

ぶつせつ まかはんにやはらみったしんぎよう
(佛説) 摩訶般若波羅蜜多心經

かんじさいぼさつ ぎょうじんはんにやはらみったじ しょうけんごうんかいこう
觀自在菩薩。行深般若波羅蜜多時。照見五蘊皆空。

どいつさいくやく しゃりし しきふいくう ぐうふいしき しきそくぜくう
度一切苦厄。舍利子。色不異空。空不異色。色即是空。

くうそくぜしき じゆそうぎようしき やくぶによぜ しゃりし ぜしよほうくうそう
空即是色。受想行識。亦復如是。舍利子。是諸法空相。

ふしょうふめつふくふじようふぞうふげん ぜこくうちゅう
不生不滅不垢不淨不增不減。是故空中

むしき むじゆそうぎようしき むげんにびぜつしんに むしきしやうこうみそくほう
無色。無受想行識。無眼耳鼻舌身意。無色聲香味觸法。

むげんかい ないしむいしきかい むむみよう やくむむみようじん
無眼界。乃至無意識界。無無明。亦無無明盡。

ないしむろうし やくむろうしじん むくしゅうめつどう むちやくむとく
乃至無老死。亦無老死盡。無苦集滅道。無智亦無得。

いむしよとつこ ぼだいさつた えはんにやはらみったこ
以無所得故。菩提薩埵。依般若波羅蜜多故。

しんむけげ むけげこ むうくふ おんりいつさい てんどうむそう
心無罣礙。無罣礙故。無有恐怖。遠離一切。顛倒夢想。

くきようねはん さんぜしよぶつ えはんにやはらみったこ
究竟涅槃。三世諸佛。依般若波羅蜜多故。

とくあのかた ちさんみやくさんぼだい こちはんにやはらみった ぜだいじんしゆ
得阿耨多羅三藐三菩提。故知般若波羅蜜多。是大神咒。

ぜだいみようしゆ ぜむじようしゆ ぜむとうどうしゆ のうじよいつさいく しんじつふこ
是大明咒。是無上咒。是無等等咒。能除一切苦。真實不虛。

こせつはんにやはらみったしゆ そくせつしゆわつ ぎやていぎやてい はらぎやてい
故說般若波羅蜜多咒。即說咒曰 羯諦羯諦。波羅羯諦。

はらそうぎやてい ぼじそわか はんにやしんぎよう
波羅僧羯諦。菩提薩婆訶。般若心經

Great Wisdom Beyond Wisdom Heart Sutra

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

All Buddhas, ten directions, three times All beings, Bodhisattva, Mahasattva Wisdom beyond Wisdom, Maha Prajna Paramita 1

MAKA HANNYA HARA MITTA SHIN GYO

Kan Ji Zai Bo Satsu Gyo Jin Hannya Ha Ra Mitta Ji Sho Ken Go On Kai Ku Do Issai Ku Yaku Sha Ri Shi Shiki Fu I Ku Ku Fu I Shiki Shiki Soku Ze Ku Ku Soku Ze Shiki Ju So Gyo Shiki Yaku Bu Nyo Ze Sha Ri Shi Ze Sho Ho Ku So Fu Sho Fu Metsu Fu Ku Fu Jo Fu Zo Fu Gen Ze Ko Ku Chu Mu Shiki Mu Ju So Gyo Shiki Mu Gen Ni Bi Zes Shin Ni Mu Shiki Sho Ko Mi Soku Ho Mu Gen Kai Nai Shi Mu I Shiki Kai Mu Mu Myo Yaku Mu Mu Myo Jin Nai Shi Mu Ro Shi Yaku Mu Ro Shi Jin Mu Ku Shu Metsu Do Mu Chi Yaku Mu Toku I Mu Sho Tok Ko Bodai Satta E Han Nya Ha Ra Mit Ta Ko Shin Mu Ke Ge Mu Ke Ge Ko Mu U Ku Fu On Ri Is Sai Ten Do Mu So Ku Gyo Ne Han San Ze Sho Butsu E Hannya Ha Ra Mitta Ko Toku A Noku Ta Ra San Myaku San Bo Dai Ko Chi Hannya Ha Ra Mitta Ze Dai Jin Shu Ze Dai Myo Shu Ze Mu Jo Shu Ze Mu To Do Shu No Jo Issai Ku Shin Jitsu Fu Ko Ko Setsu Hannya Ha Ra Mitta Shu Soku Setsu Shu Watsu Gya Te Gya Te Ha Ra Gya Te Hara So Gya Te Bo Ji Sowa Ka Hannya Shin Gyo

All Buddhas, ten directions, three times All beings, Bodhisattva-Mahasattvas Wisdom beyond Wisdom, Maha Prajna Paramita 2

Sho Sai Myo Kichijo Dharani

(Chant three times continuously)

No Mo Sam Man Da Moto Nan Oha Ra Chi Koto Sha Sono Nan to Ji to En Gya Gya Gya Ki Gya Ki Un Nun Shifu Ra Shifu Ra Hara Shifu Ra Hara Shifu Ra Chishu Sa Chishu Sa Chishu Ri Chishu Ri Soha Ja Soha Ja Sen Chi Gya Shiri E So Mo Ko

Enmei Jukku Kannon Gyo

(Chant seven times)

Kanzeon Na Mu Butsu Yo Butsu U In Yo Butsu U En Bu Po So En Jo Raku Ga Jo Cho Nen Kanzeon Bo Nen Kanzeon Nen Nen Ju Shin Ki Nen Nen Fu Ri Shin Kanzeon!

Homage to the Buddha; with Buddha I have my source, with the Buddha I have affinity — affinity with Buddha, Dharma, Sangha, constancy, ease, assurance, and purity. Mornings my thought is Kanzeon, evenings my thought is Kanzeon, thought after thought arises in heart-mind, thought after thought is not separate from heart-mind. 3

Merging of Difference and Unity

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

Merging of Difference & Unity (Sandokai)

was written by Shitou (Sekito Kisen), in the 8th Cent. China 4

Sandokai Chikudo

dai s'en no shin, to zai mitsu ni ai fusu, nin kon ni ridon ari, do ni nam boku no so nashi, rei gen myo ni ko ketsu tari, shiha an ni ruchu su, ji o shu suru mo moto kore mayoi, ri ni kanô mo mata satori ni arazu, mon mon is sai no kyô, ego to fu ego to, eshite sarani ai wataru, shikara zareba ku rai ni yôte jû su, shiki moto shitsu zô o koton shi shô moto raku o koto ni su, an wa jô chû no koto ni kanai, mei wa sei daku no ku o wakatsu, shidai no shô onozu kara fukusu, kono sono haha o uru ga gotoshi, hi wa nasshi, kaze wa dô yô, mizu wa uru ôi chi wa ken go, manako wa iro, mimi wa on jô, hana wa ka, shita wa kan so, shi kamo ichi ichi no hô ni ôi te, ne ni yôte habun pusu, hōm matsu sube karaku shû ni kisu beshi, sōn pi sono go o mochi u, mei chû ni atâte an ari, an sô o môtte okoto nakare, an chû ni atâte mei ari, mei sô o môtte miru koto naka re, mei an ono ono ai tae shite, hisu runi zen go no ayumi no gotoshi, bām motsu onozu kara kô ari, masani yô to sho to o yû beshi, jisōn sureba kan gâi gâs shi, ri ô zureba s'en po sasô, koto o ukete wa sube karaku shû o esu beshi, mizu kara kiku o ris suru koto nakare, soku moku dô o ese zûnba, ashi o hakobu mo izu kûn zo michi o shirân, ayumi susu mureba gôn non ni arazu, ma yôte s'en ga no kô hedâ tsû, shin de sân gen no hito ni môsu, kô in muna shiku wataru koto nakare. Sandokai

(Merging of Difference & Unity) was written by Shitou (Sekito Kisen), in the 8 th Cent. China 5

Song of the Jewel Mirror Samadhi

The teaching of thusness has been intimately communicated by Buddhas and ancestors; now you have it so keep it well. Filling a silver bowl with snow, hiding a heron in the moonlight: when you array them they're not the same; when you mix them, you know where they are. The meaning is not in the words, yet it responds to the inquiring impulse. If you are excited, it becomes a pitfall; if you miss it, you fall into retrospective hesitation. Turning away and touching are both wrong, for it is like a mass of fire.

Just to depict it in literary form is to relegate it to defilement. It is bright just at midnight; it doesn't appear at dawn. It acts as a guide for beings: its use removes all pains. Although it is not fabricated, it is not without speech. It is like facing a jewel mirror; form and image behold each other: you are not it, it actually is you. It is like a babe in the world in five aspects complete; it does not go or come, nor rise nor stand. "Baba wawa" – is there anything said or not? Ultimately it does not apprehend anything, because its speech is not yet correct. It is like the six lines of the double split hexagram; the relative and absolute integrate – piled up, they make three; the complete transformation makes five. It is like the taste of the five flavored herb, like the diamond thunderbolt. Subtly included within the true, inquiry and response come up together. Communing with the source and communing with the process, it includes integration and includes the road; merging is auspicious; do not violate it. Naturally real yet inconceivable, it is not within the province of delusion or enlightenment. 6

With causal conditions, time and season, quiescently it shines bright. In its fineness it fits into spacelessness; in its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to accord with the proper attunement. Now there are sudden and gradual, in connection with which are set up basic approaches. Once basic approaches are distinguished, then there are guiding rules. But even though the basis is reached and the approach comprehended, true eternity still flows. Outwardly still while inwardly moving, like a tethered colt, a trapped rat – the ancient saints pitied them, and bestowed upon them the teaching; according to their delusions, they called black as white – when erroneous imaginations cease, the acquiescent mind realizes itself. If you want to conform to the ancient way, please observe the ancients of former times; when about to fulfill the way of buddhahood, one gazed at a tree for ten aeons, like a tiger leaving part of its prey, a horse with a white left hind leg. Because there is the base, there are jewel pedestals, fine clothing; because there is the startlingly different, there are house cat and cow. Yi with his archer's skill, could hit a target at a hundred paces; but when arrow points meet head on, what has this to do with the power of skill? When the wooden man begins to sing, the stone woman gets up to dance; it's not within reach of feeling or discrimination – how could it admit of consideration in thought? A minister serves the lord, a son obeys the father. Not obeying is not filial, and not serving is no help. Practice secretly, working within, as though a fool, like an idiot – if you can achieve continuity, this is called the host within the host. Written by Dongshan Liangjie (Tozan Ryokai), in 9th Century China 7

Hsin Hsin Ming

The great way is not difficult for those who have no preferences. When freed from love and hate it reveals itself clearly and undisguised. A hairsbreadth difference, and heaven and earth are set apart. If you want it to appear have no opinions for or against it. The duality of like and dislike is the dis-ease of the mind. When the deep meaning is not understood the mind's essential peace is disturbed. The way is perfect like vast space, where nothing is lacking and nothing is in excess. Because of grasping and rejecting you will miss its suchness. Pursue not the outer entanglements; dwell not in the inner void. In oneness and equality confusion vanishes of itself. Stop activity and return to stillness. Within that stillness is the great dynamic activity. Falling into one extreme or the other, how can you recognize oneness? Not penetrating the unity of the way both sides go astray. To deny the existence of things is to miss their reality. To fall into the emptiness of things is to miss their reality. The more you talk and think about it, the more you go astray. Let go of speech and thought, and there's nowhere you can't pass freely. Returning to the root, we get the essence; following after appearances, we lose the spirit. One moment of inner illumination goes beyond appearance and emptiness. The changes that appear to go on in an empty world, we call real because of ignorance. No need to seek the real, only cease to cherish opinions. Do not abide in dualistic views, carefully avoid seeking them. If there is even a trace of this and that the mind-essence will be lost in confusion. The two exist because of the one, but do not hold even to this one. When the one mind is undisturbed in the way, the ten thousand dharmas offer no offense. When a thing can no longer offend it ceases to exist in the usual way. When discriminating thoughts do not arise the usual mind ceases to exist. When thought-objects vanish, the thinking-subject vanishes. When the mind vanishes, objects vanish. Object is object because of the subject. Subject is subject because of the object. Know that the two are originally one emptiness. In this emptiness the two are indistinguishable and each contains in itself the whole world. When no discrimination is made between coarse and fine, how can a one-sided and prejudiced view arise? The great way is vast, neither easy nor difficult. But those with limited views are irresolute. The more in haste, the tardier they go. Clinging never keeps within bounds, even to be attached to the idea of enlightenment is to go astray. Let go, and things are as they are, while the essence neither departs nor abides. Accord with your nature, abide with the way, wander at ease without vexation. When thought is in bondage, the truth is hidden, for everything becomes murky and unclear. 8

The burdensome practice of judging brings annoyance and weariness. What is the use of being partial and one-sided? If you wish to walk the course of the one vehicle, do not be repelled by the sense-realm. With no aversion to the sense-realm you become one with enlightenment. The wise have no motives, the foolish put themselves in bondage. There is one Dharma, not many. The deluded mind clings to this and that. Seeking the mind with mind, is this not the greatest of mistakes? The erring mind begets tranquility and confusion, but mind awakened transcends both. Delusion spawns dualities, these dreams are merely flowers in the sky. Why work so hard at grasping them? Gain and loss, right and wrong, discard them once and for all. If the eye never sleeps, all dreams will cease of themselves. If the mind does not discriminate, the ten thousand things are of one suchness. When the deep mystery of one suchness is fathomed, we are released from all entanglements. When the ten thousand things are viewed in their oneness, you return to things "as they are." When the subject disappears, there can be no measuring or comparing. Consider motion in stillness and stillness in motion; both movement and stillness disappear. When such dualities cease to exist, oneness itself cannot exist. To this ultimate finality no law or description applies. For the unified mind in accord with the way all self-centered striving ceases. Anxious doubts are completely cleared and life in true faith is possible. With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing. All is empty, clear and self-illuminating, with no exertion of the

mind's power. In the dharma realm of true suchness there is neither self nor other-than-self. To come directly into harmony with this reality just simply say when doubt arises, "not two." In this "not two," nothing is separate, nothing is excluded. Enlightenment means entering this truth, and this truth is beyond extension or diminution in time or space. In it a single thought is ten thousand years. Abiding everywhere, yet nowhere, but the infinite universe stands always before your eyes. The infinitely small is as large as large can be when external conditions are forgotten; the infinitely large is as small as small can be when objective limits are put out of sight. Existence is precisely emptiness; emptiness is precisely existence. Don't waste time in doubts or arguments that have nothing to do with this. One in all; all in one. If only this is realized, no more worry about your not being perfect. The believing mind is not divided, and undivided is the believing mind. This is where words fail, for in it there is no yesterday, no tomorrow, no today. Attributed to Seng Ts'an (Kanshi Sosan Daiocho), 3rd Chinese Ancestor, 6th Century 9

Fukanzazengi

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammelled. What need is there for concentrated effort? Indeed, the whole body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice? And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation. Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal?—the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way? You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your Original Face will be manifest. If you want to attain suchness, you should practice suchness without delay. For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down. At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm (facing upwards) on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose. Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting position. Think notthinking. How do you think not-thinking? Nonthinking. This in itself is the essential art of zazen. 10 The zazen I speak of is not learning meditation. It is simply the Dharma gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when he gains the water, like the tiger when she enters the mountain. For you must know that just there (in zazen) the right Dharma is manifesting itself and that, from the first, dullness and distraction are struck aside. When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength (of zazen). In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers, either. It must be deportment beyond hearing and seeing – is it not a principle that is prior to knowledge and perceptions? This being the case, intelligence or lack of it does not matter: between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward (in practice) is a matter of everydayness. In general, this world, and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the Way directly before you. You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha-Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning – emptied in an instant, vanished in a flash. Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will. Written by Eihei Dogen Zenji, Transl. by Norman Waddell and Masao Abe 11

Genjo Koan — Actualizing the Fundamental Point

As all things are buddha-dharma, there is delusion and realization, practice, and birth and death, and there are buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death. The buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread. To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When buddhas are truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas. When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark. To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly. When you first seek dharma, you imagine you are far away from its environs. But dharma is already correctly transmitted; you are immediately your original self. When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self. Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future. Ash abides in the phenomenal expression of ash, which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring. Enlightenment is like the moon reflected 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 12

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 nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water. A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this. Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising now. Accordingly, in the practice-enlightenment of the buddha way, meeting one thing is mastering it — doing one practice is practicing completely. Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of buddha-dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be apparent. Its appearance is beyond your knowledge. Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?" "Although you understand that the nature of the wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river. Written by Eihei Dogen Zenji, 13th cent. Japan. Transl. by Robert Aitken and Kazuaki Tanahashi 13

Jijuyu Zammai

Ancestors and Buddhas, who have maintained the buddha dharma, all have held that practice based upon proper sitting in zazen in self-fulfilling samadhi was the right path through which their enlightenment opened. In India and China, those who have gained enlightenment have all followed this way of practice. This is because each teacher and each disciple has been intimately and correctly transmitting this subtle method and receiving and maintaining its true spirit. According to the authentic tradition of Buddhism, this Buddha dharma, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your teacher and receive the teaching, you have no need for either incense offerings, bowing, chanting Buddha's names, repentance, or reading sutras; just sit, dropping off body and mind. When even for a short period of time you sit properly in samadhi, imprinting the Buddha-seal in deeds, words, and thoughts, each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment. Accordingly, it makes Buddha-tathagatas all increase the dharma-joy of their original source, and renew the adornment of the way of awakening. Simultaneously, all living beings of the dharma world in the ten directions and six realms become clear and pure in body and mind, realize great emancipation and their own original face appears. At that time, all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body, immediately leap the confines of this personal enlightenment, sit properly beneath the regal Bodhi Tree. At the same time, they turn the incomparable, the great dharma wheel, and expound the ultimate and profound wisdom free from all human agency. There is a path through which the unsurpassed, complete enlightenment of things returns to the person in zazen, and that person and the enlightenment of all things intimately and imperceptibly assist each other. This zazen person without fail drops off body and mind, severs the heretofore disordered and defiled thoughts and views emanating from discriminating consciousness, awakens genuine Buddha dharma, and assists universally in performing the work of buddhas at each of the various places, as numerous as atoms, the Buddha-tathagatas teach; and widely influences practitioners who are going beyond buddha, thereby vigorously exalting the dharma that goes beyond buddha. At this time, because earth, grasses and trees, fences and walls, tiles and pebbles, and all things in the ten directions, perform the work of Buddhas, so everyone receives the benefit of wind and water movement caused by this functioning, and all are imperceptibly helped by the wondrous and incomprehensible influence of Buddha to actualize their inherent enlightenment. Since all who receive and use this fire and water turn round and round the teaching of original enlightenment, all who dwell and talk together with them also join with one another in possessing inexhaustible, unceasing, incomprehensible, and immeasurable Buddha dharma, inside and outside throughout the universe. 14

Yet such things are not mingled in the perceptions of one sitting zazen because this occurs in the stillness of samadhi beyond human fabrication, and is in itself realization. If practice and realization were two different stages, as ordinary people consider them to be, it should be possible for them to perceive each other. But that which is associated with perception cannot be the standard of realization, because deluded human sentiment cannot reach the standard of realization. Moreover, although both mind and its object appear and disappear within the stillness of samadhi, since it occurs within the sphere of self-fulfillment, it does not disturb a single mote of dust, nor infringe upon a single phenomenon. Extensive buddha work and profound, subtle buddha influence are carried out. The grass, trees, and earth affected by this functioning together radiate great brilliance and endlessly expound the deep, wondrous dharma. Grasses and trees, fences and walls expound and exalt the dharma for the sake of ordinary people, sages, and all living beings. Ordinary people, sages, and all living beings in turn expound and exalt the dharma for the sake of grasses and trees, fences and walls. The dimension of self-enlightenment enlightening others is fully replete with the characteristics of realization, and causes the principle of realization to be actualized ceaselessly. Because of this, even if just one person sits zazen for a short time, this zazen is imperceptibly one with each and all myriad things, and completely permeates all time, so that within the limitless universe, throughout past, present and future, it performs the eternal and ceaseless work of guiding beings to enlightenment. Zazen is equally the same practice and same realization, for both the person sitting and for all dharmas. This is not limited to the practice of sitting alone; the sound that issues from the striking of emptiness is an endless and wondrous voice that resounds before and after the fall of the hammer. Not only that, but each and every thing, in its original aspect, is endowed with original practice which cannot be measured or comprehended. You should know that even if all the Buddhas in the ten directions, as numerous as the sands of the Ganges River, together engage the full power of their buddha wisdom, they could never reach the limit, or measure or comprehend the virtue, of one person's zazen. Written by Eihei Dogen Zenji in 1244. Jijuyu Zammai is sometimes translated as Self-fulfillment Samadhi. It is a term for the state in which a buddha experiences his enlightenment. 15

Maka Hannya Haramitsu

The time of Avalokiteshvara Bodhisattva practicing profound prajna paramita is the whole body clearly seeing the emptiness of all five aggregates. The five aggregates are forms, sensations, perceptions, mental formations, and consciousness; this is the fivefold prajna. Clear seeing is itself prajna. To unfold and manifest this essential truth, [the Heart Sutra] states that "form is emptiness; emptiness is form." Form is nothing but form; emptiness is nothing but emptiness—one hundred blades of grass, ten thousand things. The twelve sense fields are twelve instances of prajna paramita. Also, there are eighteen instances of prajna: eye, ear, nose, tongue, body, mind; sight, sound, smell, taste, touch, objects of mind; as well as the consciousnesses of eye, ear, nose, tongue, body, and mind. Also, there are four instances of prajna: suffering, its cause, its cessation, and the path [to cessation]. Also, there are six instances of prajna: generosity, pure precepts, calm patience, diligence, quiet meditation, and wisdom. There is also a single instance of prajna manifesting itself right now—unsurpassable complete, perfect awakening. Also, there are three instances of prajna: past, present, and future. Also, there are six instances of prajna: earth, water, fire, wind, space, and

consciousness. Also, four instances of prajna are going on daily: walking, standing, sitting, and lying down. There was a monk in the assembly of Shakyamuni Tathagata. He thought to himself, “I should venerate and make prostrations to this most profound prajna paramita. Although prajna paramita teaches that within all things there is neither arising nor extinguishing, there are practical approaches such as precepts, meditation, wisdom, emancipation, and insight resulting from emancipation. Also, there is a practical approach consisting of the ranks of entering the stream, once-returning, nonreturning, and arhat. Also, self-awakening is a practical approach. Unsurpassable perfect awakening is also a practical approach. The [Triple] Treasure of Buddha, Dharma, and Sangha is also a practical approach. Turning the wondrous dharma wheel, saving various sentient beings, is also a practical approach.” The Buddha knew the monk's thoughts, “So it is! So it is! The most profound prajna paramita is indeed subtle and difficult to fathom.” The monk realizes now that by venerating and making prostrations to all things, he is venerating and making prostrations to prajna, which teaches that even though there is neither arising nor ceasing, [there is arising and ceasing]. In this very moment of veneration and prostration, prajna manifests itself in practical approaches such as precepts, meditation, wisdom, and so forth until saving various sentient beings. This [moment of veneration] is called nothingness. The approaches to nothingness thus become practical. This [veneration] is the most profound prajna paramita, subtle and difficult to fathom. Indra asked the elder Subhuti, “Venerable One, when bodhisattva mahasattvas want to study the most profound prajna paramita, how should they do it?” Subhuti replied, “Kaushika, when bodhisattva mahasattvas want to study the most profound prajna paramita, they should study it as empty space.” Therefore, to study prajna is itself empty space. Empty space is studying prajna. 16

Indra spoke again to the Buddha, “World Honored One, when good men and women accept and keep, read and recite, ponder in accord with reality, and expound to others this profound prajna paramita [which you have just] presented, how can I protect them? World Honored One, I simply wish that you bestow your compassion and teach me.” At that time, the elder Subhuti said to Indra, “Kaushika, do you see a dharma that can be protected, or not?” Indra replied, “No! Venerable One, I don't see any dharma that I can protect.” Subhuti said, “Kaushika, when good men and women speak as you have, the most profound prajna paramita is itself protection. If good men and women act as you said, they are never separate from the most profound prajna paramita. You should know that, even if all human and nonhuman beings wanted to harm them, it would not be possible to do so. Kaushika, if you want to protect them, you should do as you said. Wanting to protect the most profound prajna paramita and all bodhisattvas is not different from wanting to protect empty space.” You should know that accepting and keeping, reading and reciting, and pondering in accord with reality are nothing other than protecting prajna. The desire to protect is accepting and keeping, reading and reciting, and so on. My late master, the ancient buddha, said, The whole body is like a mouth hanging in empty space. Not questioning the winds from east, west, south, or north, Equally with all of them, speaking of prajna: Ding-dong-a-ling ding-dong. This is how the prajna has been expressed authentically through buddhas and ancestors. The whole body is prajna. All others [which include the self] are prajna. The whole self [which includes others] is prajna. The entire universe—east, west, south, and north—is prajna. Shakyamuni Buddha said, “Shariputra, all these sentient beings should make offerings and prostrations to prajna paramita as they do to a living buddha. They should contemplate prajna paramita just as they make offerings and prostrations to Buddha Bhagavat. What is the reason? Prajna paramita is not different from Buddha Bhagavat. Buddha Bhagavat is not different from prajna paramita. Prajna paramita is itself Buddha Bhagavat. Buddha Bhagavat is itself prajna paramita. What is the reason? Shariputra! This is because all supreme, awakened tathagatas issue from prajna paramita. Shariputra! This is because all bodhisattva-mahasattvas, pratyekabuddhas, arhats, nonreturners, once-returners, stream-enterers, and so on issue from prajna paramita. Shariputra! This is because the way of the ten good deeds in the world, the four quiet meditations, the four formless samadhis, and the five divine powers all issue from prajna paramita.” Therefore, Buddha Bhagavat is itself prajna paramita. Prajna paramita is nothing other than all beings. All these beings are empty in form, without arising or extinguishing, neither defiled nor pure, neither increasing nor decreasing. Actualizing this prajna paramita is to actualize Buddha Bhagavat. Inquire into it! Practice it! Making offerings and prostrations [to prajna paramita] is attending and serving Buddha Bhagavat. Attending and serving [all beings] is itself Buddha Bhagavat. Written by Eihei Dogen Zenji in 1233, Transl. by Shohaku Okumura 17

Song of the Grass-Roof Hut

I've built a grass hut where there is nothing of value. After eating, I relax and enjoy a nap. When it was completed, fresh weeds appeared. Now it has been lived in—covered by weeds. The person in the hut lives here calmly, not stuck to inside, outside, or in between. Places worldly people live, he does not live. Realms worldly people love, he does not love. Though the hut is small, it includes the entire world. In ten square feet, an old man illumines forms and their nature. A Great Vehicle bodhisattva trusts without doubt. The middling or lowly cannot help wondering; Will this hut perish or not? Perishable or not, the original master is present, not dwelling south or north, east or west. Firmly based on steadiness, it cannot be surpassed. A shining window below the green pines—jade palaces or vermilion towers cannot compare with it. Just sitting with head covered all things are at rest. Thus, this mountain monk does not understand at all. Living here he no longer works to get free. Who would proudly arrange seats, trying to entice guests? Turn around the light to shine within, then just return. The vast inconceivable source cannot be faced or turned away from. Meet the ancestral teachers, be familiar with their instruction, bind grasses to build a hut, and don't give up. Let go of hundreds of years and relax completely. Open your hands and walk, innocent. Thousands of words, myriad interpretations, are only to free you from obstructions. If you want to know the undying person in the hut, do not separate from this skin bag here and now. Sekito Kisen (Shitou Xiqian, 700-790), transl. by Leighton & Tanahashi, Cultivating the Empty Field 18

Lovingkindness Metta Sutta

The Buddha's Discourse on Lovingkindness

This is what should be accomplished by the one who is wise, who seeks the good and has attained peace. Let one be strenuous, upright, and sincere, without pride, easily contented and joyous. Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches. Let one's senses be controlled. Let one be wise, but not puffed up, and let one not desire great possessions, even for one's family. Let one do nothing that is mean or that the wise would reprove. May all beings be happy! May they be joyous and live in safety! All living beings, whether weak or strong, in high, or middle, or low realms of existence, small or great, visible or invisible, near or far, born or to be born, may all beings be happy! Let no one deceive another, or despise any being in any state. Let none by anger or hatred wish harm to another. Even as a mother, at the risk of her life, watches over and protects her child, her only child, so with a boundless mind should one cherish all living beings, suffusing lovingkindness over the entire world, above, below, and all around without limit. So let one cultivate an infinite good will toward the whole world. Standing or walking, sitting or lying down, during all one's waking hours let one practice the way with gratitude. Not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves the way will be freed from the duality of birth and death.] All Buddhas, ten directions, three times All beings, Bodhisattva Mahasattvas Wisdom beyond Wisdom, Mah a Prajn a Param ita 19

Names of Buddhas and Ancestors

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu Daiosho Kurusôn Butsu Daiosho Kunagônmoni Butsu Daiosho Kashô Butsu Daiosho Shakamuni Butsu Daiosho Makakashô Daiosho Anânda Daiosho Shônawashu Daiosho Ubakikuta Daiosho Dâitaka Daiosho Mishaka Daiosho Vashumitsu Daiosho Butsudânandâi Daiosho Fudamîtta Daiosho Barishiba Daiosho Funayasha Daiosho Anabotçi Daiosho Kabimara Daiosho Nagayaharajuna Daiosho Kanadâiba Daiosho Ragorata Daiosho Sôgyanândâi Daiosho Kayashata Daiosho Kumorata Daiosho Shayata Daiosho Vashubânzu Daiosho Manura Daiosho Kakurokuna Daiosho Shishibodâi Daiosho Bashashita Daiosho Fûnyomitta Daiosho Hânnyatara Daiosho Bodâidaruma Daiosho Tâiso Eka Daiosho Kânci Sôsân Daiosho Dâi-i Dôshîn Daiosho Dâimân Kônîn Daiosho Dâikân Enô Daiosho Sçigen Gyôshi Daiosho Sekitô Kisçen Daiosho Yâkusân Igçen Daiosho Ūngân Dônjô Daiosho Tôzân Ryôkai Daiosho Ūngodôyô Daiosho Dôân Dôhi Daiosho Dôân Kânshi Daiosho Ryôzân Çnkân Daiosho Tâiyô Kyôgçen Daiosho Tôsu Gisçi Daiosho Fuyô Dôkai Daiosho Tânka Shijûn Daiosho Chôro Sçiryô Daiosho Tçndô Sôgaku Daiosho Sçtchô Chikân Daiosho Tçndô Nyojô Daiosho Çihçi Dôgçen Daiosho Koûn Ejô Daiosho Tetsû Gikâi Daiosho Kçizân Jôkin Daiosho 20

Names of Women Ancestors

Acharya Mahapajapati Acharya Mitta Acharya Yasôdhara Acharya Tissa Acharya Sujata Acharya Sundari-nanda Acharya Vaddhesi Acharya Patachara Acharya Visakha Acharya Singalaka-mata Acharya Khema Acharya Uppalavanna Acharya Samavati Acharya Uttara Acharya Chanda Acharya Uttama Acharya Bhadda Kundalakesa Acharya Nanduttara Acharya Dantika Acharya Sakula Acharya Siha Acharya Dhammadinna Acharya Kisagôtami Acharya Ubbiri Acharya Isidasi Acharya Bhadda Kapilani Acharya Mutta Acharya Sumana Acharya Dhamma Acharya Chitta Acharya Anôpama Acharya Sukka Acharya Sama Acharya Utpalavarna Acharya Shrimala Devi Acharya Congchi (Sung-chir) Acharya Lingzhao (Ling-jao) Acharya Moshan Liaoran (Mo-shanLiao-ren) Acharya Liu Tiemo (Liu Tiemo) Acharya Miaoxin (Miao-shin) Acharya Daoshen (Dao-shun) Acharya Shiji (Shir-ji) Acharya Zhi'an (Jir-an) Acharya Huiguang (Hway-guang) Acharya Kongshi Daoren (Kung-shir Dao-ren) Acharya Yu Daopo (Yu Dao-poe) Acharya Huiwen (Huay-wen) Acharya Fadeng (Fa-dung) Acharya Wenzhao (Wen-jow) Acharya Miaodao (Miao-dao) Acharya Zhitong (Jer-tung) Acharya Zenshi n Acharya Zenzo Acharya Ezen Acharya Ryonçen Acharya Egi Acharya Shogaku Acharya Ekan Acharya Shoen Acharya Mokufu Sonin Acharya Myosho Enkan Acharya Ekyu Acharya Eshûn Acharya Soshin Acharya Soitsu Acharya Chiyono 21

Dai Hi Shin Dharani

Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shifu Ra Ya Fuji Sato Bo Ya Moko Sato Bo Ya Mo Ko Kya Runi Kya Ya En Sa Hara Ha Ei Shu Tan No Ton Sha Namu Shiki Ri Toi Mo Ori Ya Boryo Ki Chi Shifu Ra Rin To Bo Na Mu No Ra Kin Ji Ki Ri Mo Ko Ho Do Sha Mi Sa Bo O To Jo Shu Ben O Shu In Sa Bo Sa To No Mo Bo Gya Mo Ha Te Cho To Ji To En O Bo Ryo Ki Ru Gya Chi Kya Rya Chi I Kiri Mo Ko Fuji Sa To Sa Bo Sa Bo Mo Ra Mo Ra Mo Ki Mo Ki Ri To In Ku Ryo Ku Ryo Ke Mo To Ryo To Ryo Ho Ja Ya Chi Mo Ko Ho Ja Ya Chi To Ra To Ra Chiri Ni Shifu Ra Ya Sha Ro Sha Ro Mo Mo Ha Mo Ra Ho Chi Ri U Ki U Ki Shi No Shi No Ora San Fura Sha Ri Ha Za Ha Za Fura Sha Ya Ku Ryo Ku Ryo Mo Ra Ku Ryo Ku Ryo Ki Ri Sha Ro Sha Ro Shi Ri Shi Ri Su Ryo Su Ryo Fuji Ya Fuji Ya Fudo Ya Fudo Ya Mi Chiri Ya Nora Kin Ji Chiri Shuni No Hoya Mono Somo Ko Shido Ya Somo Ko Moko Shido Ya Somo Ko Shido Yu Ki Shifu Ra Ya Somo Ko Nora Kin Ji Somo Ko Mo Ra No Ra Somo Ko Shira Su Omo Gya Ya Somo Ko Sobo Moko Shido Ya Somo Ko Shaki Ra Oshi Do Ya Somo Ko Hodo Mogya Shido Ya Somo Ko Nora Kin Ji Ha Gyara Ya Somo Ko Mo Hori Shin Gyara Ya Somo Ko Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shifu Ra Ya Somo Ko Shite Do Modo Ra Hodo Ya So Mo Ko All Buddhas, ten directions, three times All beings, Bodhisattva, Mahasattva Wisdom beyond Wisdom, Maha Prajna Paramita 22

Three Refuges

I take refuge in Buddha I take refuge in Dharma I take refuge in Sangha I take refuge in Buddha as the perfect teacher I take refuge in Dharma as the perfect teaching I take refuge in Sangha as the perfect life Now I have completely taken refuge in Buddha Now I have completely taken refuge in Dharma Now I have completely taken refuge in Sangha

Ti Sarana Buddham saranam gacchami Dhammam saranam gacchami Sangham saranam gacchami Dutiyampi Buddham saranam gacchami Dutiyampi Dhammam saranam gacchami Dutiyampi Sangham saranam gacchami Tatiyampi Buddham saranam gacchami Tatiyampi Dhammam saranam gacchami Tatiyampi Sangham saranam gacchami (Three Refuges in Pali) 23

Meal Chant Before Meal

Everyone

Buddha was born at Lumbini Enlightened at Bodhgaya Taught at Varanasi Entered Nirvana at Kushinagara Now we open Buddha Tathagata's eating bowls May all be free from self-clinging Leader In the midst of the Three Treasures with all Sentient Beings Let us recite the names of Buddha As Serving Begins Everyone Homage to the Dharmakaya Vairocana Buddha Homage to the Sambhogakaya Lochana Buddha Homage to the Nirmanakaya Shakyamuni Buddha Homage to the Future Maitreya Buddha Homage to all Buddhas in the Ten Directions, past, present, and future Homage to the Mahayana Saddharma Pundarika Sutra Homage to Manjusri the Perfect Wisdom Bodhisattva Homage to Samantabhadra the Shining Practice Bodhisattva Homage to Avalokitesvara the Infinite Compassion Bodhisattva Homage to the many Bodhisattva Mahasattvas Homage to the Maha Prajna Paramita Leader at Breakfast This morning meal comes to us through the efforts of all beings, past and present, and gives us the ten strengths of complete practice. 24

Leader at Lunch

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

After Serving, Before Eating

Everyone

Innumerable labors brought us this food, May we know how it comes to us. Receiving this offering, let us consider Whether our virtue and practice deserve it. Desiring the natural order of mind, Let us be free from greed, hate, and delusion. We eat to support life and to practice the Way of Buddha. This food is for the Three Treasures, For our teachers, family, all people, And for all beings in the six worlds. The first portion is for the precepts. The second is for the practice of samadhi. The third is to save all beings. Thus we eat this food and awaken with everyone. After Cleaning Bowls Everyone The water with which we wash these bowls, tastes like ambrosia. We offer it to the various spirits to satisfy them. Om, Makurasai Svaha!

Leader

May we exist in muddy water with purity like a lotus, Thus we bow to Buddha. 25

THE BODHISATTVA CEREMONY

Three Bows Repentance (chanted three times echoing the kokyo, in kneeling position)

All my ancient twisted karma From beginningless greed, hate, and delusion Born through body, speech, and mind I now fully avow.

Homages (standing, chanted three times echoing the kokyo, bowing with each line)

Homage to the seven Buddhas before Buddha Homage to Shakyamuni Buddha Homage to Maitreya Buddha Homage to Manjusri Bodhisattva Homage to Samantabhadra Bodhisattva Homage to Avalokitesvara Bodhisattva Homage to the succession of Ancestors

Four Vows (chanted three times echoing the kokyo, in kneeling position)

Beings are numberless, I vow to awaken with them. Delusions are inexhaustible, I vow to end them. Dharma gates are boundless, I vow to enter them. Buddha's Way is unsurpassable, I vow to become it.

The Refuges

I take refuge in Buddha (*kokyo only*)

Before all being, (chanted once in unison) Immersing body and mind deeply in the Way, Awakening true mind. 26

I take refuge in Dharma Before all being, Entering deeply the merciful ocean Of Buddha's Way. I take refuge in Sangha Before all being, Bringing harmony to everyone, Free from hindrance.

Pure Precepts (chanted once in unison, in kneeling position)

I vow to refrain from all action that creates attachments. I vow to make every effort to live in enlightenment. I vow to live to benefit all beings.

Grave Precepts (chanted once in unison, in kneeling position)

A disciple of Buddha does not kill. A disciple of Buddha does not take what is not given. A disciple of Buddha does not misuse sexuality. A disciple of Buddha does not speak falsely. A disciple of Buddha does not intoxicate mind or body of self or others. A disciple of Buddha does not slander. A disciple of Buddha does not praise self while putting others down. A disciple of Buddha is not possessive of anything, not even the teaching. A disciple of Buddha does not harbor ill will. A disciple of Buddha does not ignore the Three Treasures, Buddha, Dharma, Sangha, my own True Nature. 27