an ordinary person.

The Buddhas and ancestors, both in this world and in India and in China, have all preserved the Buddha-mind and en-

hanced Zen training. You should therefore devote yourself exclusively to and be completely absorbed in the practice of zazen. You may hear of ten thousand distinctions or a thousand differences, but just do zazen earnestly and make an effort in the Way.

You have already had the good fortune to be born with a precious (human) body. Do not pass over from the light to the shadow (by pursuing other matters). 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.

(So) exert yourself in the Way that points directly to your original 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 ancestors. If you do zazen for some time, you will realize all this. The treasure house will open of itself, and you will be able to enjoy it your heart's content.

Delivered to the monks of Kippoji in November 1243.



