



Living Vow Zen

Sutra Book

First Edition, 2024

TABLE OF CONTENTS

Sutra Service		An Unending Truth	27
Gatha On Opening The Sutra	4	Loving-Kindness Sutra	28
Gatha Of Atonement	4	Song Of The Jeweled-Mirror Samadhi	29
The Three Refuges	4	The Heart Of True Entrusting	31
Vandana	5	Birth And Death	34
The Five Remembrances	5	Fear	34
Enmei Jukku Kannon Gyo	6	No Water, No Moon	35
Sho Sai Myo Kichijo Dharani	6	Trust Completely	35
Great Prajna Paramita Heart Sutra	7	Secrets On Cultivating The Mind	36
Dedication	8	Nourishing The Spiritual Embryo	38
The Four Bodhisattva Vows	8	Compassion	39
		Remedy For Sickness, Old Age & Death	39
		Walking The Razor's Edge	40
Sesshin Chants		Hope In The Dark	40
Verse Of The Kesa	9	Beacon Of Light	41
Dedication (2)	9	What Do We Want?	41
Dedication (3)	9	Cries Of The World	42
Living Vow Zen Ancestor's Dedication	10	Actualizing The Fundamental Point	43
Evening Gatha	11	Universally Recommended Instructions	
Wake All The Beings	11	For Zazen	47
Meal Chant	12	Being-Time	48
		Face-To-Face Transmission	49
Readings		Birth And Death	50
Shorter Precepts Recitation	13	Body-And-Mind Study Of The Way	50
Longer Precepts Recitation	13	Painted Rice Cake	51
The Four Commitments	16	Dharma Blossoms Turn	
Aspiration Prayer	16	Dharma Blossoms	52
Bodhisattva's Prayer	16	Self-Receiving Samadhi	53
The Compassionate Heart Of Wisdom	17	Buddha Nature	54
Song Of Zazen	18	Only Buddha And Buddha	54
Great Doubt	19	Ending The Pursuit Of Happiness	55
Where Can Dust Alight?	19	Diamond Sutra	56
Followers Of The Way	19	Observing The One Who Is Dim & Dull	57
Nothing To Do	20	Bearing Witness	58
Just Listen	20	Your True Self Is The World	58
Bodhisattva's Vow	21	Sending-And-Receiving	59
A Whip For A Good Horse	21	Seeking With Empty Hands	59
Song Of The Grass-Roof Hermitage	24	Finding Nirvana	59
The Harmony Of Relative And Absolute	25	There Is No End	60
Original Face	27		

To Change Every Moment	60	Guidance In Shikantaza—	
Those Who Greatly Realize Delusions Are Buddhas—Guidance In Zazen	61	The Absolute Practice Of Just Sitting	71
The Necessity Of Great Doubt	63	The Ship Of Compassion	72
Healing Is Situated In Love	64	Mind Like The Moon	72
The Essence Of Atonement	65	Liberation From All Obstructions	73
Spring Everywhere	65	Self And Other The Same	74
This Moment Is The Koan	66	Facing Everything	74
At Ease And In Harmony	66	The Way I Must Enter	74
Body And Mind, Ocean And Waves	67	Oneness	75
A Blessing For The Journey	68	Memorial Prayer	75
Kanzeon Song	68	This World Of Dew	75
Universal Invocation	68	Biographical Notes on Ancestors	76
Days Like Lightning	69	Sources	80
Awakening To Discouragement	70	Notes and Notations	83
Who Owns The Weather?	70	The Four Bodhisattva Vows	84
		Wake All The Beings	84

SUTRA SERVICE

🙏 ○○○○ **GATHA ON OPENING THE SUTRA** — — ○ (*GAH-tah; chanted*)

(*ALL*) 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. ○ <bow>

🙏 ○○○○ **GATHA OF ATONEMENT** ○ (*GAH-tah; spoken or chanted*)

(*ALL*) All evil karma ever created 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. ○ (*repeat 3 times then <bow>*)

🙏 ○○○○ **THE THREE REFUGES** ○ (*chanted*)

(*ALL*) Buddham saranam gacchami;

_____ - - - - -

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. ○ <bow>

(*in Community*)

_____ - - - - -

 ○○○○ VANDANA ○ (*VAHN-duh-NAAA; chanted*)

(*ALL*) Namō tassa bhagavato arahato sammāsam buddhasa. ○ <bow>

_____ ^ ^ _____ ^ ^ _____ ^ ^

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

 **The Five Remembrances** (*Shakyamuni Buddha, from the Upajjhatthana Sutta, spoken*)

{I am of the nature to grow old;} ❶

(*ALL*) 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 three times*)

 ○○○○ ⊘ ◆ **ENMEI JUKKU KANNON GYO** —_— ○ (*chanted*)

(<i>ALL</i>) Kanzeon!	Absorbing world sounds
Namu <u>Butsu</u> ① ③	awakens a Buddha right here! ○
yo Butsu u in yo Butsu u en	This Buddha, the source of compassion.
buppo so en jo raku ga jo	This Buddha receives only compassion.
cho nen <u>Kanzeon</u> ③	Buddha, Dharma, Sangha—just compassion.
bo nen <u>Kanzeon</u> ③	Thus, the pure heart always rejoices.
nen nen ju shin ki	In the light, recall this. In the dark, recall this.
nen nen fu ri shin ① ② ③	Moment after moment the true heart arises. ○
	Time after time there is nothing but this. ○

(Invocation of Kanzeon, the Bodhisattva of Compassion, “the one who perceives the cries of the world.” Chant Sino-Japanese three times then chant English translation once at faster pace, slowing for the last three beats.)

 ○○○○ ⊘ ◇ **SHO SAI MYO KICHIJO DHARANI** —_— ○ (*chanted*)

(*ALL*) 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
chshu ③ sa chshu sa chshu ③ ri chshu ③ ri
soha ja soha ja sen chi gya shiri ei ◇ somo ko ◇ ①②

(The Dharani of Good Fortune averts calamities and saves all beings. The intention and sound are most important. Repeat three times, slowing for the last three beats. First time drumbeat on each word; second and third time drumbeat on each syllable. Internal ◇ indicates an extra drumbeat on first and second repetitions.)



○○○○○ ◆ **GREAT PRAJNA PARAMITA HEART SUTRA** —_— ○ (*chanted*)

(*ALL*) Avalokiteshvara Bodhisattva, practicing deep prajna paramita ○
 clearly saw that all five skandhas are empty, (*aggregates*)
 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, (*perfection of wisdom*)
 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. (*supreme, unsurpassed, perfect enlightenment*)

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! (*Gone, gone beyond,*
 ○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha! *completely gone beyond.*
 ○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!" ○ *Enlightenment, hail!*)

🙏 ○○○○ **DEDICATION** *(chanted)*

[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, you who are oppressed, who are hungry and who are in pain—may you
heal and have peace.]

[We especially dedicate our practice to:] ● *(ALL <bow>)*

(Sangha speaks names of personal dedications, as ALL remain in <bow>)

(● at equal intervals as names are said; three more at same pace after sangha is silent)

(If chant-leader has gathered names to which the service should be dedicated:)

[And we particularly dedicate our practice to:] ●

(chant-leader chants special dedications, ● at equal intervals after each name.)

(ALL <return upright>)

[May we live in perfect peace with Buddha Dharma,
and may we realize the Buddha Way together. —_—] ○

(ALL) All Buddhas throughout space and time, ○

All honored ones, bodhisattva-mahasattvas, ○

wisdom beyond wisdom, maha prajna paramita. ○ <bow>

🙏 ○○○○ **THE FOUR BODHISATTVA VOWS** ○ *(chanted)*

(ALL) Beings are numberless; 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 three times, <bow> after third)

SESSHIN CHANTS

🙏 ○○○○ **VERSE OF THE KESA** ○ (*KAY-sah; chanted*)

(*ALL*) Vast is the robe of liberation,
A formless field of benefaction.

I wear the Tathagata's teaching,
Saving all sentient beings.

(*tah-TAH-gah-tah's*)

(*Repeat 3 times, <bow> after 2nd & 3rd, put on kesa/rakusu after 2nd*)

🙏 ○○○○ **DEDICATION (2)** (*chanted*)

[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 people of the Way, centuries of enlightened people of the
Way, ants and sticks and grizzly bears. Let wisdom go to every corner of the
house. Let people have joy in each other's joy. —_—] ○

(*ALL*) All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ <bow>

🙏 ○○○○ **DEDICATION (3)** (*chanted*)

[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. —_—] ○

(*ALL*) All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ <bow>

🙏 ○○○○ **LIVING VOW ZEN ANCESTORS DEDICATION** *(chanted)*

(LEADER) [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, named and unnamed. We especially offer the merits of our practice to:] ○

(ALL) Great Mother Prajna Paramita ○
The Seven Ancient Buddhas ○
Great Teacher Shakyamuni Buddha ○

(LEADER) [Our Ancestors in India, particularly]

(ALL) Great Teacher Mahaprajapati ○ *(MA-HA pra-JAAH-puh-tee)*
Great Teacher Kisa Gotami ○ *(KEE-SA go-TAHM-ee)*
Great Teacher Khema ○ *(KAY-MA)*
Great Teacher Nagarjuna ○ *(na-GAR-joo-nah)*

(LEADER) [Our Ancestors in China, particularly]

(ALL) Great Teacher Bodhidharma ○ *(ZONG-CHER)*
Great Teacher Zongchi ○ *(HWAY-NUNG)*
Great Teacher Huineng ○ *(MO-SHAN LAO-RAHN)*
Great Teacher Moshan Laoran ○

(LEADER) [Our Ancestors in Korea, particularly]

(ALL) Great Teacher Taego Bou ○ *(TAY-GO BO-WU)*
Great Teacher Gyeongheo Seong-U ○ *(KYUNG-HUH SUNG-WU)*
Great Teacher Myori Pophui ○ *(MYO-REE PO-PEE)*
Great Teacher Hye Hae Noh ○ *(HAI HEY NO)*

(LEADER) [Our Ancestors in Japan, particularly]

(ALL) Great Teacher Eihei Dogen ○ *(AY-HAY DOH-GENN)*
Great Teacher Ryonen ○ *(REE-YO NEN)*
Great Teacher Keizan Jokin ○ *(KAY-ZAN JO-KEEN)*
Great Teacher Soitsu ○ *(SO-EET-SUH)*

⇒

(LEADER) [Our Dharma Cloud Ancestors, particularly]

(ALL) Great Teacher Keido Chisan ○

Great Teacher Peggy Houn Jiyu Kennett ○

Great Teacher Kojima Kendo ○

(KAY-DOH CHEE-SAN)

(HOH-oon GEE-YU)

(KOH-JI-MAH KEN-DOH)

(LEADER) [Our Diamond Sangha Ancestors, particularly]

(ALL) Great Teacher Robert Chotan Gyoun Aitken ○

Great Teacher Anne An Tanshin Aitken ○

(LEADER) [Our Kwan Um Ancestors, particularly]

(ALL) Great Teacher Seung Sahn Haeng Won ○

All Buddhas throughout space and time, ○

All honored ones, bodhisattva-mahasattvas, ○

Wisdom beyond wisdom, maha prajna paramita. ○ <bow>



[Evening Gatha] *(chanted solo; sangha bows throughout chant)*

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.



○○○○⊗ **(Wake All The Beings)** *(sung)*

{I vow to wake} ◆ *(followed by ◆ on off-beats)*

(ALL) all the beings of the world. ③

I vow to set endless heartache to rest. ③

I vow to walk through every wisdom gate.

I vow to live the great Buddha Way. ①②

(Repeat three times, <bow> after third)

 **(Meal Chant)** *(from Single Flower Sangha; adapted; spoken)*

● *(LEADER)* [With all that lives let us honor the Three Treasures. Let us recall the exertions of Buddhas and Bodhisattvas.]

● *(ALL)* First, let us reflect on the quality of our work and consider how this food comes to us. Second, as we receive this meal, let us be aware of the quality of our deeds. Third, what is most essential is the practice of awareness which helps us transcend greed, anger, and ignorance. Fourth, let us appreciate this food, which sustains the good health of our body and mind. Fifth, in order to continue our practice for all beings, we accept this offering.

<raising bowl or plate> *(ALL)* Our meal is offered to Buddha, Dharma, and Sangha. With teachers and family, with nations and all life let us equally share. To beings throughout the six worlds we offer this meal. *<bow>*

<while making offering> *(ALL)* All hungry ghosts! All tortured spirits! Now we give you this Dharma-food. May it fill the ten directions and satisfy hunger in realms of darkness. All hungry ghosts! All tortured spirits! May we all abandon greed and rouse the desire for enlightenment! *(gassho until all have made offerings, then* ● *<bow>)*

 *<after morning meal>* ● *(ALL)* Having finished the morning meal, let us pray that all beings may accomplish whatever wholesome tasks they are engaged in and be fulfilled with all the Buddha Dharmas. *<bow>*

 *<after midday meal>* ● *(ALL)* Having finished the midday meal, our bodily strength is fully restored. Our bodhisattva power extends over the ten quarters and through the three periods of time and we are strong. As to revolving the wheel of Dharma, let no thought be wasted over it. May all beings attain true wisdom. *<bow>*

 *<after evening meal>* ● *(ALL)* Abiding in this ephemeral world, like a lotus in muddy water, the mind is pure and goes beyond. Thus we bow to Buddha. *<bow>*

READINGS

Shorter Precepts Recitation

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

I take refuge in the Buddha.

I take refuge in the Dharma.

I take refuge in the Sangha.

I vow to cease from evil.

I vow to practice good.

I vow to save all beings.

I vow to take up the Way of Not Killing.

I vow to take up the Way of Not Stealing.

I vow to take up the Way of Not Misusing Sex.

I vow to take up the Way of Not Speaking Falsely.

I vow to take up the Way of Not Intoxicating Mind and Body.

I vow to take up the Way of Not Finding Fault with Others.

I vow to take up the Way of Not Elevating Myself at the Expense of Others.

I vow to take up the Way of Not Sparing the Dharma Assets.

I vow to take up the Way of Not Harboring Ill Will.

I vow to take up the Way of Not Defaming the Three Treasures. <bow>

Longer Precepts Recitation *(from Shakyamuni, Bodhidharma, and Dogen; adapted by Zen Peacemakers, Diane Rizzetto, and others; spoken)*

(LEADER) [The Three Refuges:]

● *(ALL)* 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. <bow> ⇨

(LEADER) [The Three Pure Precepts:]

● *(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.

Honoring wholeness in myself and others, I vow to save all beings. <bow>

(LEADER) [The Ten Grave Precepts:]

● *(ALL)* 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.

3. Self-nature is subtle and mysterious. In the realm of the unadorned 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. Honoring mutuality and respecting commitment, I vow to take up the Way of Not Misusing Sex.

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. ⇒

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.

6. Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Finding Fault with Others. In the Buddha Dharma, 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 Finding Fault with Others.

7. Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon "I" and "you" is called the Precept of Not Elevating 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. Meeting others on equal ground, I vow to take up the Way of Not Elevating Myself while Abusing Others.

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.

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 Harboring Ill Will. 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 Harboring Ill Will. ⇒

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. <bow>

 **The Four Commitments** (*Zen Peacemakers & the Parliament of the World Religions*)

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 acceptance and a life based on truthfulness;
and I commit myself to a culture of equal rights and partnership among all people. <bow>

 **Aspiration Prayer** (*Larry Yang*)

May I be as loving in this moment as I can.
If I cannot be loving in this moment, may I be kind.
If I cannot be kind, may I be nonjudgmental.
If I cannot be nonjudgmental, may I not cause harm.
● And if I cannot not cause harm,
● may I cause the least harm possible. <bow>

 **Bodhisattva's Prayer** (*Shantideva*)

As long as sentient beings remain—
until then, may I too remain
● to dispel the suffering of all beings,
● for as long as space remains. <bow>



The Compassionate Heart of Wisdom *(James Ford, from the Heart Sutra)*

When the Heart of Compassion walked through the gate of Wisdom,
she looked into the body of the world and each of us,
seeing that each of us and the world itself is boundless.

And with this all suffering vanished.

Dear ones, all things are boundless;
and the boundless is nothing other than all things.
Everything in itself is boundlessness; boundlessness is all things.
This is true of our bodies, feelings, experiences, perceptions,
and of consciousness itself.

Dear ones, the stuff of the universe is boundless.
It is not born and it does not die. It is not pure or impure.
It neither increases nor diminishes.

Within boundlessness there are no sense organs, no objects to sense,
and no field of experience; no ignorance and thus no ending of ignorance;
no old age and death and thus no ending of old age and death.
There is no suffering and thus no causes of suffering;
there is no path to follow and no wisdom to attain.

Understanding this boundlessness, the pure-hearted one is free.
Without entanglements, the true person of the Way is not afraid.

This is the pure and unexcelled Way.
All sages of past, present, and future attain to this truth and find freedom.

This truth becomes the great mantra, supreme and unexcelled;
and this truth removes all suffering.

Gone, gone, gone beyond!

- Completely gone beyond!
- Blessings and blessings!



Song of Zazen (*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.



Great Doubt (*Hakuin Ekaku*)

When a person faces Great Doubt, before them there is in all directions only a vast and empty land without birth and without death, like a huge plain of ice extending in all directions. Penetrating it is trampling the multi-tiered gate of birth-and-death that has come down through endless kalpas; it is penetrating the inner understanding and basic enlightenment of all the Tathagatas—but you must accept that the realization of so felicitous a thing as the Great Matter will involve a certain amount of suffering. Realize that this cannot be handed down, and cannot be explained; rather it is like knowing for yourself by drinking it whether water is warm or cold. The ten directions melt before the eyes, and the three periods of time are penetrated in an instant.

- What joy is there in the realms of humans or gods
- that can compare with this?



Where Can Dust Alight? (*Huineng*)

There is no Bodhi-tree
Nor stand of a mirror bright.

- Since all is originally empty,
- where can dust alight?



Followers of the Way (*Linji Yixuan*)

Followers of the Way, the Dharma of the Mind has no form and pervades the Ten Directions. In the eye it is called seeing; in the ear, hearing; in the nose, smelling; in the feet, walking. If you want to get free from birth and death, from coming and going, from taking and putting on, know and take hold of the one who is now listening to the Dharma. This one has neither form nor shape, neither root nor trunk nor dwelling place; this one is as lively as a fish jumping in water and performs functions in response to all situations.

- Only, the place of functioning
- is not a locality.

 **Nothing to Do** (*Linji Yixuan*)

There is no Buddha, no Dharma, no practice, no realization. What is it you seek in others? What is it you lack? It's as though you want to put another head on top of the one you already have. At this very moment your own wonderful function is no different from the wonderful function of the masters and the Buddhas. It's only because you lack confidence that you seek something outside of you.

Make no mistake: there's no Dharma outside you to run after; there's no Dharma within to attain. Rather than seeking, it would be better to hear these words, rest, and practice having nothing to do.

If something has arisen, don't try to make it continue. If something has not arisen, don't try to make it arise.

This action is more valuable than ten years' pilgrimage. There is nothing you need to do. You just need to live as ordinary people. Wear your robe, eat your food.

- As day follows day,
- be a person who has nothing to do.

 **Just Listen** (*Ryōnen Genso*)

This is the sixty-sixth autumn I have seen.

The moon still lights my face.

Don't ask me about the meaning of Zen teachings—

- Just listen to what the pines and cedars say
- on a windless night.



Bodhisattva's Vow (*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.



A Whip for a Good Horse (*"Kaibaban," Torei Enji*)

1. If you want to be free from this world of suffering, first you must contemplate impermanence. Those who are born must inevitably die. Even the young are not exempt; even the strong are in danger. Even the rich and prosperous decline, even the noble and exalted cannot remain that way. Even a long life does not last more than eighty years or so. When conditions meet, everything seems to exist; when the body gets cold and the breath stops, there is nothing called "me." At that time this body is really not our own; it is only a temporary inn. How can we be so greedily attached to this temporary inn that we ignore eternity? ⇨

Contemplating these four transcendences—impermanence, suffering, emptiness, selflessness—and seeking the way of enlightenment is called “the four seals of the dharma.” This is the essential gateway. When you understand the mind darkened by ignorance and see its real nature, then ignorance becomes identical to the enlightened nature. Then the twelve links of dependent origination all accord with the right way

- and eventually arrive
- at the great realization of liberation.



2. This body is a skin bag of habitual obstructions produced by the twelve links of dependent origination. The six realms are not only a matter of other lives; even in one day there is floating and sinking. Those whose minds are upright and actions not evil are humans; when they get angry at opposition, they are demigods. If they cling to things they like, they are hungry ghosts. When their minds are stifled by worry and longing, they are animals. When their longings are deep and their greedy attachments are strong and the flames of their rage never die down as they pain people and harm beings, they are hell fiends.

Sometimes the mind is still. There is no anxiety, and the heart is clear throughout. Then it is said that even though the body is in the human realm, the mind roams in heaven. Thus in one day an ordinary person transmigrates countless times, during which he rarely keeps the human mind, much less roams in heaven. Truly we should see how much we wander in what paths in the course of a day.

The six transcendences of bodhisattvas are generosity, morality, tolerance, effort, meditation, and wisdom. Inwardly guard your spirit of the way, observing fundamental ethics and their ramifications. Keep the Buddha’s precepts without violating them. Bodhisattvas include the teaching of others in practicing the way for their own benefit as well.

- Practice generosity with goods and teaching,
- according to your means.



3. The sense of urgency means that if you want to realize the same nature of all buddhas, first you must clearly understand the root of ignorance. This is done by questioning your own fundamental nature. How to do this? As for the practice of bodhisattvas, when they see forms, they question what it is that sees; when they hear, they question what hears; when they feel, they question what feels; when they cognize, they question what cognizes. This is what I call the “buddhas turning inward.” You must break up the root of ignorance; once the root is broken, the branches and leaves cannot remain.

Always make great vows to the buddhas, pray to the spirit luminaries and make pledges to the ancestral teachers; in this way fulfill the great matter once and sport in the ocean of vows to help self and others. Disturbed by the fact that you have lost the original nature, which is of the same substance as all the buddhas, and have come to wander through the six dispositions and four kinds of birth,

- turn to your fundamental nature and urge on your meditational efforts.
- This is called “the sense of urgency.”



4. Progressive practice means you should practice in everything. When you walk, you practice while walking; when you rest, you practice while resting; when speaking with people, you practice while speaking; and when silent and quiet, urge on your meditation all the more. When seeing things, doubt the seer; when hearing things, doubt the hearer; when things are busy and it’s easy to get distracted, doubt that which is distracted; when you question what it is that gets distracted, then even when distracted you do not lose the right mindfulness of your meditation effort.

There is another meaning within this progressive practice; if you give up lesser enlightenments and don’t cling to them, great enlightenment will surely be realized. If you grasp little enlightenment and don’t relinquish it, great enlightenment will surely be ignored. This is called “the essential secret of progressive practice.” As the work progresses and your practice becomes wholly mature,

- eventually you return to the nature of all the buddhas.
- This is called fulfilling buddhahood.



Song of the Grass-Roof Hermitage (*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 skinbag here and now.



The Harmony of Relative and Absolute (*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.

 **Original Face** (*Songyong Sunim*)

Clear water flows over white rock;
The autumn moon shines bright.
So clear is the original face.

- Who dares say it is
- or it is not?

 **An Unending Truth** (*Shakyamuni Buddha*)

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a darkened heart, then suffering follows you—as the wheel of the cart, the track of the ox that pulls it.

Phenomena are preceded by the heart, ruled by the heart, made of the heart. If you speak or act with a calm, bright heart, then happiness follows you, like a shadow that never leaves.

“That person insulted me, hit me, beat me, robbed me”—for those who brood on this, hostility isn’t stilled.

“That person insulted me, hit me, beat me, robbed me”—for those who don’t brood on this, hostility is stilled.

Hostilities aren’t stilled through hostility, regardless. Hostilities are stilled through non-hostility: this is an unending truth.

Unlike those who don’t realize we’re here on the verge of perishing,

- those who do:
- their quarrels are stilled.



Loving-Kindness Sutra (*Shakyamuni Buddha; 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 of 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 also freed from birth-and-death.



Song of the Jeweled-Mirror Samadhi (*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
gray.

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.



The Heart of True Entrusting (*“Xinxin Ming,” Jianzhi Sengcan*)

1. The Great Way is not difficult for those unattached to preferences. When love and hate are both seen through, everything is clear and undisguised. But make the smallest distinction, and heaven and earth are set far apart. If you wish to see the truth, attach to no opinions pro or con; setting what you like against what you dislike is the disease of the mind. When the deep meaning of this 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. Our choice to choose or to reject prevents our seeing this simple truth. Don’t dwell entangled in the world or stuck in emptiness. Dwell equanimously 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—and you will never know oneness. Those who don’t live in the single Way miss in both activity and stillness, assertion and denial. To deny the reality of things is to miss their reality. To assert their emptiness is also to miss their reality. The more you talk and think about it, the further you stray from the truth. Stop the efforts of talking and thinking, and there’s nothing you will not know directly. To return to the root is to find the meaning of all things; 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.



2. Do not search for the truth—only cease to cherish opinions. Do not remain in dualistic views, and avoid dualistic pursuits. If there’s a trace of this and that, of right and wrong, the mind will be lost in confusion. All dualities come from the One, but don’t cling even to this One. When this One Mind rests undisturbed, nothing in the world offends; 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 understand the unity of emptiness.

In emptiness there are not two, and each contains the whole. If you don't discriminate between coarse and fine, you won't 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. Attaching to enlightenment is going astray. Let things be as they are, and there is neither coming nor going. Obey the true nature of things, and you walk freely and undisturbed. Bound by thought, truth is hidden—and everything seems unclear.

- The burdensome practice of discrimination brings only weariness—
- so why keep judging good and bad?



3. The One Way does not shun the world of senses and ideas; the sense-realm itself is enlightenment. The wise do not strive after goals; the foolish fetter themselves. There is one Dharma. Distinctions arise from clinging to ignorance. To seek the One Mind with discriminating mind is a great mistake.

Rest and unrest derive from illusion; the awakened mind transcends both. All dualities come from ignorance. They're like dreams or flowers of 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 vanish by themselves.

If the mind makes no distinctions, 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 is seen with equal mind, timeless self-nature is revealed. No comparisons are possible. Movement is stationary, and the stationary moves; both rest and unrest disappear. When such dualities cease to be, even Oneness does not exist.

- This ultimate finality can't be described;
- it's beyond all words.



4. For the unified mind in accord with the Way, all ego-centered strivings cease. Doubts and irresolutions no longer apply, and a life of 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 mind. Thought, feeling, knowledge, and imagination do not reach it. 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 excluded. No matter when or where, awakening means entering this truth, and this truth is beyond all time and 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. 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 is all, all things are one—they move among and intermingle without distinction. To live in True Entrusting is to be without anxiety about nonperfection.

- Living in True Entrusting is the road of nonduality.
- The nondual is one with the entrusting heart.



5. Words! The Way is beyond language—in it there is no yesterday,

- no tomorrow,
- no today.



Birth and Death *(Barbara Rhodes)*

Looking for the Way is like a peacock looking for its feathers, a fish looking for water. So there is nothing to cultivate. Nonetheless, we have to do something in order to be able to recognize and digest our various delusions. The magnificent gift that we all have is our doubts and questions; they are the diamond double-edged sword that can cut through our confusion and bring us home. When student and teacher sit down together, the student speaks, the teacher listens; the teacher speaks, the student listens.

- The Way has already appeared.
- Who chains you to birth and death?



Fear *(Judith Randall)*

See fear, just say yes, and see what happens. When we do this, another world opens up, where energy fills the belly and calms the mind. The “I” steps aside. Something begins to enjoy engaging the process.

Fearlessness is not the absence of fear, but the willingness to walk into it. When I walk into my fear, practice there, sit upright in the middle of it completely open to the experience with no expectation of the outcome, anything is possible.

When our circumstances look impossible or terrifying, there is a way. It may look like the way is even more impossible than the circumstances, but if we step into it with eyes and heart open

- and take one step off the hundred-foot pole,
- something will be revealed.



No Water, No Moon (*Chiyono*)

In Buddhism there are no distinctions between people. People are complete as they are. If you don't fall into delusive thoughts, there is no Buddha and no sentient being; there is only one complete nature.

If you want to know your true nature, you need to turn toward the source of your delusive thoughts. This is called zazen. With this and that I tried to keep the bucket together, and then the bottom fell out.

- Where water does not collect,
- the moon does not dwell.



Trust Completely (*Daijaku Judith Kinst*)

To admit to our foolishness, to bow, and to trust. This is the path of genuine practice. Nothing special. Nothing extra. Nothing perfect. We must leave behind the comfort of constructed understanding—useful, but limited. We pluck up our courage and enter the hall, willing to be grabbed, hauled closer to that from which we often flee.

From the day we set out on our journey there has been no place to seek. How often have you heard that? How deeply has that penetrated your being? Student and master have never been separate, never. And yet we must journey to reunite them. Each day, each act, each moment, will you allow yourself to be united with that which has never been separate? With this very person in front of you, this task, this breath, this earth that cries out for our care?

- With our whole being we must find a way to say each moment,
- “I trust you completely.”



Secrets on Cultivating the Mind (*"Susim Kyeol," Chinul*)

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 the Ganges would all be understood. As the World-Honored One said, "I see that all sentient beings everywhere are endowed with a Tathagata's wisdom and virtue." He also said, "All the illusory guises in which sentient beings appear take shape in the sublime mind of the Tathagata'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 become 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, 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 thief.” 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.”



Nourishing the Spiritual Embryo (*Sunya Kjolhede*)

Through sincere practice we become more and more simple, plain, empty. When giving birth to children, you have to simply get out of the way and let the great mystery roll right through. In a sense we’re all pregnant with this wondrous buddha nature. And yet, until we’ve allowed it to fully come through us, it remains only an embryo, only a potential. Once we have even just a glimpse of this true one, our whole life becomes an opportunity to meet her face-to-face.

Will we take advantage of these opportunities or not? Everything depends on how we answer this question—

- not with words and explanations,
- but with our whole being, moment by moment.



Compassion *(Joan Sutherland)*

Compassion isn't a commodity we deliver but a commitment to help liberate the intimacy already inherent in any situation. Usually the most intimate response to another's difficulty begins with the willingness not to flee. Fleeing can take the form of abandoning the situation, and it can also mean escaping into "helping," into a whole constellation of ideas about what ought to happen. Intimacy is being willing to stay and accompany and listen, to be vulnerable and surprised and flexible. It's a willingness to fall with someone else, and see what becomes possible when we do.

We are all falling together, lifetime after lifetime, through the universe. Right now we are falling through this world, which holds out an invitation to us: come see what life is like here. We find that it's made of flame and water, wind and earth, sorrow and beauty, love and fear, light and dark, and everything in between. As we fall, if we pick and choose, instead of accepting all of life as it offers itself, we're in some way refusing the invitation. As we walk or fall the Way,

- the heart-mind of the ancestors is in every blade of grass,
- and they all hold us up.



Remedy for Sickness, Old Age, and Death *(Anita Feng)*

Yes, there is a remedy for illness—it is received by saying into each shaded name and form one indivisible word. What is it? It is just now, as we talk to each other that the medicine begins. Do you hear it? Furthermore, there is a remedy for aging—it is attained by stepping off the edge of time and space on a single breath. It is just now, as we turn to each other, that we extend ourselves. Do you see it? And there is a remedy for dying too—it is realized by letting the heart out of its cage, turning cause and effect to shimmering dust.

- It is just now, as a smile lights from one face to another,
- that renewal begins.



Walking the Razor's Edge *(Charlotte Joko Beck)*

Each moment, as it is, is complete and full in itself. Seeing this, no matter what arises in each moment, we can let it be. Right now, whether happy, anxious, pleased, or discouraged, each moment is exactly what each moment is. Our practice, our aspiration, is to be this moment. If you are afraid, just be fear, and right there you are fearless.

We dislike being with life as it is because that can include suffering. We want to fix the problem, solve it, get rid of it. That is when we need to understand the practice of walking the razor's edge. We have to experience whatever our life is, right this second. If we are upset, we have to experience being upset. If we are frightened, we have to experience being frightened. If we're jealous, we have to experience being jealous. This experience is physical. When we are experiencing what we are, not what we think we should be, we are walking the razor's edge—we are the present moment. The effort is to remain aware in all encounters from morning till night.

- The gateless gate
- is always right here.



Hope in the Dark *(Rebecca Solnit)*

When we recognize uncertainty about the future, we realize we may be able to influence outcomes—alone or in concert with a few dozen or several million others. Hope is an embrace of the unknown and the unknowable, an alternative to certainty. It's the belief that what we do matters—even though how and when it may matter, who and what it may impact, are not things we can know beforehand.

- We may not, in fact, know them afterward either,
- but they matter all the same.



Beacon of Light (*Dianne Eshin Rizzetto*)

Cultivating a clear mind doesn't mean we get rid of anything or try to transcend anything. It just means we look life in the eye. And in that direct meeting, we come to experience clarity and wonder. As the beacon light of awareness illuminates our actions, we see clearly how we swing into our habitual reactions of self-centered thinking. And as the power and intelligence of that awareness does its work, we stand in witness as the thoughts, feelings, and sensations lose their form, dismantling and dissolving. We rest open and alert in the power of impermanence.

Underlying holdings and beliefs—fear and all its manifestations—slowly melt into emptiness, and we are left with breathing in and out, the sound of the children playing in the yard, the smell of the coffee—Just This. For a time, the self-centered dream has disappeared into complete awakeness. These are the turns we make over and over as we are transformed. The transformation that we aspire to is similar to the stone in the river. The stone doesn't know that it's getting worn smooth, that its shape and contour are changing. It has no idea.

- It just keeps accepting the river.
- That river is our lives.



What Do We Want? (*Aleksandra Porter*)

It takes three things to practice Zen—a great question, great courage, and great faith. What is this? Who am I? It is absolutely necessary to go back to these essential questions over and over. In this way we keep don't-know mind.

- Then we can let go of our conditioned way of looking at ourselves and others
- and respond to situations in a fresh way.



Cries of the World *(Susan Murphy)*

We have to discover what “unremitting” and repeated practice might be. And then the chance of no-one-left-to-hear becomes distinctly possible.

Repetition can be useful. Roosters know that there is no harm in repeating a good sound. No natural sound actually ever comes again; each appearance in the world is its own freely accepted extinction.

It’s not only roosters who can deliver this lucky break but the creak of a floorboard, the clink of china, somebody’s sneeze in the early morning meditation hall—any sound that finds little or nothing of you in the way can let you in directly to the shocking open secret: “What is left that can be said to hear?”

How patiently they wait for us, the cries of the world, always ready to meet us. Calling out repeatedly, just to let us hear what love sounds like when there is nothing attached to it. No-one. No-thing. No-rooster. No-me. Not even fields, mountains, flowers, waves gently slapping the sides of a wooden boat—though they are there, too.

It’s also what you do next. When the mind suddenly opens, the cries of the world grow no less acute. Ask Kuan Yin, goddess of mercy, who hears all the cries of the world with no picking and choosing, no barrier in her heart. The hen listens with her heart to hatch her eggs: a useful pointer to the ripening of a practice. And listen well, says the hen. We don’t know when we will be snatched by one fox or another. In a life-world on the brink, how will you actualize the cry of the rooster

- with this whole great body and mind
- of fields, mountains, and flowers?



Actualizing The Fundamental Point (*“Genjo Koan,” Eihei Dogen*)

1. As all things are buddha-dharma, 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 buddha, no sentient being, no birth and death.

The buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion.

When buddhas are truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illumined the other side is dark.

To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away.

- No trace of realization remains,
- and this no-trace continues endlessly.



2. When you first seek dharma, you imagine you are far away from its environs. But dharma is already correctly transmitted; you are immediately your original self.

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future. Ash abides in the phenomenal expression of ash, which fully includes future and past.

Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment.

They are like winter and spring.

- You do not call winter the beginning of spring,
- nor summer the end of spring.



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

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

When dharma does not fill your whole body and mind, you think it is already sufficient. When dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round or 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 must be the bird and life must be the fish. Practice, enlightenment, and people are like this. ⇨

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past and it is not merely arising now.

Accordingly, in the practice-enlightenment of the buddha way, meeting one thing is mastering it—doing one practice is practicing completely.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of buddha-dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately,

- the inconceivable may not be apparent.
- Its appearance is beyond your knowledge.



5. Zen master Baoche of Mt. Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?" "Although you understand that the nature of the wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply.

The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that,

- the wind of the buddha's house brings forth the gold of the earth
- and makes fragrant the cream of the long river.



Universally Recommended Instructions for Zazen (*“Fukanzazengi,” Eihei Dogen*)

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 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.



Being-Time (*"Uji," Eihei Dogen*)

1. 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.



2. The time-being has the quality of flowing. So-called today flows into tomorrow, today flows into yesterday, yesterday flows into today. And today flows into today, tomorrow flows into tomorrow. Because flowing is a quality of time, moments of past and present do not overlap or line up side by side. Just actualize all time as all being; there is nothing extra. Vigorously abiding in each moment is the time-being.

- Do not mistakenly confuse it as nonbeing.
- Do not forcefully assert it as being.



3. Mind is the moment of actualizing the fundamental point; words are the moment of going beyond, unlocking the barrier. Arriving is the moment of casting off the body; not-arriving is the moment of being one with just this, while being free from just this.

- In this way you must endeavor
- to actualize the time-being.



Face-to-Face Transmission (*"Menju," Eihei Dogen*)

This is a splendid opportunity for Buddha Dharma to enter into mud and water.

If you do not realize the fruit at this moment, when will you realize it?

If you do not cut off delusion at this moment, when will you cut it off?

If you do not become a Buddha at this moment, when will you do so?

If you do not sit as a Buddha at this moment,

- when will you practice as a Buddha?
- Diligently examine this in detail.



Birth and Death (*Eihei Dogen*)

This birth and death is the life of Buddha. If you try to exclude it you will lose the life of Buddha. If you cling to it, trying to remain in it, you will also lose the life of Buddha, and what remains will be the mere form of Buddha. Only when you don't dislike birth and death or long for them, do you enter Buddha's mind. Do not analyze or speak about it. Just set aside your body and mind, forget about them, and throw them into the house of Buddha; then all is done by Buddha. Who then continues to think?

- When you follow this, you are free from birth and death
- and become a Buddha without effort or calculation.



Body-and-Mind Study of the Way (*"Shinjin Gakudo," Eihei Dogen*)

1. "Everyday mind" means to maintain everyday mind in this world or in any world. Yesterday goes forth from this moment, and today comes forth from this place. With going, the boundless sky goes; with coming, the entire earth comes. This is everyday mind.

Everyday mind opens the gate of the inner chamber. Because thousands of gates and myriads of doors open and close all at once, it is everyday mind. Now this boundless sky and entire earth are like unrecognized words, a voice from the deep. Words are all-inclusive, mind is all-inclusive, things are all-inclusive.

Although there is birth and death in each moment of this life of birth-and-death, the body after the final body is never known. Even though you do not know it, if you arouse the thought of enlightenment, you will move forward on the Way of enlightenment.

The movement is already here. Do not doubt it in the least.

- Even if you should doubt it,
- this is nothing but everyday mind.



2. How do we understand this birth and death, and views of birth and death?

All this is merely a moment or two of mind. A moment of mind is a moment of mountains, rivers, and earth. Because mountains, rivers, and earth neither exist nor do not exist, they are not large or small, not attainable or unattainable, not knowable or unknowable, not penetrable or impenetrable. They neither change with realization, nor change without realization.

Just wholeheartedly accept and trust that to study the Way with mind is this mountains-rivers-and-earth mind itself thoroughly engaged in studying the Way. This trust and acceptance is neither large nor small, neither existent nor non-existent. To study in this manner—understanding that home is no-home, abandoning home, and entering the homeless life—this is not measurable as large or small, near or far. It is beyond beginning or end, beyond ascending or descending.

- Responding immediately,
- it benefits the self-and-others.



Painted Rice Cake (*Eihei Dogen*)

All buddhas are realization; thus all things are realization. Yet, no buddhas or things have the same characteristics; none have the same mind. Although there are no identical characteristics or minds, at the moment of your actualization numerous actualizations manifest without hindrance.

Do not use the measure of oneness or difference as the criterion of your study. Thus, it is said, “To reach one thing is to reach myriad things.” To reach one thing does not take away its inherent characteristics. Just as reaching does not limit one thing, it does not make one thing not separate. To try to make it not different is a hindrance. ⇒

An ancient buddha said, “A painting of a rice cake does not satisfy hunger.” Know that a painted rice-cake is your face after your parents were born, your face before your parents were born. All rice-cakes actualized right now are nothing but a painted rice-cake. If you look for some other kind of painted rice-cake,

- you will never find it,
- you will never grasp it.



Dharma Blossoms Turn Dharma Blossoms (*“Hokke Ten Hokke,” Eihei Dogen*)

Realization is reality right now. Even shocks, doubts, fears, and frights are no other than reality right now. However, with Buddha knowledge it is different; seeing a speck of dust is different from sitting within a speck of dust. Even when you sit in the world of phenomena it is not broad. Even when you sit in a speck of dust, it is not narrow. If you are not fully present, you do not fully sit. If you are fully present, you are free from how large or narrow it is where you are. Thus, you have thoroughly experienced the essential unfolding of Dharma blossoms.

Is it that the manifestation and essence of your practice now originates in the world of phenomena or in a speck of dust? Have no shocks and doubts, no fears and frights. Just this turning of Dharma blossoms is the original practice, deep and wide. In seeing the speck of dust and seeing the world of phenomena, there is no attempt to create or measure. Even those who attempt to create or measure do so in accordance with Dharma blossoms. When the Dharma blossoms fully turn you, you are empowered to turn the Dharma blossoms. While the original turning never stops, you return to turn the Dharma blossoms.

- What is usually distrusted is that now is a moment of Dharma blossoming.
- Nevertheless, trust and turn Dharma blossoms.



Self-Receiving Samadhi *(from "Bendowa," Eihei Dogen)*

What can be met with recognition is not realization itself, because realization is not reached by a deluded mind. Although both mind and object appear and disappear within stillness, because this takes place in the realm of self-receiving and self-employing samadhi, 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 imperceptibly accords with all things and fully resonates through all time, it performs ever-lasting 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. 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 the virtue,
- of one person's zazen.



Buddha Nature (“*Bussho*,” *Eihei Dogen*)

An Ancestor said: “As Buddha nature is empty, you say *I have no Buddha nature*.” This expresses clearly that *empty* is not *no*. As Buddha nature is empty, it is called *no*. Bits and pieces of *no* are a standard for speaking about emptiness. Emptiness is the measure of speaking *no*. Emptiness here is not that of “Form is emptiness.” “Form is emptiness” does not mean to force form to be emptiness or to break up emptiness to establish form. Rather, it is the emptiness of “Emptiness is emptiness.” *Emptiness is emptiness* means there is a piece of rock hanging in emptiness. Thus the Ancestors spoke of

- *no Buddha nature*—Buddha nature that is empty—
- and Buddha nature that is existence.



Only Buddha and Buddha (“*Yuibutsu Yobutsu*,” *Eihei Dogen*)

When you realize the Buddha Dharma, you do not think, “This is realization just as I expected.” Even if you think so, realization invariably differs from your expectation. Realization is not like your conception of it.

Accordingly, realization cannot take place as previously conceived. When you realize Buddha Dharma, you do not consider how realization came about. You should reflect on this: What you think one way or another before realization is not a help for realization.

Although realization is not like any of the mental formations preceding it, this is not because such formations could not be realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization.

However, it is worth noticing that what you think one way or another is not a help for realization. Then you are cautious not to be small-minded. If realization came forth by the power of your prior mental formations, it would not be trustworthy. Realization does not depend on thoughts, but comes forth far beyond them.

- Realization is helped
- only by the power of realization itself.



Ending the Pursuit of Happiness *(Barry Magid)*

The tension between ordinary mind as the Way and ordinary mind as the problem forms the crux of our practice. We come to practice because there are aspects of our mind that we don't know how to come to terms with—anything we haven't come to terms with in our lives. All of us will eventually grow weak and sick and helpless. Deep down we don't want to be a human being because being human means being subject to inevitable pain and suffering. We want to be unique and special, not ordinary, and we turn to Zen to help us turn into the kind of special person we want to be.

The attempt at escape is itself an engine of our suffering. The only way out of that struggle is to leave our mind alone and to settle into bodily tension. In our sitting we find out that we have to face exactly those things that we don't want to face. Practice is being one with mortality, interdependency, and vulnerability. We practice becoming one with ourselves. The more we allow our inner experiences of thought, emotion, and bodily tension to simply be there, the more they become like the sounds of the city—some pleasant, some unpleasant—but we allow ourselves to feel them as they come and go with less and less resistance and attachment.

Who you already are is exactly what you've been looking for. The perfection that we're so busy seeking is to be found nowhere but right here in this very moment, regardless of its content. There's nothing to escape, and there's nothing to gain. We transcend nothing, and nothing lasts. Just pay attention. As we sit fully experiencing this moment, experiencing our bodies, our thoughts, our feelings, and this sensory world, we sit in wonder, even as we sit in the mundane.

- We don't practice to become perfect.
- Practice is the expression of our perfection.



Diamond Sutra (*abridged selection, section 3 may be chanted independently with mokugyo*)

1. Bodhisattva-mahasattvas should cherish one thought only: “When I attain perfect wisdom, I will liberate all sentient beings in every realm of the universe.” Yet although immeasurable, innumerable, and unlimited beings have been liberated, truly no being has been liberated because no bodhisattva who is a true bodhisattva entertains such concepts as a self, a person, a being, or a living soul. Thus there are no sentient beings to be liberated and no self to attain perfect wisdom. If they cherish the idea of a dharma, they are still attached to a self, a person, a being, or a living soul. If they cherish the idea of no-dharma, they are attached to a self, a person, a being, or a living soul. Therefore, do not cherish the idea of a dharma nor that of a no-dharma.

The truth is ungraspable and inexpressible. It neither is nor is not. What are called dust particles are not dust particles. That is why they are merely dust particles. What is called true perception is indeed no-perception. This is what the Tathagata teaches as true perception.

The teaching of the Tathagata on the perfection of patience is really no perfection and therefore it is the perfection of patience. A bodhisattva should also practice generosity without dwelling on form. The reason he practices generosity is to benefit all beings. Practicing generosity while still depending on forms is like walking in the dark.

- Practicing generosity without depending on forms
- is like walking in the bright sunshine seeing all shapes and colors.



2. The past mind cannot be gotten hold of, the future mind cannot be gotten hold of, and the present mind cannot be gotten hold of. The dharma called the anuttara samyak sambodhi is at one with everything else. That is why it is called the perfect, unexcelled awakening. It is self-identical through the absences of a self, a person, a being, or a living soul, and that is why it is fully known as the totality of all the wholesome dharmas. And yet, no dharmas have been taught by the Tathagata. Such is merely a name. Thus they are called “wholesome dharmas.” ⇒

The true nature of the Dharma cannot be understood. No one can be conscious of it as an object. At the same time, no one should say that those who have set out on the path of the bodhisattva need to see all dharma in terms of their annihilation.

- Do not entertain any notion
- of the annihilation of dharmas.



3. So you should view this fleeting world:

A star at dawn, a bubble in a stream;
A flash of lightning in a summer cloud;
A flickering lamp, a phantom, and a dream.



Observing the One Who Is Dim and Dull (*Dahui Zonggao*)

You may imagine that your root nature is dim and dull; and you may imagine that although you make efforts to cultivate and uphold the Dharma, you've never gotten an instant of transcendent enlightenment. Yet the one who can recognize dim and dull is definitely not dim and dull. After all, where else would you seek transcendent enlightenment? People who study this Path must depend on their dimness and dullness to enter.

But if you hold to dimness and dullness, considering yourself to be without the qualifications for the Path, then you are being controlled by the demons of dimness and dullness. Those with commonplace understanding often take the intention of seeking transcendent enlightenment and make it into an obstacle set before them—and so their own correct understanding cannot appear.

This “obstacle” does not come from the outside: it's nothing else but the one who is already enlightened, who recognizes the dimness and dullness. Simply see the one who can know dimness and dullness; and see who that one ultimately is. Just look right here. Don't seek transcendent enlightenment, just observe and observe—

- suddenly you'll laugh aloud.
- Beyond this, there is nothing that can be said.



Bearing Witness *(Bernie Glassman)*

The training and the practice is to witness. Not to deny, but to broaden our vision. It's an ever-deepening, never-ending practice. And it starts and ends with unknowing. We will never get to the place where we know. We penetrate the unknown and bear witness forever.

When we bear witness, when we become the situation—homelessness, poverty, illness, violence, the climate crisis, death—the right action arises by itself. We don't have to worry about what to do. We don't have to figure out solutions ahead of time. Peacemaking is the function of bearing witness. Once we listen with our entire body and mind, loving action arises. Loving action is right action. It's as simple as giving a hand to someone who stumbles or picking up a child who has fallen on the floor. We take such direct, natural actions every day of our lives without considering them special, and they're not special.

- Each is simply the best possible response
- to that situation in that moment.



Your True Self Is The World *(Kosho Uchiyama)*

Usually, we set up a world in opposition to our self, and then go about trying to pocket as much wealth, power, or happiness from that world as we can. Yet when our way of life accords with the Buddha Dharma, we no longer construct a world in opposition to what we think of as our self. When you accord with Buddha Dharma, your true Self is the entire world—and in this world there is no possibility of exchange.

- The life of the true Self is not apart from our functioning.
- Everything we encounter is our life.



Sending-and-Receiving (*Norman Fischer*)

Bodhichitta is the nature of our human body, a body with great wisdom. It breathes, it circulates blood, it heals, and keeps us balanced and alive every day, without our paying attention to it. It has been miraculously born into this world, through no effort on our part, and when it is finished doing its work, without fanfare and without regret, it lets go of life and returns to the earth it is made of. Occupied as we are with other matters, we constantly forget our life is a sacred miracle—but our body never forgets.

Our body never fails us; it is, on its own, as it is, love itself, nature itself flowing on in profound sanity and appreciation despite our human confusion. Our body has the capacity to breathe in suffering and transform it. Inhaling we say yes to another moment of life with all its pain, sorrow, and loss; and exhaling we release all of this. This is not poetic; it is simply true. Real compassion doesn't take a major effort; we only have to allow it. The pain and difficulty in our life,

- and the pain and difficulty of others,
- is a gateway to the path of love.



Seeking with Empty Hands (*Keizan Jokin*)

Seeking it yourself with empty hands,
you return with empty hands.

- In that place where fundamentally nothing is acquired,
- you really acquire it.



Finding Nirvana (*Kim Ilyop*)

Only when one finds the original spirit of human beings, which is nonexistent, and is able to use it at one's disposal does the life of a human being open up. When that happens,

- in whatever kind of life and with whatever shape of a body,
- one finds Nirvana.



There is No End (*Dainin Katagiri*)

If we walk in the desert and cannot see the end, it's not necessary to become irritated. Usually, if we don't see the end we don't know what to do, or if the end is far away, we become upset. When we think of how to master zazen or attain enlightenment or understand zazen as taught by the Buddha, we become exhausted.

Sometimes, particularly when we feel lazy, we should indeed reflect on such things—but when those questions make our head ache, we should forget thinking. Just practice. In the Buddha's world, there is no end. Forget about the end and take one step, like an elephant or a turtle.

- This is our practice; it is wonderful and beautiful.
- In this way, let us practice for three thousand kalpas.



To Change Every Moment (*Daehaeng*)

To change every moment means to die every moment; it also means to be reborn every moment. Foolish people cling to moments that have already passed by, and in so doing lead futile lives; whereas wise people, understanding that everything changes in each instant, apply this principle to their daily lives—and live freely.

In meditation, this means sit if you want to sit; stand if you want to stand; work if you want to work; or busily take care of your life. Thus “sitting” is possible in any circumstance. It is the mind that sits, not the body.

- As long as you let go and entrust with faith,
- your daily life can be meditation.



Those Who Greatly Realize Delusions are Buddhas—Guidance in Zazen

(Shohaku Okumura)

1. Our basic way of thinking is based on separation between subject and object. We think in deluded, self-centered ways. We often think that everything in this world exists to make us happy. We try to see reality with our minds, abilities, willpower, and effort. We try to become enlightened in order to put everything under the control of the self, so that our life is stable and peaceful. If we cling to favorable conditions, we create the cycle of samsara within our practice. All of this is delusion.

Practicing with this realization, and letting go of rigid belief in the narratives and preferences of our minds, is opening the hand of thought.

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.

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.

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.



3. 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.

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 immeasurable reality.



The Necessity of Great Doubt (*Boshan*)

If you're unable to rouse Great Doubt when practicing Zen, even if you can dwell in an apparently calm and lucid state sitting long periods in *zazen*, sunk in quietness; even if, within this mystic darkness, senses fuse, and objects and opposition disappear; and even if you enter absorption without mind-movement—this is not the Great Vehicle. This is simply your wavering mind; it is not Zen. If you don't recognize this error,

- innumerable Buddhas may appear and preach the Dharma
- but they won't be able to save you.



Healing Is Situated in Love (*angel Kyodo williams*)

If we are to speak of healing, we must first speak of trauma, the subtle and gross experiences that make it difficult to feel safe and experience wellbeing and balance. Trauma perpetuates terror, despair, hopelessness, and disconnection. It is a voyage that never docks at any port.

Sometimes we distrust healing because it means that we have to imagine a different way of being in the world beyond our anger, woundedness, or despair. We may believe that to move beyond these hurts means that we can no longer be attuned to the suffering of communities and people struggling for justice, equality, or basic visibility.

Or we may feel that healing means forgetting that we have been hurt and oppressed, or forgetting that there is an oppressor who should and must be held accountable for their violence. Maybe we believe that the right to healing is only for those who have been hurt and oppressed, and we are upset to consider that the one who hurts and oppresses is in just as much need of healing. Opening our hearts to woundedness helps us understand that everyone around us carries the same sense of woundedness.

As we are mourning, we are remembering the commitment engendered by our bodhisattva vow, not just to achieve enlightenment and free all beings, but to hold space for the pain of beings in our practice as we hold our own. When we are able to show up to our own suffering, we are also able to show up to the suffering of others. This is how we begin the courageous and great work of loving ourselves and extending that same love to as many people as we can.

- Healing is situated in love.
- Love and justice are not two.

The Essence of Atonement (*Banjin Dotan*)

The essence of atonement is that delusion and enlightenment are one. We usually think delusive thoughts and true reality are separate and distinct, as an owner and that which is owned. When we are completely liberated, we see that there is no person who possesses delusions nor are there delusions that are possessed. This is the true Path of Buddha Dharma. Atonement is another name for the three treasures. To atone is to take refuge in the Three Treasures. When the Dharma of atonement is carried out, it completely includes the three refuges and the three pure precepts. Atonement, the three refuges, and the three pure precepts are not apart from falsehood caused by delusions—yet we are able to attain liberation within delusion. Before delusions leave, true reality has arrived.

- Atonement is nothing other than the Dharma,
- the practice of the Buddha's awakening.

Spring Everywhere (*Shundo Aoyama*)

Happiness that depends on what you acquire or become is only conditional happiness, not true happiness. True happiness means no matter what happens, it's all right. If you become ill, just be ill. When it's time to die, just die. Unless you accept your present circumstances, happiness cannot be attained. To face any situation and accept it with open arms molds the attitude enabling you to see that a wonderful way of living is possible. This is indeed something of consequence. As soon as this attitude is achieved, you have reached paradise, anytime, anywhere, and in any circumstances.

- It is the plum blossoms that bring the spring.
- Once this idea is accepted, spring must be everywhere.



This Moment is the Koan (*Keizan Jokin*)

Although we speak of practice, this is not a practice you can do. Don't try to fabricate Buddha; and don't be concerned with how well or how poorly you think you're doing. Just understand that time is as precious as if you were putting out a fire in your hair.

Shatter obstacles and become intimate with awakening awareness. Arising from stillness, carry out activities without hesitation. This moment is the koan. When practice and realization are without complexity, the koan is this present moment. That which is before any trace arises and the scenery on the other side of time's destruction, the activity of all Buddhas and awakened Ancestors, is just this one thing. Just rest and cease; be cooled;

- pass numberless years as this moment.
- This is like coming home and sitting at ease.



At Ease and In Harmony (*Keizan Jokin*)

Sometimes when you are sitting you may feel hot or cold, discomfort or ease, stiff or loose, heavy or light, and sometimes startled. The mind may feel as if it were sinking or floating; it may seem dull or sharp. Sometimes you can see outside the room, or inside the body, or the forms of Buddhas and Bodhisattvas. Sometimes you may believe that in this moment you have attained wisdom and now thoroughly understand all the sutras and commentaries.

These extraordinary conditions sometimes arise—just keep body-and-mind at ease and deportment in harmony. Shed worldly sentiments and do not become attached to sublime feelings about the Way.

Though you should not spare the Dharma, do not speak of it unless you are asked. If someone asks from the heart, then give the teachings. If you wish to speak ten times, keep quiet nine; it's as if moss grew over your mouth or like a fan in winter. A wind-bell hanging in the air, indifferent to the direction of the wind—this is how people of the Way are. ⇨

Do not use the Way to make yourself important. This is the foremost point to remember. Remain always in Great Compassion and dedicate the limitless power of zazen to all beings. Maintain the vow to realize awakening—and just sit.

- Do nothing at all.
- This is the way to study Zen.

Body and Mind, Ocean and Waves (*Keizan Jokin*)

Just mind, just body—difference and sameness miss the point. Body arises in mind—and, when the body arises, body and mind appear to be distinguished. When one wave arises, a thousand waves follow; the moment a single mental fabrication arises, numberless things appear.

The mind is like the ocean waters, the body like the waves. There are no waves without water and no water without waves; water and waves are not separate, motion and stillness are not different. So it is said, “A person comes and goes, lives and dies, as the imperishable body of the four elements and five aggregates.”

Zazen is going right into the Ocean of Awareness, manifesting the body of all Buddhas. The natural luminosity of mind suddenly reveals itself and the original light is everywhere. It is not a matter of extinction or of activity.

- There is no increase or decrease in the ocean,
- and the waves never turn back.



A Blessing for The Journey *(Wendy Egyoku Nakao)*

Let us vow to bear witness to the wholeness of life,
realizing the completeness of each and every thing.

Embracing our differences, I shall know myself as you, and you as myself.
May we serve each other for all our days, here, there, and everywhere.
Let us vow to open ourselves to the abundance of life.

Freely giving and receiving, I shall care for you, for the trees and stars,
as treasures of my very own.

May we be grateful for all our days, here, there, and everywhere.

Let us vow to forgive all hurt, caused by ourselves and others,
and to never condone hurtful ways.

Being responsible for my actions, I shall free myself and you.
Will you free me, too?

May we be kind for all our days, here, there, and everywhere.

May we give no fear for all our days, here, there, and everywhere.

Let us vow to remember all that appears will disappear.

In the midst of uncertainty, let us sow love.

- Here! Now! I call to you:
- Let us together live the Great Peace we are.



○ ◆ (Kanzeon Song)

Kwan Seum Bosal
(repeat per chant-leader)



○ ◆ (Universal Invocation)

Om Nam
(repeat per chant-leader)



Days Like Lightning (*Taego Bou*)

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 seek guidance from those without wisdom. Do not become over-joyed. 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.



Awakening to Discouragement *(Joan Tollifson)*

Part of waking up is becoming sensitive to how we become discouraged, how we close down, and where we go for false comfort. To wake up is to become aware of the tendency to judge ourselves, to take our failures personally, to fall into despair, self-pity, depression, frustration, anger, or wherever we tend to go when we believe the story that we are a person who can't do it right. Seeing all of this is enough. Awareness is its own action. We don't need to analyze it or impose changes based on our ideas of what should be happening. Just being awake to the present moment, as it is, and seeing clearly what is happening:

- This is transformative.
- We are simply awake here and now.



Who Owns the Weather? *(Joan Tollifson)*

Is there anyone inside this body-and-mind who is doing the talking, doing the hearing, doing the thinking, making the choices, performing the actions? Is there anyone in control of what is arising and appearing? Is there any owner of the so-called internal weather, someone who is responsible for it? Is there a fundamental difference between a thunderstorm and a burst of anger, or between a cloudy day and a wave of depression or a moment of anxiety?

When it's the weather outside, when it's the thunderstorm or the haze or the clouds, it's clear no one owns it. We don't take it personally. But when it's the internal weather, then there's a very old story that someone owns it, that there's a "me" who has it, who needs to figure out what to do about it and how to fix it. It seems so personal.

In this moment, is there definitely a problem that needs to be solved, or is there only ever-changing appearance, endlessly solving and dissolving itself? In this moment, is there anything that needs to be different, or is this idea of a problem and search for a solution

- nothing more than passing thoughts,
- no more substantial than last night's dreams?



Guidance in Shikantaza—the Absolute Practice of Just Sitting (*Reb Anderson*)

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. If we are practicing concentration, zazen is just being upright and unmoving, in the midst of practicing concentration. If we are not practicing concentration, zazen is just sitting upright and unmoving, in the midst 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 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.



The Ship of Compassion (*Miaohui*)

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.



Mind Like the Moon (*Seung Sahn*)

Clear mind is like the full moon in the sky.
Sometimes clouds come,
yet the moon is always there.
Sometimes clouds go,
and the moon shines down brightly.
Don't worry about clear mind:
it is always there.
Thinking comes and goes,
comes and goes—
you must not be attached
● to the coming
● or the going.



Liberation from All Obstructions (*Hogen Bays*)

In the presence of Sangha, in the light of Dharma, in oneness with Buddha:
May my path to complete enlightenment benefit everyone!
In this passing moment karma ripens and all things come to be.

I vow to affirm what is:
If there's cost, I choose to pay.
If there's need, I choose to give.
If there's pain, I choose to feel.
If there's sorrow, I choose to grieve.
When burning, I choose heat.
When calm, I choose peace.
When starving, I choose hunger.
When happy, I choose joy.
Whom I encounter, I choose to meet.
What I shoulder, I choose to bear.
When it's my birth, I choose to live.
When it's my death, I choose to die.
Where this takes me, I choose to go.
Being with what is, I respond to what is.

This life is as real as a dream;
The one who knows it cannot be found; and truth is not a thing.
Therefore I vow to choose this Dharma entrance gate!

- May all Buddhas and Wise Ones
- help me live this vow.



Self and Other the Same (*Hongzhi Zhengjue*)

All dharmas are innately amazing beyond description. Perfect vision has no gap. In mountain groves, grasslands, and woods the truth has always been exhibited. Discern and comprehend the broad long tongue of the Buddha's teaching, which cannot be muted anywhere. The spoken is instantly heard; what is heard is instantly spoken. Senses and objects merge; principle and wisdom are united. When self and other are the same, mind and dharmas are one. When you face what you have excluded and see how it appears, you must quickly gather it together and integrate with it.

- Make it work within your house,
- then establish stable sitting.



Facing Everything (*Hongzhi Zhengjue*)

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.



The Way I Must Enter (*Izumi Shikibu*)

The Way I must enter
Leads through darkness to darkness—
O moon above the mountains' rim,

- Please shine a little further
- on my path.



Oneness (*Thich Nhat Hanh*)

The ground we tread today transcends history.
 Spring and winter are both present in this moment.
 The young leaf and the dead leaf are really one.
 Our feet touch deathlessness, and my feet are yours.
 Walk together now.

- Let us enter the dimension of oneness
- and see the cherry tree blossom in winter.



Memorial Prayer

Newly tranquil spirit of our beloved one (*optionally, insert name of the deceased*),
 You have come, but there is no coming.
 Coming is like the reflection of a bright moon
 appearing in a thousand rivers.
 You have gone, but there is no going.
 Going is like clear space,
 whose form separates into various lands.
 For a short time, you possessed form,
 and now those four elements have scattered.
 Suddenly, you return to boundlessness.
 How many years have you played in the ocean of dreams?
 Now, beloved one, you throw off form,

- and like the blossoms,
- you wondrously become new.



This World of Dew (*Kobayashi Issa*)

This world of dew
 is indeed a world of dew—

- and yet...
- and yet...

BIOGRAPHICAL NOTES ON ANCESTORS

(drawing from Taigen Leighton, Seonjoon Young, Boundless Way Zen, and other sources)

Prajna Paramita—Known as the Mother of all the Buddhas and Great Mother Prajna Paramita, she is the personification of transcendent nondual wisdom.

The Seven Ancient Buddhas of Antiquity—According to Buddhist tradition, each kalpa (aeon) has 1,000 Buddhas. The previous kalpa was the vyuha kalpa (glorious aeon), and the present kalpa is called the bhadrakalpa (auspicious aeon). The seven Buddhas which bridge the vyuha kalpa and the bhadrakalpa: Vipasyin (the 998th Buddha of the previous aeon), Sikhin (the 999th Buddha of the previous aeon), Visabhu (the 1000th and final Buddha of the previous aeon), Krakuccandha (the first Buddha of the present aeon), Kanakamuni (the second Buddha of the present aeon), Kashyapa (the third Buddha of the present aeon), and Shakyamuni (the fourth Buddha of the present aeon).

Shakyamuni Buddha (c. 563 BCE/480 BCE–c. 483 BCE/400 BCE)—The founder of Buddhism. Also known as Siddhartha Gautama, Gautama Buddha, the Tathatagatha, or simply the Buddha. Abandoning the royal life of luxury after seeing “four messengers” (a sick person, an old person, a dead person, and an ascetic yogi) Siddhartha left palace life in search of liberation from suffering. After mastering all the ascetic practices of his day and still being unsatisfied, Shakyamuni sat down under the Bodhi Tree then, upon seeing the Morning Star, attained enlightenment. Shakyamuni taught up until death, a career of 49 years.

Mahaprajapati—Shakyamuni’s aunt and foster mother. She challenged Shakyamuni’s exclusion of women from the monastic order and won women the right of ordination. She became the founder and a leader of the nun’s sangha, and was considered chief among women disciples who were nuns of long standing.

Kisa Gotami—Shakyamuni’s cousin, though she grew up in poverty in another household. She married a rich banker’s son, but was mistreated by her husband’s relatives until she had a child, whom she loved deeply. When the child died young, she went mad, carrying his corpse from house to house seeking help. The Buddha told her he would cure the child if she could find a mustard seed from a home that had never known death. When she realized this was impossible and that all beings suffered together, she became a nun. Shakyamuni declared her foremost among the nuns who wore coarse robes.

Khema—Known as “Khema of Great Wisdom,” because she grasped the Buddha’s entire teaching on first hearing it as a laywoman. She helped run the women’s monastic order and is named as the most exemplary nun in the Pali Canon.

Nagarjuna (c. 150–c. 250 CE)—One of the most important Mahayana philosophers. Along with his disciple Aryadeva, he is considered to be the founder of the Madhyamaka school of Mahayana Buddhism, which emphasized the emptiness (or essencelessness) of all dependently-arisen phenomena and of emptiness itself. Nagarjuna is also credited with developing the philosophy of the Prajna Paramita sutras and, in some sources, with having revealed these scriptures in the world after having recovered them from the nagas (water spirits often depicted in the form of serpent-like humans).

Bodhidharma (5th or 6th century)—A Buddhist monk traditionally credited as the originator of Chan/Zen, having brought Buddhism to China from his native India. He is regarded as the First Chinese Ancestor of all Chan/Zen Buddhism. His teaching is exemplified by this verse: “A special transmission outside the teachings, not dependent on words and phrases, directly pointing to the human heart, seeing into its nature, and awakening.”

Zongchi (6th century)—The daughter of an Emperor of the Liang dynasty of 6th century China, and a disciple of Bodhidharma. In Dogen’s *Shobogenzo* chapter Katto “Twining Vines,” she is named as one of his four Dharma heirs; although Bodhidharma’s lineage continued through another of the four, Dogen emphasizes that each of them had complete understanding.

Huineng (638–713)—One of the most important figures in Chan. Huineng has been traditionally viewed as the Sixth (and last) Ancestor of all Chan Buddhism. He was a lay monk whose teachings emphasized the themes of inherent enlightenment, sudden awakening, and the nondual nature of wisdom and meditation. His teaching resounds through later generations of Chan/Zen teachers.

Moshan Laoran (9th century)—She is one of the women role models Dogen cites prominently for their wisdom in his essay “*Raihai Tokuzui*” (“Paying Homage and Acquiring the Essence”), among other writings. Moshan was a disciple of Gao’an Dayu and is the first woman Dharma heir in the official Chan transmission line, with a chapter in the important Chinese Transmission of the Lamp anthology, the *Jingde Chuan Denglu*. Moshan is the first recorded woman who was the teacher of a man, Guanzhi Zhixian, who had previously studied with the great Linji (Rinzai). Dogen notes that Zhixian’s willingness to overcome his cultural resistance and study under a woman was a sign of the maturity of his bodhisattvic intention.

Taego Bou (1301–1382)—A Korean Seon/Zen master who lived in Goryeo, was the cofounder of the Jogye Order with Chinul, and is credited as the founder of the modern Taego Order. According to tradition, he unified five different branches of Buddhism and nine different Seon lineages into a single order which still continues. He helped set the standard for Korean Buddhism by bringing both doctrinal and practice-oriented sects together under a single umbrella.

Gyeongheo Seong-U (1849–1912)—The founder of modern Seon/Zen Buddhism, and his disciples were crucial to its transmission in Korea. He was a great proponent of teaching lay Buddhists meditation, which was revolutionary at the time. He devoted himself to meditation in a hermitage and also lived among the lay Buddhists in the secular world. Kyongho's unconventional lifestyle and eccentric character brought him some criticism as well as fame amongst the followers of the wild freedom style Seon masters. Gyeongheo is Seung Sahn's Dharma grandfather.

Myori Pophui (1887–1974)—Spearheaded the movement to revive religious practice and Seon meditation among ordained women and is regarded as the builder of the modern Korean bhiksuni sangha. She was a Dharma Heir of Gyeongheo Seong-U.

Hye Hae Noh (b. 1920–?)—One of the undisputed pillars of the Seon (Korean Zen) community, especially for inspiring nuns to practice.

Eihei Dogen (1200–1253)—Also known as Koso Jōyō Daishi, Dogen was originally ordained as a monk in the Tendai School in Kyoto, he was ultimately dissatisfied with its teaching and traveled to China to seek out what he believed to be a more authentic Buddhism. He remained there for five years, finally training under Tiantong Rujing, an eminent teacher of the Chinese Caodong (Soto) lineage. Dogen thus became the founder of the Japanese Soto school, and is known for two main works: the *Shōbōgenzō* (“True Dharma Eye Treasury”) and the *Eihei Koroku* (“Dogen’s Extensive Record”) as well as the *Eihei Shingi* (“Pure Rules for Monastic Conduct”).

Ryōnen (13th century)—Known primarily through Dogen’s writings, she was one of his main disciples, though ordained elsewhere, and her high understanding was noted in writings of other masters. Dogen wrote a few Dharma notes especially for her, praising her accomplishments, in the *Eihei Koroku*. She was an old woman before her ordination and died before Dogen.

Keizan Jokin (1268–1325)—Also known as Taisō Jōyō Daishi, is considered to be the second great founder of the Soto school of Zen in Japan. Keizan and his disciples are credited with beginning the spread of Soto Zen throughout Japan, away from the cloistered monastic practice characteristic of Dogen’s *Eihei-ji*, and towards a more popular religion that appealed to all levels of Japanese society. Keizan founded several temples throughout his lifetime, most notably *Yoko-ji* and *Soji-ji*. Today *Soji-ji* and *Eihei-ji* stand together as the two principal Soto Zen training centers in Japan. Living Vow Zen students study Keizan’s *Record of Transmitting the Light* (*Denkoroku*) as part of our koan curriculum; and LiVZ priests arrange their *kesas* in the *Soji-ji* manner.

Soitsu (14th century)—A Dharma heir of Gasan Joseki (1275–1365), she was an important disciple of Keizan, and she had female heirs of her own.

Keido Chisan (1879–1967)—Ordained as a Buddhist trainee by Koho Hakugun of Eiko-ji Temple, Ishikawa Prefecture in 1892, and received Dharma Transmission from him in 1901. He served in many important roles in the Soto Zen world, including the post of Abbot of Saijo-ji Temple, which was quickly followed by promotion to Chief Abbot of Daihonzan Soji-ji. Peggy Jiyu Kennett became his personal disciple in 1962, and eventually received Transmission from him.

Peggy Houn Jiyu Kennett (1924–1996)—A British Zen teacher who was the first woman to be sanctioned by the Soto School of Japan to teach in the West. She was the founder of Shasta Abbey in California, Throssel Hole Buddhist Abbey in England, and the Order of Buddhist Contemplatives. James Ford was ordained by Jiyu Kennett and received Dharma Transmission from her.

Kojima Kendo (1898–1995)—A mid-century activist and spent almost her entire long life as a nun. She was the first leader of the Soto-shu Nun's Organization, which was supported in part by Keido Chisan when he was abbot of Soji-ji. In that capacity she worked tirelessly to gain equality for female monastics. Some of her goals, such as women again teaching independently, were finally achieved at the end of her life. She was also part of other international Buddhist organizations, and represented the interests of women throughout the Buddhist world.

Robert Chotan Gyoun Aitken (1917–2010)—A Zen teacher in the Harada/Yasutani lineage, also known as Sanbo Zen or Sanbo Kyodan. He cofounded the Honolulu Diamond Sangha in 1959 together with his wife Anne. Aitken received Dharma transmission from Koun Yamada (who was a layman) in 1985 and Aitken also continued to live and teach as a layperson. In addition to Yamada, Aitken practiced with Soen Nakagawa and Nyogen Senzaki. He was a social activist advocating for social justice for LGBTQ people, women, and Native Hawaiians throughout his life, and was one of the founders of the Buddhist Peace Fellowship.

Anne An Tanshin Aitken (1911–1994)—Founded, with her husband, the Koko An Zendo, which led to the establishment of the Diamond Sangha, an international Zen Buddhist society, in 1959. Many of the changes that made Zen leadership and practice more accessible to women can be attributed to her efforts within the Diamond Sangha. She was neither a prolific writer nor a frequent speaker, but she is remembered fondly around the world for her dedication to the Dharma and support of the Sangha.

Seung Sahn Haeng Won (1927–2004)—A Korean Seon master of the Jogye Order and founder of the international Kwan Um School of Zen. As one of the early Korean Zen masters to settle in the United States, he opened many temples and practice groups in the US and throughout the world.

SOURCES

(Most readings are adapted and/or abridged from the original.)

- “The Four Commitments,” adapted from the Zen Peacemakers and the Parliament of the World Religions.
- Aspiration Prayer” by Larry Yang, from *Awakening Together*.
- “Bodhisattva’s Prayer” by Shantideva, from *Bodhicaryavatara*.
- “The Compassionate Heart Of Wisdom” by James Ishmael Ford, a rendering of *The Heart Sutra*.
- “Song Of Zazen” by Hakuin Ekaku, tr. Norman Waddell.
- “Great Doubt “ by Hakuin Ekaku, from *Orategama Zokushu*, tr. Philip Yamplosky.
- “Where Can Dust Alight?” by Huineng.
- “Followers of the Way” by Linji, from *Opening to Oneness*, Nancy Jujo Baker.
- “Nothing To Do” by Linji, adapted, tr. Thich Nhat Hanh and Annabel Laity, Sister True Virtue, from *Nothing to Do, Nowhere to Go: Waking Up to Who You Are*.
- “Just Listen” by Ryonen Genso, from “Ryonen Scars Her Face” by Wendy Egyoku Nakao, in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Bodhisattva’s Vow” by Torei Enji.
- “A Whip for a Good Horse” (*Kaibaban*) by Torei Enji, from *The Original Face: An Anthology of Rinzai Zen*, tr. Thomas F. Cleary.
- “Song Of The Grass-Roof Hermitage” by Shitou Xiqian, tr. Taigen Dan Leighton and Kazuaki Tanahashi.
- “The Harmony Of Relative And Absolute” (*Sandokai*) by Shitou Xiqian, tr. Zen Center of Los Angeles.
- “Original Face” by Songyong Sunim.
- “An Unending Truth” by Shakyamuni Buddha, from the *Dhammapada*, tr. Thanissaro Bhikkhu.
- “Loving-Kindness Sutra” by Shakyamuni Buddha, from the *Metta Sutta*; tr. Amaravati Sangha.
- “Song Of The Jeweled-Mirror Samadhi” by Dongshan Liangjie, tr. Soto Zen Text Project.
- “The Heart Of True Entrusting” (*Xinxin Ming*) by Jianzhi Sengcan.
- “Birth And Death” by Barbara Rhodes, from “Manseong’s No Cultivation,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Fear” by Judith Randall, from “Ohashi Awakens in a Brothel,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “No Water, No Moon” by Chiyono, from “Chiyono’s No Water, No Moon,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Trust Completely” by Daijaku Judith Kinst, from “Ziyong’s Ship of Compassion,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Secrets On Cultivating The Mind” (*Susim Kyeol*) by Chinul, from *Tracing Back the Radiance*, tr. Robert Buswell.

- “Nourishing The Spiritual Embryo” by Sunya Kjolhede, from “Qiyuan Gives Birth,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Compassion” by Joan Sutherland, from “Lingzhao’s Helping,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Remedy For Sickness, Old Age, & Death” by Anita Feng, from “Sonin’s Shadeless Tree,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Walking The Razor’s Edge” by Charlotte Joko Beck, from *Everyday Zen*.
- “Hope In The Dark” by Rebecca Solnit, from *Hope in the Dark: Untold Histories, Wild Possibilities*.
- “Beacon Of Light” by Dianne Eshin Rizzetto, from *Waking Up to What You Do*.
- “What Do We Want?” by Aleksandra Porter, from “Let’s Become Enlightened Together,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Cries Of The World” by Susan Murphy, from “Asan’s Rooster,” in *The Hidden Lamp: Stories from Twenty-Five Centuries of Awakened Women*, ed. Florence Caplow and Susan Moon.
- “Actualizing The Fundamental Point” (*Genjo Koan*) by Eihei Dogen, from *Shobogenzo*, tr. Robert Aitken and Kazuaki Tanahashi.
- “Universally Recommended Instructions For Zazen” (*Fukanzazengi*) by Eihei Dogen, from *Shobogenzo*, tr. Taigen Leighton and Shohaku Okumura.
- “Being-Time” (*Uji*) by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Face-To-Face Transmission” (*Menju*) by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Birth And Death” by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Body-And-Mind Study Of The Way” (*Shinjin Gakudo*) by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Painted Rice Cake” by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Dharma Blossoms Turn Dharma Blossoms” (*Hokke Ten Hokke*) by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Self-Receiving Samadhi” by Eihei Dogen, from “The Wholehearted Way” (*Bendowa*) in the *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Buddha Nature” (*Bussho*) by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Only Buddha And Buddha” (*Yuibutsu Yobutsu*) by Eihei Dogen, from *Shobogenzo*, tr. Kazuaki Tanahashi et al.
- “Ending The Pursuit Of Happiness” by Barry Magid.
- “Diamond Sutra,” tr. Mu Soeng, from *The Diamond Sutra: Transforming the Way We Perceive the World*.
- “Observing The One Who Is Dim & Dull” by Dahui Zonggao.
- “Bearing Witness” by Bernie Glassman, from *Bearing Witness: A Zen Master’s Lessons in Making Peace*.
- “Your True Self Is The World” by Kosho Uchiyama, from *The Zen Kitchen to Enlightenment*.
- “Sending-And-Receiving” by Norman Fischer, from *Training in Compassion*.

“Seeking With Empty Hands” by Keizan Jokin, from *The Record of Transmitting the Light*, tr. Francis Cook.

“Finding Nirvana” by Kim Ilyop, from *Zen Women: Beyond Tea Ladies, Iron Maidens, and Macho Masters* by Grace Schireson.

“There Is No End” by Dainin Katagiri, from *Returning to Silence*.

“To Change Every Moment” by Daehaeng, from *No River to Cross*.

“Those Who Greatly Realize Delusions Are Buddhas—Guidance In Zazen” by Shohaku Okumura, from *Realizing Genjokoan*.

“The Necessity Of Great Doubt” by Boshan, from *Great Doubt*, tr. Jeff Shore.

“Healing Is Situated In Love” by angel Kyodo williams, from *Radical Dharma* by angel Kyodo williams, Rod Owens, and Jasmine Syedulla.

“The Essence Of Atonement” by Banjin Dotan, tr. Shohaku Okumura.

“Spring Everywhere” by Shundo Aoyama, from *Zen Seeds*.

“This Moment Is The Koan” by Keizan Jokin, from “*Zazen Yojinki*,” tr. Anzan Hoshin and Yasuda Joshu Dainen.

“At Ease And In Harmony” by Keizan Jokin, from “*Zazen Yojinki*,” tr. Anzan Hoshin and Yasuda Joshu Dainen.

“Body And Mind, Ocean And Waves” by Keizan Jokin, from “*Zazen Yojinki*,” tr. Anzan Hoshin and Yasuda Joshu Dainen.

“A Blessing For The Journey” by Wendy Egyoku Nakao.

“Days Like Lightning” by Taego Bou, from *A Buddha from Korea*, tr. J.C. Cleary.

“Awakening To Discouragement” by Joan Tollifson, from *Nothing to Grasp*.

“Who Owns The Weather?” by Joan Tollifson, from *Painting the Sidewalk with Water*.

“Guidance In Shikantaza—The Absolute Practice Of Just Sitting” by Reb Anderson, from *Warm Smiles from Cold Mountains*.

“The Ship Of Compassion” by Miaohui, from *Zen Women: Beyond Tea Ladies, Iron Maidens, and Macho Masters* by Grace Schireson.

“Mind Like The Moon” by Seung Sahn.

“Liberation From All Obstructions” by Hogen Bays.

“Self And Other The Same” by Hongzhi Zhengjue, from *Cultivating the Empty Field*, tr. Taigen Leighton.

“Facing Everything” by Hongzhi Zhengjue, from *Cultivating the Empty Field*, tr. Taigen Leighton.

“The Way I Must Enter” by Izumi Shikibu, tr. Jane Hirshfield and Mariko Avatami; from *Women in Praise of the Sacred*, ed. Jane Hirshfield.

“Oneness” by Thich Nhat Hanh, from *Call Me by My True Names*.

“This World Of Dew” by Kobayashi Issa.

NOTES AND NOTATIONS

 Hold hands palm-to-palm together in *gassho*, or hold the sutra book palm-to-palm together in *gassho*.

 Hold hands in *zazen mudra*, or hold the sutra book open between two hands, with thumbs and little fingers in front of book.

○ ring *keisu* (bowl gong); ⊙ muffle *keisu* (bowl gong); ● ring *inkin* (small bell).

① ring *keisu* or ❶ ring *inkin* on indicated repetition (first, second, or third).

Underlined syllables indicate the point at which underlined bells are rung.

○○○⊙ should be interpreted as follows:

○ (*pause*) ○ (*same pause*) ○ (*relatively brief pause*) ⊙

◆ *mokugyo* (wooden fish drum) beat once before the title is chanted by the ino, thereafter on each syllable of the chant.

◇ *taiko* (large drum) beat once before the title is chanted by the ino, thereafter on each syllable of the chant, in single or double beats.

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

<bow> indicates a seated bow; △ strike clappers.

TITLES IN ALL CAPS are CHANTED by chant-leader only. **Titles in lower case** are *spoken* by chant-leader only. [Words in brackets] are *spoken* or CHANTED by chant-leader only, when noted or when mid-chant. {Words in braces} are CHANTED or *spoken* or sung by chant-leader only the first time, thereafter by everyone. (*Italicized words in parentheses*) are instructions that are not spoken, chanted, or sung at all.

Any additional readings should be inserted in the Sutra Service directly after the *Heart Sutra*.

When the inkin leads bows at the end of the 4 Vows, it is done as follows:

1. Ring once immediately to indicate seated bow, then twice for people to rise.
2. Gradual accelerando of inkin until everyone is standing facing the altar.
3. Pause briefly, then ring to initiate the 1st full bow.
4. Pause until people are standing again, then ring to initiate the 2nd full bow.
5. Pause until people are standing again, then ring to initiate the 3rd full bow, this time also ringing as people's knees touch the floor to indicate that this is the final full bow.
6. Pause until people are standing again, then ring once to initiate a standing bow and the return to cushions.
7. Once people have returned to stand in front of their cushions, ring to indicate a final standing bow, then dampen the inkin with the striker.

🙏 ○○○○⊗ **THE FOUR BODHISATTVA VOWS** ○ (*chanted*)

(*ALL*) Beings are numberless; 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 three times, <bow> after third*)

🙏 ○○○○⊗ **(Wake All The Beings)** (*sung*)

{I vow to wake} ◆ (*followed by ◆ on off-beats*)

(*ALL*) all the beings of the world. ③

I vow to set endless heartache to rest. ③

I vow to walk through every wisdom gate.

I vow to live the great Buddha Way. ①②

(*Repeat three times, <bow> after third*)

