



Boundless Way Zen

LITURGY BOOK

SECOND EDITION



All buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
Wisdom beyond wisdom, Maha Prajna Paramita. ○



Notation

○ ring *kesu* (bowl gong) ⊙ muffle *kesu* (bowl gong) ● ring small bell
①②③ ring *kesu* or ①②③ small bell on 1st, 2nd, or 3rd repetition accordingly
underlined syllables indicate the point at which underlined bells are rung ①

□ *mokugyo* (wooden drum) beat once after ⊙ then on each syllable
✱ *taiko* (large drum) beat once after ⊙ then in single or double beats

-_ ^ notation for tonal chanting (mid-low-high shown in this example)

WORDS IN ALL CAPS are CHANTED by chant-leader only

[Words in brackets & regular case] are *spoken* by chant-leader only

{Words in braces} are CHANTED or *spoken* or sung

by chant-leader only 1st time, and by everyone subsequently
(*words in parenthesis*) are not spoken, chanted, or sung at all

/ place or keep hands palm-to-palm in *gassho*, or hold liturgy book in *gassho*

-(0)- place or keep hands in zazen mudra, or hold liturgy book open
with little fingers and thumbs on the front of the book and
middle three fingers on the back

⚡ seated bow at end of chant, or after final repetition

Beginning our sutra service

*I vow with all beings
To join my voice with all voices
And give life to each word as it comes.*
—Robert Aitken

*Language cannot reach it, hearing and seeing cannot touch it.
In this single beam of illumination, you genuinely wander in practice.
Use your vitality to enact this.*
—Hongzhi Zhengjue

*Words do not convey the fact; language is not an expedient.
Attached to words, your life is lost; blocked by phrases, you are bewildered.*
—Wumen Huikai

*A poem is not a puzzle that the dutiful reader is obliged to solve.
It is meant to poke you, get you to buck up, pay attention, rise and shine, look alive,
get a grip, get the picture, pull up your socks, wake up and die right.*
—Garrison Keillor

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(Please always hold this liturgy book in your hands while using it)
and avoid setting it directly on the ground—unless you are playing a service instrument.

○_/_○○○

GATHA ON OPENING THE SUTRA –_- ○

(GAA-TA)

(CHANTED TOGETHER) The Dharma,
incomparably profound and infinitely subtle,
is rarely encountered even in hundreds of thousands of millions of ages.
Now we see it, hear it, receive and maintain it.
May we completely realize the Tathagata’s true meaning. ㄨ

(TA-TAAAgA-TA’S)

(or)

○_/_○○○

(CALL & RESPONSE, FIRST LINE STARTING BRISKLY)

[THE DHARMA IS VAST AND SUBTLE.] ○

The Dharma is vast and subtle.

[WE NOW HAVE A CHANCE TO SEE THIS;]

We now have a chance to see this;

[STUDY AND PRACTICE THIS.]

Study and practice this.

[MAY WE REALIZE THIS TRUE MEANING. –_-]

May we realize this true meaning. –_- ㄨ

○_/_○○○

GATHA OF ATONEMENT ○

(GAA-TA)

All evil karma ever committed by me since of old, ③
on account of my beginningless greed, anger, and ignorance
born of my body, mouth, and thought, ③
now I atone for it all. ①② *(repeat 3 times, then ㄨ)*

/

○○ **VANDANA ○** *(Homage to the Buddha)*

Namo tassa bhagavato arahato sammāsambuddhasa ㄨ

-----^ ^ -----^ ^ -----^ ^

(Homage to the Blessed One, the Great Sage, the Truly Enlightened One)

(Please always hold this liturgy book in your hands while using it)
and avoid setting it directly on the ground—unless you are playing a service instrument.

/ ○○ **THE THREE REFUGES** ○ *(Pali followed by English translation)*

Buddham saranam gacchami;
_____-----
(the lines beneath the words show relative pitch of the syllable above)

Dhammam saranam gacchami;
_____-----^

Sangham saranam gacchami.
_____-----

I take refuge in Buddha;
_____-----
(in Awakening)

I take refuge in Dharma;
_____-----^
(in the Teachings)

I take refuge in Sangha. ↙
_____-----
(in Community)

The Five Remembrances -(0)- *(from the Pali Canon)*

{I am of the nature to grow old;} ❶

There is no way to escape growing old.

I am of the nature to have ill health;

There is no way to escape having ill health.

I am of the nature to die;

There is no way to escape death.

All that is dear to me and everyone I love are of the nature of change;

There is no way to escape being separated from them.

My deeds are my closest companions;

❷ I am the beneficiary of my deeds;

❸ My deeds are the ground on which I stand. *(repeat 3 times)*

-(0)- ○○○□ ENMEI JUKKU KANNON GYO -_- ○

*(Invocation of Kanzeon/Guanyin/Avalokiteshvara, the Bodhisattva of Compassion
—whose name means “the one who beholds (or absorbs) the sounds/cries of the world.”)*

Kanzeon!

Namu Butsu ① ③

yo Butsu u in

yo Butsu u en

buppo so en

jo raku ga jo

cho nen Kanzeon ③

bo nen Kanzeon ③

nen nen ju shin ki

nen nen fu ri shin. ①②③

(repeat Sino-Japanese 3 times, then,

MAINTAINING PACE OF CHANTING,

go to English at right and

repeat that 3 times)

Absorbing world sounds

awakens a buddha right here! ① ③

This buddha,

the source of compassion.

This buddha

receives only compassion.

Buddha, Dharma, Sangha—

just compassion.

Thus, the pure heart

always rejoices.

In the light, recall this.

In the dark, recall this.

Moment after moment

the true heart arises. ③

Time after time

there is nothing but this. ① ②

-(0)- ○○○✱ SHO SAI MYO KICHIJO DHARANI -_- ○

*(The Dharani of Good Fortune that Averts Calamities in the Mind—
with no categories, this mysterious power saves all beings. In a dharani, the
intention and sound of the chant is more important than any literal meaning.)*

No mo san man da moto nan ①

oha ra chi koto sha sono nan ③

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 ③

soha ja soha ja sen chi gya shiri ei

somo ko ① ②

(repeat 3 times)

○_/_ DEDICATION

(Dedications on this page are chanted by the chant-leader only, and are followed by the sangha chanting the UNIVERSAL DEDICATION on the →FRONT COVER)

(Dedication 1a) [All living things are one seamless body, and pass quickly from dark to dark. We remember you who cared for us and are gone, you who are ill, you who are at war, who are hungry and who are in pain— may you heal and have peace. We especially dedicate our practice to: ●

(the sangha speaks names of personal dedications;

● *at equal intervals as names are said, ⊙ after sangha has stopped)*

(optional, chanted: And we particularly dedicate our practice to: chant-leader chants special dedications)

May we live in perfect peace with Buddhadharmā,
and may we realize the Buddha Way together -_^] ○ *(→FRONT COVER)*

(Dedication 1b) [Buddha-nature pervades the whole universe existing right here, now. Whenever these devoted invocations are sent forth they are perceived and subtly answered. We dedicate their merits to all members of our human family, throughout space and time. We especially dedicate their merits to those who suffer as a result of calamity, cruelty, and war. We also dedicate our service to: ●

(the sangha speaks names of personal dedications;

● *at equal intervals as names are said, ⊙ after sangha has stopped)*

(optional, chanted: And we particularly dedicate our service to: chant-leader chants special dedications)

May we live in perfect peace with Buddhadharmā,
and may we realize the Buddha way together. -_^] ○ *(→FRONT COVER)*

(Dedication 2) [Buddha nature pervades the whole universe, existing right here, now. The wind blows, waves fall on the shore, and Guanyin finds us in the dark and broken roads. We give thanks to all the ancestors of meditation in the still halls, the unknown women and men, centuries of enlightened women and men, ants and sticks and grizzly bears. Let wisdom go to every corner of the house. Let people have joy in each other's joy. -_^] ○ *(→FRONT COVER)*

(Dedication 3) [Infinite realms of light and dark convey the buddha mind. Birds and trees and stars and we ourselves come forth in perfect harmony. We recite our gatha and our sutra for the many beings of the world and dedicate our practice in grateful thanks to all our many guides along the ancient way. -_^] ○ *(→FRONT COVER)*

BOUNDLESS WAY LINEAGE DEDICATION _/_

[The Wheel of the Dharma turns and turns, and reality is revealed in emptiness and form. May all beings be liberated and brought to great joy. We give thanks for the guidance of our teachers, women and men named and unnamed. We especially offer the merits of our practice to:] ○

The Seven Ancient Buddhas ○
Great Teacher Shakyamuni Buddha ○

[Our ancestors in India, particularly]
Great Teacher Mahakashyapa ○
Great Teacher Nagarjuna ○ (na-GAAAR-juna)

[Our ancestors in China, particularly]
Great Teacher Bodhidharma ○
Great Teacher Huineng ○ (HWAY-NUNG)

[Our ancestors in Korea, particularly]
Great Teacher Taego Bou ○ (TAY-GO BO-WU)
Great Teacher Gyeongheo Seong-U ○ (KYUNG-HUH SUNG-WU)

[Our ancestors in Japan, particularly]
Great Teacher Eihei Dogen ○
Great Teacher Keizan Jokin ○

[Our Dharma Cloud ancestors, particularly]
Great Teacher Keido Chisan ○
Great Teacher Houn Jiyu Kennett ○

[Our Three Treasures ancestors, particularly]
Great Teacher Robert Chotan Gyoun Aitken ○
Great Teacher John Nanryu Jiunken Tarrant ○

[Our Single Flower ancestors, particularly]
Great Teacher Seung Sahn Haeng Won ○
Great Teacher George Bomun Bowman ○

All buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas ○
Wisdom beyond wisdom, Maha Prajna Paramita. ○~~△~~

-(0)- ○○○□ GREAT PRAJNA PARAMITA HEART SUTRA -_- ○

Avalokiteshvara Bodhisattva, practicing deep prajna paramita ○
clearly saw that all five *skandhas* are empty,
transforming all suffering and distress.

“Shariputra, form is no other than emptiness, emptiness no other than form;
form is exactly emptiness, emptiness exactly form;
sensation, perception, mental reaction, consciousness are also like this.

“Shariputra, all things are essentially empty—
not born, not destroyed; not stained, not pure; without loss, without gain.

“Therefore in emptiness there is no form;
no sensation, perception, mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, object of thought;
no seeing and so on to no thinking;
no ignorance and also no ending of ignorance;
and so on to no old age and death, and also no ending of old age and death;
no suffering, cause of suffering, cessation, path;
no wisdom and no attainment. ○

“Since there is nothing to attain,
the bodhisattva lives by prajna paramita,
with no hindrance in the mind; no hindrance, and therefore no fear;
far beyond delusive thinking, right here is nirvana. ○

“All Buddhas of past, present and future live by prajna paramita,
attaining *anuttara-samyak-sambodhi*.

“Therefore know that prajna paramita
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all suffering.

“This is truth, not mere formality.

“Therefore set forth the prajna paramita mantra.

“Set forth this mantra and proclaim:

○ *Gaté Gaté Paragaté* ○ *Parasamgaté* ○ *Bodhi Svaha!*

○ *Gaté Gaté Paragaté* ○ *Parasamgaté* ○ *Bodhi Svaha!*

○ *Gaté Gaté Paragaté* ○ *Parasamgaté* ○ *Bodhi Svaha!”* ○

-(0)- Song of the Grass-Roof Hermitage

(by Shitou Xiqian)

I've built a grass hut where there's nothing of value.
After eating, I relax and enjoy a nap.
When it was completed, fresh weeds appeared.
Now it's 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 doesn't live.
Realms worldly people love, she doesn't love.

Though the hut is small, it includes the entire world.
In just this place, an old man illumines forms and their nature.
A Mahayana bodhisattva trusts without doubt.
The middling or lowly can't 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 can't be surpassed.
A shining window below the green pines—
Jade palaces or vermilion towers can't compare with it.

Just sitting with head covered, all things are at rest.
Thus, this mountain monk doesn't understand at all.
Living here she 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 can't 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,
- Don't separate from this skin-bag here and now.

-(0)- **Song of Zazen**

(by Hakuin Ekaku)

All beings by nature are Buddha, as ice by nature is water;
Apart from water there is no ice, apart from beings, no Buddha.

How sad that people ignore the near, and search for truth afar,
Like someone in the midst of water crying out in thirst,
Like a child of a wealthy home wandering among the poor.

Lost on dark paths of ignorance,
We wander through the six worlds, from dark path to dark path.
When shall we be freed from birth and death?

Oh, the zazen of the Mahayana! To this the highest praise!
Devotion, repentance, training, the many paramitas,
All have their source in zazen.
Those who try zazen even once wipe away beginningless crimes;
Where are all the dark paths then? The Pure Land itself is near.

Those who hear this truth even once, and listen with a grateful heart,
Treasuring it, revering it, gain blessings without end.

Much more, those who turn about, and bear witness to self-nature—
Self-nature that is no nature—go far beyond mere doctrine.

Here effect and cause are the same;
The Way is neither two nor three;
With form that is no form, going and coming, we are never astray;
With thought that is no thought,
Singing and dancing are the voice of the Law. →

How boundless and free is the sky of samadhi!
How bright the full moon of wisdom!
Truly is anything missing now?
Nirvana is right here, before our eyes.

- This very place is the Lotus Land;
- This very body, the Buddha.

-(0)- **Bodhisattva's Vow**

(by Torei Enji)

[I am only a simple disciple, but I offer these respectful words:]

When I look deeply into the real form of the universe,
Everything reveals the mysterious truth of the Tathagata.
This truth never fails: in every moment and every place
things can't help but shine with this light.

Realizing this,

our ancestors gave reverent care to animals, birds, and all beings.

Realizing this,

we ourselves know that our daily food, clothing, and shelter
are the warm body and beating heart of the Buddha.

How can we be ungrateful to anyone or anything?

Even though someone may be a fool, we can be compassionate.

If someone turns against us, speaking ill of us and treating us bitterly,
it's best to bow down:

This is the Buddha appearing to us,

Finding ways to free us from our own attachments—

the very ones that have made us suffer, again and again and again.

Now on each flash of thought

a lotus flower blooms,

And on each flower: a buddha.

The light of the Tathagata

Appears before us, soaking into our feet.

- May we share this mind with all beings,
- So that we and the world together may grow in wisdom.

-(0)- The Harmony of Relative and Absolute

(by Shitou Xiqian)

The mind of the great sage of India is intimately conveyed from west to east.

Among human beings are wise ones and fools,

but in the way there is no northern or southern ancestor.

The subtle source is clear and bright, the tributary streams flow

through the darkness. To be attached to things is illusion,

to encounter the absolute is not yet enlightenment.

Each and all the subjective and objective spheres are related,

and at the same time independent.

Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different;

Sounds distinguish comfort and discomfort. The dark makes all words one;

The brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard;

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness, but do not try to understand that darkness;

Within darkness there is light, but do not look for that light.

Light and darkness are a pair—not one, not two—

like the foot before and the foot behind, in walking.

Each thing has its own intrinsic value

and is related to everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative,

like two arrows meeting in mid-air.

Reading words you should grasp the great reality.

Do not judge by any standards.

If you do not see the Way, you do not see it even as you walk on it.

When you walk the Way it is not near, it is not far.

But if you are confused, mountains and rivers block your way.

- I respectfully urge you who study the mystery:
- Do not pass your days and nights in vain.

- (0) - **Song of the Jeweled-Mirror Samadhi** (by *Dongshan Liangjie*)

The dharma of thusness is intimately transmitted by buddhas and ancestors.
Now you have it; preserve it well.

A silver bowl filled with snow, a heron hidden in the moon.
Taken as similar, they are not the same; not distinguished,
their places are known. The meaning does not reside in the words,
but a pivotal moment brings it forth.

Move and you are trapped, miss and you fall into doubt and vacillation.
Turning away and touching are both wrong, for it is like massive fire.
Just to portray it in literary form is to stain it with defilement.

In darkest night it is perfectly clear; in the light of dawn it is hidden.
It is a standard for all things; its use removes all suffering.
Though it is not constructed, it is not beyond words.

Facing a precious mirror; form and reflection behold each other.
You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects.
No going, no coming, no arising, no abiding; a baby babbles—is anything
said or not? In the end, it says nothing, for the words are not yet right.

In the illumination hexagram, apparent and real interact;
stacked together they become three; the permutations make five,
like the taste of the five-flowered herb, like the five-pronged *vajra*.

Wondrously embraced within the real, drumming and singing begin
together. Penetrate the source and travel the pathways;
embrace the territory and treasure the roads.

You would do well to respect this; do not neglect it. →

Natural and wondrous, it is not a matter of delusion or enlightenment.
Within causes and conditions, time and season,
it is serene and illuminating.

So minute it enters where there is no gap, so vast it transcends all
dimension. Just a hair's-breadth deviation, and you are out of tune.

There are sudden and gradual, so teachings and approaches arise.
With these matters distinguished, each has its standard.
Mastered or not, reality constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats,
the ancient sages grieved for them, and offered them the Dharma.
Led by their inverted views, they take black for white.
When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages of
the past. One on the verge of realizing the Buddha way contemplated a
tree for ten long *kalpas*, like a battle-scarred tiger, like a horse with
shanks gone grey.

Because some are vulgar: jeweled tables and ornate robes.
Because some are wide-eyed: cats and white oxen.
With a great archer's skill one can hit the mark at a hundred yards,
but arrows meeting head on—how could that be a matter of skill?

Wooden man starts to sing; stone woman gets up dancing.
It is not reached by feelings or consciousness—how could it involve
deliberation? Ministers serve their lords, children obey their parents;
not obeying is not filial, failure to serve is no help.

- With practice hidden, function secretly, like a fool, like an idiot.
- Just to do this continuously is called the host within the host.

-(0)- Loving-Kindness Sutra

(from the Pali Canon)

(SPOKEN or SUNG)

[This is what should be done:]

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

Let none
 deceive another,
or despise
 any being in any state.
Let none
 through anger or ill-will
 wish harm upon another.
Even as a mother
 protects with her life
 her child, her only child,
So with a boundless heart
Should one cherish
 all living beings;
Radiating kindness
 over the entire world:
Spreading upward to the skies,
 and downward to the depths;
Outward and unbounded,
Freed from hatred and ill-will.
Whether standing or walking,
 seated or lying down,
Free from drowsiness,
One should sustain
 this recollection.
This is said to be
 the sublime abiding.
By not holding to fixed views,
The pure-hearted one,
 having clarity of vision,
● being freed
 from all sense desires,
● is not born again
 into this world.

-(0)- The Heart of True Entrusting (*“Xinxinming” by Jianzhi Sengcan*)
(*read naturally and briskly*)

1. The Great Way is not difficult for those who are unattached to preferences. When love and hate are both seen through, everything becomes clear and undisguised. But make the smallest distinction, and heaven and earth are set far apart. If you wish to see the truth, then attach to no opinions for or against anything; setting what you like against what you dislike is the disease of the mind. When the deep meaning of things is not understood, the mind’s essential peace is disturbed to no avail.

The Way is perfect like vast space, where there’s no lack and no excess. Indeed, because of our choosing to accept or reject, we do not see the true nature of things. Do not dwell in the entanglements of the outer world nor in inner feelings of emptiness. Dwell serenely in the oneness of all things, and all erroneous views naturally cease to obstruct. When you try to stop activity, your very effort fills you with activity. As long as you remain in one extreme or the other you will never know oneness. Those who don’t live in the single Way fail in both activity and inactivity, assertion and denial.

To deny the reality of things is to miss their reality. To assert the emptiness of things is also to miss their reality. The more you talk and think about it, the further you stray from the truth. But stop the efforts of talking and thinking, and there is nothing you will not know directly. To return to the root is to find the meaning; to pursue appearances is to miss the source. At the moment of awakening there is going beyond appearance and emptiness. The changes that appear in this empty world we call real only because of ignorance.

Do not search for the truth—only cease to cherish opinions.

Do not remain in the dualistic state. Avoid such pursuits carefully. If there is even a trace of this and that, of right and wrong, the mind-essence will be lost in confusion. All dualities come from the One, but do not be attached even to this One. When this one mind rests undisturbed in the Way, nothing in the world can offend; and when no thing can give offense, things cease to exist in the old way.

When no discriminating thoughts arise, the mind itself ceases to exist.
When thought-objects vanish, the thinking subject vanishes; →

when the mind-subject vanishes, objects vanish. Things are things because of mind, and mind is mind because of things. Understand the relativity of these two, and also understand the unity of emptiness. In this emptiness there are not two, and each contains in itself the whole. If you do not discriminate between coarse and fine, you will not be tempted by prejudice and opinion.

To live in the Great Way is neither easy nor difficult, but those with narrow views are fearful and irresolute. Their frantic haste just slows them down. Even attaching to enlightenment is going astray. Just letting things be as they are, there is neither coming nor going.

Obey the true nature of things, and you will walk freely and undisturbed. Bound by thought, the truth is hidden—everything seems murky and unclear. The burdensome practice of discriminating brings only weariness—so why keep judging good and bad?

The One Way does not shun even the world of senses and ideas. This sense realm itself is enlightenment. The wise do not strive after goals; the foolish fetter themselves. There is one Dharma, not many. Distinctions arise from clinging to ignorance. To seek the One Mind with discriminating mind is the greatest of all mistakes.

Rest and unrest derive from illusion; the awakened mind transcends both. All dualities come from delusion. They are like dreams or flowers in air—why work so hard at grasping them? Gain and loss, right and wrong—once and for all be done with them. When one no longer is asleep, all dreams will vanish by themselves.

If the mind makes no discriminations, the ten thousand things are as they are, as one. To understand the mystery of this oneness is to be released from all entanglements. When all things are seen with equal mind, timeless self-nature is reached. No comparisons or analogies are possible in this causeless, relationless state.

Movement becomes stationary, and the stationary is in motion; both rest and unrest disappear.

- (●) When such dualities cease to be, even oneness does not exist.
- (●) This ultimate finality can't be described—it is beyond all words.

(read naturally and briskly)

2. For the unified mind in accord with the Way, all ego-centered strivings cease. Doubts and irresolutions no longer apply, and a life in true entrusting is possible. With a single stroke we are freed from bondage. Nothing clings to us, and we hold to nothing. All is empty, clear, self-illuminating—with no exertion of the mind's power. Here thought, feeling, knowledge, and imagination are of no value. In this world of suchness, there is neither self nor other-than-self.

To come directly into harmony with this reality, when doubts arise immediately affirm, “not two.” In this “not two,” all is the same; nothing is separate, nothing is excluded. No matter when or where, awakening means entering this truth, and this truth is beyond time or space. One mind-moment is ten thousand years.

Not only here, not only there—the infinite universe stands always before your eyes, infinitely large and infinitely small: no difference, for definitions have vanished, and no boundaries are seen; so too with being and non-being.

Don't waste time in doubts and arguments.

One thing, all things: move among and intermingle without distinction. To live in this true entrusting is to be without anxiety about non-perfection. And living in this true entrusting is the road to non-duality, because the non-dual is one with the entrusting mind.

Words!

- The Way is beyond language—
- in it there is no yesterday, no tomorrow, no today.

*Although my eyes, blinded by passions,
Do not see the brilliant light that embraces me,
The Great Compassion never tires,
Always casting light upon me.
—Gotoku Shinran*

-(0)- ○○○✱ **DAIHISHIN DHARANI** –_- ○ (✱ *softly and evenly*)
(The Dharani of Raising the Great Compassionate Mind)

Namu kara	bo gya mo ha	ha za fura sha	su omo gya ya
tan no tora ya	te cho to ji to	ya ku ryo ku	somo ko sobo
ya namu ori ya	en o bo ryo ki	ryo mo ra ku	moko shido ya
boryo ki chi	ru gya chi kya	ryo ku ryo ki ri	somo ko shaki
shifu ra ya fuji	ra chi i kiri mo	sha ro sha ro	ra oshi do ya
sato bo ya	ko fuji sa to sa	shi ri shi ri su	somo ko hodo
moko sato bo	bo sa bo mo ra	ryo su ryo fuji	mogya shido
ya mo ko kya	mo ra mo ki	ya fuji ya fudo	ya somo ko
runi kya ya en	mo ki ri to in	ya fudo ya mi	nora kin ji ha
sa hara ha e	ku ryo ku ryo	chiri ya nora	gyara ya somo
shu tan no ton	ke mo to ryo to	kin ji chiri	ko mo hori
sha namu shiki	ryo ho ja ya	shuni no hoyo	shin gyara ya
ri toi mo ori ya	chi mo ko ho ja	mono somo ko	somo ko namu
boryo ki chi	ya chi to ra to	shido ya somo	kara tan no
shifu ra rin to	ra chiri ni	ko moko shido	tora ya ya
bo na mu no ra	shifu ra ya sha	ya somo ko	namu ori ya
kin ji ki ri mo	ro sha ro mo	shido yu ki	boryo ki chi
ko ho do sha	mo ha mo ra	shifu ra ya	shifu ra ya
mi sa bo o to jo	ho chi ri yu ki	somo ko nora	somo ko shite
shu ben o shu	yu ki shi no shi	kin ji somo ko	do modo ra
in sa bo sa to	no ora san fura	mo ra no ra	hodo ya
no mo	sha ri ha za	somo ko shira	so mo ko

(In these chants, the intention and sound is more important than any literal meaning.)

○ JIZO SHINGON ✱	(Compassion Mantra)	(Nameless Mantra)
● Om ka ka kabi san	Kwan Seum Bosal	Om Nam
● ma e sowa ka (9x)	<i>(repeat per chant-leader)</i>	<i>(repeat per chant-leader)</i>

/__ Nembutsu

(This is an expression of the oneness of our limited, karmic self with Amida Buddha, the ocean of compassionate light. Spoken or written version: NAMU AMIDA BUTSU.)

[Na Man Da <u>Bu</u>] ○	Na Man Da Bu	Na Man Da Bu
Na Man Da Bu	Na Man Da Bu	Na Man Da <u>Bu</u> ○ ㄣ

-(0)- Universal Gateway of Kanzeon Bodhisattva *(from the Lotus Sutra)*

When living beings suffer hardships,
Burdened by immeasurable woes,
The power of Kanzeon's wondrous wisdom
Can relieve the suffering of the world.
Fully endowed with miraculous powers,
Widely practicing wisdom and skillful means,
In every land in all directions—
In no realm does Kanzeon not appear.

In all the various dark births,
Of hell beings, hungry ghosts, and animals,
The sufferings of birth, old age, sickness, and death,
All are gradually erased by Kanzeon,
Whose true regard, serene regard, far-reaching wise regard,
Whose regard with compassion and loving kindness,
Is ever longed-for, ever revered.
Unblemished, serene radiance;
Benevolent sun, dispelling all gloom;
Kanzeon can subdue the wind and fire of woes,
Clearly illuminating all the world.

The precepts of compassion roar like thunder;
The kind heart is wondrous as great clouds,
Pouring Dharma rain of sweet dew,
Quenching all flames of troubling passion.
In each thought with never a doubt,
Kanzeon, the pure sage, in pain, agony, or death's distress,
Can provide a sure support.
Fully endowed with all virtues,
Eyes of compassion behold all beings,
● Assembling a boundless ocean of happiness.
● Thus, with reverence, we bow in prostration. ㄐㄨㄥ

SELECTED READINGS

-(0)- Instructions for the Zazen of Silent Illumination

(by Hongzhi Zhengjue, from the book Cultivating the Empty Field)

1. The field of boundless emptiness is what exists from the very beginning. You must purify, cure, grind down, or brush away all the tendencies you have fabricated into apparent habits. Then you can reside in the clear circle of brightness. Utter emptiness has no image, upright independence does not rely on anything. Just expand and illuminate the original truth unconcerned by external conditions. Accordingly we are told to realize that not a single thing exists. In this field, birth and death do not appear. The deep source, transparent down to the bottom, can radiantly shine and can respond unencumbered to each speck of dust without becoming its partner. The subtlety of seeing and hearing transcends mere colors and sounds. The whole affair functions without leaving traces, and mirrors without obscurations. Very naturally mind and dharmas emerge and harmonize. An ancient said that non-mind enacts and fulfills the way of non-mind. Enacting and fulfilling the way of non-mind, finally you can rest. Proceeding, you are able to guide the assembly. With thought clear, sitting silently, wander into the center of the circle of wonder. This is how you must penetrate and study.

2. Accord and respond without laboring and accomplish without hindrance. Everywhere turn around freely—not following conditions, not falling into classifications. Facing everything, let go and attain stability. Stay with that just as that. Stay with this just as this. That and this are mixed together with no discriminations as to their places. So it is said that the earth lifts up the mountain without knowing the mountain's stark steepness. A rock contains jade without knowing the jade's flawlessness. This is how to truly leave home; how home-leaving must be enacted.

3. Awakened mind can permeate universally without grasping the merit of its illumination, and apprehend without being bound by discursive thinking. Emerging from manifestations, surpassing the emotions of deliberation and discussion, merely interact positively and appropriately without dependence upon others. All buddhas, all ancestors, all leaves, and all flowers relate in this manner. When responding, they do not grasp at forms; when illuminating, they do not attach to conditions. Then they can stay wide open and unhampered. Only intimate awareness appears complete everywhere. Let yourself accept it.

4. In upright practice let go from the edge of the high cliff, not grabbing anything. The ropes around your feet are severed. In wholeness, take one step.... Just when involved in deliberations, turn around from the stream of thoughts.... Oars pulled in, the solitary boat drifts past without difficulty. At this time, please tell me, who would be anxious to display the eye of discrimination?

-(0)- **Guidepost for Silent Illumination** (by Hongzhi Zhengjue)

Silent and serene, forgetting words,
Bright clarity appears before you.
When you reflect it you become vast,
Where you embody it you are spiritually uplifted.
Spiritually solitary and shining,
Inner illumination restores wonder.
Dew in the moonlight, a river of stars,
Snow-covered pines,
Clouds enveloping the peak.
In darkness it is most bright,
While hidden all the more manifest.
The crane dreams in the wintery mists.
The autumn waters flow far in the distance.
Endless *kalpas* are totally empty,
All things completely the same. →

When wonder exists in serenity,
All achievement is forgotten in illumination.
What is this wonder?
Alertly seeing through confusion,
Is the way of silent illumination
And the origin of subtle radiance.
Vision penetrating into subtle radiance
Is weaving gold on a jade loom.

Upright and inclined yield to each other;
Light and dark are interdependent.
Not depending on sense faculty and object,
At the right time they interact.
Drink the medicine of good views.
Beat the poisoned-smear drum.
When they interact, killing and giving life are up to you.
Through the gate the self emerges and the branches bear fruit.

Only silence is the supreme speech,
Only illumination the universal response.
Responding without falling into achievement,
Speaking without involving listeners,
The ten thousand forms majestically glisten
And expound the Dharma.

All objects certify it, every one in dialogue.
Dialoguing and certifying, they respond appropriately to each other;
But if illumination neglects serenity then aggressiveness appears.
Certifying and dialoguing, they respond to each other appropriately;
but if serenity neglects illumination, murkiness leads to wasted Dharma.

When silent illumination is fulfilled,
The lotus blossoms, the dreamer awakens,
A hundred streams flow into the ocean,
A thousand ranges face the highest peak.

-(0)- Genjokoan—"Actualizing the Fundamental Point"

1. As all things are Buddhadharma, there is delusion and realization, practice, birth and death, and there are buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no buddhas, no sentient beings, no birth and death. The Buddha Way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas. Therefore, flowers fall even though we love them; weeds grow even though we dislike them.

Conveying oneself toward all things to carry out practice-enlightenment is delusion. All things coming and carrying out practice-enlightenment through the self is realization. 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 the myriad things. When actualized by the myriad things, your body and mind as well as the bodies and minds of others drop away. There is a trace of realization that cannot be grasped. We endlessly express this ungraspable trace.

2. When you first seek the Dharma, you stray far from the the boundaries of the Dharma. But the Dharma is already correctly transmitted; you are already 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 before and the firewood after. You should understand that firewood abides in the dharma-position of firewood which fully includes past and future, and is independent of past and future. Ash abides in the dharma-position of ash which fully includes future and past, and is independent of past and future.

Just as firewood does not become firewood again after it is ash, we do not return to birth after death. This being so, it is an established way in the Buddhadharma to deny that birth turns into death. Accordingly, birth is understood as no-arising. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-perishing. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. We do not call winter "the beginning of spring" nor summer "the end of spring."

3. Enlightenment is like the moon reflected in the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder →

enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When the Dharma does not fill your whole body and mind, you think it is already sufficient. When the Dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, it simply looks like a circle. No other shape appears. But the ocean is not round, and not 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.

4. 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 is the bird and life is the fish. Practice-enlightenment and people are like this.

So, if a bird wishes to fly or fish wishes to swim only after investigating the whole sky or whole sea, this bird or this fish will find neither path nor place. →

When you find your place where you are, practice-enlightenment occurs, actualizing reality, *genjokoan*. When you find your way at this moment, you become actualized reality, *genjokoan*; 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 actualizing one practice completely. Therefore the reality of all things is *thus*.

Here is the place; here the Path unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of the Buddhadharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind. Although complete enlightenment is immediately actualized, its intimacy is such that it does not necessarily form as a view. In fact, viewing is not something fixed.

5. Zen Master Bao-che 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?" Bao-che replied, "Although you understand that the nature of the wind is permanent, you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk. The master just kept fanning himself. The monk bowed deeply.

The actualization of the Buddhadharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the Buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

-(0)- Fukanzazengi—

“Universally Recommended Instructions for Zazen”

1. 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 practice? And yet, if there is a hair’s-breadth deviation, it is like the gap between heaven and earth. If a trace of disagreement 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 still are 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 practice 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 to attain suchness, practice suchness immediately.

... 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?... Think of not thinking. Not thinking—what kind of thinking is that? Beyond-thinking. This is the essential art of zazen. This zazen 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.

2. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all 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 thinking, much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views? This being the case, 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 general, in our world and others, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that 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? Besides, form and substance are like the dew on the grass, the fortunes of life 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.

-(0)- Jijuyu Zanmai—“The Samadhi of Self-Receiving”

... Although both mind and object appear and disappear within stillness, because this takes place in the realm of *jijuyu*, self-receiving and self-employing, without moving a speck of dust or destroying a single form, extensive buddha work and profound, subtle buddha influence are carried out. Grasses and trees, fences and walls demonstrate and exalt this wondrous dharma for the sake of living beings, both ordinary and sage; in turn, living beings, both ordinary and sage, express and unfold it for the sake of grasses and trees, fences and walls. The realm of self-awakening and awakening others is fundamentally endowed with the quality of enlightenment with nothing lacking, and allows the standard of enlightenment to be actualized ceaselessly.

Therefore, even if only one person sits for a short time, because this zazen is one with all existence and completely permeates all time, it performs everlasting buddha guidance within the inexhaustible dharma world in the past, present, and future. Zazen is equally the same practice and the same enlightenment for both the person sitting and for all dharmas. The melodious sound continues to resonate as it echoes, not only during sitting practice, but before and after striking *shunyata*, which continues endlessly before and after a hammer hits it. Not only that, but all things are endowed with original practice within the original face, which is impossible to measure.

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.

-(0)- Uji—"Being-Time"

... The way the self arrays itself is the form of the entire world.
See each thing in this entire world as a moment of time.

Things do not hinder one another, just as moments do not hinder one another. The way-seeking mind arises in this moment. A way-seeking moment arises in this mind. It is the same with practice and with attaining the way. Thus, the self setting itself out in array sees itself. This is the understanding that self is time.

Know that in this way there are myriads of forms and hundreds of grasses throughout the entire earth, and yet each grass and each form itself is the entire earth. The study of this is the beginning of practice.

When you are at this place, there is just one grass, there is just one form; there is understanding of form and beyond understanding of form; there is understanding of grass and beyond understanding of grass. Since there is nothing but just this moment, the time being is all the time there is. Grass being, form being, are both time.

Each moment is all being, each moment is the entire world. Reflect now whether any being or any world is left out of the present moment....

-(0)- Maka Hannya Haramitsu—

"The Great Prajna Paramita Heart Sutra"

The time of Avalokiteshvara Bodhisattva practicing profound prajna para-mita 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. And, 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. And, 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. And, there are three instances of prajna: past, present, and future. Also, there are six instances of prajna: earth, water, fire, wind, space, and consciousness. And, four instances of prajna are going on daily: walking, standing, sitting, and lying down.

... 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. 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.

... 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.

-(0)- Secrets on Cultivating the Mind

(by Chinul, from the book Tracing Back the Radiance)

1. If people aspire to the path of buddhahood while obstinately holding to their feeling that the Buddha is outside the mind or the Dharma is outside nature, then—even though they pass through *kalpas* as numerous as dust motes, burning their bodies, charring their arms, crushing their bones, and exposing their marrow; even though they write sutras in their own blood, never lying down to sleep, eating only one offering a day in the early morning; or even though they study the entire *Tripitaka* and cultivate all sorts of ascetic practices—this is like trying to make rice by boiling sand: it will only add to their tribulation.

If you would understand your own mind, then without searching, approaches to the Dharma as numerous as the sands of Ganges would all be understood. As the World-Honored One said, “I see that all sentient beings everywhere are endowed with a tathagatha’s wisdom and virtue.” He also said, “All the illusory guises in which sentient beings appear take shape in the sublime mind of the Tathagatha’s complete enlightenment.” Consequently, you should know that outside this mind there is no buddhahood which can be attained. All the buddhas of the past were merely persons who understood their minds. All the sages and saints of the present are likewise merely persons who have cultivated their minds. All future meditators should rely on this dharma as well. I hope you who cultivate the path will never search outside. The nature of the mind is unstained; it is originally whole and complete in itself. If you will only leave behind false conditioning, you will be “such”—like the Buddha.

2. Consider sudden awakening: When people are deluded, they assume that the four great elements are the body, and the false thoughts are the mind. They do not know that their own nature is the true Dharma-body; they do not know that their own self-illuminating awareness is the true Buddha. They look for the Buddha outside →

their mind. While they are thus wandering aimlessly, the entrance to the road might by chance be pointed out by a wise advisor. If, in one thought, they then follow back the light of their mind to its source, and see their own original nature, they will discover that the ground of this nature is innately free of defilement, and that they themselves are originally endowed with the non-outflow wisdom-nature which is not a hair's-breadth different from that of all the buddhas. Hence it is called sudden awakening.

Consider gradual cultivation: Although people have awakened to the fact that their original nature is no different from that of all the buddhas, the beginningless habit-energies are extremely difficult to remove suddenly, and so they must continue cultivation while relying on this awakening. Through this gradual permeation, their endeavors reach completion. They constantly nurture the sacred embryo, and after a long time they becomes a saint. Hence it is called gradual cultivation. This process can be compared to the maturation of a child. From the day of its birth, a baby is endowed with all the sense organs just like everyone else, but its strength is not fully developed. It is only after many months and years that it will finally become an adult. ... Hence sudden and gradual cultivation are like the two wheels of a cart: neither one can be missing.

3. Some people do not realize that the nature of good and evil is void; they sit rigidly without moving and, like a rock crushing grass, repress both body and mind. To regard this as cultivation of the mind is a great delusion. For this reason it is said, "Hearers-of-the-teaching cut off delusion, thought after thought, but the thought that does the cutting is a brigand." If they could see that thoughts of killing, stealing, sexual misconduct, and lying all arise from the nature of mind, then their arising would be the same as their non-arising. At their source, they are calm; why must they be cut off? As it is said, "Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy."

It is also said, "If we are aware of the thought at the moment it arises, then through that awareness, it will vanish."

-(0)- Days Like Lightning

(by Taego Bou, from the book A Buddha from Korea)

The days and months go by like lightning: we should value the time. We pass from life to death in the time it takes to breathe in and breathe out; it's hard to guarantee even a morning and an evening. Whether walking or standing, sitting or lying down, do not waste even a minute. Become ever braver and bolder. Be like our original teacher, Shakyamuni, who kept on progressing, energetically.

When the mind-ground is equanimous and awake, you will have profound certainty in the intent of the buddhas and ancestral teachers. You must accomplish this correctly. Mind is the natural buddha: why bother seeking elsewhere? Put down your myriad concerns and wake up. At the end of the road, it's like an iron wall. False thoughts are all extinguished, and extinguishing is wiped away; body and mind resting on the void. In the stillness, a light reaches everywhere with brilliance.

The original face: who is it? As soon as it is mentioned, the arrow sinks in stone. When the mass of doubt is shattered amid all the particulars, one thing covers the blue sky. Do not talk with people without wisdom. Do not become overjoyed. Visit Zen teachers: show them how your mind works and ask for their teaching. After that, you can be called one who continues the tradition of the ancestral teachers.

Our family style is not remote. When tired, we stretch out our legs and sleep. When hungry, we let our mouths eat. In the human realm, what school is this?

Blows and shouts fall like raindrops.

*Seeking it yourself with empty hands,
you return with empty hands.
In that place where fundamentally nothing is acquired,
you really acquire it.
—Keizan Jokin*

/ Shorter Precepts Recitation

(Three Refuges, Three Pure Precepts, and Ten Grave Precepts)

I take refuge in the Buddha, in Oneness, the awakened nature of all beings.
I take refuge in the Dharma, in Diversity, the ocean of wisdom and compassion.
I take refuge in the Sangha, in Harmony, the interdependence of all.

Not knowing, thereby giving up fixed ideas about myself and the universe,
I vow to cease from evil.

Bearing witness to the joy and suffering of the world, I vow to practice good.
Healing myself and others, I vow to save all beings.

1. Recognizing that I am not separate from all that is,
I vow to take up the Way of Not Killing.
2. Being satisfied with what I have,
I vow to take up the Way of Not Stealing.
3. Treating all beings with respect and dignity,
I vow to take up the Way of Not Misusing Sex.
4. Listening and speaking from the heart,
I vow to take up the Way of Not Speaking Falsely.
5. Cultivating a mind that sees clearly,
I vow to take up the Way of Not Intoxicating Mind and Body.
6. Unconditionally accepting what each moment has to offer,
I vow to take up the Way of Not Discussing the Faults of Others.
7. Speaking what I perceive to be the truth without guilt or blame,
I vow to take up the Way of Not Praising Myself while Abusing Others.
8. Using all the ingredients of my life,
I vow to take up the Way of Not Sparing the Dharma Assets.
9. Transforming suffering into wisdom,
I vow to take up the Way of Not Indulging in Anger.
10. Honoring my life as an instrument of the Great Way,
I vow to take up the Way of Not Defaming the Three Treasures. ✎

Longer Precepts Recitation

(from Bodhidharma, Dogen, and others)

[The Three Refuges:]

I take refuge in the Buddha, in Oneness,
the awakened nature of all beings.
I take refuge in the Dharma, in Diversity,
the ocean of wisdom and compassion.
I take refuge in the Sangha, in Harmony,
the interdependence of all. ✎

[The Three Pure Precepts:]

Not knowing, thereby giving up fixed ideas about myself and the universe,
I vow to cease from evil.
Bearing witness to the joy and suffering of the world,
I vow to practice good.
Healing myself and others,
I vow to save all beings. ✎

[The Four Commitments:]

I commit myself to a culture of nonviolence and reverence for life;
I commit myself to a culture of solidarity and a just economic order;
I commit myself to a culture of tolerance and a life based on truthfulness;
and I commit myself to a culture of equal rights and partnership
between men and women. ✎

[The Ten Grave Precepts:]

1. Self-nature is subtle and mysterious. In the realm of everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing. The Buddha's seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill. Recognizing that I am not separate from all that is, I vow to take up the Way of Not Killing. ✎ →

2. Self-nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing. The self and the things of the world are just as they are. The gate of emancipation is open. Being satisfied with what I have, I vow to take up the Way of Not Stealing. ㄨ

3. Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex. The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all buddhas. Treating all beings with respect and dignity, I vow to take up the Way of Not Misusing Sex. ㄨ

4. Self-nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely. The Dharma Wheel turns and turns. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest. Listening and speaking from the heart, I vow to take up the Way of Not Speaking Falsely. ㄨ

5. Self-nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Intoxicating Mind and Body. Intoxicants are not brought in yet—don't let them invade. That is the great light. Cultivating a mind that sees clearly, I vow to take up the Way of Not Intoxicating Mind and Body. ㄨ

6. Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing the Faults of Others. In the Buddhadharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk. Unconditionally accepting what each moment has to offer, I vow to take up the Way of Not Discussing the Faults of Others. ㄨ →

7. Self-nature is subtle and mysterious. In the realm of equitable Dharma, not dwelling upon “I” and “you” is called the Precept of Not Praising Yourself While Abusing Others. Buddhas and ancestral teachers 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, there is not even a bit of earth on the ground. Speaking what I perceive to be the truth without guilt or blame, I vow to take up the Way of Not Praising Myself while Abusing Others. ㄨ

8. Self-nature is subtle and mysterious. In the genuine all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets. One phrase, one verse: that is the ten thousand things and one hundred grasses. One Dharma, one realization: that is all buddhas and ancestral teachers. Therefore, from the beginning, there has been no stinginess at all. Using all the ingredients of my life, I vow to take up the Way of Not Sparing the Dharma Assets. ㄨ

9. Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger. Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds. Transforming suffering into wisdom, I vow to take up the Way of Not Indulging in Anger. ㄨ

10. Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures. The teisho of the actual body is the harbor and the weir. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude. Honoring my life as an instrument of the Great Way, I vow to take up the Way of Not Defaming the Three Treasures. ㄨ

-(0)- Guidance in Shikantaza—the Absolute Practice of Just Sitting

(by Reb Anderson

adapted from the book Warm Smiles From Cold Mountains)

Zazen is the source of all the teachings and practices of the Buddha Way. All enlightenment practices emanate from and return to zazen. Zazen is neither concentration practice, nor not concentration practice. There are concentration practices, and if we are practicing thus, zazen is just being upright and unmoving, in the midst of such a practice. If we are not practicing concentration, zazen is just sitting upright and unmoving, in the middle of not practicing concentration. Although one might joyfully practice focusing on the posture and the breath, with no gaining idea, zazen is not limited to this form of practice. Zazen is pure presence untouched by all human agency, relying on no contrivance. Zazen cannot be reduced to or trapped into mindfulness or mindlessness of breath or of the posture. It cannot be captured by any activity of body or mind.

The stillness of the Buddha's sitting is not merely stillness; it is complete presence in stillness. There is not the slightest meddling. It is physical and mental non-interfering. It is thorough intimacy with whatever is happening. This is an infinitely flexible stillness that can adjust to the impermanent nature of all things, harmonizing with all situations. Zazen does not prefer success over failure, or enlightenment over delusion. If we are enlightened, we sit still in the middle of enlightenment with no preference for it. If we are deluded, we sit still in the middle of delusion with no aversion to it. This is the Buddha's zazen.

Zazen practice is selfless. The goal of zazen is the liberation of all living beings from suffering, but the goal is exactly the same as the practice. In realizing this goal, one becomes free of self-concern and personal gain; and becoming free of self-concern and personal gain actualizes the goal. Nevertheless, zazen is an initiatory awareness: it opens the door to a full understanding of how self and other dependently co-produce one another. This is the samadhi of all buddhas. The meaning of zazen, the enlightenment and liberation of all living beings, is not brought forth by the power of personal effort and is not brought forth by the power of some other. Zazen doesn't start when we start making effort, doesn't stop when we stop.

We can't do it by ourselves, and nobody else can do it for us.

-(0)- Those Who Greatly Realize Delusion are Buddhas—Guidance in Zazen

(by Shohaku Okumura

adapted from the book Realizing Genjokoan)

1. Delusion is not some fixed thing within our minds that, if eliminated, will be replaced by enlightenment.

The world we live in is the world we create, based on how our mind encounters the myriad dharmas. We cannot prevent our mind from creating the world as it does, but it is possible to realize that the world of our creation does not reflect true reality. Practicing with this realization, and letting go of rigid belief in the narratives and preferences of our minds, is opening the hand of thought.

Within consciousness, reality is always distorted; we don't see things as they are, and that is delusion. We take our distorted ideas and desires, and move toward the world, trying to *find* reality. We try to *see* reality with our minds, abilities, willpower, and effort. All of this is delusion.

To practice is to awaken to the self that is part of all things. The subject of practice is not the personal self, but all beings. It is not we who engage in our practice, but rather Buddha who carries out Buddha's practice through us.

Zazen is not a matter of individual actions or experiences emerging from individual willpower or effort. Zazen is not a practice that makes beings into buddhas; zazen itself is Buddha's practice.

Zazen enables us to see clearly that we are part of the world, part of nature, part of Buddha. There is no separate individual who practices zazen and becomes enlightened. We actualize the self that is connected with all dharmas. We don't personally become a buddha, but rather we awaken to the reality that, from the beginning, we are living Buddha's life. Enlightenment is not the self awakening to reality, but zazen awakening to zazen, Dharma awakening to Dharma, Buddha awakening to Buddha.

This is the meaning of "practice and enlightenment are one."

2. No matter how hard we practice, our motivation for practice is always based in some amount of self-centeredness. The act of truly seeing this self-centeredness is itself Buddha. To awaken to the reality of our delusion is itself Buddha.

To realize delusion is to be a buddha. Awakening to the incompleteness of our practice and returning to our path is the meaning of repentance, of atonement.

In zazen, we let go of our narrow, limited, karmic selves and become one with the total, interpenetrating whole that is absolute reality. We can never see this absolute reality as an object of our discriminating minds, but we are naturally a part of it. We cannot be an observer of absolute reality because we ourselves are part of its total movement.

Even amid delusion, we are still living within absolute, universal reality; and even though we are living within absolute, universal reality, we are still deluded as limited, karmic selves. This is the reality of human life.

In zazen, it is not the “I”—the limited karmic self—that awakens to reality; rather, it is the reality of the universe that is itself practicing and manifesting reality. Great realization actualizes great realization through our practice.

Zazen is not a method of correcting the distortion of our fabricated conceptual maps, but rather is the act of letting go of all maps, and sitting down on the ground of reality. Letting go is at once the complete rejection of any formation arising in our limited karmic mind, and the acceptance of all formations as mere secretions of the mind.

We let thoughts come up, and we let them go away. We neither negate nor affirm anything in zazen. Zazen goes beyond, and yet includes, complete rejection and complete acceptance of thought.

When we sit in the upright posture, keeping the eyes open, breathing through the nose, and letting go of mental formations, reality manifests itself. This is *genjokoan*, the actualization of reality.

At this time, only manifesting reality exists, and manifesting reality includes our delusions.

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Practicing in this way helps us understand that our map of the world is biased and incomplete, and this understanding allows us to be flexible. Practicing in this way broadens our view, and this broadened view allows us to be better at working in harmony with others.

In zazen, there is no way we can judge ourselves because we cannot step outside our mental formations into true reality. True reality is beyond such judgments. There is no way to conceive of being a buddha or of being enlightened, yet without trying to be a buddha, and without trying to become enlightened, in zazen we keep settling more and more deeply into immeasurable reality.

Zazen itself is this immeasurable reality.

-(0)- The Ship of Compassion

(by Miaoshi, from the book Zen Women)

Night rain washes the mountain cliffs, the dawn greens soaked through.
Sitting I meditate on emptiness, as fresh breezes fill the temple.
Words are inherently empty—and yet still I am fond of brush and ink.
My mind like ashes after the fire—and yet still I am tied to the world.
Window bamboo—empty mind; courtyard pine—innate purity.
The trunk of this lofty green tree, neither inherently form nor no-form.
Between bell and fish-drum, I have yet to grasp the essence of Dharma:
Yet I get a whiff of its fragrance—as if I were aboard
the Ship of Compassion.

*This world of dew
is indeed a world of dew—
and yet...
and yet...
—Kobayashi Issa*

/ Gathas for Daily Life

(by Robert Aitken, from the book The Dragon Who Never Sleeps)

1. Offering incense to Buddha

I vow with all beings
To honor your keen nose for concepts
And vigor in smiting them all.

2. Offering water to Buddha

I vow with all beings
To honor your fathomless wellspring
Sustaining great life and great death.

3. Sounding a bell at the temple

I vow with all beings
to remember I'm ringing the Dharma
for the sangha of all who can hear.

4. Taking my seat in the zendo

I vow with all beings
To acknowledge that here is the sacred:
This bottom, this body, this breath.

5. When I bow to the floor before Buddha

I vow with all beings
To release my needless fixations
And die to myself at last.

6. When I panic at losing my bearings

I vow with all beings
To acknowledge the error is panic,
Not losing familiar ground.

7. When everything loses its meaning

I vow with all beings
To honor this intimate teaching
That clears my dependence away.

8. When a demon disrupts my zazen

I vow with all beings
To remember who generates demons
And return with a smile to my breath.

9. When someone close to me dies

I vow with all beings
To settle in ultimate closeness
And continue our dialogue there.

10. Falling asleep at last

I vow with all beings
To enjoy the dark and stillness
And rest in the vast unknown.

(Evening Gatha)

/ ㄥ Let me respectfully remind you:
Life and death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each of us should strive to awaken... awaken...
Take heed: Do not squander your life.

(The Four Bodhisattva Vows)

○_/_○○○

(CHANTED) {Beings are numberless;}① I vow to free them. ③

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them. ③

The Buddha ③ Way is unsurpassable; I vow to embody it. ①②

(repeat 3 times, ↙ after 3rd)

(or)

○_/_○○○

(SUNG) {I vow to wake} □ (followed by □ on off-beats)

all the beings of the world. ③

I vow to set endless heartache to rest.

I vow to walk through every wisdom gate. ③

I vow to live the great Buddha Way. ①②

(repeat 3 times, ↙ after 3rd)

-(0)-

(Diamond Sutra Gatha)

□ (quickly)

So you should view this fleeting world:

A star at dawn, a bubble in a stream,

A flash of lightening in a summer cloud,

A flickering lamp, a phantom and a dream.

○_/_ VERSE OF THE KESA ○

Vast is the robe of liberation,

A formless field of benefaction.

I wear the Tathagata's teaching,

(TA-TAAAgA-TA'S)

Saving all sentient beings.

(repeat 3 times, ↙ after 2nd and 3rd,
put on kesa/rakusu after 2nd)