



ZEN DESERT SANGHA

ZEN
BUDDHIST
SŪTRAS



TUCSON, ARIZONA

Second revised version, April 2019.

Prepared and edited by Zen Desert Sangha,
a Diamond Sangha affiliate.

<https://www.zendesertsangha.org>

tel: 520 319 6260

email: zds@zendesertsangha.org

P.O. Box 44122

Tucson AZ 85733-4122

Based on text selections, translations, and commentaries from other Diamond Sangha affiliates, published in *Encouraging Words: Zen Buddhist Teachings for Western Students* by Robert Aitken (Pantheon Books: New York and San Francisco). Copyright © 1993 by Robert Aitken. The translation of the Heart Sūtra on page 32 is Copyright © 2005 by The Zen Center, Rochester NY, as is the reading starting on page 27. Thomas Cleary's translation on page 36 and extensive notes starting on page 57 are Copyright © 1980, 1999 by San Francisco Zen Center. Credits for other quotations appear in the Notes and Commentary section. Any original content in this book is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License. It is attributed to Zen Desert Sangha.

The cover illustration is re-drawn after brush calligraphy by Hakuin Ekaku, a famous Zen master from eighteenth century CE Japan, based on the character *mu*. See: Penelope Mason (1993) *History of Japanese Art* fig. 287.

FOREWARD

This April 2019 revision of the Zen Desert Sangha Sūtra Book is based on previous compilations made at Zen Desert Sangha and Pathless Path in Tucson Arizona, and at Empty Sky in Amarillo Texas. Pat Hawk Rōshi added the names of several enlightened women to the service dedications for the 2001 revision, and Dan Dorsey Rōshi has added more for the current version; sadly, Pat Hawk Rōshi's Dharma name is itself now in the dedication to deceased ancestors. The late Robert Aitken Rōshi (founder of the Diamond Sangha Zen Buddhist lineage) edited or translated most of the original texts, and wrote the original explanatory notes; versions appear in his book *Encouraging Words*, and his literary executor Jack Shoemaker has kindly permitted them to be used here. Thanks are due to the Rochester Zen Center for allowing use of Philip Kapleau Rōshi's alternative translation of the Heart Sūtra.

MORNING SŪTRA SERVICE

Raihai · Distribute sūtra books



PURIFICATION

All the evil karma, ever created by me since of old,
On account of my beginningless greed, hatred, and ignorance,
Born of my conduct, speech and thought,
I now confess openly and fully.

(repeat three times)

VANDANA

Namo tassa bhagavato arahato sammāsambuddhassa.

TI-SARANA

Buddham saranam gacchāmi;
Dhammam saranam gacchāmi;
Sangham saranam gacchāmi.



MAKA HANNYA HARAMITA SHIN GYŌ

Kan ji zai bo sa gyō jin han-nya ha ra mi ta ji
 Shō ken go on kai kū do is-sai ku yaku
 Sha ri shi shiki fu i ku ku fu i shiki
 Shiki soku ze ku ku soku ze shiki
 Jū sō gyō shiki yaku bu nyo ze
 Sha ri shi ze shō hō kū sō fu shō fu metsu
 Fu ku fu jō fu zō fu gen
 Ze ko kū chū mu shiki mu ju sō gyō shiki
 Mu gen-ni bi zes-shin i
 Mu shiki shō kō mi soku hō
 Mu gen kai nai shi mu i shiki kai
 Mu mu myō yaku mu mu myō jin
 Nai shi mu rō shi yaku mu rō shi jin
 Mu ku shu metsu dō
 Mu chi yaku mu toku i mu shō tok'ko
 Bo dai sat-ta e han-nya ha ra mi ta
 Ko shim-mu kei ge mu kei ge ko mu u ku fu
 On ri is-sai ten dō mu sō ku gyō ne han
 San ze shō butsu e han-nya ha ra mi ta
 Ko toku a noku ta ra sam-myaku sam-bo dai
 Ko chi han-nya ha ra mi ta
 Ze dai jin shū ze dai myō shū
 Ze mu jō shū ze mu to to shū
 No jō is-sai ku shin jitsu fu ko
 Ko setsu han-nya ha ra mi ta shu
 Soku setsu shu watsu
 Gya tei gya tei ha ra gya tei hara so gya tei
 Bo ji sowa ka han-nya shin gyō.



THE GREAT PRAJÑĀ PĀRAMITĀ HEART SŪTRA

Avalokiteshvara Bodhisattva, practicing deep Prajñā Pāramitā,
clearly saw that all five skandhas are empty,

transforming anguish and distress.

Shāriputra, 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.

Shāriputra, 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 anguish, cause of anguish, cessation, path;

no wisdom and no attainment. Since there is nothing to attain,

the Bodhisattva lives by Prajñā Pāramitā,

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 Prajñā Pāramitā,
attaining Anuttara-samyak-sambodhi.

Therefore know that Prajñā Pāramitā

is the great sacred mantra, the great vivid mantra,

the unsurpassed mantra, the supreme mantra,

which completely removes all anguish. This is

truth, not mere formality.

Therefore set forth the Prajñā Pāramitā mantra,

set forth this mantra and proclaim:

Gaté gaté para gaté parasamgaté

Bodhi svāhā!



SHŌ SAI MYŌ KICHIJŌ DARANI

No mo san man da moto nan
 Oha ra chi koto sha sono nan
 To ji to en gya gya gya ki gya ki un nun
 Shifu ra shifu ra hara shifu ra hara shifu ra
 Chishu sa chishu sa shushi ri shushi ri
 Soha ja soha ja sen chi gya shiri ei somo ko.
(repeat three times)



FIRST SŪTRA SERVICE DEDICATION

Leader:

*Buddha nature pervades the whole universe,
 existing right here now.
 With our reciting of
 “The Great Prajñā Pāramitā Heart Sūtra”
 [or “Maka Hannya Haramita Shin Gyō”]
 and the “Shō Sai Myō Kichijō Darani,”
 let us unite with:*

Assembly:

The Ancient Seven Buddhas, Dai Oshō,
 Shākyamuni Buddha, Dai Oshō,
 Mahāpajāpatī, Dai Shi,
 Patacara, Dai Shi,
 Bodhidharma, Dai Oshō,
 Zenshin-ni, Dai Shi,
 Liu Tiemo, Dai Shi,
 Dongshan Liangjie, Dai Oshō,
 Dōgen Kigen, Dai Oshō,
 Keizan Jōkin, Dai Oshō,
 Dai'un Sogaku, Dai Oshō,
 Haku'un Ryōkō, Dai Oshō,
 Kōun Zenshin, Dai Koji,
 Tan Shin, Dai Koji,
 Gyōun Chōtan, Dai Koji,
 Shin'un Seishō, Dai Oshō;

Leader:

*All founding teachers, past, present, future, Dai Oshō;
 let true Dharma continue,
 Sangha relations become complete.*

Assembly:

All Buddhas throughout space and time,
 all Bodhisattvas, Mahasattvas,
 The Great Prajñā Pāramitā.
(seated bow on the last line)



TŌREI ZENJI: BODHISATTVA'S VOW

Leader:

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

Assembly:

When I regard the true nature of the many dharmas
 I find them all to be sacred forms
 of the Tathāgata's never-failing essence.
 Each particle of matter, each moment,
 is no other than the Tathāgata's inexpressible radiance.
 With this realization, our virtuous ancestors,
 with compassionate minds and hearts,
 gave tender care to beasts and birds.
 Among us, in our own daily lives,
 who is not reverently grateful for the protections of life:
 food, drink, and clothing!
 Though they are inanimate things,
 they are nonetheless the warm flesh and blood,
 the merciful incarnations of Buddha.
 All the more, we can be especially sympathetic
 and affectionate with foolish people,
 particularly with someone who becomes a sworn enemy
 and persecutes us with abusive language.
 That very abuse conveys the Buddha's boundless loving-kindness.
 It is a compassionate device to liberate us entirely
 from the mean-spirited delusions we have built up
 with our wrongful conduct from the beginningless past.
 With our response to such abuse
 we completely relinquish ourselves,
 and the most profound and pure faith arises.
 At the peak of each thought a lotus flower opens,
 and on each flower there is revealed a Buddha.
 Everywhere is the Pure Land in its beauty.
 We see fully the Tathāgata's radiant light
 right where we are.
 May we retain this mind
 and extend it throughout the world
 so that we and all beings
 become mature in Buddha's wisdom.



EMMEI JIKKU KANNON GYŌ

Kan-ze-on!
 Na-mu Butsu
 Yo Butsu u in
 Yo Butsu u en
 Bup-pō sō en
 Jō-raku ga jō
 Chō nen Kan-ze-on
 Bō nen Kan-ze-on
 Nen nen jū shin ki
 Nen nen fu ri shin.
(repeat seven times)

SECOND SŪTRA SERVICE DEDICATION

Leader:

The Buddha and his teachers and his many sons and daughters turn the Dharma wheel to show the wisdom of the stones and clouds.

We dedicate the virtues of reciting “Tōrei Zenji’s ‘Bodhisattva’s Vow’” and the “Emmei Jikku Kannon Gyō ” to:

Zishou Miaozong, Dai Shi;

Hakuin Ekaku, Dai Oshō;

Satsu, Dai Koji;

Chōrō Nyogen, Dai Oshō;

Hannya Gempō, Dai Oshō;

Mitta Sōen, Dai Oshō;

and to our relatives and companions of the past who rest in deepest samādhi.

Assembly:

All Buddhas throughout space and time,

all Bodhisattvas, Mahasattvas,

The Great Prajñā Pāramitā.

(seated bow on the last line)



GREAT VOWS FOR ALL

The many beings are numberless,
 I vow to save them.
 Greed, hatred, and ignorance rise endlessly,
 I vow to abandon them.
 Dharma-gates are countless,
 I vow to wake to them.
 Buddha's Way is unsurpassed,
 I vow to embody it fully.
 (repeat three times)

Raihai · Collect sūtra books · Kinhin · Teacher's words (optional)
Zazen and Kinhin · Repeat "Great Vows for All" · Raihai
Straighten cushions · Closing circle

INFINITE REALMS

Leader:

*Infinite realms of light and dark
 convey the Buddha Mind.
 Birds and trees and stars
 and we ourselves
 come forth in perfect harmony.
 We open our hearts simply
 to the many beings of the world.
 May each of us find
 peace, trust, and compassion
 within ourselves.*

EVENING SŪTRA SERVICE

Raihai · Distribute sūtra books



PURIFICATION

All the evil karma, ever created by me since of old,
On account of my beginningless greed, hatred, and ignorance,
Born of my conduct, speech and thought,
I now confess openly and fully.
(repeat three times)

EMMEI JIKKU KANNON GYŌ

Kan-ze-on!
Na-mu Butsu
Yo Butsu u in
Yo Butsu u en
Bup-pō sō en
Jō-raku ga jō
Chō nen Kan-ze-on
Bō nen Kan-ze-on
Nen nen jū shin ki
Nen nen fu ri shin.
(repeat seven times)

EVENING SŪTRA SERVICE DEDICATION

Ino (leader):

*Our words ring out through space beyond the stars;
their virtue and compassion echo back from all the many beings;
we recite our gāthā and our sūtra for the renewal of the Buddha mind
in fields and forests, homes and streets throughout the world,
in grateful thanks to all our many guides along the ancient way.*

Assembly:

All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
The Great Prajñā Pāramitā.
(seated bow on the last line)



GREAT VOWS FOR ALL

The many beings are numberless,
 I vow to save them.
 Greed, hatred, and ignorance rise endlessly,
 I vow to abandon them.
 Dharma-gates are countless,
 I vow to wake to them.
 Buddha's Way is unsurpassed,
 I vow to embody it fully.
(repeat three times)

Raihai · Collect sūtra books · Straighten cushions · Closing circle

CLOSING CIRCLE MESSAGES

Jiki:

*Let me 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.*

Ino:

*Infinite realms of light and dark convey the Buddha Mind;
 Birds and trees and stars and we ourselves come forth in
 perfect harmony;
 we open our hearts simply to the many beings of the world;
 may each of us find peace, trust, and compassion within ourselves.*

[Or (alternate version):

*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 gāthā and our sūtra for the many beings of the world;
 in grateful thanks to all our many guides along the ancient way.]*

TEISHŌ

Raihai.



ON OPENING THE DHARMA

The Dharma,
incomparably profound and minutely subtle,
is rarely encountered,
even in hundreds of thousands of millions of kalpas;
we now can see it, listen to it, accept and hold it;
may we completely realize the Tathāgata's true meaning.
(repeat three times)

Rōshi speaks.



SHIGU SEIGAN MON

Shu jō mu hen sei gan do
bonnō mu jin sei gan dan
ho mon mu ryō sei gan gaku
butsu dō mu jō sei gan jō.
(repeat three times)

Raihai.

SESSHIN EVENING

Raihai.

HAKUIN ZENJI: SONG OF ZAZEN

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 we wander.
 When shall we be freed from birth and death?

For this the zazen of the Mahāyāna
 deserves the highest praise:
 offerings, Precepts, Pāramitās,
 Nembutsu, atonement, practice –
 the many other virtues –
 all rise within zazen.

Those who try zazen even once
 wipe away immeasurable 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, if you turn yourself about,
and confirm your own self-nature –
self-nature that is no-nature –
you are far beyond mere argument.

The oneness of cause and effect is clear;
not two, not three, the path is straight;
with form that is no form,
going and coming – never astray;
with thought that is no thought,
singing and dancing are the voice of the Dharma.

Boundless and free is the sky of Samādhi!
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.



SESSHIN EVENING DEDICATION

Leader:

*The sky of Samādhi and the moonlight of wisdom form the
temple of our practice;*

*our friends and family members guide us as we walk the ancient path:
we dedicate the virtues of reciting Hakuin Zenji's "Song of Zazen" to:*

Rinzai Gigen, Dai Oshō;

Hakuin Ekaku, Dai Oshō;

Myo-on, Dai Shi;

and to the guardians of the Dharma and the protectors of our sacred hall.

Assembly:

All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
The Great Prajñā Pāramitā.
(seated bow on the last line)

GREAT VOWS FOR ALL

The many beings are numberless,
I vow to save them.
Greed, hatred, and ignorance rise endlessly,
I vow to abandon them.
Dharma-gates are countless,
I vow to wake to them.
Buddha's Way is unsurpassed,
I vow to embody it fully.
(repeat three times)

EVENING MESSAGE

Jisha:

*I beg to urge you everyone:
life and death is a grave matter;
all things pass quickly away.
Each of us must be completely alert;
never neglectful, never indulgent.*

Shokaijo · Raihai

SESSHIN ENDING

Rōshi's words.



The Great Prajñā Pāramitā Heart Sūtra (p. 3)

or

Maka Hannya Haramita Shin Gyō (p. 2)

or

Hakuin Zenji: Song of Zazen (p. 12)



SESSHIN ENDING DEDICATION

Leader:

*In the purity and clarity of the Dharmakāya,
in the fullness and perfection of the Sambhogakāya,
in the infinite variety of the Nirmanakāya,
we dedicate our sesshin and our reciting of
“The Great Prajñā Pāramitā Heart Sūtra”
[or “Maka Hanna Haramita Shin Gyō”]
[or “Hakuin Zenji: Song of Zazen”] to:*

*The Ancient Seven Buddhas, Dai Oshō;
Shākyamuni Buddha, Dai Oshō;
All Founding Teachers, past, present, future, Dai Oshō;
and for the enlightenment of bushes and grasses
and the many beings of the world.*

Assembly:

All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
The Great Prajñā Pāramitā.
(seated bow on the last line)

Great Vows for All (p. 8)

Daikaijo · Raihai

AFTERNOON READINGS

SHĀDĀKA: SONG ON REALIZING THE TAO

- 1 Don't you see that leisurely one of the Tao
Who is beyond learning and does not strive?
S/he neither avoids idle thoughts nor seeks after the truth.
For S/he knows that the real nature of ignorance
Is the essential nature itself.
- 2 The empty, illusory body is the very body of the Dharma;
When the Dharma-body is fully experienced
There is not one thing.
The source of the "I-nature" is the inherent enlightened nature.
- 3 The five skandhas come and go
Like clouds floating in the sky;
The three poisons appear and disappear
Like empty bubbles in water.
- 4 When we witness Reality
There is neither person nor thing;
And all karma that leads to hell instantly vanishes.
If this is a lie to deceive people,
May my tongue be pulled out forever.
- 5 When we suddenly awaken to Tathāgata Zen,
The six pāramitās and all good deeds
Are already complete within us.
In a dream we see the six paths of delusion clearly;
When we awaken, the whole universe is void.
- 6 No sin, no blessing, no loss, no gain:
Seek not such things in the midst of perfect peace.
Till now the dusty mirror has gone uncleaned:
Today it should be polished once and for all.

- 7 Who has no-thought? Who is not-born?
 If we are truly not-born, there is no no-birth either.
 Call a puppet and ask about it!
 As long as we seek the Buddha by performing meritorious acts
 We shall never attain enlightenment.
- 8 Release your hold on the four elements;
 Eat and drink as you wish in the midst of perfect peace.
 All things are transient and void:
 This is the great and perfect enlightenment of the Tathāgata.
- 9 This decisive assertion marks the true disciple.
 If there is anyone who doesn't agree,
 Feel free to ask me about it.
 Cutting out the root directly –
 This is where the Buddha puts his seal.
 I can't help those who gather leaves and look for branches.
- 10 People are not aware of the jewel,
 Which lies hidden deep in the Tathāgata-garbha;
 Its wonderful activity in the six senses
 Is empty and not-empty,
 Its perfect light is form and not-form.
- 11 Clarify the five eyes and attain the five-powers;
 You can only know through experience:
 The intellect cannot fathom it.
 Seeing images in a mirror is not difficult,
 But who can take hold of the moon in the water?
- 12 Always acting alone, always walking alone,
 The accomplished all stroll the same path of nirvana;
 Their manner is timeless, their spirit pure,
 And their bearing naturally noble.
 Gaunt-featured and raw-boned,
 They pass unnoticed in the world.

- 13 The children of Shākya claim to be poor.
Yes, they are poor in body but not in the Tao.
In their poverty they are always clothed in rags,
But they harbor a priceless treasure within.
- 14 The priceless treasure is never used up
Though they spend it freely as the occasion demands.
The three bodies and the four wisdoms are
 accomplished within them.
The eight emancipations and the six powers are impressed on the
 ground of their mind.
- 15 The best student settles it once and for all;
The others are learned but they doubt much.
Just take off those dirty garments to which you are so attached;
Why take pride in your spiritual practices?
- 16 Others may criticize and condemn me all they like;
They try to set fire to the sky with a torch
And end by merely tiring themselves out.
Listening to them is like drinking nectar,
Everything dissolves and I suddenly enter the mysterious.
- 17 When I consider the merit of abusive words,
I find the scandalmonger is my good friend.
If, on being maligned, neither like nor dislike arise,
What need is there to show the power of unborn
 love and patience?
- 18 I have mastered the essence as well as its expression.
Concentration and wisdom perfectly clear,
I do not abide in the void,
But I am not alone in having come to this attainment;
Innumerable enlightened ones have all done the same.

- 19 The lion roar of the fearless teaching
 Shatters the brains of the other animals when they hear it.
 Even the noble elephant, forgetting its pride, runs away;
 Only the heavenly dragon listens calmly and with joy.
- 20 Crossing over rivers and seas, climbing mountains and
 fording streams,
 I visited masters, inquired after the Tao, and practiced Zen.
 But since finding the way to Hui Neng,
 I know that life and death need no longer concern me.
- 21 Going is Zen, sitting is Zen,
 Speaking or silent, active or still,
 The essence is at peace.
 Even facing the sword of death, it remains unmoved.
 Even drinking poison, it is quiet.
- 22 Our teacher Shākyamuni met Dīpankara Buddha
 And for eons disciplined himself as the ascetic Kshānti.
 How many times are we born? How many times do we die?
 Life and death follow each other eternally.
- 23 Since suddenly realizing the unborn,
 I am neither happy nor sad at honor or disgrace.
 Deep in the mountains, I live silently and alone
 Under towering cliffs and old pine trees.
 Sitting quietly and contentedly in my humble monk's hut,
 I enjoy the pure simplicity of my solitary life.
- 24 When you awaken you understand there is no
 accumulating merit:
 It is unlike the law of the relative world.
 Good works with an aim may result in spiritual gain,
 But this is like shooting an arrow at the sky:
 When the force is exhausted, it falls to the earth,
 And only invites misfortune in the life to come.
 Is it not far better to enter the gate of the unchanging reality
 And directly penetrate the ground of the Tathāgata?

- 25 Just take hold of the root
And never mind the branches.
It is like a treasure moon held in a crystal bowl.
Now I understand this wish-granting jewel
Which benefits both myself and others inexhaustibly.
- 26 The moon shines on the river,
The wind blows through the pines;
The pure silence of this long night –
What is it for?
- 27 The precept jewel of the essential nature
Is imprinted on the ground of my mind.
Dew, fog, clouds, and mist are robes that clothe my body.
The dragon-pacifying bowl, the tiger-separating staff
With two rings that jingle musically
Are not empty observances of outer form
But follow exactly in the traces of the Tathāgata's treasure staff.
- 28 Neither seeking truth nor cutting off delusion,
I know that dualities are empty and without form.
But no-form is neither empty nor not empty,
And this is the true form of the Tathāgata.
- 29 The reflection of the mind mirror is clear and unobstructed;
Boundless, it penetrates the numberless realms.
All the things of the universe are reflected in the mind;
This perfect gem of light has neither inside nor out.
- 30 The great void banishes cause and effect,
Yet this just invites dissipation and woe.
To reject existence and cling to the void
Is as sick as leaping into fire to avoid being drowned.
- 31 Rejecting delusion and taking hold of the truth –
The mind that rejects and holds only turns out clever lies.
Students who practice without understanding this
Actually approve of a thief and make it their child.

- 32 The loss of Dharma wealth and the extinguishing of merit
Is always due to the discriminating mind.
Therefore Zen teaches us to thoroughly understand the mind
And directly enter the unborn by the power of intuitive wisdom.
- 33 Great persons hold the sword of wisdom
Whose prājñā edge is a diamond flame.
With it they not only shatter all false knowledge
But they also quell the mightiest demons.
- 34 They roar with Dharma thunder and strike the Dharma drum,
Spreading clouds of compassion, they rain down sweet dew;
From their giant footprints well up blessings without end;
The three vehicles and the five kinds of humans –
attain enlightenment.
- 35 The fei-ni grass of the snowy mountains is unmixed with other
grasses;
The butter produced there continually nourishes me.
One nature completely pervades all natures,
One thing universally encompasses all things.
- 36 The one moon is reflected in water everywhere,
All the water moons are one with the one moon.
The Dharma-body of all the enlightened is in my nature,
And my nature is one with the Tathāgata.
- 37 The first step contains all the steps;
It is neither form, nor mind, nor activity.
At a snap of the fingers 80,000 teachings are fulfilled;
In an instant, eons of karma are destroyed.
- 38 All numbers and terms are no numbers and terms;
What relation have they to my spiritual realization?
Beyond praise, beyond criticism, like empty space, it knows no
bounds.

22

- 39 Never separate from right here now,
It is always overflowing;
Try to seek it and you find you cannot see it;
You cannot take hold of it, you cannot discard it;
Unable to obtain it, you already have it.
- 40 In silence it speaks,
In speaking it is silent.
The great gate of clarity is open,
There are no obstructions.
If someone asks, "What truth have you realized?"
I say, "the power of transcendent wisdom."
- 41 Sometimes "yes," sometimes "no" –
It is beyond human discernment.
Not conforming, then conforming –
Even heaven cannot fathom it.
- 42 I have been practicing for kalpas;
This is not idle talk meant to deceive.
Hui Neng raised the Dharma flag and established the teaching
Under the clear direction of the Buddha.
- 43 The lamp was first transmitted to Mahākāshyapa;
Twenty-eight generations were recorded in India.
Then it was brought over seas and rivers to our land
Where Bodhidharma became the First Patriarch.
As is well-known, his robe has been passed down through six
generations here.
Who knows how many will gain the way in generations to come?
- 44 The truth need not be set forth,
The false is fundamentally void.
Where both existence and non-existence are put aside,
Even the non-void is void.

- 45 The twenty views of emptiness
Basically do not arrive at it;
The one nature of the Tathāgata
Is always the same.
- 46 Mind is the base, phenomena are dust;
Yet both are like marks on a mirror.
When marks and dust are wiped away, the light shines forth;
When mind and things are forgotten, the true nature appears.
- 47 Ah, the degenerate final age of the law!
People are unhappy and lack control;
In a time far removed from that of the sage,
Their false views are ingrained.
Demons are strong, the Dharma weak
And hatred and evil are rampant.
- 48 When they hear the teaching
Of the Tathāgata's doctrine of sudden enlightenment,
People are indignant that they cannot destroy it
By smashing it in pieces like a roofing tile.
- 49 All action is in your mind,
All suffering in your body;
No need to complain or blame anyone else,
If you do not want to incur endless suffering,
Slander not the Tathāgata's true teaching.
- 50 In the sandalwood grove, there are no inferior trees.
Only the lion lives in its silent depths
Roaming freely in the peaceful wood;
The other beasts and birds keep far away.
- 51 The lion cubs follow in the tracks of the pride;
At three years-of-age they already roar loudly.
But when jackals try to imitate the king of the Dharma,
It sounds like the gibbering of a hundred-thousand ghosts.

- 52 The teaching of sudden and perfect enlightenment
Has nothing to do with human feelings.
If you have doubts and cannot resolve them,
Bring up your arguments to me at once.
This is not said from a mountain monk's egotism
But from a fear that your practice may lead to pitfalls. The wrong
views of extinction or permanence of soul.
- 53 Wrong is wrong, right is not right;
Deviate from this by a hair's breadth,
And you miss it by a thousand miles.
When right, even the dragon-girl is suddenly a Buddha,
When wrong, even the great student Zensho falls alive into hell.
- 54 From my youth I accumulated knowledge,
Studying the sūtras as well as their commentaries;
I never ceased classifying names and forms,
But it was like jumping into the sea to count the sands:
I only exhausted myself in vain.
- 55 And then I was scolded severely by the words of the Tathāgata:
"What profit is there in counting someone else's measure?"
I realized I had wandered aimlessly up to then,
Blown about for years like dust in the wind.
- 56 When their basic disposition is untrue, people fail to understand
And never attain the Tathāgata's law of perfect suddenness:
Though Śrāvaka and Pratyeka students practice seriously enough,
They lack the mind of the Way.
Those outside the Way may know very much
But they lack the transcendent wisdom.
- 57 Then there are stupid and childish persons
Who think there is something in an empty fist;
They mistake the pointing finger for the moon itself
And their efforts go awry;
Lost in the world of the senses and things
They haphazardly fabricate phantoms.

- 58 When you see nothing you are the Tathāgata
And can be called “Free-Seer” (Avalokiteshvara).
When you know, then karmic restrictions are basically empty;
When you still do not know, you must repay all your debts.
- 59 The hungry come to a kingly table
But they cannot eat;
The ill meet the king of healers;
Why is it they don’t recover?
- 60 To practice Zen in this world of desire
Is the power of wise insight.
The lotus blooms in the midst of fire
And is never destroyed.
- 61 The monk Yuse broke the grave precepts
But awakened to the Unborn;
Attaining enlightenment instantly,
He exists even now.
- 62 The lion roar of the fearless teaching!
How sad that ignorant people, inflexible and as hard as leather,
Know only that to break the Precepts
Is an obstacle to enlightenment,
And don’t see that the Tathāgata’s secret
Is already revealed.
- 63 Once two monks were guilty of rape and murder;
Upali, whose light was as dim as a glow-worm’s,
Only bound them more to their crimes,
But their doubts were removed by the great layman Vimalakirti
And their blazing sun melts the frost and snow.

- 64 The mysterious power of emancipation!
 Its wonders are countless and without bounds.
 To one who has it, spare no effort to make the four offerings;
 If you spend ten-thousand gold pieces, break your body and crush
 your bones,
 It would still not be payment enough.
 Realizing just one phrase of this thoroughly
 Surpasses millions of years of practice.
- 65 The king of the Dharma is supreme;
 Countless Tathāgatas witness the same as he.
 Now I understand this wish-granting jewel:
 The one who accepts it in faith receives accordingly.
- 66 When you see clearly, there is not one thing:
 There is no human being, there is no Buddha.
 The numberless worlds are bubbles on the sea,
 All the saints and sages are like flashes of lightning.
- 67 Even though an iron wheel were to revolve overhead,
 The perfect clarity of my concentration and wisdom would
 not be lost;
 Even though the sun turned cold and the moon hot,
 Or a multitude of demons exerted their power,
 The truth would not be destroyed.
- 68 The elephant carriage, like a towering mountain,
 Moves deliberately down the road;
 How can the mantis block its path?
- 69 The great elephant does not play on the rabbit's path;
 Great enlightenment is not concerned with details.
 Don't disparage the blue sky
 By looking at it through a reed.
- 70 If you still don't understand,
 I will settle it for you now.

XINXIN MING: VERSES ON THE FAITH MIND

The Great Way is not difficult
 for those who have no preferences.
 When love and hate are both absent
 everything becomes clear and undisguised.
 Make the smallest distinction however
 and heaven and earth are set infinitely apart.
 If you wish to see the truth
 then hold no opinions for or against anything.
 To set up what you like against what you dislike
 is the disease of the mind.
 When the deep meaning of things is not understood
 the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space
 where nothing is lacking and nothing is in excess.
 Indeed, it is due to our choosing to accept or reject
 that we do not see the true nature of things.
 Live neither in the entanglements of outer things,
 nor in inner feelings of emptiness.
 Be serene in the oneness of things
 and such erroneous views will disappear by themselves.
 When you try to stop activity to achieve passivity
 your very effort fills you with activity.
 As long as you remain in one extreme or the other
 you will never know Oneness.

Those who do not live in the single Way
 fail in both activity and passivity,
 assertion and denial.
 To deny the reality of things
 is to miss their reality;
 to assert the emptiness of things
 is to miss their reality.
 The more you talk and think about it,
 the further astray you wander from the truth.
 Stop talking and thinking,
 and there is nothing you will not be able to know.

To return to the root is to find the meaning,
 but to pursue appearances is to miss the source.
 At the moment of inner enlightenment
 there is a going beyond appearance and emptiness.
 The changes that appear to occur in the empty world
 we call real only because of our ignorance.
 Do not search for the truth;
 only cease to cherish opinions.

Do not remain in the dualistic state;
 avoid such pursuits carefully.
 If there is even a trace
 of this and that, of right and wrong,
 the Mind-essence will be lost in confusion.
 Although all dualities come from the One,
 do not be attached even to this One.
 When the mind exists undisturbed in the Way,
 nothing in the world can offend,
 and when a thing can no longer offend,
 it ceases to exist in the old way.

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

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

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

If you wish to move in the One Way
 do not dislike even the world of senses and ideas.
 Indeed, to accept them fully
 is identical with true Enlightenment.
 The wise strive to no goals
 but the foolish fetter themselves.
 There is one Dharma, not many;
 distinctions arise
 from the clinging needs of the ignorant.
 To seek Mind with the (discriminating) mind
 is the greatest of all mistakes.

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

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

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

For the unified mind in accord with the Way
 all self-centered striving ceases.
 Doubts and irresolutions vanish
 and life in true faith is possible.
 With a single stroke we are freed from bondage;
 nothing clings to us and we hold to nothing.
 All is empty, clear, self-illuminating,
 with no exertion of the mind's power.
 Here thought, feeling, knowledge, and imagination
 are of no value.
 In this world of Suchness
 there is neither self nor other-than-self.

To come directly into harmony with this reality
 just simply say when doubt arises, "Not two."
 In this "not two" nothing is separate,
 nothing is excluded.
 No matter when or where,
 enlightenment means entering this truth.
 And this truth is beyond extension or
 diminution in time or space;
 in it a single thought is ten thousand years.

Emptiness here, Emptiness there,
 but the infinite universe stands
 always before your eyes.
 Infinitely large and infinitely small;
 no difference, for definitions have vanished
 and no boundaries are seen.
 So too with Being and non-Being.
 Don't waste time in doubts and arguments
 that have nothing to do with this.

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

Words!
 The Way is beyond language,
 for in it there is
 no yesterday
 no tomorrow
 no today.

SUPPLEMENTARY READINGS

PRAJÑĀ PĀRAMITĀ HRIDAYA: HEART OF PERFECT WISDOM

The Bodhisattva of Compassion
 from the depths of prajñā wisdom
 saw the emptiness of all five skandhas
 and sundered the bonds that cause all suffering.

Know then:
 Form here is only emptiness;
 emptiness only form.
 Form is no other than emptiness;
 emptiness no other than form.
 Feeling, thought, and choice –
 consciousness itself –
 are the same as this.

Dharmas here are empty;
 all are the primal void.
 None are born or die,
 nor are they stained or pure,
 nor do they wax or wane.

So in emptiness no form,
 no feeling, thought, or choice,
 nor is there consciousness.
 No eye, ear, nose, tongue, body, mind,
 no color, sound, smell, taste, touch,
 or what the mind takes hold of,
 nor even act of sensing.
 No ignorance or end of it,
 nor all that comes of ignorance:
 No withering, no death, no end of them.

Nor is there pain, or cause of pain,
 or cease in pain,
 or noble path to lead from pain;
 not even wisdom to attain:
 Attainment too is emptiness.

So know that the Bodhisattva,
 holding to nothing whatever,
 but dwelling in prajñā wisdom,
 is freed of delusive hindrance,
 rid of the fear bred by it,
 and reaches clearest nirvana.

All buddhas of past and present,
 buddhas of future time,
 through faith in prajñā wisdom,
 come to full enlightenment.
 Know then the great dharani,
 the radiant, peerless mantra,
 the supreme, unfailing mantra,
 the Prajñā Pāramitā,
 whose words allay all pain.
 This is highest wisdom,
 true beyond all doubt;
 know and proclaim its truth:

Gate, gate
 pāragate
 pārasamgate
 bodhi, svāhā!

DAIŌ KOKUSHI: ON ZEN

There is a reality even prior to heaven and earth;
 Indeed, it has no form, much less a name;
 Eyes fail to see it; it has no voice for ears to detect.
 To call it Mind or Buddha violates its nature,
 For it then becomes like a visionary flower in the air.

It is not Mind, not Buddha,
 Absolutely quiet, and yet illuminating in a mysterious way,
 It allows itself to be perceived only by the clear-eyed.

It is Dharma, truly beyond form and sound;
 It is Tao, having nothing to do with words.
 Wishing to entice the blind,
 The Buddha has playfully let words escape his golden mouth;
 Heaven and earth are ever since filled with entangling briars.

Oh my good, worthy friends gathered here,
 If you desire to listen to the thunderous voice of the Dharma,
 Exhaust your words, empty your thoughts,
 For then you may come to recognize this one essence.

INQUIRY INTO MATCHING HALVES

The mind of the great Indian immortal was esoterically
 transmitted from West to East.
 The capacity of people may be dull or sharp, but there are no
 Northern or Southern Patriarchs in the Tao.

The spiritual source is bright and pure, branching out and
 secretly flowing forth.
 Attachment to phenomena has always been confusion, yet union with
 principle is not enlightenment.

Every door includes all realms, some mutually interact, others do not.
 Reaction increases mutual involvement; there should be no
 reliance on abiding in one place.

From original form comes shapes and images; from
 primal sound comes pleasures and pains.
 In obscurity, words of the high and middle are in accord;
 In lucidity, expressions of purity and muddiness are apparent.

The four great elements return to their own nature as
 a child finds its mother.
 Fire burns, wind moves and shakes, water moistens, earth solidifies.
 Eyes – forms, ears – sounds, nose – odors, tongue – salt and sour.

In accordance with each dharma, the root gives rise to separate leaves.
 Roots and branches must return to basic principle;
 “Honorable” and “lowly” are merely words.

In the midst of brightness there is darkness;
 do not take darkness as darkness.
 In the midst of darkness there is brightness;
 do not take brightness as brightness.
 Brightness and darkness correspond, like one step following another.

All things have their own function depending on
 their use and location.
 Phenomenon stores, seals, covers, combines.
 Principle yields to the arrow, the sword edge, the stick.
 Received teachings must be reconciled with basic principle;
 Do not establish your own rules.

Using your eyes, the path is lost.
 Using your feet, how can you know the road?
 Moving forward there is no near or far;
 Confusion creates mountains and rivers of obstructions.

I implore those who investigate the mysterious:
 Do not waste your time!

SONG OF THE JEWEL MIRROR SAMADHI

The teaching of thusness
 Has been intimately communicated by Buddhas and Ancestors.
 Now you have it
 So keep it well.
 Filling a silver bowl with snow,
 Hiding a heron in the moonlight.
 When you array them they're not the same.
 When you mix them you know where they are.
 The meaning is not in the words
 Yet it responds to the inquiring impulse.
 If you're excited it becomes a pitfall.
 If you miss it you fall into retrospective hesitation.
 Turning away and touching are both wrong
 For it is like a mass of fire.
 Just to depict it in literary form
 Is to relegate it to defilement.
 It is bright just at midnight.
 It doesn't appear at dawn.
 It acts as a guide for beings.
 Its use removes all pains.
 Although it is not fabricated
 It is not without speech.
 It is like facing a jewel mirror.
 Form and image behold each other.
 You are not it.
 It actually is you.
 It is like a babe in the world
 In five aspects complete.
 It does not go or come
 Nor rise nor stand.
 "Baba wawa":
 Is there anything said or not?
 Ultimately it does not apprehend anything
 Because its speech is not yet correct.
 It is like the six lines of the double split hexagram.
 The relative and absolute integrate.

Piled up they make three.
 The complete transformation makes five.
 It is like the taste of the five-flavored herb,
 Like the diamond thunderbolt.
 Subtly included within the true,
 Inquiry and response come up together.
 Communing with the source and communing with the process.
 It includes integration and includes the road.
 Merging is auspicious.
 Do not violate it.
 Naturally real yet inconceivable,
 It is not within the province of delusion or enlightenment.
 With causal conditions time and season
 Quiescently it shines bright.
 In its fineness it fits into spacelessness.
 In its greatness it is utterly beyond location.
 A hairsbreadth's deviation
 Will fail to accord with the proper attunement.
 Now there are sudden and gradual
 In connection with which are set up basic approaches.
 Once basic approaches are distinguished
 Then there are guiding rules.
 But even though the basis is reached and the approach comprehended,
 True eternity still flows.
 Outwardly still while inwardly moving.
 Like a tethered colt, a trapped rat,
 The ancient saints pitied them
 And bestowed upon them the teaching.
 According to their delusions
 They called black as white.
 When erroneous imaginations cease
 The acquiescent mind realizes itself.
 If you want to conform to the ancient way,
 Please observe the ancients of former times.
 When about to fulfill the way of Buddhahood,
 One gazed at a tree for ten aeons.
 Like a tiger leaving part of its prey,
 A horse with a white left hind leg.

Because there is the base there are
Jewel pedestals, fine clothing.
Because there is the startlingly different, there are
House cat and cow.
Yi with his archer's skill
Could hit a target at a hundred paces.
But when arrowpoints meet head on
What has this to do with the power of skill?
When the wooden man begins to sing,
The stone woman gets up to dance.
It's not within reach of feeling or discrimination.
How could it admit of consideration in thought?
A minister serves the lord,
A son obeys the father.
Not obeying is not filial
And not serving is no help.
Practice secretly, working within
As though a fool, like an idiot.
If you can achieve continuity,
This is called the host-within-the-host.

JUKAI CEREMONY

Explanation of procedures by Rōshi · Raihai



PURIFICATION

All the evil karma, ever created by me since of old,
On account of my beginningless greed, hatred, and ignorance,
Born of my conduct, speech and thought,
I now confess openly and fully.
(repeat three times)

VANDANA

Namo tassa bhagavato arahato sammāsambuddhassa.

TI-SARANA

Buddham saranam gacchāmi;
Dhammam saranam gacchāmi;
Sangham saranam gacchāmi.

RŌSHI'S INTRODUCTION

Rōshi:

Jukai is acceptance of the Precepts. It is the acknowledgement: "I am a disciple of the Buddha Shākyamuni." From this acceptance and acknowledgement arises practice on cushions and in daily life.

I take refuge in the Buddha, Dharma, and Sangha and find common ground with all Buddhists. I find my home in clear understanding, in wise teaching, and in the presence of beings about me.

I vow to keep all precepts, to practice all good dharmas, and to save the many beings – to be responsible as a disciple of the Buddha Shākyamuni. I take up the Ten Grave Precepts as guides in persevering with my responsibility.

I vow to realize, maintain, and convey the way of helping and not harming.

THE THREE VOWS OF REFUGE

Rōshi: The Three Vows of Refuge.

Assembly: The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas, Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of the Precepts transcends past, present, and future, and forms the perfect accord in realization between teacher and disciple, continuing through all ages.

Our great teacher Shākyamuni Buddha, imparted them to Mahākāshyapa and Mahākāshyapa transmitted them to Ānanda. Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple.

Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as essential teachings for human beings and other beings so that all will inherit the wisdom of the Buddha.

Rōshi: I take refuge in the Buddha.

Initiate: I take refuge in the Buddha....

Rōshi: I take refuge in the Dharma.

Initiate: I take refuge in the Dharma....

Rōshi: I take refuge in the Sangha.

Initiate: I take refuge in the Sangha....

(Initiate makes one full bow.)

THE THREE PURE PRECEPTS

Rōshi: The Three Pure Precepts.

I vow to maintain the Precepts.

Initiate: I vow to maintain the Precepts....

Assembly: This is the cave whence all dharmas of all Buddhas arise.

Rōshi: I vow to practice all good dharmas.

Initiate: I vow to practice all good dharmas....

Assembly: This is the path of fulfilled enlightenment.

Rōshi: I vow to save the many beings.

Initiate: I vow to save the many beings....

*Assembly: Transcending profane and holy, I liberate myself and others.
(Initiate makes one full bow.)*

THE TEN GRAVE PRECEPTS

Rōshi: The Ten Grave Precepts.

I take up the Way of Not Killing.

Assembly: Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing.

Initiate: I take up the Way of Not Killing....

*Assembly: The Buddha seed grows in accordance with not taking life.
Transmit the life of Buddha's wisdom and do not kill.*

Rōshi: I take up the Way of Not Stealing.

Assembly: Self-nature is subtle and mysterious. In the realm of the un-attainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing.

Initiate: I take up the Way of Not Stealing....

Assembly: The self and things of the world are just as they are. The gate of emancipation is open.

Rōshi: *I take up the way of Not Misusing Sex.*

Assembly: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.

Initiate: *I take up the way of Not Misusing Sex....*

Assembly: The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

Rōshi: *I take up the Way of Not Speaking Falsely.*

Assembly: 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.

Initiate: *I take up the Way of Not Speaking Falsely....*

Assembly: The Dharma wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest.

Rōshi: *I take up the Way of Not Giving or Taking Drugs.*

Assembly: 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 Giving or Taking Drugs.

Initiate: *I take up the Way of Not Giving or Taking Drugs....*

Assembly: Drugs are not brought in yet. Don't let them invade. That is the great light.

Rōshi: *I take up the Way of Not Discussing Faults of Others.*

Assembly: Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Faults of Others.

Initiate: *I take up the Way of Not Discussing Faults of Others....*

Assembly: In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk.

Rōshi: *I take up the Way of Not Praising Myself While Abusing Others.*

Assembly: Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon *I* against *you* is called the Precept of Not Praising Myself while Abusing others.

Initiate: I take up the Way of Not Praising Myself While Abusing Others....

Assembly: 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.

Rōshi: I take up the Way of Not Sparing the Dharma Assets.

Assembly: 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.

Initiate: I take up the Way of Not Sparing the Dharma Assets....

Assembly: 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.

Rōshi: I take up the Way of Not Indulging in Anger.

Assembly: Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger.

Initiate: I take up the Way of Not Indulging in Anger....

Assembly: Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds.

Rōshi: I take up the Way of Not Defaming the Three Treasures.

Assembly: 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.

Initiate: I take up the Way of Not Defaming the Three Treasures....

Assembly: The teishō 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.

(Initiate makes one full bow.)

Rōshi explains the rakasu · Dharma name explanation · Rakasu presentation

VERSE OF THE RAKASU

Rōshi and Initiate:

*I wear the robe of liberation,
the formless field of benefaction,
the teachings of the Tathāgata,
saving the many beings.*

(Rōshi and Initiate offer incense during the Heart Sūtra recitation)



THE GREAT PRAJÑĀ PĀRAMITĀ HEART SŪTRA

Avalokiteshvara Bodhisattva, practicing deep Prajñā Pāramitā,
clearly saw that all five skandhas are empty,
transforming anguish and distress.
Shāriputra, 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.
Shāriputra, 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 anguish, cause of anguish, cessation, path;
no wisdom and no attainment. Since there is nothing to attain,
the Bodhisattva lives by Prajñā Pāramitā,
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 Prajñā Pāramitā,
attaining Anuttara-samyak-sambodhi.

Therefore know that Prajñā Pāramitā
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all anguish. This is
truth, not mere formality.

Therefore set forth the Prajñā Pāramitā mantra,
set forth this mantra and proclaim:

Gaté gaté para gaté parasamgaté
Bodhi svāhā!



DEDICATION

Rōshi:

*At Magadha, at this very place,
deep in the sacred ground,
high into the empty sky,
broadly shading living things
the tree of wisdom thrives
by rain and soil and sunshine
and by your loving care that we maintain.
We dedicate “The Great Prajñā Pāramitā Heart Sūtra”,
our ceremony of Jukai and ourselves
to you, Shākyamuni Buddha, Dai Oshō,
we celebrate your sacred presence,
your boundless understanding, and your love.
Let your true Dharma continue,
and your Sangha relations become complete.*

Assembly:

All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
The Great Prajñā Pāramitā.
(seated bow on the last line)



GREAT VOWS FOR ALL

Assembly:

The many beings are numberless,
I vow to save them.
Greed, hatred, and ignorance rise endlessly,
I vow to abandon them.
Dharma-gates are countless,
I vow to wake to them.
Buddha's Way is unsurpassed,
I vow to embody it fully.
(repeat three times)

Rahai · End, tea and socializing

NOTES AND COMMENTARY

USING THE BOOK

Someone will hand out the sūtra books in advance of almost any service or ceremony where chanting is required, then the *ino* (chant leader) will announce the starting page. When reading from the book, hold it open at chin height, supporting the pages at the bottom, with one hand holding the right set of pages and the other hand holding the left: do not fold the pages completely back on themselves along the binding; maintain an upright seated posture (whatever postures are good for seated meditation are also good for chanting). The *ino* will intone the introduction to most verses, then the assembly will join in. Listen to the *ino*, follow their pace and rhythm, and match their pitch (either exactly, or at some simple harmonic interval such as an octave or fifth). If you cannot hear your own voice you are too quiet, if you can only hear your own voice you are too loud. Place the book beside you on the cushion or chair when you are not using it, and never set it on the floor (an updated version of traditional prohibitions against defiling sūtras).

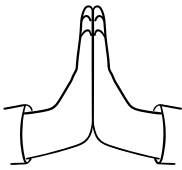
THE TEXTS

The texts include several kinds of formal Buddhist liturgical verses. *Sūtras*, literally the “warp” of the Dharma, are sermons of the Buddha, those attributed to him, and by limited extension, those of his successors. A *gāthā* is a verse that sums up a particular aspect of the Dharma, often expressing a vow; it is probably the earliest form in the Buddhist liturgy. A *dhāranī* (Japanese: *darani*) is a hymn of praise, transliterated from the Sanskrit through the Chinese and then the Japanese, Korean, or Vietnamese.

Several different original languages appear, including Sanskrit, Pali, and Sino-Japanese. This book takes some liberties with the recommended systems for transliterating these languages into Latin characters, to simplify reading for chanting, but generally a macron over a vowel (such as “ō”) indicates that it is the longer form of the unaccented vowel. For English translations of the original texts, the main aim of the translation has been its suitability for chanting by the group, so often alternative translations will bring out more nuances of the meaning.

RITUAL DETAILS

Sūtra services begin with *raihai*, a ritual sequence of three full bows towards the altar, followed by two half-bows. The *ino* starts the sequence with a series of strikes on a small hand bell (*inkin*); stand up, step out from your seat, and face towards the altar, making sure that there is an unobstructed patch of floor in front of you. The bell strikes will become more frequent, ending with an emphatic single strike. Bow down completely to the floor, so that your forehead touches it, and raise both hands beside your ears with palms facing up (a traditional interpretation of this gesture is raising the feet of the Buddha above your head). Stand up again, then at the next emphatic strike on the bell repeat the full bow a second time. At the next strike complete the final full bow: there will be a muted strike on the bell before everyone rises to indicate this is the third bow. At the next strike on the bell remain standing, but bow in the direction of the altar. Then re-position yourself in front of your seat, facing in towards the other people in the room; at the ultimate strike on the bell make a standing bow in that direction. If it would be painful or physically impossible to complete the full bows, follow along as best you can with what other people are doing while remaining standing. If you are unable to leave your seat, make sitting bows from there, if possible turning towards the altar for the first four bows. Some rituals feature sitting bows, including the dedications of sections in the usual sūtra service. For these, simply incline forward without rising (or even pausing in the chanting).



gasshō



sitting mudrā

The book contains indications of which hand position (*mudrā*) to adopt when chanting particular verses. For some, hold the palms and fingers of both hands together vertically in front of lower part of your face, with your forearms slightly away from your chest and level horizontally: this is known as *gasshō* (in Japanese, or *añjali* in Sanskrit), and is

also the starting hand position for the formal bows. For others, rest your hands on your lap with the left hand cradled on top of the right and the thumb-tips lightly touching, the same *mudrā* specified for sitting meditation. However these only apply if you are chanting from memory: if you are reading from the book you should not contort yourself in an attempt to match these positions, but continue supporting the book with both hands.

NOTES ON THE MORNING SŪTRA SERVICE

Purification (p. 1)

The *gāthā*-vow from the *Avatamsaka Sūtra* that has become the prologue to most Zen Buddhist services. See: *The Flower Ornament Scripture* by Thomas Cleary (Shambhala: Boston: 1987) III: p. 383.

Vandana (p. 1)

The traditional *gāthā* of veneration to the Buddha, recited in the original Pali language. Translation:

I venerate the Sacred One, the Great Sage, the Truly Enlightened One.

Ti-Sarana (p. 1)

The traditional Threefold Vow of Refuge recited in the Pali, affirming a home in Buddha, Dharma, Sangha. It is the initiation and re-initiation to the Way of the Buddha, found in all Buddhist centers. Note that there is no *r* in the word referring to the Dharma (“Dhammam...”), and pronounce “gacchami” as “guhchami.” Translation:

I take refuge in the Buddha;

I take refuge in the Dharma;

I take refuge in the Sangha.

Maka Hannya Haramita Shin Gyō (p. 2)

The *Heart Sūtra* in Sino-Japanese: the classical condensation of the six-hundred-volume *Prajñā Pāramitā* literature, translated into Chinese by Xuanzang (Hsüan-tsang) in the seventh century CE, and recited in most Mahayana centers. Most services at Zen Desert Sangha use the English translation that follows rather than the original: see also the alternative English translation in the supplementary readings on page 32.

The Great Prajñā Pāramitā Heart Sūtra (p. 3)

Robert Aitken's English translation of the Heart Sūtra.

"All five skandhas" — the five "bundles" that make up the self: forms of the world, sensation, perception, mental reaction, and consciousness.

"No sensation ... and so on to no thinking" — the six senses, the six qualities that are sensed, and the six types of consciousness form the Eighteen Dhatus, or Categories.

"No ignorance ... also no ending of old age and death" — refers to the Twelve-linked Chain of Causation.

"No anguish, cause of anguish, cessation, path" — the Four Noble Truths: Anguish is everywhere, there is a cause of anguish, there is a liberation from anguish, liberation from anguish is the Eightfold Path.

"Gaté gaté para gaté parasamgaté" — Daisetz T. Suzuki translates this line as "Gone, gone, gone to the other shore, landed at the other shore." The acute accent on the letter *e* is intended as an aid to pronunciation.

"Svāhā!" — an exclamation of joy.

Shō Sai Myō Kichijō Darani (p. 4)

The Dhāraṇī of Good Fortune That Averts Calamities
Veneration to all Buddhas!

The incomparable Buddha-power that banishes suffering.

Om! The Buddha of reality, wisdom, Nirvana!

Light! Light! Great light! Great light!

With no categories, this mysterious power

saves all beings; suffering goes, happiness comes, Svāhā!

First Sūtra Service Dedication (p. 4)

The Japanese honorific title *Dai Oshō* means "great monk," *Dai Shi* means "great teacher," and *Dai Koji* means "great layperson." Names following Bodhidharma in the dedication mix Chinese and Japanese versions (and Dharma names): alternative names appear here. This dedication emphasizes the Sōtō Zen tradition: Bodhidharma's practice approach is more similar to the later Sōtō than to the Rinzai Zen school, then the Cadong school in China is the direct origin of Sōtō in Japan. Although the founders of the twentieth century Sanbō Kyōdan line assimilated many Rinzai elements, they themselves were originally Sōtō monks.

- “The Ancient Seven Buddhas”* — the historical Buddha with his six mythical predecessors, separated from him and from each other by vast aeons (in Sanskrit: Vipāśyīn Buddha, Śikhīn Buddha, Viśvabhūh Buddha, Krakucchanda Buddha, Kanakamuni Buddha, Kāśyapa Buddha, and Śākyamuni Buddha).
- “Shākyamuni Buddha”* — Śākyamuni, Siddhārtha Gautama, the historical Buddha who lived in what is now northern India and Nepal in the fifth or sixth century BCE.
- “Mahāpajāpati”* — founder of the first order of Buddhist nuns; Shākyamuni’s step-mother.
- “Patacara”* — the foremost “Keeper of the Vinaya (Rules of Conduct)” amongst the Nuns, according to Shākyamuni Buddha. In her youth her life was undisciplined and tragic. Later in life through strong practice she had great realization and was recognized as one of the Sangha Elders.
- “Bodhidharma”* — (Japanese: Daruma) traditionally, the monk who brought Chán (Zen) Buddhism from India to China in the sixth century CE.
- “Zenshin-ni”* — the nun who became the very first Buddhist priest in Japan, around 584 CE.
- “Liu Tiemo”* — (Liu T’ieh-mo) “Iron Grindstone Liu,” the nun from ninth century CE China with a reputation for grinding up anyone she encountered in debate; she was a Dharma heir to Guishan.
- “Dongshan Liangjie”* — (Tung-shan Liang-chieh), Tōzan Ryōkai in Japanese, lived 807–869 CE in China, where he founded the Caodong school of Chán (progenitor of Sōtō Zen in Japan).
- “Dōgen Kigen”* — the Japanese monk (1200–1253 CE) who founded the Sōtō sect in Japan, adding his own insights and voluminous writings to the traditions of the Chinese Caodong school.
- “Keizan Jōkin”* — was responsible for the major expansion of Sōtō Zen in Japan during his lifetime (1268–1325 CE).
- “Dai’un Sogaku”* — Harada Rōshi (1871–1961 CE), a Japanese Sōtō priest who sought to combine that tradition with elements from the Rinzai Zen school, starting the Harada-Yasutani line with his successor.
- “Haku’un Ryōkō”* — Yasutani Rōshi (1885–1973 CE), who trained with Harada Rōshi within the Sōtō Zen school in Japan, but subsequently broke with that tradition, founding an independent organization based on both Sōtō and Rinzai Zen schools, Sanbō Kyōdan.

“Kōun Zenshin” — Yamada Koun Rōshi (1907–1989 CE), who became the head of the Sanbō Kyōdan organization, and embodied its emphasis on lay Buddhist practice by himself being a layman.

“Tan Shin” — Anne Aitken (1911–1994 CE), who together with her husband Robert Aitken Rōshi was a founding member of the Diamond Sangha. Although she was never given Dharma transmission, nor was she a Dharma heir, she was thought to be able to receive these, but she declined.

“Gyōun Chōtan” — Robert Aitken Rōshi (1917–2010 CE), one of the first Western Zen teachers. He trained with several Japanese Zen masters, ultimately receiving Dharma transmission from Yamada Koun Rōshi, but broke from the Sanbō Kyōdan organization and founded the Diamond Sangha, an independent lay Zen tradition. He wrote or translated most of the original content of this book.

“Shin’un Seishō” — Pat Hawk Rōshi (1941–2012 CE), one of Aitken Rōshi’s first Dharma heirs, latterly teaching in Tucson, Arizona, at Zen Desert Sangha and Pathless Path (Redemptorist Renewal Center). A Catholic priest, he also taught from Christian contemplative traditions. He helped with revisions to this book, adding the first female ancestor names to the dedications.

Tōrei Zenji: Bodhisattva’s Vow (p. 6)

A homily by Tōrei Enji (1721–1792 CE), an important student of the Japanese Rinzai master Hakuin Ekaku (the “Zenji” form of his name is an honorific). Originally in prose, it is set in verse form to facilitate chanting.

“The many dharmas” — dharmas with a lower-case “d” can be read “phenomena.”

Emmei Jikku Kannon Gyō (p. 7)

A Rinzai sūtra, it is also recited at some Sōtō Centers in the West.

Ten Verse Kannon Sūtra of Timeless Life

Kanzeon!

I venerate the Buddha;

with the Buddha I have my source,

with the Buddha I have my affinity —

affinity with Buddha, Dharma, Sangha;

constancy, ease, the self, and purity.

Mornings my thought is Kanzeon;
 evenings my thought is Kanzeon;
 thought after thought arises in mind;
 thought after thought is not separate from mind.

Second Sūtra Service Dedication (p. 7)

The names in the second dedication have associations with the Chán school that Linji Yixuan founded in China, which continued in Japan as Rinzai Zen.

“Zishou Miaozong” — was a nun who lived 1095–1170 CE in China. A Dharma heir of Dahui Zonggao (who wrote extensively about her accomplishment and teachings), she was one of the few women during this period in China given full authority to teach from a male teacher.

“Hakuin Ekaku” — (1686–1769 CE), the highly influential reformer of the Rinzai Zen school in Japan, also known by the honorific “Zenji.”

“Satsu” — (1700–1783 CE) was the most famous lay student of Hakuin and probably the only lay woman to become a Dharma heir of a male monastic teacher in pre-modern era Japan. She was known for her independent mind and direct approach to the Dharma.

“Chōrō Nyogen” — Senzaki Nyogen Sensei (1876–1958 CE), the Japanese Rinzai monk who became the first resident Zen teacher in the United States after moving there in the early twentieth century. He was one of Robert Aitken’s first Zen teachers.

“Hannya Gempō” — Yamamoto Gempō Rōshi (1866–1961 CE), latterly abbot of the Ryūtaku-ji Rinzai Zen temple in Japan.

“Mitta Sōen” — Nakagawa Sōen Rōshi (1907–1984 CE), successor to Yamamoto Gempō at Ryūtaku-ji, teacher to several Westerners (including Robert Aitken), and involved in setting up early Rinzai Zen centers in the United States.

Great Vows for All (p. 8)

These are the Four Bodhisattva Vows, recited in most Mahayana centers at the close of ceremonies. Zen Desert Sangha services generally use the English translation, but the chants before *teishō* during a retreat use the Sino-Japanese version, “Shigu Seigan Mon.” After the vows and *raihai* (bows), someone collects the sūtra books, then alternating *kinhin* (walking meditation) and *zazen* (sitting meditation) follow.

Infinite Realms (p. 8)

On the regular weekly schedule, the last period of sitting concludes with a repetition of “Great Vows for All” and *raihai*, everyone straightens their cushions, then joins hands to form a circle. The *ino* (chant leader) speaks these lines formally before the introductions and announcements that follow. When the sūtra service is part of a retreat there is no such concluding ritual.

NOTES ON THE EVENING SŪTRA SERVICE

The regular weekly evening sūtra service concludes several periods of alternating *zazen* and *kinhin* (sitting and walking meditation), repeating several elements from the morning sūtra service, but in an abbreviated pattern.

Purification (p. 9)

Repeats the morning service introduction, “Purification” on page 1.

Emmei Jikku Kannon Gyō (p. 9)

Repeats the Ten Verse Kannon Sūtra of Timeless Life on page 7.

Evening Sūtra Service Dedication (p. 9)

The words that the *ino* (chant leader) recites as the first part of the dedication also appear in Diamond Sangha regular morning sūtra services.

Closing Circle Messages (p. 10)

At the conclusion of the service, when everyone has formed a circle and joined hands, the *jikijitsu* (timekeeper) and *ino* (chant leader) recite two contrasting messages: the *jiki* gives a stern admonition, the *ino* more of a gentle dismissal.

NOTES ON TEISHŌ

One literal translation of *teishō* is “presentation of the shout.” It takes the form of a public talk by the teacher, but the implication is that this is not a discursive lecture to the audience, but a direct presentation of

the Dharma. Although open to all, it takes place in the context of an otherwise closed retreat (*zazenkai* or *sesshin*), and is surrounded by an elaborate ritual which the retreat functionaries enact. However most of those attending can simply follow the few steps given here, starting by standing at their places as the ritual begins, beginning and ending with *raihai* (the full bows that feature in other services), and chanting two texts.

On Opening the Dharma (p. 11)

The traditional *gāthā* recited before the *teishō* at all Zen centers.

Shigu Seigan Mon (p. 11)

These are simply the Four Bodhisattva Vows (see page 8), but here in Sino-Japanese rather than English translation. A common ritual element for both versions is the pairing of the vow recitation with *raihai*, the sequence of bows.

NOTES ON SESSHIN EVENING

Hakuin Zenji: Song of Zazen (p. 12)

A Dharma poem by Hakuin Ekaku, who instigated a revival of Rinzai Zen in Japan during the eighteenth century CE (see the notes to the dedication on page 7). In addition to its context here, at the end of the day during *sesshin* (a multi-day retreat), it may also substitute for other readings during the regular weekly *sūtra* services.

Sesshin Evening Dedication (p. 14)

The names in this dedication emphasize the Linji (Rinzai) line.

“*Rinzai Gigen*” — Linji Yixuan (Lin-chi I-hsüan), the Chinese founder of the Linji (Rinzai) school of Chán (Zen), who died in 866 CE.

“*Hakuin Ekaku*” — the Japanese Rinzai Zen master already referenced in other dedications (see above).

“*Myo-on*” — Maurine Stuart Rōshi (1922–1990 CE), the Canadian musician who became a Rinzai Zen priest, and was given an informal transmission in a private ceremony by Sōen Nakagawa Rōshi in 1982.

“*The protectors of our sacred hall*” — statues depicting fierce-looking figures (sometimes referred to as *Niō*) flank the entrance gates at many temples.

Evening Message (p. 14)

The *jisha* (teacher's attendant) recites this admonition in a ghostly voice from just outside the zendo door, audible but not visible to those within. “*Shokaijo*” — a patern of strikes on various percussion instruments, almost the final event in the service concluding a full day of sesshin.

NOTES ON SESSHIN ENDING

Sesshin Ending Dedication (p. 15)

The names in this dedication echo the start of the first morning service dedication, but the assembly does not join the *ino* (chant leader) in reciting them.

“*Daikaijo*” — an extended patern of strikes on various percussion instruments, concluding the sesshin, differing from *shokaijo* (concluding a day within the sesshin).

NOTES ON AFTERNOON READINGS

Participants in a sesshin (multi-day retreat) recite from these texts during what would otherwise be a uninterrupted block of meditation during the afternoon.

Shōdōka: Song on Realizing the Tao (p. 16)

This text has the Chinese title *Zhengdao ge* (Cheng-dao ke), or Shōdōka in Japanese. Traditionally, its author was Yongjia Xuanjue (Yung-chia Hsüan-chüeh), Yōka Genkaku in Japanese, who died in China in 713 CE, sometimes referred to as the “Overnight Guest,” because of the story that he had received Dharma transmission from the sixth Chinese Zen patriarch, Huineng, in a single brief encounter.

Xinxin Ming: Verses on the Faith Mind (p. 27)

Tradition credits the third Chinese Zen patriarch, Jianzhi Sengcan, as the author of this poem, entitled *Xinxin Ming* (Hsin Hsin Ming), but he died in 606 CE and it is probably a later work. Richard B. Clarke wrote the widely used English translation while affiliated with the Rochester Zen Center.

NOTES ON SUPPLEMENTARY READINGS

Prajñā Pāramitā Hridaya: Heart of Perfect Wisdom (p. 32)

A different translation from “The Great Prajñā Pāramitā Heart Sūtra” on page 3 (but of the same basic text), which Philip Kapleau developed at the Rochester Zen Center, New York, with a well-defined meter for easier group chanting.

Daiō Kokushi: on Zen (p. 34)

Nanpo Shōmyō (1235–1308 CE) wrote these verses: he was an influential Japanese Rinzai monk who completed part of his training in China. The “Daiō Kokushi” form of his name was a title bestowed on him for serving as teacher to the Emperor in Japan. The translation is from the *Manual of Zen Buddhism* by Daisetz T. Suzuki (Grove Press: New York, NY: 1960) p. 145.

Inquiry into Matching Halves (p. 34)

The Caodong (Japanese Sōtō) Zen school made extensive use of this text, known as *Can Tong Qi* (Ts’an T’ung Ch’i) in Chinese, or Sandōkai in Japanese; its traditional author was Shitou Xiqian (Shih-t’ou Hsi-ch’ien, Japanese: Sekitō Kisen), who lived in China around 700–790 CE, and was a direct Dharma ancestor of that school’s founder, Dongshan Liangjie. The English translation is practically identical to the one in *The infinite mirror: Ts’ao-Tung Ch’an: commentaries on Inquiry into matching halves and Song of the precious mirror Samadhi* by Master Sheng-yen (Dharma Drum Publications: Elmhurst, NY: 1990).

Song of the Jewel Mirror Samadhi (p. 36)

Dongshan Liangjie (Tung-shan Liang-chieh, Japanese: Tōzan Ryōkai), lived 807–869 CE in China, founding the Caodong (Japanese Sōtō) Zen school; he appears in the service dedication on page 5. Some traditions ascribe this poem to him, but in any case the Caodong school used it for many centuries. The original title was *Baojing sanmei ge* (Pao-ching San-mei-ke) in Chinese, or Hōkyō Zammai in Japanese. The English translation and the notes that follow here are from *Timeless Spring: A Soto Zen Anthology* by Thomas Cleary (Weatherhill: Tokyo and New York: 1980), published under the auspices of the San Francisco Zen Center, which used it for services (though the current version on the Zen

Center web site now differs in some details). Cleary gave an alternative translation of the title as “Song of the Jewel Mirror Awareness,” and his notes continue——

Samadhi, concentration, meditation, trance, absorption, here we render awareness because of convenience, to avoid any suggestion of paranormality. The great Baizhang, with whom Dongshan’s teacher Yunyan studied for twenty years, did not use the term samadhi for the mirror awareness, which he called the source, the king, the elixir of immortality; as long as it is not disturbed by anything in any circumstances, passing through all color and sound without lingering, it is the guide; yet he said one should not remain in the state of the mirror all the time. Though one must some time return to the source, it is still necessary, as Lopu said, “to see the king in the busy marketplace.” In Dongshan’s song, he speaks of this awareness sometimes as a medicinal trance, or simply basic awareness empty letting the flow through.

“A silver bowl with snow ... a heron in the moonlight” (p. 36) — Silver and snow, herons and moonlight – all are white, yet not the same color. This symbolizes sameness and difference, and their interfusion. Sameness, symbolized by the common whiteness, is equality, equanimity, absence of ultimate reality; in relativity can be seen the merging of sameness and difference – without difference there can be no relation; in being dependent and conditional all are the same. Also this symbolizes absolute purity; when the mind is pure, all worlds are pure – this too is “snow in a silver bowl”.

“It is bright just at midnight. It doesn’t appear at dawn.” (p. 36) — This means the same as the Can Tong Qi’s saying “right in light there is darkness ... right in darkness there is light.” [In the translation included here, as the Inquiry into Matching Halves, “In the midst of brightness there is darkness; do not take darkness as darkness./ In the midst of darkness there is brightness; do not take brightness as brightness.” on page 35].

“It is like a babe ... in five aspects complete” (p. 36) — In the *Mahaparinirvanasutra* true thusness is likened to a baby in that it does not come or go, rise or stand and cannot speak. Also this can mean complete with five senses, without conceptualization – this is the mirror trance. Ippen, the Japanese pure land saint, once said that the practice of invoking the name of the buddha to be reborn in the pure land affected the sixth consciousness; ending all discrimination

of pure and impure, pleasant and painful, one realizes great bliss beyond extremes and sees the world as the field of the vow of the buddha of infinite light and life.

“Baba wawa” (p. 36) — Baba wawa is to represent baby talk; the *Ma-haparinirvanasutra* likens that which is materialized and that which is not – whatever is done becomes undone, and the whole process of doing in the infinite range of cosmoses cannot be described or compared, adequately conceived or thought. It is not doing anything because there is nothing to compare it to, nothing to indicate any direction.

“The relative and absolute integrate.” (p. 36) — The relative and absolute, or partial and true, are also called minister and ruler, son and father, light and darkness; Caoshan called the relative the world of myriad forms and the absolute the realm of emptiness; the relative is also called the phenomenal, and the absolute the principle. The relative within the absolute is realization of the emptiness of mind, whereby all things are emptied – thus it is the relative absolute containing the absolute relative. The absolute within the relative is the mirror awareness which is revealed by cleaning and polishing the mind by cessation and emptiness; at this point, the focus of concentration can make anything fill the universe, or make the universe into one point of awareness.

“Piled up they make three. The complete transformation makes five.”

(p. 37) — Relative and absolute depend on each other, so two elements make three, adding their mutual intermingling, the source of the two. The absolute is always being expressed in the relative – this is the true absolute, but it is not always seen. Perfect comprehension of the relative grounded on experience of the absolute culminates in simultaneous realization of knowledge and complete peace and calm. At this point, Dongshan said, one “Comes back to sit among the ashes,” living this life as a wayfarer, expressing one’s solidarity with the world in the vow to realize perfect enlightenment with all beings.

“The five-flavored herb ... the diamond thunderbolt” (p. 37) — The five flavored herb and diamond thunderbolt are images of five in one; these so-called tanks or positions, the set of five being the ultimate paradigm of dialectic and an illustration of meditational stages, are all from the same source, hence the association of five in one.

“Communing with the source and communing with the process” (p. 37) —

Dōgen emphasized that practice and realization are not two separate things; the source and the process can be called absolute and relative as a device; integration and merging refer to these – this includes the road, or process itself, merging into the process, having no sense of seeking or acquisition, thus merging into the source. This was the point of the transcendence of wisdom scriptures.

“One gazed at a tree for ten aeons” (p. 37) — Mahabhiṣṇanabhiṣhu, an ancient buddha mentioned in the *Saddharmapundarika* or Lotus scripture, sat for ten aeons on the site of enlightenment, but did not realize perfect enlightenment or attain buddhahood, even though he sat with his body and mind perfectly still. Then gods from the heavens of the thirty three celestial kingdoms built a seat for him. When he sat on the seat, other gods and goddesses rained flowers around him for ten aeons, then still others played music for ten more aeons. After ten aeons the buddha became enlightened and realized the truth. The scripture calls stillness and quiescence the ultimate nature of all things, but also an illusory citadel for those on the path to rest awhile, not an individual salvation because there is no self. The flowers and music represent the world of particulars, part of the sphere of knowledge of an omniscient buddha. Dongshan seems to use this old story with a slightly different emphasis; he recommends sitting for “ten aeons” to make sure that there is no leaking of views, emotions, etc., when the celestial flowers begin to fall. This is consistent with the Cao-Dong saying emphasized by Dōgen, “eighty or ninety percent complete,” alluding to eternal bodhisattvahood, remaining in the causal state in this world to help deliver infinite beings to the other shore of the ocean of suffering, without craving personal liberation to the extent of willfully becoming totally extinct.

“When arrowpoints meet head on” (p. 38) — As seen in the Can Tong Qi, arrowpoints meeting symbolizes principle – mutual interdependence, absolute equality of dependent forces and entities. The lines before about the excellent and the inferior illustrate relativity. In buddhist science it is traditionally said that the workings of causes and effects are in fact inconceivable; we are in it, making conceptual models and devices to make use of what we can find out, but all of this is just a fragment of reality. In deep meditation one truly plunges into the unknown by not applying any way of knowing or seeing.

The meeting of arrowpoints also symbolizes the meeting of minds of teacher and disciple; regardless of what preparation went before, the actual meeting is not contrived, because it is the simple agreement of two minds seeing the same one reality.

NOTES ON JUKAI CEREMONY

The Jukai Ceremony is the initiation into the Buddha Way for the student of Zen Buddhism. It is the equivalent in Zen Buddhism for the Refuge Ceremony that is common to all Buddhism. It includes taking refuge in the Buddha, Dharma, and Sangha, and making vows to live by the light of the Three Pure Precepts and the Ten Grave Precepts of the Mahayana. Jukai is a ceremony for lay people, though it is also part of priestly ordination. It is not a requirement for Zen Buddhist practice, but is offered as a ritual affirmation of oneself as a Zen wayfarer.

The Three Vows of Refuge (p. 40)

The Assembly response is from a traditional Sōtō Zen Buddhist work that was revised by Dōgen Kigen under the title, *Kyōjūkaimon*, *Doctrine of Jukai*; see: *The Mind of Clover: Essays in Zen Buddhist Ethics* by Robert Aitken (North Point Press: San Francisco: 1984) p. 15, p. 180–181. Initiates take turns reading their vows, beginning with the one sitting at the left-front corner facing the altar. With each response they repeat the traditional vow, and then read the words they have composed as their own vow.

The Three Pure Precepts (p. 41)

The Assembly responses are from the *Kyōjūkaimon*.

The Ten Grave Precepts (p. 41)

The first Assembly Responses to the Precepts are comments that may have been assimilated into Zen from the Tiantai school of Chinese Buddhism. The second Assembly Response is from the *Kyōjūkaimon*.

Verse of the Rakasu (p. 44)

The rakasu is a small bib-like garment, which the students themselves sew in a “rice-field” pattern, the same pattern used in making the robes if Theravada monks and nuns, and the kesa worn as a formal garment by

Mahayana priests. It is said that one day when the Buddha was standing with his disciples on a knoll overlooking rice fields, he was struck by the pattern they formed, and suggested that it be used to express the fecundity of the Dharma. At this point in the ceremony, the rōshi presents the initiates with their rakasus, each inscribed with a Dharma name they have selected for themselves in consultation with the rōshi, who first explains the meaning of the name to the Assembly. Then the rōshi and initiates recite the “Verse of the Rakasu.”

The same verse is recited in Sōtō assemblies at dawn when the priests put on their kesas and lay people their rakasus. It is also murmured privately when putting on the garment at other times. It is the robe of the Buddha, and is treated respectfully and worn on all religious occasions.