

KYOJUKAIMON

Chant leader alone –

The Sixteen Bodhisattva Precepts ● Giving and Receiving the Teaching of the Precepts

All together –

The great precepts of the buddhas are kept carefully by the buddhas. Buddhas give them to buddhas; dharma ancestors give them to dharma ancestors. The transmission of the precepts is beyond the three existences of past, present and future. Enlightenment ranges from time eternal, and *is* even now. ●^D Shakyamuni, the buddha of this world, transmitted the precepts to Makakasho, and he transmitted them to Ananda. Thus they have been transmitted down through the generations. This is the meaning of the transmission of living wisdom.

Chant leader alone –

The Gateway of Contrition

All together –

Because of their limitless compassion, the buddhas and dharma ancestors have flung wide the gates of compassion to all living things. Although karmic consequence is inevitable at some point in the three periods of time, contrition brings freedom and immaculacy. As this is so, let us be utterly contrite before the buddhas.

May the buddhas and ancestors have compassion upon us, help us see the obstacle of suffering we have inherited from the limitless past, and lead us in such a way that we share the merit that fills the universe. For they, in the past, were as we are now, and we will be as they in the future.

All my past and harmful karma,
Born from beginningless greed, hate and delusion,
Through body, speech, and mind,
I now fully avow.

A contrite heart is open to the dharma, and finds the gateway to the precepts clear and unobstructed. Bearing this in mind, we should sit up straight in the presence of the buddha and make this act of contrition wholeheartedly.

Chant leader alone –

Taking Refuge

All together –

With a pure heart, we can take refuge in the three treasures. We should repeat with bowed heads, making gassho:

I take refuge in the buddha,
I take refuge in the dharma,
I take refuge in the sangha.

We take refuge in the buddha as our true teacher; we take refuge in the dharma as the medicine for all suffering; we take refuge in the sangha as its members are wise and compassionate.

In the three treasures there are three merits. The first is the true source of the three treasures; the second is their presence in the past, the foundation of our tradition; the third is their presence at the present time.

At the source: the highest truth is called the buddha treasure; immaculacy is called the dharma treasure; harmony is called the sangha treasure.

In the past: those who realized the truth completely are called the buddha treasure; the truth realized is called the dharma treasure; those who have transmitted this dharma are called the sangha treasure.

In the present: those who teach devas and humans in the sky and in the world are called the buddha treasure; that which appears in the world and in the scriptures, becoming good for others, is called the dharma treasure; they who release their suffering and embrace all beings are called the sangha treasure.

These three merits mean that when we are converted to the three treasures, we can have the precepts of the buddhas completely. This merit bears fruit whenever a trainee and the buddha are one. We should make the buddha our teacher, and not follow wrong ways.

Chant leader alone –

Having taken refuge, we can embrace the three pure precepts:

All together –

Cease from evil - release all self-attachment.

This is the house of all the ways of buddha; this is the source of all the laws of buddhahood.

Do only good - take selfless action.

The dharma of perfect enlightenment is the dharma of all existence, never apart from the present moment.

Do good for others - embrace all things and conditions.

Leap beyond the holy and the unholy. Let us rescue ourselves together with all beings.

Chant leader alone –

**Having embraced the three pure precepts, we can commit to
the ten grave precepts:**

All together –

Do not kill - cultivate and encourage life.

In the realm of the everlasting dharma, holding no thought of killing is the precept of not killing.

The life of buddha increases with life; no life can be cut off. Continue the life of buddha; do not kill buddha.

Do not steal - honor the gift not yet given.

In the realm of the unattainable dharma, holding no thought of gain is the precept of not stealing.

The self and the things of the world are just as they are; the mind and its object are one. The gateway to enlightenment stands open wide.

Do not misuse sexuality - remain faithful in relationships.

In the realm of the ungilded dharma, not coveting or creating a veneer of attachment is the precept of not misusing sexuality.

The three wheels are pure and clear. When there is nothing to desire, we follow the way of all buddhas.

Do not speak dishonestly - communicate truthfully.

In the realm of the inexplicable dharma, putting forth not one word is the precept of not speaking dishonestly.

The dharma wheel turns from the beginning. There is neither surplus nor lack. The sweet dew covers the earth, and within it lies the truth.

Do not become intoxicated - polish clarity, dispel delusion.

In the realm of the intrinsically pure dharma, not harboring delusions is the precept of not becoming intoxicated.

We are naturally pure; there is nothing to be deluded about. This is enlightenment itself. Understand this truly, and no intoxicants can be taken in.

Do not dwell on past mistakes - create wisdom from ignorance.

In the realm of the flawless dharma, not expounding upon error is the precept of not dwelling on past mistakes.

In the buddha dharma there is one path, one dharma, one realization, one practice. Do not engage in fault-finding. Do not condone haphazard talk.

Do not praise self or blame others - maintain modesty, extol virtue.

In the realm of the equitable dharma, not dwelling upon *I* versus *you* is the precept of not praising self or blaming others.

All buddhas and ancestors 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, not even a speck of dust is seen upon the ground.

Do not be mean with dharma or wealth - share understanding, give freely of self.

In the genuine, all-pervading dharma, being jealous of nothing is the precept of not being mean with dharma or wealth.

One phrase, one verse - that is the ten thousand things and one hundred grasses; one dharma, one realization - that is all buddhas and dharma ancestors. From the beginning, not one thing has been begrudged.

Do not indulge anger - cultivate equanimity.

In the realm of the selfless dharma, not contriving reality for the self is the precept of not indulging anger.

Not advancing, not retreating, not real, not empty. There is a brilliant sea of clouds. There is a dignified sea of clouds. ●

Do not defame the three treasures.

In the realm of the One, holding no concept of ordinary beings and sages is the precept of not defaming the three treasures.

To do something by ourselves, without copying others, is to become an example to the world, and the merit of this becomes the source of all wisdom. Criticize nothing; accept everything.

Respect the buddha. Unfold the dharma. Nourish the sangha. ●^D

Within these precepts dwell the buddhas, enfolding all things within their unparalleled wisdom. There is no distinction between subject and object for any who dwell herein. All things, earth, trees, wooden posts, bricks, stones become buddhas once this refuge is taken. From these precepts come forth such a wind and fire that all are driven into enlightenment when the flames are fanned by the buddha's influence. This is the merit of non-action and non-seeking; the awakening to true wisdom. +

These sixteen precepts are roughly thus. + To be obedient to their teaching, accept them with bows.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

FUKANZAZENGI

By Zen master Eihei Dogen

Chant leader alone –

Universally Recommended Instructions for Zazen ●

All together –

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 find it? 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. ●^D 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 are still 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 habit 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 it 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 square mat and a round cushion. Sit either in the full-lotus or half-lotus position. In the full-lotus position, 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. Place your right hand on your left leg and your left hand on your right palm, thumb-tips touching lightly. 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 the tongue against the front of the palate, with teeth and lips closed. 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 transcending the mundane and the sacred, and dying while either sitting or standing, have 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 thought, much less can they be known through supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being so, 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 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 cast in resolute stability.

Although 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 flint stone? ●^D Form and substance are like dew on the grass, the fortunes of life are 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.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

ZAZEN-YOJINKI (Part 1)

By Zen master Keizan Jokin

Chant leader alone –

Points to Keep in Mind When Practicing Zazen ●

All together –

Zazen means to clarify the mind-ground and dwell comfortably in your actual nature. This is called revealing yourself and manifesting the original-ground.

In zazen both body and mind drop off. Zazen is far beyond the form of sitting or lying down. Free from considerations of good and evil, zazen transcends distinctions between ordinary people and sages, it goes far beyond judgments of deluded or enlightened. Zazen includes no boundary between sentient beings and buddha. Therefore put aside all affairs, and let go of all associations. ●^D Do nothing at all. The six senses produce nothing.

What is this? Its name is unknown. It cannot be called “body,” it cannot be called “mind.” Trying to think of it, the thought vanishes. Trying to speak of it, words die. It is like a fool, an idiot. It is as high as a mountain, deep as the ocean. Without peak or depths, its brilliance is unthinkable, it shows itself silently. Between sky and earth, only this whole body is seen.

This one is without comparison - he has completely died. Eyes clear, she stands nowhere. Where is there any dust? What can obstruct such a one?

Clear water has no back or front, space has no inside or outside. Completely clear, its own luminosity shines before form and emptiness were fabricated. Objects of mind and mind itself have no place to exist.

This has always already been so but it is still without a name. The the third patriarch, great teacher, temporarily called it “mind,” and the venerable Nagarjuna once called it “body.” Enlightened essence and form, giving rise to the bodies of all the Buddhas, it has no “more” or “less” about it.

This is symbolized by the full moon but it is this mind which is enlightenment itself. The luminosity of this mind shines throughout the past and brightens as the present. Nagarjuna used this subtle symbol for the samadhi of all the Buddhas but this mind is signless, non-dual, and differences between forms are only apparent.

Just mind, just body. Difference and sameness miss the point. Body arises in mind and, when the body arises, they appear to be distinguished. When one wave arises, a thousand waves follow; the moment a single mental fabrication arises, numberless things appear. So the four elements and five aggregates mesh, four limbs and five senses appear and on and on until the thirty-six body parts and the twelve-fold chain of interdependent emergence. Once fabrication arises, it develops continuity but it still only exists through the piling up of myriad dharmas.

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

Now, zazen is entering directly into the ocean of buddha-nature and manifesting the body of the Buddha. The pure and clear mind is actualized in the present moment; the original light shines everywhere. The water in the ocean neither increases nor decreases, and the waves never cease. Buddhas have appeared in this world for the sake of the one great matter; to show the wisdom and insight of the Buddha to all living beings and to make their entry possible. For this, there is a peaceful and pure way: zazen. This is nothing but the samadhi, in which all buddhas receive and use themselves as buddhas. It is also called the king of samadhis. If you dwell in this samadhi for even a short time, the mind-ground will be directly clarified. You should know that this is the true gate of the buddha-way.

If you wish to clarify the mind-ground, you should relinquish your various types of limited knowledge and understanding. Throw away both worldly affairs and buddha-dharma. Eliminate all delusive emotions. When the true mind of the sole reality is manifest, the clouds of delusion will clear away and the moon of the mind will shine brightly.

The Buddha said, “Listening and thinking are like being outside of the gate; zazen is returning home and sitting in peace.” How true this is! When we are listening and thinking, the various views have not been put to rest and the mind is still running over. Therefore other activities are like being outside of the gate. Zazen alone brings everything to rest and, flowing freely, reaches everywhere. So zazen is like returning home and sitting in peace. ●

The delusions of the five obstructions all arise out of basic ignorance. Being ignorant means not clarifying yourself. To practice zazen is to throw light on yourself. Even though the five obstructions are eliminated, if basic ignorance is not eliminated, you are not a buddha-ancestor. If you wish to eliminate basic ignorance, zazen practice of the way is the key. ●^D

An ancient master said, “When delusive thoughts cease, tranquility arises; when tranquility arises, wisdom appears; when wisdom appears, reality reveals itself.” If you want to eliminate delusive thoughts, you should cease to discriminate between good and evil. Give up all affairs with which you are involved; do not occupy your mind with any concerns nor become physically engaged in any activity. This is the primary point to bear in mind. When delusive objects disappear, delusive mind falls away...

Chant leader alone –

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All together –

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ZAZEN-YOJINKI (Part 2)

By Zen master Keizan Jokin

Chant leader alone –

Points to Keep in Mind When Practicing Zazen ●

All together –

Zazen is not based upon teaching, practice or realization; instead these three aspects are all contained within it. Measuring realization is based upon some notion of enlightenment - this is not the essence of zazen. Practice is based upon strenuous application - this is not the essence of zazen. Teaching is based upon freeing from evil and cultivating good - this is not the essence of zazen.

●^D

Teaching is found in Zen but it is not the usual teaching. Rather, it is a direct pointing, just expressing the way, speaking with the whole body. Such words are without sentences or clauses. Where views end and concept is exhausted, the one word pervades the ten directions without setting up so much as a single hair. This is the true teaching of the buddhas and patriarchs.

Although we speak of “practice,” it is not a practice that you can do. That is to say, the body does nothing, the mouth does not recite, the mind doesn't think things over, the six senses are left to their own clarity and unaffected. So this is not the sixteen stage practice of the hearers. Nor is it the practice of understanding the twelve factors of inter-dependent emergence of those whose practice is founded upon isolation. Nor is it the six perfections within numberless activities of the bodhisattvas. It is without struggle at all so is called awakening or enlightenment. Just rest in the samadhi in which all of the buddhas receive and use themselves as buddhas, wandering playfully in the four practices of peace and bliss of those open to openness. This is the profound and inconceivable practice of buddhas and ancestors.

Although we speak of realization, this realization does not hold to itself as being “realization.” This is practice of the supreme samadhi which is the knowing of unborn, unobstructed, and spontaneously arising awareness. It is the door of luminosity which opens out onto the realization of the Buddha, born through the practice of the great ease. This goes beyond the patterns of holy and profane, goes beyond confusion and wisdom. This is the realization of unsurpassed enlightenment as our own nature...

To practice sitting, find a quiet place and lay down a thick mat. Don't let wind, smoke, rain or dew come in. Keep a clear space with enough room for your knees. The place where you sit should not be too bright in the daytime or too dark at night; it should be warm in winter and cool in summer. That's the key.

Drop mind, intellect and consciousness, leave memory, thinking, and observing alone. Don't try to fabricate Buddha. Don't be concerned with how well or how poorly you think you are doing; just understand that time is as precious as if you were putting out a fire on your head...

Now think of what is without thought. How can you think of it? Be beyond thinking. This is the essence of zazen. Shatter obstacles and become intimate with awakening awareness.

When you want to get up from stillness, put your hands on your knees, and sway seven or eight times in increasing movements. Breathe out through the mouth, put your hands to the floor and get up lightly from the seat. Slowly walk, circling to right or left.

If dullness or sleepiness overcome your sitting, move the body and open the eyes wider, or place attention above the hairline or between your eyebrows. If you are still not fresh, rub the eyes or the body. If that still doesn't wake you, stand up and walk, always clockwise. Once you've gone about a hundred steps you probably won't be sleepy any longer. The way to walk is to take a half step with each breath. Walk without walking, silent and unmoving.

If you still don't feel fresh after doing kinhin, wash your eyes and forehead with cold water. Or chant the "Three Pure Precepts of the Bodhisattvas." Do something; don't just fall asleep. You should be aware of the great matter of birth and death and the swiftness of impermanence. What are you doing sleeping when your eye of the way is still clouded? If dullness and sinking arise repeatedly you should chant, "Habituality is deeply rooted and so I am wrapped in dullness. When will dullness disperse? May the compassion of the buddhas and patriarchs lift this darkness and misery." ●

If the mind wanders, place attention at the tip of the nose and tanden and count the inhalations and exhalations. If that doesn't stop the scattering, bring up a phrase and keep it in awareness - for example: "What is it that comes thus?" or "When no thought arises, where is affliction? - Mount Sumeru!" or "What is the meaning of Bodhidharma's coming from the West? - The cypress in the garden." Sayings like this that you can't draw any flavour out of are suitable.

If scattering continues, sit and look to that point where the breath ends and the eyes close forever and where the child is not yet conceived, where not a single concept can be produced. When a sense of the two-fold emptiness of self and things appears, scattering will surely rest. ●^D

Arising from stillness, carry out activities without hesitation. This moment is the koan. When practice and realization are without complexity then the koan is this present moment. That which is before any trace arises, the scenery on the other side of time's destruction, the activity of all buddhas and patriarchs, is just this one thing...

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SILENT ILLUMINATION

By Zen Master Hongzhi Zhengjue, from Cultivating the Empty Field

Chant leader alone –

Instructions for the Zazen of Silent Illumination ●

All together –

The field of boundless emptiness is what exists from the very beginning. You must purify, cure, grind down, or brush away all the tendencies you have fabricated into apparent habits. Then you can reside in the clear circle of brightness. Utter emptiness has no image, upright independence does not rely on anything. Just expand and illuminate the original truth unconcerned by external conditions.

Accordingly we are told to realize that not a single thing exists. ●^D In this field, birth and death do not appear. The deep source, transparent down to the bottom, can radiantly shine and can respond unencumbered to each speck of dust without becoming its partner.

The subtlety of seeing and hearing transcends mere colors and sounds. The whole affair functions without leaving traces, and mirrors without obscurations. Very naturally mind and dharmas emerge and harmonize. An ancient said that non-mind enacts and fulfills the way of non-mind. Enacting and fulfilling the way of non-mind, finally you can rest. Proceeding, you are able to guide the assembly. With thought clear, sitting silently, wander into the center of the circle of wonder. This is how you must penetrate and study.

Accord and respond without laboring and accomplish without hindrance. Everywhere turn around freely—not following conditions, not falling into classifications. Facing everything, let go and attain stability. Stay with that just as that. Stay with this just as this. That and this are mixed together with no discriminations as to their places. So it is said that the earth lifts up the mountain without knowing the mountain's stark steepness. A rock contains jade without knowing the jade's flawlessness. This is how to truly leave home; how home-leaving must be enacted.

Awakened mind can permeate universally without grasping the merit of its illumination, and apprehend without being bound by discursive thinking. Emerging from manifestations, surpassing the emotions of deliberation and discussion, merely interact positively and appropriately without dependence upon others. All buddhas, all ancestors, all leaves, and all flowers relate in this manner. When responding, they do not grasp at forms; where illuminating, they do not attach to conditions. Then they can stay wide open and unhampered. Only intimate awareness appears complete everywhere. Let yourself accept it.

In upright practice let go from the edge of the high cliff, not grabbing anything. The ropes around your feet are severed. In wholeness, take one step.... Just when involved in deliberations, turn around from the stream of thoughts.... Oars pulled in, the solitary boat drifts past without difficulty. At this time, please tell me, who would be anxious to display the eye of discrimination?

Chant leader alone –

Guidepost for Silent Illumination

All together –

Silent and serene, forgetting words,
bright clarity appears before you.
When you reflect it you become vast,
where you embody it you are spiritually uplifted.
Spiritually solitary and shining,
inner illumination restores wonder.
Dew in the moonlight, a river of stars,
snow-covered pines,
clouds enveloping the peak.
In darkness it is most bright,
while hidden all the more manifest.
The crane dreams in the wintery mists.
The autumn waters flow far in the distance.
Endless *kalpas* are totally empty,
all things completely the same.
When wonder exists in serenity,
all achievement is forgotten in illumination.

What is this wonder?

Alertly seeing through confusion
is the way of silent illumination
and the origin of subtle radiance.

Vision penetrating into subtle radiance
is weaving gold on a jade loom.

Upright and inclined yield to each other;
light and dark are interdependent.

Not depending on sense faculty and object,
at the right time they interact.

Drink the medicine of good views.

Beat the poisoned-smear drum.

When they interact, killing and giving life are up to you.

Through the gate the self emerges and the branches bear fruit.

Only silence is the supreme speech,
only illumination the universal response. ●

Responding without falling into achievement,
speaking without involving listeners,
the ten thousand forms majestically glisten
and expound the Dharma.

All objects certify it, every one in dialogue.

Dialoguing and certifying, they respond appropriately to each other;
but if illumination neglects serenity then aggressiveness appears.

Certifying and dialoguing, they respond to each other appropriately;
but if serenity neglects illumination, murkiness leads to wasted Dharma.

●^D When silent illumination is fulfilled,
the lotus blossoms, the dreamer awakens,
a hundred streams flow into the ocean,
a thousand ranges face the highest peak.

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GENJOKOAN

By Zen master Eihei Dogen, translated by Shohaku Okumura

Chant leader alone –

Genjokoan: Actualization of Reality

All together –

When all dharmas are the Buddha Dharma, there is delusion and realization, practice, life and death, buddhas and living beings.

When the ten thousand dharmas are without fixed self, there is no delusion and no realization, no buddhas and no living beings, no birth and no death.

Since the Buddha Way by nature goes beyond the dichotomy of abundance and deficiency, there is arising and perishing, delusion and realization, living beings and buddhas.

Therefore flowers fall even though we love them; weeds grow even though we dislike them. Conveying oneself toward all things to carry out practice-enlightenment is delusion. All things coming and carrying out practice-enlightenment through the self is realization. Those who greatly realize delusion are buddhas. Those who are greatly deluded in realization are living beings. Furthermore, there are those who attain realization beyond realization and those who are deluded within delusion.

When buddhas are truly buddhas they don't need to perceive they are buddhas; however, they are enlightened buddhas and they continue actualizing buddha. In seeing color and hearing sound with body and mind, although we perceive them intimately, the perception is not like reflections in a mirror or the moon in water. When one side is illuminated, the other is dark.

To study the Buddha Way is to study the self. To study the self is to forget the self. To forget the self is to be verified by all things. To be verified by all things is to let the body and mind of the self and the body and mind of others drop off. There is a trace of realization that cannot be grasped. We endlessly express this ungraspable trace of realization.

When one first seeks the Dharma, one strays far from the boundary of the Dharma. When the Dharma is correctly transmitted to the self, one is immediately an original person. If one riding in a boat watches the coast, one mistakenly perceives the coast as moving. If one watches the boat in relation to the surface of the water, then one notices that the boat is moving. Similarly, when we perceive the body and mind in a confused way and grasp all things with a discriminating mind, we mistakenly think that the self-nature of the mind is permanent. When we intimately practice and return right here, it is clear that all things have no fixed self.

Firewood becomes ash. Ash cannot become firewood again. However, we should not view ash as after and firewood as before. We should know that firewood dwells in the dharma position of firewood and has its own before and after. Although before and after exist, past and future are cut off. Ash stays in the position of ash, with its own before and after. As firewood never becomes firewood again after it has burned to ash, there is no return to living after a person dies. However, in Buddha Dharma it is an unchanged tradition not to say that life becomes death. Therefore we call it no-arising. It is the established way of buddhas' turning the Dharma wheel not to say that death becomes life. Therefore, we call it no-perishing. Life is a position in time; death is also a position in time. This is like winter and spring. We don't think that winter becomes spring, and we don't say that spring becomes summer.

When a person attains realization, it is like the moon's reflection in water. The moon never becomes wet; the water is never disturbed. Although the moon is a vast and great light, it is reflected in a drop of water. The whole moon and even the whole sky are reflected in a drop of dew on a blade of grass. Realization does not destroy the person, as the moon does not make a hole in the water. The person does not obstruct realization, as a drop of dew does not obstruct the moon in the sky. The depth is the same as the height. To investigate the significance of the length and brevity of time, we should consider whether the water is great or small, and understand the size of the moon in the sky.

When the Dharma has not yet fully penetrated body and mind, one thinks one is already filled with it. When the Dharma fills body and mind, one thinks something is still lacking. For example, when we sail a boat into the ocean beyond sight of land and our eyes scan the horizon in the four directions, it simply looks like a circle. No other shape appears.

This great ocean, however, is neither round nor square. It has inexhaustible characteristics. To a fish it looks like a palace; to a heavenly being a jeweled necklace. To us, as far as our eyes can see, it looks like a circle. All the myriad things are like this. Within the dusty world and beyond, there are innumerable aspects and characteristics; we only see or grasp as far as the power of our eye of study and practice can see. When we listen to the reality of myriad things, we must know that there are inexhaustible characteristics in both ocean and mountains, and there are many other worlds in the four directions. This is true not only in the external world, but also right under our feet or within a single drop of water.

When a fish swims, no matter how far it swims, it doesn't reach the end of the water. When a bird flies, no matter how high it flies, it cannot reach the end of the sky. When the bird's need or the fish's need is great, the range is large. When the need is small, the range is small. In this way, each fish and each bird uses the whole of space and vigorously acts in every place. However, if a bird departs from the sky, or a fish leaves the water, it immediately dies. We should know that for a fish water is life, for a bird sky is life. A bird is life; a fish is life. Life is a bird; life is a fish. And we should go beyond this. There is practice-enlightenment—this is the way of living beings.

Therefore, if there are fish that would swim or birds that would fly only after investigating the entire ocean or sky, they would find neither path nor place. When we make this very place our own, our practice becomes the actualization of reality. When we make this path our own, our activity naturally becomes actualized reality. This path, this place, is neither big nor small, neither self nor others. It has not existed before this moment nor has it come into existence now. Therefore the reality of all things is thus. In the same way, when a person engages in practice-enlightenment in the Buddha Way, as the person realizes one dharma, the person permeates that dharma; as the person encounters one practice, the person fully practices that practice. For this there is a place and a path. The boundary of the known is not clear; this is because the known which appears limited is born and practiced simultaneously with the complete penetration of the Buddha Dharma. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind. Although complete enlightenment is immediately actualized, its intimacy is such that it does not necessarily form as a view. In fact, viewing is not something fixed.

The Zen Master of Mt. Magu was waving a fan. A monk approached him and asked, “The nature of wind is ever present and permeates everywhere. Why are you waving a fan?” The master said, “You know only that the wind’s nature is ever present—you don’t know that it permeates everywhere.” The monk said, “How does wind permeate everywhere?” The master just continued waving the fan. The monk bowed deeply.

The genuine experience of Buddha Dharma and the vital path that has been correctly transmitted are like this. To say we should not wave a fan because the nature of wind is ever present, and that we should feel the wind even when we don’t wave a fan, is to know neither ever-presence nor the wind’s nature. Since the wind’s nature is ever present, the wind of the Buddha’s family enables us to realize the gold of the great Earth and to transform the water of the long river into cream.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

FAITH IN MIND

By Chan Master Seng Ts'an, translated by Chan Master Sheng Yen

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Faith in Mind

All together –

The Supreme Way is not difficult
If only you do not pick and choose.
Neither love nor hate,
And you will clearly understand.
Be off by a hair,
And you are as far from it as heaven from earth.
If you want the Way to appear,
Be neither for nor against.
For and against opposing each other
This is the mind's disease.
Without recognizing the mysterious principle
It is useless to practice quietude.

The Way is perfect like great space,
Without lack, without excess.
Because of grasping and rejecting,
You cannot attain it.
Do not pursue conditioned existence;
Do not abide in acceptance of emptiness.
In oneness and equality,
Confusion vanishes of itself.
Stop activity and return to stillness,
And that stillness will be even more active.
Merely stagnating in duality,
How can you recognize oneness?
If you fail to penetrate oneness,
Both places lose their function.
Banish existence and you fall into existence;
Follow emptiness and you turn your back on it.

Excessive talking and thinking
Turn you from harmony with the Way.
Cut off talking and thinking,
And there is nowhere you cannot penetrate.
Return to the root and attain the principle;
Pursue illumination and you lose it.
One moment of reversing the light
Is greater than the previous emptiness.
The previous emptiness is transformed;
It was all a product of deluded views.
No need to seek the real;
Just extinguish your views.

Do not abide in dualistic views;
Take care not to seek after them.
As soon as there is right and wrong
The mind is scattered and lost.
Two comes from one,
Yet do not even keep the one.
When one mind does not arise,
Myriad dharmas are without defect.
Without defect, without dharmas,
No arising, no mind.
The subject is extinguished with the object.
The object sinks away with the subject.
Object is object because of the subject;
Subject is subject because of the object.
Know that the two
Are originally one emptiness.
In one emptiness the two are the same,
Containing all phenomena.
Not seeing fine or coarse,
How can there be any bias?

The Great Way is broad,
Neither easy nor difficult.
With narrow views and doubts,
Haste will slow you down.

Attach to it and you lose the measure;
The mind will enter a deviant path.
Let it go and be spontaneous,
Experience no going or staying.

Accord with your nature, unite with the Way,
Wander at ease, without vexation.
Bound by thoughts, you depart from the real;
And sinking into a stupor is as bad.
It is not good to weary the spirit.
Why alternate between aversion and affection?

If you wish to enter the one vehicle,
Do not be repelled by the sense realm.
With no aversion to the sense realm,
You become one with true enlightenment.
The wise have no motives;
Fools put themselves in bondage.
One dharma is not different from another.
The deluded mind clings to whatever it desires.
Using mind to cultivate mind
Is this not a great mistake?

The erring mind begets tranquillity and confusion;
In enlightenment there are no likes or dislikes.
The duality of all things
Issues from false discriminations.
A dream, an illusion, a flower in the sky
How could they be worth grasping?
Gain and loss, right and wrong
Discard them all at once.

If the eyes do not close in sleep,
All dreams will cease of themselves.
If the mind does not discriminate,
All dharmas are of one suchness.
The essence of one suchness is profound;
Unmoving, conditioned things are forgotten.

Contemplate all dharmas as equal,
And you return to things as they are.
When the subject disappears,
There can be no measuring or comparing.

Stop activity and there is no activity;
When activity stops, there is no rest.
Since two cannot be established,
How can there be one?
In the very ultimate,
Rules and standards do not exist.

Develop a mind of equanimity,
And all deeds are put to rest.
Anxious doubts are completely cleared.
Right faith is made upright.
Nothing lingers behind,
Nothing can be remembered.
Bright and empty, functioning naturally,
The mind does not exert itself.
It is not a place of thinking,
Difficult for reason and emotion to fathom.
In the Dharma Realm of true suchness,
There is no other, no self.

To accord with it is vitally important;
Only refer to not-two.
In not-two all things are in unity;
Nothing is excluded.
The wise throughout the ten directions
All enter this principle.
This principle is neither hurried nor slow
One thought for ten thousand years.

Abiding nowhere yet everywhere,
The ten directions are right before you.
The smallest is the same as the largest
In the realm where delusion is cut off.

The largest is the same as the smallest;
No boundaries are visible.
Existence is precisely emptiness;
Emptiness is precisely existence.
If it is not like this,
Then you must not preserve it.

One is everything;
Everything is one.
If you can be like this,
Why worry about not finishing?
Faith and mind are not two;
Non-duality is faith in mind. +

The path of words is cut off; +
There is no past, no future, no present.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Metta (Lovingkindness) Sutra

(Syllables with a downward arrow underneath are sung on a lower tone; syllables with an upward arrow above are sung on a higher tone. Underlined syllables are held longer.)

Chant leader alone –

Metta Sutra●

All together –

This is what should be done

By one who is skilled in good • ness

And knows the path of peace

Let them be able and up • right

Straight • forward and gen • tle in speech

Humble and not con • cei • ted,

Con • tented and eas • ily sat • isfied

Unburdened with dut • ies

And frugal in their ways,

Peaceful and calm, and wise and skill • ful,

Not proud and de • man • ding in na • ture.

Let them not do the sligh • test thing

That the wise would la • ter re • prove.

Wishing: In gladness and in sa • fety,

May all be • ings be at ease.

Whatever li • ving be • ings there may be,

Whether they are weak or strong,

O • mit • ting none:

The great or the mi • ghty,

Medium, short or small;

the seen and the un·seen,
 Those living near and far a·way,
 Those born and to·be·born.
 May all be·ings be at ease!
 Let none de·ceive a·no·ther,
 Or des·pise a·ny be·ing in a·ny state;
 Let none through anger or ill·will
 Wish harm u·pon a·no·ther.
 Even as a mo·ther pro·tects with her life
 Her child, her on·ly child,
 So with a bound·less heart
 Should one cherish all liv·ing beings;
 Radiating kind·ness
 over the en·ti·re world,

Spreading upwards to the skies
 and down·wards to the depths,
 Outwards and un·bound·ed,
 Freed from ha·tred and ill·will.
 Whether standing or walk·ing,
 Seated or ly·ing down,
 Free from drow·siness,
 One should sus·tain this re·col·lec·tion.
 This is said to be the sub·lime a·bi·ding:
 By not holding to fixed views,
 The pure·hear·ted one,
 Having clarity of vi·sion,
 Being freed from all sense de·sires,
 Is not born a·gain in·to this world.