

Sōtō Zen Texts for Daily Services

A Study Guide



*With Origins of Texts,
Sanskrit and Chinese*

compiled by Kōkyō Henkel

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Yearly Calendar of Ceremonies (with Chinese)	3
Sōtō Zen Temple Positions (with Chinese)	3
Short Verses (with Chinese)	5
Heart of Great Perfect Wisdom Sūtra (Sanskrit & Chin.)	10
Hymn to Prajñā Pāramitā (unabridged, with Sanskrit)	12
Lotus Sūtra's Life Span of the Tathāgata (Skt. & Chinese)	14
Enmei Jukku Kannon Gyō (Chinese & English)	18
Shōsai Myō Kichijō Darani (Chinese & English)	18
Daihi Shin Darani (Sanskrit, Chinese & English)	19
Song of the Trusting Mind (with Chinese)	22
Harmony of Difference and Equality (with Chinese)	25
Song of the Jewel Mirror Samādhi (with Chinese)	27
Fukanzazengi (with Chinese)	29
Jijuyū Zammai (with Japanese)	32
Genjō Kōan (with Japanese)	35
Eihei Kōso Hotsuganmon (with Japanese)	39
Kyōjukaimon (with Chinese)	40
Setting in Motion the Wheel of Dhamma Sutta (with Pali)	43
Metta Sutta (with Pali)	48
Names of the Buddhas and Ancestors (Chin. & English)	50
Names of the Women Ancestors	53
Gate of Sweet Dew (with Japanese)	53
Verse of Homage to Buddha's Relics (with Chinese)	57
Sōtō Zen Liturgy (article)	58
Sanskrit, Chinese, and Japanese Pronunciation	60

Yearly Calendar of Ceremonies

January 1	New Year's Day { <i>saichō</i> 歲朝}
January 26	Dōgen Zenji's Birthday { <i>kōso gōtan e</i> 高祖降誕会}
February 15	Buddha's Parinirvana Day { <i>nehan e</i> 涅槃会}
March 10	Acharyā Mahāpajāpatī's Memorial Day (in America)
April 8	Buddha's Birthday { <i>buttan e</i> 佛誕会}
May 2? (dates may vary)	Appointing Shuso { <i>shō shuso</i> 請首座}
May 15?	Opening Practice Period ("binding rules") { <i>kessei</i> 結制}
May 17?	Shuso Dharma Inquiry { <i>shuso hossenshiki</i> 首座法戰式}
August 15?	Closing Practice Period ("unbinding rules") { <i>kaisei</i> 解制}
August 15?	Sejiki, Offering to Hungry Ghosts { <i>sejiki e</i> 施食会}
August 15?	Liberating Life (animal release) { <i>hōjō e</i> 放生会}
September 29	Dōgen and Keizan Zenji Memorial Day { <i>ryōsoki</i> 兩祖忌}
October 5	Bodhidharma's Memorial Day { <i>daruma ki</i> 達磨忌}
December 8 { <i>rōhatsu</i> 臘八}	Buddha's Awakening Day { <i>jōdō e</i> 成道会}
December 31	New Year's Eve { <i>saimatsu</i> 歲末}
(annual plus monthly)	Founder's Memorial Day { <i>kaisan ki</i> 開山忌}
(monthly on full moon)	Precepts Renewal Ceremony { <i>ryaku fusatsu</i> 略布薩}

Sōtō Zen Temple Positions

- abbot {*hōjō* 方丈} "ten square feet" (abbot's room, named after Vimalakirti's room)
 {*dōchō rōshi* 堂頭老師} "(meditation) hall head, old/venerable teacher"
 {*jūji* 住持} "abiding and maintaining"
 {*jūshoku* 住職} "abiding director"
- Dharma flag teacher (non-abbot leading a practice period) {*hōdōshi* 法幢師}
- head seat (head student) {*shuso* 首座} "head seat"
- rear hall teacher (head of training) {*godō* 後堂} "rear (seat) of the (meditation) hall"
- west hall teacher (senior teacher) {*seidō* 西堂} "west (seat) of the (meditation) hall"
- platform head (assistant to head of training) {*tantō* 單頭} "(sitting) platform head"
- abbot's attendant {*jisha* 侍者} "serving person"
- abbot's assistant {*anja* 行者} "doing person," {*hōjō anja* 方丈行者}
- head seat's attendant {*benji* 弁事} "managing affairs"
- incense attendant {*jikō* 侍香} "serving incense"
- six officers {*roku chiji* 六知事} "six knowers/managers of affairs":
- director {*tsūsu* 都寺} "capital temple," {*kansu* 監寺} "watching over temple"
 - treasurer {*fūsu* 副寺} "assistant to the director/temple"
 - hall manager {*ino* 維那} "overseeing karmadana ('giver of assignments)'"
 - head cook {*tenzo* 典座} "celebration/ceremony seat"

work leader {*shissui* 直歳} “keeping in order the vicinity”
 guest manager {*shika* 知客} “knower of guests” (traditionally asst. director)
 officiant (leads service and ceremonies) {*dōshi* 導師} “guiding/leading teacher”
 hall assistant {*dōan* 堂行} “(meditation) hall doing (person),” (short for zendo anja)
 assistant to the hall assistant (dōan) {*fukudō* 副堂} “assistant to the hall”
 chant leader {*kokyō* 拳經} “celebrating/initiating the sutra”
 attendance taker {*tenken* 点検} “attendance taker, inspector”
 hall caretaker {*chiden* 知殿} “knower of the (Buddha) hall”
 bell ringer {*shōten* 鐘点} “(bonshō) bell dotting/turning on”
 hall monitor {*jikidō* 直堂} “keeping in order the (meditation) hall”
 wake-up bell ringer {*shinsu* 辰司} “morning officer”
 head server {*sōku* 送供} “sending off the meal offering”
 meal server {*jōnin* 淨人} “pure person”
 assistant to head cook {*fukuten* 副典} “assistant to the ten(zō)”
 bath manager {*yokusu* 浴主} “bath master”
 meditation patrol (carries kyōsaku) {*junkō* 巡香} “round of incense”

 preceptor {*honshi* 本師} “original/primary teacher”
 {*oshō* 和尚} “upadhyaya (‘preceptor’), senior monk, reverend, venerable”
 {*kaishi* 戒師} “precept teacher”
 practitioner {*shugyōsha* 修行者} “(spiritual) practice person”
 {*daishu* 大衆} “great assembly”
 monk/priest {*sōryo* 僧侶} “sangha companion”
 {*unsui* 雲水} “clouds and water”
 {*nōsō* 納僧} “patch-robed monk”
 {*unnō* 雲納} “cloud patches”
 {*shukkejin* 出家人} “left-home person / homeleaver”
 {*shamon* 沙門} “shramana (‘contemplative’)”
 {*biku* 比丘} “bhikshu (‘mendicant’)” (nun {*bikuni* 比丘尼} “bhikshuni”)
 novice monk/priest {*joza* 上座} “sthavira (‘elder’), superior seat”
 {*deshi* 弟子} “disciple (of a teacher)”
 {*shami* 沙弥} “shramanera (‘small contemplative’)”
 full-fledged priest (after being shuso) {*zagen* 座元} “sitting leader”
 layman {*zaikejin* 在家人} “staying-home person / householder”
 {*shinji* 信士} “believing man”
 {*koji* 居士} “residence/dwelling man”
 {*ubasoku* 優婆塞} “upasaka (‘sitting close by’)”
 laywoman {*zaikejin* 在家人} “staying-home person / householder”
 {*shinnyo* 信女} “believing woman”
 {*daishi* 大姉} “great elder sister”
 {*ubai* 優婆夷} “upasika (‘sitting close by’)”

Short Verses in English and Chinese

(most of these traditional Sōtō Zen verses, listed here in order of the day, come from chapter 11 of the Avatamsaka Sūtra – see translation by Thomas Cleary)

Sounding Board Verse (written on board {*han no ge* 版偈}) (*origin unknown*)

Informing the Great Assembly: {*haku dai shu* 白大眾}

Great is the matter of birth and death; {*shō ji ji dai* 生死事大}

Impermanence is sudden and swift. {*mu jō jin soku* 無常迅速}

Awaken, everyone! {*kaku gi shō kaku* 各宜醒覺}

Take care, don't waste time. {*shin butsu hō itsu* 慎勿放逸}

Wake-up Bell Verse {*shinrei no ge* 振鈴偈} (*Chapter 11, Avatamsaka Sūtra*)

Waking in the early morning,

may all living beings

awaken to all-pervading wisdom,

not abandoning anyone in the ten directions.

Face-Washing Verses {*senmen no ge* 洗面偈} (*displayed at washstand*)

(when picking up the toothbrush) (*Chapter 11, Avatamsaka Sūtra*)

Holding the toothbrush, {*shujū yōji* 手執楊枝}

may all living beings {*tōgan shujō* 當願衆生}

attain the true Dharma, {*shin toku shōbō* 心得正法}

and be naturally pure and clean. {*jinen shōjō* 自然清淨}

(when using the toothbrush) (*Chapter 11, Avatamsaka Sūtra*)

brushing the teeth in the morning, {*shin shaku yōji* 晨嚼楊枝}

may all living beings {*tōgan shujō* 當願衆生}

care for the eyeteeth {*toku chōbuku ge* 得調伏牙}

that bite through all afflictions. {*zeisho bonnō* 噬諸煩惱}

(when rinsing the mouth)

Rinsing the mouth, {*sōsō kushi* 澡漱口齒}

may all living beings {*tōgan shujō* 當願衆生}

approach the pure Dharma gate, {*kōjō hōmon* 向淨法門}

and accomplish liberation. {*kugyō gedatsu* 究竟解脫}

(when washing the face) (*Chapter 11, Avatamsaka Sūtra*)

Washing the face, {*i sui senmen* 以水洗面}

may all living beings {*tōgan shujō* 當願衆生}

attain the pure Dharma gate, {*toku jō hōmon* 得淨法門}

and be forever undefiled. {*yō mu kuzen* 永無垢染}

Kashaya Wearing Verse {*takkesa no ge* 搭袈裟偈} (*from Chanyuan Qinggui shukke tokudo*)

Great robe of liberation, {*dai zai gedap-puku* 大哉解脫服}

signless field of blessings; {*mu sō fuku den e* 無相福田衣}.

wearing the Tathāgata's teaching, {*hi bu nyo rai kyō* 披奉如來教}

saving all living beings. {*kō do sho shu jō* 廣度諸衆生}

Incense Offering Verse {shōkō no ge 燒香偈} (origin unknown)

Virtue, concentration, liberation incense,
like bright clouds pervading the universe,
I offer to the boundless Buddha, Dharma, and Sangha in ten directions,
universally perfuming the realization of nirvana.

Prostrations Verse {raihai no ge 禮拜偈} (origin unknown; part in Rujing's verse in Hōkyōki)

Bower and bowed to are naturally empty and still,
the bodies of self and other are essentially nondual,
I vow with all living beings to realize liberation,
awakening unsurpassed mind and returning to ultimate truth.

Repentance Verse {sangemon 懺悔文} (from verse at end of Chapter 39, Avatamsaka Sūtra)

All my past harmful actions, {ga shaku sho zō sho aku gō 我昔所造諸惡業}
from beginningless greed, hate, and delusion,
{kai yū mu shi ton jin chi 皆由無始貪瞋痴}
born through body, speech, and mind,
{ju shin ku i shi sho shō 從身口意之所生}

I now fully avow and repent. {is-sai ga kon kai san ge 一切我今皆懺悔}

Three Refuges Bowing Verses {sankiraimon 三歸禮文} (Chapter 11, Avatamsaka Sūtra)

I take refuge in Buddha; {ji ki e butsu 自歸依仏}
may all living beings {tō gan shu jō 當願衆生}
embody the great Way, {tai ge dai dō 體解大道}
awakening unsurpassed mind. {hotsu mu jō i 發無上意}

I take refuge in Dharma; {ji kie hō 自歸依法}
may all living beings {tō gan shu jō 當願衆生}
deeply enter the sutra treasury, {jin nyu kyō zō 深入經藏}
into wisdom like the ocean. {chi e nyo kai 智慧如海}

I take refuge in Sangha; {ji kie sō 自歸依僧}
may all living beings {tō gan shu jō 當願衆生}
harmonize with the great assembly, {tō ri dai shu 統理大衆}
free from hindrance. {is-sai mu ge 一切無礙}

Sutra Opening Verse {kaikyōge 開經偈} (by Empress Wu ~700, as intro to Avatamsaka S)

The unsurpassed, profound, and wondrous Dharma {無上甚深微妙法}
is rarely met with, even in a hundred, thousand, million kalpas (eons).
{百千萬劫難遭遇}

Now we can see and hear it, accept and maintain it; {我今見聞得受持}
may we unfold the meaning of the Tathāgata's truth. {願解如來真實義}

Informal Meal Verses {shokuji no ge 食事偈} (displayed in place for informal meals)

(Verse Before Eating {shokuzen no ge 食前偈} (Chapter 11, Avatamsaka Sūtra)

Now as we receive food and drink, {nyaku onjiki ji 若飲食時}
may all living beings {tōgan shujō 當願衆生}
take the joy of meditation for food, {zen'etsu i jiki 禪悅為食}
being filled with delight in the Dharma. {hōki jūman 法喜充滿}

(Verse After Eating {shokugo no ge 食後偈})

Having finished eating the meal, {hanjiki ikotsu 飯食已訖}

may all living beings {tōgan shujō 當願衆生}

be filled with virtue and practice, {tokugyō jūyō 德行充盈}

and attain the ten powers (their complete capacity). {jō jissuriki 成十種力}

Purification Verse {senjō no ge 洗淨偈} (displayed at toilet, “east office” {tōsu 東司}).

Using the toilet, {sayū benri 左右便利}

(Chapter 11, Avatamsaka Sūtra)

may all living beings {tōgan shujō 當願衆生}

eliminate defilements, {kenjo eo 蠲除穢汚}

free from greed, hate, and delusion. {mu innuchi 無婬怒痴}

Bell-Ringing Verse {meishō no ge 鳴鐘偈} (displayed in bell tower {shōrō 鐘樓})

May those in the three painful destinies and eight difficulties, (origin unknown)

(in pain and difficulty) {sanzu hachinan 三途八難}

suffocating and trapped in misery, {sokku jōsan 息苦停酸}

and all living beings in the universe, {hokkai shujō 法界衆生}

hear the sound and awaken to the Way. {monshō godō 聞聲悟道}

Head Shaving Verse {teihatsu no ge 剃髮偈} (Chapter 11, Avatamsaka Sūtra)

Shaving the head, {teijo shuhatsu 剃除鬚髮}

may all living beings {tōgan shujō 當願衆生}

cut off afflictions {danjo bonnō 斷除煩惱}

and realize complete nirvana. {kugyō jakumetsu 究竟寂滅}

Bath Entering Verse {nyūyoku no ge 入浴偈} (displayed at bathhouse)

Bathing the body, {moku yoku shin tai 沐浴身體} (Chapter 11, Avatamsaka Sūtra)

may all living beings {tō gan shu jō 當願衆生}

wash body and mind free from dust, {shin jin mu ku 身心無垢}

pure and shining within and without. {nai gai kō ketsu 內外光潔}

Putting out the Pillow Verse {kaichin no ge 開枕偈} (Chapter 11, Avatamsaka Sūtra)

Going to sleep at night,

may all living beings

put all things to rest,

with mind pure and undefiled.

Universal Dedication {fuekō 普回向} (from Lotus Sutra, chapter 7)

May this merit equally extend {願以此功德}

to every being and place, {普及於一切}

so that all may realize {我等與衆生}

Buddha’s Way {皆共成佛道}

All Buddhas, ten directions, three times, {ji hō san shi i shi fu 十方三世一切佛}

All honored ones, Bodhisattva-Mahāsattvas, {shi son bu sa mo ko sa 諸尊菩薩摩訶薩}

Great Perfect Wisdom, Mahā Prajñā Pāramitā {mo ko ho ja ho ro mi 摩訶般若波羅蜜}

Four Universal Vows {*shi gu sei gan mon* 四弘誓願文} (from *Zhiyi's Dharma Gates on Beings are numberless; I vow to save them.* *Dhyana Paramita*, ~590, and {*shu jō mu hen sei gan do* 衆生無邊誓願度} 6th Ancestor Platform Sūtra Afflictions are inexhaustible; I vow to end them. ~780) {*bon-nō mu jin sei gan dan* 煩惱無盡誓願斷} Dharma gates are boundless; I vow to enter them. {*hō mon mu ryō sei gan gaku* 法門無量誓願學} Buddha's Way is unsurpassable; I vow to become it. {*butsu dō mu jō sei gan jō* 佛道無上誓願成}

Meal Verses: (Practice of the Bowl Mindful Recitation) {*gyōhatsu nenju* 行鉢念誦}

Opening Bowls Verse {*tenpatsu no ge* 展鉢之偈}

Buddha was born at Kapilavastu, {*bus-sho kabira* 佛生迦毘羅} attained the Way at Magadha, {*jo dō makada* 成道摩竭陀} taught the Dharma at Varanasi, {*sep-po harana* 說法波羅柰} entered Nirvana at Kushinagara. {*nyu metsu kuchira* 入滅拘絺羅} The Tathāgata's eating bowls {*nyōrai ōryōki* 如來應量器} we now open and set out; {*gakon toku futen* 我今得敷展} may all beings {*gangu is-sai shu* 願共一切衆} (three wheels: giver, receiver, and gift) realize the emptiness of the three wheels. {*to san rink ku ja ku* 等三輪空寂}

Ten Names of Buddha Introduction

In the midst of the Three Treasures {*nyan nisan po* 仰惟三寶} which verify our understanding, {*ansu inshi* 咸賜印知} entrusting ourselves to the great assembly we invoke: {*nyan pin son shu nyan* 仰憑大衆念}

Ten Names of Buddha {*jūbutsumyō* 十佛名} (from *Chinese Vinaya Master Daoan*, ~380)

Pure Dharmakāya, Vairochana Buddha {*shinjinpashin birūshano fu* 清淨法身毘盧遮那佛} Complete Sambhogakāya, Lochana Buddha {*enmonhoshin rūshano fu* 圓滿報身盧遮那佛} Myriad Nirmanakāya, Shākyamuni Buddha

{*senpaikashin shūkyamuni fu* 千百億化身釋迦牟尼佛}

Future born Maitreya Buddha {*toraiasan mirūson bu* 當來下生彌勒尊佛}

All Buddhas, ten directions, three times {*jihosanshi ishishi fu* 十方三世一切諸佛}

Mahāyāna Saddharma Pundarīka Sūtra {*daijin myoharingakin* 大乘妙法蓮華經}

(eleventh name, the Lotus of the Wondrous Dharma Sūtra, added to ten names by Dōgen Zenji)

Great Sage Manjushrī Bodhisattva {*daishin bunjusuri busa* 大聖文殊師利菩薩}

Great Vehicle Samantabhadra Bodhisattva {*daijin fugen busa* 大乘普賢菩薩}

Great Compassion Avalokiteshvara Bodhisattva {*daihi kanshiin busa* 大悲觀世音菩薩}

All honored ones, Bodhisattva-Mahāsattvas {*shison busa mokosa* 諸尊菩薩摩訶薩}

Great Perfect Wisdom, Mahā Prajñā Pāramitā {*moko hōja horomi* 摩訶般若波羅蜜}

Food Offering Verse at Breakfast {*se jiki ge* 施食偈} (10 benefits: healthy color, strength,

This morning meal of ten benefits {*shu yu jiri* 粥有十利} longevity, comfort, good nourishes us in our practice; {*nyoi an jin* 饒益行人} speech, digestion, preventing

its rewards are boundless {*kohō buhen* 果報生天} *sickness, relieving hunger, relieving filling us with ease and joy.* {*kyū kin jo ra* 究竟常樂} *thirst, suitable excretions*

Food Offering Verse at Lunch {*se jiki ge* 施食偈} (3 virtues: soft, pure, in accord with Dharma)

The three virtues and six tastes of this meal {*sante rumi* 三德六味} are offered to Buddha and Sangha; {*shifu gisun* 施佛及僧} may all humans and devas in the universe {*hakai ujin* 法界人天} (6 tastes: be equally nourished. {*fuzan kyūn nyo* 普同供養} *bitter, sour, sweet, spicy, salty, mild*)

Five Contemplations Verse {*go kan no ge* 五觀之偈} (from *Vinaya Master Daoxuan* ~660)

We reflect on the effort that brought us this food and consider how it comes to us; {一計功多少量彼來處}

We reflect on our virtue and practice and whether we are worthy of this offering; {二忖己德行全缺應供}

We regard it as essential to keep the mind free from greed (hate and delusion); {三防心離過貪等為宗}

We regard this food as good medicine to sustain life; {四正事良藥為療形枯}

To attain Buddha's Way we now receive this food. {五為成道故應受此食也}

Spirit Offering Verse at Lunch {*sa ba ge* 生飯偈}

O spirits and powers, {*jiten kijinshū* 汝等鬼神眾}

we now offer this food {*gokin suji kyū* 我今施汝供}

to pervade the ten directions {*suji hen jihō* 此食遍十方}

as an offering to all of you. {*ishi kijin kyū* 一切鬼神供}

Bowl Raising Verse {*kei hatsu no ge* 擎鉢之偈}

First this is for the Three Treasures, {*jo bun sanbō* 上分三寶}

next for the four benefactors, {*chu bun shi on* 中分四恩} (4: teachers, parents,

finally for the beings in the six realms; {*ge kyū roku do* 下及六道} *supporters,*

may all be equally nourished. {*kai do ku yō* 皆同供養} *peacekeepers*)

The first portion is to avoid all evil, {*ik-ku idan is-sai aku* 一口為斷一切惡}

the second is to do all good, {*niku ishu is-sai zen* 二口為修一切善}

the third is to save all beings; {*sanku ido sho shū jō* 三口為度諸眾生}

may we all realize Buddha's Way. {*kaigu jo butsu dō* 皆共成佛道}

Rinse Water Verse {*ses-sui no ge* 折水之偈}

The water with which we wash these bowls {*gas-shi sen pas-sui* 我此洗鉢水}

tastes like sweet dew (ambrosia); {*nyō ten kan ro mi* 如天甘露味}

we offer it to the various spirits {*seyō kijin shū* 施與鬼神眾}

to satisfy them. {*shitsu ryō toku bo man* 悉令得飽滿}

Om Mahākushalaya Svaha. {*on makura sai sowaka* 唵摩休羅細娑婆訶}

Abiding in the World in Purity Verse {*sho se kai bon no ge* 處世界梵之偈} (from

Abiding in the world like empty space, {*shishikaijīkiku* 處世界如虛空} *Chanyuan*

like a lotus in muddy water; {*jiren kafu jashi* 若蓮花不著水} *Qinggui*)

the mind is pure and goes beyond, {*shin shin jin cho ihi* 心清淨超於彼} *Shukke*

thus we bow to the Supreme Sage. {*kishu rinbu jo son* 稽首禮無上聖} *Tokudo*)

Heart of Great Perfect Wisdom Sūtra

Prajñāpāramitā Hr̥daya Sūtram

(appeared ~2nd century as section of Sūtra of Perfection of Wisdom in 25,000 Lines,
and may have first appeared as independent sūtra in China with Xuanzang ~650,

see commentary in *The Heart Sutra* by Red Pine)

translated from Sanskrit by Red Pine

The noble Avalokiteshvara Bodhisattva,

Āryāvalokiteśvara bodhisattvo

while practicing the deep practice of Prajñā Pāramitā,

gambhīrāyām prajñāpāramitāyām caryām caramāṇo

looked upon the five skandhas and, seeing they were empty of self-existence,

vyavalokayati sma pañca skandhāḥ, tāmśca svabhāvaśūnyān paśyati sma

said: “Here, Shāriputra, form is emptiness, emptiness is form;

īha śāriputra rūpaṁ śūnyatā, śūnyatāiva rūpam

emptiness is not separate from form, form is not separate from emptiness;

rūpānna pṛthak śūnyatā, śūnyatāyā na pṛthag rūpam

whatever is form is emptiness, whatever is emptiness is form.

yad rūpaṁ sā śūnyatā, yā śūnyatā tad rūpam

The same holds for sensation and perception, memory and consciousness.

evam eva vedanā saṁjñā saṁskāra vijñānāni

Here, Shāriputra, all dharmas are defined by emptiness,

īhaṁ śāriputra sarva dharmāḥ śūnyatā lakṣaṇā

not birth or destruction, purity or defilement, completeness or deficiency.

anutpannā aniruddhā amalā navimalānonā nāparipūrṇāḥ

Therefore, Shāriputra, in emptiness

tasmāc chāriputra śūnyatāyām

there is no form, no sensation, no perception, no memory and no consciousness;

na rūpam, na vedanā, na saṁjñā, na saṁskārāḥ, na vijñānāni

no eye, no ear, no nose, no tongue, no body and no mind;

na cakṣuḥ śrotra ghrāṇa jihvā kāya manāṁsi,

no shape, no sound, no smell, no taste, no feeling and no thought;

na rūpa śabda gandha rasa spraṣṭavya dharmāḥ

no element of perception, from eye to conceptual consciousness;

na cakṣurdhātur yāvan na manodhātuḥ

no causal link, from ignorance to old age and death,

na vidyā nāvidyā na vidyākṣayo

and no end of causal link, from ignorance to old age and death;

nāvidyākṣayo yāvan na jarāmaraṇam na jarāmaraṇakṣayo

no suffering, no source, no relief, no path;

na duḥkha samudaya nirodha mārgā

no knowledge, no attainment and no non-attainment.

na jñānam na prāptitvam (na aprāptitvam)

Therefore, without attainment, bodhisattvas take refuge in Prajñā Pāramitā
(*aprāptivam*) *bodhisattoasya prajñāpāramitām āśritya*
and live without walls of the mind.

viharati cittāvaraṇaḥ

Without walls of the mind and thus without fears,

cittāvaraṇa nāstivādatrasto

they see through delusions and finally nirvana.

viparyāsātikrānto niṣṭha nirvāṇaḥ

All Buddhas past, present and future also take refuge in Prajñā Pāramitā

tryadhva vyavasthitāḥ sarva buddhāḥ prajñāpāramitām āśritya

and realize unexcelled, perfect enlightenment.

anuttarām samyaksambodhim abhisambuddhāḥ

You should therefore know the great mantra of Prajñā Pāramitā,

tasmā jñātaḥ prajñāpāramitā mahāmantra

the mantra of great magic, unexcelled mantra, mantra equal to the unequalled,

mahā vidyā mantra' nuttara mantra' samasama mantraḥ

which heals all suffering and is true, not false;

sarva duḥkha praśamaṇaḥ satyam amithyatoāt

the mantra in Prajñā Pāramitā is spoken thus:

prajñāpāramitāyāmukto mantraḥ tadyathā

Gate gate pāragate pārasamgate bodhi svāhā.”

gate gate pāragate pārasamgate bodhi svāhā

(*iti prajñāpāramitā hṛdaya sūtraṁ samāptam*)

Heart of Great Perfect Wisdom Sūtra

Mahā Prajñāpāramitā Heart Sūtra

translated by Tripitaka Dharma Master Xuanzang, 599-664 (Taisho Tripitaka 251)

translated from the Chinese version of Xuanzang by Sōtō Zen Text Project

摩訶般若波羅蜜多心經

觀自在菩薩。Avalokiteshvara Bodhisattva,

行深般若波羅蜜多時。when deeply practicing prajñā pāramitā,

照見五蘊皆空。clearly saw that all five aggregates are empty

度一切苦厄。and thus relieved all suffering.

舍利子。色不異空。Shāriputra, form does not differ from emptiness,

空不異色。emptiness does not differ from form.

色即是空。空即是色。Form itself is emptiness, emptiness itself form.

受想行識 Sensations, perceptions, formations, and consciousness

亦復如是。are also like this.

舍利子。是諸法空相。Shāriputra, all dharmas are marked by emptiness;

不生不滅。they neither arise nor cease,

不垢不淨不增不減。are neither defiled nor pure, neither increase nor decrease.

是故空中。無色。 Therefore, given emptiness, there is no form,
 無受想行識。 no sensation, no perception, no formation, no consciousness;
 無眼耳鼻舌身意。 no eyes, no ears, no nose, no tongue, no body, no mind;
 無色聲香味觸法。 no sight, no sound, no smell, no taste, no touch, no object of mind;
 無眼界。乃至無意識界。 no realm of sight ... no realm of mind consciousness.
 無無明。亦無無明盡。 There is neither ignorance nor extinction of ignorance...
 乃至無老死。 neither old age and death,
 亦無老死盡。 nor extinction of old age and death;
 無苦集滅道。 no suffering, no cause, no cessation, no path;
 無智亦無得。 no knowledge and no attainment.
 以無所得故。菩提薩埵。 With nothing to attain, a bodhisattva
 依般若波羅蜜多故。 relies on prajñā pāramitā, and thus
 心無罣礙。 the mind is without hindrance.
 無罣礙故。無有恐怖。 Without hindrance, there is no fear.
 遠離顛倒夢想。究竟涅槃。 Far beyond all inverted views, one realizes nirvana.
 三世諸佛。 All buddhas of past, present, and future
 依般若波羅蜜多故。 rely on prajñā pāramitā and thereby
 得阿耨多羅三藐三菩提。 attain unsurpassed, complete, perfect enlightenment.
 故知般若波羅蜜多。 Therefore, know the prajñā pāramitā
 是大神咒。 as the great miraculous mantra,
 是大明咒是無上咒。 the great bright mantra, the supreme mantra,
 是無等等咒。能除一切苦。 the incomparable mantra, which removes all suffering
 真實不虛故。 and is true, not false.
 說般若波羅蜜多咒 Therefore we proclaim the prajñā pāramitā mantra,
 即說咒曰 the mantra that says:
 揭帝 揭帝 般羅揭帝 "Gate Gate Pāragate
 般羅僧揭帝 菩提 僧莎訶 Pārasamgate Bodhi Svāhā."
 般若波羅蜜多心經 (Prajñā Pāramitā Heart Sūtra)

Hymn to Prajñā Pāramitā

from Ashtasāhasrikā Prajñā Pāramitā, Perfection of Wisdom in 8000 Lines
 (Oldest Version of Prajñā Pāramitā Sūtra, translated by Edward Conze)

Homage to the Perfection of Wisdom, the lovely, the holy. The Perfection of
 Wisdom gives light. Unstained, the entire world cannot stain her. She is a source
 of light and from everyone in the triple world she removes darkness. Most
 excellent are her works. She brings light so that all fear and distress may be
 forsaken, and disperses the gloom and darkness of delusion. She herself is an
 organ of vision. She has a clear knowledge of the own-being of all dharmas, for
 she does not stray away from it. The Perfection of Wisdom of the Buddhas sets in
 motion the wheel of Dharma.

Hymn to the Perfection of Wisdom, unabridged

(from Chapter 7 on Hell, page 135)

Shariputra: The perfection of wisdom gives light, O Lord. I pay homage to the perfection of wisdom! She is worthy of homage. She is unstained, the entire world cannot stain her. She is a source of light, and from everyone in the triple world she removes darkness, and she leads away from the blinding darkness caused by the defilements and by wrong views. In her we can find shelter. Most excellent are her works. She makes us seek the safety of the wings of enlightenment. She brings light to the blind, she brings light so that all fear and distress may be forsaken. She has gained the five eyes, and she shows the path to all beings. She herself is an organ of vision. She disperses the gloom and darkness of delusion. She does nothing about all dharmas. She guides to the path those who have strayed on to a bad road. She is identical with all-knowledge. She never produces any dharma, because she has forsaken the residues relating to both kinds of coverings, those produced by defilements and those produced by the cognizable. She does not stop any dharma. Herself unstopped and unproduced is the perfection of wisdom. She is the mother of the Bodhisattvas, on account of the emptiness of own mark. As the donor of the jewel of all the Buddha-dharmas she brings about the ten powers (of a Buddha). She cannot be crushed. She protects the unprotected, with the help of the four grounds of self-confidence. She is the antidote to birth-and-death. She has a clear knowledge of the own-being of all dharmas, for she does not stray away from it. The perfection of wisdom of the Buddhas, the Lords, sets in motion the wheel of the Dharma.

Aṣṭasāhasrikā Prajñāpāramitā

(chapter 7, Nirayaparivartaḥ Saptamaḥ)

prajñāpāramitā | namaskaromi bhagavan prajñāpāramitāyai | namaskaraṇīyā
bhagavan prajñāpāramitā | anupalitā bhagavan prajñāpāramitā | sarvaloka
nirupalepā bhagavan prajñāpāramitā | ālokakarī bhagavan prajñāpāramitā |
sarvatraidhātukavitimirakarī bhagavan prajñāpāramitā | sarvakleśa
dṛṣṭyandhakārāpanetrī bhagavan prajñāpāramitā | āśrayaṇīyā bhagavan
prajñāpāramitā | agrakarī bhagavan prajñāpāramitā bodhipakṣāṇām dharmāṇām |
kṣemakarī bhagavan prajñāpāramitā | andhānām sattvānāmālokakarī bhagavan
prajñāpāramitā | sarvabhayopadrava prahīṇālokakarī bhagavan prajñāpāramitā |
pañcacakṣuḥ parigrahaṁ kṛtvā sarvasattvānām mārgadarśayitrī bhagavan
prajñāpāramitā | cakṣur bhagavan prajñāpāramitā | mohatamastimiravikariṇī
bhagavan prajñāpāramitā | sarvadharmāṇāmakaraṇī bhagavan prajñāpāramitā |
utpathaprayātānām sattvānām mārgāvatāraṇī bhagavan prajñāpāramitā |
sarvajñataiva bhagavan prajñāpāramitā | sarvakleśajñeyāvaraṇa vāsanānusaṁdhi
prahīṇatāmupādāya anutpādikā bhagavan sarvadharmāṇām prajñāpāramitā |

anirodhikā bhagavan sarvadharmāṇām prajñāpāramitā | anutpannāniruddhā
 bhagavan prajñāpāramitā | svalakṣaṇa śūnyatāmupādāya mātā bhagavan
 bodhisattvānām mahāsattvānām prajñāpāramitā | sarvabuddhadharma
 ratnadātrītvādāśabalakarī bhagavan prajñāpāramitā | anavamardaniyā
 bhagavan prajñāpāramitā | caturvaiśāradyaakarītvādanāthānām sattvānām
 nāthakarī bhagavan prajñāpāramitā | saṁsāra pratipakṣā bhagavan
 prajñāpāramitā akūṣasthatāmupādāya sarvadharmā svabhāva vidarśanī bhagavan
 prajñāpāramitā | paripūrṇatripārvartadvādaśākāra dharmacakra pravartanī

Lotus Sūtra's Life Span of the Tathāgata

Saddharmapundarīka Sūtram

Verse from Chapter 15 (16 in Chinese):

Tathāgatāyuspramāṇaparivartaḥ

acintiyā kalpasahasrakotyo yāsām pramāṇam na kadāci vidyate |
 prāptā mayā eṣa tadāgrabodhi-rdharmaṁ ca deśemyahu nityakālam | 1
 samādapemī bahubodhisattvān bauddhasmi jñānasmī sthapemi caiva |
 sattvāna koṭīnayutānanekān paripācayāmī bahukalpakotyaḥ | 2
 nirvāṇabhūmiṁ cupadarśayāmi vinayārtha sattvāna vadāmyupāyam |
 na cāpi nirvāmyahu tasmi kāle ihaiva co dharmu prakāśayāmi | 3
 tatrāpi cātmanamadhiṣṭhahāmi sarvāmsca sattvāna tathaiva cāham |
 viparītabuddhī ca narā vimūdhāḥ tatraiva tiṣṭhantu na paśyīṣu mām | 4
 parinirvṛtaṁ dr̥ṣṭva mamātmabhāvaṁ dhātūṣu pūjāṁ vividhāṁ karonti |
 mām cā apaśyanti janenti tṛṣṇāṁ tatorjukāṁ citta prabhōti teṣām | 5
 ṛjū yadā te mṛdumārdavāśca utsṛṣṭakāmāśca bhavanti sattvāḥ |
 tato ahaṁ śrāvakaśaṁgha kṛtvāḥ ātmāna darśemyahu gṛdhṛakūṭe | 6
 evaṁ ca haṁ teṣa vadāmi paścāt ihaiva nāhaṁ tada āsi nirvṛtaḥ |
 upāyakaūśalya mameti bhikṣavaḥ punaḥ puno bhomyahu jīvaloke | 7
 anyehi sattvehi puraskṛto'haṁ teṣām prakāśemi mamāgrabodhim |
 yūyam ca śabdaṁ na śṛṇōtha mahyam anyatra so nirvṛtu lokanāthaḥ | 8
 paśyāmyahaṁ sattva vihanyamānān na cāhu darśemi tadātmabhāvam |
 spr̥hentu tāvanmama darśanasya tṛṣṭitāna saddharmu prakāśayiṣye | 9
 sadādhiṣṭhānam mama etadīdr̥ṣāṁ acintiyā kalpasahasrakotyaḥ |
 na ca cyavāmī itu gṛdhṛakūṭāt anyāsu śayyāsanakoṭībhiśca | 10
 yadāpi sattvā ima lokadhātuṁ paśyanti kalpenti ca dahyamānam |
 tadāpi cedaṁ mama buddhakṣetraṁ paripūrṇa bhotī marumānuṣāṇām | 11
 krīḍā ratī teṣa vicitra bhoti udyānaprāsādavimānakotyaḥ |
 pratimanditam ratnamayaīśca parvatai-rdrumaistathā puṣpaphalairupetaih | 12
 uparīm ca devābhihananti tūryān mandāvarṣam ca visarjayanti |
 mamaṁ ca abhyokiri śrāvakāmsca ye cānya bodhāvīha prasthitā vidū | 13
 evaṁ ca me kṣetramidaṁ sadā sthitaṁ anye ca kalpentimu dahyamānam |
 subhairavaṁ paśyīṣu lokadhātuṁ upadrutaṁ śokaśatābhikīrṇam | 14

na cāpi me nāma śrñonti jātu tathāgatānām bahukalpakotibhiḥ |
dharmasya vā mahya gaṇasya cāpi pāpasya karmasya phalevarūpam | 15
lyadā tu sattvā mṛdu mārдавāśca utpanna bhontīha manuṣyaloke |
utpannamātrāśca śubhena karmanā paśyanti mām dharmu prakāśayantam | 16
na cāhu bhāśāmi kadāci teṣām imām kriyāmīdṛśikīmanuttarām |
teno ahaṃ dṛṣṭa cirasya bhomi tato'sya bhāśāmi sudurlabhā jināḥ | 17
etādṛśām jñānabalaṃ mayedaṃ prabhāsvaram yasya na kaścidantaḥ |
āyuśca me dīrghamanantakalpaṃ samupārjitaṃ pūrva caritva caryām | 18
mā saṃśayaṃ atra kurudhva paṇḍitā vicikitsitaṃ co jahathā aśeṣam |
bhūtām prabhāśāmyahameta vācaṃ mṛṣā mamā naiva kadāci vāg bhavet | 19
yathā hi so vaidya upāyaśikṣito viparītasamjñīna sutāna hetoḥ |
jīvantamātmāna mṛteti brūyāt taṃ vaidyu vijño na mṛṣeṇa codayet | 20
yameva haṃ lokapitā svayambhūḥ cikitsakaḥ sarvaprajāna nāthaḥ |
viparīta mūḍhāśca viditva bālān anirvṛto nirvṛta darśayāmi | 21
kiṃ kāraṇaṃ mahyamabhīkṣṇadarśanād viśraddha bhontī abudhā ajānakāḥ |
viśvasta kāmeṣu pramatta bhontī pramādahetoḥ prapatanti durgatim | 22
carim carim jāniya nityakālaṃ vadāmi sattvāna tathā tathāham |
katham nu bodhāvupanāmayeyam katha buddhadharmāna bhaveyu lābhinah | 23

Lotus Sūtra's Life Span of the Tathāgata

Myōhōrengekyō Nyōrai Juryō Honge

(Verse from Chapter 16, Taisho Tripitaka 262)

translated from Sanskrit by Tripitaka Master Kumārajīva, 344-413

(appeared ~2nd century, see trans. & intro. by Gene Reeves, Burton Watson)

translated by the Sōtō Zen Text Project

妙法蓮華經如來壽量品偈

自我得佛來	Since I attained Buddhahood,
所經諸劫數	the number of kalpas that have passed
無量百千萬	is incalculable hundreds, thousands, myriads, and billions
億載阿僧祇	of long eons.
常說法教化	Constantly I have voiced the Dharma,
無數億衆生	teaching countless millions of living beings,
令入於佛道	so that they entered the Buddha Way;
爾來無量劫	all this for immeasurable kalpas.
為度衆生故	In order to liberate all beings,
方便現涅槃	as skillful means I appear to have entered nirvana;
而實不滅度	yet truly I am not extinct,
常住此說法	ever dwelling here to voice the Dharma.
我常住於此	I forever abide in this world,

以諸神通力 but use my powers of spiritual penetration
 令顛倒衆生 so that confused living beings,
 雖近而不見 though nearby, fail to see me.
 衆見我滅度 All those viewing me as extinct
 廣供養舍利 everywhere venerate my relics;
 咸皆懷戀慕 all harbor feelings of yearning,
 而生渴仰心 and arouse adoring hearts.
 衆生既信伏 When beings have become sincerely faithful,
 質直意柔軟 honest and upright, with gentle intention,
 一心欲見佛 wholeheartedly wishing to behold the Buddha,
 不自惜身命 not begrudging their own bodily lives,
 時我及衆僧 then I and the assembled sangha
 俱出靈鷲山 appear together on sacred Vulture Peak.
 我時語衆生 Then I tell the living beings
 常在此不滅 that in this world I abide without end,
 以方便力故 by the power of expedient means,
 現有滅不滅 appearing to be extinct, or not.
 餘國有衆生 Other lands contain living beings,
 恭敬信樂者 reverent with faith aspiring;
 我復於彼中 among them as well,
 為說無上法 I give voice to supreme Dharma.
 汝等不聞此 You who do not hear this
 但謂我滅度 only suppose I am passed into extinction.
 我見諸衆生 I behold the living beings,
 沒在於苦海 drowning in the sea of suffering.
 故不為現身 Hence I do not reveal myself,
 令其生渴仰 but set them all to yearning,
 因其心戀慕 till when their hearts are filled with longing,
 乃出為說法 I then emerge and proclaim the Dharma.
 神通力如是 With such pervasive spiritual power,
 於阿僧祇劫 for uncountable kalpas
 常在靈鷲山 I abide on sacred Vulture Peak,
 及餘諸住處 and every other dwelling place.
 衆生見劫盡 When living beings see the kalpa's end,
 大火所燒時 with all consumed in a great blaze,
 我此土安隱 my domain stays serene and calm,
 天人常充滿 ever filled with human and heavenly beings,
 園林諸堂閣 gardens and groves, pavilions and palaces,
 種種寶莊嚴 adorned with every kind of gem,
 寶樹多華菓 and jeweled trees lush with flowers and fruit,

衆生所遊樂 where living beings delight and play.
 諸天擊天鼓 The heavenly beings beat celestial drums,
 常作衆伎樂 ever making pleasing music,
 雨曼陀羅華 showering white mândārava flowers
 散佛及大衆 over Buddha and the great assembly.
 我淨土不毀 My pure land is not destroyed,
 而衆見燒盡 yet all view it as ravaged by fire,
 憂怖諸苦惱 so that fear and distress
 如是悉充滿 pervade everywhere.
 是諸罪衆生 The beings vexed with their offenses,
 以惡業因緣 caused by their unwholesome karma,
 過阿僧祇劫 through vast rounds of kalpas,
 不聞三寶名 hear not the name of the Three Treasures.
 諸有修功德 But those who practice virtuous deeds,
 柔和質直者 are gentle, upright, and sincere,
 則皆見我身 these all see that I exist,
 在此而說法 abiding here, proclaiming Dharma.
 或時為此衆 At times for the sake of that assembly,
 說佛壽無量 I describe Buddha's life span as immeasurable;
 久乃見佛者 for those who after great lengths see the Buddha,
 為說佛難值 I explain how rarely Buddha is encountered.
 我智力如是 Such is the power of my wisdom,
 慧光照無量 with beams of insight shining beyond measure;
 壽命無數劫 this life span of countless kalpas
 久修業所得 was gained from long-cultivated practice.
 汝等有智者 You who are possessed of wisdom,
 勿於此生疑 in regards to this, entertain no doubts;
 當斷令永盡 cast them off, forever ended,
 佛語實不虛 for Buddha's words are true, not false.
 如醫善方便 Like the good physician who with skillful means,
 為治狂子故 in order to cure his delirious children,
 實在而言死 although truly alive spreads word he is dead
 無能說虛妄 yet cannot be charged with falsehood,
 我亦為世父 I too, as parent of the world,
 救諸苦患者 savior of all suffering and afflicted,
 為凡夫顛倒 for the sake of confused, worldly people,
 實在而言滅 although truly living, am thought to be extinct.
 以常見我故 If due to always seeing me,
 而生憍恣心 their hearts become selfish and arrogant,
 放逸著五欲 dissolute and set on the five desires,

墮於惡道中	they would fall into evil destinies.
我常知衆生	I always know which living beings
行道不行道	practice the Way, and which do not;
隨應所可度	in accord with what their salvation requires,
為說種種法	I give voice to the various teachings,
每自作是念	ever making this my thought:
以何令衆生	how can I cause the living beings
得入無上道	to enter into the unsurpassed Way
速成就佛身	and promptly embody Buddha?

Enmei Jukku Kannon Gyō

Life-Extending Ten-Phrase Avalokiteshvara Sūtra
(see commentary in *Original Dwelling Place* by Robert Aitken)

延命十句觀音經

觀世音	Kanzeon	Avalokiteshvara!
南無佛	Namu Butsu	Homage to Buddha!
與佛有因	Yo Butsu u in	With Buddha there are causes,
與佛有緣	Yo Butsu u en	With Buddha there are conditions.
佛法僧緣	Bu Po So en	Buddha, Dharma, and Sangha - conditions.
常樂我淨	Jo raku ga jo	Eternal, bliss, Self, purity! (qualities of nirvana)
朝念觀世音	Cho nen Kanzeon	Morning thinking of Avalokiteshvara,
暮念觀世音	Bo nen Kanzeon	Evening thinking of Avalokiteshvara.
念念從心起	Nen nen ju shin ki	Thought after thought arise from mind,
念念不離心	Nen nen fu ri shin	Thought after thought not separate from mind

Shōsai Myō Kichijō Dharani

Wondrous and Auspicious Dharani for Removing Hindrance

消災妙祥吉陀羅尼

曩謨三滿多母馱喃阿耨囉底賀多舍娑曩喃怛姪他唵佉佉佉呬佉呬吽吽人嚩囉人嚩囉
縛囉人嚩囉縛囉人嚩囉底瑟姪底瑟姪致瑟哩致瑟哩娑發吒娑發吒扇底迦室哩曳娑嚩
訶

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 soha ja soha ja sen chi gya shiri ei so mo ko

Wondrous and Auspicious Dharani for Removing Hindrance

Shōsai Myō Kichijō Dharani

(Dharani of Removing Disasters, translated from Sanskrit by D.T. Suzuki)

Adoration to all the Buddhas!
Adoration to the Teaching that knows no obstructions!
Thus: Om! Khya khya khyahi khyahi (speak, speak)!
Hum hum!
Jvala jvala prajvala prajvala (blaze, blaze)!
Tistha tistha (up, up)!
Stri Stri (!)!
Sphata (burst, burst)!
One who is quiescent!
To the glorious one, hail!

Daihi Shin Darani

Great Compassion Heart Dhāraṇī – a.k.a. Dhāraṇī of the Blue Necked One

Mahā Kāruṇa Citta Dhāraṇī – a.k.a. Nīlakaṇṭha Dhāraṇī

from Maha Kāruṇa Chitta Dhāraṇī Sūtra

(see commentary in *The Dharani Sutra* by Tripitaka Master Hsuan Hua)

Sanskrit reconstructed from the Chinese

namo ratna-trayāya | nama ārya-avalokiteśvarāya bodhisattvāya mahā-sattvāya
mahā-kāruṇikāya | om̐ sarva-bhaya-śodhanāya tasya namaskṛtvā imu ārya-
avalokiteśvara tava namo nīlakaṇṭha | hṛdayam vartayisyāmi sarvārtha-
sādhanam śubham ajeyam sarva-bhūtānam bhava-mārga-viśodhakam | tad-yathā
om̐ āloka-adhipati loka-atikrānta | ehi mahā-bodhisattva sarpa sarpa smara smara
hṛdayam | kuru kuru karma | dhuru dhuru vijayate mahā-vijayate | dhara dhara
dhāraṇī-rāja cala cala mama vimala-amūrtte | ehi ehi | chinda chinda | aras
pracali | vaśa-vaśam pranāśaya | hulu hulu smara hulu hulu | sara sara siri siri
suru suru | bodhiya bodhiya bodhaya bodhaya | maitriya nīlakaṇṭha [dehi me]
darśanam | praharāyamānāya svāhā | siddhāya svāhā | mahā-siddhāya
svāhā | siddha-yogi-īśvarāya svāhā | nīlakaṇṭhāya svāhā | varāha-mukhāya
svāhā | nara-simha-mukhāya svāhā | gadā-hastāya svāhā | cakra-hastāya
svāhā | padma-hastāya svāhā | nīlakaṇṭha-pāṇḍarāya svāhā | mahātali
śankarāya svāhā | namo ratna-trayāya | nama ārya-avalokiteśvarāya
bodhisattvāya svāhā

Daihi Shin Darani

Great Compassion Heart Dhāraṇī (Taisho Tripitaka 1060)
translated from Sanskrit during the Tang Dynasty by Bhagavat-Dharma

大悲心陀羅尼

南無喝囉怛那. 哆囉夜耶. 南無阿唎耶. 娑盧羯帝爍(鉢)囉耶. 菩提薩跢婆耶. 摩訶薩跢婆耶. 摩訶迦盧尼迦耶. 唵薩皤囉罰曳. 數怛那. 怛寫. 南無悉吉(利). 埤伊蒙阿唎耶. 婆盧吉帝室佛囉. 楞馱婆. 南無那囉謹墀醯唎摩訶皤哆. 沙咩薩婆. 阿他. 豆輸朋. 阿逝孕. 薩婆薩跢. 那摩婆伽. 摩罰特豆. 怛姪他唵阿婆盧醯. 盧迦帝. 迦羅帝. 夷醯唎. 摩訶. 菩提薩埵. 薩婆薩婆. 摩羅摩羅. 摩醯摩醯. 唎馱孕俱盧俱盧. 羯憐. 度盧度盧. 罰闍耶帝. 摩訶罰闍耶帝. 陀羅陀羅. 地利尼. 室佛囉耶遮羅遮羅. 摩摩罰摩囉. 穆帝(麗). 伊醯移醯. 室那室那阿囉(參)佛囉舍利. 罰沙罰(參). 佛囉舍耶. 呼嚧呼嚧. 摩囉呼嚧呼嚧. 醯唎. 娑囉娑囉. 悉唎悉唎. 蘇嚧蘇嚧. 菩提夜菩提夜. 菩馱夜菩馱夜. 彌帝唎夜. 那囉謹墀. 地唎瑟尼那. 婆夜摩那. 娑婆訶. 悉陀夜娑婆訶. 摩訶悉陀夜. 娑婆訶. 悉陀喻藝室皤囉耶. 娑婆訶. 那囉謹墀. 娑婆訶. 摩囉那囉娑婆訶. 悉囉僧阿婆佉耶. 娑婆訶. 娑婆摩訶悉陀夜. 娑婆訶. 者吉囉. 阿悉陀夜娑婆訶. 波哆摩羯悉陀夜. 娑婆訶. 那囉謹墀. 皤伽囉耶娑婆訶. 摩婆利勝羯囉耶娑婆訶. 南無喝囉怛那哆囉夜耶. 南無阿利耶婆嚧吉帝. 爍皤囉夜. 娑婆訶. 悉殿都. (曼)哆囉. (鉢)陀耶. 娑婆訶.

Namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya fuji sato bo ya moko sato bo ya mo ko kya runi kya ya en sa hara ha ei shu tan no ton sha namu shiki ri toi mo ori ya boryo ki chi shifu ra rin to bo na mu no ra kin ji ki ri mo ko ho do sha mi sa bo o to jo shu ben o shu in sa bo sa to no mo bo gya mo ha te cho to ji to en o bo ryo ki ru gya chi kya rya chi i kiri mo ko fuji sa to sa bo sa bo mo ra mo ra mo ki mo ki ri to in ku ryo ku ryo ke mo to ryo to ryo ho ja ya chi mo ko ho ja ya chi to ra to ra chiri ni shifu ra ya sha ro sha ro mo mo ha mo ra ho chi ri yu ki yu ki shi no shi no ora san fura sha ri ha za ha za fura sha ya ku ryo ku ryo mo ra ku ryo ku ryo ki ri sha ro sha ro shi ri shi ri su ryo su ryo fuji ya fuji ya fudo ya fudo ya mi chiri ya nora kin ji chiri shuni no hoyo mono somo ko shido ya somo ko moko shido ya somo ko shido yu ki shifu ra ya somo ko nora kin ji somo ko mo ra no ra somo ko shira su omo gya ya somo ko sobo moko shido ya somo ko shaki ra oshi do ya somo ko hodo mogya shido ya somo ko nora kin ji ha gyara ya somo ko mo hori shin gyara ya somo ko namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya somo ko shite do modo ra hodo ya so mo ko

Dharani of the Great Compassionate One

Daihi Shin Darani
translated by D.T. Suzuki

Adoration to the Triple Treasure!
 Adoration to Avalokiteshvara the Bodhisattva-Mahasattva
 who is the great compassionate one!
 Om, to the one who performs a leap beyond all fears!
 Having adored him, may I enter into the heart of the blue-necked one
 known as the noble adorable Avalokiteshvara!
 It means the completing of all meaning, it is pure,
 it is that which makes all beings victorious and cleanses the path of existence.
 Thus: Om, the seer, the world-transcending one!
 O Hari the Mahabodhisattva!
 All, all!
 Defilement, defilement!
 The earth, the earth!
 It is the heart.
 Do, do the work!
 Hold fast, hold fast! O great victor!
 Hold on, hold on! I hold on.
 To Indra the creator!
 Move, move, my defilement-free seal!
 Come, come! Hear, hear!
 A joy springs up in me!
 Speak, speak! Directing!
 Hulu, hulu, mala, hulu, hulu, hile!
 Sara, Sara! siri, siri! suru, suru!
 Be awakened, be awakened!
 Have awakened, have awakened!
 O merciful one, blue-necked one!
 Of daring ones, to the joyous, hail!
 To the successful one, hail!
 To the great successful one, hail!
 To the one who has attained mastery in the discipline, hail!
 To the blue-necked one, hail!
 To the boar-faced one, hail!
 To the one with a lion's head and face, hail!
 To the one who holds a weapon in his hand, hail!
 To the one who holds a wheel in his hand, hail!
 To the one who holds a lotus in his hand, hail!
 To the blue-necked far-causing one, hail!
 To the beneficent one referred to in this Dharani beginning with "Namah," hail!
 Adoration to the Triple Treasure!
 Adoration to Avalokiteshvara! Hail!
 May these [prayers] be successful!
 To this magical formula, hail!

Song of the Trusting Mind

(Verses on the Faith Mind)

Xinxinming by Jianzhi Sengcan (Ch.), Shinjinmei by Kanchi Sōsan (Jap.) (d.606)

Mirror Wisdom, Sangha Gem 鑑智僧璨 (Third Chinese Ancestor)

(see commentary in *Trust in Mind* by Mu Soeng)

translated by Richard B. Clarke, revised by Kōkyō Henkel

信心銘

至道無難 The Great Way is not difficult
唯嫌揀擇 for those who hold no preferences.
但莫憎愛 When longing and aversion are both absent,
洞然明白 everything becomes clear and undisguised.
毫釐有差 Make the smallest distinction, however,
天地懸隔 and heaven and earth are set infinitely apart.
欲得現前 If you wish to see the truth
莫存順逆 then hold no opinion for or against.
違順相爭 The struggle of likes and dislikes
是爲心病 is the disease of the mind.
不識玄旨 When the deep meaning of things is not understood,
徒勞念靜 the mind's essential peace is disturbed to no avail.
圓同太虛 The Way is perfect like vast space,
無欠無餘 where nothing is lacking and nothing is extra.
良由取捨 Indeed, it is due to our choosing or rejecting
所以不如 that we do not see thus.
莫逐有緣 Live neither in entanglement with things,
勿住空忍 nor passively in emptiness.
一種平懷 Be serene without striving activity in the oneness of things,
泯然自盡 and such erroneous views will disappear by themselves.
止動歸止 When you try to stop activity to achieve passivity,
止更彌動 your very effort fills you with activity.
唯滯兩邊 As long as you remain in one extreme or the other,
寧知一種 you will never know oneness.
一種不通 Those who do not live in the single Way
兩處失功 fail in both activity and passivity, assertion and denial.
遣有沒有 To deny the existence of things is to get stuck in existence;
從空背空 to assert the emptiness of things is to turn away from emptiness.
多言多慮 The more you talk and think about it,
轉不相應 the further astray you wander from the truth.
絕言絕慮 Stop talking and thinking,
無處不通 and there is nothing you will not be able to know.

歸根得旨 To return to the root is to find the meaning,
 隨照失宗 but to pursue appearances is to miss the source.
 須臾返照 At the moment of turning the light of awareness around,
 勝卻前空 there is a going beyond appearance and emptiness.
 前空轉變 The changes that appear to occur in the empty world
 皆由妄見 we call real only because of ignorance.
 不用求真 Do not search for the truth;
 唯須息見 only cease to hold opinions.
 二見不住 Dualistic constructs do not abide,
 慎莫追尋 so take care not to pursue them.
 纔有是非 If there is even a trace of this and that, right and wrong,
 紛然失心 the mind will be lost in confusion.
 二由一有 Although all dualities come from the one,
 一亦莫守 do not be attached even to this one.
 一心不生 When the one mind is unborn,
 萬法無咎 nothing in the world can offend,
 無咎無法 and when a thing can no longer offend, it ceases to exist in the old way.
 不生不心 When no discriminating thoughts arise, the old mind ceases to exist.
 能隨境滅 When thought objects vanish, the thinker vanishes, (start of 2nd section)
 境逐能沈 and when the thinker vanishes, objects vanish.
 境由能境 Objects are objects because of the subject;
 能由境能 The subject is subject because of objects.
 欲知兩段 If you wish to understand these two,
 元是一空 originally they are one emptiness.
 一空同兩 In this one emptiness, the two are inseparable,
 齊含萬象 equally containing myriad images.
 不見精麤 If you do not discriminate between coarse and fine,
 寧有偏黨 you will not give rise to prejudice.
 大道體寬 To live in the Great Way
 無易無難 is neither easy nor difficult,
 小見狐疑 but those with limited views are fearful and doubting:
 轉急轉遲 the faster they hurry, the slower they go.
 執之失度 In attachment balance is lost,
 必入邪路 and they surely enter the wrong path.
 放之自然 Just let things be in their own way,
 體無去住 and the whole will neither go nor abide.
 任性合道 Accept your nature and accord with the Way,
 逍遙絕惱 and you will walk freely and undisturbed.
 繫念乖真 When thought is in bondage the truth is hidden,
 昏沈不好 for everything is murky and unclear,
 不好勞神 and unclarity brings annoyance and weariness.

何用疏親 What's the use of making distinctions and separations?
 欲取一乘 If you wish to enter the One Vehicle,
 勿惡六塵 do not disdain the six senses.
 六塵不惡 The six senses not being disdained
 還同正覺 is the same as true awakening.
 智者無爲 The wise have nothing to do,
 愚人自縛 but the foolish bind themselves.
 法無異法 There is one Dharma, not many;
 妄自愛著 it's foolish to long for anything.
 將心用心 To seek mind with mind
 豈非大錯 is the greatest of all mistakes.
 迷生寂亂 Rest and unrest derive from illusion;
 悟無好惡 in enlightenment there is no good and bad.
 一切二邊 All dualities come from
 妄自斟酌 false deliberation;
 夢幻虛華 they are like dreams of flowers in the sky:
 何勞把捉 why try to grasp them?
 得失是非 Gain and loss, right and wrong:
 一時放卻 let them go at once.
 眼若不睡 If the eye never sleeps,
 諸夢自除 all dreams will naturally cease.
 心若不異 If the mind makes no discriminations,
 萬法一如 the myriad things are one suchness. (start of 3rd section)
 一如體玄 One suchness embodies the mystery,
 兀爾忘虛 released from all entanglements.
 萬法齊觀 When all things are seen equally,
 歸復自然 they return to themselves.
 泯其所以 In this causeless, relationless state
 不可方比 no comparisons or analogies are possible.
 止動無動 In rest or movement, nothing moves;
 動止無止 in movement or rest, nothing rests.
 兩既不成 When such dualities cease to exist,
 一何有爾 oneness itself cannot exist.
 究竟窮極 To this ultimate finality
 不存軌則 no law or description applies.
 契心平等 For the unified peaceful mind,
 所作俱息 all self-centered striving ceases.
 狐疑盡淨 Doubts completely vanish
 正信調直 and a life of true trust is possible.
 一切不留 With a single stroke we are freed from fixation;
 無可記憶 nothing clings to us and we hold to nothing.

虛明自照 It is empty, clear, and self-illuminating,
 不勞心力 with no exertion of the mind's power.
 非思量處 Here thought, feeling,
 識情難測 knowledge, and imagination are of no value.
 眞如法界 In this world of suchness
 無他無自 there is neither self nor other
 要急相應 To come directly into harmony with this reality
 唯言不二 just simply say, 'nondual.'
 不二皆同 In this nonduality nothing is separate,
 無不包容 nothing excluded.
 十方智者 All wise ones everywhere
 皆入此宗 enter this source,
 宗非促延 and this source is beyond hurry or delay;
 一念萬年 a single thought is ten thousand years.
 無在不在 Here and not here do not apply;
 十方目前 the infinite universe stands always before your eyes.
 極小同大 Infinitely large and infinitely small; no difference,
 忘絕境界 for definitions have vanished.
 極大同小 Infinitely small and infinitely large;
 不見邊表 no boundaries are seen.
 有即是無 Being itself is non-being,
 無即是有 and non-being is itself being.
 若不如此 Don't waste time in doubts and arguments
 必不相守 that have nothing to do with this.
 一即一切 One is all,
 一切即一 all is one, without distinction.
 但能如是 To just be thus
 何慮不畢 is to be without anxiety about non-perfection.
 信心不二 The trusting mind is without duality,
 不二信心 Nonduality is the trusting mind.
 言語道斷 Here the way of words is cut,
 非去來今 without past, future, or present.

Harmony of Difference and Equality

(Merging of Difference and Unity)

Cantongqi by Shitou Xiqian (Ch.), Sandōkai by Sekitō Kisen (Jap.) (700-790)

Stone Head (On Top of the Rock), Rare Transformation 石頭希遷

(see commentary in *Branching Streams Flow in the Darkness* by Shunryu Suzuki)

translated by San Francisco Zen Center, based on translation by Thomas Cleary

參同契

竺土大仙心 The mind of the great sage of India
 東西密相付 is intimately transmitted from west to east.
 人根有利鈍 While human faculties are sharp or dull,
 道無南北祖 the Way has no northern or southern ancestors.
 靈源明皎潔 The spiritual source shines clear in the light;
 枝派暗流注 the branching streams flow on in the dark.
 執事元是迷 Grasping at things is surely delusion;
 契理亦非悟 according with sameness is still not enlightenment.
 門門一切境 All the objects of the senses
 迴互不迴互 interact and yet do not.
 迴而更相涉 Interacting brings involvement.
 不爾依位住 Otherwise, each keeps its place. (Not interacting, each keeps...)
 色本殊質像 Sights vary in quality and form,
 聲元異樂苦 sounds differ as pleasing or harsh.
 暗合上中言 Refined and common speech come together in the dark,
 明明清濁句 clear and murky phrases are distinguished in the light.
 四大性自復 The four elements return to their natures
 如子得其母 just as a child turns to its mother;
 火熱風動搖 Fire heats, wind moves,
 水濕地堅固 water wets, earth is solid.
 眼色耳音聲 Eye and sights, ear and sounds,
 鼻香舌鹹醋 nose and smells, tongue and tastes;
 然依一一法 Thus with each and every thing,
 依根葉分布 depending on these roots, the leaves spread forth.
 本末須歸宗 Trunk and branches share the essence;
 尊卑用其語 revered and common, each has its speech.
 當明中有暗 In the light there is darkness,
 勿以暗相遇 but don't take it as darkness;
 當暗中有明 In the dark there is light,
 勿以明相覩 but don't see it as light.
 明暗各相對 Light and dark oppose one another
 比如前後步 like the front and back foot in walking.
 萬物自有功 Each of the myriad things has its merit,
 當言用及處 expressed according to function and place.
 事存函蓋合 Phenomena exist; box and lid fit;
 理應箭鋒拄 principle responds; arrow points meet.
 承言須會宗 Hearing the words, understand the meaning;
 勿自立規矩 don't set up standards of your own.
 觸目不會道 If you don't understand the Way right before you,
 運足焉知路 how will you know the path as you walk?

進步非近遠 Progress is not a matter of far or near,
 迷隔山河固 but if you are confused, mountains and rivers block your way.
 謹白參玄人 I respectfully urge you who study the mystery,
 光陰莫虛度 do not pass your days and nights in vain.

Song of the Jewel Mirror Samādhi

(Precious Mirror Samādhi)

Baojing Sanmeike by Dongshan Liangjie, Hōkyō zammai by Tōzan Ryōkai (Jap.)

(807-869) Cave Mountain, Virtuous Servant 洞山良价

(see commentary in *Jewel Mirror Samadhi Study Guide* by Kōrin Charlie Pokorny)

translated by San Francisco Zen Center, based on translation by Thomas Cleary

寶鏡三昧(歌)

如是之法 The teaching of thusness
 佛祖密付 has been intimately communicated by Buddhas and ancestors.
 汝今得之 Now you have it,
 宜善保護 so keep it well.
 銀怨盛雪 Filling a silver bowl with snow,
 明月藏鷺 hiding a heron in the moonlight -
 類之弗齊 Taken as similar, they are not the same;
 混則知處 when you mix them you know where they are.
 意不在言 The meaning is not in the words,
 來機亦赴 yet it responds to the inquiring impulse.
 動成窠臼 Move and you are trapped,
 差落顧佇 miss and you fall into doubt and vacillation.
 背觸俱非 Turning away and touching are both wrong,
 如大火聚 for it is like a massive fire.
 但形文彩 Just to depict it in literary form
 即屬染污 is to stain it with defilement.
 夜半正明 It is bright just at midnight,
 天曉不露 it doesn't appear at dawn.
 爲物作則 It acts as a guide for beings,
 用拔諸苦 its use removes all pains.
 雖非有爲 Although it is not fabricated,
 不是無語 it is not without speech.
 如臨寶鏡 It is like facing a jewel mirror;
 形影相覩 form and image behold each other -
 汝不是渠 you are not it,
 渠正是汝 in truth it is you.
 如世嬰兒 Like a babe in the world,

五相完具 in five aspects complete;
 不去不來 it does not go or come,
 不起不住 nor rise nor stand.
 婆婆和和 “Baba wawa”-
 有句無句 is there anything said or not?
 終不得物 Ultimately it does not apprehend anything
 語未正故 because its speech is not yet correct.
 重離六爻 It is like the six lines of the illumination hexagram:
 偏正回互 relative and ultimate interact -
 疊而為三 piled up, they make three,
 變盡成五 the complete transformation makes five.
 如莖草味 It is like the taste of the five-flavored herb,
 如金剛杵 like a diamond thunderbolt.
 正中妙挾 Subtly included within the true,
 敲唱雙舉 inquiry and response come up together.
 通宗通塗 Communing with the source, travel the pathways,
 挾帶挾路 embrace the territory, and treasure the road.
 錯然則吉 Respecting this is fortunate;
 不可犯忤 do not neglect it.
 天真而妙 Naturally real yet inconceivable,
 不屬迷悟 it is not within the province of delusion or enlightenment.
 因緣時節 With causal conditions, time and season,
 寂然昭著 quiescently it shines bright.
 細入無間 In its fineness it fits into spacelessness,
 大絕方所 in its greatness it is utterly beyond location.
 毫忽之差 A hairsbreadth’s deviation
 不應律呂 will fail to accord with the proper attunement.
 今有頓漸 Now there are sudden and gradual,
 緣立宗趣 in which teachings and approaches arise.
 宗趣分矣 Once basic approaches are distinguished,
 即是規矩 then there are guiding rules.
 宗通趣極 But even though the basis is reached and the approach comprehended,
 真常流注 true eternity still flows.
 外寂中搖 Outwardly still while inwardly moving,
 係駒伏鼠 like a tethered colt, a trapped rat -
 先聖悲之 the ancient sages pitied them
 爲法檀度 and bestowed upon them the teaching.
 隨其顛倒 According to their delusions,
 以緇爲素 they called black as white;
 顛倒想滅 when erroneous imaginations cease,
 肯心自許 the acquiescent mind realizes itself.

要合古轍 If you want to conform to the ancient way,
 請觀前古 please observe the sages of the former times.
 佛道垂成 When about to fulfill the way of Buddhahood,
 十劫觀樹 one gazed at a tree for ten eons,
 如虎之缺 like a battle-scarred tiger,
 如馬之鼻 like a horse with shanks gone gray.
 以有下劣 Because there is the common,
 寶几珍御 there are jewel pedestals, fine clothing;
 以有驚異 because there is the startlingly different,
 狸奴白牯 there are house cat and cow.
 羿以巧力 Yi with his archer's skill,
 射中百步 could hit a target at a hundred paces.
 箭鋒相直 But when arrow-points meet head on,
 巧力何預 what has this to do with the power of skill?
 木人方歌 When the wooden man begins to sing,
 石女起舞 the stone woman gets up dancing;
 非情識到 it's not within reach of feeling or discrimination -
 寧容思慮 how could it admit of consideration in thought?
 臣奉於君 Ministers serve their lords,
 子順於父 children obey their parents;
 不順非孝 not obeying is not filial
 不奉非輔 and not serving is no help.
 潛行密用 Practice secretly, working within,
 如愚若魯 like a fool, like an idiot.
 但能相續 Just to continue in this way
 名主中主 is called the host within the host.

Fukanzazengi

Universally Recommended Instructions for Zazen by Eihei Dōgen, 1227
 Eternal Peace, Way Source (永平道元) (1200-1253) (Taisho Tripitaka 2580)
 (see commentary in *Dogen's Manuals of Zen Meditation* by Carl Bielefeldt)
 translated by Norman Waddell and Masao Abe

普勸坐禪儀

原夫道本圓通。爭假修證。宗乘自在何費功夫。況乎全體迥；。出塵埃兮。孰信拂拭
 之手段。大都不離當處兮。豈用修行之脚頭者乎。

The Way is basically perfect and all-pervading. How could it be contingent upon
 practice and realization? The Dharma-vehicle is free and untrammelled. What need
 is there for concentrated effort? Indeed, the whole body is far beyond the world's

dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice?

然而毫釐有差天地懸隔。違順纔起紛然失心。直饒誇會豐悟兮。獲瞥地之智通。得道明心兮。舉衝天之志氣。雖逍遙於入頭之邊量。幾虧闕於出身之活路。

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital way of total emancipation.

矧彼祇園之爲生知兮。端坐六年之蹤跡可見。少林之傳心印兮。面壁九歲之聲名尚聞。古聖既然。今人盍辨。

Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal? The fame of his nine years of facing a wall is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way?

所以須休尋言逐語之解行。須學回光返照之退步。身心自然脫落。本來面目現前。欲得恁麼事。急務恁麼事。

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

夫參禪者靜室宜焉。飲食節矣。放捨諸緣休息萬事。不思善惡。莫管是非。停心意識之運轉。止念想觀之測量。莫圖作佛。豈物坐臥乎。

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

尋常坐處厚敷坐物。上用蒲團。或結跏趺坐。或半跏趺坐。謂結跏趺坐。先以右足安左髀上。左足安右髀上。半跏趺坐。但以左足壓右髀矣。寬繫衣帶可令齊整。

At the site of your regular sitting, spread out thick matting and place a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order.

次右手安左足上。左掌安右掌上。兩大拇指面相□矣。乃正身端坐不得左側右傾前躬後仰。要令耳與肩對鼻與臍對。舌掛上□唇齒相著。目須常開。鼻息微通。身相

既調。欠氣一息。左右搖振。兀兀坐定。思量箇不思量底。不思量底如何思量。非思量此乃坐禪之要術也。

Then place your right hand on your left leg and your left palm facing upward on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose. Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immovable sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

所謂坐禪非習禪也。唯是安樂之法門也。究盡菩提之修證也。公案現成。羅籠未到。若得此意。如龍得水。似虎靠山。當知。正法自現前。昏散先撲落。

The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that just there in zazen the right Dharma is manifesting itself and that from the first, dullness and distraction are struck aside. 若從坐起。徐徐動身。安詳而起。不應卒暴。嘗觀超凡越聖。坐脫立亡一任此力矣。

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen. 況復拈指竿針鎚之轉機。舉拂拳棒喝之證契。未是思量分別之所能解也。豈爲神通修證之所能知也。可爲聲色之外威儀。那非知見之前軌則者歟。

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a whisk, a fist, a staff, or a shout cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be deportment beyond hearing and seeing – is it not a principle that is prior to knowledge and perceptions? 然則不論上智下愚。莫簡利人鈍者。專一功夫。正是辨道。修證自不染污。趣向更是平常者也。

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

凡夫自界他方西天東地等持佛印。一檀宗風。唯務打坐被礙兀地。雖謂萬別千差。祇管參禪辨道。何拋却自家之坐床。謾去來他國之塵境。若錯一步當面蹉過。

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

既得人身之機要。莫虛度光陰。保任佛道之要機。誰浪樂石火。加以形質如草露。運命似電光。倏忽便空。須臾即失。

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

冀其參學高流久習摸象。勿怪真龍。精進直指端的之道。尊貴絕學無爲之人。合沓佛佛之菩提。嫡嗣祖祖之三昧。久爲恁麼須是恁麼。寶藏自開。受用如意

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

Jijuyū Zammai

Self-Fulfilling Samādhi by Eihei Dōgen, 1231

excerpted from Shōbōgenzō Bendōwa (On the Endeavor of the Way)

(see commentary in *The Wholehearted Way* by Kōshō Uchiyama)

translated by Kazuaki Tanahashi and Lew Richmond

自受用三昧

いはく、佛法を住持せし諸祖ならびに諸佛、ともに自受用三昧に端坐依行するを、その開悟のまさしきみちとせり。西天東地、さとりをえし人、その風にしたがえり。これ、師資ひそかに妙術を正傳し、眞訣を稟持せしによりてなり。宗門の正傳にいはく、この單傳正直の佛法は、最上のなかに最上なり、參見知識のはじめより、さらに焼香禮拜念佛修懺看經をもちみず、ただし打坐して身心脱落することをえよ。

Now, all ancestors and all Buddhas who uphold Buddha-Dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samādhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this

excellent method as the essence of the teaching. In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward Buddha-Dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

もし人、一時なりといふとも、三業に佛印を標し、三昧に端坐するとき、遍法界みな佛印となり、盡虚空ことごとくさととりとなる。ゆゑに、諸佛如來をしては本地の法樂をまし、覺道の莊嚴をあらたにす。および十方法界、三途六道の群類、みなともに一時に身心明淨にして、大解脱地を證し、本來面目現ずるとき、諸法みな正覺を證會し、萬物ともに佛身を使用して、すみやかに證會の邊際を一超して、覺樹王に端坐し、一時に無等等の大法輪を轉じ、究竟無爲の深般若を開演す。

When even for a moment you express the Buddha's seal in the three actions by sitting upright in samādhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all Buddha Tathāgatas as the original source increase their Dharma bliss and renew their magnificence in the awakening of the Way. Furthermore, all beings in the ten directions and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this time, all things realize correct awakening; myriad objects partake of the Buddha body; and sitting upright under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great Dharma wheel and expound the profound wisdom, ultimate and unconditioned.

これらの等正覺、さらにかへりてしたしくあひ冥資するみちかよふがゆゑに、この坐禪人、確爾として身心脱落し、從來雜穢の知見思量を截斷して、天真の佛法に證會し、あまねく微塵際そこばくの諸佛如來の道場ごとに佛事を助發し、ひろく佛向上の機にかうぶらしめて、よく佛向上の法を激揚す。このとき、十方法界の土地草木、牆壁瓦礫みな佛事をなすをもて、そのおこすところの風水の利益にあづかるともがら、みな甚妙不可思議の佛化に冥資せられて、ちかきさとりをあらはす。この水火を受用するたぐひ、みな本證の佛化を周旋するゆゑに、これらのたぐひと共住して同語するもの、またことごとくあひたがひに無窮の佛徳そなはり、展轉廣作して、無盡、無間斷、不可思議、不可稱量の佛法を、遍法界の内外に流通するものなり。

Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential Buddha-Dharma. Thus you will raise up Buddha activity at innumerable practice places of Buddha Tathāgatas everywhere, cause everyone to have the opportunity of ongoing Buddhahood, and vigorously uplift the ongoing Buddha-Dharma. Because earth, grass, trees, walls, tiles, and pebbles all engage in Buddha activity, those who receive the benefit of wind and water caused by them are inconceivably

helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those who live with you and speak with you will obtain endless Buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnamable Buddha-Dharma.

しかあれども、このもろもろの當人の知覺に昏ぜざらしむることは、靜中の無造作にして直證なるをもてなり。もし、凡流のおもひのごとく、修證を兩段にあらせば、おのおのあひ覺知すべきなり。もし覺知にまじはるは證則にあらざり、證則には迷情およぼざるがゆゑに。又、心境ともに靜中の證入悟出あれども、自受用の境界なるをもて、一塵をうごかさず、一相をやぶらず、廣大の佛事、甚深微妙の佛化をなす。この化道のおよぶところの草木土地、ともに大光明をはなち、深妙法をとくこと、きはまるときなし。草木牆壁は、よく凡聖含靈のために宣揚し、凡聖含靈はかへつて草木牆壁のために演暢す。自覺覺他の境界、もとより證相をそなへてかけたることなく、證則おこなはれておこたるときなからしむ。

All this, however, does not appear within perception, because it is unconstructedness in stillness – it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samādhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching. Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound Dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this Dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

ここをもて、わづかに一人一時の坐禪なりといへども、諸法とあひ冥し、諸時とまどかに通ずるがゆゑに、無盡法界のなかに、去來現に、常恆の佛化道事をなすなり。彼彼ともに一等の同修なり、同證なり。ただ坐上の修のみにあらず、空をうちてひびきをなすこと、撞の前後に妙聲綿綿たるものなり。このきはのみにかぎらむや、百頭みな本面目に本修行をそなへて、はかりはかるべきにあらず。しるべし、たとひ十方無量恆河沙數の諸佛、ともにちからをはげまして、佛知慧をもて、一人坐禪の功德をはかりしりきはめんとすといふとも、あへてほとりをうることあらじ。

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. Each moment of zazen is equally wholeness of practice,

equally wholeness of realization. This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all Buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the Buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it.

Genjō Kōan

Actualizing the Fundamental Point by Eihei Dōgen, 1233

(see commentary in *Flowers Fall* by Hakuun Yasutani)

translated by Kazuaki Tanahashi and Robert Aitken, revised by SFZC

現成公案

諸法の佛法なる時節、すなはち迷悟あり、修行あり、生あり、死あり、諸佛あり、衆生あり。萬法ともにわれにあらざる時節、まどひなくさとりになく、諸佛なく衆生なく、生なく滅なし。佛道もとより豊儉より跳出せるゆゑに、生滅あり、迷悟あり、生佛あり。しかもかくのごとくなりといへども、花は愛惜にちり、草は棄嫌におふるのみなり。

As all things are Buddha-Dharma, there is delusion and realization, practice, birth and death, and there are Buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no Buddha, no sentient being, no birth and death. The Buddha Way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and Buddhas. Yet, in attachment blossoms fall, and in aversion weeds spread.

自己をはこびて萬法を修證するを迷とす、萬法すすみて自己を修證するはさとりなり。迷を大悟するは諸佛なり、悟に大迷なるは衆生なり。さらに悟上に得悟する漢あり、迷中又迷の漢あり。諸佛のまさしく諸佛なるときは、自己は諸佛なりと覺知することをもちゐず。しかあれども證佛なり、佛を證しもてゆく。身心を擧して色を見取し、身心を擧して聲を聽取するに、したしく會取すれども、かがみに影をやどすがごとくにあらず、水と月とのごとくにあらず。一方を證するときは一方向はくらし。

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are Buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When Buddhas are truly Buddhas they do not necessarily notice that they are Buddhas. However, they are actualized Buddhas, who go on actualizing Buddhas. When you see forms or hear sounds fully engaging body-and-mind, you grasp things

directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

佛道をならふといふは、自己をならふ也。自己をならふといふは、自己をわするなり。自己をわするるといふは、萬法に證せらるるなり。萬法に證せらるるといふは、自己の身心および他己の身心をして脱落せしむるなり。悟迹の休歇なるあり、休歇なる悟迹を長長出ならしむ。

To study the Buddha Way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly. 人、はじめて法をもとむるとき、はるかに法の邊際を離却せり。法すでにおのれに正傳するとき、すみやかに本分人なり。人、舟にのりてゆくに、めをめぐらして岸をみれば、きしのうつるとあやまる。目をしたしく舟につくれば、ふねのすすむをしるがごとく、身心を亂想して萬法を辨肯するには、自心自性は常住なるかとあやまる。もし行李をしたしくして箇裏に歸すれば、萬法のわれにあらぬ道理あきらけし。

When you first seek Dharma, you imagine you are far away from its environs. But Dharma is already correctly transmitted; you are immediately your original self. When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

たき木、はひとなる、さらにかへりてたき木となるべきにあらず。しかあるを、灰はのち、薪はさきと見取すべからず。しるべし、薪は薪の法位に住して、さきありのちあり。前後ありといへども、前後際斷せり。灰は灰の法位にありて、のちありさきあり。かのたき木、はひとりぬるのち、さらに薪とならざるがごとく、人のしぬるのち、さらに生とならず。しかあるを、生の死になるといはざるは、佛法のさだまれるならひなり。このゆゑに不生といふ。死の生にならざる、法輪のさだまれる佛轉なり。このゆゑに不滅といふ。生も一時のくらゐなり、死も一時のくらゐなり。たとへば、冬と春のごとし。冬の春となるとおもはず、春の夏となるといはぬなり。

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood which fully includes past and future, and is independent of past and future. Ash abides in the phenomenal expression of ash which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in Buddha-Dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth.

Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

人のさとりをうる、水に月のやどるがごとし。月ぬれず、水やぶれず。ひろくおほきなるひかりにてあれど、尺寸の水にやどり、全月も彌天も、くさの露にもやどり、一滴の水にもやどる。さとりの人をやぶらざる事、月の水をうがたざるがごとし。人のさとりを礙せざること、滴露の天月を礙せざるがごとし。ふかきことはたかき分量なるべし。時節の長短は、大水小水を點し、天月の廣狹を辨取すべし。

Enlightenment is like the moon reflected in the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

身心に法いまだ參飽せざるには、法すでにたれりとおぼゆ。法もし身心に充足すれば、ひとかたはたらずとおぼゆるなり。たとへば、船にのりて山なき海中にいでて四方をみるに、ただまろにのみみゆ、さらにことなる相みゆることなし。しかあれど、この大海、まろなるにあらず、方なるにあらず、のこれる海徳つくすべからざるなり。宮殿のごとし、瓔珞のごとし。ただわがまなこのおよぶところ、しばらくまろにみゆるのみなり。かれがごとく、萬法またしかあり。塵中格外、おほく様子を帶せりといへども、參學眼力のおよぶばかりを見取會取するなり。萬法の家風をきかんには、方圓とみゆるほかに、のこりの海徳山徳おほくきはまりなく、よもの世界あることをしるべし。かたはらのみかくのごとくあるにあらず、直下も一滴もしかあるとしるべし。

When Dharma does not fill your whole body and mind, you think it is already sufficient. When Dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

うを水をゆくに、ゆけども水のきはなく、鳥そらをとぶに、とぶといへどもそらのきはなし。しかあれども、うをとり、いまだむかしよりみづそらをはなれず。只用大のときは使大なり。要小のときは使小なり。かくのごとくして、頭頭に邊際をつくさずといふ事なく、處處に踏翻せずといふことなしといへども、鳥もしそらをいづればたちまちに死す、魚もし水をいづればたちまちに死す。以水爲命しりぬべし、以空爲命しりぬべし。以鳥爲命あり、以魚爲命あり。以命爲鳥なるべし、以命爲魚なるべし。このほかさらに進歩あるべし。修證あり、その壽者命者あること、かくのごとし。

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies, there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

しかあるを、水をきはめ、そらをきはめてのち、水そらをゆかんと擬する鳥魚あらんは、水にもそらにもみちをうべからず、ところをうべからず。このところをうれば、この行李したがひて現成公案す。このみちをうれば、この行李したがひて現成公案なり。このみち、このところ、大にあらず小にあらず、自にあらず他にあらず、さきよりあるにあらず、いま現ずるにあらざるがゆゑにかくのごとくあるなり。しかあるがごとく、人もし佛道を修證するに、得一法、通一法なり、遇一行、修一行なり。

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

これにところあり、みち通達せるによりて、しらるるきはのしるからざるは、このしることの、佛法の究盡と同生し、同參するゆゑにしかあるなり。得處かならず自己の知見となりて、慮知にしられんずるとならふことなかれ。證究すみやかに現成すといへども、密有かならずしも現成にあらず、見成これ何必なり。

Here is the place; here the Way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of Buddha-Dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be distinctly apparent. Its appearance is beyond your

knowledge.

麻浴山寶徹禪師、あふぎをつかふちなみに、僧きたりてとふ、風性常住無處不周なり、なにをもてかさらに和尚あふぎをつかふ。師いはく、なんぢただ風性常住をしれりとも、いまだところとしていたらずといふことなき道理をしらずと。僧いはく、いかならんかこれ無處不周底の道理。ときに、師、あふぎをつかふのみなり。僧、禮拜す。佛法の證驗、正傳の活路、それかくのごとし。常住なればあふぎをつかふべからず、つかはぬをりもかぜをきくべきといふは、常住をもしらず、風性をもしらぬなり。風性は常住なるがゆゑに、佛家の風は、大地の黄金なるを現成せしめ、長河の蘇酪を參熟せり。

Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then do you fan yourself?" "Although you understand that the nature of wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the Buddha-Dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the Buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

Eihei Kōso Hotsuganmon

Ancestor Eihei's Verse for Arousing the Vow by Eihei Dōgen, 1240
excerpted from Shōbōgenzō Keisei Sanshoku (Valley Sounds, Mountain Colors)
translated by San Francisco Zen Center

永平高祖發願文

發願ねがわくはわれと一切衆生と、今生より乃至生生をつくして、正法をきくことあらん。きくことあらんとき、正法を疑著せじ、不信なるべからず。まさに正法にあはんととき、世法をすてて佛法を受持せん、つひに大地有情ともに成道することをえん。

We vow with all beings, from this life on throughout countless lives, to hear the true Dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the Buddha-Dharma; and that in doing so, the great earth and all living beings together will attain the Buddha Way.

願はわれたとひ過去の悪業おほくかさなりて、障道の因縁ありとも、佛道によりて得道せりし諸佛諸祖、われをあはれみて、業累を解脱せしめ、學道さはりなからしめ、その功德法門、あまねく無盡法界に充滿彌綸せらんあはれみをわれに分布すべし。佛祖の往昔は吾等なり、吾等が當來は佛祖ならん。佛祖を仰觀すれば

一佛祖なり、發心を觀想するにも一發心なるべし。あはれみを七通八達せんに、得便宜なり、落便宜なり。

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the Way, may all Buddhas and ancestors who have attained the Buddha Way be compassionate to us and free us from karmic effects, allowing us to practice the Way without hindrance. May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and ancestors of old were as we; we in the future shall be Buddhas and ancestors. Revering Buddhas and ancestors, we are one Buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain Buddhahood and let go of the attainment.

このゆゑに龍牙のいはく、昔生未了今須了、此生度取累生身。古佛未悟同今者、悟了今人即古人。

Therefore, the Chan Master Lung-ya said, "Those who in past lives were not enlightened, will now be enlightened. In this life, save the body which is the fruit of many lives. Before Buddhas were enlightened, they were the same as we. Enlightened people of today are exactly as those of old."

しづかにこの因縁を參究すべし、これ證佛の承當なり。かくのごとく懺悔すれば、かならず佛祖の冥助あるなり。心念身儀發露白佛すべし、發露のちから罪根をして銷殞せしむるなり。これ一色の正修行なり、正信心なり、正信心なり。

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified Buddha. Repenting in this way, one never fails to receive profound help from all Buddhas and ancestors. By revealing and disclosing our lack of faith and practice before the Buddha, we melt away the root of transgressions by the power of our repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

Kyōjukaimon

Verses on Teaching and Conferring the Precepts by Eihei Dōgen, partial
(section to be recited during Ryaku Fusatsu, Precepts Renewal Ceremony)
(see commentary in *Being Upright* by Reb Anderson)
translated by Tenshin Reb Anderson, revised by Kōkyō Henkel

教授戒文

應歸依佛法僧。三寶有三種功德。所謂一體三寶。現前三寶。住持三寶也。
In taking refuge in Buddha, Dharma and Sangha, there are three kinds of merit and virtue of the Triple Treasure. They are called the One-Bodied Triple Treasure, the Manifested Triple Treasure and the Abiding-and-Maintaining Triple Treasure. 阿耨多羅三藐三菩提稱為佛寶。清淨離塵乃法寶。和合功德是僧寶也。是名一體三寶。

Unsurpassed complete perfect awakening is the Buddha Treasure; its purity and freedom from dust is the Dharma Treasure; the virtue of harmony is the Sangha Treasure. These are called the One-Bodied Triple Treasure.

現前證菩提名佛寶。佛所證是法寶。學佛法乃僧寶也。是名現前三寶。

Manifestation of the realization of awakening is the Buddha Treasure; that which is realized by Buddha is the Dharma Treasure; learning Buddha-Dharma is the Sangha Treasure. These are called the Manifested Triple Treasure.

化天上化人間或現虛空或現塵中。乃佛寶。或轉貝葉或轉海藏化物化生。是法寶。度一切苦脫三界苦。乃僧寶也。是名住持三寶。

Transforming heavenly beings and humans, manifesting in empty space or in the dust, is the Buddha Treasure; turning sutras written on palm leaves, turning the ocean storehouse of sutras, transforming inanimate and animate beings, is the Dharma Treasure; liberation from all suffering and dropping off the misery of the three realms is the Sangha Treasure. These are called the Abiding-and-Maintaining Triple Treasure.

歸依佛法僧時。稱得諸佛大戒。稱佛爲師。不師餘道

In taking refuge in Buddha, Dharma and Sangha, one acquires the great precepts of all Buddhas. Buddha is our teacher, not another.

Three Refuges {*san ki* 三歸} “returning and relying on Buddha, Dharma, Sangha”

Refuge in Buddha {*kie butsu* 歸依佛}

Refuge in Dharma {*kie hō* 歸依法}

Refuge in Sangha {*kie sō* 歸依僧}

Three collective pure precepts {*san ju jō kai* 三聚淨戒} (from *Asanga's Yogāchārabhūmi*)

1. Embracing and sustaining standards of conduct {*shō ritsu gi kai* 攝律儀戒}

諸佛法律所窟宅也。諸佛法律所根源也

This is the cavernous home of the Dharma and discipline of all Buddhas, it is the root source of the Dharma and discipline of all Buddhas.

2. Embracing and sustaining good qualities {*shō zen bō kai* 攝善法戒}

三藐三菩提法。能行所行之道也

This is the Dharma of complete perfect awakening and the Way of the practitioner and what is practiced.

3. Embracing and sustaining living beings {*shō shu jō kai* 攝衆生戒}

超凡越聖度自度他也

This is going beyond ordinary, going beyond holy, liberating self and liberating others.

Ten major prohibitory precepts {*jū jū kin kai* 十重禁戒} (from *Brahmajāla Sūtra*)

1. Not killing life {*fu sesshō kai* 不殺生戒}

生命不殺。佛種增長。可續佛慧命。莫殺生命也

Life is not killed, and the Buddha Seed grows, succeeding to the life of Buddha's wisdom; do not kill life.

2. Not taking what is not given {*fu chū tō kai* 不偷盜戒}

心境如如。解脫門開也

In the suchness of mind and objects, the gate of liberation opens.

3. Not indulging in sexual greed {*fu in yoku kai* 不婬欲戒}

三輪清淨無所希望。諸佛同道者也

Because the three wheels (of subject, object, and action) are pure, nothing is desired; all Buddhas go the same Way.

4. Not speaking falsely {*fu mō go kai* 不妄語戒}

法輪本轉無剩無缺。甘露一潤得真得實也

The Dharma Wheel turns from the beginning, with no excess, no lack; one moistening of sweet dew is attaining truth, attaining honesty.

5. Not dealing in intoxicants {*fu ko shu kai* 不酤酒戒}

未將來莫教侵。正是大明也

Where nothing can be brought in, do not defile; truly this is the great brightness.

6. Not speaking of others' faults {*fu setsu ka kai* 不說過戒}

於佛法中同道同法同證同行也。莫教說過。莫令亂道

Within Buddha-Dharma, all are in the same Way, the same Dharma, the same realization, the same practice; do not speak of faults, do not speak haphazardly.

7. Not praising self and belittling others {*fu ji san ki ta kai* 不自讚毀他戒}

乃佛乃祖證盡空證大地。或現大身空無內外。或現法身地無寸土

Buddhas and Ancestors realize complete emptiness and the great earth; manifesting the great body, in emptiness there is no inside or outside; manifesting the Dharma body, on earth there is not an inch of land.

8. Not being possessive of Dharma or wealth {*fu ken hō zai kai* 不慳法財戒}

一句一偈萬象百草也。一法一證諸佛諸祖也。從來未曾慳也

One phrase, one verse is myriad images and the hundred grasses; one Dharma, one realization is all Buddhas and all Ancestors; from the beginning, there has been no stinginess.

9. Not being angry {*fu shin'i kai* 不瞋恚戒}

非退非進。非實非虛。有光明雲海。有莊嚴雲海

Without stepping back, without advancing, without true or false, there is an ocean of bright clouds, there is an ocean of dignified clouds.

10. Not disparaging the Three Treasures {*fu hō san bō kai* 不謗三寶戒}

現身演法。世間津梁。德歸薩婆若海。不可稱量。頂戴奉勤也

The body is manifested, the Dharma is enacted, and there is a bridge in the world for crossing over. The virtue returns to the ocean of all-knowing wisdom. It is unfathomable and should be received with devotion and respect.

Setting in Motion the Wheel of Dhamma Sutta

Dhammacakkappavattana Sutta (Pali)

from Samyutta Nikaya 56.11; the Buddha's very first discourse
(see commentery in *Turning the Wheel of Truth* by Ajahn Sucitto)

translated by Kōkyō Henkel

*Evam-me sutam, Ekaṃ samayaṃ Bhagavā, Bārāṇasiyaṃ viharati isipatane migadāye.
Tatra kho Bhagavā pañca-vaggiye bhikkhū āmantesi.*

Thus have I heard. Once the Blessed One was living in the Deer Park at Isipatana, near at Vārānasi. There he addressed the group of five monks:

"Dveme bhikkhave antā pabbajitena na sevitabbā,

'Monks, these two extremes ought not to be practiced by one who has gone forth from the worldly life. What are the two?

Yo cāyaṃ kāmesu kāma-sukhallikānuyogo, Hīno gammo pothujjaniko anariyo anatta-saṅghito,

There is devotion to pursuing sense pleasures, which is degrading, common, the way of ordinary people, unworthy and unprofitable;

Yo cāyaṃ atta-kilamathānuyogo, Dukkho anariyo anatta-saṅghito.

And there is devotion to self-mortification which is painful, unworthy, and unprofitable.

*Ete te bhikkhave ubho ante anupagamma, Majjhimā paṭipadā tathāgatena abhisambuddhā,
Cakkhu-karaṇī ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*

Avoiding both these extremes, the Tathāgata has realized the Middle Way: it gives vision, it gives knowledge, and it leads to peace, to insight, to awakening, to freedom.

*Katamā ca sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī
ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*

And what is that Middle Way...? (realized by the Tathāgata, which gives vision, which gives knowledge, and which leads to peace, to insight, to awakening, to freedom)

*Ayam-eva ariyo atthaṅgiko maggo, Seyyathīdam, Sammā-ditṭhi sammā-saṅkappo,
Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhī.*

It is simply the Noble Eightfold Path, namely, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

*Ayaṃ kho sā bhikkhave majjhimā paṭipadā tathāgatena abhisambuddhā, Cakkhu-karaṇī
ñāṇa-karaṇī upasamāya abhiññāya sambodhāya nibbānāya saṃvattati.*

This is the Middle Way realized by the Tathāgata, which gives vision, which gives knowledge, and which leads to peace, to insight, to awakening, to freedom.

Idaṃ kho pana bhikkhave dukkhaṃ ariya-saccaṃ,

The Noble Truth of suffering is this:

Jātipi dukkhā jarāpi dukkhā maraṇampi dukkhaṃ,

Birth is suffering; aging is suffering; (sickness is suffering;) death is suffering;

Soka-parideva-dukkha-domanassupāyāsāpi dukkhā,

sorrow and lamentation, pain, grief and despair are suffering;

Appiyehi sampayogo dukkho piyehi vippayogo dukkho yamp'icchaṃ na labhati tampi dukkhaṃ,

association with the unpleasant is suffering; separation from the pleasant is suffering; not to get what one wants is suffering –

Saṅkhittena pañcupādānakkhandhā dukkhā.

In brief, grasping the five aggregates is suffering.

Idaṃ kho pana bhikkhave dukkha-samudayo ariya-saccaṃ,

The Noble Truth of the origin of suffering is this:

Yāyaṃ taṇhā ponobbhavikā nandi-rāga-sahagatā tatra tatrābhinandini, Seyyathīdaṃ,

Kāma-taṇhā bhava-taṇhā vibhava-taṇhā,

It is craving which produces renewal of being, bound up with passionate greed.

It finds fresh delight now here and now there, namely, craving for sense-pleasures, craving for being; and craving for non-being.

Idaṃ kho pana bhikkhave dukkha-nirodho ariya-saccaṃ,

The Noble Truth of the cessation of suffering is this:

Yo tassā yeva taṇhāya asesa-virāga-nirodho cāgo paṭinissaggo mutti anālayo,

It is the complete cessation of that very craving, giving it up, renouncing it; letting go of it, emancipating oneself from it.

Idaṃ kho pana bhikkhave dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ,

The Noble Truth of the way leading to the cessation of suffering is this:

Ayam-eva ariyo atthaṅgiko maggo, Seyyathīdaṃ, Sammā-diṭṭhi sammā-saṅkappo,

Sammā-vācā sammā-kammanto sammā-ājīvo, Sammā-vāyāmo sammā-sati sammā-samādhi.

It is simply the Noble Eightfold Path, namely right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.

Idaṃ dukkhaṃ ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This is the Noble Truth of suffering”: such was the vision, the knowledge, the wisdom, the awareness, the light, that arose in me with regard to things not heard before.

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññeyyanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This suffering, as a noble truth, must be fully understood”: such was the vision ...

Taṃ kho pan'idaṃ dukkhaṃ ariya-saccaṃ pariññātanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi nāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This suffering, as a noble truth, has been fully understood”: such was the vision ...

Idaṃ dukkha-samudayo ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This is the Noble Truth of the origin of suffering”: such was the vision ...

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahātabbanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This origin of suffering, as a noble truth, must be abandoned”: such was the vision ...

Taṃ kho pan'idaṃ dukkha-samudayo ariya-saccaṃ pahīnanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This origin of suffering, as a noble truth, has been abandoned”: such was the vision ...

Idaṃ dukkha-nirodho ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This is the Noble Truth of the cessation of suffering”: such was the vision ...

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikātabbanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This cessation of suffering, as a noble truth, must be realized”: such was the vision ...

Taṃ kho pan'idaṃ dukkha-nirodho ariya-saccaṃ sacchikatanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This cessation of suffering, as a noble truth, has been realized”: such was the vision ...

Idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This is the Noble Truth of the way leading to the cessation of suffering”: such was the vision ...

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvetabbanti me bhikkhave, Pubbe ananussutesu dhammesu, Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This way leading to the cessation of suffering, as a noble truth, must be followed”: such was the vision ...

Taṃ kho pan'idaṃ dukkha-nirodha-gāminī-paṭipadā ariya-saccaṃ bhāvitanti me bhikkhave, Pubbe ananussutesu dhammesu,

Cakkhuṃ udapādi ñāṇaṃ udapādi paññā udapādi vijjā udapādi āloko udapādi.

“This way leading to the cessation of suffering, as a noble truth, has been followed”: such was the vision, the knowledge, the awareness, the light, that arose in me with regard to things not heard before.

Yāvākīvañca me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ na suvisuddhaṃ ahoṣi, Neva tāvāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ, Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

As long as my vision of true knowledge was not fully clear in these three aspects, in these twelve ways, regarding the Four Noble Truths, I did not claim to have realized the perfect awakening that is supreme in the world with its gods, devils, and highest divinity, in this world with its contemplatives and priests, with its monarchs and people.

Yato ca kho me bhikkhave imesu catūsu ariya-saccesu, Evan-ti-parivaṭṭaṃ dvādas'ākāraṃ yathābhūtaṃ ñāṇa-dassanaṃ suvisuddhaṃ ahoṣi, Athāhaṃ bhikkhave sadevake loke samārake sabrahmaṃ, Sassamaṇa-brāhmaṇiyā pajāya sadeva-manussāya, Anuttaraṃ sammā-sambodhiṃ abhisambuddho paccaññāsiṃ.

But when my vision of true knowledge was fully clear in these three aspects, in these twelve ways, regarding the Four Noble Truths, then I claimed to have realized the perfect awakening that is supreme in the world with its gods, devils, and highest divinity, in this world with its contemplatives and priests, with its monarchs and people.

Ñāṇaṇca pana me dassanaṃ udapādi, Akuppā me vimutti, Ayam-antimā jāti, N'atthidāni punabbhavoti."

And the vision and knowledge arose in me thus: My heart's deliverance is unshakable. This is my last birth. Now there is no more renewal of being.'

Idam-avoca Bhagavā, Attamanā pañca-vaggiyā bhikkhū Bhagavato bhāsitaṃ abhinandaṃ.

This the Blessed One said. The group of five monks was glad, and they rejoiced at his words. (end of section for chanting)

Imasmiñca pana veyyā-karaṇasmiṃ bhaññamāne, Āyasmato Koṇḍañña virajaṃ vītamalaṃ dhamma-cakkhuṃ udapādi,

And while this explanation was being given, there arose in Venerable Kondañña the pure and stainless Dhamma eye:

Yaṅkiñci samudaya-dhammaṃ sabba-taṃ nirodha-dhammanti.

whatever is subject to origination is all subject to cessation.

Pavattite ca Bhagavatā dhamma-cakke, Bhumma devā saddamanussāvesuṃ,

Now when the Blessed One had set in motion the Wheel of Dhamma, the earth deities cried out:

"Etam-Bhagavatā Vārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, Appaṭivattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti."

“In the Deer Park at Isipatana, near at Vārānasi, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by any priests or contemplatives, gods, devils, or highest divinity, or anyone in the world.”

Bhummanāṃ devānaṃ saddaṃ sutvā, Cātummahārājikā devā saddamanussāvesuṃ.

On hearing the earth deities' cry, the deities of the Heaven of the Four Kings took up the cry.

Cātummahārājikānaṃ devānaṃ saddaṃ sutvā, Tāvatiṃsā devā saddamanussāvesuṃ.

On hearing the cry of the deities of the Heaven of the Four Kings, the deities of the Heaven of the Thirty-three took up the cry.

Tāvatiṃsānaṃ devānaṃ saddaṃ sutvā, Yāmā devā saddamanussāvesuṃ.

On hearing the cry of the deities of the Heaven of the Thirty-three, the Yama deities took up the cry.

Yāmānaṃ devānaṃ saddaṃ sutvā, Tusitā devā saddamanussāvesuṃ.

On hearing the cry of the Yama deities, the Tusita deities took up the cry.

Tusitānaṃ devānaṃ saddaṃ sutvā, Nimmanarati devā saddamanussāvesuṃ.

On hearing the cry of the Tusita deities, the Nimmanarati deities took up the cry.

Nimmanaratiṇānaṃ devānaṃ saddaṃ sutvā, Paranimmita-vasavatti devā saddamanussāvesuṃ.

On hearing the cry of the Nimmanarati deities, the Paranimmita-vasavatti deities took up the cry.

Paranimmita-vasavattiṇānaṃ devānaṃ saddaṃ sutvā, Brahma-kāyikā devā saddamanussāvesuṃ,

On hearing the cry of the Paranimmita-vasavatti deities, the deities of Brahma's retinue took up the cry:

"*Etam-Bhagavatā Bārāṇasiyaṃ isipatane migadāye anuttaraṃ dhamma-cakkaṃ pavattitaṃ, Appativattiyaṃ samaṇena vā brāhmaṇena vā devena vā mārena vā brahmunā vā kenaci vā lokasminti.*"

"In the Deer Park at Isipatana, near at Vārānasi, the Blessed One has set in motion the unexcelled Wheel of Dhamma that cannot be stopped by any priests or contemplatives, gods, devils, or highest divinity, or anyone in the world."

Itiha tena khaṇena tena muhuttana, Yāva brahma-lokā saddo abbhuggacchi.

So in that moment, that instant, the cry shot right up to the Brahma world.

Ayaṅca dasa-sahassī loka-dhātu, Saṅkampi sampakampi sampavedhi,

And this ten-thousandfold world-system shook and quivered and quaked,

Appamāṇo ca oḷāro obhāso loke pāturahosi, Atikkammeva devānaṃ devānubhāvaṃ.

while a great, measureless radiance appeared in the world, surpassing the radiance of the gods.

Atha kho Bhagavā udānaṃ udānesi, "Aññāsi vata bho Koṇḍañño, Aññāsi vata bho Koṇḍaññoti."

Then the Blessed One exclaimed: 'So you really know, Kondañña? So you really know?'

Itihidaṃ āyasmato Koṇḍaññassa, Añña-koṇḍañño' tveva nāmaṃ, ahosīti.

And that is how Venerable Kondañña acquired the name Añña-Kondañña: Kondañña who knows.

Mettā Sutta

a.k.a. Karaṇīya Mettā Sutta, Discourse on Cultivating Loving-kindness
from Sutta Nipata 1.8, one of the oldest sections of the Pali Canon
translated by San Francisco Zen Center

Introduction by Payadasi Thera:

While the Buddha was staying at Savatthi, a band of monks proceeded to a forest to spend the rainy season (*vassana*). The tree deities inhabiting this forest were worried by their arrival, as they had to descend from tree abodes and dwell on the ground. They hoped, however, the monks would leave soon; but finding that the monks would stay the vassana period of three months, harassed them in diverse ways, during the night with the intention of scaring them away. Living under such conditions being impossible, the monks went to the Master and informed him of their difficulties. Thereupon the Buddha instructed them in the Metta Sutta and advised their return equipped with this sutta for their protection. The monks went back to the forest, and practicing the instruction conveyed, permeated the whole atmosphere with their radiant thoughts of metta or loving-kindness. The deities so affected by this power of love, henceforth allowed them to meditate in peace. The discourse gets divided into two parts. The first detailing the standard of moral conduct required by one who wishes to attain purity and peace, and the second the method of practice of metta.

Karaṇīyam-attha-kusalena yantaṃ santaṃ padaṃ abhisamecca,

This is what should be accomplished by one who is wise,
who seeks the good and has obtained peace.

Sakko ujū ca suhujū ca suvaco cassa mudu anatimānī,

Let one be strenuous, upright and sincere, without pride, easily contented, and joyous.

Santussako ca subharo ca appakicco ca sallahuka-vutti,

Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches.

Santindriyo ca nipako ca appagabbho kulesu ananugiddho.

Let one's senses be controlled. Let one be wise but not puffed up and let one not desire great possessions even for one's family.

Na ca khuddaṃ samācare kiñci yena viññū pare upavadeyyuṃ.

Let one do nothing that is mean or that the wise would reprove.

Sukhino vā khemino hontu sabbe sattā bhavantu sukhitattā.

(Wishing:) May all beings be happy. May they be joyous and live in safety.

Ye keci pāṇa-bhūtatthi tasā vā thāvarā vā anavasesā,

All living beings, whether weak or strong,

Dīghā vā ye mahantā vā majjhimā rassakā aṇuka-thūlā,

in high, middle, or low realms of existence, small or great,

Diṭṭhā vā ye ca adiṭṭhā ye ca dūre vasanti avidūre,

visible or invisible, near or far,
Bhūtā vā sambhavesī vā sabbe sattā bhavantu sukhittā.
 born or to be born, may all beings be happy.
Na paro paraṃ nikubbetha nātimaññetha katthaci naṃ kiñci,
 Let no one deceive another nor despise any being in any state.
Byārosanā paṭiḅha-saññā nāññam-aññassa dukkham-iccheyya.
 Let none by anger or hatred wish harm to another.
Mātā yathā niyaṃ puttāṃ āyusā eka-puttā-anurakkhe,
 Even as a mother at the risk of her life watches over and protects her only child,
Evam-pi sabba-bhūtesu māna-sambhāvaye aparimāṇaṃ.
 so with a boundless mind should one cherish all living things.
Mettañca sabba-lokasmiṃ māna-sambhāvaye aparimāṇaṃ,
 Suffusing love over the entire world,
Uddhaṃ adho ca tiriyañca asambādhaṃ averaṃ asapattaṃ.
 above, below, and all around, without limit, so let one cultivate an infinite good
 will toward the whole world.
Tiṭṭhañ' caraṃ nisinno vā sayāno vā yāvatassa vigatā-iddho,
 Standing or walking, sitting or lying down, during all one's waking hours,
Etaṃ satim adhiṭṭheyya brahmam-etaṃ vihāraṃ idham-āhu.
 let one practice the Way with gratitude. (let one be resolved on this mindfulness.
 This is called a sublime abiding.)
Diṭṭhiñca anupagamma sīlavā dassanena sampanno,
 Not holding to fixed views, endowed with insight,
Kāmesu vineyya gedhaṃ, Na hi jātu gabbha-seyyaṃ punaretīti.
 freed from sense appetites, one who achieves the Way will be freed from the
 duality of birth and death. (one never again will lie in the womb.)

Sōtō Zen Ancestors' Names

(see stories of ancestors in *The Record of Transmitting the Light* by Francis Cook)

Bibashi Butsu / Vipāśyin Buddha / Boundless Discourse Awakened One 毘婆尸佛
Shiki Butsu / Śikhin Buddha / Fire Awakened One 尸棄佛
Bishafu Butsu / Viśvabhū B. / Universal Compassion Awakened One 毘舍浮佛
Kuruson Butsu / Krakuccanda Buddha / Gold Wizard Awakened One 拘留孫佛
Kunagonmuni Butsu / Kanakamuni B. / Golden Sage Awakened One 俱那含牟尼佛
Kashō Butsu / Kāśyapa Buddha / Drinking Light Awakened One 迦葉佛
Shakamuni Butsu / Śākyamuni B. / Shakyas Sage (Patience & Silence) A.O. 釋迦牟尼佛
Makakashō / Mahākāśyapa / Great Drinker of Light 摩訶迦葉
Ananda / Ānanda / Joy 阿難陀
Shōnawashu / Śāṇavāsa / Natural Clothing (he was born wearing clothes) 商那和修
Ubakikuta / Upagupta / Hidden 優婆鞠多
Daitaka / Dhṛtaka / Intimate with the Limit of Reality 提多迦
Mishaka / Miccaka 彌遮迦
Vashumitsu / Vasumitra / Good (Beneficent) Friend (Chin: World Friend) 婆須蜜 (世友)
Butsudanandai / Buddhanandi / Awakening Joy 佛陀難提
Fudamitta / Buddhamitra / Awakening Friend 伏駄蜜多
Barishiba / Pārśva / Ribs (his ribs never touched a bed) (Chin: Ribs) 婆栗溼縛 (脇)
Funayasha / Puṇyayaśas / Merit and Glory (Splendor) 富那夜奢
Anabotei / Aśvaghōṣa / Horse Sound (Chin: Horse Whinny) 阿那菩底 (馬鳴大士)
Kabimara / Kapimāla / Monkey Necklace 迦毘摩羅
Nagyaharajuna / Nāgārjuna / Naga Greatness (Ch: Dragon Tree) 那伽闍喇樹那 (龍樹)
Kanadaiba / Kāṇadeva / One-Eyed God 迦那提婆
Ragorata / Rāhulata / Nature of Rahula (Buddha's Son) 羅睺羅多
Sōgyanandai / Sanghanāndi / Community Joy 僧伽難提
Kayashata / Gayaśata / Gaya (Buddha's Awakening town) - Hundred 伽耶舍多
Kumorata / Kumārata / Youthfulness 鳩摩羅多
Shayata / Jayata / Victorious 闍夜多
Vashubanzu / Vasubandhu / Good Brother (Ch: World Kinsman) 婆修盤頭 (世親)
Manura / Manorhita / Benefit to Humanity 摩拏羅
Kakurokuna / Haklenayaśas / Flock of Cranes Fame (cranes followed him) 鶴勒那
Shishibodai / Simhabhikṣu, Āryasimha / Lion Monk, Noble Lion 師子菩提
Bashashita / Basiasita 婆舍斯多
Funyomitta / Puṇyamitra / Merit Friend 不如蜜多
Hannyatara / Prajñātāra / Wisdom Star 般若多羅
Bodaidaruma / Bodhidharma / Awakening Teaching 菩提達磨
Taiso Eka / Dazu Huike / Great Ancestor, Wisdom Ability 太祖慧可
Kanchi Sōsan / Jianzhi Sengcan / Mirror Wisdom, Sangha Gem 鑑智僧璨
Dai-i Dōshin / Dayi Daoxin / Great Physician, Way Trust 大醫道信

Daiman Kōnin / Daman Hongren / Great Fullness, Broad Patience 大滿弘忍
 Daikan Enō / Dajian Huineng / Great Mirror, Wisdom Ability (a.k.a. Cao Creek)
 大鑑慧能 (曹溪)
 Seigen Gyōshi / Qingyuan Xingsi / Green Source, Practice Intention 青原行思
 Sekitō Kisen / Shitou Xiqian / Stone Head (Top), Rare Transformation 石頭希遷
 Yakusan Igen / Yaoshan Weiyuan / Medicine Mtn., Majestic Consideration 藥山惟儼
 Ungan Donjō / Yunyan Tansheng / Cloud Cliff, Dim Splendor 雲巖曇晟
 Tōzan Ryōkai / Dongshan Liangjie / Cave Mountain, Virtuous Servant 洞山良价
 Ungo Dōyō / Yunju Daoying / Cloud Dwelling, Way Sustained 雲居道膺
 Dōan Dōhi / Tongan Daopi / Uniform Peace (Ease), Way Enormous 同安道丕
 Dōan Kanchi / Tongan Guanzhi / Uniform Peace, Contemplation Aspiration 同安觀志
 Ryōzan Enkan / Liangshan Yuanguan / Bridge Mtn, Conditions Contemplation 梁山緣觀
 Taiyō Kyōgen / Dayang Jingxuan / Great Sun (Yang), Caution Mystery 太陽警玄
 Tōsu Gisei / Touzi Yiqing / Abandoned Child, Devotion of Blue (Green) 投子義青
 Fuyō Dōkai / Furong Daokai / Lotus (Peony) Flower, Way Model 芙蓉道楷
 Tanka Shijun / Danxia Zichun / Red Mist, Child (Disciple) of Pure-Heart 丹霞子淳
 Chōro Seiryō / Changlu Qingliao / Tall Reeds, Purity Complete 長蘆清了
 Tendō Sōgaku / Tiantong Zongjue / Heavenly Child, Source Jewel 天童宗珏
 Setchō Chikan / Xuedou Zhijian / Snow Drain, Wisdom Mirror 雪竇智鑑
 Tendō Nyojō / Tiantong Rujing / Heavenly Child, Suchness Purity 天童如淨
 Eihei Dōgen / Eternal Peace, Way Source 永平道元
 Koun Ejō / Solitary Cloud, Strong (Longing) Heart (Greatness) 孤雲懷奘
 Tettsu Gikai / Clarity (Thorough) Pervading, Justice Assistance 徹通義介
 Keizan Jōkin / Lustrous Mountain, Bequeathing (Gathering) Jewels 瑩山紹瑾
 Gasan Jōseki / Lofty Mountain, Bequeathing (Gathering) Fullness 峩山紹(韶)碩
 Taigen Sōshin / Ultimate Source, Lineage Truth 太源宗真
 Baizan Mompon / Plum Mountain, Hearing Root 梅山問本
 Jochū Tengin / Forgiving Relationship, Heavenly Kind-Words 恕(如)仲天閻
 Shingan Dōkū / Genuine Cliff, Way Emptiness 真巖道空
 Sensō Esai / River Monk, Wisdom Settled (Crossing Over) 川僧慧濟
 Iyoku Chōyū / On the Wing, Prolonged Help 以翼長佑
 Mugai Keigon / Nothing Outside, Jade Speaking 無外珪言
 Nenshitsu Yokaku / Blazing Room, Within Enclosure 然室輿廓
 Sessō Hōseki / Snow Window, Phoenix Folded 雪窓鳳積
 Taiei Zeshō / Towering Eminence, True Star 臺英是星
 Nampo Gentaku / Southern Man, Primordial Swamp 南甫元澤
 Zōden Yokō / Elephant Field, Under the Plow 象田輿耕
 Ten'yū Soen / Heavenly Assistance, Ancestral Respect 天祐祖寅
 Ken'an Junsā / Erected Hermitage, Polishing Obedience 建(遣)庵順瑳
 Chōkoku Kōen / Dawning Nation, Vast Respect 朝國廣寅
 Senshū Donkō / Visible Cavern, Swallowing Vastness 宣岫吞廣

Fuden Gentotsu / Axe Transmission, Original Stump 斧傳元鉤
 Daishun Kan'yū / Great Shun (Wise Ruler), Inspiring Valor 大舜感雄
 Tenrin Kanshū / Heavenly Companion, Inspiring and Surrounding 天倫感周
 Sessan Tetsuzen / Beneficial Mountain, Clear Meditation 利(刹)山哲禪
 Fuzan Shunki / Fruitful Mountain, Shun (Wise Ruler) Preciousness 富(富)山舜貴
 Jissan Mokuin / Reality Mountain, Silent Seal (Mudra) 實山默印
 Sengan Bonryū / Hidden Cliff, Holy (Brahma) Dragon 濬(潛)巖梵龍
 Daiki Kyōkan / Great Vessel, Teaching of Kindness 大器教寬
 Enjo Gikan / Complete Accomplishment, Good Mirror 圓成宜鑑
 Shōun Hōzui / Auspicious Cloud, Phoenix Omen (Auspiciousness) 祥雲鳳瑞
 Shizan Tokuchu / Smooth Mountain, Attaining Uselessness 砥山得枉(柱)
 Nansō Shinshū / Southern Elder, Mind (Heart) Lineage 南叟心宗
 Kankai Tokuon / Contemplating Ocean, Helpful (Attaining) Sound 觀海得音
 Kosen Baidō / Ancient Sage, Multiplying Way 古仙(佛)倍道
 Gyakushitsu Sojun / Encountering the Matter, Ancestral Obedience 逆質祖順
 Butsumon Sogaku / Buddha Gate, Ancestral Study 佛門祖學
 Gyokujun So-on / Beneficial Gem, Ancestral Warmth 玉潤祖溫
 Shōgaku Shunryū / Auspicious Peak, Excellent Emergence 祥岳俊隆
 Zentatsu Myōyū / Meditation Established, Mysterious Dissolving 禪達妙融
 Tenshin Zenki / Naturally Real, Whole Works 天真全機

Other Ancestors Names

Nangaku Ejō / Nanyue Huairang / Southern Peak, Heart Yielding 南嶽懷讓
 Baso Dōitsu / Mazu Daoyi / Horse Ancestor, Way of Oneness 馬祖道一
 Hyakujō Ekai / Baizhang Huaihai / Thousand Ft., Heart of the Ocean 百丈懷海
 Obaku Kiun / Huangbo Xiyun / Yellow Cork-Tree, Praying for Progress 黃蘗希運
 Rinzai Gigen / Linji Yixuan / Overlooking the River, Devotion to the Mystery 臨濟義玄
 Sōzan Honjaku / Caoshan Benji / Cao (Friend) Mountain, Original Silence 曹山本寂
 Ummon Bunen / Yunmen Wenyan / Cloud Gate, Verse to Stop Fighting 雲門文偃
 Jōshū Jūshin / Zhaozhou Congshen / Zhou Province, Complying Thought 趙州從諗
 Setchō Jūken / Xuedou Chongxian / Snow Burrow, Grave (Heavy) Display 雪竇重顯
 Engo Kokugon / Yuanwu Keqin / Complete Enlightenment, Skillful Diligence 圓悟克勤
 Wanshi Shōgaku / Hongzhi Zhengjue / Vast Wisdom, True Awakening 宏智正覺
 Wumen Ekai / Mumon Huikai / No Gate, Wisdom Opener 無門慧開
 Saichō (Dengyō Daishi) / Extremely Clear (Transmitting the Teachings) 最澄 (傳教大師)
 Kūkai (Kōbō Daishi) / Empty Ocean (Expanding Dharma, Grt. Teacher) 空海 (弘法大師)
 Myōan Eisai / Bright Hermitage, Glory of the West 明菴榮西
 Ryōnen Myōzen / Complete Blaze, Bright Wholeness 了然明全
 Musō Soseki / Dream Window, Sparse Stone 夢窓疎石
 Ikkyū Sōjun / One Rest (Relief), Lineage of Simplicity (Purity) 一休宗純

Bankei Yōtaku / Tray of Jade, Eternally Polishing Jade 盤珪永琢
Hakuin Ekaku / White (Spotless) Concealing, Wisdom Crane 白隱慧鶴
Ryōkan Daigu / Virtuous and Tolerant (Gentle), Great Fool 良寬大愚
Manzan Dōhaku / Svastika Mountain, Way of Whiteness 卍山道白
Menzan Zuihō / Face of the Mountain, Auspicious Square 面山瑞方
Daishō (title of all ancestors) / Great Upādhāya (Preceptor) 大和尚

Names of the Women Ancestors

(see stories of women ancestors in *Zen Women* by Grace Schireson)

Achāryā Mahāpajāpatī Achāryā Mittā Achāryā Yasōdharā Achāryā Tissā Achāryā
Sujātā Achāryā Sundarī-nandā Achāryā Vaddhesī Achāryā Patāchārā Achāryā
Visākha Achāryā Singālaka-mātā Achāryā Khemā Achāryā Uppalavannā Achāryā
Sāmāvatī Achāryā Uttarā Achāryā Chandā Achāryā Uttamā Achāryā Bhaddā
Kundalakesā Achāryā Nanduttarā Achāryā Dantikā Achāryā Sakulā Achāryā Sihā
Achāryā Dhammadinnā Achāryā Kisāgōtamī Achāryā Ubbirī Achāryā Isidāsī
Achāryā Bhaddā Kapilānī Achāryā Muttā Achāryā Sumanā Achāryā Dhammā
Achāryā Chittā Achāryā Anōpamā Achāryā Sukkā Achāryā Samā Achāryā
Utpalāvāna Achāryā Shrimālā Devī Achāryā Congchi Achāryā Lingzhao Achāryā
Moshan Liaoran Achāryā Liu Tiemo Achāryā Miaoxin Achāryā Daoshen Achāryā
Shiji Achāryā Zhī'an Achāryā Huiguang Achāryā Kongshi Daoren Achāryā Yu
Daopo Achāryā Huiwen Achāryā Fadeng Achāryā Wenzhao Achāryā Miaodao
Achāryā Zhitong Achāryā Zēnshīn Achāryā Zēnzo Achāryā Ezēn Achāryā Ryonēn
Achāryā Egi Achāryā Shogaku Achāryā Ekān Achāryā Shōzēn Achāryā Mokufu
Sonin Achāryā Myosho Ēnkān Achāryā Ekyu Achāryā Eshūn Achāryā Soshīn
Achāryā Soitsu Achāryā Chiyono

Gate of Sweet Dew

Kanromon

(dharanis compiled from Chinese versions of the ceremony and incorporated
into Sōtō Zen liturgy by Menzan Zuihō 面山瑞方 (1687-1763))
(chanted daily at evening service, as well as during the Offering to Hungry Ghosts)
translated by San Francisco Zen Center, revised by Kōkyō Henkel

甘露門

(*bushō sanbō* 奉請三寶) *Respectfully inviting the Three Treasures (gassho for homages)*
南無十方佛。南無十方法。南無十方僧。南無本師釋迦牟尼佛。南無大慈大悲救苦
觀世音菩薩。南無啓教阿難尊者。

Homage to the Buddhas in ten directions.

Homage to the Dharma in ten directions.

Homage to the Sangha in ten directions.

Homage to our original teacher, Shākyamuni Buddha.
Homage to the great merciful, compassionate reliever of suffering,
Avalokiteshvara Bodhisattva.
Homage to the expounder of the teachings, the venerable Ānanda.

(*chōshō hotsugan* 招請發願) *Summoning, Inviting, and Arousing the Vow*

是諸衆等。發心して一器の淨食を奉持して。普く十方窮盡虚空。周遍法界微塵刹中。所有國土の一切の餓鬼に施す。先亡久遠山川地主乃至曠野の諸鬼神等。請う来て此に集れ。我れいま悲愍して。普く汝に食を施す。願くは汝各各。我が此の食を受けて。轉じ將って。盡虚空界の諸佛及聖。一切の有情に供養して。汝と有情と普く皆飽満せんことを。

Giving rise to the awakened mind, we unconditionally offer a bowl of pure food to all the hungry ghosts in every land to the farthest reaches of vast emptiness in the ten directions, including every atom throughout the entire dharma realm. We invite all our departed ancestors going back to ancient times, the spirits dwelling in mountains, rivers, and earth, as well as demonic spirits from the untamed wilderness, to come and gather here. Now, with deep sympathy we offer food to all of you, sincerely hoping that you will each accept this food and turn it over, making offerings to Buddhas, sages, and all sentient beings throughout the vast emptiness of the universe, so that you and all the many sentient beings will be satisfied.

亦願くは汝が身。此の呪食に乗じて。苦を離れて解脱し。天に生じて樂を受け。十方の淨土も意に随って遊往し。菩提心を發し。菩提道を行當来に作佛して。永く退轉なく。前に道を得る者は。誓って相度脱せんことを。又願くは汝等。晝夜恒常に。我を擁護して。我が所願を滿ぜんことを。願くは此の食を施す。所生の功德。普く將て法界の有情に廻施して。諸の有情と平等苦有ならん。諸の有情と共に。同じく此の福を將て。悉く將て真如法界。無上菩提。一切智智に廻向して。願くは速かに成佛して。餘果を招くこと勿らん。法界の含識。願くは此法に乗じて。疾く成佛する事を得ん。

Moreover, we sincerely wish that your bodies be conveyed by these mantras and food so that you may depart from suffering, be liberated, find birth in heaven, and receive joy. In accord with your intentions, may you travel freely through the pure lands in the ten directions and arouse awakened mind, practicing the awakened way and in the future become a Buddha without regressing. We entreat those who have previously attained the Way since ancient times to vow to realize liberation together with all beings. Day and night, constantly protect us so that our vows will be fulfilled. We offer food to beings throughout the dharma realm, so that every being will equally receive this fortunate offering. Whatever merit and virtue this produces, we completely transfer and dedicate to the unsurpassed awakening with total clarity and wisdom of the whole dharma realm of true reality, that all may speedily attain Buddhahood without incurring any other destinies. May all sentient beings of the dharma realm take advantage of this teaching to quickly attain Buddhahood.

(Italicized portions of the text are not chanted)

(unshū kijin chōshō darani 雲集鬼神招請陀羅尼)

Dhārani for Summoning Deceased Spirits to the Great Cloudlike Assembly

曩謨步布哩。迦哩多哩。怛他藥多也。Nō bō bohorī gyari tari tatā gyata ya

(ha jigokumon kai inkō darani 破地獄門開咽喉陀羅尼)

Dhārani for Breaking Down the Gates of Hell and Opening Throats

唵步布帝哩。迦多哩。怛他藥多也。Ōm boho tēri gyatari tatā gyata ya

(muryō itoku jizai kōmyō kaji onjiki darani 無量威德自在光明加持飲食陀羅尼)

Dhārani for Blessing Food with the Unimpeded Radiance of Innumerable Virtues

曩莫。薩嚩。怛佉藥多。嚩嚩吉帝。唵三婆羅。三婆羅吽。

nō maku saraba tatāgyata baro kitēi ōm sām barā sām barā ūn

(mō kanro hōmi darani 蒙甘露法味陀羅尼)

Dhārani of the Flavor of Dharma covered with Sweet Dew

曩莫。蘇嚩頗也。怛佉藥多也。怛爾也佉。唵蘇嚩蘇嚩。鉢羅蘇嚩。鉢羅蘇嚩。娑嚩賀。

nō maku soro baya tatāgyata ya tanyata ōm soro soro hara soro hara soro sowaka

(birushana ichiji shin suirin kan darani 毘盧舍那一字心水輪觀陀羅尼)

Dhārani for Contemplating Vairochana through the Word "Mind" on a Sphere of Water

曩莫。三滿多。沒多南鑊。nō maku sāmman da botanān bān

(go nyorai hōgō chōshō darani 五如來寶號招請陀羅尼)

Dhāranis Summoning the Five Tathāgathas with Precious Names (gassho)

(namu ta hō nyorai 南無多寶如來)

Homage to the Many Jewels Tathāgatha,

(Prabhūtaratna, sometimes substituted by Ratnasambhāva – south, yellow tathāgata)

曩謨薄伽筏帝。鉢羅步多。阿羅怛曩也。怛他藥多也。除慳貧業福智圓滿。

Nō bo bagya batēi hara bota ara tānnō ya tatāgyata ya

Removing the karma of greed, fully complete with blessings and wisdom.

(namu myō shiki shin nyorai 南無妙色身如來)

Homage to the Wondrous Form Body Tathāgatha,

(Surupakāya, or Akshobhya – east, blue tathāgata)

曩謨簿伽筏帝。蘇嚩波耶。怛佉藥多也。破醜陋形圓滿相好。

Nō bo bagya batēi soro baya tatāgyata ya

Destroying disgrace and vileness, fully complete with good marks.

(namu kan ro ō nyorai 南無甘露王如來)

Homage to the King of Sweet Dew Tathāgatha,

(Amritarāja, or Amitābha – west, red tathāgata)

曩謨婆伽筏帝。阿蜜栗帝。阿濫惹耶。怛他藥多耶。灌法身心令受快樂。
Nō bo bagya batēi ami ritēi arān jaya tatāgyata ya
Pouring the Dharma into body and mind, granting pleasure.

(*namu kō haku shin nyorai* 南無廣博身如來)
Homage to the Boundless Body Tathāgatha,
(*Vipulakāya, or Vairochana – white, center tathāgata*)
曩謨婆伽筏帝。尾布邏藥怛羅耶。多佗藥多也。咽喉廣大飲食充飽。
Nō bo bagya batēi biho rāgya taraya tatāgyata ya
Opening wide all throats, satisfying them with food and drink.

(*namu ri fu i nyorai* 南無離怖畏如來)
Homage to the Freedom from Fear Tathāgatha
(*Abhayankara, Shākyamuni, or Amoghasiddhi – north, green tathāgata*)
曩謨婆伽筏帝。阿婆演。迦羅耶。多佗藥多耶。恐怖悉除離餓鬼趣。
Nō bo bagya batēi aba ēn gyara ya tatāgyata ya
Completely banishing fear, freeing all from rebirths as hungry ghosts.

(*hotsu bodaishin darani* 發菩提心陀羅尼)
Dhārani for Arousing Bodhichitta
唵。冒地即多。母陀。波多野迷。
Ōm bōji shīta bodā hadāyāmi.

(*ju bosatsu sammaya kai darani* 授菩薩三摩耶戒陀羅尼)
Dhārani for Giving the Bodhisattva Samaya Precepts
唵。三昧耶薩坦鑊。
Ōm sāmmya sato bān. (*end gassho*)

(*daihō rōkaku zenjū himitsu konpon darani* 大寶樓閣善住秘密根本陀羅尼)
(*Secret Root Source*) *Dhārani for Residing in the Great Virtuous Jeweled Pavilion*
曩莫。薩羅嚩。多他藥多南。羅。尾補羅藥羅陞。麼拏鉢囉陞。多佗多尼多捨寧。
摩尼摩尼。蘇鉢囉陞。尾麼黎。娑藥囉儼鼻隸。吽吽。入縛羅。入縛羅。沒馱。尾
盧枳帝。慶四夜。地瑟恥多。藥羅陞。娑縛訶。唵。摩尼。縛日哩。吽。唵。麼
尼。馱哩吽泮毛。
nō maku saraba tatāgyata nān ōm bihora gyara bēi mani hara bēi tata tani tashani
mani mani soha rabēi bima rēi sha gyara gēn birēi ūnnūn jīn barajīn bara boda
biroki tēi kugya chishūta gyara bēi sowaka ōm mani baji rēi ūn ōm mani da rēi ūn
bātta

(*shobutsu kōmyō shingon kanchō darani* 諸佛光明真言灌頂陀羅尼)
Dhārani of All Buddhas' Radiant True Words Anointing the Head
唵。阿暮伽。癡嚕者娜。摩訶畝陀羅。麼尼盤頭麼。入縛囉。跋囉婆利。單野吽。
Ōm a bogya bēi rosha nō maka bodara mani hān doma jīn bara hara bari taya ūn

(*hakken gedatsu darani* 撥遣解脱陀羅尼)

Dhārani for Bequeathing Liberation [NOTE: usually this dharani is not chanted]

Ōm basara bokisha bo ku

(*ekō ge* 回向偈)

Dedication (gassho, with mokugyo, one beat after each line; these lines are arranged with the same number of beats per line for chanting with mokugyo, so translation is not precise)

以此修行衆善根。 By this assembly's wholesome practice, (roots)
報答父母劬勞德。 we requite our parents' toil and care. (virtue)
存者福樂壽無窮。 May the living be blessed with true joy, (& long life without poverty)
亡者離苦生安養。 may the deceased be born in pure lands. (free from suffering)
四恩三有諸含識。 May fortunate ones in the three realms, (receiving the 4 benefactions)
三途八難苦衆生。 and those born into difficulties, (in the 3 paths and 8 difficulties)
俱蒙悔過洗瑕疵。 all thoroughly repent their errors, (wash away their defects)
盡出輪回生淨土。 leave samsāra and enter pure lands. (finally departing the rounds)

Verse of Homage to Buddha's Relics

Shariraimon

translated by Sōtō Zen Text Project, revised by Kōkyō Henkel

舍利禮文

一心頂禮 With wholehearted reverence we bow
萬德圓滿 to the one fully endowed with myriad virtues,
釋迦如來 Śākyamuni Tathāgata,
真身舍利 to the relics (śarīra) of his true body,
本地法身 the Dharma body which is the fundamental ground,
法界塔婆 and to his stupa, which is the whole universe.
我等禮敬 With deep respect we venerate the one
為我現身 who manifested a body for our sake,
入我我入 which enters us as we enter it;
佛加持故 through the sustaining power of the Buddha,
我証菩提 we verify awakening.
以佛神力 By means of the Buddha's spiritual power,
利益衆生 we benefit living beings,
發菩提心 arouse the thought of awakening,
修菩薩行 cultivate bodhisattva practice,
同入圓寂 and together enter perfect peace,
平等大智 the knowledge of the equality of all things;
今將頂禮 now let us reverently bow.

Sōtō Zen Liturgy

by T. Griffith Foulk, Sōtō Zen Text Project Editor

The texts that are regularly chanted in Sōtō Zen practice are many in number, varied in literary form and derivation, and extremely rich and diverse in philosophical, ethical, and spiritual content. When these texts are used liturgically in formal ritual settings, however, they have a limited number of functions that can be clearly distinguished.

One of the most common settings in which texts are chanted in Sōtō monasteries and temples are the daily, monthly, and annual sutra chanting services (*fugin*). These are rites in which spiritual merit (*kudoku*) is first generated by chanting Buddhist sutras or *dharanis* and then ritually dedicated (*ekō*) to various recipients who are named in a formal verse for transferring merit (*ekōmon*). In Sōtō Zen, sutra chanting services are used to make offerings of merit to a wide range of beings: the Buddha Shakyamuni; his immediate disciples, the arhats; the lineage of ancestral teachers through whom the Zen Dharma has been transmitted; the two leading founders of the Sōtō Zen tradition in Japan, Dōgen and Keizan; the founding abbot and other former abbots of particular monasteries; various Dharma-protecting and monastery-protecting deities, including Indian devas, Chinese spirits, and Japanese kami; the ancestors of lay patrons of Sōtō temples; and hungry ghosts, denizens of hell, and various other benighted and suffering spirits. Particular sutra chanting services are distinguished by (and sometimes named after) the main figures to whom merit is transferred, but it is common for a single service to include offerings to a number of ancillary or minor figures at the same time.

Other settings in which texts are chanted to produce and dedicate merit include: monthly memorial services (*gakki*) for Dōgen, Keizan, and the founding abbot of each monastery; annual memorial services (*nenki*) for them, other ancestors in the Zen lineage, and lay patrons; funerals (*sōgi*) for monks and lay followers; and various routine and occasional recitation services (*nenjū*) and prayer services (*kitō*).

All sutra chanting, memorial, and funeral services are held before altars on which images or name tablets of the major recipients of the offerings are enshrined. The chanting that produces the merit is generally done in unison by all the monks (and sometimes laity) present at a service, whereas the verse for transferring the merit is recited by a single person, a monastic officer known as the rector (*ino*). The oral performance in which merit is generated and transferred is often accompanied by other, more physical offerings at an altar, such as the burning of incense or the presentation of food and drink. Recitation and prayer services are somewhat different in that the merit produced is dedicated not to individuals, but rather in support of specific benefits that are prayed for, such as recovery from illness, harmony in the community, or the success of a monastic retreat. There being no named recipients of offerings, such services need not be

performed before an altar, but may be held in other places, such as an infirmary or meditation hall.

The production and dedication of merit are two of the most important ritual functions of the Sōtō Zen liturgy, but other purposes are also served by the chanting of verses. There are verses that are used mainly to sanctify and give meaning to otherwise mundane activities of monastic life, such as meals, face washing, and entering the bath or toilet. Those are always chanted when and where the activity in question takes place, either by a group (as in the case of meals) or by individuals (as when entering the bath). The recitation of certain other verses, such as the Three Refuges Verse (*sankie mon*), the Four Vows (*shigu seigan mon*), and the Repentance Verse (*sange mon*), are acts of religious practice in and of themselves. Such verses are chanted by groups in conjunction with sutra chanting and other services, but in essence their recitation is an individual act of devotion.

Finally, it should be noted that regardless of how they are used in ritual settings, most of the texts that are chanted in Sōtō Zen can also be read for their meaning, as works of philosophy, ethics, and/or inspirational religious literature. Far from being mutually exclusive, the various functions that the texts have are mutually supportive and enriching.

Sutras are texts revered as sermons of the Buddha Shakyamuni. Dharanis are strings of sounds which, although they may have little semantic value, are deemed sacred and powerful. Although sutras can be read for their meaning and dharanis often cannot, in the context of services the chanting of both is similar insofar as it serves to generate merit.

The *ekō* generally have two parts. The first states how the merit was generated, who it is to be transferred to, and for what specific purpose. The second part is a prayer that asks for something in exchange for the merit just given.

Sanskrit Pronunciation

Vowels:

a (short) is like the *a* in *sofa*, as in **manas** (mind). Sanskrit *a* is never like the *a* in *at*.

ā (long) is like the *a* in *father*, as in **māyā** (illusion).

i (short) is like the *i* in *pin*, as in **idam** (this).

ī (long) is like the *i* in *unique*, as in **jīva** (life).

u (short) is like the *u* in *put*, as in **guṇa** (quality).

ū (long) is like the *u* in *rune*, as in **rūpa** (form).

The *r* vowel can be *short* or *long*:

r (short) is like the *re* in *fibre*, as in **pitṛ** (father). In India today the *r* vowel is often pronounced *ri* as in the name **Kṛṣṇa** or *Krishna*. The *r* vowel is also sometimes written as *ri*.

r̄ (long) is like the short *r* vowel but longer, as in **pitṛṇām** (of the fathers).

l (short) is like the *le* in *able*, as in the root **ḷp**. The *l* vowel is sometimes written, and even pronounced, as *lr* or *lri*.

The following four vowels are always *long* in Sanskrit:

e is like the *ei* in *rein*, as in **deva** (god). Sanskrit *e* is never short like the *e* in *yet*.

ai is like the *ai* in *aisle*, as in **vaiśya** (merchant). Sanskrit *ai* is never like the *ai* in *pain*.

o is like the *o* in *opal*, as in **loka** (world). Sanskrit *o* is never short like the *o* in *pot*.

au is like the *ou* in *out*, as in **Gautama Buddha**. Sanskrit *au* is never like the *au* in *autumn*.

Consonants:

c is like the *ch* in *church*; never like *k* as in *car*, like *s* as in *cent*, or like *sh* as in *chevron*. For example **cakra** (wheel), **citta** (mind), and **vāc** (speech).

g is always a hard *g* as in *god*, never a soft *g* as in *gym*. For example, **guṇa** (quality).

h is normally pronounced as English *h*, as in **haṭha-yoga** (physical yoga) and **vāhana** (vehicle). In the combination *hm* the *h* was originally pronounced before the *m*, with a sound somewhat like the *ch* in Scottish *loch* or German *ich*. Today *hm* is usually pronounced as *mh*. Examples include **brahman** (the absolute).

n̄ is a guttural nasal, like the *ng* in *singing*, as in **linga-śarīra** (subtle body).

ñ is a palatal nasal, like the *ny* in *canyon*.

v is usually like the *v* in *voice*, as in **veda**. After a consonant, *v* may be pronounced, and is sometimes written, as *w*.

For example, **svabhāva** or **swabhāva** (inherent nature).

y is a consonant, as in **yuga** (age) or **vaiśya** (merchant), not a vowel, as in *gypsy*.

Special pronunciation rules apply to the following sets of consonants:

bh ch dh gh jh kh ph th are *aspirated* letters, corresponding to the *unaspirated* letters **b c d g j k p t**.

The *aspirates* are single consonants pronounced with a heavy breath — something like *big-horn* or *wart-hog*, if divided as *bi-ghorn* and *war-thog*. Be careful not to insert a vowel before the *h*. Examples include **bhūta** (ghost), **chāyā** (shade), **dharmā** (law), **ghoṣa** (sound).

Note that Sanskrit *c* and *ch* are sometimes written as *ch* and *chh*. Sanskrit *ph* is never pronounced as *f*, but as aspirated *p*. The word for fruit, **phala**, is not pronounced *fala*. Similarly, *th* is never pronounced like the English *th* in *thin* or *that*, but as aspirated *t*, as in **tathāgata**, a title of the Buddha.

t th ḍ dh ṇ, the *retroflex* letters, are pronounced like the *dentals* *t th d dh n* — except that for retroflex letters the tip of the tongue is bent back to touch the roof of the mouth, while for dentals the tongue touches the teeth.

ś ṣ may both be pronounced as English *sh*. Technically, for palatal ś the back of the tongue touches the soft palate, while for retroflex ṣ the tip of the tongue touches the roof of the mouth. Retroflex ṣ is sometimes written *sh*. Examples include **śūdra** (servant), **puruṣa** (person), **śiṣṭa** (residue).

Special Letters:

ḥ represents a slight aspiration or *h* sound after a vowel, either at the end of a word or before a consonant. For example: **duḥkha** (suffering) or **namaḥ** (homage).

ṁ or *m̐*. A simple rule is to pronounce it as *m* at the end of a word or before *p ph b bh* or another *m*, and otherwise as *n*. Strictly speaking, *ṁ* stands for a nasal sound pronounced in one of three ways:

1. at the end of a word, as *m*;
2. before semivowels *y r l v*, sibilants ś ṣ s, and the aspirate *h*, as a nasalized vowel (as in French *bon*);
3. before other consonants, as the nasal consonant of the same group; thus **ahankāra** (egoism) may be written **ahaṁkāra**.

Additional Letters:

The consonant cluster *kṣ* occurs in many words, for example: **kṣatriya** (warrior). Be careful not to insert a vowel between *k* and *ṣ*. This cluster is sometimes written as *ksh* or even as *x* — for example, the name of the goddess **Lakṣmī** is sometimes written *Lakshmi* or *Laxmi*. The consonant cluster *jñ*, found in many words derived from the root **jnā** (know), can be pronounced as *nny*, or *dny*, or *gy* — but not *j-n*. Thus, the word for wisdom (**prajñā**) is pronounced *pran-nyā*, *prad-nyā*, or *pra-gyā* — but not *praj-nyā* or *praj-nā*.

Accentuation:

Syllables are either *heavy* or *light*. Heavy syllables contain either a long vowel, or a short vowel followed by two or more consonants. *Light* syllables contain a short vowel, either at the end of a word or followed by a single consonant. Generally, the stress falls on the heavy syllable closest to the end of a word but not the last syllable. Examples: *tu-rī-ya* and *su-sup-ti*; *man-van-ta-ra* and *pra-jā-pa-ti*; but *u-pa-ni-sad* (which has no heavy syllable).

Chinese Pinyin Pronunciation

Vowels:

ao is pronounced "ow" (hao = "how")

ou is pronounced "oe" (dou = "doe" as in female deer)

a is pronounced "ah" (hang = "hong" rhyming with "song")

o is pronounced "oo" in "book" (song = "soong")

ui is pronounced "uay" (hui = "huay")

e is pronounced "uh" (neng = "nung" rhyming with "hung")

There is a variation with words ending in *i* - when "i" follows compound consonants such as "sh" it is pronounced as though followed by an "r." Thus shi = "sure," zhi = "jer," and chi = "cher." However when "i" follows a single consonant such as "l," "q," or "n," no "r" sound is added. Thus li = "lee," qi = "chee," and ni = "nee."

Consonants:

x is pronounced similar to the English letter "s" (xuan = "swan," xi = "see," xin = "sin")

q is pronounced "ch" (qi = "chee," qian = "chian")

zh is pronounced similar to the English letter "j" (zhi = "jer," zhang = "jong," zhen = "jen")

c is pronounced similar to the English letters "ts" (cui = tsway")

Japanese Pronunciation

macrons (horizontal bars over vowels) indicate prolongation of the vowel.

a as in father

e as in yet

i as in unique

o as in toe

u as in flute

ei as in neighbor

ai as in kind

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Warm Jewel Zen Temple 玉温禪寺

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May the precious Dharma benefit all living beings; may they realize inconceivable freedom and joy in the vast ocean of eternal brightness! Sarva Mangalam!