



The Zen Garland Order

Liturgy Book



CONTENTS

DAILY SERVICE

ZEN GARLAND VOWS	3
RETURN TO PRESENCE	4
VERSE OF THE ROBE	4
BODHISATTVA VOWS FOR ALL	5
CLOSING NIGHT CHANT.....	5
VERSE ON OPENING THE DHARMA	5
THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA	6
First Morning Service Dedication	8
EMBODYING SAMENESS AND DIFFERENCES	9
Second Morning Service Dedication.....	11
ENMEI JUKKU KANNON GYO	12
Third Morning Service Dedication	13
BENEFICENT CHANT FOR PROTECTION FROM HARM	14
Fourth Morning Service Dedication.....	15

CEREMONIES AND SACRED WRITINGS

BERNIE'S MEAL GRACE.....	17
ORYOKI.....	18
GENKI ROSHI'S LINEAGE.....	20
RENEWAL OF THE ZEN GARLAND VOWS - FUSATSU	23
FUKANZAZENGI UNIVERSAL RECOMMENDATION OF THE PRINCIPLES OF ZAZEN.....	29
CHANT FOR THE GREAT COMPASSIONATE HEART – DAIHISHIN DHARANI	30
DHARANI OF THE GREAT COMPASSIONATE ONE	31
SONG OF THE JEWEL MIRROR SAMADHI	33
HAKUIN'S SONG OF ZAZEN.....	36
SONG OF THE GRASS-ROOF HERMITAGE	38
FAITH IN MIND.....	39
METTA SUTTA DISCOURSE ON LOVING KINDNESS	46

Daily Service

O X ZEN GARLAND VOWS O

I vow to take refuge in the Buddha

I vow to take refuge in The Dharma

I vow to take refuge in the Sangha

I vow to embrace each moment with Not-Knowing, the Practice of Presence and Service as a way of being.

I vow devotion to Zazen, and to manifesting a field of benefaction.

I vow to transform greed, anger, ignorance, and suffering into wisdom and compassionate action.

I vow to speak from the heart, to listen wholeheartedly, and to seek the wisdom of council.

I vow to cultivate respect and dignity in all relationships.

I vow to use discernment from a perspective of unity and to nurture a culture of cooperation.

I vow to seek what is needed responsibly, to share generously, to work well with what I have, and to take only what is freely given.

I vow to promote solidarity and a just economic order.

I vow to care for the sacred elements – earth, water, air and fire, and to help heal all forms of matter and energy that co-create our precious earth and universe.

I make these vows in oneness with the Zen Garland Community and cultivate its practices for the welfare of all creation.

O X RETURN TO PRESENCE O

Releasing all harmful karma
Ever created by me since of old,
On account of my beginning-less greed, anger and ignorance,
Born of my conduct, speech and thought,
Now I return to Presence. **X**

O X VERSE OF THE ROBE O

Vast is the Robe of Liberation,
A formless field of benefaction,
I wear the Tathagata's teaching,
Saving all creation. **X**

OX BODHISATTVA VOWS FOR ALL O

Creations are numberless — I vow to free them. O

Delusions are inexhaustible — I vow to transform them. O

Reality is boundless — I vow to perceive it.

The Enlightened Way is unsurpassable O

I vow to embody it. O

CLOSING NIGHT CHANT

Let me respectfully remind you,

Life and death are of gravest concern.

Time swiftly passes by and opportunity is lost.

Each of us must strive to awaken, awaken.

Take heed! Do not squander your life. X

OX VERSE ON OPENING THE DHARMA O

(Before Dharma Talk of a Full Zen teacher:)

The Dharma,

Infinitely profound and minutely subtle,

Is hardly met with even in hundreds of millions of light years.

Now we can see it, hear it, embrace, and sustain it.

I vow to embody the Tathagata's true meaning. X

OOOX□ THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA O

Avalokitesvara Bodhisattva, coursing in deep Prajna Paramita,
clearly saw emptiness of all five skandhas,
thus, completely relieving misfortune and pain. O

Shariputra, form is no other than emptiness,
emptiness no other than form.

Form is exactly emptiness, emptiness exactly form;
sensation, perception, reaction, consciousness
are likewise like this.

Shariputra, all things are expressions of emptiness,
not born, not destroyed; not stained, not pure,
without loss, without gain; so in emptiness there is no form,
no sensation, perception, reaction, consciousness;
no eye, ear, nose, tongue, body, mind;
no color, sound smell, taste, touch, thing;
no realm of sight... no realm of consciousness;
no ignorance and no end to ignorance...
no old age and death and no end to old age and death;
no suffering, no cause or end to suffering,
no path, no wisdom and no gain.

No gain – thus Bodhisattvas live Prajna Paramita O
with no hindrance in mind, no hindrance, therefore no fear,
far beyond all such delusion, Nirvana is already here.

All past, present and future Buddhas live Prajna Paramita **O**
and therefore attain supreme, perfect Enlightenment.

Therefore know, Prajna Paramita is the great mantra,
the luminous mantra, the supreme mantra,
the incomparable mantra; by which all suffering is cleared.

This is the truth, not a lie.

Therefore set forth the Prajna Paramita mantra.

Set forth this mantra and proclaim:

Gate! Gate! * Paragate! Parasamgate! *

Bodhi Svaha! Prajna Heart Sutra. X

First Morning Service Dedication

Chanter:

In reciting the Heart of the Perfection of Great Wisdom Sutra, we devote our lives to Awakening and Practicing Presence to:

- * Reality in all its dimensions-
 - Totality
 - Unity
 - Mutuality
 - No Thing At All
 - And each and every Intimate Particular
 - Unborn, Uncreated, Unceasing. *

May we raise a Field of Benefaction, dwelling wherever called forth in the infinite unfolding Mystery.

All:

- All Buddhas throughout space and time,
- All Bodhisattvas, Mahasattvas,
- Maha Prajna Paramita. ✕

□ EMBODIMENT OF SAMENESS AND DIFFERENCES ○

The mind of the Great Sage of India
was intimately conveyed from west to east.
While human beings can be wise or foolish,
the Way has no northern or southern ancestors. ○
The Source shines clear and bright;
the branching streams flow through the darkness.
To be attached to things is illusion.
To encounter the absolute is not yet enlightenment.
Every sensation and realm of consciousness,
Intermingle even as they shine alone,
Interacting even as they merge,
Yet keeping their places in expressions of their own.
Sights vary in quality and form.
Sounds differ as pleasing or harsh.
The dark makes all words one.
The brightness distinguishes good and bad phrases.
The four elements return to their nature
as a child turns to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes.
Each is independent of the other,
Like leaves that come from the same root.
And though leaves and root return to the source,
Both roots and leaves have their own purposes.
Within light there is darkness,
but do not take it as darkness.
Within darkness there is light, but do not see it as light.
Light and darkness are a pair,
like the foot before and the foot behind in walking. ○
Each thing has its own intrinsic value,
expressed according to function and place.
Ordinary life fits the absolute as a box and its lid.

The absolute meets the relative
like two arrows meeting in mid-air. ○
Hearing this 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,
you draw no nearer, progress no farther.
Who fails to see this is mountains and rivers away. *
I respectfully say to those who wish to be enlightened: *
Do not waste your time by night or day. ✕

Second Morning Service Dedication

Chanter:

Enlightenment pervades all creation,
Existing right here now.

In reciting Embodiment of Sameness and Differences,
We dedicate these merits to our lineage, especially:

* The great Master Shakyamuni Buddha Daiocho,
Bodaidaruma Daiocho, Daikan Eno Daiocho,
Tozan Ryokai Daiocho, Eihei Dogen Daiocho,
Keizan Jokin Daiocho, All successive Daiochos
through Koun Taizan Daiocho,
Zen Master Bernie Glassman Daiocho,
Roshi Paul Genki Kahn *

May we appreciate their benevolence and show our gratitude
By accomplishing the Enlightened Way together.



All:

- All Buddhas throughout space and time,
- All Bodhisattvas, Mahasattvas,
- Maha Prajna Paramita. ✕

PROLONGING LIFE TEN PHRASE KANZEON SUTRA

KANZEON NAMU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN KANZEON
BO NEN KANZEON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

KANZEON NAMU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN KANZEON
BO NEN KANZEON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

 Kanzeon,
Bodhisattva of engaged compassion,
You, who hear the cries of the world,
Your arms the infinite dimensions of reality.
You relieve all suffering.
Your compassion extends everywhere.
In the morning * I'll embody you.
In the evening * I'll embody you.
I vow to embody
This very moment as the Great Love of Kanzeon. 

Third Morning Service Dedication

Chanter:

Shakyamuni Buddha, the Great Physician, turns the Dharma Wheel, and so healing manifests throughout space and time.

He releases all sentient beings from their suffering
And brings them to great joy.

In reciting the Enmei Jukku Kannon Gyo,
We offer our healing energies to:

* The peace of the world,
All ancestors of Sangha members,
And to all sick and suffering beings throughout
space and time. *

May the Dharma Body maintain strength and health,
And the years of life be lengthened for:

✗ All Zen Garland Teachers and their successors and students. Let their vows be
fully realized and may all Dharma relations become complete.
We especially pray for the health and well being of:

(Healing List) ✗

May they be serene through all their ills.
May penetrating light dispel the darkness of ignorance.
Let all karma be wiped out,
And the mind-flower bloom in eternal spring.
May we ascend to the throne of Enlightenment
And accomplish the Way together.

All:

- All Buddhas throughout space and time,
- All Bodhisattvas, Mahasattvas,
- Maha Prajna Paramita. ✗

☐ SHO SAI MYO KICHIJO DHARANI ○

BENEFICENT CHANT FOR PROTECTION FROM HARM

(If a full priest, one who has had Denkai, is officiating, do this one time slowly. Otherwise, do this 3 times at normal speed, Officiant goes up to the altar at the 3rd time.)

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 ✕

(If this is chanted three times: ○ at the beginning and internal bells only on third repetition.)

Fourth Morning Service Dedication

Chanter:

Whenever this devoted invocation is sent forth,
It is perceived and subtly answered.
In reciting Beneficent Chant for Protection from Harm,
We dedicate its merits to:

- * All guardians and protectors of the Dharma worlds
And their relations throughout space and time. *

As we seek protection and guidance,
Let us recognize and offer ourselves as protectors and caretakers.

All:

- ✘ Let us recognize ourselves as the child without food, the family without home, refugee driven from native land.
- ✘ Let us recognize that this is the Pure Land,
And it is up to us to make it so.
- ✘ Let us appreciate all the life with which we share this precious existence, from microorganisms to great whales, from weed to rain forest, infinite sky with its clouds, winds, sun, moon and endless galaxies.
- ✘ Let us care for the sacred elements – earth, water, air and fire, let us help heal all forms of matter and energy that co-create our precious earth and universe.

Chanter:

May we show discernment and respect for the subtle interdependence among all manifestations in creation.

All:

- All Buddhas throughout space and time,
- All Bodhisattvas, Mahasattvas,
- Maha Prajna Paramita.

Ceremonies and Sacred Writings

BERNIE'S MEAL GRACE

We express our gratitude for this food that comes to us
From the lives of plants and animals,
From the light and warmth of the sun,
The earth's fertile soil, the heavenly rain, the labor of farmers,
the work of transportation and the services of merchants.

Considering where this food comes from and the many labors that bring it to us,
we resolve to strengthen our body, to enlighten our mind and to enrich our spirit.

Reflecting on all those who are in need of nourishment,
we eat this food.

Resolving to think good thoughts and to do good deeds,
we eat this food.

Resolving to help all those who strive to break their addictions and delusions,
we eat this food.

May we exist in muddy water with purity like a lotus,
thus we eat this food.

ORYOKI

Before serving: (In gassho)

! (Clappers sound)

All:

Buddha was born at Kapilavastu,
Enlightened at Maghada,
Taught at Varanasi
Entered Nirvana at Kusinagara.
Now I open Tathagata's eating bowls;
May we be relieved from self-clinging with all sentient beings.

(Open bowls)

Chanter:

In the midst of the Three Treasures with all sentient beings, let us recite the names of Buddha:

All:

(Clappers sound before each name)

Keep rhythm with Makugyo)

- ! Pure Dharmakaya Vairochana Buddha; *(Food is served)*
- ! Complete Samboghakaya Vairochana Buddha;
- ! Numerous Nirmanakaya Shakyamuni Buddhas;
- ! Future Maitreya Buddha;
- ! All Buddhas throughout space and time;
- ! Mahayana Saddharma Pundarika Sutra;
- ! Great manjusri Bodhisattva;
- ! Mahayana Samantabhadra Bodhisattva;
- ! Great compassionates Avalokitesvara Bodhisattva;
- ! All boshisattva-mahasattvas;

Maha Prajna Paramita. *(After food is served)*

Chanter: *(Breakfast)*

This food comes to us through the efforts of all sentient beings, past and present, and its ten advantages bring us spiritual and physical well-being and promote pure practice.

Chanter: *(Dinner)*

We offer this meal of three virtues and six tastes to the Buddha, Dharma and Sangha, and to all the life in the Dharma worlds.

All:

First, seventy-two labors brought us this food;
We should know how it comes to us.
Second, as we receive this offering, we should consider
Whether our virtue and practice deserve it.
Third, as we desire the natural order of mind to be free from
Clinging we must be free from greed.
Fourth, to support our life we take this food.
Fifth, to attain our Way we take this food.

All those of the spiritual worlds, now I give you this offering:
This food will pervade everywhere.

(One hand in gassho as offering is made)

First, *(Place spoon in 1st bowl)* this food is for the Three Treasures;
Second, *(Place chopsticks on the second bowl)* it is for our teachers, parents,
nation and all sentient beings;
Third, it is for all beings in the six worlds.
Thus, we eat the food with everyone *(Raise first bowl with the handle of the
spoon away from you)*.

We eat to stop all evil;
To practice good;
To save all sentient beings;
And accomplish the Enlightened Way. *(Bow and begin eating)*

(Bowl cleaning; as the water is being poured)

All:

The water with which I wash these bowls tastes like ambrosia.
I offer it to the various spirits to satisfy them.
Om Makurasai Svaha!

(After bowls are closed)

Chanter:

May we exist in muddy water with purity like a lotus;
Thus we bow to the Enlightened one.

!! — !

(Clappers sound twice; all stand, bowls in hand. Clappers sound; Kinhin dismissal.)

GENKI ROSHI'S LINEAGE

- ✘ Vipasya Buddha Honored One
- ✘ Shikhin Buddha Honored One
- ✘ Visvabhu Buddha Honored One
- ✘ Krakucchanda Buddha Honored One
- ✘ Kanakamuni Buddha Honored One
- ✘ Kasyapa Buddha Honored One
- ✘ Shakyamuni ✘ Buddha Honored One
- Mahakashyapa Honored One
- Ananda Honored One
- Shanavasa Honored One
- Upagupta Honored One
- Dhritaka Honored One
- Michaka Honored One
- Vasumitra Honored One
- Buddhanandi Honored One
- Buddhamitra Honored One
- Parshva Honored One
- Punyashas Honored One
- Ashvaghosa Honored One
- Kapimala Honored One
- Nagarjuna Honored One
- Aryadeva Honored One
- Rahulata Honored One
- Sanghanandi Honored One
- Gayashata Honored One
- Kumorata Honored One
- Jayata Honored One
- Vasubandhu Honored One
- Manorhita Honored One
- Haklenayashas Honored One
- Aryasimha Honored One
- Basiasita Honored One

Punymitra Honored One
Prajnatara Honored One
Bodhidharma Honored One
Dazu Huike Honored One
Jianzhi Sengcan Honored One
Dayi Daoxin Honored One
Daman Hongren Honored One
Dajian Huineng Honored One
Qingyuan Xingsi Honored One
Shitou Xiqian Honored One
Yaoshan Weiyang Honored One
Yunyan Tansheng Honored One
Dongshan Liangjie Honored One
Yungju Daoying Honored One
Tongan Daopi Honored One
Tongan Guanzhi Honored One
Liangshan Yuanguan Honored One
Dayang Jingxuan Honored One
Touzi Yiqing Honored One
Furong Daokai Honored One
Danxia Zichun Honored One
Zhenxie Qingliao Honored One
Tiantong Zongjue Honored One
Xuedou Zhijain Honored One
Tiantong Rujing Honored One
Eihei Dogen Honored One
Koun Ejo Honored One
Tetsu Gikai Honored One
Keizan Jokin Honored One
Gasen Joseki Honored One
Taigen Soshin Honored One
Baizan Monpon Honored One
Nyochu Tengin Honored One
Kisan Shosan Honored One

Morin Shihan Honored One
Shoshi Sotai Honored One
Kenchu Hantetsu Honored One
Daiju Soko Honored One
Kinpo Jusen Honored One
Kajin Sochin Honored One
Tetsuei Seiton Honored One
Shukoku Choton Honored One
Ketsuzan Tetsuei Honored One
Hoshi Soon Honored One
Goho Kainon Honored One
Tenkei Denson Honored One
Shozan Monko Honored One
Niken Sekiryo Honored One
Reitan Roryu Honored One
Kakujo Tosai Honored One
Kakuan Ryogu Honored One
Ryoka Daibai Honored One
Ungan Guhaku Honored One
Baian Hakujun Honored One
Taizan ✘ Maezumi ✘ Honored One
Bernie Baisen Tetsugen Glassman Honored One
Paul Kuzan Genki Kahn

Chanter:

and to Yasutani Hakuun Honored One and Koryu Osaka Honored One, teachers of Maezumi Roshi and Roshi Glassman. And to all women Honored Ones throughout history whose names have been forgotten or left unsaid.

RENEWAL of the ZEN GARLAND VOWS - FUSATSU

(Entrance of Officiant and Jishario

As usual. Incense offering. Everyone standing does three bows with Officiant.)

Ino:

Please be seated. *(Everyone sits. Officiant kneels on haishiki.)*

PERIOD OF REFLECTION

Ino:

Please take a few moments to reflect on what should be released, what should be maintained, and what should be cultivated.

○○○ (5 minutes) *

Ino:

Chokei *(Everyone kneels upright.)*

○ X RETURN TO PRESENCE ○

(All chant together)

Releasing all harmful karma
Ever created by me since of old,
On account of my beginning-less greed, anger and ignorance,
Born of my conduct, speech and thought,
Now I return to Presence. X

(During the chant the Officiant Shasui. At the end of the chant with people still in Chokei two members of the Jishario circumambulate while spraying the water, purifying the room and the celebrants)

RENEWAL

Ino:

Please stand and offer flower petals (or incense) for our Renewal of the Zen Garland Vows.

Ino:

Please sit

Ino:

Now we will invite the Buddhas, Bodhisattvas and Zen Masters of our Lineage

to witness our Renewal of the Zen Garland Vows:

Ino:

! Being one with the Past seven Buddhas !

All:

(Repeat)

Ino:

! Being one with Shakyamuni Buddha !

All:

(Repeat)

Ino:

! Being one with Manjusri Bodhisattva, the embodiment of wisdom. !

All:

(Repeat)

Ino:

! Being one with Samantabhadra Bodhisattva, the embodiment of patience. !

All:

(Repeat)

Ino:

! Being one with Avalokitesvara Bodhisattva, the embodiment of compassion. !

All:

(Repeat)

Ino:

! Being one with Maitreya Buddha, the awakened once and future creation. !

All:

(Repeat)

Ino:

! Being one with the Successive Masters of our Lineage, past and present. !

All:

(Repeat)

Ino:

All stand.

Officiant:

(Standing bow at haishiki. Goes to altar, offers incense, bows. Returns to haishiki and does a standing bow.)

Ino:

Now we will renew the Zen Garland Vows.
First let us Take Refuge in the Three Treasures.

Ino:

○ I vow to take refuge in the Buddha ✘

All:

(Repeat)

Ino:

* *(Full bow)*

Ino:

○ I vow to take refuge in the Dharma ✘

All:

(Repeat)

Ino:

* *(Full bow)*

Ino:

○ I vow to take refuge in the Sangha ✘

All:

(Repeat)

Ino:

* *(Full bow)*

Ino:

○ I vow to embrace each moment with Not-Knowing, the Practice of Presence and Service as a way of being. ✘

All:

(Repeat)

Ino:

* *(Full bow)*

Ino:

○ I vow dedication to Zazen meditation and to manifesting a field of benefaction. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to transform greed, anger, ignorance, and suffering into wisdom and compassionate action. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to speak from the heart, to listen wholeheartedly, and to seek the wisdom of council. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to cultivate respect and dignity in all relationships. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to use discernment from a perspective of unity and to nurture a culture of cooperation. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to seek what is needed responsibly, to share generously, to work well with what I have, and to take only what is freely given. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to promote solidarity and a just economic order. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I vow to care for the sacred elements – earth, water, air, and fire – and to help heal all forms of matter that co-create our precious earth and universe. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

○ I make these vows in oneness with the Zen Garland Community and cultivate its practices for the welfare of all creation. ✘

All:

(Repeat)

Ino:

* (Full bow)

Ino:

Everyone be seated

TALK

Ino:

○ BODHISATTVA VOWS FOR ALL ✘

Creations are numberless — I vow to free them. ○

Delusions are inexhaustible — I vow to transform them. ○

Reality is boundless — I vow to perceive it.

The Enlightened Way is unsurpassable ○

I vow to embody it. ○

DEDICATION

Ino:

Being one with the Buddha...

All:

With all sentient beings, raise the Bodhi-mind.
Let the Supreme Way be realized.

Ino:

Being one with the Dharma...

All:

With all sentient beings, penetrate all sutras. Let wisdom be like the ocean.

Ino:

Being one with the Sangha...

All:

With all sentient beings, lead the people. Let harmony pervade everywhere.

Ino:

May the merits of maintaining the precepts permeate the Dharma world. And may our vows to accomplish the Buddha Way be realized together.

All:

- All Buddhas throughout space and time.
- All Bodhisattvas, Mahasattvas,
- Maha Prajna Paramita.

***** (Three bows)

Officiant:

(Standing bow at haishiki. Goes to altar, offers incense, bows. Returns to haishiki and does a standing bow.)

All:

(Three bows)

Officiant:

(Bows to altar. Bows to Sangha. Exits)

FUKANZAZENGI

UNIVERSAL RECOMMENDATION OF THE PRINCIPLES OF ZAZEN

Dogen Zenji (1200-1253)

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

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

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

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

CHANT FOR THE GREAT COMPASSIONATE HEART – DAIHISHIN DHARANI ○

From: Maha Kāruna Chitta Dhāranī Sūtra

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

Dharani of the Great Compassionate One

Daihi Shin Dharani - translated by D.T. Suzuki

Adoration to the Triple Treasure!

Adoration to Avalokiteshvara the Bodhisattva-Mahasattva
who is the great compassionate one!

Om, to the one who performs a leap beyond all fears!

Having adored him,

may I enter into the heart of the blue-necked one
known as the noble adorable Avalokiteshvara!

It means the completing of all meaning, it is pure,
it is that which makes all beings victorious and cleanses the path of existence.

Thus: Om, the seer, the world-transcending one!

O Hari the Mahabodhisattva!

All, all!

Defilement, defilement!

The earth, the earth!

It is the heart.

Do, do the work!

Hold fast, hold fast!

O great victor!

Hold on, hold on! I hold on.

To Indra the creator!

Move, move, my defilement-free seal!

Come, come! Hear, hear!

A joy springs up in me!

Speak, speak! Directing!

Hulu, hulu, mala, hulu, hulu, hile!

Sara, Sara! siri, siri! suru, suru!

Be awakened, be awakened!

Have awakened, have awakened!

O merciful one, blue-necked one!

Of daring ones, to the joyous, hail!

To the successful one, hail!

To the great successful one, hail!

To the one who has attained mastery in the discipline, hail!

To the blue-necked one, hail!

To the boar-faced one, hail!

To the one with a lion's head and face, hail!

To the one who holds a weapon in his hand, hail!

To the one who holds a wheel in his hand, hail!

To the one who holds a lotus in his hand, hail!

To the blue-necked far-causing one, hail!

To the beneficent one referred to in this Dharani beginning with "Namah," hail!

Adoration to the Triple Treasure!

Adoration to Avalokiteshvara! Hail!

May these [prayers] be successful!

To this magical formula, hail!

SONG OF THE JEWEL MIRROR SAMADHI

Dongshan Liangjie (807–869)

The Dharma of thusness
Is intimately conveyed by Buddha Ancestors.
Now you have it, keep it well.
Filling a silver bowl with snow,
Hiding a heron in the moonlight.
They are similar though not the same.
Side by side you can see the differences.
The meaning is not in the words,
Yet one pivotal instant can reveal it.
Move and you are trapped;
Miss and you fall into confusion and doubt.
Turning away and touching are both wrong,
For it is like a massive fire.
To depict it with complex words
Is to defile it.
In the darkest night,
It is perfectly clear.
In the brilliance of dawn, it remains hidden.
It acts as a guide for beings.
Its use removes all suffering.
Although it is not created, it is not beyond words.
It is like facing a jewel mirror;
Form and image behold each other.
You are not it; Yet it is you.
Like a newborn child,
It is endowed with five aspects.
No coming, no going,
No arising, no abiding.
“Baba wawa” is there anything said or not?
In truth, this has no meaning,
For the words are not yet clear.

Like the six lines of the double split hexagram,
The relative and absolute integrate.
Piled up, they make three;
The complete transformation makes five.
It is like the taste of the five-flavored herb,
Like the diamond thunderbolt.
Wondrously embraced within the absolute,
Drumming and singing go together.
Penetrating the source and travelling the way;
You cover the territory and embrace the road.
Complications are auspicious;
Do not resist them.
What is natural and inconceivable,
Belongs neither to delusion nor enlightenment.
Causes and conditions at this moment
Shine completely in the silence.
So fine, it enters nowhere,
So vast it exceeds all bounds.
A hairsbreadth deviation
And you are out of harmony.
Trough the teachings of sudden and gradual
Different methods have arisen.
Even though you master such teachings,
The truth keeps on escaping.
Sitting still, yet inwardly moving,
Like a tethered colt, a trapped rat.
The Ancestors pitied them,
And offered them the teachings.
According to their delusions,
They called black as white.
When delusions disappear,
The natural mind reveals itself.
If you want to follow the ancient path,
Please observe the Ancients of former times.

Some try to attain the Buddha Way
By gazing at a tree for ten eons
They are like a tiger with tattered ears
Or a hobbled horse.
With low aspirations,
You will see jewel pedestals, fine clothing.
And with a sense of wonder,
You will see black badgers and white bulls.
Yi, with his archer's skill,
Could hit the mark from a hundred paces.
But when arrow points meet head on,
How could it be a matter of skill?
When the wooden man begins to sing,
the stone woman gets up to dance.
This does not come by knowing,
Nor does it involve ideas.
Ministers serve their lords
Children obey their guardians.
Not obeying is not filial,
Failure to serve is of no help.
Practice invisibly, work intimately,
Be the fool with no voice.
For realizing true continuation
Is called * the host within * the host.

HAKUIN'S SONG OF ZAZEN

Hakuin Ekaku (1686-1769)

All beings are primarily Buddhas.
It is like water and ice:
There is no ice apart from water;
There are not Buddhas apart from beings.

Not knowing how close the truth is to them,
Beings seek for it afar –what a pity!
They are like those who, being in the midst of water,
Cry out for water, feeling thirst.

They are like the son of a rich man,
Who, wandering away from his father,
Goes astray amongst poor.
It is due to their ignorance
That beings transmigrate in the darkness
Of the six paths of existence.

When they wander from darkness to darkness,
How can they ever be free from birth-and-death?

As for the Dhyana practice as taught in the Mahayana,
No amount of praise can exhaust its merits.
The six Paramitas – beginning with the Giving, Observing the Precepts,
And other good deeds, variously enumerated,
Such as Nembutsu, Repentance, Moral Training, and so on –
All are finally reducible to the practice of Dhyana.

The merit of Dhyana practice, even during a single sitting,
Erases the countless sins accumulated in the past.
Where then are the Evil Paths to misguide us?
The Pure Land cannot be far away.

Those who, for once, listening to the Dharma
In all humility,
Praise it and faithfully follow it,
Will be endowed with innumerable merits.

But how much more so when you turn your eyes within yourselves
And have a glimpse into your self-nature!
You find that the self-nature is no-nature
The truth permitting no idle sophistry.
For you, then, open the gate leading to the oneness of cause and effect;
Before you, then lies a straight road of non-duality and non-trinity.
When you understand that form is the form of the formless,
Your coming-and going- takes place nowhere else but
where you are.

When you understand that thought is the thought of the thought-less.
Your singing-and-dancing is no other than the voice of the Dharma.
How boundless is the sky of Samadhi!
How refreshingly bright is the moon of the Fourfold Wisdom!
Being so is there anything you lack?
As the Absolute presents itself before you
The place where you stand is the Land of the Lotus,
And your person – the body of the Buddha.

SONG OF THE GRASS-ROOF HERMITAGE

Shitou Xiqian (700-790)

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, he doesn't love.

Though the hut is small, it includes the entire world.
In ten square feet, an old man illumines forms and their nature.
A Great Vehicle bodhisattva trusts without doubt.
The middling or lowly 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 he no longer works to get free.
Who would proudly arrange seats, trying to entice guests?

Turn around the light to shine within, then just return.
The vast inconceivable source 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.

FAITH IN MIND

Attributed to the Third Patriarch Seng-ts'an (- 606)

Attaining the Way is not difficult,
Just avoid picking and choosing.
If you have neither aversion nor desire,
You'll thoroughly understand.
A hair's breadth difference
Is a gap between heaven and earth.
If you want it to come forth,
Let there be no positive and negative,
For such comparisons
Are a sickness of the mind.
Without knowing the Great Mystery
Quiet practice is useless.
The great perfection is the same as vast space,
Lacking nothing, nothing extra.
Due to picking up and discarding
You will not know it.
Don't chase the conditioned
Nor abide in forbearing emptiness.
In singular equanimity
The self is extinguished.
Ceasing movement and returning to stillness,
This is complete movement.
But only suppress the two aspects
How can you realize unity?
Not penetrating the one,
The two lose their life.
Reject existence and you fall into it,
Pursue emptiness and you move away from it.
With many words and thoughts
You miss what is right before you.
Cutting off words and thought

Nothing remains unpenetrated.
Return to the root and attain the essence,
For if you chase the light, you'll lose the Way.
But if you reflect the light for but a moment,
All previous shadows are dispelled.
All previous shadows are transformed
Because they were all due to delusive views.
It's no use to seek truth,
Just let false views cease.
Don't abide in duality
And take care not to seek,
For as soon as there is yes and no,
The mind is lost in confusion.
Two comes forth from one,
But don't hold even the one,
For when even the one mind is unborn,
The myriad things are flawless
Without flaws, without things.
With no birth, no mind
Function is lost to conditions,
Conditions perish in function,
Conditions arise from function,
Function is actualized from conditions.
You should know that duality
Is originally one emptiness,
And one emptiness unifies duality.
Encompassing the myriad forms.
Not perceiving refined or vulgar
Is there any prejudice?
The Great Tao is vast,
With neither ease or difficulty.
If you have biased views and doubts,
And move too fast or slow,
Attaining the Way is not difficult,

Just avoid picking and choosing.
If you have neither aversion nor desire,
You'll thoroughly understand.
A hair's breadth difference
Is the gap between heaven and earth.
If you want it to come forth
Let there be no positive and negative.
For such comparisons
Are a sickness of the mind.
Without knowing the Great Mystery
Quiet practice is useless.
The great perfection is the same as vast space,
Lacking nothing, nothing extra.
Due to picking up and discarding
You will not know it.
Don't chase the conditioned
Nor abide in forbearing emptiness.
In singular equanimity
The self is extinguished.
Ceasing movement and returning to stillness,
This is complete movement.
But only suppress the two aspects
How can you realize unity?
Not penetrating the one,
The two lose their life.
Reject existence and you fall into it,
Pursue emptiness and you move away from it.
With many words and thoughts
You miss what is right before you.
Cutting off words and thought
Nothing remains unpenetrated.
Return to the root and attain the essence,
For if you chase the light you'll lose the Way.
But if you reflect the light for but a moment,

All previous shadows are dispelled.
All previous shadows are transformed
Because they were all due to delusive views.
It's no use to seek truth,
Just let false views cease.
Don't abide in duality
And take care not to seek,
For as soon as there is yes and no,
The mind is lost in confusion.
Two comes forth from one,
But don't hold even the one,
For when even the one mind is unborn,
The myriad things are flawless.
Without flaws, without things,
With no birth, no mind,
Function is lost to conditions,
Conditions perish in function,
Conditions arise from function,
Function is actualized from conditions.
You should know that duality
Is originally one emptiness,
And one emptiness unifies duality,
Encompassing the myriad forms.
Not perceiving refined or vulgar
Is there any prejudice?
The Great Tao is vast,
With neither ease nor difficulty,
If you have biased views and doubts,
And move too fast or slow
Grasping the world without measure,
Then your mind has taken a Wayward path,
Let it all naturally drop away
And embody no coming or going,
In accord with your fundamental nature unite with Tao

And wander the world without cares,
Being tied by thought runs counter to Truth,
But sinking into a daze is not good,
Don't belabor the spirit,
Why adhere to intimate or distant?
If you want to experience the one vehicle,
Don't malign the senses.
For when the senses are not maligned
That itself is perfect awakening,
The wise do not move,
But the ignorant bind themselves.
Though one dharma differs not from another
The deluded self desires each,
Objectifying the mind to realize mind,
Is this not a great error?
Delusion gives rise to quietness or chaos,
But enlightenment has no positive and negative,
The duality of existence
Is born from false discrimination,
Flourishing dreams and empty illusions,
Why try to grab them?
Gain and loss, true and false,
Drop them all in one moment.
If the eyes don't sleep
All dreams disappear.
If the mind does not go astray
The myriad dharmas are but One,
And the One encompasses the Mystery.
In stillness, conditioned existence is forgotten,
And the myriad things are seen equally,
Naturally returning to each one's own nature.
When all dharmas are extinguished
It is immeasurable.
Cease movement and no movement exists,

When movement stops there is no cessation.
Since two are not manifest
How is there even one?
Finally, ultimately,
Principles do not exist,
Bring forth the mind of equanimity
And all activities will be put to rest,
All doubts extinguished.
True faith is upright,
And nothing then remains,
Nothing is remembered,
And the empty brightness shines naturally
Without effort of mind.
There, not a thought can be measured,
Reason and emotion can't conceive it.
In the dharma realm of true thusness
There is neither other, nor self,
One should hasten to behold it.
Just say, "Not two,"
For in "not two" all things are united,
And there is nothing not included.
The wise ones of the ten directions,
Have entered this great understanding,
An understanding which neither hastens nor tarries.
In ten thousand years, a single thought,
Not to be found within "existence and non-existence,"
But meeting the eye in the ten directions.
The smallest is no different from the largest,
Eliminating boundaries,
The largest is the same as the smallest
Not seeing divisions
Existence is but emptiness,
Emptiness, existence.
That not of this principle

Must not be preserved.
The one is everything,
Everything, the one.
If your understanding is thus,
What is left to accomplish?
Faith and mind are undivided,
Non-duality is both faith and mind.
The way of words is cut off,
Leaving no past, no future, no present.

Translated by Andrew Ferguson

METTA SUTTA OOOX DISCOURSE ON LOVING KINDNESS O

This is what should be accomplished by the one who is wise, who seeks the good and has obtained peace:

Let one be strenuous, upright and sincere, without pride, easily contented and joyous;

Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches;

Let one's senses be controlled;
Let one be wise but not puffed up;

Let one not desire great possessions even for one's family; Let one do nothing that is mean or that the wise would reprove. O

May all being be happy.
May they be joyous and live in safety.

All living beings, whether weak or strong, in high or middle or low realms of existence, small or great, visible or invisible, near or far, born or to be born, may all beings be happy. O

Let no one deceive another, nor despise any being in any state;
Let none by anger or hatred wish harm to another.

Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all living things, suffusing love over the entire world, above, below and all around without limit; so let one cultivate an infinite good will toward the whole world.

Abandoning vain discussion, having a clear vision, freed from sense appetites, one who is made perfect will never again know rebirth * in the cycle of creation of suffering * for ourselves or for others. X