

SAVANNAH ZEN CENTER SUTRA BOOK

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SMALL VERSES: ROBE CHANT, BEFORE & AFTER LECTURE CHANTS

ROBE CHANT (JAPANESE TWICE, ENGLISH ONCE)

Dai zai ge da ppu ku

Mu so fu ku den e

Hi bu néo rai kyo

Ko do sho shu jo

Great robe of liberation

Field far beyond form and emptiness

Wearing the Tathagata's teaching

Saving all beings (••)

BEFORE LECTURE CHANT

(◉△) An unsurpassed, penetrating and perfect Dharma

Is rarely met with even in a hundred thousand million *kalpas*.

Having it to see and listen to, to remember and accept,

I vow to taste the truth of the Tathagata's words.

AFTER LECTURE CHANT

(DEDICATION)

(◉△) May our intention equally penetrate

Every being and place

With the true merit of Buddha's Way.

(FOUR VOWS)

Beings are numberless; I vow to awaken with them.

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them.

Buddha's Way is unsurpassable; I vow to become it.

GREAT WISDOM BEYOND WISDOM HEART SUTRA**(Δ) GREAT WISDOM BEYOND WISDOM HEART SUTRA (~ ◎)**

Avalokiteshvara Bodhisattva, when practicing deeply the *prajna paramita*, perceived that all (◎)five *skandhas* in their own being are empty, and was saved from all suffering. O Shariputra, form does not differ from emptiness, emptiness does not differ from form; that which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, formations, consciousness. O Shariputra, all *dharmas* are marked with emptiness: they do not appear nor disappear, are not tainted nor pure, do not increase or decrease. Therefore, in emptiness, no form, no feelings, no perceptions, no formations, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object-of-mind, no realm of eyes, until no realm of mind-consciousness; no ignorance, and also no extinction of it, until no old-age-and-death, and also no extinction of it; no suffering, no origination, no stopping, no path, no cognition, also no attainment. With nothing to attain, a Bodhisattva depends on *prajna paramita* and the mind is no hindrance. Without any hindrance, no fears exist. Far apart from every perverted view one dwells in nirvana. In the three worlds all Buddhas depend on *prajna parami(◎)ta* and attain unsurpassed complete perfect enlightenment. Therefore, know the *prajna parami(◎)ta* is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So, proclaim the *prajna paramita* mantra, proclaim the mantra that says: “Gate, Gate, para(•)gate, parasam(•)gate! Bodhi Svaha!” (Δ)

OPTIONAL

All Buddhas, ten directions, three times (◎)

All beings, Bodhisattvas, Mahasattvas (◎)

Wisdom beyond wisdom, *Maha Prajna Paramita* (Δ)

Three floor or standing bows (◎,◎,◎)

MAKA HANNYA HARAMITA SHINGYO
(HEART SUTRA IN SINO-JAPANESE)

(Δ) MAKA HANNYA HARAMITA SHINGYO (~ ⊙)

Kan-ji Zai Bo-satsu Gyo jin Han-nya Ha-ra-mi-ta ji. Sho ken go (⊙)on kai ku. Do is-sai ku yaku. Sha-ri-shi. Shiki fu i ku. Ku fu i shiki. Shiki soku ze ku. Ku soku ze shiki. Ju so gyo shiki. Yaku bu nyo ze. Sha-ri-shi ze sho Ho ku so. Fu-sho fu-metsu. Fu-ku fu-Jo. Fu-Zo fu-gen. Ze-ko ku chu. Mu-shiki mu ju so gyo shiki. Mu-gen ni bi zes-shin ni. Mu shiki sho ko mi soku Ho. Mu-gen kai nai-shi mu-i-shiki-kai. Mu mu-myo yaku mu mu-myo jin. Nai-shi mu-ro-shi. Yaku mu-ro-shi jin. Mu-ku shu metsu do. Mu-chi yaku mu-toku. I mu-sho-tok-ko. Bo-dai Sat-ta. E Han-nya Ha-ra-mi-ta ko. Shin mu kei-ge. Mu-kei-ge ko. Mu u ku-fu. On-ri is-sai ten-do mu-so. Ku-gyo ne-han. San-ze-sho-but-su. E Han-nya ha-ra-mi-(⊙)ta ko. Toku a-noku ta-ra-san-myaku-san-bo-dai. Ko chi Han-nya ha-ra-mi-(⊙)ta. Ze dai-jin-shu. Ze dai-myo-shu. Ze mu-jo-shu. Ze mu-to-do-shu. No-jo is-sai-ku. Shin-jitsu fu-ko. Ko setsu Han-nya Ha-ra-mi-ta shu. Soku setsu shu watsu. Gya-te gya-te. Ha-ra (•)gya-te. Hara so (•)gya-te. Bo-ji sowa-ka. Han-nya shin-gyo. (Δ)

ENMEI JUKKU KANNON GYO & SHO SAI MYO KICHIJO DARANI

ENMEI JUKKU KANNON GYO (~ ◎)
(CHANT SEVEN TIMES)

(◎5th & 6th)Kan ze on

Na mu Butsu

Yo butsu u in

Yo butsu u (◎1st)en

Bup po so en

Jo raku ga jo

Cho nen Kan ze on

Bo nen Kan ze on

(•7th)Nen nen ju shin ki

(•7th)Nen nen fu ri (Δ)shin

SHO SAI MYO KICHIJO DARANI (~ ◎)
(CHANT THREE TIMES)

(◎2nd, ◎3rd)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
(•3rd)chi shu sa, chi shu ri chishu ri, sowa ja sowa ja, (•3rd)sen chi gya, shiri ei so mo
(Δ)ko.

OPTIONAL

All Buddhas, ten directions, three times (◎)

All beings, Bodhisattvas, Mahasattvas (◎)

Wisdom beyond wisdom, Maha Prajna Paramita (Δ)

DAIHI SHIN DHARANI

DAIHI SHIN DHARANI

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 U KI U 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 HOYA MONO SOMO KO SHIDO YA SOMO KO MOKO SHI-
 DO 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
 HARA 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

THE THREE REFUGES

THE THREE REFUGES (△☉)

I take refuge in the Buddha.

I take refuge in the Dharma.

I take refuge in the Sangha.

I take refuge in the Buddha as the perfect teacher.

I take refuge in the Dharma as the perfect teaching.

I take refuge in the Sangha as the perfect life.

Now I have completely taken refuge in the Buddha.

Now I have completely taken refuge in the Dharma.

Now I have completely taken refuge in the Sangha.

Three floor or standing bows (☉,☉,☉)

TISARANA

TISARANA
(THE THREE REFUGES IN PALI)

Buddham Saranam Gacchami.

Dhammam Saranam Gacchami.

Sangham Saranam Gacchami.

Dutiyampi Buddham Saranam Gacchami.

Dutiyampi Dhammam Saranam Gacchami.

Dutiyampi Sangham Saranam Gacchami.

Tatiyampi Buddham Saranam Gacchami.

Tatiyampi Dhammam Saranam Gacchami.

Tatiyampi Sangham Saranam Gacchami.

Three floor or standing bows (☉,☉,☉)

METTA SUTRA OF LOVINGKINDNESS

(EXCERPT from the SUTTA OF LOVING KINDNESS)

(Δ) METTA SUTRA OF LOVINGKINDNESS (~ ◎)

May all beings be happy.

May they be joyous and live in safety.

All living beings, whether weak or strong,

In high, middle, or low realms of existence,

Small or great, visible or invisible,

Near or far, born or to be born —

May all beings be happy.

Let no one deceive another,

Nor despise any being in any state.

Let none by anger or hatred wish harm to another.

Even as a mother at the risk of her life

Watches over and protects her only child,

So, with a boundless mind, let one cherish all living things,

Suffusing loving kindness over the whole world,

Above, below, and all around, without limit.

Three floor or standing bows (◎,◎,◎)

SONG OF THE GRASS ROOF HUT

BY SEKITO KISEN (Shitou Xiquian 700-790, Translated by Leighton & Takahashi)

(Δ) SONG OF THE GRASS ROOF HUT (~ ◎)

I've built a grass hut where there is nothing of value.

After eating, I relax and enjoy a nap.

When it was completed, fresh weeds appeared.

Now it has been lived in – covered by weeds.

The person in the hut lives here calmly, not stuck to inside, outside, or in between.

Places worldly people live, he does not live.

Realms worldly people love, he does not love.

Though the hut is small, it includes the entire world.

In ten square feet, an old man illumines forms and their nature.

The student of Truth trusts without doubt.

The middling or lowly cannot help wondering:

Will this hut perish or not?

Perishable or not, the original master is present, not dwelling, south or north, east or west.

Firmly based on steadiness, it cannot be surpassed.

A shining window below the green pines — jade palaces or vermilion towers cannot compare with it.

Just sitting with head covered all things are at rest.

Thus this mountain monk does not understand at all.

Living here he no longer works to get free.

Turn around the light to shine within, then just return.

The vast inconceivable source cannot be faced or turned away from.

Meet the ancestral teachers, be familiar with their instructions, bind grasses to build a hut, and don't give up.

Let go of hundreds of years and relax completely.

Open your hands and walk, innocent.

Thousands of words, myriad interpretations, are only to free you from obstructions.

If you want to know the undying person in the hut, do not separate from your life, here and now. (Δ)

MERGING OF DIFFERENCE AND UNITY (SANDOKAI)

BY SEKITO KISEN

(Δ) MERGING OF DIFFERENCE AND UNITY (~ ⊙)

The mind of the great sage of India is intimately communicated between east and west. People's faculties may be keen or dull, but in the path (⊙) there are no 'southern' or 'northern' ancestors.

The spiritual source shines clearly in the light; the branching streams flow in the darkness.

Grasping things is basically delusion; merging with the principles is still not enlightenment.

Each sense and every field interact and do not interact; when interacting they also merge, otherwise they remain in their own states.

Forms are basically different in material and appearance, sounds re fundamentally different in pleasant and harsh quality.

'Darkness' is a word for merging upper and lower; 'light' is an expression for distinguishing pure and defiled.

The four gross elements return to their own natures like a baby taking to its mother; fire heats, wind moves, water wets, earth is solid.

Eye and form, ear and sound, nose and smell, tongue and taste thus in all things the leaves spread from the root; the whole process must return to the source; (⊙) 'noble' and 'base' are only manners of speaking.

Right in light there is darkness, but don't confront it as darkness; right in darkness there is light, but don't see it as light.

Light and dark are relative to one another like forward and backward steps.

All things have their function: (⊙) it is a matter of use in the appropriate situation.

Phenomena exist like box and cover joining; principle accords like arrow points meeting.

Hearing the words, you should understand the path as it meets your eyes, how can you know the way as you walk?

Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way.

(•) I humbly say to those who study the (•) mystery, don't waste time. (Δ)

SONG OF THE JEWEL MIRROR SAMADHI

The teaching of thusness has been intimately communicated by buddhas and ancestors.

Now you have it, so keep it well.

Filling a silver bowl with snow, hiding a heron in the moonlight —

Taken as similar they're not the same; when you mix them you know where they are.

The meaning is not in the words, yet it responds to the inquiring impulse.

Move and you are trapped; miss and you fall into doubt and vacillation.

Turning away and touching are both wrong, for it is like a massive fire.

Just to depict it in literary form is to stain it with defilement.

It is bright just at midnight, it doesn't appear at dawn.

It acts as a guide for beings, its use removes all pains.

Although it is not so fabricated, it is not without speech.

It is like facing a jewel mirror; form and image behold each other —

You are not it, in truth it is you.

Like a babe in the world, in five aspects complete.

It does not go or come, nor rise and stand.

“Baba wawa” — is there anything said or not?

Ultimately it does not apprehend anything because its speech is not yet correct.

It is like the six lines of the illumination hexagram: relative and ultimate interact —

Piled up they make three, the complete transformation makes five.

It is like the taste of the five-flavored herb, like a diamond thunderbolt.

Subtly included within the true, inquiry and response come up together.

Communing with the source, travel the pathways, embrace the territory and treasure the road.

Respecting this is fortunate; do not neglect it.

Naturally real yet inconceivable, it is not within the province of delusion or enlightenment.

With causal conditions, time and season, quiescently it shines bright.

In its fineness it fits into spacelessness, in its greatness it is utterly beyond location.

A hairsbreadth deviation will fail to accord with the proper attunement.

Now there are sudden and gradual in which teachings and approaches arise.

Once basic approaches are distinguished, then there are guiding rules.

But even though the basis is reached and the approach comprehended, true eternity still flows.

Outwardly still while inwardly moving, like a tethered colt, a trapped rat —

The ancient sages pitied them and bestowed upon them the teaching.

According to their delusions, they called black as white;

When erroneous imaginations ceased, the acquiescent mind realizes itself.
If you want to conform to the ancient way, please observe the sages of former times.
When about to fulfill the way of buddhahood, one gazed at a tree for ten eons,
Like a battle scarred tiger, like a horse with shanks gone gray.
Because there is the common, there are jewel pedestals, fine clothing;
Because there is startlingly different, there are house cat and cow.
Yi with his archer's skill could hit a target at a hundred paces.
But when arrow-points meet head on, what has this to do with the power of skill?
When the wooden man begins to sing, the stone woman gets up dancing;
It's not within reach of feeling or discrimination — how could it admit of consideration on
thought?
Ministers serve their lords, children obey their parents;
Not obeying is not filial and not serving is no help.
Practice secretly, working within, like a fool, like an idiot.
Just to continue in this way is called the host within the host.

FUKANZAZENGI

BY EIHEI DOGEN, ZENJI

FUKANZAZENGI

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?

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.

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 wall-sitting 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?

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.

For sanzen, 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 thoughts and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above 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. Then place your right hand on your left leg and your left palm (facing upwards) 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, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

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 the dragon when he gains the water, like the tiger when she enters the mountain. 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.

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 un-enlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength (of zazen.)

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 *hossu*, 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?

This being the case, intelligence or lack of it does not matter; between the dull and 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.

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 immobile 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.

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.

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.

GENJO KOAN (ACTUALIZING THE FUNDAMENTAL POINT)

BY EIHEI DOGEN, ZENJI, Translated by Robert Aitken, Roshi & Kazuaki Tanahashi

GENJO KOAN (ACTUALIZING THE FUNDAMENTAL POINT)

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

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When buddhas are truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.

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

To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.

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

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

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides

in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future. Ash abides in the phenomenal expression of ash, which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

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

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

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

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.

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

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

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 the wind is permanent," Baoche replied, "You do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

THE BODHISATTVA CEREMONY (FULL MOON CEREMONY)

Incense (•••••)

Three bows, Kokyo only (⊙,⊙,⊙,Δ)

Incense (▽▽▽)

REPENTANCE

All my ancient twisted Karma (•)

From beginning-less greed, hate, and delusion (•)

Born through body, speech, and mind (•)

I now fully avow. (⊙Δ)

Incense (⊙Δ)

HOMAGES (Chanted three times echoing the Kokyo, bowing with each line)

Homage to the seven Buddhas before Buddha (⊙)

Homage to Shakyamuni Buddha (⊙)

Homage to Maitreya Buddha (⊙)

Homage to Manjusri Bodhisattva (⊙)

Homage to Samantabhadra Bodhisattva (⊙)

Homage to Avelokiteshvara Bodhisattva (⊙)

Homage to the succession of Ancestors (⊙Δ)

Incense (▽▽▽)

FOUR VOWS

Beings are numberless; I vow to awaken with them. (⊙)

Delusions are inexhaustible; I vow to end them. (⊙)

Dharma gates are boundless; I vow to enter them. (⊙)

Buddha's Way is unsurpassable; I vow to become it. (⊙)

THE REFUGES (◉◉Δ)

I take refuge in Buddha (Kokyo only) (◉)

Before all being, (◉)

Immersing body and mind deeply in the Way, (◉)

Awakening true mind. (◉Δ)

I take refuge in Dharma (Kokyo only) (◉)

Before all being, (◉)

Entering deeply the merciful ocean, (◉)

Of Buddha's Way. (◉Δ)

I take refuge in Sangha (Kokyo only) (◉)

Before all being, (◉)

Bringing harmony to everyone, (◉)

Free from hindrance. (◉Δ)

Incense (▽▽▽)

PURE PRECEPTS

I vow to refrain from all action that creates attachment. (▽)

I vow to make every effort to live in enlightenment. (▽)

I vow to live to benefit all beings. (▽)

GRAVE PRECEPTS (Kokyo kneeling)

A disciple of Buddha does not kill. (▽)

A disciple of Buddha does not take what is not given. (▽)

A disciple of Buddha does not misuse sexuality. (▽)

A disciple of Buddha does not lie. (▽)

A disciple of Buddha does not intoxicate mind or body os self or others. (▽)

A disciple of Buddha does not slander. (▽)

A disciple of Buddha does not praise oneself at the expense of others. (▽)

A disciple of Buddha is not possessive of anything. (▽)

A disciple of Buddha does not harbor ill will. (▽)

A disciple of Buddha does not ignore the three treasures: Buddha, Dharma, Sangha. (▽)

Thus we offer the merit of the Bodhisattva Way through every world system
To the unconditioned nature of being. (Kokyo only)

DEDICATION

All Buddhas, ten directions, three times (•)

All Beings, Bodhisattvas, Mahasattvas (•)

Wisdom beyond wisdom, Maha Prajna Paramita. (•) (•••••)

Three bows (◎,◎,◎)

BODHIDHARMA'S COMMENTS ON THE ONE-MIND PRECEPTS

The following comments on the Bodhisattva precepts are attributed to Bodhidharma. His way of looking at the precepts comes from the absolute and is permeated with the flavor of Zen. This translation is a composite done by Nonin from many others, most notably those of Dainin Katagiri and Shohaku Okumura.

BODHIDHARMA'S COMMENTS ON THE ONE-MIND PRECEPTS

To receive is to transmit, and to transmit is to awaken.
To realize buddha-mind is to truly receive the precepts

Self-nature is wondrous and subtle.
Within the everlasting dharma,
Not arousing a view of extinction
Is called the precept of not killing.

Self-nature is wondrous and subtle.
Within the ungraspable dharma,
Not arousing the thought of attainment
Is called the precept of not taking what is not given.

Self-nature is wondrous and subtle.
Within the dharma free from attachment,
Not yielding to the desire to attach to anything
Is called the precept of not misusing sexuality.

Self-nature is wondrous and subtle.
Within the inexplicable dharma,
Not speaking a single word
Is called the precept of not lying.

Self-nature is wondrous and subtle.
Within the intrinsically pure dharma,
Not being blinded by ignorance
Is called the precept of not intoxicating oneself or others.

Self-nature is wondrous and subtle.
Within the flawless dharma,

Not speaking of the faults of others
Is called the precept of not slandering.

Self-nature is wondrous and subtle.
Within the impartial dharma, Not making a distinction between self and other
Is called the precept of not extolling oneself and putting down others.

Self-nature is wondrous and subtle.
Within the dharma that is all-pervading true reality,
Not arousing attachment and begrudging the teaching
Is called the precept of not attaching to anything, even the teaching.

Self-nature is wondrous and subtle.
Within the selfless dharma.
Not fixing a self
Is called the precept of not harboring ill-will.

Self-nature is wondrous and subtle.
Within the dharma that is one reality,
Not arousing a dualist view of sentient beings and buddhas
Is called the precept of not turning away from the Three Treasures.

MEAL CHANT

EVERYONE

Buddha was born at Lumbini
 Enlightened at Bodhgaya
 Taught at Varanasi
 Entered nirvana at Kusinagara
 Now we open Buddha Tathagata's eating bowls
 May all be free from self-clinging

LEADER

In the midst of the Three Treasures
 With all Sentient Beings
 Let us recite the names of the Buddha

AS SERVING BEGINS

EVERYONE

Homage to the Dharmakaya Vairochana Buddha
 Homage to the Sambhogakaya Lochana Buddha
 Homage to the Nirmanakaya Shakyamuni Buddha
 Homage to the Future Maitreya Buddha
 Homage to all Buddhas in the Ten Directions, past, present, and future
 Homage to the Mahayana Saldharma Pundarika Sutra
 Homage to Manjusri the Perfect Wisdom Bodhisattva
 Homage to Avalokiteshvara the Infinite Compassion Bodhisattva
 Homage to the many Bodhisattva Mahasattvas
 Homage to the Maha Prajna Paramita

LEADER AT BREAKFAST

This morning meal comes to us through the efforts of all beings, past and present, and gives us the ten strengths for complete practice.

LEADER AT LUNCH

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

AFTER SERVING, BEFORE EATING

EVERYONE

Innumerable labors brought us this food,
May we know how it comes to us.
Receiving this offering, let us consider
Whether our virtue and practice deserve it.
Desiring the natural order of mind,
Let us be free from greed, hate, and delusion.
We eat to support life and practice the Way of the Buddha.

This food is for the Three Treasures,
For our teachers, family, all people,
And for all beings in the six worlds.
The first portion is for the precepts.
The second is for the practice of samadhi.
The third is to save all beings.
This we eat this food and awaken with everyone.

AFTER CLEANING BOWLS

EVERYONE

The water with which we wash these bowls tastes like ambrosia.
We offer it to the various spirits to satisfy them.
Om, Makurasai Saha!

LEADER

May we exist in muddy water with purity like a lotus.
Thus we bow to Buddha.

DEDICATION I

May we awaken Buddha's compassion and luminous mirror wisdom chanting the:

Great Wisdom Beyond Wisdom Heart Sutra

(or)

Maka Hanya Hara Mitta Shin Gyo

And the:

Sho Sai Myo Kichijo Dharani for removing hindrances

(or)

Enmei Jukku Kannon Gyo for protecting life

We dedicate this merit to: (~ •)

Our original ancestor in India Great Teacher Shakyamuni Buddha

Our first ancestor in China Great Teacher Bodhidharma

Our first ancestor in Japan Great Teacher Eihei Dogen

The Perfect Wisdom Bodhisattva Manjusri (•)

Gratefully we offer this virtue to all beings (~ ◎)

All Buddhas, ten directions, three times (◎)

All beings, Bodhisattvas, Mahasattvas (◎)

Wisdom beyond wisdom, Maha Prajna Paramita (Δ)

DEDICATIONS II & III

DEDICATION II

May all awakened beings extend with true compassion their luminous mirror wisdom

With full awareness we have chanted;

Merging with Difference and Unity

(or)

Song of the Jewel Mirror Samadhi

We dedicate this merit and virtue to

(▽) Bibashi Butsu Daisho... (▽)

..... Keizan Joku Daiocho

DEDICATION III

Now we have dedicated our practice to the Great Teachers who have transmitted the
lamp through three countries

May our life reveal their compassion.

Mindful of this we venerate the founder of these temples,

Great Teacher Shogaku Shunryu

Let us honor his true being (~ ◎)

Ji ho san shi I shi fu (◎)

Shi son bus a mo ko sa (◎)

Mo ko ho ja ho ro mi (Δ)