

# Empty Hand Zen Center

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## Verse of the Kesa (Robe Chant)

Dai Sai Gedapu Ku  
Mu So Fuku Den-e  
Hi Bu Nyorai Kyo  
Ko Do Shoshu Jo

*(2 times)*

Great robe of liberation  
Field far beyond form and emptiness  
Wrapping ourselves in Buddha's teaching  
We save all beings

*(1 time)*

## Opening the Dharma

The Dharma, incomparably profound  
And infinitely subtle,  
Is rarely encountered,  
Even in millions of ages.  
Now we see it, hear it, receive and maintain it,  
May we completely realize  
The Tathagata's true meaning

*(1 time)*

## Verse of Purification

All my ancient, twisted karma,  
From beginningless greed, hate, and delusion,  
Born through body, speech, and mind,  
I now fully avow *(3 times)*

## The Four Vows

Shu jo mu hen sei gan do  
Bon no mu jin sei gan dan  
Ho mon mu ryo sei gan gaku  
Butsu do mu jo sei gan jo *(2 times)*

Beings are numberless;  
I vow to free them.  
Delusions are inexhaustible;  
I vow to end them.  
Dharma gates are boundless;  
I vow to enter them.  
The Awakened Way is unsurpassable;  
I vow to embody it *(1 time)*

## Ti Sarana

Buddham Saranam Gacchami  
Dhammam Saranam Gacchami  
Sangham Saranam Gacchami *(3 times)*

## Three Refuges

**Leader:** I take refuge in Buddha.

**All:** May all beings embody the great Way, resolving to awaken.

**Leader:** I take refuge in Dharma.

**All:** May all beings deeply enter the sutras, wisdom like an ocean.

**Leader:** I take refuge in Sangha.

**All:** May all beings support harmony in the community, free from hindrance.

*(3 times)*

## Atta Dipa

**Leader:** Atta dipa  
Viraratha  
Atta-sarana  
Annana-sarana  
Dhamma-dipa  
Dhamma-sarana  
Ananna sarana

**All:** You are the light  
Dwell here; do not doubt  
You are the refuge  
There is no other refuge  
Light of the Dharma  
Refuge of the Dharma  
There is no other refuge

## **Maka Hannya Hara Mita Shingo**

Kan ji zai bo sa gyo jin han nya ha ra mi ta  
ji sho ken go on kai ku do is sai ku yaku sha ri shi  
shiki fu i ku ku fu i shiki shiki soku ze ku  
ku soku ze shiki ju so gyo  
shiki yaku bu nyo ze sha ri shi  
ze sho ho ku so fu sho fu metsu fu ku fu jo  
fu zo fu gen ze ko ku chu mu shiki mu  
ju so gyo shiki mu gen ni bi zes shin ni  
mu shiki sho ko mi soku ho mu gen kai nai shi  
mu i shiki kai mu mu myo yaku mu mu myo  
jin nai shi mu ro shi yaku mu ro shi  
jin mu ku shu metsu do  
mu chi yaku mu toku i  
mu sho tok ko bo dai sa te e han nya ha ra mi ta  
ko shin mu ke ge mu ke ge ko  
mu u ku fu on ri is sai ten do mu so ku gyo ne han  
san ze sho butsu e han nya ha ra mi ta  
ko toku a noku ta ra sam myaku sam bo dai  
ko chi han nya ha ra mi ta  
ze dai jin shu ze dai myo shu ze mu jo shu  
ze mu to to shu no jo  
is sai ku shin jitsu fu ko ko setsu han nya ha ra mi ta  
shu soku setsu shu watsu  
gya te gya te ha ra gya te hara so gya te  
bo ji sowa ka han nya shin gyo

## **The Heart of the Perfection of Great Wisdom Sutra**

Avalokiteshvara Bodhisattva doing deep Prajna Paramita  
perceived the emptiness of all five conditions,  
and was freed of pain.

O Shariputra, form is no other than emptiness,  
emptiness no other than form;  
form is precisely emptiness, emptiness precisely form.

Sensation, perception, reaction and consciousness are also like this.

O Shariputra, all things are expressions of emptiness, not born, not destroyed, not stained, not pure; neither waxing nor waning.

Thus emptiness is not form; not sensation nor perception, reaction nor consciousness.

No eye, ear, nose, tongue, body, mind;  
no color, sound, smell, taste, touch, thing;  
no realm of sight, no realm of consciousness;  
no ignorance, no end to ignorance;  
no old age and death,

no cessation of old age and death;  
no suffering, no cause or end to suffering;  
no path, no wisdom and no gain.

No gain—thus Bodhisattvas live this Prajna Paramita with no hindrance of mind —  
no hindrance therefore no fear.

Far beyond all such delusion, Nirvana is already here.

All past, present and future Buddhas  
live this Prajna Paramita  
and attain supreme, perfect enlightenment.

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

This is no other than truth.

Therefore set forth the Prajna Paramita mantra.

Set forth this mantra and proclaim:

Ga te Ga te Para ga te Para sam ga te, Bodhi Svaha!

### **Response after dedication:**

All Buddhas throughout space and time  
All Bodhisattvas, Mahasattvas  
Wisdom beyond Wisdom, Maha Prajna Paramita

## **The Identity of Relative and Absolute** **(Sandokai, Master Sekito Kisen)**

The mind of the Great Sage of India  
Is intimately conveyed west and east.  
Among human beings are wise men and fools;  
In the Way there is no ancestor of north and south.  
The subtle source is clear and bright,  
the branching streams flow in the dark.  
To be attached to things is primordial illusion;  
to encounter the absolute is not yet enlightenment.  
All spheres, every sense and field,  
Intermingle even as they shine alone,  
Interacting even as they merge  
Yet keeping their places in expressions of their own.  
Forms differ primally in shape and character,  
and sounds in harsh or soothing tones.  
The dark makes all words one;  
the brightness distinguishes good and bad phrases.  
The four elements return to their true nature  
as a child to its mother.  
Fire is hot; water is wet; wind moves; and the earth is  
dense.  
Eye and form, ear and sound, nose and smell,  
tongue and taste—the sweet and sour.  
Each independent of the other like leaves  
that come from the same root.  
And though leaves and root must go back to the Source,  
both root and leaves have their own uses.  
Light is also darkness; do not move with it as darkness.  
Darkness is light; do not see it as light.  
Light and darkness are not one, not two,  
like the foot before and the foot behind in walking.  
Each thing has its own being,  
which is not different from its place and function.  
The relative fits the absolute as a box and its lid.  
The absolute meets the relative like two arrow points

that touch high in the air.  
Hearing this, simply perceive the Source.  
Make no criterion: if you do not see the Way  
you do not see It even as you walk on It.  
When you walk the Way, you draw no nearer,  
progress no farther;  
who fails to see this is mountains and rivers away.  
Listen, those who would pierce this Subtle Matter,  
do not waste your time by night or day!

**Response after dedication:**

All Buddhas throughout space and time  
All Bodhisattvas, Mahasattvas  
Wisdom beyond Wisdom, Maha Prajna Paramita

## The Lineage

Bibashi Butsu Daiosho	Funyomitta Daiosho
Shiki Butsu Daiosho	Hannyatara Daiosho
Bishafu Butsu Daiosho	
Kuruson Butsu Daiosho	Bodaidaruma Daisho
Kunagommuni Butsu Daiosho	Taiso Eka Daiosho
Kasho Butsu Daiosho	Kanshi Sosan Daiosho
Shakyamuni Butsu Daiosho	Daii Doshin Daiosho
Makakasho Daiosho	Daiman Konin Daiosho
Ananda Daiosho	Daikan Eno Daiosho
Shonawashu Daiosho	Seigen Gyoshi Daiosho
Ubakikuta Daiosho	Sekito Kisen Daiosho
Daitaka Daiosho	Yakusan Igen Daiosho
Mishaka Daiosho	Ungan Donjo Daiosho
Bashumitsu Daiosho	Tozan Ryokai Daiosho
Butsuanandai Daiosho	Ungo Doyo Daiosho
Fudamitta Daiosho	Doan Dohi Daiosho
Barishiba Daisho	Doan Kanshi Daiosho
Funayasha Daiosho	Ryozan Enkan Daiosho
Anabotei Daiosho	Taiyo Kyogen Daiosho
Kabimora Daiosho	Toshi Gisei Daiosho
Nagyaharajuna Daiosho	Fuyo Dokai Daiosho
Kanadaiba Daisho	Tanka Shijun Daiosho
Ragorata Daiosho	Choro Seiryō Daiosho
Sogyanandai Daisho	Tendo Sokaku Daiosho
Kayashata Daiosho	Seccho Chikan Daiosho
Kumorata Daiosho	Tendo Nyojo Daiosho
Shayata Daiosho	
Bashubanzu Daisho	Eihei Dogen Daiosho
Man'ura Daiosho	Koun Ejo Daiosho
Kakurokuna Daiosho	Tettsu Gikai Daiosho
Shishibodai Daiosho	Keizan Jokin Daiosho
Bashashita Daiosho	

And all succeeding ancestors with particular gratitude to our compassionate founders, great teachers Maurine Myon Stuart and Sogaku Shunryu Suzuki.

## Women Ancestors

Acharya Mahapajapati	Acharya Lingzhao
Acharya Mitta	Acharya Liu Tiemo
Acharya Yasodhara	Acharya Moshan Liaoran
Acharya Tissa	Acharya Miaoxin
Acharya Viskha	Acharya Daoshen
Acharya Khema	Acharya Miaodao
Acharya Uppalavanna	Acharya Zhitong
Acharya Sundari-Nanda	
Acharya Vaddhesi	Acharya Zenshin
Acharya Patacara	Acharya Egi
Acharya Uttama	Acharya Eshin
Acharya Bhadda-Kundalakesa	Acharya Shogaku
Acharya Dantika	Acharya Ryonen
Acharya Sakula	Acharya Mokufu Sonin
Acharya Siha	Acharya Shozen
Acharya Dhammadina	Acharya Myosho Enkan
Acharya Kisagotami	Acharya Ekyu
Acharya Ubbiri	Acharya Eshun
Acharya Isidasi	Acharya Soshin
Acharya Bhadda-Kapilani	Acharya Soitsu
Acharya Mutta	Acharya Chiyono
Acharya Dhamma	Acharya Ryonen Genso
Acharya Citta	Acharya Sozen Nagasawa
Acharya Utpalavarna	Acharya Kendo Kojima
	Acharya Joshin Kasai
Acharya Zongji	Acharya Houn Jiyu
Acharya Shiji	Acharya Myo-on

### Response following dedication:

All Buddhas throughout space and time  
All Bodhisattvas, Mahasattvas,  
Wisdom beyond Wisdom, Maha Prajna Paramita

## **Invocation of the Bodhisattva of Compassion**

Praise to Buddha!  
All are one with Buddha  
All awake to Buddha  
Buddha, Dharma, Sangha  
Freedom, Joy, and Purity  
Through the day, Kanzeon  
Through the night, Kanzeon  
This thought comes from Buddha-Mind  
This thought is one with Buddha-Mind.

*(1 time)*

## **Enmei Jukku Kannon Gyo (Kanzeon Sutra)**

Kan ze on  
Na mu butsu  
Yo butsu u in  
Yo butsu u en  
Bup po so en  
Jo raku ga jo  
Cho nen Kan ze on  
Bo nen Kan ze on  
Nen nen ju shin ki  
Nen nen fu ri shin

*(6 times)*

### **Response following dedication:**

All Buddhas throughout space and time  
All Bodhisattvas, Mahasattvas,  
Wisdom beyond Wisdom  
Maha Prajna Paramita

## **Beneficial Dharani for Removing Hindrances**

Praise to all Buddhas in the three worlds and ten  
directions.

Praise to the teaching that knows no obstructions.

Speak, give voice!

Light! Great light!

This glorious light pulls all beings into the realm of  
Buddha,

Saves all beings

Thus disasters disappear; bright realization appears.

*(1 time)*

## **Sho Sai Myo Kichijo Dharani**

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 chishu ri chishu ri

Sowa ja sowa ja

Sen chi gya shiri ei somo ko

*(6 times)*

### **Response following dedication:**

All Buddhas throughout space and time

All Bodhisattvas, Mahasattvas,

Wisdom beyond Wisdom, Maha Prajna Paramita

### **Verse of Gratitude**

For all beneficent karma, ever manifested through me, I  
am grateful.

May this gratitude be expressed through my body, speech,  
and mind.

With infinite kindness to the past,

Infinite service to the present,

Infinite responsibility to the future.

*(3 times)*

**Song of the Precious Mirror Samadhi**  
**(Hokyozanmai, Master Tozan Ryokai)**

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 a  
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.

Although it is not constructed, it is not beyond words.  
Like 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 the five  
aspects;

No going, no coming, no arising, no abiding;  
“Baba wawa”—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.

Piled up, they become three, the permutation makes five;  
Like the taste of the five-flavored 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 dimension.

A hairsbreadth's deviation, and you are out of tune.  
Now there are sudden and gradual, in which teachings and  
approaches arise.

When teachings and approaches are distinguished, each  
has its standard.  
Whether teachings and approaches are 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 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 his archer's skill Yi hit the mark at a hundred paces,

But when arrows meet head-on, how could it be a matter of  
skill?

The wooden man starts to sing; the 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 Acupuncture Needle of Zazen  
(Zazenshin, Master Eihei Dogen)**

The Buddhas' essential functioning,  
the Ancestors' functioning essence,  
manifests as not thinking,  
completes as not merging.

Manifesting as not thinking,  
it is intimate of itself.  
Completing as not merging,  
it is verified of itself.

This manifestation, intimate of itself,  
has never been defiled.  
This completion, verified of itself,  
is neither absolute nor relative.

Intimacy that is never defiled  
drops away without dependence.  
Verification that is neither absolute nor relative  
actualizes without intent.

Water is clear to the bottom;  
fish swim like fish.

The sky is vast, penetrating the heavens;  
birds fly like birds.

## **Universally Recommended Instructions for Zazen (Fukanzazengi, Master 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 hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike 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 such a thing, get to work on such a thing immediately.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. 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?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-

lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely, and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth and lips together, both shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking—what kind of thinking is that? Nonthinking. This is the essential art of zazen.

The zazen I speak of 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.

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

In addition, triggering awakening with a finger, a banner, a needle, or a mallet and effecting realization with a whisk, a fist, a staff, or a shout—these cannot be understood by discriminative thinking, much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the Way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in *zazen*. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the Buddha Way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning—emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the Buddhas; succeed to the *samadhi* of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

## **Self-fulfilling Samadhi** **(Jijuyu Zanmai, Master Eihei Dogen)**

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

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

When even for a short period of time you sit properly in samadhi imprinting the Buddha-seal in deeds, words, and thoughts, each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment. Accordingly, it makes Buddha-tathagatas all increase the dharma-joy of their original source, and renew the adornments of the Way of enlightenment. Then, when all classes of all beings in the ten directions of the universe--the hell-dwellers, hungry ghosts, and animals; the fighting demons, humans, and devas--all together at one time being bright and pure in body and mind, realize the stage of absolute emancipation and reveal their original aspect, at that time all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body, immediately leap the confines of this personal enlightenment, sit properly

beneath the kingly Tree of Enlightenment, turn simultaneously the great and utterly incomparable dharma wheel, and expound the ultimate and profound prajna free from all human agency.

Since, moreover, these enlightened ones in their turn enter into the way of imperceptible mutual assistance, people in zazen without fail cast off body and mind, sever the heretofore disordered and defiled thoughts and views emanating from discriminating consciousness, conform totally within themselves to the genuine Buddha dharma, and assist universally in performing the work of buddhas at each of the various places the buddha-tathagatas teach, that are as infinitely numberless as the smallest atom-particles--imparting universally the self transcending Buddha, vigorously uplifting the dharma transcending Buddha. Then the land, the trees and grasses, fences, walls, tiles and pebbles, all the various things in the ten directions, perform the work of Buddhas. Because of this, all persons who share in the wind and water benefits thus produced receive the unperceived help of the Buddhas' wonderful and incomprehensible teaching and guidance, and all manifest their inherent enlightenment. Since all who receive and employ this fire and water turn round and round the teaching of original enlightenment, all who dwell and talk together with them also join with one another in possessing the inexhaustible Buddha-virtue, causing to spread and spread even wider, circulating the inexhaustible, unceasing, incomprehensible, and immeasurable Buddha dharma, inside and outside throughout the universe. Yet such things are not mingled in the perceptions of one sitting in zazen, because this occurs in the stillness of samadhi beyond human artifice, and is in itself realization. If practice and realization were two different stages as ordinary people consider them to be, the one sitting in zazen and things should perceive each other. To be associated with perceptions is not the

mark of realization, because the mark of realization is to be beyond such illusions.

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

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

Each and every thing is, in its original aspect, provided original practice--it cannot be measured or comprehended.

**Master Dogen's Vow**  
**(Eihei Koso Hotsuganmon)**

From this life throughout countless lives,  
    we vow with all beings to hear the true Dharma.  
Hearing it, no doubt arises, nor is faith lacking.  
Meeting and maintaining it, we renounce worldly affairs,  
and together with all beings and the great earth realize the  
    Buddha Way.

Past negative actions accumulate and cause the arising of many  
    obstacles to the practice of the Way.  
May all Buddhas and Ancestors who have realized the Way  
    extend their compassion and free us from these karmic  
    effects, allowing us to practice without hindrance.  
May they share with us their boundless compassion,  
and fill the universe with the virtue of their enlightened teaching.

Buddhas and Ancestors of old were as we.  
In the future, we shall be Buddhas and Ancestors.  
Revering Buddhas and Ancestors, we are one Buddha and one  
    Ancestor.

Awakening Bodhi-mind, we are one Bodhi-mind.  
As they extend their compassion freely to us,  
    we are able to realize Buddhahood and let go of the  
    realization.

The Chan Master Lung-ya said:  
Those unenlightened in past lives will now be enlightened.  
In this life, take care of the body, the fruit of many lives.  
Before Buddhas were enlightened, they were the same as we.  
Enlightened people of today are exactly the same as  
    the ancients.

This is the exact transmission of a verified Buddha,  
    so quietly explore the far-reaching effects of these causes  
    and conditions.

Repenting in this way, one never fails to receive help,  
    deep and unending, from all Buddhas and Ancestors.  
Revealing before Buddha one's lack of faith and failure to  
    practice dissolves the root of these unwholesome  
    actions.

This is the pure and simple manifestation of true practice,  
    of the true mind and body of faith.

## **Song Of Zazen** **(Zazen Wasan, Master Hakuin Ekaku)**

All sentient beings are essentially Buddhas. As with water and ice, there is no ice without water; apart from sentient beings, there are no Buddhas. Not knowing how close the truth is we seek it far away-what a pity!

We are like one who in the midst of water cries out desperately in thirst. We are like the son of a rich man who wandered away among the poor. The reason we transmigrate through the Six Realms is because we are lost in the darkness of ignorance. Going further and further astray in the darkness, how can we ever be free from birth-and-death? As for the Mahayana practice of zazen, there are no words to praise it fully.

The Six Paramitas, such as giving, maintaining the precepts, and various other good deeds like invoking the Buddha's name, repentance, and spiritual training, all finally return to the practice of zazen. Even those who have sat zazen only once will see all karma erased. Nowhere will they find evil paths, and the Pure Land will not be far away. If we listen even once with open heart to this truth, then praise it and gladly embrace it, how much more so then if on reflecting within ourselves we directly realize Self-nature, giving proof to the truth that Self-nature is no nature. We will have gone far beyond idle speculation. The gate of the oneness of cause and effect is thereby opened, and not-two, not-three, straight ahead runs the Way.

Realizing the form of no-form as form, whether going or returning we cannot be any place else. Realizing the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma. How vast and wide the unobstructed sky of samadhi! How bright and clear the perfect moonlight of the Fourfold Wisdom! At this moment what more need we seek? As the eternal tranquility of Truth reveals itself to us, this very place is the Land of Lotus and this very body is the body of the Buddha.

**Verses on the Faith Mind**  
**(Shinjinmei, Master Kanshi Sosan)**

The Great Way is not difficult  
for those who have no preferences.  
When love and hate are both absent  
everything becomes clear and undisguised.  
Make the smallest distinction, however,  
and heaven and earth are set infinitely apart.  
If you wish to see the truth,  
then hold no opinions for or against anything.  
To set up what you like against what you dislike  
is the disease of the mind.  
When the deep meaning of things is not understood  
the mind's essential peace is disturbed to no avail.  
The Way is perfect like vast space  
where nothing is lacking and nothing is in excess.  
Indeed, it is due to our choosing to accept or reject  
that we do not see the true nature of things.  
Live neither in the entanglements of outer things,  
nor in inner feelings of emptiness.  
Be serene in the oneness of things  
and such erroneous views will disappear by themselves.  
When you try to stop activity to achieve passivity  
your very effort fills you with activity.  
As long as you remain in one extreme or the other  
you will never know Oneness.  
Those who do not live in the single Way  
fail in both activity and passivity,  
assertion and denial.  
To deny the reality of things  
is to miss their reality.  
To assert the emptiness of things  
is to miss their reality.  
The more you talk and think about it  
the further astray you wander from the truth.

Stop talking and thinking,  
and there is nothing you will not be able to know.  
To return to the root is to find the meaning,  
but to pursue appearances is to miss the source.  
At the moment of inner enlightenment  
there is a going beyond appearance and emptiness.  
The changes that appear to occur in the empty world  
we call real only because of our ignorance.  
Do not search for the truth;  
only cease to cherish opinions.

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

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

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

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

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

Rest and unrest derive from illusion;  
with enlightenment there is no liking and disliking.  
All dualities come from ignorant inference.  
They are like dreams or flowers in air;  
foolish to try to grasp them.

Gain and loss, right and wrong:  
such thoughts must finally be abolished at once.

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

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

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

To come directly into harmony with this reality  
Just simply say when doubt arises, 'Not two.'  
In this 'not two' nothing is separate,  
nothing is excluded.

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

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

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

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

## Meal Verses

### **Leader (Before Meals):**

This food of three virtues and six tastes we offer to  
Buddha, Dharma, Sangha, and to all life in every  
world.

The Five Reflections (before breakfast and lunch)

First, let us reflect on our own work and the effort of  
those who brought us this food.

Second, let us be aware of the quality of our deeds as we  
receive this meal.

Third, what is most essential is the practice of  
mindfulness which helps us to transcend greed, anger  
and delusion.

Fourth, we 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.

The first morsel is to cut all delusions.

The second morsel is to maintain our clear mind.

The third morsel is to save all sentient beings.

May we awaken together with all beings.

### **After the Morning Meal**

Having finished the morning meal  
Let us pray that all beings may accomplish  
Whatever tasks they are engaged in  
And be fulfilled with all the Buddha Dharmas.

### **After the Mid-day Meal**

Having finished the mid-day meal  
Our bodily strength is fully restored.  
Our 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.

### **Leader (After Meals):**

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

### **Short Meal Verse**

We venerate the Three Treasures  
and give thanks for this meal,  
the work of many people,  
and the offering of every form of life.

### **Before Eating or Drinking (other than meals)**

Taking food and drink,  
Vowing with all beings to awaken.

**Kanromon: Gate of Sweet Nectar**  
**Service to Relieve Suffering**

**Invocation**

*(stand in gassho, repeat Refuges three times with full bow after each cycle)*

Being one with the Buddhas in the ten directions  
Being one with the Dharma in the ten directions  
Being one with the Sangha in the ten directions  
Being one with all formless forms throughout space and  
time

Being one with the Great Manjushri Bodhisattva  
Being one with the Great Compassionate Avalokitesvara  
Bodhisattva

Being one with our Original teacher, Shakyamuni Buddha  
Being one with our lineage from Mahakashapa Sonja

*(bow)*

**Invitation**

***Officiant:***

Attention! Attention!  
Raising the Bodhi Mind, the supreme meal is  
Offered to all the hungry spirits in the ten directions  
Throughout space and time,  
Extending outwardly and inwardly,  
Filling the smallest particle to the largest space.  
All you hungry spirits in the ten directions,  
Please come and gather here.  
Sharing your distress, I wish to offer you this food  
And hope it resolves your thirsts and hungers.

## Prayers

**Reader #1:** I pray that all of you receiving this offering will return its merits to all the Buddhas and to all creations throughout space and time; and as you do so, they will be thoroughly satisfied.

**Reader #2:** I pray that in receiving this meal all your sufferings will be eliminated, that you will be liberated, so that, being joyously reborn, you will freely play in the fields of the Pure Land throughout all space and time.

**Reader #3:** Raising the Bodhi Mind and practicing the Enlightened Way you become the future Buddhas without any further regress.

**Reader #4:** Those who realize the Way first, please be sure to vow to liberate everyone else throughout all space and time.

**Reader #5:** I further beseech you to protect me day and night and encourage me to fulfill my vows.

**Reader #6:** In offering you this meal, I pray that you give the merits of this offering equally to all creations.

**Reader #7:** May we transfer the merits of this offering to the Dharma world of True Reality, to unsurpassable enlightenment, and to all the Buddha wisdoms.

**Reader #8:** With all our love, with all our spirit, and with all our might, we vow to accomplish the Way and invite misery and suffering no longer.

**Reader #9:** May all creations, being suffused with this Dharma, swiftly accomplish the Buddha Way together.

## Dharani of Compassion

*(All together. Repeat 14 times)*

NO MAKU SAN MAN DA BO TA NAN BAN

*(All together, repeat 7 times)*

Being one with all Buddhas and turning the waterwheel of  
compassion

*(All together, repeat each Dharani 3 times)*

Being one with all Buddhas,  
removing all greed,  
Wealth and Wisdom are in abundance.

Being one with all Buddhas,  
crushing ugliness,  
perfect appearance of both body and mind manifest.

Being one with all Buddhas,  
bodies are filled with boundless Dharma  
and existence is enjoyed.

Being one with all Buddhas,  
throats are opened,  
eating and drinking fully satisfy.

Being one with all Buddhas,  
All sufferings of the Hungry Spirits  
are eliminated.

*(Repeat each time after officiant)*

OM BO JI SHI TA BO DA HA DA YA MI (2 times)

Now I have raised the Bodhi Mind *(1 time)*

OM SAN MA YA SA TO BAN *(2 times)*

I am the Buddhas and they are me *(1 time)*

## **Dedication**

*(together)*

Now, taking refuge, I am purified.  
By this practice I now wish to extend all my love to  
myself, my teachers, my friends, my enemies, and to  
all creations for so much done on my behalf.

May those who practice in this sphere continue  
to enliven, to enrich, to enjoy;  
may those who have gone be released from  
suffering and nourish peacefulness.

May all creations in the three worlds  
receive the fourfold benefactions.  
May those suffering on the true paths and  
tormented by the eight difficulties come to  
atonement and be cleansed of all their ills.  
May they be liberated from samsara and  
arise in the Pure Land together.

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