

# Chant Book

Empty Field Zendo

Blachly, Oregon

Zen West

Eugene, Oregon

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## Verses

### Robe Verse

How great, the robe of liberation,  
a formless field of benefaction!  
Wrapping ourselves in buddha's teaching,  
we free all living beings. (*chanted 3 times*)

### Atonement Verse

All my past and harmful karma,  
Born from beginningless greed, hate, and delusion,  
Through body, speech and mind,  
I now fully avow.

### Four Bodhisattva Vows

Beings are numberless; I vow to free them.  
Delusions are inexhaustible; I vow to end them.  
Dharma gates are boundless; I vow to enter them.  
The buddha way is unsurpassable; I vow to realize it.

## Pali Refuges

Buddham saranam gacchami  
*(I take refuge in the Buddha)*  
 Dhammam saranam gacchami  
*(I take refuge in the Dharma)*  
 Sangham saranam gacchami  
*(I take refuge in the Sangha)*

Dutiyampi buddham saranam gacchami  
*(For the second time ...)*  
 Dutiyampi dhammam saranam gacchami  
 Dutiyampi sangham saranam gacchami

Tatiyampi buddham saranam gacchami  
*(For the third time ...)*  
 Tatiyampi dhammam saranam gacchami  
 Tatiyampi sangham saranam gacchami

## Enmei Jukku Kannon Gyo

KAN·ZE·ON	JO <u>RAKU</u> GA JO
NA·MU <u>BUTSU</u>	CHO NEN KAN·ZE·ON
YO <u>BUTSU</u> U IN	BO NEN KAN·ZE·ON
YO <u>BUTSU</u> U EN	NEN NEN JU SHIN KI
BU PO SO EN	NEN NEN FU RI SHIN

## Universal Dedication

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

## Diamond Sutra Verse

A star at dawn,  
 A bub-ble in a stream,  
 A flash of light-ning in a sum-mer cloud,  
 A flick-ering lamp,  
 A phan-tom and a dream,  
 So is this fleeting world.

## SHO SAI MYO KICHIJO DHARANI

NO MO SAN MAN DA MOTO NAN OHA RA CHI KOTO  
 SHA SONO NAN TO JI TO EN GYA GYA GYA KI GYA KI  
 UN NUN SHIU RA SHIU RA HARA SHIU RA HARA SHIU  
 RA CHISHU SA CHISHU SA CHISHU RI CHISHU RI  
 SOWA JA SOWA JA SEN CHI GYA SHIRI EI SO MO KO

## Informal Meal Chant

We bow in gratitude to the providers of this food:  
 Earth, air, fire, water,  
 People, tools, plants, animals,  
 Turned in the wheel of living and dying.  
 Desiring the natural order of mind,  
 Let us join our hearts with the one heart of the world,  
 Realizing the compassionate path of awakening with  
 everyone.

## Formal Meal Verses

*All together (before oryoki bowls are opened or serving starts) –*

- **Buddha was born in Kapilavastu,  
enlightened in Magadha,  
taught in Varanasi,  
entered nirvana in Kushinagara.  
Now we set out Buddha's bowls;  
may we, with all beings,  
realize the emptiness of the three wheels:  
giver, receiver, and gift.**

*(Open oryoki bowls or prepare informal utensils & napkin.)*

*Chant leader alone –*

In the midst of the three treasures which verify our understanding, entrusting ourselves to the sangha, we invoke:

*All together (serving starts after Lochana Buddha) –*

- **Vairochana Buddha, pure Dharmakaya**
- **Lochana Buddha, complete Sambhogakaya**
- **Shakyamuni Buddha, myriad Nirmanakaya**
- **Maitreya Buddha, of future birth**
- **All buddhas throughout space and time**
- **Lotus of the Wondrous Dharma, Mahayana Sutra**
- **Manjushri Bodhisattva, great wisdom**
- **Samantabhadra Bodhisattva, great activity**
- **Avalokiteshvara Bodhisattva, great compassion**
- **Kshitagarba Bodhisattva, great vow**
- **All honored ones, bodhisattvas, mahasattvas**
- **Wisdom beyond wisdom, maha prajna paramita.**

*Chant leader alone at Breakfast –*

This morning meal of ten benefits nourishes us in our practice. Its rewards are boundless, filling us with ease and joy.

*Chant leader alone at Lunch –*

The three virtues and six tastes of this meal are offered to buddha and sangha. May all sentient beings in the universe be equally nourished.

*All together –*

- **We reflect on the effort that brought us this food and consider how it comes to us.  
We reflect on our virtue and practice, and whether we are worthy of this offering.  
We regard it as essential to keep the mind free from excesses such as greed.  
We regard this food as good medicine to sustain our lives.  
For the sake of enlightenment we now receive this food.**

*All together (lunch only, while making the offering) –*

**Oh spirits, we now make this offering; this food is for all of you in the ten directions.**

*(While placing the implements)*

- **First, this is for the three treasures;  
next, for the four benefactors;  
finally, for the beings in the six realms.  
May all be equally nourished.**

*(While raising the bowl)*

**The first bite is to end all evil;  
the second is to cultivate all good;  
the third is to free all beings.  
May we all realize the buddha way.**

*(Meal is eaten in silence.)*

*All together (oryoki only, while wash water is first emptied after bowl washing) –*

**The water with which we wash our bowls tastes like heavenly nectar. We offer it to the many spirits to satisfy them.  
Om, maha kushalaya svaha!**

*Chant leader alone (after meal; oryoki bowls are closed) –*

□ Abiding in this ephemeral world like a lotus in muddy water, the mind is pure and goes beyond. Thus we bow to buddha. □□

## Line of Women Dharma Ancestors

▲ Prajna Paramita Dai·oshō  
 ▲ Maha Māyā Dai·oshō  
 ▲ Ratna·vati Dai·oshō  
 ▲ Shrī·mālā Dai·oshō  
 ▲ Nāga Deva Dai·oshō  
 ▲ Pra·bhūtā Dai·oshō  
  
 ▲ Maha Pajā·patī Dai·oshō  
 ▲ Khe·ma Dai·oshō  
Punnika Dai·oshō  
Pata·chara Dai·oshō  
Bhad·da Dai·oshō  
Dhamma·dinnā Dai·oshō  
Su·manā Dai·oshō  
Kisa·go·tami Dai·oshō  
Su·bhā Dai·oshō  
Dhammā Dai·oshō  
Suk·kā Dai·oshō  
Up·pala·vannā Dai·oshō  
  
 ▲ Dzung Chr Dai·oshō  
 (Zongchi)  
Shr·ji Dai·oshō  
 (Shiji)  
Ling Sying·po Dai·oshō  
 (Ling Xingpo)  
Ling·jau Dai·oshō  
 (Lingzhao)  
Lyou Tye·mo Dai·oshō  
 (Liu Tiemo)  
 ▲ Mo·shan Lyau·ran  
Dai·oshō  
 (Moshan Liaoran)  
Myau·syin Dai·oshō  
 (Miaoxin)

Hwei·gwang Dai·oshō  
 (Huiguang)  
Hwei·wen Dai·oshō  
 (Huiwen)  
Fadeng Dai·oshō  
 (Fadeng)  
Gung·shr Dau·ren Dai·oshō  
 (Kongshi Daoren)  
Wen·jau Dai·oshō  
 (Wenzhao)  
Yu Dau·po Dai·oshō  
 (Yu Daopo)  
Myau·dau Dai·oshō  
 (Miaodao)  
  
 ▲ Zen·shin Dai·oshō  
Kō·myō Dai·oshō  
Sei·shi Dai·oshō  
Ryō·nen Dai·oshō  
Shō·gaku Dai·oshō  
Egi Dai·oshō  
Mugai Nyo·dai Dai·oshō  
Kaku·zan Shidō Dai·oshō  
E·kan Dai·shi Dai·oshō  
Myō·shō En·kan Dai·oshō  
Kon·tō Ekyū Dai·oshō  
Moku·fu So·nin Dai·oshō  
Shō·taku Dai·oshō  
Yō·dō Dai·oshō  
E·shun Dai·oshō  
Dai·tsu Bun·chi Dai·oshō  
Ryō·nen Gensō Dai·oshō  
Tei·jitsu Dai·oshō  
Ohashi Dai·oshō

▲ Ten·myō Jōr·in Dai·oshō  
Naga·sawa So·zen Dai·oshō  
 ▲ Ken·dō Koji·ma Dai·oshō  
Yo·shida E·shun Dai·oshō

E·ryu Jo·kei Dai·oshō  
 (Ruth Fuller Sasaki)  
Myo·on Dai·oshō  
 (Maurine Stuart)  
Ges·shin Myo·ko Dai·oshō  
 (Prabhāsa Dharma Cheney)  
 ▲ Ho·un Jiyu Dai·oshō

*Chant leader alone –*

We also offer the merit to Nyogen Senzaki, (*additional names may be chanted here*), to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all women of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

*All together –*

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

▲ Bi·bashi Butsu Dai·oshō  
(Vipashyin Buddha)  
▲ Shiki Butsu Dai·oshō  
(Shikhin Buddha)  
▲ Bi·shafu Butsu Dai·oshō  
(Vishvabhu Buddha)  
▲ Kuru·son Butsu Dai·oshō  
(Krakucchanda Buddha)  
▲ Kuna·gon·muni Butsu Dai·oshō  
(Kanakamuni Buddha)  
▲ Kashō Butsu Dai·oshō  
(Kashyapa Buddha)  
▲ Shakya·muni Butsu Dai·oshō

Maka·ka·shō Dai·oshō  
(Mahākāshyapa)  
Anan·da Dai·oshō  
(Ānanda)  
Shōna·wa·shu Dai·oshō  
(Shānavāsa)  
Ubaki·kuta Dai·oshō  
(Upagupta)  
Dai·taka Dai·oshō  
(Dhṛitaka)  
Mi·shaka Dai·oshō  
(Micchaka)  
Bashu·mit·ta Dai·oshō  
(Vasumitra)  
Butsu·da·nan·dai Dai·oshō  
(Buddhanandi)  
Fuda·mit·ta Dai·oshō  
(Buddhamitra)  
Bari·shiba Dai·oshō  
(Pārshva)  
Funa·ya·sha Dai·oshō  
(Punyayashas)  
Ana·botei Dai·oshō  
(Ashvaghosa)

Kabi·mora Dai·oshō  
(Kapimāla)  
▲ Na·gya·ra·juna Dai·oshō  
(Nāgārjuna)  
Kana·dai·ba Dai·oshō  
(Kānadeva)  
Rago·rata Dai·oshō  
(Rāhulata)  
Sō·gya·nan·dai Dai·oshō  
(Sanghanandi)  
Kaya·sha·ta Dai·oshō  
(Gayāshata)  
Kumo·rata Dai·oshō  
(Kumārata)  
Sha·yata Dai·oshō  
(Jayata)  
Ba·shu·ban·zu Dai·oshō  
(Vasubandhu)  
Manu·ra Dai·oshō  
(Manorhita)  
Kaku·ro·kuna Dai·oshō  
(Haklenayashas)  
Shishi·bodai Dai·oshō  
(Āryasimha)  
Basha·shita Dai·oshō  
(Basiasita)  
Funyo·mit·ta Dai·oshō  
(Punyamitra)  
Hann·ya·tara Dai·oshō  
(Prajñātāra)

▲ Bodai·daruma Dai·oshō  
(Bodhidharma)  
Tai·so Eka Dai·oshō  
(Dazu Huike)  
Kanchi Sō·san Dai·oshō  
(Jianzhi Sengcan)  
Dai·i Dō·shin Dai·oshō  
(Dayi Daoxin)

Daiman Kō·nin Dai·oshō  
(Daman Hongren)  
▲ Dai·kan Enō Dai·oshō  
(Dajian Huineng)  
Seigen Gyō·shi Dai·oshō  
(Qingyuan Xingsi)  
Seki·tō Kisen Dai·oshō  
(Shitou Xiqian)  
Yaku·san Igen Dai·oshō  
(Yaoshan Weiyuan)  
Un·gan Don·jō Dai·oshō  
(Yunyan Tansheng)  
▲ Tō·zan Ryō·kai Dai·oshō  
(Dongshan Liangjie)  
Un·go Dō·yō Dai·oshō  
(Yunyu Daoying)  
Dō·an Dō·hi Dai·oshō  
(Tongan Daopi)  
Dō·an Kan·shi Dai·oshō  
(Tongan Guanzhi)  
Ryō·zan En·kan Dai·oshō  
(Liangshan Yuanguan)  
Tai·yō Kyō·gen Dai·oshō  
(Dayang Jingxuan)  
Tō·su Gisei Dai·oshō  
(Touzi Yiqing)  
Fuyō Dō·kai Dai·oshō  
(Furong Daokai)  
Tan·ka Shijun Dai·oshō  
(Danxia Zichun)  
Chō·rō Sei·ryō Dai·oshō  
(Changlu Qingliao)  
Ten·dō Sō·kaku Dai·oshō  
(Tiantong Zongjue)  
Set·chō Chikan Dai·oshō  
(Xuedou Zhijian)  
▲ Ten·dō Nyojō Dai·oshō  
(Tiantong Rujing)

▲ Ei·hei Dō·gen Dai·oshō  
Ko·un Ejō Dai·oshō  
Tet·tsū Gikai Dai·oshō  
▲ Kei·zan Jō·kin Dai·oshō  
Mei·ho So·tetsu Dai·oshō  
Shu·gan Do·chin Dai·oshō  
Tetsu·zan Shi·kaku Dai·oshō  
Kei·gan Ei·sho Dai·oshō  
Chuzan Ryo·hun Dai·oshō  
Gisan To·nin Dai·oshō  
Sho·gaku Ken·ryu Dai·oshō  
Kinen Ho·ryu Dai·oshō  
Tei·shitsu Chisen Dai·oshō  
Kokei Sho·jun Dai·oshō  
Ses·so Yu·ho Dai·oshō  
Kai·ten Genju Dai·oshō  
Shu·zan Shun·sho Dai·oshō  
Cho·zan Sen·yetsu Dai·oshō  
Fuku·shu Kochi Dai·oshō  
Mei·do Yu·ton Dai·oshō  
Haku·ho Gen·tekki Dai·oshō  
Ges·shu So·ko Dai·oshō  
▲ Man·zan Do·haku Dai·oshō  
Gek·kan Giko Dai·oshō  
Dai·yu Es·sho Dai·oshō  
Kegon So·kai Dai·oshō  
Sho·un Tai·zui Dai·oshō  
Nichi·rin To·go Dai·oshō  
Son·no Kyo·do Dai·oshō  
So·gaku Rei·do Dai·oshō  
Dai·shun Ben·gyu Dai·oshō  
Koho Haku·gan Dai·oshō  
▲ Kei·do Chisan Dai·oshō  
▲ Ho·un Jiyu Dai·oshō  
▲ Ho·un Kyō·gen Dai·oshō

*Chant leader alone –*

We also offer the merit to Nyogen Senzaki, (*additional names may be chanted here*), to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs. We pray that we may be able to show our gratitude to the four benefactors, rescue all beings in the three worlds and make the four wisdoms perfect together with all living things. We pray that this sangha may prosper and all misfortune cease.

*All together –*

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

## **Maka Hannya Haramita Shingyo**

(Heart of Perfect Wisdom Sutra)

Kan·Ji·Zai Bo·Sa Gyo·Ji Han·Nya Ha·Ra·Mi·Ta Ji  
 Sho·Ken Go·On Kai·Ku Do Is·Sai Ku Yaku Sha·Ri·Shi  
 Shiki Fu I Ku Ku Fu I Shiki Shiki Soku Ze Ku Ku Soku  
 Ze Shiki Ju So Gyo Shiki Yaku Bu Nyo·Ze

Sha·Ri·Shi Ze Sho·Ho Ku·So Fu·Sho Fu·Metsu Fu·Ku  
 Fu·Jo Fu·Zo Fu·Gen Ze·Ko Ku·Chu Mu Shiki Mu·Ju  
 So Gyo Shiki Mu Gen Ni Bi Ze 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 Toku Ko Bo·Dai·Sat·Ta E  
 Han·Nya Ha·Ra·Mi·Ta

Ko Shin Mu·Kei Ge Mu·Kei Ge Ko Mu U·Ku·Fu On·Ri  
 Is·Sai Ten·Do Mu·So Ku Gyo Ne·Han San·Ze Sho  
 Butsu E Han·Nya Ha·Ra·Mi·Ta Ko Toku A·Noku  
 Ta·Ra San Myaku San 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 Do·Shu No Jo Is·Sai Ku Shin·Jitsu  
 Fu·Ko Ko Setsu Han·Nya Ha·Ra·Mi·Ta Shu Soku Setsu  
 Shu Watsu

Gya·Tei Gya·Tei Ha·Ra·Gya·Tei Hara·So·Gya·Tei  
 Bo·Ji Sowa·Ka Han·nya Shin·Gyo.

## Heart Of Great Perfect Wisdom Sutra

A·va·lo·ki·tesh·var·a Bod·hi·sat·tva, when deeply practicing praj·na par·a·mi·ta, clearly saw that all five ag·gre·gates are emp·ty and thus re·lieved all suf·fer·ing.

Sha·ri·pu·tra, form does not dif·fer from emp·ti·ness, emp·ti·ness does not dif·fer from form. Form it·self is emp·ti·ness, emp·ti·ness it·self form. Sen·sa·tions, per·cep·tions, for·ma·tions, and con·scious·ness are al·so like this.

Sha·ri·pu·tra, all dhar·mas are marked by emp·ti·ness; they nei·ther a·rise nor cease, are nei·ther de·filed nor pure, nei·ther in·crease nor de·crease.

There·fore, giv·en emp·ti·ness, there is no form, no sen·sa·tion, no per·cep·tion, no for·ma·tion, no con·scious·ness; no eye, no ear, no nose, no tongue, no bo·dy, no mind; no sight, no sound, no smell, no taste, no touch, no ob·ject of mind; no realm of sight, ...down to no realm of mind con·scious·ness.

There is nei·ther ig·nor·ance nor ex·tinc·tion of ig·nor·ance, ...down to nei·ther old age and death, nor ex·tinc·tion of old age and death; no suf·fer·ing, no cause, no ces·sa·tion, no path; no know·ledge and no at·tain·ment.

With no·thing to at·tain, a bod·hi·sat·tva re·lies on praj·na par·a·mi·ta, and thus the mind is with·out hind·rance. With·out hind·rance, there is no fear. Far be·yond all in·ver·ted views, one real·i·zes nir·va·na.

All bud·dhas of past, pres·ent, and fu·ture re·ly on praj·na par·a·mi·ta and there·by at·tain un·sur·passed, com·plete, per·fect en·light·en·ment.

There·fore, know the praj·na par·a·mi·ta as the great mir·a·cu·lous man·tra, the great bright man·tra, the su·preme man·tra, the in·comp·ra·ble man·tra, which re·moves all suf·fer·ing and is true, not false.

There·fore we pro·claim the praj·na par·a·mi·ta man·tra, the man·tra that says: “Ga·te Ga·te Par·a·ga·te Par·a·sam·ga·te Bod·hi Sva·ha.”

## Dedication of Merit

*Chant leader alone –*

Absolute light, luminous throughout the whole universe; unfathomable excellence penetrating everywhere; whenever these devoted invocations are sent forth, they are perceived and subtly answered.

We dedicate these merits to those who are ill, including: (*Names of ill are intoned*)

We also dedicate these merits to those who are in the transition of death, including: (*Names of recently deceased are intoned*)

May we and they be serene throughout these transitions. May we aspire to turn the dharma wheel unceasingly, and thereby free the world from every tragedy of war, epidemic and starvation. May we, together with all sentient beings, realize the enlightened way.

*All together –*

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.



## Fukanzazengi

### Universally Recommended Instructions for Zazen

The way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to find it? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual habit of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want such a thing, get to work on it immediately.

For practicing zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think “good” or “bad.” Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick square mat and a round cushion. Sit either in the full-lotus or half-lotus position. In the full-lotus position, place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Place your right hand on your left leg and your left hand on your right palm, thumb-tips touching lightly. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of the tongue against the front of the palate, with teeth and lips closed. Keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking—what kind of thinking is that? Nonthinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the

water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start 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 transcending the mundane and the sacred, and dying while either sitting or standing, have depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout - these cannot be understood by discriminative thought, much less can they be known through supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being so, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally cast in resolute stability. Although there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flint stone? Form and substance are like dew on the grass, the fortunes of life are like a 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 doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

## Sandokai

### Harmony of Difference and Sameness

The mind of the great sage of In-di-a is in-ti-mate-ly  
trans-mit-ted from west to east.

While hu-man fa-cul-ties are sharp or dull, the way has no  
nor-thern or sou-thern an-ces-tors.

The True source shines clear in the light; the branch-ing  
streams flow on in the dark.

Grasp-ing at things is sure-ly de-lu-sion; ac-cor-ding with  
same-ness is still not en-ligh-ten-ment.

All the ob-jects of the sen-ses in-ter-act and yet do not.

In-ter-act-ing brings in-volve-ment. Oth-er-wise, each keeps its  
place.

Sights var-y in qual-i-ty and form, sounds dif-fer as pleas-ing or  
harsh.

Re-fined and com-mon speech come to-gether in the dark,  
clear and mur-ky phra-ses are dis-tin-guished in the light.

The four el-e-ments re-turn to their na-tures just as a child  
turns to its mo-ther;

Fire heats, wind moves, wa-ter wets, earth is so-lid.

Eye and sight, ear and sound, nose and smell, tongue and taste;  
Thus with each and eve-ry thing, de-pen-ding on these roots,  
the leaves spread forth.

Trunk and bran-ches share the es-sence re-vered and com-mon,  
each has its speech.

In the light there is dark-ness, but don't take it as dark-ness;  
 In the dark there is light, but don't see it as light.

Light and dark op-pose one an-o-ther like the front and  
back foot in walk-ing.

Each of the myriad things has its mer-it, ex-pressed  
ac-cord-ing to func-tion and place.

Phe-nom-e-na ex-ist; box and lid fit; prin-ci-ple res-ponds;  
ar-row points meet.

Hea-ring the words, un-der-stand the mean-ing; don't  
set up stand-ards of your own.

If you don't un-der-stand the way right be-fore you, how  
will you know the path as you walk?

Pro-gress is not a mat-ter of far or near, but if you  
are con-fused, moun-tains and riv-ers block your way.

I re-spect-ful-ly urge you who stu-dy the mys-ter-y, do not  
pass your days and nights in vain.

## The Precious Mirror Samadhi

The dhar·ma of thus·ness is in·ti·mate·ly trans·mit·ted by  
budd·has and an·ces·tors;

Now you have it; pre·serve it well.

A sil·ver bowl filled with snow; a he·ron hid·den in the moon.

Tak·en as sim·i·lar, they are not the same; not dis·ting·uished,  
their pla·ces are known.

The mean·ing does not re·side in the words, but a pi·vo·tal  
mo·ment brings it forth.

Move and you are trapped; miss and you fall in·to doubt and  
va·cil·la·tion.

Turn·ing a·way and touch·ing are both wrong, for it is like  
mas·sive fire.

Just to por·tray it in lit·er·ar·y form is to stain it with de·  
file·ment.

In dark·est night it is per·fect·ly clear; in the light of dawn it is  
hid·den.

It is a stan·dard for all things; its use re·moves all suf·fer·ing.

'Though it is not con·struct·ed, it is not be·yond words.

Fac·ing a pre·cious mir·ror, form and re·flec·tion be·hold each  
o·ther.

You are not it, but in truth it is you.

Like a new·born child, it is ful·ly en·dowed with five as·pects:

No go·ing, no com·ing, no a·ris·ing, no a·bid·ing;

A ba·by bab·bles - is an·y·thing said or not?

In the end it says no·thing, for the words are not yet right.

In the Il·lum·in·a·tion hex·a·gram, ap·par·ent and real in·ter·act,

Stacked to·geth·er they be·come three, the per·mu·ta·tions make  
five,

Like the taste of the five·fla·vored herb, like the five·pronged  
vaj·ra.

Won·drous·ly em·braced with·in the real, drum·ming and  
sing·ing be·gin to·geth·er.

Pen·e·trate the source and trav·el the path·ways; em·brace  
the ter·ri·to·ry and trea·sure the roads.

You would do well to re·spect this; do not ne·glect it.

Na·'tral and won·drous, it is not a mat·ter of de·lu·sion or  
en·light·en·ment.

With·in cau·ses and con·di·tions, time and sea·son, i is ser·ene  
and il·lu·min·a·ting.

So mi·nute it ent·ers where there is no gap, so vast it tran·  
scends all di·men·sion.

Just a hair's breadth's dev·i·a·tion, and you are out of tune.

Now there are sud·den and gra·du·al, so teach·ings and ap·  
proa·ches a·rise.

With these mat·ters dis·tin·guished, each has its stand·ard,

Ma·stered or not, re·al·i·ty con·stant·ly flows.

Out·side still and in·side trem·bling, like teth·ered colts or  
cow·er·ing rats,

The an·cient sa·ges grieved for them, and of·fered them the  
dhar·ma.

Led by their in·vert·ed views, they take black for white.

When in·vert·ed think·ing stops, the af·firm·ing mind  
na·t·ral·ly ac·cords.

If you want to fol·low in the an·cient tracks, please ob·serve  
the sa·ges of the past.

One on the verge of re·al·i·zing the bud·dha way  
con·tem·pla·ted a tree for ten long kal·pas,

## Hakuin's Song of Zazen

24

Like a bat-tle-scarred ti-ger, like a horse with shanks gone  
gray.

**Be-cause** some are vul-gar, jewel-ed ta-bles and or-nate robes;

**Be-cause** some are wide-eyed, cats and white ox-en.

With a great arch-er's skill one can hit the mark at a hund-red  
yards,

**But** ar-rows meet-ing head on, how could it be a mat-ter of  
skill?

Wood-en man starts to sing; stone wo-man gets up danc-ing.

It is not reached by feel-ings or con-scious-ness, how could  
it in-volve de-lib-er-a-tion?

Min-is-ters serve their lords, chil-dren o-bey their par-ents;

**Not o-bey-ing is not fil-i-al, fail-ure to serve is no help.**

**With** prac-tice hid-den, fun-ction se-cret-ly, like a fool, like an  
i-di-ot;

**Just to do this con-tin-u-ous-ly is called the host with-in the**  
**host.**

From the beginning all beings are 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 the son of a rich man 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, how  
can we be freed from the wheel of samsara?

The gateway to freedom is zazen Samadhi.

Beyond exaltation, beyond all our praises the pure Mahayana.

Observing the Precepts, Repentance and Giving, the countless  
good deeds and 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. bring mountains of merit.

And if 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!

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.

### Affirming Faith in Mind

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 thought 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 search 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—O 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 come 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 today, no tomorrow.

## Genjo Koan – Actualizing the Fundamental Point

As all things are buddha-dharma, there are delusion, realization, practice, birth and death, buddhas and sentient beings. As 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, in essence, is leaping clear of abundance and lack; thus there are birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

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To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self 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 buddha.

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When you see forms or hear sounds, fully engaging body-and-mind, you intuit dharma intimately. 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.

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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. At the moment when dharma is correctly transmitted, you are immediately your original self.

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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 after and the firewood before. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes before and after and is independent of before and after. Ash abides in the phenomenal expression of ash, which fully includes before and after. 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 the Buddha's discourse that death does not turn into birth. Accordingly, death is understood as beyond 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.

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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 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. You can go further. There is practice-enlightenment which encompasses limited and unlimited life.

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 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, to attain one thing is to penetrate one thing; to meet one practice is to sustain one practice.

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

---

Mayu, Zen master Baoche, 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," Mayu replied, "you do not understand the meaning of its reaching everywhere."

"What is the meaning of its reaching everywhere?" asked the monk again. Mayu 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.

### *Mountains and Waters Sutra*

Mountains and waters right now are the actualization of the ancient buddha way. Each, abiding in its phenomenal expression, realizes completeness. Because mountains and waters have been active since before the Empty Eon, they are alive at this moment. Because they have been the self since before form arose they are emancipation-realization.

Because mountains are high and broad, the way of riding the clouds is always reached in the mountains; the inconceivable power of soaring in the wind comes freely from the mountains. Priest Daokai of Mt. Furong said to the assembly, “The green mountains are always walking; a stone woman gives birth to a child at night.”

Mountains’ walking is just like human walking.

If you doubt mountains’ walking, you do not know your own walking; it is not that you do not walk, but that you do not know or understand your own walking. Since you do know your own walking, you should fully know the green mountains’ walking. Green mountains are neither sentient or insentient. You are neither sentient nor insentient. At this moment, you cannot doubt the green mountains’ walking.

All beings do not see mountains and waters in the same way. Some beings see water as a jeweled ornament, but they do not regard jeweled ornaments as water. What in the human realm corresponds to their water? We only see their jeweled ornaments as water.

Water is neither strong nor weak, neither wet nor dry, neither moving nor still, neither cold nor hot, neither existent nor nonexistent, neither deluded nor enlightened. When water solidifies, it is harder than a diamond. Who can crack it? When water melts, it is gentler than milk. Who can destroy it? Do not doubt that these are the characteristics water manifests. You should reflect on the moment when you see water of the ten directions as the water of the ten directions. This is not just studying the moment when human and heavenly beings see water; this is studying the moment when water sees water.

For this reason, it is difficult to say who is creating this land and palace right now or how such things are being created. To say that the world is resting on the wheel of space or on the wheel of wind is not the truth of self or the truth of others. Such a statement is based only on a small view. People speak this way because they think that it must be impossible to exist without having a place on which to rest.

Buddha said *All things are ultimately liberated. There is nowhere that they abide*. You should know that even though all things are liberated and not tied to anything, they abide in their own phenomenal expression.

Not only is there water in the world, but there is a world in water. It is not just in water. There is also a world of sentient beings in clouds. There is a world of sentient beings in the air. There is a world of sentient beings in fire. There is a world of sentient beings on earth. There is a world of sentient beings in the phenomenal world. There is a world of sentient beings in a blade of grass. There is a world of sentient beings in one staff. Wherever there is a world of sentient beings, there is a world of buddha ancestors.

Although mountains belong to the nation, mountains belong to people who love them. When mountains love their master, such a virtuous sage or wise person enters the mountains. Since mountains belong to the sages and wise people living there, trees and rocks become abundant and birds and animals are inspired. This is so because the sages and wise people extend their virtue.

There are mountains hidden in treasures. There are mountains hidden in swamps. There are mountains hidden in the sky. There are mountains hidden in mountains. There are mountains hidden in hiddenness. This is complete understanding. An ancient buddha said, *Mountains are mountains, waters are waters*. These words do not mean mountains are mountains; they mean mountains are mountains

## The Sixteen Bodhisattva Precepts

### Taking Refuge

I take refuge in the buddha,  
I take refuge in the dharma,  
I take refuge in the sangha.

### Three Pure Precepts

#### Cease from evil — release all self-attachment.

This is the house of all the ways of buddha; this is the source of all the laws of buddhahood.

#### Do only good — take selfless action.

The dharma of the anuttara-samyak-sambodhi, perfect enlightenment is the dharma of all existence, never apart from the present moment.

#### Do good for others — embrace all things and conditions.

Leap beyond the holy and the unholy. Let us rescue ourselves together with all beings.

## Ten Grave Precepts

#### Do not kill — cultivate and encourage life.

In the realm of the everlasting dharma, holding no thought of killing is the precept of not killing.

The life of buddha increases with life; no life can be cut off. Continue the life of buddha; do not kill buddha.

#### Do not steal — honor the gift not yet given.

In the realm of the unattainable dharma, holding no thought of gain is the precept of not stealing.

The self and the things of the world are just as they are; the mind and its object are one. The gateway to enlightenment stands open wide.

#### Do not misuse sexuality — remain faithful in relationships.

In the realm of the ungilded dharma, not coveting or creating a veneer of attachment is the precept of not misusing sexuality.

The three wheels are pure and clear. When there is nothing to desire, we follow the way of all buddhas.

#### Do not speak dishonestly — communicate truthfully.

In the realm of the inexplicable dharma, putting forth not one word is the precept of not speaking dishonestly.

The dharma wheel turns from the beginning. There is neither surplus nor lack. The sweet dew covers the earth, and within it lies the truth.

**Do not become intoxicated — polish clarity, dispel delusion.**

In the realm of the intrinsically pure dharma, not harboring delusions is the precept of not becoming intoxicated.

We are naturally pure; there is nothing to be deluded about. This is enlightenment itself. Understand this truly, and no intoxicants can be taken in.

**Do not dwell on past mistakes — create wisdom from ignorance.**

In the realm of the flawless dharma, not expounding upon error is the precept of not dwelling on past mistakes.

In the buddha dharma there is one path, one dharma, one realization, one practice. Do not engage in fault-finding. Do not condone haphazard talk.

**Do not praise self or blame others — maintain modesty, extol virtue.**

In the realm of the equitable dharma, not dwelling upon *I* versus *you* is the precept of not praising self or blaming others.

All buddhas and ancestors realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the dharma body, not even a speck of dust is seen upon the ground.

**Do not be mean with dharma or wealth — share understanding, give freely of self.**

In the genuine, all-pervading dharma, being jealous of nothing is the precept of not being mean with dharma or wealth.

One phrase, one verse - that is the ten thousand things and one hundred grasses; one dharma, one realization - that is all buddhas and dharma ancestors. From the beginning, not one thing has been begrudged.

**Do not indulge anger — cultivate equanimity.**

In the realm of the selfless dharma, not contriving reality for the self is the precept of not indulging anger.

Not advancing, not retreating, not real, not empty. There is a brilliant sea of clouds. There is a dignified sea of clouds.

**Do not defame the three treasures.**

In the realm of the One, holding no concept of ordinary beings and sages is the precept of not defaming the three treasures.

To do something by ourselves, without copying others, is to become an example to the world, and the merit of this becomes the source of all wisdom. Criticize nothing; accept everything.

**Respect the buddha. Unfold the dharma. Nourish the sangha.**

## Notes and Credits

Chanting and reciting Buddhist teachings is an integral experience in Zen practice.

It is a full body mind practice that invites us to become aware of the quality of our breath, the strength of our voice, and our present moment energy. By chanting and reciting together, we experience the taste and texture of the images, their felt sense, and often intuit their meaning directly by allowing the language of awakening to touch a deeper knowing inside our own hearts.

The chants in this book are sourced from a number of inspired Western translators working for decades to find English words and poetic imagery to express buddhadharma previously understood within Indian, Chinese and Japanese cultures. These chants, poems and sutras are open to question and inquiry. There is no required set of beliefs in Zen practice — we simply invite these teachings as possibilities, and in turn, they become koans, or questions, that aid our investigation into our lives and point towards that which we seek. Please treat this book carefully and let your own experience be your guide.

**We'd like to credit the following sources and are deeply grateful for their inspired efforts to offer the dharma freely to all:**

**Dharma Rain Zen Center**

**Kaz Tanahashi for Dogen translations (Sansuigyo abridged by Seido Martin)**

**Sallie Jiko Tisdale, for developing the line of women ancestors**

**San Fransisco Zen Center**

**Soto Shumuchō Translation Compilation, 1997**

**Zen Community of Oregon**

**Kenshin Catherine Cascade (after Zoketsu Norman Fischer, "One Heart Blessing")**

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