



**Zen Center of Denver
Sutras & Chanting**

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On Chanting

“Mind is unlimited. Chanting, when performed egolessly, has the power to penetrate visible and invisible worlds.” – Philip Kapleau

“By chanting in Asian tones, we retain a sense of our roots. The quality of these ancient sounds puts the student into the timeless. Meaning is set aside and we are chanting with all the Buddhas.” – Robert Aitken

Chanting is a form of practice. Conscious awareness of the meaning of the words is not as important as the mind state created by chanting. By engaging deeply in the ancient sounds, we enter the timeless. When completely engaged in the English translations, the meaning is absorbed on a subconscious level. In either case, the aim of the chanting is absorption to the point of self-forgetfulness.

Hold the sutra book using a modified gassho at chin height. When not in use, place the book on your zabuton (square mat).

Sutra Service



Purification

All harmful karma
created by me since time immemorial
stemming from greed, hatred, and ignorance
born of my conduct, speech, and thought
I now repent openly and fully ↓↑



Vandana ***Veneration to the Buddha***

Namo tassa
Bhagavato arahato
Samma sambuddhassa

Homage to the Buddha
The Venerable One
The Enlightened One
The Supremely Awakened One ↓↑



Tisarana ***The Three Refuges***

Buddham saranam gacchami

I take refuge in Buddha
and resolve that with all beings
I will understand the Great Way
whereby the Buddha's seed
may forever thrive

Dhammam saranam gacchami

I take refuge in Dharma
and resolve that with all beings
I will enter deeply into the sutra treasure
whereby my wisdom
may grow as vast as the ocean

Sangham saranam gacchami

I take refuge in Sangha
in its wisdom, example
and never failing help
and resolve to live in harmony
with all sentient beings ↓↑



The Names of Buddha

In the midst of the Three Treasures

With all sentient beings

Let us recite the names of Buddha!

Vairochana, pure and clear, Dharmakaya Buddha
Lochana, full and complete, Sambogakaya Buddha
Shakyamuni, infinitely varied, Nirmanakaya Buddha
Maitreya, Buddha still to be born
All Buddhas everywhere, past, present, future

Mahayana, Lotus of the subtle Law Sutra
Manjusri, Great Wisdom Bodhisattva
Samantabhadra, Great Action Bodhisattva
Avalokitesvara, Great Compassion Bodhisattva
All venerated Bodhisattva-mahasattvas
The Great Prajna Paramita ↓↑

Maka Hannya Haramita Shin Gyo
The Great Prajna Paramita Heart Sutra

Kan ji zai bo sa gyo jin han-nya har a 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 i
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 shim-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 butsu e han-nya ha ra mi ta

ko toku a noku ta ra sam-myaku sam bo dai

ko chi han-nya ha ra mi ta
ze dai jin shu ze dai myo shu
ze mu jo shu ze mu to to shu
no jo is-sai ku shin jitsu fu ko

ko setsu han-nya ha ra mi ta shu
soku setsu shu watsu
gya tei gya tei ha ra gya tei hara so gya tei
bo ji sowa ka han-nya shin gyo

The Bodhisattva of Compassion
from the depths of prajna wisdom
saw the emptiness of all five skandas
and sundered the bonds that create suffering.

Know then form here is only emptiness,
emptiness only form.
Form is no other than emptiness,
emptiness no other than form.

Feeling, thought and choice,
consciousness itself,
are the same as this.

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

So in emptiness no form,
no feeling, thought or choice,
nor is there consciousness.

No eye, ear, nose, tongue, body-mind,
no color, sound, smell, taste, touch,
or what the mind takes hold of,
nor even act of sensing.

No ignorance or end of it,
nor all that comes of ignorance,
no withering, no death, no end of them.

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

So know that the Bodhisattva,
holding to nothing whatever

but dwelling in prajna wisdom
is freed of delusive hindrance,
rid of the fear bred by it,
and reaches clearest nirvana.

All buddhas of past and present,
Buddhas of future time,
through faith in prajna wisdom
come to full enlightenment.

Know then the great dharani,
the radiant, peerless mantra,
the supreme, unfailing mantra,
the Prajna Paramita,
whose words allay all pain.

This is highest wisdom,
true beyond all doubt,
know and proclaim its truth:

Ga-te ga-te par-a-ga-te
para-sam ga-te
bod-hi sva-ha! ↓↑

Sho Sai Myo Kichijyo
The Dharani of Good Fortune That Averts Calamities

No mo sa 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 somo ko

No mo sa 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
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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 somo ko ↓↑



Return of Merit

*Our words ring out through space beyond the stars
Their virtue and compassion echo back from all the many beings
We recite the "Maha Hannya Haramita Shin Gyo" and the "Sho
Sai Myo Kichijo Dharani"
For renewal of the Buddha-mind in fields and forests, homes and
streets throughout the world
In grateful thanks to all our many guides along the ancient way*

All Buddhas throughout space and time
All Bodhisattva-mahasattvas
The great Prajna Paramita ↓↑

Identity of Relative and Absolute

Shitou Xichien

The mind of the great sage of India
was intimately conveyed from west to east.
People's faculties may be sharp or dull,
But in the way there is no northern or southern ancestor.
The subtle source is clear and bright:
the tributary streams flow through the darkness.
To be attached to things is illusion:
To encounter the absolute is not yet enlightenment.
Each and all the subjective and objective spheres are related,
and at the same time independent.
Related, yet working differently,
though each keeps its own place,
Form makes the character and appearance different.
Sounds differ as pleasing or harsh.
The dark makes all words one;
the brightness distinguishes good and bad phrases.
The four elements return to their nature
as a child to its mother.
Fire is hot, wind moves,
water is wet, earth hard.
Eyes see, ears hear, nose smells,
tongue tastes the salt and sour.
Each is independent of the other.

Cause and effect must return to the great reality.
The words high and low are used relatively.
Within light there is darkness,
but do not try to understand that darkness.
Within darkness there is light, but do not look for that light.
Light and darkness are a pair,
like the foot before and the foot behind in walking.
Each thing has its own intrinsic value
and is related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative
like two arrows meeting in midair.
Reading words you should grasp the great reality.
Do not judge by any standards.
If you do not see the way,
you do not see it even as you walk on it.
When you walk the way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.



Emmei Jikku Kannon Gyo
The Ten Verse Kannon Sutra of Timeless Life

Kanzeon
Na mu butsu
yo butsu u in
yo butsu u en
buppo so en
joraku ga jo
cho nen kanzeon
bo nen kanzeon
nen nen ju shin ki
nen nen fu ri shin

Kanzeon
Praise to Buddha
All are one with Buddha
All awake to Buddha
Buddha, Dharma, Sangha
Our True-nature is eternal, joyous, selfless and pure
Through the day Kanzeon
Through the night Kanzeon
Thought after thought arises in Mind
Thought after thought is not separate from Mind
Each moment itself is Mind ↓↑

Dai Hi Shin Dharani
Dharani of the Great Compassionate One

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 Tei 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 Hoya Mono
Somo Ko Shido Ya

Somo Ko Moko Shido Ya
Somo Ko Shidu 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 ↓↑



Return of Merit

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

We dedicate the virtues of reciting "Identity of Relative and Absolute", "Emmei Jikku Kannon Gyo" and "Dai Hi Shin Dharani" to:

*Choro Nyogen, Honored One
Hannya Gempo, Honored One
Mitta Soen, Honored One
Daisetz Teitaro, Honored One*

*And to our relatives and companions of the past
who rest in deepest samadhi*

All Buddhas throughout space and time
All Bodhisattva-mahasattvas
The great Prajna Paramita ↓↑

Ancestral Teachers

O Awakened Ones

All men and women who have made manifest the Dharma

May the power of your samadhi sustain us!

We now return the merit of our practice to:

Vipashyin Buddha, Honored One

Shikhin Buddha, Honored One

Vishvabhu Buddha, Honored One

Krakucchanda Buddha, Honored One

Kanakamuni Buddha, Honored One

Kashyapa Buddha, Honored One

Shakyamuni Buddha, Honored One

Mahakashyapa, Honored One

Prajapati, Honored One

Ananda, Honored One

Ashvaghosha, Honored One

Nagarjuna, Honored One

Vasubandhu, Honored One

Bodhidharma, Honored One

Huike, Honored One

(Eka)

Zongchi, Honored One

(Soji)

Sengcan, Honored One

(Sosan)

Huineng, Honored One

(Eno)

Huizhong, Honored One

(Echu)

Yongjia, Honored One	(Yoka)
Mazu, Honored One	(Baso)
Shitou, Honored One	(Sekito)
Baizhang, Honored One	(Hyakujo)
Pang Yun, Honored One	(Houn)
<i>Lingzhao, Honored One</i>	(Reisho)
Nanquan, Honored One	(Nansen)
Zhaozhou, Honored One	(Joshu)
Huangbo, Honored One	(Obaku)
Changsha, Honored One	(Chosha)
Daowu, Honored One	(Dogo)
Guishan, Honored One	(Isan)
Longtan, Honored One	(Ryutan)
Deshan, Honored One	(Tokusan)
<i>Liu Tiamo, Honored One</i>	(Ryu Tetsuma)
Dongshan, Honored One	(Tozan)
Moshan, Honored One	(Massan)
Juzhi, Honored One	(Gutei)
Linji, Honored One	(Rinzai)
Yangshan, Honored One	(Kyozan)
<i>Miaoxin, Honored One</i>	(Myoshin)
Xiangyan, Honored One	(Kyogen)
Sansheng, Honored One	(Sansho)
Yantou, Honored One	(Ganto)
Xuefeng, Honored One	(Seppo)
Caoshan, Honored One	(Sozan)

Changqing, Honored One	(Chokei)
Ruiyan, Honored One	(Zuigan)
Yunmen, Honored One	(Unmon)
Bajiao, Honored One	(Basho)
Dongshan, Honored One	(Tozan)
Fengxue, Honored One	(Fuketsu)
Fayan, Honored One	(Hogen)
Shoushan, Honored One	(Shuzan)
Shishuang, Honored One	(Sekiso)
Doushuai, Honored One	(Tosotsu)
Wuzu, Honored One	(Goso)
Hongzhi, Honored One	(Wanshi)
Yuanwu, Honored One	(Engo)
Dahui, Honored One	(Daie)
Xuedou, Honored One	(Setcho)
Huoan, Honored One	(Wakuan)
Rujing, Honored One	(Nyojo)
Wumen, Honored One	(Mumon)
Dogen, Honored One	
Keizan, Honored One	
Muso, Honored One	
Bassui, Honored One	
Ikkyu, Honored One	
Bankei, Honored One	
Hakuin, Honored One	
Torei, Honored One	

Ryokan, Honored One
Daiun, Honored One
Hakuun, Honored One
Koun, Honored One
Taizan Maezumi, Honored One
Clear Zen Kapleau, Honored One
Dawn Cloud Aitken, Honored One
Bodhi Light Packer, Honored One ↓↑

Names of female ancestors are in italics.



Return of Merit

*Buddha-nature pervades the whole universe
existing right here and now
Infinite realms of light and dark convey the Buddha mind
Birds and trees and stars and we ourselves
come forth in perfect harmony
We recite our gathas and our sutras
for the many beings of the world
In grateful thanks to all our many guides
along the ancient way*

All Buddhas throughout space and time
All Bodhisattva-mahasattvas
The great Prajna Paramita ↓↑



Great Vows For All

The many beings are numberless
I vow to liberate them
Greed, hatred and ignorance rise endlessly
I vow to abandon them
Dharma gates are countless
I vow to wake to them
Buddha's Way is unsurpassed
I vow to embody it fully

Shu jo mu hen sei gan do
bonno mu jin sei gan dan
ho mon mu ryo sei gan gaku
butsu do mu jo sei gan jo

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Teisho

Maka Hannya Haramita Shin Gyo
The Great Prajna Paramita Heart Sutra

Kan ji zai bo sa gyo jin han-nya har a 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 i
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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
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bo dai sat-ta e han-nya ha ra mi ta

ko shim-mu kei ge mu kei ge ko mu u ku fu
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no jo is-sai ku shin jitsu fu ko

ko setsu han-nya ha ra mi ta shu
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gya tei gya tei ha ra gya tei hara so gya tei
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The Bodhisattva of Compassion
from the depths of prajna wisdom
saw the emptiness of all five skandas
and sundered the bonds that create suffering.

Know then form here is only emptiness,
emptiness only form.
Form is no other than emptiness,
emptiness no other than form.

Feeling, thought and choice,
consciousness itself,
are the same as this.

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

So in emptiness no form,
no feeling, thought or choice,
nor is there consciousness.

No eye, ear, nose, tongue, body-mind,
no color, sound, smell, taste, touch,
or what the mind takes hold of,
nor even act of sensing.

No ignorance or end of it,
nor all that comes of ignorance,
no withering, no death, no end of them.
Nor is there pain or cause of pain or cease in pain
or noble path to lead from pain,
not even wisdom to attain,
attainment too is emptiness.

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

All buddhas of past and present,
Buddhas of future time,
through faith in prajna wisdom
come to full enlightenment.

Know then the great dharani,
the radiant, peerless mantra,
the supreme, unfailing mantra,
the Prajna Paramita,
whose words allay all pain.

This is highest wisdom,
true beyond all doubt,
know and proclaim its truth:

Ga-te ga-te par-a-ga-te
para-sam ga-te
bod-hi sva-ha! ↓↑



Emmei Jikku Kannon Gyo
The Ten Verse Kannon Sutra of Timeless Life

Kanzeon
Na mu butsu
yo butsu u in
yo butsu u en
buppo so en
joraku ga jo
cho nen kanzeon
bo nen kanzeon
nen nen ju shin ki
nen nen fu ri shin

Kanzeon
Praise to Buddha
All are one with Buddha
All awake to Buddha
Buddha, Dharma, Sangha
Our True-nature is eternal, joyous, selfless and pure
Through the day Kanzeon
Through the night Kanzeon
Thought after thought arises in Mind
Thought after thought is not separate from Mind
Each moment itself is Mind ↓↑

Ancestral Teachers

O Awakened Ones

All men and women who have made manifest the Dharma

May the power of your samadhi sustain us!

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Yunmen, Honored One	(Unmon)
Bajiao, Honored One	(Basho)
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Fengxue, Honored One	(Fuketsu)
Fayan, Honored One	(Hogen)
Shoushan, Honored One	(Shuzan)
Shishuang, Honored One	(Sekiso)
Doushuai, Honored One	(Tosotsu)
Wuzu, Honored One	(Goso)
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Rujing, Honored One	(Nyojo)
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Muso, Honored One	
Bassui, Honored One	
Ikkyu, Honored One	
Bankei, Honored One	
Hakuin, Honored One	
Torei, Honored One	

Ryokan, Honored One
Daiun, Honored One
Hakuun, Honored One
Koun, Honored One
Taizan Maezumi, Honored One
Clear Zen Kapleau, Honored One
Dawn Cloud Aitken, Honored One
Bodhi Light Packer, Honored One ↓↑

Names of female ancestors are in italics.



Return of Merit

*Buddha-nature pervades the whole universe
existing right here and now
Infinite realms of light and dark convey the Buddha mind
Birds and trees and stars and we ourselves
come forth in perfect harmony
We recite our gathas and our sutras
for the many beings of the world
In grateful thanks to all our many guides
along the ancient way*

All Buddhas throughout space and time
All Bodhisattva-mahasattvas
The great Prajna Paramita ↓↑



Opening the Dharma

The Dharma,
incomparably profound and minutely subtle,
Is rarely encountered,
even in hundreds of thousands
of millions of kalpas.
Now we can see it,
hear it, accept and hold it.
May we completely realize
the Tathagata's true meaning. ↓↑



Great Vows For All

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Morning Ceremony



Verse of the Kesa

Wondrous is the robe of liberation,
A treasure beyond form and emptiness.
Wearing it I will unfold Buddha's teaching
For the benefit of all sentient beings. ↓↑



The Three Refuges

I take refuge in Buddha
I take refuge in Dharma
I take refuge in Sangha

Master Hakuin's Song of Zazen

From the very beginning
all beings are by nature Buddha.
Like water and ice,
without water no ice,
outside us no Buddhas.
How near the truth yet how far we seek,
like one in water crying "I thirst!"
Like a child of rich birth
wandering poor on this earth,
we endlessly circle the six worlds.
The cause of our sorrow is ego delusion.

From dark path to dark path
we've wandered in darkness—
when shall we be free from birth and death?
The gateway to freedom is zazen samadhi—
beyond exaltation,
beyond all our praises,
the pure Mahayana.
Upholding the precepts,
repentance and giving,
paramitas and virtue,
the way of right living
all come from zazen.
Thus one true samadhi extinguishes evils;
it purifies karma, dissolving obstructions.
Then where are the dark paths
to lead us astray?
The pure lotus land is not far away.
Hearing this truth, heart humble and grateful,
to praise and embrace it,
to practice its wisdom,
brings unending blessings,
brings mountains of merit.
And when we turn inward
and prove our true nature—
that True-self is no-self,
our own Self is no-self—

we go beyond ego and past clever words.
Then the gate to the oneness
of cause and effect is thrown open.
Not two and not three,
straight ahead runs the Way.
Our form now being no-form,
in going and returning we never leave home.
Our thought now being no-thought,
our dancing and songs
are the voice of the Dharma.
How vast is the heaven
of boundless samadhi!
How bright and transparent
the moonlight of wisdom!
At this very moment,
What is there outside us,
what is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand
is the pure lotus land,
and this very body the body of Buddha.



Return of Merit

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

*Our friends and family members guide us
as we walk the ancient path*

*We dedicate the virtue of reciting Master Hakuin's Song of Zazen
To all our many guides along the ancient way*

All Buddhas throughout space and time

All Bodhisattva-mahasattvas

The great Prajna Paramita ↓↑



Great Vows For All

The many beings are numberless
I vow to liberate them
Greed, hatred and ignorance rise endlessly
I vow to abandon them
Dharma gates are countless
I vow to wake to them
Buddha's Way is unsurpassed
I vow to embody it fully

Shu jo mu hen sei gan do
bonno mu jin sei gan dan
ho mon mu ryo sei gan gaku
butsu do mu jo sei gan jo

The many beings are numberless
I vow to liberate them
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Evening Ceremony



The Three Refuges

I take refuge in Buddha
I take refuge in Dharma
I take refuge in Sangha

Ta Hui's Vow for Awakening

Our only prayer
is to be firm in our determination,
to give ourselves completely
to the Buddha's Way,
so that no doubts arise,
however long the road seems to be.
To be light and easy in the four parts of the body.
To be strong and undismayed in body and mind.
To be free from illness,
and drive out both depressed feelings and distractions.
To be free from calamity, misfortune,
harmful influences, and obstructions.
Not to seek the truth outside of ourselves,
so we may instantly enter the right way.
To be unattached to all thoughts,
that we may reach the perfectly clear, bright mind of Prajna
and have immediate enlightenment on the Great Matter.

Thereby we receive the transmission
of the deep wisdom of the Buddhas,
to save all sentient beings
who suffer in the round of birth and death.
In this way we offer our gratitude
for the compassion of the Buddhas and Bodhisattvas.

Our further prayer is not to be extremely ill,
or to be suffering at the time of departure.
To know its coming seven days ahead,
so that we may quiet the mind
to abandon the body,
and be unattached to all things
at the last moment,
Wherein we return to the original mind,
of no-birth and no-death,
and merge infinitely into the whole universe,
to manifest as all things in their true nature.
And with the great wisdom of the Buddhas,
to awaken all beings to the Buddha Mind.



Return of Merit

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

*Our friends and family members guide us
as we walk the ancient path*

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Recitations

Affirming Faith in Mind

Jianzhi Sengcan

The Great Way is not difficult
for those who do not pick and choose.
When preferences are cast aside
the Way stands clear and undisguised.

But even slight distinctions made
set earth and heaven far apart.
If you would clearly see the truth
discard opinions pro and con.

To founder in dislike and like
is nothing but the mind's disease.
And not to see the Way's deep truth
disturbs the mind's essential peace.

The Way is perfect like vast space
where there's no lack and no excess.
Our choice to choose and to reject
prevents our seeing this simple truth.

Both striving for the outer world
as well as for the inner void
condemn us to entangled lives.
Just calmly see that all is One
and by themselves false views will go.

Attempts to stop activity
will fill you with activity.
Remaining in duality
you'll never know of unity.

And not to know this unity
lets conflict lead you far astray.
When you assert that things are real
you miss their true reality,
But to assert that things are void
also misses reality.

The more you talk and think on this
the further from the truth you'll be.
Cut off all useless thoughts and words
and there's nowhere you cannot go.

Returning to the root itself
you'll find the meaning of all things.
If you pursue appearances
you overlook the primal source.
Awakening is to go beyond
both emptiness as well as form.

All changes in this empty world
seem real because of ignorance.
Do not go searching for the truth,
just let those fond opinions go.

Abide not in duality,
refrain from all pursuit of it.
If there's a trace of right and wrong
True-mind is lost, confused, distraught.

From One Mind comes duality
but cling not even to this One.
When this One Mind rests undisturbed
then nothing in the world offends.
When nothing can give offense,
then all obstructions cease to be.

If all thought-objects disappear
the thinking-subject drops away.
For things are things because of mind,
as mind is mind because of things.

These two are merely relative
and both at source are Emptiness.
In Emptiness these are not two,
yet in each are contained all forms.

Once coarse and fine are seen no more,
then how can there be taking sides?
The Great Way is without limit
beyond the easy and the hard.

But those who hold to narrow views
are fearful and irresolute;
their frantic haste just slows them down.
If you're attached to anything
you surely will go far astray.

Just let go now of clinging mind,
and all things are just as they are.
In essence nothing goes or stays.

See into the true self of things
and you're in step with the Great Way,
thus walking freely, undisturbed.

But live in bondage to your thoughts,
and you will be confused, unclear.
This heavy burden weighs you down—
Oh why keep judging good and bad?

If you would walk the highest Way
do not reject the sense domain.
For as it is, whole and complete,
this sense world is enlightenment.

The wise do not strive after goals
but fools themselves in bondage put.
The One Way knows no differences,
the foolish cling to this and that.

To seek Great Mind with thinking mind
is certainly a grave mistake.
From small mind comes rest and unrest,
but mind awakened transcends both.

Delusion spawns dualities—
These dreams are naught but flowers of air—
Why work so hard at grasping them?

Both gain and loss, and right and wrong —
Once and for all get rid of them.
When you no longer are asleep
all dreams will vanish by themselves.

If mind does not discriminate
all things are as they are, as One.
To go to this mysterious source
frees us from all entanglements.

When all is seen with “equal mind”
to our Self-nature we return.
This single mind goes right beyond
all reason and comparison.

Stop movement and there’s no movement,
stop rest and no-rest comes instead.
When rest and no-rest cease to be
then even oneness disappears.

This ultimate finality's
beyond all laws, can't be described.
With single mind one with the Way
all ego-centered strivings cease;

Doubts and confusion disappear,
and so true faith pervades our life.
There is no thing that clings to us
and nothing that is left behind.

All's self-revealing, void and clear,
without exerting power of mind.
Thought cannot reach this state of truth,
here feelings are of no avail.

In this true world of Emptiness
both self and other are no more.
To enter this true empty world
immediately affirm "not two."

In this "not two" all is the same,
with nothing separate or outside.
The wise in all times and places
awaken to this primal truth.

The Way's beyond all space, all time,
one instant is ten thousand years.
Not only here, not only there,
truth's right before your very eyes.

Distinctions such as large and small
have relevance for you no more.
The largest is the smallest too—
here limitations have no place.

What is is not, what is not is—
If this is not yet clear to you,
you're still far from the inner truth.

One thing is all, all things are one—
know this and all's whole and complete.

When faith and Mind are not separate,
and not separate are Mind and faith,
this is beyond all words, all thought
For here there is no yesterday,
no tomorrow, no today.

Song of the Grass Roof Hermitage

Shitou Xiqian

I've built a grass hut where there's nothing of value.
After eating, I relax and enjoy a nap.
When it was completed, fresh weeds appeared.
Now it's 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 doesn't live.
Realms worldly people love, he doesn't love.
Though the hut is small, it includes the entire world.
In ten feet square, an old man illumines forms
and their nature.
A Great Vehicle bodhisattva trusts without doubt.
The middling or lowly can't 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 can't be surpassed.
A shining window below the green pines—
Jade palaces or vermilion towers can't compare with it.
Just sitting with head covered all things are at rest.
Thus this mountain monk doesn't understand at all.
Living here he no longer works to get free.
Who would proudly arrange seats, trying to entice guests?

Turn around the light to shine within, then just return.
The vast inconceivable source
can't be faced or turned away from.

Meet the ancestral teachers, be familiar with their instruction,
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,
don't separate from this skin bag here and now.

On the Transmission of Mind

Huangbo Xiyun

All the Buddhas and all sentient beings are nothing but the One Mind, besides which nothing exists.

This Mind, which is without beginning, is unborn and indestructible.

It is not green nor yellow, and has neither form nor appearance.

It does not belong to the categories of things which exist or do not exist, nor can it be thought of in terms of new or old.

It is neither long or short, big or small, for it transcends all limits, measures, names, traces and comparisons.

It is that which you see before you—begin to reason about it and you at once fall into error.

It is like the boundless void which cannot be fathomed or measured.

The One Mind alone is the Buddha, and there is no distinction between the Buddha and sentient things, but that sentient

beings are attached to forms and so seek externally for Buddhahood.

By their very seeking they lose it, for that is using the Buddha to seek for the Buddha and using mind to grasp Mind.

Even though they do their utmost for a full kalpa, they will not be able to attain it.

They do not know that if they put a stop to conceptual thought and forget their anxiety, the Buddha will appear before them, for this Mind is the Buddha and the Buddha is all living beings.

It is not the less for being manifested in ordinary beings, nor is it greater for being manifested in the Buddhas.

Song of the Jewel Mirror Samadhi

Dongshan Liangjie

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 are 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 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 nor stand.
“Baba wawa”—
is there anything said or not?
Ultimately it does not apprehend anything
because its speech is not yet correct.
It is like the six lines of the 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's 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 cease,
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 the startlingly different,
there are house cat and cow.
Yi with his archer's skill
could hit a target at a hundred paces.
But when 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 in 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.

Guidepost of Silent Illumination

Hongzhi Zhengjue

Silent and serene, forgetting words,
bright clarity appears before you.
When you reflect it you become vast,
where you embody it you are spiritually uplifted.
Spiritually solitary and shining,
inner illumination restores wonder.
Dew in the moonlight, a river of stars,
snow-covered pines, clouds enveloping the peak.
In darkness it is most bright,
while hidden all the more manifest.
The crane dreams in the wintery mists.
The autumn waters flow far in the distance.
Endless kalpas are totally empty,
all things completely the same.
When wonder exists in serenity,
all achievement is forgotten in illumination.
What is this wonder?
Alertly seeing through confusion
is the way of silent illumination
and the origin of subtle radiance.
Vision penetrating into subtle radiance
is weaving gold on a jade loom.
Upright and inclined yield to each other;

light and dark are interdependent.
Not depending on sense faculty and object,
at the right time they interact.
Drink the medicine of good views.
Beat the poisoned-smearred drum.
When they interact, killing and giving life are up to you.
Through the gate the self emerges
and the branches bear fruit.
Only silence is the supreme speech,
only illumination the universal response.
Responding without falling into achievement,
speaking without involving listeners,
The ten thousand forms majestically glisten
and expound the dharma.
All objects certify it, every one in dialogue.
Dialoguing and certifying,
they respond appropriately to each other;
But if illumination neglects serenity
then aggressiveness appears.
Certifying and dialoguing,
they respond to each other appropriately;
But if serenity neglects illumination,
murkiness leads to wasted dharma.
When silent illumination is fulfilled,
the lotus blossoms, the dreamer awakens,
A hundred streams flow into the ocean,

a thousand ranges face the highest peak.
Like geese preferring milk, like bees gathering nectar,
When silent illumination reaches the ultimate,
I offer my teaching.
The teaching of silent illumination penetrates
from the highest down to the foundation.
The body being shunyata, the arms in mudra,
From beginning to end the changing appearances
and ten thousand differences share one pattern.
Mr. Ho offered jade, Xiangru pointed to its flaws.
Facing changes has its principles,
the great function is without striving.
The ruler stays in the kingdom,
the general goes beyond the frontiers.
Our school's affair hits the mark straight and true.
Transmit it to all directions without desiring to gain credit.

Actualizing the Fundamental Point (Genjokoan)

Dogen Kigen

As all things are buddha-dharma, there are delusion, realization, practice, birth and death, buddhas and sentient beings. As 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, in essence, is leaping clear of abundance and lack; 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 the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self 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 buddha.

When you see forms or hear sounds, fully engaging body-and-mind, you intuit dharma intimately. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illumined, 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. At the moment when dharma is 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 after and the firewood before. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes before and after and is independent of before and after. Ash abides in the phenomenal expression of ash, which fully includes before and after. 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 the 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. You can go further. There is practice-enlightenment which encompasses limited and unlimited life.

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, to attain one thing is to penetrate one thing; to meet one practice is to sustain one practice.

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 intellect. Although actualized immediately, the inconceivable may not be apparent. Its appearance is beyond your knowledge.

Mayu, Zen master Baoche, 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," Mayu replied, "you do not understand the meaning of its reaching everywhere."

"What is the meaning of its reaching everywhere?" asked the monk again. Mayu 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.

Universal Recommendation for Zazen (Fukan Zazengi)

Dogen Kigen

The Way is essentially perfect and exists everywhere. How could it be contingent upon practice and realization? The Truth which carries us along is sovereign and does not require our efforts. Indeed the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? The Way is completely present where you are; is it then necessary to run around in search of it?

And yet, if there is the slightest difference in the beginning between you and the Way, the result will be a greater separation than between heaven and earth. If the slightest dualistic thinking arises, the Mind is lost in confusion.

You should pay attention to the fact that even the Buddha Shakyamuni had to practice zazen for six years. It is also said that Bodhidharma had to do zazen at Shaolin temple for nine years in order to transmit the Buddha-mind. Since these ancient sages were so diligent, how can present-day trainees do without the practice of zazen?

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn to withdraw and reflect upon yourself. When you do so, body and mind will naturally fall away, and your original face will be revealed. If you want to realize such a thing, you should begin Zen training and exert yourself in this matter at once.

The study of Zen means the practice of zazen. For zazen, a quiet place is suitable. Day or night it should not be dark. It should be kept warm in the winter and cool in the summer. Eat and drink moderately. And engage yourself in zazen as though saving your head from fire.

Cast aside all involvements, cease all affairs and let the myriad things rest. Setting everything aside do not think of good or evil, right or wrong. Halt the flow of the mind, cease conceptualizing, thinking and observing and give up even the idea of becoming a Buddha. This holds true not only for seated zazen but for all your daily actions.

At the site of your regular sitting, spread out a thick mat and place a firm round cushion on it. Sit on the cushion in either the full lotus or half lotus posture. In the full lotus posture, you first place your right foot on your left thigh and your left foot on your right thigh. Your robes should be worn loosely

and arranged neatly. Then place your right hand on your left leg and your left palm (facing upward) on your right palm, thumb-tips touching lightly. Sit upright, leaning neither left nor right, front nor back. Your ears should be on the same plane as your shoulders and your nose in line with your navel. Your tongue should be placed against the roof of your mouth and your lips and teeth closed firmly. Your eyes should always remain open and you should breath gently through your nose.

Having adjusted your body in this manner, take a deep breath and exhale fully, sway your body left and right several times, and settle into an immobile sitting posture. Then sit firmly as a rock and think of not-thinking. How do you think of not-thinking? By not thinking. This is the very basis of zazen.

The zazen I speak of is not a way of developing concentration or learning meditation. It is not a means to enlightenment. It is simply the easy and pleasant practice of a Buddha, the realization of the Buddha's wisdom. Zazen itself is pure natural enlightenment. It is the manifestation of ultimate reality. The Truth appears, there being no delusion. Traps and snares can never reach it. If you understanding my meaning (and do zazen correctly), you will be like a dragon who has reached the water or a tiger that reclines on a mountain.

Know that the true Dharma itself is present there in zazen, and that confusion and distractions are eradicated right from the beginning.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly.

When we contemplate the past, we find that transcending both the sacred and the profane, or such things and dying while either sitting or standing, have all depended entirely on the power (of zazen). Moreover, it is impossible to explain with words and analysis how the ancient masters could seize upon the crucial moment which brought about satori in a disciple by pointing a finger, using the tip of a pole, a needle, or a mallet and give encouragement with the hossu, a fist, a stick or a shout. Neither can this be understood through supernatural power or a dualistic view of practice and enlightenment. Practice and enlightenment are the majestic deportment of the body, beyond the sights and sounds of this world. What can they be other than the Dharma which is prior to understanding and analysis?

Therefore, there is no question here at all of being intelligent or stupid, nor is there any difference between the quick-witted and the dull. To practice the Way single-mindedly is, in itself, enlightenment. There is no gap between practice and

enlightenment, or zazen and daily life, and a person who advances in the Way is an ordinary person.

The Buddhas and ancestors, both in this world and in India and in China, have all preserved the Buddha-mind and enhanced Zen training. You should therefore devote yourself exclusively to and be completely absorbed in the practice of zazen. You may hear of ten thousand distinctions or a thousand differences, but just do zazen earnestly and make an effort in the Way.

You have already had the good fortune to be born with a precious (human) body. Do not pass over from the light to the shadow (by pursuing other matters). Do not waste your time meaninglessly. Now that you know what is the most important thing in Buddhism, how can you be satisfied with the transient world? Our bodies are like dew on the grass, and our lives like a flash of lightning, vanishing in a moment.

(So) exert yourself in the Way that points directly to your original nature. Respect those who have realized full knowledge and have nothing more to do. Become one with the Wisdom of the Buddhas and succeed to the enlightenment of the ancestors. If you do zazen for some time, you will realize all this. The treasure house will open of itself, and you will be able to enjoy it your heart's content.

Torei Zenji's Bodhisattva Vow

I am only a simple disciple,
But I offer these respectful words:
When I regard the true nature
of the many dharmas,
I find them all to be sacred forms
Of the Tathagata's never-failing essence.
Each particle of matter, each moment,
Is no other
than the Tathagata's inexpressible radiance.
With this realization,
Our virtuous ancestors gave tender care,
With compassionate minds and hearts,
to beasts and birds.
Among us, in our own daily lives,
Who is not reverently grateful
for the protections of life:
Food, drink and clothing!
Though they are inanimate things,
They are nonetheless
the warm flesh and blood,
The merciful incarnations of Buddha.

Furthermore, to be compassionate with ignorant people,
hateful and resentful, cursing, causing distress,

this is a compassionate device to liberate us entirely
from the mean-spirited delusions
we have built up with our wrongful conduct
from the beginningless past.
With our open response,
we completely relinquish ourselves,
And the most profound and pure faith arises.

At the peak of each thought
a lotus flower opens,
And on each flower
there is revealed a Buddha.
Everywhere is the Pure Land in its beauty.
We see fully the Tathagata's radiant light
right where we are.
May we retain this mind
And extend it throughout the world
So that we and all beings
Become mature in Buddha's wisdom.

Sutra of Loving-kindness (Metta Sutra)

(Underlined words are elongated)

This is what should be done

By one who is skilled -in good-ness,

And who knows the path of peace:

Let them be able and up-right,

Straight-forward and gen-tle in speech.

Humble and not con-cei-ted,

Con-tented and ea-sily sa-tisfied.

Unburdened with du-ties and frugal in their ways,

Peaceful and calm, and wise and skill-ful,

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

Let them not do the sligh-test -thing

That the wise would la-ter re-prove.

Wishing: In gladness and in safe-ty,

May all beings ^{be} at ease.

Whatever liv-ing beings there may be;

Whether they are ^{weak} or strong, o-mit-ting none,

The great or the mi-ghty, medium, ^{short} - or -small,

The seen and the un-seen,

Those living near or ^{far} a-way,

Those born and to-^{be}-born

May all beings-^{be}-at -ease.

Let none de-ceive anoth-er,

Or de-spise an-y being in an-y -state.

Let none through anger or ill-will

Wish ^{harm} upon an-o-ther.

Even as a mother protects with her -life

Her child, her on-ly -child,

So with a bound-less -heart

Should one cherish all liv-ing beings;
Radiating kind-ness over the en-ti-re -world:
Spreading upwards to the- skies-,
And- downward to- the -depths;
Outwards and un-boun-ded,
Freed from hatred and- ill-will.
Whether standing or wal-king, seated or ly-ing down.
Free from drow-siness,
One should sus-tain this re-col-lec-tion.
This is said to be -the -sub-lime a-bi-ding.
By not holding to fixed views,
The pure-hear-ted one, having clarity of vi-sion,
Being freed from all sense -desires,
Is not born a-gain in-to this world.

Pronunciation Guide

Chinese Ancestors

Huike	hway kuh
Congzhi	tsong jer
Sengcan	sung tsan
Huineng	hway nung
Huizhong	hway jawng
Yongjia	yong jeeah
Mazu	ma dzoo
Shitou	sher toe
Baizhang	bai jang
Pangyun	pang yoon
Lingzhao	leeng jow
Nanchuan	nahn chwan
Zhaozhou	jaow joe
Huangbo	whuang baw
Changsha	chahng shah
Daowu	daow woo
Guishan	gway shahn
Longtan	long tahn
Deshan	duh shahn
Liutie	leeoo teayea
Dongshan	dong shahn
Moshan	maw shahn
Juzhi	joo jer

Linji	lynne jee
Yangshan	yang shahn
Miaoxin	meow sheen
Xiangyan	sheahng yahn
Sansheng	sahn shung
Yanto	yahn toe
Xuefeng	shway fung
Caoshan	tsao shahn
Changching	chang ching
Ruiyan	zrway yahn
Yunmen	ywun mun
Bajiao	bah jeeow
Dongsha	doong shahn
Fengxue	fung shway
Fayan	fah yahn
Shoushan	show shahn
Shishuang	shure shwang
Doushuai	doe shwhy
Wuzu	woo dzoo
Hongzhi	hoong jer
Yuanwu	ywen woo
Dahui	dah hway
Xuedou	shway doe
Huoan	hwoe-ahn
Rujing	zroo jing
Wumen	woo mun

Pinyin

Pinyin spelling:

Pronounce as in:

q	<i>cheap</i>
x	<i>shoe</i>
zh	<i>jack</i>
ch	<i>church</i>
sh	<i>shirt</i>
r	<i>zr</i>
z	<i>kids or reads</i>
c	<i>hats</i>
a	<i>father</i>
ai	<i>eye</i>
ao	<i>cow</i>
an	<i>ahn</i>
ang	<i>ahng</i>
e	<i>duh</i>
ei	<i>hey</i>
en	<i>-on- in onion</i>
eng	<i>sung</i>
er	<i>are</i>
i	<i>bee</i>
ia	<i>German ja</i>
iao	<i>yow</i>
ie	<i>yeah</i>

ian	<i>yen</i>
iang	<i>yahng</i>
in	<i>green</i>
ing	<i>sing</i>
iong	German name <i>Jung</i>
iu	<i>yo</i>
o	<i>saw</i>
ong	<i>oong</i> , as in <i>moo</i>
ou	<i>rope</i>
u	<i>goose</i>
u after j, q, x, y	<i>chew</i>
ua	<i>swan</i>
uai	<i>why</i>
uan	<i>swan</i>
uan after j, q, x, and y	<i>when</i>
uang	<i>wahng</i>
ue	<i>oo-eh</i> , as one syllable
ui	<i>way</i>
un	with the u as in <i>book</i>
un after j, q, and x	<i>won</i>
uo	<i>whaw</i>

The letters *b, p, m, f, d, t, n, l, g, k, j, s, w, y, ch,* and *sh* are all pronounced as in English.

Japanese

Vowels may be short, long, or silent. Short vowels are very short.

Short Vowels:

a as in *far* (koan)

e as in *end* (zendō)

i as in *machine* (sesshin)

o as in *forest* (dokusan)

u as in *put* (mu)

Long Vowels:

ā as in *park*

ō as in *note* (rōshi)

ū as in *rumor* (Jōshū)

Diphthongs:

ei as in *labor* (Eisai)

ai as in *fine* (daishi)

ao as in *now* (kao)

Silent vowels:

The vowels *i* and *u* are silent or almost silent in many Japanese words, as in *dokusan*, *takuhatsu*.

Consonants:

ch as in *change* (Chisha)

g as in *grateful* (gassho)

h as in *home* (Heikigan-roku)

s as in *silent* (Soto)

sh as in *shore* (Shoyo-roku)

z as in *zero* (Zen)

The letter *r* is neither the hard English sound nor the rolled sound of Spanish, but is between the English *l* and *r* sounds.

DOUBLE CONSONANTS: Double consonants are stressed by holding the sound of the particular consonant longer, as in *sesshin*, *gassho*.

Notes

Most of the Zen Center of Denver's full sutra service is adapted from the Rochester Zen Center's sutra service (the ZCD being founded as a Rochester affiliate). Thus many sources are obscure, although it is likely many of the translations originated with Philip Kapleau. See RZC's website and chant book for comparison. Additional sources (where it has been possible to find them) are below.

"Actualizing the Fundamental Point" by Dogen Kigen, translated by Robert Aitken and Kazuaki Tanahashi. Revised at San Francisco Zen Center, and later at Berkeley Zen Center; published in Tanahashi, *Enlightenment Unfolds*. Shambhala, 2000.

"Great Vows for All (Four Infinite Vows)" Zhiyi Tiantai

"Guidepost of Silent Illumination" by Hongzhi Zhengjue, translated by Taigen Daniel Leighton with Yi Wu, from *Cultivating the Empty Field: The Silent Illumination of Zen Master Hongzhi*, p. 52. North Point Press, 1991.

"Master Hakuin's Song of Zazen" adapted from "Master Hakuin's Chant in Praise of Zazen", translated by Philip Kapleau, from *Zen: Dawn in the West*, p. 181. Anchor Press, 1979.

"On the Transmission of Mind" by Huangbo Xiyun, translated by John Blofeld, from *The Zen Teaching of Huang Po: On the Transmission of Mind*, p. 29. Random House, 1958.

"Song of the Grass Roof Hermitage" by Shitou Xiqian, translated by Taigen Daniel Leighton with Yi Wu, from *Cultivating the Empty Field: The Silent Illumination of Zen Master Hongzhi*, p. 57. North Point Press, 1991.

“Song of the Jewel Mirror Samadhi” by Dongshan Liangji, from San Francisco Zen Center, based on a translation by Thomas Cleary.

“Sutra of Loving-Kindness” adapted from “Karaniya Metta Sutta: The Buddha’s Words on Loving-Kindness” (Sn 1.8), translated from the Pali by The Amaravati Sangha. Access to Insight (BCBS Edition), 2 November 2013, <http://www.accesstoinsight.org/tipitaka/kn/snp/snp.1.08.amar.html>.

“Torei Zenji’s Bodhisattva Vow” adapted from a translation by Robert Aitken in *Encouraging Words: Zen Buddhist Teachings for Western Students*, p. 176-177. Pantheon Books, 1993. Additionally modified by David Lee.



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Together with all beings we realize the Way!

