



**DES MOINES
ZEN CENTER**

SUTRAS

TAK*KESA GE

DAI SAI GEDAP*PUKU
MUSO FUKUDEN E
HIBU NYORAI KYO
KODO SHO SHU JO

Verse of The Kesa

Great robe of liberation
Virtuous field far beyond form and emptiness
Wearing the Tathagata's teaching
We vow to save all beings

SAN GE MON

GA SHAKU SHO ZO SHO AKU GO
KAI YU MUSHI TON JIN CHI
JU SHIN KU I SHI SHO SHO
ISSAI GA KON KAI SAN GE

Formless Repentance

All the karma ever created by me
Since of old through greed, anger, and self-delusion
Which has no beginning born of my body, speech, and thought
I now make full open confession of it.

SAN KI RAI MON

JI KI YE BUTSU	TO GAN SHU JO
TAI GE DAI DO	HOTSU MU JO SHIN

JI KI YE HO	TO GAN SHU JO
JIN NYU KYO ZO	CHI YE NYO KAI

JI KI YE SO	TO GAN SHU JO
TO RI DAI SHU	I SSAI MU GE

Verse Of The Triple Treasure

I take refuge in the Buddha
 Vowing with all sentient beings, acquiring the Great Way,
 awakening the unsurpassable mind.

I take refuge in the Dharma
 Vowing with all sentient beings, deeply entering the teaching,
 wisdom like the sea.

I take refuge in the Sangha
 Vowing with all sentient beings, bringing harmony to all
 Completely without hindrance

SHI GU SEI GAN

SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

The Four Vows

Sentient beings are numberless; I vow to save them.
Desires are inexhaustible; I vow to put an end to them.
The Dharmas are boundless; I vow to master them.
The Buddha's way is unsurpassable; I vow to attain it.

MA KA HAN NYA HA RA MIT TA SHIN GYO

KAN JI ZAI BO SATSU GYOJIN HAN NYA HA RA MIT TA JI
 SHO KEN GO ON KAI KU DO IS SAI KU YAKU SHA RI SHI
 SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE KU KU SOKU
 ZE SHIKI JU SO GYO SHIKI YAKU BU NYO ZE SHA RI SHI
 ZE SHO HO KU SO FU SHO FU METSU FU KU FU JO FU ZO
 FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI MU
 GEN NI BI ZES SHIN NI MU SHIKI SHO KO MI SOKU HO MU
 GEN KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU
 MYO JIN NAI SHI MU RO SHI YAKU MU RO SHI JIN MU KU SHU
 METSU DO MU CHI YAKU MU TOKU I MU SHO TOK KO BO DAI
 SAT TA E HAN NYA HA RA MI TA KO SHIN MU KE GE MU
 KE GE KO MU U KU FU ON RI IS SAI TEN DO MU SO KU
 GYO NE HAN SAN ZE SHO BUTSU E HAN NYA HA RA MI
 TA KO TOKU A NOKU TA RA SAM MYAKU SAM BO DAI KO CHI
 HAN NYA HA RA MI TA ZE DAI JIN SHU ZE DAI MYO SHU
 ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU SHIN
 JITSU FU KO KO SETSU HAN NYA HA RA MI TA SHU SOKU
 SETSU SHU WATSU GYA TE GYA TE HA RA GYA TE HARA SO
 GYA TE BO JI SOWA KA HAN NYA SHIN GYO

.....
 JI HO SAN SHI I SHI FU
 SHI SON BU SA MO KO SA
 MO KO HO JA HO RO MI

The Maha Prajna Paramita Hridaya Sutra

Avalokiteshvara Bodhisattva
 When practicing deeply the Prajna Paramita
 Perceived that all five skandhas are empty
 And was saved from all suffering and distress.

“O Shariputra, form does not differ from emptiness;
 Emptiness does not differ from form.
 That which is form is emptiness;
 That which is emptiness, form.
 The same is true of feelings, perceptions, impulses, consciousness.

O Shariputra, all Dharmas are marked with emptiness;
 They do not appear nor disappear,
 Are not tainted nor pure,
 Do not increase nor decrease.

Therefore in Emptiness, no form,
 No feelings, no perceptions, no impulses, no consciousness;
 No eyes, no ears, no nose, no tongue, no body, no mind;
 No color, no sound, no smell, no taste, no touch, no object of mind;
 No realm of eyes and so forth until no realm of mind-consciousness;
 No ignorance and also no extinction of it, and so forth until
 no old-age and death and also no extinction of them;
 No suffering, no origination, no stopping, no path;
 No cognition, also no attainment.
 With nothing to attain
 The Bodhisattva depends on Prajna Paramita
 And the mind is no hindrance.
 Without any hindrance no fears exist;
 Far apart from every perverted view the Bodhisattva dwells in Nirvana.

In the three worlds all Buddhas depend on Prajna Paramita
 And attain unsurpassed, complete, perfect enlightenment.

Therefore know the Prajna Paramita
 Is the great transcendent mantra,
 Is the great bright mantra,
 Is the utmost mantra,
 Is the supreme mantra,
 Which is able to relieve all suffering
 And is true, not false.
 So proclaim the Prajna Paramita mantra,
 Proclaim the mantra that says:
 Gate, Gate, Paragate, Parasamgate! Bodhi! Svaha!"

.....
 All Buddhas, ten directions, three worlds
 All venerable ones, Bodhisattva Mahasattvas
 Wisdom beyond wisdom, Maha Prajna Paramita

The Merging of Difference and Unity

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



Song of the Jewel Mirror Awareness

The teaching of thusness
 Has been intimately communicated by buddhas and ancestors;
 Now you have it,
 So keep it well.
 Filling a silver bowl with snow,
 Hiding a heron in the moonlight—
 When you array them, they're not the same;
 When you mix them, you know where they are.
 The meaning is not in the words,
 Yet it responds to the inquiring impulse.
 If you're excited, it becomes a pitfall;
 If you miss it you fall into retrospective hesitation.
 Turning away and touching are both wrong,
 For it is like a mass of fire.
 Just to depict it in literary form
 Is to relegate it to defilement.
 It is bright just at midnight;
 It doesn't appear at dawn.
 It acts as a guide for beings—
 Its use removes all pains.
 Although it is not fabricated,
 It is not without speech.
 It is like facing a jewel mirror;
 Form and image behold each other—
 You are not it
 It actually is you.
 It is like a babe in the world,
 In five aspects complete;
 It does not go or come,
 Nor rise nor stand.
 "Baba wawa"—
 Is there anything said or not?
 Ultimately it does not apprehend anything,
 Because its speech is not yet correct.
 It is like the six lines of the double split hexagram;
 The relative and absolute integrate—
 Piled up, they make three;
 The complete transformation makes five.
 It is like the taste of the five flavored herb,
 Like the diamond thunderbolt.
 Subtly included within the true,
 Inquiry and response come up together.
 Communing with the source and communing with the process,
 It includes integration and includes the road;
 Merging is auspicious;
 Do not violate it.

Naturally real yet inconceivable,
 It is not within the province of delusion or enlightenment.
 With causal conditions, time and season,
 Quiescently it shines bright.
 In its fineness it fits into spacelessness;
 In its greatness it is utterly beyond location,
 A hairsbreadth's deviation
 Will fail to accord with the proper attunement.
 Now there are sudden and gradual,
 In connection with which are set up basic approaches.
 Once basic approaches are distinguished,
 Then there are guiding rules.
 But even though the basis is reached and the approach comprehended,
 True eternity still flows.
 Outwardly still while inwardly moving,
 Like a tethered colt, a trapped rat—
 The ancient saints pitied them,
 And bestowed upon them the teaching;
 According to their delusions,
 They called black as white—
 When erroneous imaginations cease,
 The acquiescent mind realizes itself.
 If you want to conform to the ancient way
 Please observe the ancients of former times;
 When about to fulfill the way of buddhahood,
 One gazed at a tree for ten aeons,
 Like a tiger leaving part of its prey,
 A horse with a white left hind leg.
 Because there is the base, (there are)
 Jewel pedestals, fine clothing;
 Because there is the startlingly different, (there are)
 House, cat and cow.
 Yi, with his archer's skill,
 Could hit a target at a hundred paces;
 But when arrowpoints meet head on,
 What has this to do with the power of skill?
 When the wooden man begins to sing,
 The stone woman gets up to dance;
 It's not within the reach of feeling or discrimination—
 How could it admit of consideration in thought?
 A minister serves the lord,
 A son obeys the father.
 Not obeying is not filial,
 And not serving is no help.
 Practice secretly, working within,
 As though a fool, like an idiot—
 If you can achieve continuity,
 This is called the host within the host.

NAMES OF BUDDHAS AND ANCESTORS

BIBASHI BUTSU DAIOSHŌ__

SHIKI BUTSU DAIOSHŌ__

BISHAFU BUTSU DAIOSHŌ__

KURUSON__ BUTSU DAIOSHŌ__

KUNAGONMUNI__ BUTSU DAIOSHŌ__

KASHŌ__ BUTSU DAIOSHŌ__

SHAKAMUNI BUTSU DAIOSHŌ__

MAKAKASHŌ__ DAIOSHŌ__

ANAN__ DA DAIOSHŌ__

SHŌ__ NAWASHU DAIOSHŌ__

UBAKIKUTA DAIOSHŌ__

DAITAKA DAIOSHŌ__

MISHAKA DAIOSHŌ__

BASHUMITSU DAIOSHŌ__

BUTSUDANAN__ DAI DAIOSHŌ__

FUDAMIT*TA DAIOSHŌ__

BARISHIBA DAIOSHŌ__

FUNAYASHA DAIOSHŌ__

ANABOTEI DAIOSHŌ__

KABIMORA DAIOSHŌ__

NAGYAHARAJUNA DAIOSHŌ__

KANADAIBA DAIOSHŌ__

RAGORATA DAIOSHŌ__

SŌ__ GYANAN__ DAI DAIOSHŌ__

KAYASHATA DAIOSHŌ__

KUMORATA DAIOSHŌ__

SHAYATA DAIOSHŌ__

BASHUBAN__ ZU DAIOSHŌ__

MANURA DAIOSHŌ__

KAKUROKUNA DAIOSHŌ__

SHISHIBODAI DAIOSHŌ__

BASHASHITA DAIOSHŌ__

FUNYOMIT*TA DAIOSHŌ__

HAN__ NYATARA DAIOSHŌ__

BODAIDARUMA DAIOSHŌ__

TAISO EKA DAIOSHŌ__

KAN__ CHI SŌ__ SAN__ DAIOSHŌ__

DAI I DŌ__ SHIN__ DAIOSHŌ__

DAIMAN__ KŌ__ NIN__ DAIOSHŌ__

DAIKAN__ ENŌ__ DAIOSHŌ__

SEIGEN__ GYŌ__ SHI DAIOSHŌ__

SEKITO__ KISEN__ DAIOSHŌ__

YAKUSAN__ IGEN__ DAIOSHŌ__

UN__ GAN__ DON__ JŌ__ DAIOSHŌ__

TO__ ZAN__ RYŌ__ KAI DAIOSHŌ__

UN__ GO DŌ__ YŌ__ DAIOSHŌ__

DŌ__ AN__ DŌ__ HĪ__ DAIOSHŌ__

DŌ__ AN__ KAN__ SHI DAIOSHŌ__

RYŌ__ ZAN__ EN__ KAN__ DAIOSHŌ__

TAIYŌ__ KYŌ__ GEN__ DAIOSHŌ__

TŌ__ SHI GISEI DAIOSHŌ__

FUYŌ__ DO__ KAI DAIOSHŌ__

TAN__ KA SHIJUN__ DAIOSHŌ__

CHŌ__ RO SEIRYŌ__ DAIOSHŌ__

TEN__ DŌ__ SŌKAKU DAIOSHŌ__

SEC*CHŌ__ CHIKAN__ DAIOSHŌ__

TEN__ DŌ__ NYOJŌ__ DAIOSHŌ__

EIHEI DŌ__ GEN__ DAIOSHŌ__

KOUN__ EJŌ__ DAIOSHŌ__

TET*TSU GIKAI DAIOSHŌ__

KEIZAN__JŌ__KIN__DAIOSHŌ__
 MEIHŌ__SOTETSU DAIOSHŌ__
 SHUGAN__DŌ__CHIN__DAIOSHŌ__
 TES*SAN__SHIKAKU DAIOSHŌ__
 KEIGAN__EISHŌ__DAIOSHŌ__
 CHŪ__ZAN__RYŌ__UN__DAIOSHŌ__
 GIZAN__TŌ__NIN__DAIOSHŌ__
 JŌ__GAKU KEN__RYU DAIOSHŌ__
 KINEN__HŌ__RYŪ__DAIOSHŌ__
 DAISHITSU CHISEN__DAIOSHŌ__
 KOKEI SHŌ__JUN__DAIOSHŌ__
 SES*SŌ__YŪ__HO DAIOSHŌ__
 KAITEN__GEN__JU DAIOSHŌ__
 SHŪ__ZAN__SHUN__SHŌ__DAIOSHŌ__
 CHŌ__ZAN__GIN__ETSU DAIOSHŌ__
 FUKUJŪ__KŌ__CHI DAIOSHŌ__
 MYŌ__DŌ__YŪ__TON__DAIOSHŌ__
 HAKUHŌ__GEN__TEKI DAIOSHŌ__
 GES*SHŪ__SŌ__KO DAIOSHŌ__
 TOKUŌ__RYŌ__KŌ__DAIOSHŌ__
 MOKUSHI SOEN__DAIOSHŌ__
 GAN__GOKU KAN__KEI DAIOSHŌ__
 GEN__TŌ__SOKUCHU__DAIOSHŌ__
 KYŌ__ZAN__BAIZEN__DAIOSHŌ__
 SOZAN__CHIMON__DAIOSHŌ__
 YŌ__ZAN__GEN__KI DAIOSHŌ__
 KAIGAI DAICHŌ__DAIOSHŌ__
 JIKAI DAININ__DAIOSHŌ__
 JIKAI DAININ__DAIOSHŌ__
 JIKAI DAININ__DAIOSHŌ__

DAI HI SHIN DHARANI

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

THE GREAT COMPASSIONATE DHARANI

Adoration to the Three Treasures— Buddha, Dharma, and Sangha!
 Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
 the Bodhisattva of Compassion!
 Adoration to the one who removes all fear and suffering!

Having adored Avalokitesvara Bodhisattva, may we now recite this glorious Dharani
 which purifies all beings, which fulfills the wishes of all beings.

Hail to Bodhisattva Mahasattva who embodies the Trikaya, who has the
 transcendental wisdom.

Hail to Bodhisattva Mahasattva who continues to save all beings
 without defilement in his mind.

Hail to Bodhisattva Mahasattva who sustains the highest, the most complete wisdom
 and who is free from all impediments.

Hail to Bodhisattva Mahasattva whose deeds reveal the fundamental purity
 of all beings.

Hail to Bodhisattva Mahasattva, who wipes away the three evil delusions—
 greed, anger, and folly.

Quick, quick! Come, come! Here, here!

A joy springs up in us.

Help us to enter into the realm of great realization.

Avalokitesvara Bodhisattva, Bodhisattva of Compassion,
 guide us to spiritual contentment.

Accomplishment, accomplishment!

Having testified to the freedom and compassion of the mind of Avalokitesvara,

Having purified our own body and mind,

Having become as brave as a lion,

Having become manifest into all beings,

Having attained to the Wheel of Dharma and the Lotus Flower,

we can now save all beings without hindrance.

May the understanding of the mysterious nature of Avalokitesvara prevail
 forever, ever and ever.

Adoration to the Three Treasures--Buddha, Dharma, and Sangha!

Adoration to Avalokitesvara, the Bodhisattva Mahasattva, the Bodhisattva of Compassion!

May this Dharani be effective.

Hail!

JIJUYU ZAMMAI

Ancestors and Buddhas, who have maintained the Buddha Dharma, all have held that practice based upon proper sitting in zazen in Jijuyu samadhi was the right path through which their enlightenment opened. In India and China, those who have gained enlightenment have all followed in this way of practice. It is based upon the right transmission of the wonderful means in private encounter from master to disciple, and their receiving and maintaining of its authentic essence.

According to the authentic tradition of Buddhism, this Buddha Dharma, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your master and receive the teaching, you have no need for either incense-offerings, homage-paying, nembutsu, penance disciplines, or silent sutra-readings only cast off body and mind in zazen.

When even for a short period of time you sit properly in samadhi, imprinting the Buddha-Seal in your three activities (deeds, words, and thoughts), each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment. Accordingly, it makes Buddha-tathagatas all increase the Dharma-joy of their original source, and renew the adornments of the Way of enlightenment. Then, when all classes of all beings in the ten directions of the universe—the hell-dwellers, hungry ghosts, and animals; the fighting demons, humans, and devas—all together at one time being bright and pure in body and mind, realize the stage of absolute emancipation and reveal their original aspect, at that time all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body immediately leap the confines of this personal enlightenment, sit properly beneath the kingly Tree of Enlightenment, turn simultaneously the great and utterly incomparable Dharma wheel, and expound the ultimate and profound prajna free from all human agency.

Since, moreover, these enlightened ones in their turn enter into the way of imperceptible mutual assistance, the person in zazen without fail casts off body and mind, severs the heretofore disordered and defiled thoughts and views emanating from discriminating consciousness, conforms totally in oneself to the genuine Buddha Dharma, and assists universally in performing the work of buddhas at each of the various places the buddha-tathagatas teach, that are as infinitely numberless as the smallest atom-particles— imparting universally the KI transcending buddha, vigorously uplifting the Dharma (HO) transcending buddha. Then the land, the trees and grasses, fences, walls, tiles and pebbles, all the various

things in the ten directions, perform the work of Buddhas. Because of this, all persons who share in the wind and water benefits thus produced receive the unperceived help of the buddhas' wonderful and incomprehensible teaching and guidance, and all manifest their inherent enlightenment. Since all who receive and employ this fire and water turn round and round the teaching of original enlightenment, all who dwell and talk together with them also join with one another in possessing inexhaustible Buddha-virtue, causing to spread and spread even wider, circulating the inexhaustible, unceasing, incomprehensible, and immeasurable Buddha Dharma, inside and outside throughout the universe. Yet such things are not mingled in the perceptions of one sitting in zazen, because (this occurs) in the stillness of samadhi beyond human artifice, and is in itself realization. If practice and realization were two different stages as ordinary people consider them to be, the one sitting in zazen and things should perceive each other. To be associated with perceptions is not the mark of realization, because the mark of realization is to be beyond such illusions.

Moreover, although in realization the mind (of the zazen practitioner) and its objects both arise and disappear within the stillness of samadhi, since it occurs within the sphere of *jijuyu*, it does not disturb a single mote of dust, nor infringe upon a single phenomenon. It does great and wide-ranging buddha-work, and performs the exceedingly profound, recondite activities of preaching and enlightening. The trees, grasses, and land involved in this all emit a bright and shining light, and preach the profound and incomprehensible dharma; and it is endless. Trees and grasses, wall and fence expound and exalt the Dharma for the sake of ordinary people, sages, and all living beings. Ordinary people, sages, and all living beings in turn preach and exalt the Dharma for the sake of trees, grasses, wall, and fence. The dimension of self-enlightenment qua enlightening others basically is fully replete with the characteristics of realization, and causes the principle of realization unceasingly.

Because of this, when even just one person, at one time, sits in zazen, they become, imperceptively, one with each and all of the myriad things, and permeate completely all time, so that within the limitless universe, throughout past, future, and present, they are performing the eternal and ceaseless work of guiding beings to enlightenment. It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization. Only this is not limited to the practice of sitting alone; the sound that issues from the striking of emptiness is an endless and wondrous voice that resounds before and after the fall of the hammer. And this is not all the practice of zazen does. Each and every thing is, in its original aspect, provided original practice—it cannot be measured or comprehended.

ENMEI JUKKU KANNON GYO

KAN ZE ON
 NA MU BUTSU
 YO BUTSU U IN
 YO BUTSU U EN
 BUP PO SO EN
 JO RAKU KA JO
 CHO NEN KAN ZE ON
 BO NEN KAN ZE ON
 NEN NEN JU SHIN KI
 NEN NEN FU RI SHIN

TEN PHASE LIFE PROLONGING KANNON SUTRA

Kanzeon! Salutation and devotion to Buddha!
 We are one with Buddha
 In cause and effect related to all Buddhas and to Buddha, Dharma and Sangha.
 Our True Nature is Eternal, Joyous, Selfless and Pure.
 So let us chant every morning Kanzeon, with Mindfulness!
 Every Evening Kanzeon, with Mindfulness!
 Mindfulness, Mindfulness arises from Mind
 Mindfulness, Mindfulness is not separate from mind.

SHO SAI MYO KICHIJO DHARANI

NO MO SAM MAN DA, MOTO NAN, OHA RA CHI
 KOTO SHA, SONO NAN TO JI TO EN, GYA GYA,
 GYA KI GYA KI, UN NUN, SHIFU RA SHIFU RA,
 HARA SHIFU RA HARA SHIFU RA, CHISHU SA CHISHU SA, CHISHU RI CHISHU RI,
 SOHA JA SOHA JA,
 SEN CHI GYA, SHIRI E SOMO KO.

ITASONTEN KOMPON DHARANI

ON ITA TE TA MOKO TE TA SO WA KA

OPENING THE SUTRA

MU JO JIN JIN MI MYO NO HO WA
 HYAKU SEN MAN GO NI MO AI O KOTO KATASHI
 WARE IMA KEN MON SHI JU JI SURU KOTO O ETARI
 NEGAWAKUWA NYORAI NO SHIN JITSU GIO GESHI TATEMATSURAN

An unsurpassed, penetrating, and perfect Dharma
 Is rarely met with even in a hundred Thousand million kalpas.
 Having it to see and listen to, remember and accept,
 I vow to taste the truth of the Tathagata's words.

ON CLOSING THE SUTRA

NEGAWAKUWA KONO KUDOKU O MOTTE
 AMANEKU ISSAI NI OYOBOSHI
 WARERA TO SHUJO TO MINATOMONI
 BUTSUDO O JOZEN KOTO O

May the merit of this penetrate
 Into each thing in all places
 So that we and every sentient being
 Together can realize the Buddha Way

THE FOUR VOWS

SHU JO MU HEN SEI GAN DO
 BON NO MU JIN SEI GAN DAN
 HO MON MU RYO SEI GAN GAKU
 BUTSU DO MU JO SEI GAN JO

Sentient beings are numberless; I vow to save them.
 Desires are inexhaustible; I vow to put an end to them.
 The Dharmas are boundless; I vow to master them.
 The Buddha's way is unsurpassable; I vow to attain it.

FUKANZAZENGI

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The dharma-vehicle is free and untrammled. What need is there for people'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 is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge?—the influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal?—the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can 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 inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thought and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm facing upwards on your right palm, thumb tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left, and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when it gains the water, like the tiger when it enters the mountain. For you must know that just there, in zazen, the right Dharma is manifesting itself and that from the first dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are people, still they all negotiate the Way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha Way. Who would take wasteful delight in the spark from the flint stone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning—emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

VERSES ON THE FAITH MIND

The Great Way is not difficult for those who have no preferences. When love and hate are both absent everything becomes clear and undisguised. Make the smallest distinction, however, and heaven and earth are set infinitely apart. If you wish to see the truth, then hold no opinions for or against anything. To set up 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 nothing is lacking and nothing is in excess. Indeed, it is due to our choosing to accept or reject that we do not see the true nature of things. Live neither in the entanglements of outer things, nor in inner feelings of emptiness. Be serene in the oneness of things and such erroneous views will disappear by themselves. When you try to stop activity to achieve passivity 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 do not live in the single Way fail in both activity and passivity, assertion and denial. To deny the reality of things is to miss their reality. To assert the emptiness of things is to miss their reality. The more you talk and think about it, the further astray you wander from the truth. Stop talking and thinking, and there is nothing you will not be able to know. To return to the root is to find the meaning, but to pursue appearances is to miss the source. At the moment of inner enlightenment there is a going beyond appearance and emptiness. The changes that appear to occur in the empty world we call real only because of our 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. Although all dualities come from the One, do not be attached even to this One. When the mind exists undisturbed in the Way, nothing in the world can offend, and when a thing can no longer offend, it ceases to exist in the old way.

When no discriminating thoughts arise, the old mind ceases to exist. When thought objects vanish, the thing-subject vanishes, as when the mind vanishes, objects vanish. Things are objects because of the subject; the mind is such because of things. Understand the relativity of these two and the basic reality: the unity of emptiness. In this emptiness the two are indistinguishable and each contains in itself the whole world. If you do not discriminate between coarse and fine, you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult, but those with limited views are fearful and irresolute; the faster they hurry, the slower they go, and clinging cannot be limited; even to be attached to the idea of enlightenment is to go astray. Just let things be in their own way and there will be neither coming nor going.

Obey the nature of things, and you will walk freely and undisturbed. When thought is in bondage, the truth is hidden, for everything is murky and unclear, and the burdensome practice of judging brings annoyance and weariness. What benefit can be derived from distinctions and separations?

If you wish to move in the One Way do not dislike even the world of senses and ideas.

Indeed, to accept them fully is identical with true Enlightenment. The wise strive toward no goals, but the foolish fetter themselves. There is one Dharma, not many; distinctions arise from the clinging needs of the ignorant. To seek mind with the mind is the greatest of all mistakes.

Rest and unrest derive from illusion; with enlightenment there is no liking and disliking. All dualities come from ignorant inference. They are like dreams or flowers in air; foolish to try to grasp them. Gain and loss, right and wrong: such thoughts must finally be abolished at once.

If the eye never sleeps, all dreams will naturally cease. If the mind makes no discriminations, the ten thousand things are as they are, of single essence. To understand the mystery of the One-essence is to be released from all entanglements. When all things are seen equally the timeless Self-essence is reached. No comparisons or analogies are possible in this causeless, relationless state.

Consider movement stationary and the stationary in motion, both movement and rest disappear. When such dualities cease to exist Oneness itself cannot exist. To this ultimate finality no law or description applies.

For the unified mind in accord with the Way all self-centered striving ceases. Doubts and irresolutions vanish and life in true faith is possible. With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing. All is empty, clear, 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 Just simply say when doubt arises, 'Not two.' In this 'not two' nothing is separate, nothing is excluded.

No matter when or where, enlightenment means entering this truth. And this truth is beyond extension or diminution in time or space; in it a single thought is ten thousand years.

Emptiness here, Emptiness there, but 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 that have nothing to do with this.

One thing, all things; move among and intermingle, without distinction. To live in this realization is to be without anxiety about non-perfection. To live in this faith is the road to non-duality. Because the non-dual is one with the trusting mind.

Words!

The Way is beyond language,
for in it there is

no yesterday
no tomorrow
no today.

RYAKU FUSATSU (PRECEPT CEREMONY)

Ino: Suila, Samadha, Vimoksaḥ Incense,

All: Radiant light of the Buddhas emits throughout the Dharma World
Homage to the Buddhas in the Ten Directions
It permeates hearing and seeing, and manifests Nirvana.

(Everyone does three full bows)

Repentance (3x, Choki - Repeat after Ino)
All the karma ever created by me
Since of old through greed, anger, and self-delusion
Which has no beginning born of my body, speech, and thought
I now make full open confession of it.

Standing - Repeat after Ino, one full bow after each line) (Gassho at place)

Homage to the seven ancient Buddhas.
Homage to Shakyamuni Buddha.
Homage to Maitreya Buddha.
Homage to Manjusri Bodhisattva.
Homage to Samanmatabhadra Bodhisattva.
Homage to Avalokiteshvara Bodhisattva.
Homage to the Succession of Ancestors.
Homage to Great Teacher Eihei Dogen.
Homage to Great Teacher Keizan Jokin.
Homage to our founding teacher Jikai Dainin
Four Vows (3x, Choki - Repeat after Ino)

Sentient beings are numberless; I vow to save them.
Desires are inexhaustible; I vow to put an end to them.
The Dharma are boundless; I vow to master them.
The Buddha's way is unsurpassable; I vow to attain it.

In this world of Emptiness,
May we exist in muddy water with purity like a lotus
Nothing surpasses the boundless mind
Thus we bow to Buddha.

Verse of Three Refuges (once, standing in Gassho)

Ino: I take refuge in the Buddha

All: Vowing with all sentient beings, acquiring the Great Way,
awakening the unsurpassable mind.

Ino: I take refuge in the Dharma

All: Vowing with all sentient beings, deeply entering the teaching,
wisdom like the sea.

Ino: I take refuge in the Sangha

All: Vowing with all sentient beings, bringing harmony to all
Completely without hindrance

GATTHAS**WAKING UP:**

Waking up this morning
 I vow with all beings
 To realize everything without exception
 Embracing the ten directions.

WASHING THE FACE:

Washing the face this morning
 I vow with all beings
 To attain the immaculate Dharma
 Forever undefiled.

BRUSHING THE TEETH**AS WE HOLD TOOTHBRUSH IN HAND:**

I vow with all beings
 To attain the right Dharma
 Spontaneously purifying ourselves.

AS WE BRUSH THE TEETH THIS MORNING:

I vow with all beings
 To acquire the eyeteeth of wisdom
 Cutting off delusion.

AS WE RINSE THE MOUTH:

I vow with all beings
 To move toward the clear Dharma
 Accomplishing liberation.

USING THE TOILET

I vow with all being
 To eliminate defilement
 Removing lust, anger and ignorance.

USING THE TOILET**JUST BEFORE USING THE CLEANSING WATER CUP:**

As we are going to use this water
 May all sentient beings
 Move toward the Supreme Way
 Attaining the Dharma beyond the world

WHILE USING THE WATER:

May we cleanse defilement with water
 May all sentient beings
 Enter into the pure nature of patience
 Achieving undefilement.

HAND-WASHING:

As we wash the hands with water
 May all sentient beings
 Acquire supremely subtle hands
 With which to hold the Buddha Dharma.

VERSE OF THE OKESA:

Great robe of liberation
 Virtuous field far beyond form and emptiness
 Wearing the Tathagatha's teaching
 We vow to save all beings.

OFFERING INCENSE:

Sila, Samadhi, Vimoksha incense.
 Radiant light of the Buddhas emits throughout the Dharma World.
 Homage to the Buddhas in the Ten Directions.
 It permeates hearing and seeing, and manifests Nirvana.

FULL BOW:

The bower and what is bowed to are empty by nature.
 The bodies of oneself and another are not two.
 I VOW with all beings to emanate the Unsurpassable Mind
 And return to Boundless Truth.

HITTING THE OUTSIDE BONSHO:

May the sound of this bell dispel the three poisons and eight hardships of all beings.

BEFORE EATING:

As we take food and drink
 I vow with all beings
 To rejoice in zazen
 Being filled with delight in the Dharma.

AFTER EATING:

As we have taken food and drink
 I vow with all beings
 To be filled with virtuous practice
 Completing the ten powers.

GOING TO BED:

Going to bed tonight,
 I vow with all beings
 To calm all things
 Making the mind clear and pure

Metta Sutra

This is what should be done
By those who are skilled in goodness,
And who know 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,
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 small,
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 unbound,
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 fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.