



Boundless Way Zen

SUTRA BOOK

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DEDICATED TO ALL OUR MANY GUIDES ALONG THE ANCIENT WAY

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Notation



Hold hands palm-to-palm together in *gassho*,
or hold the sutra book palm-to-palm together in *gassho*



Hold hands in zazen mudra, or hold the sutra book open between two
hands, with thumbs and little fingers in front of book

○ ring *keisu* (bowl gong) ⊙ muffle *keisu* (bowl gong) • ring small bell

①②③ ring *kesiu* or ❶❷❸ small bell on 1st, 2nd, or 3rd repetition

underlined syllables indicate the point at which underlined bells are rung

◆ *mokugyo* (wooden drum) beat once before the title is chanted by the ino,
then after on each syllable of the chant

◇ *taiko* (large drum) beat once before the title is chanted by the ino,
then after on each syllable of the chant, in single or double beats

-_^ notation for tonal chanting (mid-low-high shown in this example)

<bow> indicates a seated bow Δ strike clappers

TITLES IN ALL CAPS are CHANTED by chant-leader only

[Words in brackets & regular case] are *spoken* by chant-leader only,
or CHANTED by chant-leader only, when noted or when mid-chant

{Words in braces} are CHANTED or *spoken* or sung by chant-leader only
1st time, and by everyone subsequently

(italic words in parenthesis) are not spoken, chanted, or sung at all

○○○⊙ should be interpreted as follows:

○ (pause) ○ (same pause) ○ (relatively brief pause) ⊙

1 (say: "page __") 2 3 4

- ▶ The gong does not break timing waiting for the chant-leader to speak or for page-turning among the Sangha.
- ▶ Gong #1 happens **immediately** after previous chant (if any) ends, as the Sangha returns to upright position after a seated bow.
- ▶ Immediately after gong #1, the chant-leader speaks the page number of the next chant if there is a page turn.
- ▶ The time between the ringing of gongs #1–#2 and #2–#3 should always be equal for the entirety of the service, and should **not** be adjusted in response to circumstances arising mid-service.
- ▶ If more time for transition is required, the first two pauses can **both** be expanded, but should remain equal throughout the service.
- ▶ The time between gong #3 and the muffle should always be relatively brief, and should not vary.

At the end of a chant: If the NEXT CHANT TO BE CHANTED begins with <○○○> IMMEDIATELY sound the gong once NOW (i.e., BEFORE TURNING THE PAGE). Then turn the page, and do TWO ADDITIONAL gongs at equal intervals, for a total of three (**NEVER FOUR**).

Some chants end with <○> which means they **always** take an ending gong, regardless of what follows. But please note that if gongs do follow at the beginning of the next chant, **this gong at the end counts as the first of three, and ONLY TWO MORE gongs are required, in all circumstances.**



OOO⊗ **GATHA ON OPENING THE SUTRA** –_- ○ (GAA-TA)

(ALL) The Dharma, incomparably profound and infinitely subtle,
is rarely encountered even in hundreds of thousands of millions of ages.
Now we see it, hear it, receive and maintain it.

May we completely realize the Tathagata’s true meaning. ○ <bow>

(TA-TAAAga-TA’S)



OOO⊗ **[THE DHARMA IS VAST AND SUBTLE.]** ○

(ALL) The Dharma is vast and subtle.

(LEADER) [We now have a chance to see this;]

(ALL) We now have a chance to see this;

(LEADER) [Study and practice this.]

(ALL) Study and practice this.

(LEADER) [May we realize this true meaning. –_-]

(ALL) May we realize this true meaning. –_- ○ <bow>



OOO⊗ **Gatha of Atonement** ○ (SPOKEN or CHANTED) (GAA-TA)

All evil karma ever created by me since of old, ③

on account of my beginningless greed, anger, and ignorance

born of my body, mouth, and thought, ③

I vow to atone for it all. ○

(repeat 3 times, then <bow>)



OOO⊗ **VANDANA** ○ (VUHN-duh-NAAA) (Homage to the Buddha)

Namo tassa bhagavato arahato sammāsambuddhasa ○ <bow>

_____ ^ ^ _____ ^ ^ _____ ^ ^

(Homage to the Blessed One, the Great Sage, the Truly Enlightened One)

(
As long as there is true bowing,
the Buddha Way will not deteriorate.
— Eihei Dogen
)



OOO⊙ THE THREE REFUGES ○ (Pali followed by English translation)

Buddham saranam gacchami;
_____-----

(the lines beneath the words show
relative pitch of the syllable above)

Dhammam saranam gacchami;
_____-----^

Sangham saranam gacchami. ○
_____-----

I take refuge in Buddha;
_____-----

(in Awakening)

I take refuge in Dharma;
_____-----^

(in the Teachings)

I take refuge in Sangha. ○ <bow>
_____— —

(in Community)



The Five Remembrances

(Shakyamuni Buddha, from the Upajjhatthana Sutta)

{I am of the nature to grow old;} ❶

There is no way to escape growing old.

I am of the nature to have ill health;

There is no way to escape having ill health.

I am of the nature to die;

There is no way to escape death.

All that is dear to me and everyone I love are of the nature of change;

There is no way to escape being separated from them.

My deeds are my closest companions.

❷ I am the beneficiary of my deeds;

❸ My deeds are the ground on which I stand. (repeat 3 times)



OOO⊙◆ ENMEI JUKKU KANNON GYO –_- ○

(Invocation of Kanzeon/Kannon/Guanyin/Avalokiteshvara, the Bodhisattva of Compassion—whose name means “the one who perceives the cries of the world.”)

Kanzeon!
Namu Butsu ① ③
yo Butsu u in
yo Butsu u en
buppo so en
jo raku ga jo
cho nen Kanzeon ③
bo nen Kanzeon ③
nen nen ju shin ki
nen nen fu ri shin. ① ② ③

*(chant Sino-Japanese 3 times, then,
SPEEDING UP SUBSTANTIALLY,
go to English at right and chant ONCE,
SLOWING DOWN
for last THREE BEATS ONLY.)*

Absorbing world sounds
awakens a Buddha right here! ○
This Buddha,
the source of compassion.
This Buddha
receives only compassion.
Buddha, Dharma, Sangha—
just compassion.
Thus, the pure heart
always rejoices.
In the light, recall this.
In the dark, recall this.
Moment after moment
the true heart arises. ○
Time after time
there is nothing but this. ○



Invocation of Kanzeon

(by Robert Aitken, from The Morning Star; adapted)

We call upon Kanzeon to inspire our sutra and our lives.
We call upon ourselves to inspire Kanzeon. We call upon
ourselves as Kanzeon. Enlightening, being enlightened,
calling and responding, the birds and stars as Kanzeon save
us—as they as themselves save us. Each thought, ever so
brief, is Kanzeon herself, turning the Dharma Wheel.
Acceptance is Kanzeon; regarding the sounds of the world is
Kanzeon. Kanzeon is realized in regarding the distress and
pain everywhere, and is realized by the sound of geckos and
children. The compassionate action of Kanzeon arises from the
place of grateful receiving. I venerate the great power for the
Way, which is generated by the profound act of opening myself.
• Kanzeon! • Thus we bow to Buddha. <bow>



OOO⊗◇ SHO SAI MYO KICHIJO DHARANI -- O

(The Dharani of Good Fortune that Averts Calamities in the Mind— with no categories, this mysterious power saves all beings. In a dharani, the intention and sound of the chant is more important than any literal meaning.)

No mo san man da moto nan ①
oha ra chi koto sha sono nan ③
to ji to en gya gya gya ki gya ki un nun
shifu ra shifu ra hara shifu ra hara shifu ra
chishu ③ sa chishu sa chishu ③ ri chishu ③ ri
soha ja soha ja sen chi gya
shiri ei# somo ko# ① ② *(repeat 3 times, slowing for last 3 beats only)*

(# indicates an extra drumbeat on 1st and 2nd repetitions)



The Essence of Atonement

(by Banjin Dotan; tr. Shohaku Okumura)

The essence of atonement is that delusion and enlightenment are one. We usually think delusive thoughts and true reality are separate and distinct, as an owner and that which is owned. When we are completely liberated, we see that there is no person who possesses delusions nor are there delusions that are possessed. This is the true Path of Buddha Dharma.

Atonement is another name for the three treasures. To atone is to take refuge in the Three Treasures. When the Dharma of atonement is carried out, it completely includes the three refuges and the three pure precepts. Atonement, the three refuges, and the three pure precepts are not apart from falsehood caused by delusions—yet we are able to attain liberation within delusion. Before delusions leave, true reality has arrived.

- Atonement is nothing other than the Dharma,
- the practice of the Buddha’s awakening.



OOO⊗ DEDICATION

(1a) (CHANTED) [All living things are one seamless body, and pass quickly from dark to dark. We remember you who cared for us and are gone, you who are ill, you who are at war, you who are oppressed, who are hungry and who are in pain—may you heal and have peace. We especially dedicate our practice to:] • (ALL <bow>)

(Sangha speaks names of personal dedications, as ALL remain in <bow>)
(• at equal intervals as names are said; 3 more at same pace after Sangha is silent)

(OPTIONAL, CHANTED) [And we particularly dedicate our practice to:]
(chant-leader CHANTS special dedications, • at equal intervals after each name)

(OPTION 1, CHANTED) [And we also dedicate its merits to
• all those who are afraid, • all those who are persecuted,
• and all those whose spirits feel crushed. • (ALL <return upright>)]

May we together realize peace; may we together realize harmony;
may we together realize freedom from fear for all—
and may we realize the Buddha Way together -_-] ○

(OPTION 2, CHANTED; ALL <return upright>) [May we live in perfect peace with
Buddha Dharma, and may we realize the Buddha Way together -_-] ○

(ALL, ALWAYS) All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ <bow>



OOO⊗ DEDICATION

(1b) (CHANTED) [Buddha nature pervades the whole universe existing right here, now. Whenever these devoted invocations are sent forth they are perceived and subtly answered. We dedicate their merits to all members of our human family, throughout space and time. We especially dedicate their merits to those who suffer as a result of calamity, cruelty, oppression, and war. We also dedicate our service to:] • (ALL <bow>)

(Sangha speaks names of personal dedications, as ALL <remain in <bow>)
(• at equal intervals as names are said; 3 more at same pace after Sangha is silent)

(OPTIONAL, CHANTED) [And we particularly dedicate our practice to:]
(chant-leader CHANTS special dedications, • at equal intervals after each name)

⇒

(*OPTION 1, CHANTED*) [And we also dedicate its merits to
• all those who are afraid, • all those who are persecuted,
• and all those whose spirits feel crushed. • (*ALL <return upright>*)
May we together realize peace; may we together realize harmony;
may we together realize freedom from fear for all—
and may we realize the Buddha Way together -_-] ○

(*OPTION 2, CHANTED; ALL <return upright>*) [May we live in perfect peace with
Buddha Dharma, and may we realize the Buddha Way together -_-] ○

(*ALL, ALWAYS*) All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ *<bow>*



○○○○ DEDICATION

(2) (*CHANTED*) [Buddha nature pervades the whole universe, existing right
here, now. The wind blows, waves fall on the shore, and Guanyin finds us
in the dark and broken roads. We give thanks to all the Ancestors of
meditation in the still halls, the unknown women and men, centuries of
enlightened women and men, ants and sticks and grizzly bears.
Let wisdom go to every corner of the house.
Let people have joy in each other's joy. -_-] ○

(*ALL*) All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ *<bow>*



○○○○ DEDICATION

(3) (*CHANTED*) [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 gatha and our sutra for the many beings of the
world and dedicate our practice in grateful thanks to all our many
guides along the ancient Way. -_-] ○

(*ALL*) All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ *<bow>*

 ○○○○ (CHANTED) **THE FOUR BODHISATTVA VOWS** ○

(ALL) Beings are numberless; I vow to free them. ③

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them. ③

The Buddha ③ Way is unsurpassable; I vow to embody it. ① ②

(repeat 3 times, <bow> after 3rd)

 **(Wake All The Beings)**

○○○○ (SUNG) {I vow to wake} ◆ *(followed by ◆ on off-beats)*

all the beings of the world. ③

I vow to set endless heartache to rest.

I vow to walk through every wisdom gate. ③

I vow to live the great Buddha Way. ① ②

(repeat 3 times, <bow> after 3rd)

 **Aspiration Prayer**

(by Larry Yang, from Awakening Together; adapted)

May I be as loving in this moment as I can.

If I cannot be loving in this moment, may I be kind.

If I cannot be kind, may I be nonjudgmental.

If I cannot be nonjudgmental, may I not cause harm.

- And if I cannot not cause harm,
- may I cause the least harm possible.



○○○⊗ BOUNDLESS WAY ANCESTORS DEDICATION

(*CHANTED*) [The Wheel of the Dharma turns and turns, and reality is revealed in emptiness and form. May all beings be liberated and brought to great joy. We give thanks for the guidance of our teachers, women and men named and unnamed. We especially offer the merits of our practice to:] ○

(*ALL*) Great Mother Prajna Paramita ○
The Seven Ancient Buddhas ○
Great Teacher Shakyamuni Buddha ○

[Our Ancestors in India, particularly]

(*ALL*) Great Teacher Mahaprajapati ○ (MA-HA pra-JAAH-puh-tee)
Great Teacher Kisa Gotami ○ (KEE-SA go-TAHM-ee)
Great Teacher Khema ○ (KAY-MA)
Great Teacher Nagarjuna ○ (na-GAAAR-juna)

[Our Ancestors in China, particularly]

(*ALL*) Great Teacher Bodhidharma ○
Great Teacher Zongchi ○ (ZONG-CHER)
Great Teacher Huineng ○ (HWAY-NUNG)
Great Teacher Moshan Laoran ○ (MO-SHAN LAO-RAHN)

[Our Ancestors in Korea, particularly]

(*ALL*) Great Teacher Taego Bou ○ (TAY-GO BO-WU)
Great Teacher Gyeongheo Seong-U ○ (KYUNG-HUH SUNG-WU)
Great Teacher Myori Pophui ○ (MYO-REE PO-PEE)
Great Teacher Hye Hae Noh ○ (HAI HEY NO)

[Our Ancestors in Japan, particularly]

(*ALL*) Great Teacher Eihei Dogen ○ (EI-HEI DOH-GENN)
Great Teacher Ryonen ○ (REE-YO NEN)
Great Teacher Keizan Jokin ○ (KAY-ZAN JO-KEEN)
Great Teacher Soitsu ○ (SO-EET-SUH)

[Our Dharma Cloud Ancestors, particularly]

(*ALL*) Great Teacher Keido Chisan ○ (KAY-DOH CHEE-SAN)
Great Teacher Peggy Houn Jiyu Kennett ○ (HOH-oon GEE-YU)
Great Teacher Kojima Kendo ○ ⇨ (KOH-JI-MAH KEN-DOH)

[Our Diamond Sangha Ancestors, particularly]

(ALL) Great Teacher Robert Chotan Gyoun Aitken ○
Great Teacher Anne An Tanshin Aitken ○
Great Teacher John Nanryu Jiunken Tarrant ○
Great Teacher Joan Iten Sutherland ○ (EE-TEN)

[Our Single Flower Ancestors, particularly]

(ALL) Great Teacher Seung Sahn Haeng Won ○
Great Teacher George Bomun Bowman ○

All Buddhas throughout space and time, ○
All honored ones, bodhisattva-mahasattvas, ○
wisdom beyond wisdom, maha prajna paramita. ○ <bow>

(See BIOGRAPHICAL NOTES OF ANCESTORS in the back of this book.)



○○○○⊗ ATTA DIPA ○

(AHT-TA DEEE-PAAA)

(from the Mahaparinibbana Sutta)

Atta dipa; viharata.

(Self-nature is the light; dwell here.)

Atta sarana; ananna sarana.

(Rely on self-nature; seek no other refuge.)

Dhamma dipa; Dhamma sarana.

(The Dharma is the light;
rely on the Dharma.)

Ananna sarana. ○

(Seek no other refuge.)



OOO⊙◆ GREAT PRAJNA PARAMITA HEART SUTRA -- ○

(tr. Robert Aitken)

Avalokiteshvara Bodhisattva, practicing deep prajna paramita ○ *(the perfection of wisdom)*

clearly saw that all five skandhas are empty, *(aggregates)*

transforming all suffering and distress.

“Shariputra, form is no other than emptiness, emptiness no other than form;
form is exactly emptiness, emptiness exactly form;
sensation, perception, mental reaction, consciousness are also like this.

“Shariputra, all things are essentially empty—
not born, not destroyed; not stained, not pure; without loss, without gain.

“Therefore in emptiness there is no form;
no sensation, perception, mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, object of thought;
no seeing and so on to no thinking;
no ignorance and also no ending of ignorance;
and so on to no old age and death, and also no ending of old age and death;
no suffering, cause of suffering, cessation, path;
no wisdom and no attainment. ○

“Since there is nothing to attain,
the bodhisattva lives by prajna paramita,
with no hindrance in the mind; no hindrance, and therefore no fear;
far beyond delusive thinking, right here is nirvana. ○

“All Buddhas of past, present and future live by prajna paramita,
attaining anuttara-samyak-sambodhi. *(supreme, unsurpassed,
perfect enlightenment)*

“Therefore know that prajna paramita
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all suffering.

“This is truth, not mere formality.

“Therefore set forth the prajna paramita mantra.

“Set forth this mantra and proclaim:

○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!

○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!

○ Gaté Gaté Paragaté ○ Parasamgaté ○ Bodhi Svaha!” ○

*(Gone, gone, gone beyond,
completely gone beyond.
Enlightenment, hail!)*



The Compassionate Heart of Wisdom

(a rendering of the Heart Sutra, by James Ishmael Ford)

When the Heart of Compassion walked through the gate of Wisdom,
she looked into the body of the world and each of us,
seeing that each of us and the world itself is boundless.

And with this all suffering vanished.

Dear ones, all things are boundless;
and the boundless is nothing other than all things.
Everything in itself is boundlessness; boundlessness is all things.
This is true of our bodies, feelings, experiences, perceptions,
and of consciousness itself.

Dear ones, the stuff of the universe is boundless.
It is not born and it does not die. It is not pure or impure.
It neither increases nor diminishes.

Within boundlessness there are no sense organs, no objects to sense,
and no field of experience; no ignorance and thus no ending of ignorance;
no old age and death and thus no ending of old age and death.
There is no suffering and thus no causes of suffering;
there is no path to follow and no wisdom to attain.

Understanding this boundlessness, the pure-hearted one is free.
Without entanglements, the true person of the Way is not afraid.

This is the pure and unexcelled Way.
All sages of past, present, and future attain to this truth and find freedom.

This truth becomes the great mantra, supreme and unexcelled;
and this truth removes all suffering.

Gone, gone, gone beyond!

- Completely gone beyond!
- Blessings and blessings!



Song of the Grass-Roof Hermitage

(by Shitou Xiqian; tr. Taigen Leighton, adapted)

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, she doesn't love.

Though the hut is small, it includes the entire world.
In just this place, an old man illumines forms and their nature.
A Mahayana 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 she 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.



Song of Zazen

(by Hakuin Ekaku; tr. Norman Waddell)

All beings by nature are Buddha, as ice by nature is water;
Apart from water there is no ice, apart from beings, no Buddha.

How sad that people ignore the near, and search for truth afar,
Like someone in the midst of water crying out in thirst,
Like a child of a wealthy home wandering among the poor.

Lost on dark paths of ignorance,
We wander through the six worlds, from dark path to dark path.
When shall we be freed from birth-and-death?

Oh, the zazen of the Mahayana! To this the highest praise!
Devotion, repentance, training, the many paramitas,
All have their source in zazen.
Those who try zazen even once wipe away beginningless crimes;
Where are all the dark paths then? The Pure Land itself is near.

Those who hear this truth even once, and listen with a grateful heart,
Treasuring it, revering it, gain blessings without end.

Much more, those who turn about, and bear witness to self-nature—
Self-nature that is no nature—go far beyond mere doctrine.

Here effect and cause are the same;
The Way is neither two nor three;
With form that is no form, going and coming, we are never astray;
With thought that is no thought,
Singing and dancing are the voice of the Law. ⇨

How boundless and free is the sky of samadhi!
How bright the full moon of wisdom!
Truly is anything missing now?
Nirvana is right here, before our eyes.

- This very place is the Lotus Land;
- This very body, the Buddha.



Great Doubt

(by Hakuin Ekaku, from “Orategama Zokushu”; tr. Philip Yamplosky; adapted, abridged)

When a person faces Great Doubt, before them there is in all directions only a vast and empty land without birth and without death, like a huge plain of ice extending in all directions. Penetrating it is trampling the multi-tiered gate of birth-and-death that has come down through endless kalpas; it is penetrating the inner understanding and basic enlightenment of all the Tathagathas—but you must accept that the realization of so felicitous a thing as the Great Matter will involve a certain amount of suffering.

Realize that this cannot be handed down, and cannot be explained; rather it is like knowing for yourself by drinking it whether water is warm or cold. The ten directions melt before the eyes, and the three periods of time are penetrated in an instant.

- What joy is there in the realms of humans or gods
- that can compare with this?



Observing the One Who Is Dim and Dull

(by Dahui Zonggao, from *Swampland Flowers*; tr. J.C. Cleary;
adapted, abridged)

You may imagine that your root nature is dim and dull; and you may imagine that although you make efforts to cultivate and uphold the Dharma, you've never gotten an instant of transcendent enlightenment. Yet the one who can recognize *dim* and *dull* is definitely not dim and dull. After all, where else would you seek transcendent enlightenment? People who study this Path must depend on their dimness and dullness to enter.

But if you hold to dimness and dullness, considering yourself to be without the qualifications for the Path, then you are being controlled by the demons of dimness and dullness. Those with commonplace understanding often take the intention of seeking transcendent enlightenment and make it into an obstacle set before them—and so their own correct understanding cannot appear.

This “obstacle” does not come from the outside: it's nothing else but the one who is already enlightened, who recognizes the dimness and dullness. Simply see the one who can know dimness and dullness; and see who that one ultimately is. Just look right here.

Don't seek transcendent enlightenment, just observe and observe—

- suddenly you'll laugh aloud.
- Beyond this, there is nothing that can be said.



Realizing the Zen Way

(by Muso Soseki, from *Dialogues in a Dream*; tr. Thomas Kirchner; adapted)

Zen points directly to our original nature. If one realizes original nature, one knows that fundamentally birth and death are without form—this is true longevity. One sees nothing to call “misfortune”—this is true security. One leaves behind the notions of “has” and “has not”—this is true gain. One sees there is no one to despise as an enemy—this is true conquest, true love and respect.

- Once one realizes these principles, • one realizes the Zen Way.



Nothing to Do

(by Linji Yixuan, from The Record of Linji; tr. Burton Watson; adapted, abridged)

There is no Buddha, no Dharma, no practice, no realization. What is it you seek in others? What is it you lack? It's as though you want to put another head on top of the one you already have. At this very moment your own wonderful function is no different from the wonderful function of the masters and the Buddhas. It's only because you lack confidence that you seek something outside of you.

Make no mistake: there's no Dharma outside you to run after; there's no Dharma within to attain. Rather than seeking, it would be better to hear these words, rest, and practice having nothing to do.

If something has arisen, don't try to make it continue.
If something has not arisen, don't try to make it arise.

This action is more valuable than ten years' pilgrimage.
There is nothing you need to do. You just need to live as ordinary people.
Wear your robe, eat your food.

- As day follows day, • be a person who has nothing to do.



Do Your Best

(by Linji Yixuan from The Record of Linji; tr. Burton Watson; adapted, abridged)

Would you like to get to know Manjushri? Your mind that carries out your activities right here and wherever you go, from first to last, beyond doubting—this is the living Manjushri. Your mind that in each moment shines with the light of nondiscrimination wherever it may be—this is the true Samantabhadra. Your mind that each moment is capable of freeing itself from its shackles, everywhere emancipated—this is the method of meditating on Avalokiteshvara. These three act as host and companion to one another, all three appearing at the same time when they appear—one in three, three in one. ⇔

Followers of the Way: If you wish to be in accord with the Dharma, never give way to doubt. "Spread it out and it fills the whole Dharma realm; gather it up and it's tinier than a thread of hair."

Its lone brightness gleaming forth, it has never lacked anything.

"The eye doesn't see it, the ear doesn't hear it." What shall we call this thing?

A sage of old said, "Say something about it and already you're off the mark." You'll just have to see for yourselves.

- What other way is there?
- Each of you: Do your best.



The Fruit of the Bodhisattva Way

(by Mazu Daoyi, from Zen's Chinese Heritage; tr. Andy Ferguson; adapted, abridged)

You who seek the Dharma should seek nothing. Do not grasp what is good nor reject what is bad. Do not lean toward either purity or impurity. Speak appropriately about the affairs of your own life, for each matter you encounter constitutes the meaning of your existence, and your actions are without hindrance. The fruit of the Bodhisattva Way is just thus. The myriad forms of the entire universe are the seal of the single Dharma.

Comprehending this, one acts in the fashion of one's time, just wearing clothes, eating food, constantly upholding the practices of a bodhisattva, and passing time according to circumstances.

- If one practices in this manner,
- is there anything more to be done?



Bodhisattva's Vow

(by Torei Enji)

[I am only a simple disciple, but I offer these respectful words:] •

When I look deeply into the real form of the universe,
Everything reveals the mysterious truth of the Tathagata. (TA-TAAAgA-TA)
This truth never fails: in every moment and every place
things can't help but shine with this light.

Realizing this,

our Ancestors gave reverent care to animals, birds, and all beings.

Realizing this,

we ourselves know that our daily food, clothing, and shelter
are the warm body and beating heart of the Buddha.

How can we be ungrateful to anyone or anything?

Even though someone may be a fool, we can be compassionate.

If someone turns against us, speaking ill of us and treating us bitterly,
it's best to bow down:

This is the Buddha appearing to us,

Finding ways to free us from our own attachments—

the very ones that have made us suffer, again and again and again.

Now on each flash of thought

a lotus flower blooms,

And on each flower: a Buddha.

The light of the Tathagata

Appears before us, soaking into our feet.

- May we share this mind with all beings,
- so that we and the world together may grow in wisdom.



The Harmony of Relative and Absolute

(*"Sandokai"* by Shitou Xiqian; tr. ZCLA; adapted)

The mind of the great sage of India
is intimately conveyed from west to east.
Among human beings are wise ones and fools,
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 bring comfort and discomfort.
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—not one, not two—
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 mid-air.

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.
But if you are confused,
mountains and rivers block your way.

- I respectfully urge you who study the mystery:
- Do not pass your days and nights in vain.



Seeking with Empty Hands

*(by Keizan Jokin, from The Record of Transmitting the Light;
tr. Francis Cook)*

Seeking it yourself with empty hands,
you return with empty hands.

- In that place where fundamentally nothing is acquired,
- you really acquire it.



Song of the Jeweled-Mirror Samadhi (by *Dongshan Liangjie*; tr. SZTB)

The Dharma of thusness is intimately transmitted by Buddhas and Ancestors.

Now you have it; preserve it well.

A silver bowl filled with snow, a heron hidden in the moon.

Taken as similar, they are not the same; not distinguished,
their places are known.

The meaning does not reside in the words,
but a pivotal moment brings it forth.

Move and you are trapped, miss and you fall into doubt and vacillation.
Turning away and touching are both wrong, for it is like massive fire.
Just to portray it in literary form is to stain it with defilement.

In darkest night it is perfectly clear; in the light of dawn it is hidden.

It is a standard for all things; its use removes all suffering.
Though it is not constructed, it is not beyond words.

Facing a precious mirror; form and reflection behold each other.
You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects.
No going, no coming, no arising, no abiding; a baby babbles—is anything
said or not? In the end, it says nothing, for the words are not yet right.

In the illumination hexagram, apparent and real interact;
stacked together they become three; the permutations make five,
like the taste of the five-flowered herb, like the five-pronged vajra.

Wondrously embraced within the real, drumming and singing begin
together. Penetrate the source and travel the pathways;
embrace the territory and treasure the roads.

You would do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment.
Within causes and conditions, time and season,
it is serene and illuminating. ⇨

So minute it enters where there is no gap,
so vast it transcends all dimension.

Just a hair's-breadth deviation, and you are out of tune.

There are sudden and gradual, so teachings and approaches arise.
With these matters distinguished, each has its standard.
Mastered or not, reality constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats,
the ancient sages grieved for them, and offered them the Dharma.

Led by their inverted views, they take black for white.
When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks,
please observe the sages of the past.

One on the verge of realizing the Buddha Way contemplated a tree
for ten long kalpas,
like a battle-scarred tiger,
like a horse with shanks gone grey.

Because some are vulgar: jeweled tables and ornate robes;
because some are wide-eyed: cats and white oxen.

With a great archer's skill one can hit the mark at a hundred yards,
but arrows meeting head on—how could that be a matter of skill?

Wooden man starts to sing; stone woman gets up dancing.
It is not reached by feelings or consciousness—
how could it involve deliberation?

Ministers serve their lords,
children obey their parents;
not obeying is not filial,
failure to serve is no help.

- With practice hidden, function secretly, like a fool, like an idiot.
- Just to do this continuously is called the host within the host.



Loving-Kindness Sutra

(by Shakyamuni Buddha, from the Metta Sutta; tr. Amaravati Sangha, adapted)

(SPOKEN or SUNG) [This is what should be done:] •

By one
 who is skilled in goodness,
And who knows the path
 of peace:
Let them be able and upright,
Straightforward
 and gentle in speech.
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties
 and frugal in their ways,
Peaceful and calm,
 and wise and skillful,
Not proud
 and demanding in nature.
Let them not
 do the slightest thing
That the wise
 would later reprove.
Wishing:
 In gladness and in safety,
May all beings be at ease.
Whatever living beings
 there may be;
Whether they are weak
 or strong,
 omitting none.
The great or the mighty,
 medium, short or tall,
The seen and the unseen,
Those living near and far away,
Those born and to-be-born:
May all beings be at ease!

Let none
 deceive another,
or despise
 any being in any state.
Let none
 through anger or ill-will
 wish harm upon another.
Even as a mother
 protects with her life
 her child, her only child,
So with a boundless heart
Should one cherish
 all living beings;
Radiating kindness
 over the entire world:
Spreading upward to the skies,
 and downward to the depths;
Outward and unbounded,
Freed from hatred and ill-will.
Whether standing or walking,
 seated or lying down,
Free of drowsiness,
One should sustain
 this recollection.
This is said to be
 the sublime abiding.
By not holding to fixed views,
The pure-hearted one,
 having clarity of vision,
• being freed
 from all sense desires,
• is also freed
 from birth-and-death.



The Heart of True Entrusting

(“Xinxinming” by Jianzhi Sengcan; Boundless Way adaptation)

1. The Great Way is not difficult for those unattached to preferences. When love and hate are both seen through, everything is clear and undisguised. But make the smallest distinction, and heaven and earth are set far apart. If you wish to see the truth, attach to no opinions pro or con; setting what you like against what you dislike is the disease of the mind. When the deep meaning of this is not understood, the mind’s essential peace is disturbed to no avail.

The Way is perfect like vast space, where there’s no lack and no excess. Our choice to choose or to reject prevents our seeing this simple truth. Don’t dwell entangled in the world or stuck in emptiness. Dwell equanimously in the oneness of all things, and all erroneous views naturally cease to obstruct.

When you try to stop activity, your very effort fills you with activity—and you will never know oneness. Those who don’t live in the single Way miss in both activity and stillness, assertion and denial.

To deny the reality of things is to miss their reality. To assert their emptiness is also to miss their reality. The more you talk and think about it, the further you stray from the truth. Stop the efforts of talking and thinking, and there’s nothing you will not know directly.

To return to the root is to find the meaning of all things; to pursue appearances is to miss the source. At the moment of awakening, there is going beyond appearance and emptiness.

- The changes that appear in this empty world we call real
- only because of ignorance.



2. Do not search for the truth—only cease to cherish opinions. Do not remain in dualistic views, and avoid dualistic pursuits. If there’s a trace of *this* and *that*, of right and wrong, the mind will be lost in confusion. ⇨

All dualities come from the One, but don't cling even to this One.
When this One Mind rests undisturbed, nothing in the world offends;
and when no thing can give offense, things cease to exist in the old way.

When no discriminating thoughts arise, the mind itself ceases to exist.
When thought-objects vanish, the thinking subject vanishes; when the
mind-subject vanishes, objects vanish.

Things are things because of mind, and mind is mind because of things.
Understand the relativity of these two, and understand the unity of
emptiness.

In emptiness there are not two, and each contains the whole.
If you don't discriminate between coarse and fine, you won't be
tempted by prejudice and opinion.

To live in the Great Way is neither easy nor difficult, but those with
narrow views are fearful and irresolute. Their frantic haste just slows
them down. Attaching to enlightenment is going astray. Let things be
as they are, and there is neither coming nor going.

Obey the true nature of things, and you walk freely and undisturbed.
Bound by thought, truth is hidden—and everything seems unclear.

- The burdensome practice of discrimination brings only weariness—
- so why keep judging good and bad?



3. The One Way does not shun the world of senses and ideas;
the sense-realm itself is enlightenment. The wise do not strive after
goals; the foolish fetter themselves.

There is one Dharma. Distinctions arise from clinging to ignorance.
To seek the One Mind with discriminating mind is a great mistake.

Rest and unrest derive from illusion; the awakened mind transcends
both. All dualities come from ignorance. They're like dreams or flowers
of air—why work so hard at grasping them?

Gain and loss, right and wrong—once and for all be done with them.
When one no longer is asleep, all dreams vanish by themselves. ➔

If the mind makes no distinctions, the ten thousand things are as they are, as One. To understand the mystery of this Oneness is to be released from all entanglements. When all is seen with equal mind, timeless self-nature is revealed. No comparisons are possible.

Movement is stationary, and the stationary moves; both rest and unrest disappear. When such dualities cease to be, even Oneness does not exist.

- This ultimate finality can't be described;
- it's beyond all words.



4. For the unified mind in accord with the Way, all ego-centered strivings cease. Doubts and irresolutions no longer apply, and a life of True Entrusting is possible. With a single stroke we are freed from bondage. Nothing clings to us, and we hold to nothing.

All is empty, clear, self-illuminating—with no exertion of mind. Thought, feeling, knowledge, and imagination do not reach it. In this world of suchness, there is neither self nor other-than-self.

To come directly into harmony with this reality, when doubts arise immediately affirm “not two.” In this “not two,” all is the same; nothing is separate, nothing excluded. No matter when or where, awakening means entering this truth, and this truth is beyond all time and space. One mind-moment is ten thousand years.

Not only here, not only there—the infinite universe stands always before your eyes, infinitely large and infinitely small. Definitions have vanished, and no boundaries are seen; so too with being and non-being. Don't waste time in doubts and arguments.

One thing is all, all things are one—they move among and intermingle without distinction. To live in True Entrusting is to be without anxiety about nonperfection.

- Living in True Entrusting is the road of nonduality.
- The nondual is one with the entrusting heart.



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



Song of Realizing the Dao

(by Yongjia Xuanjue; tr. Robert Aitken; adapted, abridged)

There is the leisurely one,
Walking the Dao, beyond philosophy,
Not avoiding fantasy, not seeking truth.
The real nature of ignorance is the Buddha nature itself;
The empty delusory body is the very body of the Dharma.

When the Dharma body awakens completely,
There is nothing at all.
The source of our self-nature
Is the Buddha of innocent truth.

Mental and physical reactions come and go
Like clouds in the empty sky;
Greed, hatred, and ignorance appear and disappear
Like bubbles on the surface of the sea.

When we realize actuality,
There is no distinction between mind and thing
And the path to hell instantly vanishes.
This is not a lie to fool the world.

Once we awaken to Tathagata-Zen, (TA-TAAAga-TA)
The six perfections and the ten thousand good actions
are already complete within us.

In our dream we see the six realms clearly;
After we awaken the whole universe is empty.

No bad fortune, no good fortune, no loss, no gain;
Never seek such things in eternal serenity.

Who has no-thought?
Who is not-born?
If we are truly not-born,
we are not unborn either. ⇨

Can a wooden puppet attain Buddhahood
By its practice of not-thinking?
How can we realize ourselves
By virtuous deeds or by seeking the Buddha?
Release your hold on earth, water, fire, and wind;
Drink and eat as you wish in eternal serenity.
All things are transient and completely empty;
This is the great enlightenment of the Tathagata.
Transience, emptiness, and enlightenment—
These are the ultimate truths of Buddhism;
Keeping and teaching them is true Sangha devotion.
If you don't understand, please inquire about it.
Cut out directly the root of it all—
this is the very point of the Buddha seal.

People do not recognize the wish-fulfilling jewel.

Living intimately within the Tathagata essence,
It operates our sight, hearing, smell, taste, sensation, awareness;

- And all of these are empty,
- yet not empty.



Bodhisattva's Prayer

(by Shantideva, from Bodhicaryavatara)

As long as sentient beings remain—
until then, may I too remain

- to dispel the suffering of all beings,
- for as long as space remains.



○ ◆ (Jizo Mantra)
Om ka ka kabi san
ma e sowa ka (9x)

◆ (Kanzeon Song)
Kwan Seum Bosal
(repeat per chant-leader)

(Universal Invocation)
Om nam
(repeat per leader)



○ ◆ (Mantra for Purifying the Karma of Speech)
Suri suri mahasuri susuri sabaha



○ ◆ (Mantra for Opening the Dharma-Treasury)
Om aranam aranam



○ ◆ (Mantra for Offering to Hungry Ghosts)
Om ma ku ra sai so wa ka



(Mantra for Purifying the Dharmadhatu)
Om nam



(Nembutsu)

(This is an expression of the oneness of our limited, karmic self with Amida Buddha, the ocean of compassionate light. Spoken or written version: NAMU AMIDA BUTSU.)

(LEADER) [Nam An Da Bu]

(ALL) Nam An Da Bu

Nam An Da Bu

Nam An Da Bu

Nam An Da Bu

Nam An Da Bu ○ <bow>

(LEADER, spoken) Namu Amida Butsu_ḥ] (3x)
(ALL, spoken) Namu Amida Butsu_ḥ



(Juseige)

(Vowels in ~~strike through~~ are not voiced. Underlined syllables are chanted for a duration of 2 beats. EKOKU section has tonal qualities depicted below. At end of lines, keisu <O> is RUNG ON-BEAT WITH preceding syllable rather than after.)

O (LEADER) BUSSETSU MURYOJUKYO

(ALL) Ga gon cho se gan
His-shi mu jo do
Shi gan fu man zok~~u~~
Sei fujo sho gak~~u~~.

Ga o mu ryo ko
Fu i dai se shu
Fu sai sho bin gu
Sei fujo sho gak~~u~~.

Ga shi jo but~~u~~ do
Myo sho cho jip-po
Ku kyo mi sho mon
Sei fujo sho gak~~u~~.

Ri yoku jin sho nen
Jo e shu bon gyo
Shi gu mu jo do
I sho ten nin shi.

Jin riki en dai ko
Fu sho mu sai do
Sho jo san ku myo
Ko sai shu yaku nan.

Kai hi chi e gen
Mes-shi kon mo an
Hei soku sho aku do
Tsu datsu zen shu mon.

Ko so jo man zok~~u~~
I yo ro jip-po
Nichi gatsu shu ju ki
Ten ko on pu gen.

I shu kai ho zo
Ko se ku doku ho
Jo o dai shu chu
Sep-po shi shi ku.

Ku yo is-sai but~~u~~
Gu soku shu toku hon
Gan e shitsu jo man
Toku i san gai o.

Nyo but~~u~~ mu ge chi
Tsu datsu mi fu sho
Gan ga ku e riki
To shi sai sho son.

Shi gan nyak-ko ka
Dai sen o kan do
Ko ku sho ten nin
To u chin myo ke. O

(LEADER) Nam An Da Bu.
(ALL) Nam An Da Bu.
Nam An Da Bu.
Nam An Da Bu.
Nam An Da Bu.
Nam An Da Bu. O

(Ekoku) (see notation)

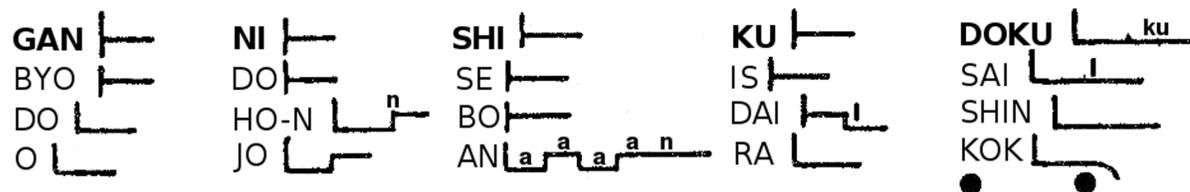
(LEADER CHANTS) Gan
ni shi ku doku
(ALL) Byo do se is-sai
Do ho-n bo da-i shin
O jo-o an ra kok~~u~~ (O at
both beginning & end of kok~~u~~)

(LEADER) Na man da (~3x)

(LDR, spoken) Namu Amida But~~u~~

(ALL, spoken) Namu Amida But~~u~~] (3x)

(tonal notation for EKOKU)





OOO⊗◇ DAIHISHIN DHARANI –_- O (◇ softly and evenly)
 (The Dharani of the Great Compassionate Mind)

Namu kara tan	to ji to en o bo	ku ryo ku ryo	ko shaki ra
no tora ya ya	ryo ki ru gya	ki ri sha ro sha	oshi do ya
namu ori ya	chi kya ra chi i	ro shi ri shi ri	somo ko hodo
boryo ki chi	kiri mo ko fuji	su ryo su ryo	mogya shido
shifu ra ya fuji	sa to sa bo sa	fuji ya fuji ya	ya somo ko
sato bo ya	bo mo ra mo	fudo ya fudo	nora kin ji ha
moko sato bo	ra mo ki mo ki	ya mi chiri ya	gyara ya somo
ya mo ko kya	ri to in ku ryo	③ nora kin ji	ko mo hori
runi kya ya en	ku ryo ke mo	chiri shuni no	shin gyara ya
○ sa hara ha e	to ryo to ryo	hoya mono	somo ko namu
shu tan no ton	ho ja ya chi mo	somo ko shido	kara tan no
sha namu shiki	ko ho ja ya chi	ya somo ko	tora ya ya ③
ri toi mo ori ya	to ra to ra chiri	moko shido ya	namu ori ya
boryo ki chi	ni shifu ra ya	somo ko shido	boryo ki chi
shifu ra rin to	sha ro sha ro	yu ki shifu ra	shifu ra ya
bo na mu no ra	mo mo ha mo	ya somo ko ③	somo ko ③
kin ji ki ri mo	ra ho chi ri yu	nora kin ji	shite do modo
ko ho do sha	ki yu ki shi no	somo ko mo ra	ra hodo ya
mi sa bo o to jo	shi no ora san	no ra somo ko	somo ko
shu ben o shu	fura sha ri ha	shira su omo	<i>(repeat 3 times,</i>
in sa bo sa to	za ha za fura	gya ya somo	<i>slowing for last</i>
no mo bo gya	sha ya ku ryo	ko sobo moko	<i>3 beats of 3rd</i>
mo ha te cho	ku ryo mo ra	shido ya somo	<i>time only)</i>



This World of Dew

(by Kobayashi Issa)

This world of dew
 is indeed a world of dew—

- and yet...
- and yet...



An Unending Truth

(Shakyamuni Buddha, from the Dhammapada; tr. Thanissaro Bhikkhu; adapted)

Phenomena are preceded by the heart, ruled by the heart,
made of the heart. If you speak or act with a darkened heart,
then suffering follows you—as the wheel of the cart,
the track of the ox that pulls it.

Phenomena are preceded by the heart, ruled by the heart,
made of the heart. If you speak or act with a calm, bright heart,
then happiness follows you, like a shadow that never leaves.

“That person insulted me, hit me, beat me, robbed me”—
for those who brood on this, hostility isn’t stilled.

“That person insulted me, hit me, beat me, robbed me”—
for those who don't brood on this, hostility is stilled.

Hostilities aren't stilled through hostility, regardless. Hostilities
are stilled through non-hostility: this is an unending truth.

Unlike those who don't realize we're here on the verge of perishing,
• those who do: • their quarrels are stilled.



Facing Everything

(by Hongzhi Zhengjue, from Cultivating the Empty Field; tr. Taigen Leighton)

Accord and respond without laboring and accomplish without hindrance.
Everywhere turn around freely—not following conditions, not falling into
classifications. Facing everything, let go and attain stability. Stay with that
just as that. Stay with this just as this. That and this are mixed together
with no discriminations as to their places. So it is said that the earth lifts up
the mountain without knowing the mountain's stark steepness.

• A rock contains jade • without knowing the jade's flawlessness.



The Misunderstanding of Many Lifetimes

(by Hongzhi Zhengjue, from Cultivating the Empty Field; tr. Taigen Leighton)

Emptiness is without characteristics. Illumination has no emotional afflictions. With piercing, quietly profound radiance, it mysteriously eliminates all disgrace. Thus one can know oneself; thus the self is completed. We all have the clear, wondrously bright field from the beginning. Many lifetimes of misunderstanding come only from distrust, hindrance, and screens of confusion that we create in a scenario of isolation. With boundless wisdom journey beyond this, forgetting accomplishments. Straightforwardly abandon stratagems and take on responsibility. Having turned yourself around, accepting your situation, if you set foot on the Path, spiritual energy will marvelously transport you. • Contact phenomena with total sincerity, • not a single atom of dust outside yourself.



Self and Other the Same

(by Hongzhi Zhengjue, from Cultivating the Empty Field; tr. Taigen Leighton)

All dharmas are innately amazing beyond description. Perfect vision has no gap. In mountain groves, grasslands, and woods the truth has always been exhibited. Discern and comprehend the broad long tongue of the Buddha's teaching, which cannot be muted anywhere. The spoken is instantly heard; what is heard is instantly spoken. Senses and objects merge; principle and wisdom are united. When self and other are the same, mind and dharmas are one. When you face what you have excluded and see how it appears, you must quickly gather it together and integrate with it.

- Make it work within your house, • then establish stable sitting.



The Field of Boundless Emptiness

(by Hongzhi Zhengjue, from Cultivating the Empty Field; tr. Taigen Leighton)

The field of boundless emptiness is what exists from the very beginning. You must purify, cure, grind down, or brush away all the tendencies you have fabricated into apparent habits. Then you can reside in the clear circle of brightness. Utter emptiness has no image, ⇨

upright independence does not rely on anything. Just expand and illuminate the original truth unconcerned by external conditions. Accordingly we are told to realize that not a single thing exists. In this field, birth and death do not appear. The deep source, transparent down to the bottom, can radiantly shine and can respond unencumbered to each speck of dust without becoming its partner.

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

- This is how you must penetrate and study.



Guidepost for Silent Illumination

(by Hongzhi Zhengjue, from Cultivating the Empty Field; tr. Taigen Leighton)

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 poison-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, 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.



Fulfilling the Buddha Way

(from the Lotus Sutra; tr. Gene Reeves)

If anyone goes to stupas or mausoleums, to jeweled or painted images, with flowers, incense, flags, or canopies and reverently makes offerings;

Or if they have others perform music, by beating drums or blowing horns or conch shells, or playing flutes, lutes, harps, mandolins, cymbals, or gongs, producing fine sounds and presenting them as offerings;

Or if they joyfully praise the Buddha's virtues in song, even with just a tiny sound, they have fulfilled the Buddha Way.

If anyone, with even a single flower, even while distracted, makes an offering to a painted image, they will gradually see countless Buddhas.

There are those who worship by prostrating themselves, some merely by putting palms together, others by raising a single hand, others by a slight nod of the head.

All of these people, honoring images in various ways, will progressively see countless Buddhas, and fulfill the unexcelled Way themselves.

Save countless beings everywhere, and enter into nirvana without residue, as a fire dies out when the firewood is all consumed.

If anyone, even while distracted, enters a stupa or a mausoleum, and even once exclaims, • "Hail to the Buddha!"

- they have fulfilled the Way.



Blinded by Passions

(by Shinran Shonin)

Although my eyes, blinded by passions,
Do not see the brilliant light that embraces me,

- The Great Compassion never tires,
- Always casting light upon me.



Genjokoan — “Actualizing Fundamental Reality”

(by Eihei Dogen, from *Shobogenzo*; tr. Shohaku Okumura; adapted, abridged)

1. As all things are Buddha Dharma, there is delusion and realization, practice, birth and death, and there are Buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no Buddhas, no sentient beings, no birth and death.

The Buddha Way leaps clear of the many and the one—thus there are birth and death, delusion and realization, sentient beings and Buddhas. Therefore, flowers fall even though we love them; weeds grow even though we dislike them.

To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self is realization. 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 the myriad things. When actualized by the myriad things, your body-and-mind as well as the bodies-and-minds of others drop away.

- There is a trace of realization that cannot be grasped.
- We endlessly express this ungraspable trace.



2. When you first seek the Dharma, you stray far from the boundaries of the Dharma. But the Dharma is already correctly transmitted; you are already 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 firewood is before and the ash after. You should understand that firewood abides in the dharma-position of firewood which fully includes past and future, and is independent of past and future.

Ash abides in the dharma-position of ash which fully includes future and past, and is independent of past and future.

Just as firewood does not become firewood again after it is ash, we do not return to birth after death. This being so, it is an established way in the Buddha Dharma to deny that birth turns into death. Accordingly, birth is understood as no-arising. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-perishing. Birth is an expression complete this moment. Death is an expression complete this moment.

They are like winter and spring.

- We do not call winter "the beginning of spring"
- nor summer "the end of spring."



3. Enlightenment is like the moon reflected in the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, ⇨

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

When the Dharma does not fill your whole body and mind, you think it is already sufficient. When the Dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, it simply looks like a circle. No other shape appears. But the ocean is not round, and not 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.



4. 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 is the bird and life is the fish. Practice-enlightenment and people are like this.

So, if a bird wishes to fly or a fish wishes to swim only after investigating the whole sky or whole sea, this bird or this fish will find neither path nor place. ⇒

When you find your place where you are, practice-enlightenment occurs, actualizing reality. When you find your way at this moment, you become actualized reality; 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 actualizing one practice completely. Therefore the reality of all things is *thus*.

Here is the place; here the Path unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of the Buddha Dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind.

Although complete enlightenment is immediately actualized,

- its intimacy is such that it does not necessarily form as a view.
- In fact, viewing is not something fixed.



5. Zen Master Bao-che 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?" Bao-che replied, "Although you understand that the nature of the wind is permanent, you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk. 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.



Fukanzazengi — “Universally Recommended Instructions for Zazen”

(from Dogen’s Extensive Record; tr. Taigen Leighton and Shohaku Okumura; adapted, abridged)

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice?

And yet, if there is a hair’s-breadth deviation, it is like the gap between heaven and earth. If a trace of disagreement arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital Path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest.

If you want to attain suchness, practice suchness immediately.

Put aside all involvements and suspend all affairs. Do not think “good” or “bad.” Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a Buddha.

How could that be limited to sitting or lying down?

Think not-thinking. Not-thinking—what kind of thinking is that?

Beyond-thinking. This is the essential art of zazen. ⇨

This zazen is not meditation practice; it is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. • For you must know that the true Dharma appears of itself, • so that from the start dullness and distraction are struck aside.



Yuibutsu Yobutsu—“Only Buddha and Buddha”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

1. When you realize the Buddha Dharma, you do not think, “This is realization just as I expected.” Even if you think so, realization invariably differs from your expectation. Realization is not like your conception of it.

Accordingly, realization cannot take place as previously conceived. When you realize Buddha Dharma, you do not consider how realization came about. You should reflect on this: What you think one way or another before realization is not a help for realization.

Although realization is not like any of the mental formations preceding it, this is not because such formations could not be realization. Past thoughts in themselves were already realization. But since you were seeking elsewhere, you thought and said that thoughts cannot be realization.

However, it is worth noticing that what you think one way or another is not a help for realization. Then you are cautious not to be small-minded. If realization came forth by the power of your prior mental formations, it would not be trustworthy. Realization does not depend on thoughts, but comes forth far beyond them.

- Realization is helped
- only by the power of realization itself.



2. When we reflect quietly, it appears that our body-and-mind has practiced together with all Buddhas of the three worlds and has together with them aroused the thought of enlightenment. When we reflect on the past and future of our body-and-mind, we cannot find the boundary of self or others. By what delusion do we believe our body-and-mind is apart from all Buddhas of the three worlds? Such delusion is groundless. How then could delusion hinder the arousing of the thought of enlightenment and the practicing of the way by all Buddhas of the three worlds?

- Thus, understand that the way is not a matter
- of your knowing or not knowing.



3. To be on this Path is to be unstained. To be unstained does not mean that you try forcefully to exclude intention or discrimination, or that you establish a state of non-intention. Being unstained cannot be intended or discriminated at all.

It's like meeting a person and not considering what the person looks like. And it's like not wishing for more color or brightness when viewing flowers or the moon.

Spring has the tone of spring, and autumn has the scene of autumn; there is no escaping it. So when you want spring or autumn to be different from what is, notice that it can only be as it is.

Or when you want to keep spring or autumn as it is, reflect that it has no unchanging nature.

When you understand, a moment of no-understanding does not come and hinder understanding, and understanding does not break no-understanding. Instead,

- understanding and no understanding
- are just like spring and autumn.



3. An ancient Buddha said:

The entire universe is the true human body.

The entire universe is the gate of liberation.

- The entire universe is the eye of Vairochana.
- The entire universe is the dharma body of the self.



Self-Receiving Samadhi (*from Bendowa — “The Wholehearted Way”*;
by Eihei Dogen; tr. Kaz Tanahashi, et al.; adapted, abridged)

What can be met with recognition is not realization itself, because realization is not reached by a deluded mind. Although both mind and object appear and disappear within stillness, because this takes place in the realm of self-receiving and self-employing samadhi, without moving a speck of dust or destroying a single form, extensive Buddha work and profound, subtle Buddha influence are carried out.

Grasses and trees, fences and walls demonstrate and exalt this wondrous Dharma for the sake of living beings, both ordinary and sage; in turn, living beings, both ordinary and sage, express and unfold it for the sake of grasses and trees, fences and walls. The realm of self-awakening and awakening others is fundamentally endowed with the quality of enlightenment with nothing lacking, and allows the standard of enlightenment to be actualized ceaselessly.

Therefore, even if only one person sits for a short time, because this zazen imperceptibly accords with all things and fully resonates through all time, it performs ever-lasting Buddha guidance within the inexhaustible Dharma world in the past, present, and future.

Zazen is equally the same practice and the same enlightenment for both the person sitting and for all dharmas. Not only that, but all things are endowed with original practice within the original face, which is impossible to measure.

You should know that even if all the Buddhas in the ten directions, as numerous as the sands of the Ganges River, together engage the full power of their Buddha wisdom, they could never reach the limit,

- or measure the virtue, • of one person’s zazen.



Uji — “Being-Time”

(by Eihei Dogen, from *Shobogenzo*; tr. Kaz Tanahashi, et al.; adapted, abridged)

1. The Way the self arrays itself is the form of the entire world. See each thing in this entire world as a moment of time. Things do not hinder one another, just as moments do not hinder one another. The Way-seeking mind arises in this moment. A Way-seeking moment arises in this mind. It is the same with practice and with attaining the Way. Thus, the self setting itself out in array sees itself. This is the understanding that self is time.

Know that in this way there are myriads of forms and hundreds of grasses throughout the entire earth, and yet each grass and each form itself is the entire earth. The study of this is the beginning of practice. When you are at this place, there is just one grass, there is just one form; there is understanding of form and beyond understanding of form; there is understanding of grass and beyond understanding of grass. Since there is nothing but just this moment, the time being is all the time there is. Grass being, form being, are both time.

Each moment is all being, each moment is the entire world.

- Reflect now whether any being or any world
- is left out of the present moment.



2. Both mind and words are the time-being. Both arriving and not-arriving are the time-being. When the moment of arriving has not appeared, the moment of not-arriving is here. Mind is a mule; words are a horse. Having-already-arrived is words; not-having-left is mind. Arriving is not “coming”; not arriving is not “not yet.”

The time-being is like this. Arriving is overwhelmed by arriving, but not by not-arriving. Not-arriving is overwhelmed by not-arriving, but not by arriving. Mind overwhelms mind and sees mind, words overwhelm words and see words. Overwhelming overwhelms overwhelming and sees overwhelming.

- Overwhelming is nothing but overwhelming. • This is time.



Shoji — “Birth-and-Death”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

This birth-and-death is the life of Buddha. If you try to exclude it, you will lose the life of Buddha. If you try to cling to it, trying to remain in it, you will also lose the life of Buddha, and what remains will be the mere form of Buddha. Only when you don't dislike birth and death or long for them do you enter Buddha's mind.

Just set aside your body-and-mind, forget about them, and throw them into the house of Buddha; then all is done by Buddha.

When you follow this,

- you are free from birth-and-death
- and become a Buddha without effort or calculation.



Menju — “Face-to-Face Transmission”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

This is a splendid opportunity for Buddha Dharma to enter into mud and water.

If you do not realize the fruit at this moment, when will you realize it?

If you do not cut off delusion at this moment, when will you cut it off?

If you do not become a Buddha at this moment, when will you do so?

If you do not sit as a Buddha at this moment,

- when will you practice as a Buddha?
- Diligently examine this in detail.



Shinjin Gakudo — “Body-and-Mind Study of the Way”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

“Everyday mind” means to maintain everyday mind in this world or in any world. Yesterday goes forth from this moment, and today comes forth from this place. With going, the boundless sky goes; with coming, the entire earth comes. This is everyday mind.

Everyday mind opens the gate of the inner chamber. Because thousands of gates and myriads of doors open and close all at once, it is everyday mind. Now this boundless sky and entire earth are like unrecognized words, a voice from the deep. Words are all-inclusive, mind is all-inclusive, things are all-inclusive.

Although there is birth and death in each moment of this life of birth-and-death, the body after the final body is never known. Even though you do not know it, if you arouse the thought of enlightenment, you will move forward on the Way of enlightenment.

The movement is already here. Do not doubt it in the least.

- Even if you should doubt it, • this is nothing but everyday mind.



Raihai Tokuzui — “Receiving the Marrow by Bowing”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

1. Practice by brushing off the fire on your head, or practice by standing on your toes. Practice with heart, practice with beyond-heart, practice even with half a heart.

You attain the marrow and are invariably transmitted the Dharma

- through your utmost sincerity and trusting heart.
- There is no path that comes from anything other than sincere trust.



2. If you exclude those who have broken precepts, you exclude all bodhisattvas. If you exclude those who may break precepts in the future, you exclude all bodhisattvas who arouse the aspiration for enlightenment. If you exclude them in such a way, you need to exclude everyone—then how can the Buddha Dharma be actualized? ⇨

Such a thing is the mad intention of fools who don't know Buddha Dharma.

- It should be lamented.
- Quietly ponder this.



3. When you see an object, learn to clarify it. Being scared of it and only trying to avoid it is not the teaching and practice of the Great Vehicle. If you give up the east and hide in the west, it is not that there is no object in the west. Even if you keep escaping, there are objects afar and objects nearby. The farther away you push objects, the deeper you become attached to them.

- This is not the way of emancipation.
- Investigate this thoroughly.



Bussho — “Buddha Nature”

(by Eihei Dogen, from *Shobogenzo*; tr. Kaz Tanahashi, et al.; adapted, abridged)

1. The Buddha said, “If you want to understand Buddha nature, you should intimately observe cause and effect over time.” When the time is ripe, Buddha nature manifests. The words *understand Buddha nature* do not only mean to know it but also to practice it, to realize it, to expound it, and to let go of it. Expounding it, practicing it, realizing it, letting go of it, missing it, and not missing it are all *cause and effect over time*.

You observe *cause and effect over time* through observation of cause and effect over time. You observe it with a whisk, and a staff.

However, you may also observe it through the wisdom of desire, the wisdom of beyond-desire, original enlightenment, embryonic enlightenment, no-enlightenment, or true enlightenment.

Intimately observe is not limited to observing, being observed, correct observation, or wrong observation; it is *intimately observe*. As it is intimate observing, it is not self-observation or other's observation. Intimate observation is cause and effect as they are over time, and it is beyond cause and effect. It is Buddha nature as it is. It is becoming free of the body of Buddha nature. It is Buddha and Buddha as they are, nature and nature as they are.

- There is no time when the time has not yet arrived;
- there is no Buddha nature that is not actualized.



2. “Mountains, rivers, and the great earth all depend on it. Various samadhis and the six miraculous powers emerge from it.” Thus, mountains, rivers, and the great earth are all the ocean of Buddha nature. In the very moment they depend on it, they are mountains, rivers, and the great earth. Know that the form of the ocean of Buddha nature is like this. It is not concerned with inside, outside, or in between. This being so, to see mountains and rivers is to see Buddha nature; to see Buddha nature is to see the fins of a donkey and the beak of a horse. Thus, you understand and go beyond understanding.

- Even though you may be limited,
- you are in the vast ocean of Buddha nature.



3. An Ancestor said: “You have no Buddha nature.” Learn and study what kind of moment it is when there is *no Buddha nature*. Is it *no Buddha nature* on the top of the Buddha’s head, or is it *no Buddha nature* that is going beyond? *No Buddha nature* is sometimes understood as the samadhi of this one moment. Ask whether there is *no Buddha nature* when Buddha nature attains Buddhahood. Ask whether there is *no Buddha nature* that arouses the aspiration for enlightenment.

- Have a pillar ask this question, or ask pillars this question.
- Have Buddha nature ask this question.



4. An Ancestor said: “As Buddha nature is empty, you say *I have no Buddha nature*.” This expresses clearly that *empty* is not *no*. As Buddha nature is empty, it is called *no*. Bits and pieces of *no* are a standard for speaking about emptiness. Emptiness is the measure of speaking *no*. Emptiness here is not that of “Form is emptiness.” “Form is emptiness” does not mean to force form to be emptiness or to break up emptiness to establish form. Rather, it is the emptiness of “Emptiness is emptiness.” *Emptiness is emptiness* means there is a piece of rock hanging in emptiness. Thus the Ancestors spoke of

- *no Buddha nature*—Buddha nature that is empty—
- and *Buddha nature* that is existence.



Hokke Ten Hokke — “Dharma Blossoms Turn Dharma Blossoms”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

Realization is reality right now. Even shocks, doubts, fears, and frights are no other than reality right now. However, with Buddha knowledge it is different; seeing a speck of dust is different from sitting within a speck of dust. Even when you sit in the world of phenomena it is not broad. Even when you sit in a speck of dust, it is not narrow. If you are not fully present, you do not fully sit. If you are fully present, you are free from how large or narrow it is where you are. Thus, you have thoroughly experienced the essential unfolding of Dharma blossoms.

Is it that the manifestation and essence of your practice now originates in the world of phenomena or in a speck of dust? Have no shocks and doubts, no fears and frights. Just this turning of Dharma blossoms is the original practice, deep and wide. In seeing the speck of dust and seeing the world of phenomena, there is no attempt to create or measure. Even those who attempt to create or measure do so in accordance with Dharma blossoms.

When the Dharma blossoms fully turn you, you are empowered to turn the Dharma blossoms. While the original turning never stops, you return to turn the Dharma blossoms.

What is usually distrusted is that now is a moment of Dharma blossoming. Nevertheless, trust and turn Dharma blossoms.

- To honor and dedicate yourself to this teaching
- is Dharma blossoms turning Dharma blossoms.



Kaiin Zanmai — “Ocean-Mudra Samadhi”

(by Eihei Dogen, from Shobogenzo; tr. Kaz Tanahashi, et al.; adapted, abridged)

1. Being is past moments and future moments. Being is past elements and future elements. Whether it is just appearing or just disappearing, all elements are as they are. It is not that there is no practice and realization;

- it is just that they are not divided.
- This is called ocean-mudra samadhi.



2. Recognized or not, myriad things are just myriad things.

Encountering the Buddha face and the Ancestor face is nothing other than recognizing myriad things as myriad things. Because myriad things are all-inclusive, you do not merely stand upon the highest peak or travel along the bottom of the deepest ocean.

Being all-inclusive is just like this; letting go is just like that. What is called the ocean of Buddha nature or Vairochana's Ocean Storehouse is just myriad things.

- Although the ocean surface is invisible,
- there's no doubt about the practice of swimming in it.



Body and Mind, Ocean and Waves

(by Keizan Jokin, from "Zazen Yojinki"; tr. Anzan Hoshin & Yasuda Joshu Dainen; adapted, abridged)

Just mind, just body—difference and sameness miss the point. Body arises in mind—and, when the body arises, body and mind appear to be distinguished. When one wave arises, a thousand waves follow; the moment a single mental fabrication arises, numberless things appear.

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

Zazen is going right into the Ocean of Awareness, manifesting the body of all Buddhas. The natural luminosity of mind suddenly reveals itself and the original light is everywhere. It is not a matter of extinction or of activity.

- There is no increase or decrease in the ocean
- and the waves never turn back.



At Ease and in Harmony

(by Keizan Jokin, from "Zazen Yojinki"; tr. Anzan Hoshin & Yasuda Joshu Dainen; adapted, abridged)

Sometimes when you are sitting you may feel hot or cold, discomfort or ease, stiff or loose, heavy or light, and sometimes startled.

The mind may feel as if it were sinking or floating; it may seem dull or sharp.

Sometimes you can see outside the room, or inside the body, or the forms of Buddhas and Bodhisattvas.

Sometimes you may believe that in this moment you have attained wisdom and now thoroughly understand all the sutras and commentaries.

These extraordinary conditions sometimes arise—just keep body-and-mind at ease and deportment in harmony.

Shed worldly sentiments and do not become attached to sublime feelings about the Way.

Though you should not spare the Dharma, do not speak of it unless you are asked.

If someone asks from the heart, then give the teachings.

If you wish to speak ten times, keep quiet nine; it's as if moss grew over your mouth or like a fan in winter.

A wind-bell hanging in the air, indifferent to the direction of the wind—this is how people of the Way are.

Do not use the Way to make yourself important. This is the foremost point to remember.

Remain always in Great Compassion and dedicate the limitless power of zazen to all beings. Maintain the vow to realize awakening—and just sit.

- Do nothing at all.
- This is the way to study Zen.



This Moment is the Koan

(by Keizan Jokin, from "Zazen Yojinki"; tr. Anzan Hoshin & Yasuda Joshu Dainen; adapted, abridged)

Although we speak of practice, this is not a practice you can do.

Don't try to fabricate Buddha; and don't be concerned with how well or how poorly you think you're doing. Just understand that time is as precious as if you were putting out a fire in your hair.

Shatter obstacles and become intimate with awakening awareness. Arising from stillness, carry out activities without hesitation.

This moment is the koan. When practice and realization are without complexity, the koan is this present moment. That which is before any trace arises and the scenery on the other side of time's destruction, the activity of all Buddhas and awakened Ancestors, is just this one thing.

Just rest and cease; be cooled;

- pass numberless years as this moment.
- This is like coming home and sitting at ease.



The Necessity of Great Doubt

(by Boshan, from Great Doubt; tr. Jeff Shore; abridged, adapted)

If you're unable to rouse Great Doubt when practicing Zen, even if you can dwell in an apparently calm and lucid state sitting long periods in zazen, sunk in quietness; even if, within this mystic darkness, senses fuse, and objects and opposition disappear; and even if you enter absorption without mind-movement—this is not the Great Vehicle. This is simply your wavering mind; it is not Zen.

If you don't recognize this error,

- innumerable Buddhas may appear and preach the Dharma
- but they won't be able to save you.



Secrets on Cultivating the Mind

(by Chinul, from *Tracing Back the Radiance*; tr. Robert Buswell)

1. If people aspire to the Path of Buddhahood while obstinately holding to their feeling that the Buddha is outside the mind or the Dharma is outside nature, then—even though they pass through kalpas as numerous as dust motes, burning their bodies, charring their arms, crushing their bones, and exposing their marrow; even though they write sutras in their own blood, never lying down to sleep, eating only one offering a day in the early morning; or even though they study the entire *Tripitaka* and cultivate all sorts of ascetic practices—this is like trying to make rice by boiling sand: it will only add to their tribulation.

If you would understand your own mind, then without searching, approaches to the Dharma as numerous as the sands of the Ganges would all be understood. As the World-Honored One said, “I see that all sentient beings everywhere are endowed with a Tathagatha’s wisdom and virtue.” He also said, “All the illusory guises in which sentient beings appear take shape in the sublime mind of the Tathagatha’s complete enlightenment.” Consequently, you should know that outside this mind there is no Buddhahood which can be attained.

All the Buddhas of the past were merely persons who understood their minds. All the sages and saints of the present are likewise merely persons who have cultivated their minds. All future meditators should rely on this Dharma as well. I hope you who cultivate the Path will never search outside. The nature of the mind is unstained; it is originally whole and complete in itself. If you will only leave behind false conditioning, • you will be “such” • —like the Buddha.



2. Consider sudden awakening: When people are deluded, they assume that the four great elements are the body, and the false thoughts are the mind. They do not know that their own nature is the true Dharma-body; they do not know that their own self-illuminating awareness is the true Buddha. ⇨

They look for the Buddha outside their mind. While they are thus wandering aimlessly, the entrance to the road might by chance be pointed out by a wise advisor. If, in one thought, they then follow back the light of their mind to its source, and see their own original nature, they will discover that the ground of this nature is innately free of defilement, and that they themselves are originally endowed with the non-outflow wisdom-nature which is not a hair's-breadth different from that of all the Buddhas. Hence it is called sudden awakening.

Consider gradual cultivation: Although people have awakened to the fact that their original nature is no different from that of all the Buddhas, the beginningless habit-energies are extremely difficult to remove suddenly, and so they must continue cultivation while relying on this awakening. Through this gradual permeation, their endeavors reach completion. They constantly nurture the sacred embryo, and after a long time they become a saint. Hence it is called gradual cultivation. This process can be compared to the maturation of a child. From the day of its birth, a baby is endowed with all the sense organs, but its strength is not fully developed. It is only after many months and years that it will finally become an adult.

Hence sudden and gradual cultivation • are like the two wheels of a cart: • neither one can be missing.



3. Some people do not realize that the nature of good and evil is void; they sit rigidly without moving and, like a rock crushing grass, repress both body and mind. To regard this as cultivation of the mind is a great delusion. For this reason it is said, "Hearers-of-the-teaching cut off delusion, thought after thought, but the thought that does the cutting is a thief." If they could see that thoughts of killing, stealing, sexual misconduct, and lying all arise from the nature of mind, then their arising would be the same as their non-arising. At their source, they are calm; why must they be cut off? As it is said, "Do not fear the arising of thoughts: only be concerned lest your awareness of them be tardy."

It is also said, • "If we are aware of the thought at the moment it arises, then through that awareness, • it will vanish."



The Many and The One

*(two verses by Wumen Huikai, from The Gateless Barrier;
tr. Robert Aitken)*

With realization, all things are one family,
without realization, everything is separate and different.
Without realization, all things are one family,
with realization, everything is separate and different.

The moon and the clouds are the same;
Mountains and valleys are different.

- All are blessed, all are blessed.
- Is this one? Is this two?



Mind Like the Moon

(by Seung Sahn; adapted)

Clear mind
is like the full moon in the sky.
Sometimes clouds come,
yet the moon is always there.
Sometimes clouds go,
and the moon shines down brightly.
Don't worry about clear mind:
it is always there.
Thinking comes and goes,
comes and goes—
you must not be attached

- to the coming
- or the going.



Days Like Lightning

*(by Taego Bou,
from A Buddha from Korea; tr. J.C. Cleary)*

The days and months go by like lightning: we should value the time. We pass from life to death in the time it takes to breathe in and breathe out; it's hard to guarantee even a morning and an evening. Whether walking or standing, sitting or lying down, do not waste even a minute. Become ever braver and bolder. Be like our original teacher, Shakyamuni, who kept on progressing, energetically.

When the mind-ground is equanimous and awake, you will have profound certainty in the intent of the Buddhas and ancestral teachers. You must accomplish this correctly. Mind is the natural Buddha: why bother seeking elsewhere? Put down your myriad concerns and wake up. At the end of the road, it's like an iron wall. False thoughts are all extinguished, and extinguishing is wiped away; body and mind resting on the void. In the stillness, a light reaches everywhere with brilliance.

The original face: who is it? As soon as it is mentioned, the arrow sinks in stone. When the mass of doubt is shattered amid all the particulars, one thing covers the blue sky. Do not seek guidance from those without wisdom. Do not become over-joyed. Visit Zen teachers: show them how your mind works and ask for their teaching. After that, you can be called one who continues the tradition of the ancestral teachers.

Our family style is not remote. When tired, we stretch out our legs and sleep. When hungry, we let our mouths eat.

- In the human realm, what school is this?
- Blows and shouts fall like raindrops.



Shorter Precepts Recitation

(Three Refuges, Three Pure Precepts, and Ten Grave Precepts)

I take refuge in the Buddha, in Oneness, the awakened nature of all beings.
I take refuge in the Dharma, in Diversity, the ocean of wisdom and compassion.
I take refuge in the Sangha, in Harmony, the interdependence of all.

Not knowing, thereby giving up fixed ideas about myself and the universe,
I vow to cease from evil.

Bearing witness to the joy and suffering of the world, I vow to practice good.
Honoring wholeness in myself and others, I vow to save all beings.

1. Recognizing that I am not separate from all that is,
I vow to take up the Way of Not Killing.
2. Being satisfied with what I have,
I vow to take up the Way of Not Stealing.
3. Honoring mutuality and respecting commitment,
I vow to take up the Way of Not Misusing Sex.
4. Listening and speaking from the heart,
I vow to take up the Way of Not Speaking Falsely.
5. Cultivating a mind that sees clearly,
I vow to take up the Way of Not Intoxicating Mind and Body.
6. Unconditionally accepting what each moment has to offer,
I vow to take up the Way of Not Finding Fault with Others.
7. Meeting others on equal ground, I vow to take up the Way
of Not Elevating Myself at the Expense of Others.
8. Using all the ingredients of my life,
I vow to take up the Way of Not Sparing the Dharma Assets.
9. Transforming suffering into wisdom,
I vow to take up the Way of Not Harboring Ill Will.
10. Honoring my life as an instrument of the Great Way,
I vow to take up the Way of Not Defaming the Three Treasures. <bow>



Longer Precepts Recitation

*(from Shakyamuni, Bodhidharma, and Dogen;
adapted by Zen Peacemakers, Diane Rizzetto, and Boundless Way Zen)*

(LEADER ONLY, SPOKEN) [The Three Refuges:] •

(ALL) I take refuge in the Buddha, in Oneness,
the awakened nature of all beings.
I take refuge in the Dharma, in Diversity,
the ocean of wisdom and compassion.
I take refuge in the Sangha, in Harmony,
the interdependence of all. *<bow>*

(LEADER ONLY, SPOKEN) [The Three Pure Precepts:] •

(ALL) Not knowing, thereby giving up fixed ideas about myself and the universe,
I vow to cease from evil.
Bearing witness to the joy and suffering of the world,
I vow to practice good.
Honoring wholeness in myself and others,
I vow to save all beings. *<bow>*

(LEADER ONLY, SPOKEN) [The Ten Grave Precepts:] •

(ALL) **1.** Self-nature is subtle and mysterious. In the realm of everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing. The Buddha's seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.
Recognizing that I am not separate from all that is, I vow to take up the Way of Not Killing.

2. Self-nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing. The self and the things of the world are just as they are. The gate of emancipation is open. Being satisfied with what I have, I vow to take up the Way of Not Stealing. ⇨

3. Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex. The Three Wheels are pure and clear. When you have nothing to desire, you follow the Way of all Buddhas. Honoring mutuality and respecting commitment, I vow to take up the Way of Not Misusing Sex.

4. Self-nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely. The Dharma Wheel turns and turns. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest. Listening and speaking from the heart, I vow to take up the Way of Not Speaking Falsely.

5. Self-nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Intoxicating Mind and Body. Intoxicants are not brought in yet—don't let them invade. That is the great light. Cultivating a mind that sees clearly, I vow to take up the Way of Not Intoxicating Mind and Body.

6. Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Finding Fault with Others. In the Buddha Dharma, there is one Path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk. Unconditionally accepting what each moment has to offer, I vow to take up the Way of Not Finding Fault with Others.

7. Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon "I" and "you" is called the Precept of Not Elevating Yourself While Abusing Others. Buddhas and ancestral teachers realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground. Meeting others on equal ground, I vow to take up the Way of Not Elevating Myself while Abusing Others. ⇨

8. Self-nature is subtle and mysterious. In the genuine all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets. One phrase, one verse: that is the ten thousand things and one hundred grasses. One Dharma, one realization: that is all Buddhas and ancestral teachers. Therefore, from the beginning, there has been no stinginess at all. Using all the ingredients of my life, I vow to take up the Way of Not Sparing the Dharma Assets.

9. Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Harboring Ill Will. Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds. Transforming suffering into wisdom, I vow to take up the Way of Not Harboring Ill Will.

10. Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures. The *teisho* of the actual body is the harbor and the weir. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude. Honoring my life as an instrument of the Great Way, I vow to take up the Way of Not Defaming the Three Treasures. <bow>

The Four Commitments

*(adapted from the Zen Peacemakers
and the Parliament of the World Religions)*

I commit myself to a culture of nonviolence and reverence for life;
I commit myself to a culture of solidarity and a just economic order;
I commit myself to a culture of acceptance and a life based on truthfulness;
and I commit myself to a culture of equal rights and partnership
among all people.



Fourfold Commitment to Racial and Social Justice

(from Greater Boston Zen Center RSJ working group)

We commit ourselves to actively engaging and fully actualizing our bodhisattva vows in the relative world.

We commit ourselves to doing this fearlessly—opening our hearts to suffering and our eyes to oppression, privilege, marginalization, and injustice.

We commit ourselves to doing this inclusively—embodying the ideals of mutuality, interdependence, and democratic process.

And we commit ourselves to doing this humbly—acknowledging the reality of not-knowing, • even as we act in urgent service
• to all beings.



The Way of Tenderness

(by Zenju Earthlyn Manuel, from The Way of Tenderness; abridged, adapted)

The Way of Tenderness does not equal quiescence. It does not mean that fiery emotions disappear; it does not render acceptable that anyone could hurt or abuse life. Tenderness doesn't erase the inequities we face in the relative world—and it doesn't encourage a spiritual bypass of the feelings we experience.

The Way of Tenderness is an elixir for the clogged arteries in the heart of our world.

Complete tenderness trusts the fluidity of our life energy and its extension into those around us. It allows rage and anger to flow in and out again, in and out again, without holding on to it as proof of being human. We can let go of stockpiling our rage for fear that our suffering might go unrecognized or that we'll appear apathetic or naïve.

This is a liberated tenderness,

- a way of lessening and finally removing the potency
- of our tragic pasts as sentient beings.



Guidance in Shikantaza—the Absolute Practice of Just Sitting

(by Reb Anderson,
from *Warm Smiles From Cold Mountains*; adapted by Josh Bartok)

Zazen is the source of all the teachings and practices of the Buddha Way. All enlightenment practices emanate from and return to zazen. Zazen is neither concentration practice, nor not concentration practice. If we are practicing concentration, zazen is just being upright and unmoving, in the midst of practicing concentration. If we are not practicing concentration, zazen is just sitting upright and unmoving, in the midst of not practicing concentration. Although one might joyfully practice focusing on the posture and the breath with no gaining idea, zazen is not limited to this form of practice. Zazen is pure presence untouched by all human agency, relying on no contrivance. Zazen cannot be reduced to mindfulness or mindlessness of breath or of the posture. It cannot be captured by any activity of body or mind.

The stillness of the Buddha's sitting is not merely stillness; it is complete presence in stillness. There is not the slightest meddling. It is physical and mental non-interfering. It is thorough intimacy with whatever is happening. This is an infinitely flexible stillness, that can adjust to the impermanent nature of all things, harmonizing with all situations.

Zazen does not prefer success over failure, or enlightenment over delusion. If we are enlightened, we sit still in the middle of enlightenment with no preference for it. If we are deluded, we sit still in the middle of delusion with no aversion to it. This is the Buddha's zazen.

Zazen practice is selfless. The goal of zazen is the liberation of all living beings from suffering, but the goal is exactly the same as the practice. In realizing this goal, one becomes free of self-concern and personal gain; and becoming free of self-concern and personal gain actualizes the goal. Nevertheless, zazen is an initiatory awareness: it opens the door to a full understanding of how self and other dependently co-produce one another. This is the samadhi of all Buddhas.

The meaning of zazen, the enlightenment and liberation of all living beings, is not brought forth by the power of personal effort, and is not brought forth by the power of some other. Zazen doesn't start when we start making effort, doesn't stop when we stop.

- We can't do it by ourselves, • and nobody else can do it for us.



Those Who Greatly Realize Delusion are Buddhas—Guidance in Zazen

(by Shohaku Okumura,

from Realizing Genjokoan; adapted by Josh Bartok)

1. Delusion is not some fixed thing within our minds that, if eliminated, will be replaced by enlightenment.

The world we live in is the world we create, based on how our mind encounters the myriad dharmas. We cannot prevent our mind from creating the world as it does, but it is possible to realize that the world of our creation does not reflect true reality. Practicing with this realization, and letting go of rigid belief in the narratives and preferences of our minds, is opening the hand of thought.

Within consciousness, reality is always distorted; we don't see things as they are, and that is delusion. We take our distorted ideas and desires, and move toward the world, trying to find reality. We try to see reality with our minds, abilities, willpower, and effort. All of this is delusion.

To practice is to awaken to the self that is part of all things. The subject of practice is not the personal self, but all beings. It is not we who engage in our practice, but rather Buddha who carries out Buddha's practice through us.

Zazen is not a matter of individual actions or experiences emerging from individual willpower or effort. Zazen is not a practice that makes beings into Buddhas; zazen itself is Buddha's practice.

Zazen enables us to see clearly that we are part of the world, part of nature, part of Buddha. There is no separate individual who practices zazen and becomes enlightened. We actualize the self that is connected with all dharmas. We don't personally become a Buddha, but rather we awaken to the reality that, from the beginning, we are living Buddha's life. Enlightenment is not the self awakening to reality, but zazen awakening to zazen, Dharma awakening to Dharma, Buddha awakening to Buddha.

- This is the meaning • of “practice and enlightenment are one.”



2. No matter how hard we practice, our motivation for practice is always based in some amount of self-centeredness. The act of truly seeing this self-centeredness is itself Buddha. To awaken to the reality of our delusion is itself Buddha.

To realize delusion is to be a Buddha. Awakening to the incompleteness of our practice and returning to our Path is the meaning of repentance, of atonement.

In zazen, we let go of our narrow, limited, karmic selves and become one with the total, interpenetrating whole that is absolute reality. We can never see this absolute reality as an object of our discriminating minds, but we are naturally a part of it. We cannot be an observer of absolute reality because we ourselves are part of its total movement.

Even amid delusion, we are still living within absolute, universal reality; and even though we are living within absolute, universal reality, we are still deluded as limited, karmic selves. This is the reality of human life.

In zazen, it is not the “I”—the limited karmic self—that awakens to reality; rather, it is the reality of the universe that is itself practicing and manifesting reality.

• Great realization actualizes great realization • through our practice.



3. Zazen is not a method of correcting the distortion of our fabricated conceptual maps, but rather is the act of letting go of all maps, and sitting down on the ground of reality. Letting go is at once the complete rejection of any formation arising in our limited karmic mind, and the acceptance of all formations as mere secretions of the mind. We let thoughts come up, and we let them go away. We neither negate nor affirm anything in zazen. Zazen goes beyond and yet includes complete rejection and complete acceptance of thought.

When we sit in the upright posture, keeping the eyes open, breathing through the nose, and letting go of mental formations, reality manifests itself. This is *genjokoan*, the actualization of reality.

At this time, only manifesting reality exists, and manifesting reality includes our delusions. ⇨

Practicing in this way helps us understand that our map of the world is biased and incomplete, and this understanding allows us to be flexible. Practicing in this way broadens our view, and this broadened view allows us to be better at working in harmony with others.

In zazen, there is no way we can judge ourselves because we cannot step outside our mental formations into true reality. True reality is beyond such judgments. There is no way to conceive of being a Buddha or of being enlightened, yet without trying to be a Buddha, and without trying to become enlightened, in zazen we keep settling more and more deeply • into immeasurable reality.

- Zazen itself is immeasurable reality.



Your True Self Is The World

(by Kosho Uchiyama, from From the Zen Kitchen to Enlightenment; adapted, abridged)

Usually, we set up a world in opposition to our self, and then go about trying to pocket as much wealth, power, or happiness from that world as we can. Yet when our way of life accords with the Buddha Dharma, we no longer construct a world in opposition to what we think of as our self. When you accord with Buddha Dharma, your true Self is the entire world—and in this world there is no possibility of exchange.

- The life of the true Self is not apart from our functioning.
- Everything we encounter is our life.



There is No End

(by Dainin Katagiri, from Returning to Silence; adapted, abridged)

If we walk in the desert and cannot see the end, it's not necessary to become irritated. Usually, if we don't see the end we don't know what to do, or if the end is far away, we become upset. When we think of how to master zazen or attain enlightenment or understand zazen as taught by the Buddha, we become exhausted. ⇨

Sometimes, particularly when we feel lazy, we should indeed reflect on such things—but when those questions make our head ache, we should forget thinking. Just practice. In the Buddha’s world, there is no end. Forget about the end and take one step, like an elephant or a turtle.

- This is our practice; it is wonderful and beautiful.
- In this way, let us practice for three thousand kalpas.



Hope in the Dark

(by Rebecca Solnit, from Hope in the Dark; adapted)

When we recognize uncertainty about the future, we realize we may be able to influence outcomes—alone or in concert with a few dozen or several million others. Hope is an embrace of the unknown and the unknowable, an alternative to certainty. It’s the belief that what we do matters—even though how and when it may matter, who and what it may impact, are not things we can know beforehand.

- We may not, in fact, know them afterward either,
- but they matter all the same.



Healing is Situated in Love

(by angel Kyodo Williams, from Radical Dharma by angel Kyodo Williams, Rod Owens, Jasmine Syedulla; adapted)

If we are to speak of healing, we must first speak of trauma, the subtle and gross experiences that make it difficult to feel safe and experience well-being and balance. Trauma perpetuates terror, despair, hopelessness, and disconnection. It is a voyage that never docks at any port.

Sometimes we distrust healing because it means that we have to imagine a different way of being in the world beyond our anger, woundedness, or despair. We may believe that to move beyond these hurts means that we can no longer be attuned to the suffering of communities and people struggling for justice, equality, or basic visibility. ⇨

Or we may feel that healing means forgetting that we have been hurt and oppressed, or forgetting that there is an oppressor who should and must be held accountable for their violence. Maybe we believe that the right to healing is only for those who have been hurt and oppressed, and we are upset to consider that the one who hurts and oppresses is in just as much need of healing.

Opening our hearts to woundedness helps us understand that everyone around us carries the same sense of woundedness.

As we are mourning, we are remembering the commitment engendered by our bodhisattva vow, not just to achieve enlightenment and free all beings, but to hold space for the pain of beings in our practice as we hold our own. When we are able to show up to our own suffering, we are also able to show up to the suffering of others. This is how we begin the courageous and great work of loving ourselves and extending that same love to as many people as we can.

- Healing is situated in love. • Love and justice are not two.



Compassion Unbound

(by Koun Yamada from Zen: The Authentic Gate; adapted)

Just as sunshine breaks through clouds, the compassionate light of our essential nature shines through the cracks in our delusion.

Compassion unbound naturally flows out, beyond duality.

It is absolute and universal love, the compassion of the One Body.

As we gradually clarify the heart's eye—the eye that sees the absolute—we more and more clearly experience this unbound compassion; we come to love everything with immeasurable depth, and we know that all things completely love us.

- This naturally opens a life • of infinite gratitude and peace.



Awakening to Discouragement

(by Joan Tollifson, from Nothing to Grasp)

Part of waking up is becoming sensitive to how we become discouraged, how we close down, and where we go for false comfort. To wake up is to become aware of the tendency to judge ourselves, to take our failures personally, to fall into despair, self-pity, depression, frustration, anger, or wherever we tend to go when we believe the story that we are a person who can't do it right. Seeing all of this is enough. Awareness is its own action. We don't need to analyze it or impose changes based on our ideas of what should be happening. Just being awake to the present moment, as it is, and seeing clearly what is happening:

- This is transformative.
- We are simply awake here and now.



Who Owns the Weather?

(by Joan Tollifson, from Painting the Sidewalk with Water; adapted)

Is there anyone inside this body-and-mind who is doing the talking, doing the hearing, doing the thinking, making the choices, performing the actions? Is there anyone in control of what is arising and appearing?

Is there any owner of the so-called internal weather, someone who is responsible for it? Is there a fundamental difference between a thunderstorm and a burst of anger, or between a cloudy day and a wave of depression or a moment of anxiety?

When it's the weather outside, when it's the thunderstorm or the haze or the clouds, it's clear no one owns it. We don't take it personally.

But when it's the internal weather, then there's a very old story that someone owns it, that there's a "me" who has it, who needs to figure out what to do about it and how to fix it. It seems so personal.

In this moment, is there definitely a problem that needs to be solved, or is there only ever-changing appearance, endlessly solving and dissolving itself? In this moment, is there anything that needs to be different, or is this idea of a problem and search for a solution • nothing more than passing thoughts, • no more substantial than last night's dreams?



Sending-and-Receiving

(by Norman Fischer from Training in Compassion; adapted, abridged)

Bodhichitta is the nature of our human body, a body with great wisdom. It breathes, it circulates blood, it heals, and keeps us balanced and alive every day, without our paying attention to it. It has been miraculously born into this world, through no effort on our part, and when it is finished doing its work, without fanfare and without regret, it lets go of life and returns to the earth it is made of. Occupied as we are with other matters, we constantly forget our life is a sacred miracle—but our body never forgets. Our body never fails us; it is, on its own, as it is, love itself, nature itself flowing on in profound sanity and appreciation despite our human confusion.

Our body has the capacity to breathe in suffering and transform it. Inhaling we say yes to another moment of life with all its pain, sorrow, and loss; and exhaling we release all of this. This is not poetic; it is simply true. Real compassion doesn't take a major effort; we only have to allow it. The pain and difficulty in our life, • and the pain and difficulty of others, • is a gateway to the path of love.



To Change Every Moment

(by Daehaeng, from No River to Cross; adapted, abridged)

To change every moment means to die every moment; it also means to be reborn every moment. Foolish people cling to moments that have already passed by, and in so doing lead futile lives; whereas wise people, understanding that everything changes in each instant, apply this principle to their daily lives—and live freely.

In meditation, this means sit if you want to sit; stand if you want to stand; work if you want to work; or busily take care of your life.

Thus “sitting” is possible in any circumstance.

It is the mind that sits, not the body.

- As long as you let go and entrust with faith,
- your daily life can be meditation.



The Ship of Compassion

(by Miaoshi, from Zen Women)

Night rain washes the mountain cliffs, the dawn greens soaked through.
Sitting I meditate on emptiness, as fresh breezes fill the temple.
Words are inherently empty—and yet still I am fond of brush and ink.
My mind like ashes after the fire—and yet still I am tied to the world.
Window bamboo—empty mind; courtyard pine—innate purity.
The trunk of this lofty green tree, neither inherently form nor no-form.
Between bell and fish-drum, I have yet to grasp the essence of Dharma.

- Yet I get a whiff of its fragrance—
- as if I were aboard the Ship of Compassion.



Spring Everywhere

(by Shundo Aoyama, from Zen Seeds; adapted, abridged)

Happiness that depends on what you acquire or become is only conditional happiness, not true happiness. True happiness means no matter what happens, it's all right. If you become ill, just be ill. When it's time to die, just die. Unless you accept your present circumstances, happiness cannot be attained. To face any situation and accept it with open arms molds the attitude enabling you to see that a wonderful way of living is possible.

This is indeed something of consequence.

As soon as this attitude is achieved, you have reached paradise, anytime, anywhere, and in any circumstances.

- It is the plum blossoms that bring the spring.
- Once this idea is accepted, spring must be everywhere.

Vows for Daily Life

(by Robert Aitken, from Zen Vows for Daily Life)

1. Offering incense to Buddha

I vow with all beings
To honor your keen nose for concepts
And vigor in smiting them all.

2. Offering water to Buddha

I vow with all beings
To honor your fathomless wellspring
Sustaining great life and great death.

3. Sounding a bell at the temple

I vow with all beings
to remember I'm ringing the Dharma
for the Sangha of all who can hear.

4. Taking my seat in the zendo

I vow with all beings
To acknowledge that here is the sacred:
This bottom, this body, this breath.

5. When I bow to the floor before Buddha

I vow with all beings
To release my needless fixations
And die to myself at last.

6. When I panic at losing my bearings

I vow with all beings
To acknowledge the error is panic,
Not losing familiar ground.

7. When everything loses its meaning

I vow with all beings
To honor this intimate teaching
That clears my dependence away.

8. When a demon disrupts my zazen

I vow with all beings
To remember who generates demons
And return with a smile to my breath.

9. When someone close to me dies

I vow with all beings
To settle in ultimate closeness
And continue our dialogue there.

10. Falling asleep at last

I vow with all beings
To enjoy the dark and stillness
And rest in the vast unknown.

(Evening Gatha)

<Sangha makes seated bow and remains bowing.>

Let me respectfully remind you:

Life and death are of supreme importance.

Time swiftly passes by and opportunity is lost.

Each of us should strive to awaken... awaken...

Take heed: Do not squander your life. *<return upright>*

(Oryoki—Meal Chant I)

(tr. SZTP)

🙏 Δ (ALL, CHANTED) Buddha was born in Kapilavastu, enlightened in Magadha, taught in Varanasi, entered nirvana in Kushinagara.

<bow> Now we set out Buddha's bowls; may we, with all living beings, realize the emptiness of the three wheels: giver, receiver, and gift.

🙏 (LEADER, CHANTED) Δ [In the midst of the three treasures which verify our understanding, entrusting ourselves to the Sangha, we recall:]

(ALL) Δ Vairochana Buddha, pure Dharmakaya; Δ Lochana Buddha, complete Sambhogakaya; Δ Shakyamuni Buddha, myriad Nirmanakaya; Δ Maitreya Buddha, of future birth; Δ all Buddhas throughout space and time; Lotus of the Wondrous Dharma, Mahayana sutra. Manjushri Bodhisattva, great wisdom; Samantabhadra Bodhisattva, great activity; Avalokiteshvara Bodhisattva, great compassion; all honored ones, bodhisattva-mahasattvas; wisdom beyond wisdom, maha prajna paramita.

🙏 <morning meal> (LEADER, CHANTED) [This morning meal of ten benefits nourishes us in our practice. Its rewards are boundless, filling us with ease and joy.] <bow>

🙏 <midday meal> (LEADER, CHANTED) [The three virtues and six tastes of this meal are offered to Buddha and Sangha. May all sentient beings in the universe be equally nourished.] <bow>

🙏 <morning and midday meals, after food is served> (ALL) Δ We reflect on the effort that brought us this food and consider how it comes to us. We reflect on our virtue and practice, and whether we are worthy of this offering. We regard greed as the obstacle to freedom of mind. We regard this meal as medicine to sustain our life. For the sake of enlightenment we now receive this food.

🙏 <midday meal only, setting aside offering> (ALL) O spirits, we now give you an offering; this food is for all of you in the ten directions. ⇨



<morning and midday meals, immediately after above>

<bow> (ALL) First, this is for the three treasures; next, for the four benefactors; finally, for the beings in the six realms. May all be equally nourished. The first portion is to end all evil; the second is to cultivate every good; the third is to free all beings. May everyone realize the Buddha Way. *<bow>*



<after eating> (ALL) The water with which we wash our bowls tastes like ambrosia. We offer it to the many spirits; may they be satisfied. *Om ma ku ra sai so wa ka.* *<bow>*

<after bowls are tied-up, Δ ALL <bow> together, then lift tied-up bowls>
(LEADER *after momentary pause, CHANTED*) [Abiding in this ephemeral world like a lotus in muddy water, the mind is pure and goes beyond. Thus we bow to Buddha.] *<bow>*



○ ◆ (Diamond Sutra Gatha)

(quickly)

So you should view this fleeting world:
A star at dawn, a bubble in a stream,
A flash of lightening in a summer cloud,
A flickering lamp, a phantom and a dream.



○○○⊙ VERSE OF THE KESA ○

Vast is the robe of liberation,
A formless field of benefaction.
I wear the Tathagata’s teaching,
Saving all sentient beings.

(TA-TAAAga-TA’S)

*(repeat 3 times, <bow> after 2nd and 3rd,
put on kesa/rakusu after 2nd)*



(Oryoki—Meal Chant II)

(from Single Flower Sangha; adapted)

△ (*LEADER, SPOKEN*) [With all that lives let us honor the Three Treasures. Let us recall the exertions of Buddhas and Bodhisattvas.]

△ (*ALL, SPOKEN*) First, let us reflect on the quality of our work and consider how this food comes to us. Second, as we receive this meal, let us be aware of the quality of our deeds. Third, what is most essential is the practice of awareness which helps us transcend greed, anger, and ignorance. Fourth, let us appreciate this food, which sustains the good health of our body and mind. Fifth, in order to continue our practice for all beings, we accept this offering.

<*raising bowl or plate*> (*ALL*) Our meal is offered to Buddha, Dharma, and Sangha. With teachers and family, with nations and all life let us equally share. To beings throughout the six worlds we offer this meal. <*bow*>

<*while making offering*> (*ALL*) All hungry ghosts! All tortured spirits! Now we give you this Dharma-food. May it fill the ten directions and satisfy hunger in realms of darkness. All hungry ghosts! All tortured spirits! May we all abandon greed and rouse the desire for enlightenment! (*remain in gassho until all have made offerings, then* △ <*bow*>)



<*after morning meal*> △ (*ALL*) Having finished the morning meal, let us pray that all beings may accomplish whatever wholesome tasks they are engaged in and be fulfilled with all the Buddha Dharmas. <*bow*>



<*after midday meal*> △ (*ALL*) Having finished the midday meal, our bodily strength is fully restored. Our bodhisattva power extends over the ten quarters and through the three periods of time and we are strong. As to revolving the wheel of Dharma, let no thought be wasted over it. May all beings attain true wisdom. <*bow*>



<*after evening meal*> △ (*ALL*) Abiding in this ephemeral world, like a lotus in muddy water, the mind is pure and goes beyond. Thus we bow to Buddha. <*bow*>



Liberation from All Obstructions

(by Hogen Bays; adapted)

In the presence of Sangha, in the light of Dharma,

in oneness with Buddha:

May my path to complete enlightenment benefit everyone!

In this passing moment karma ripens and all things come to be.

I vow to affirm what is:

If there's cost, I choose to pay.

If there's need, I choose to give.

If there's pain, I choose to feel.

If there's sorrow, I choose to grieve.

When burning, I choose heat.

When calm, I choose peace.

When starving, I choose hunger.

When happy, I choose joy.

Whom I encounter, I choose to meet.

What I shoulder, I choose to bear.

When it's my birth, I choose to live.

When it's my death, I choose to die.

Where this takes me, I choose to go.

Being with what is, I respond to what is.

This life is as real as a dream;

The one who knows it can not be found; and truth is not a thing,

Therefore I vow to choose this Dharma entrance gate!

- May all Buddhas and Wise Ones • help me live this vow.



The Way I Must Enter

(by Izumi Shikibu; tr. Jane Hirshfield and Mariko Avatami;

from *Women in Praise of the Sacred*)

The Way I must enter

Leads through darkness to darkness—

O moon above the mountains' rim,

- Please shine a little further
- On my path.



A Blessing for The Journey

(by Wendy Egyoku Nakao; adapted)

Let us vow to bear witness to the wholeness of life,
realizing the completeness of each and every thing.

Embracing our differences,
I shall know myself as you, and you as myself.

May we serve each other for all our days,
here, there, and everywhere.

Let us vow to open ourselves
to the abundance of life.

Freely giving and receiving,
I shall care for you,
for the trees and stars,
as treasures of my very own.

May we be grateful for all our days,
here, there, and everywhere.

Let us vow to forgive all hurt,
caused by ourselves and others,
and to never condone hurtful ways.

Being responsible for my actions,
I shall free myself and you.

Will you free me, too?

May we be kind for all our days,
here, there, and everywhere.

May we give no fear for all our days,
here, there, and everywhere.

Let us vow to remember all that appears will disappear.
In the midst of uncertainty, let us sow love.

- Here! Now! I call to you:
- Let us together live the Great Peace we are.



Oneness (by *Thich Nhat Hanh*; abridged, adapted)

The ground we tread today transcends history.
Spring and winter are both present in this moment.
The young leaf and the dead leaf are really one.
Our feet touch deathlessness, and my feet are yours.
Walk together now.

- Let us enter the dimension of oneness
- and see the cherry tree blossom in winter.



(Memorial Prayer I)

(from *The Tibetan Book of the Dead*; adapted)

O Buddhas and Bodhisattvas, abiding in all directions,
endowed with great compassion, endowed with the eye of awakening,
endowed with love, affording protection to sentient beings,
consent through the power of your great compassion to come forth.

Consent to accept these offerings concretely laid and mentally created.

O Compassionate Ones, you who possess the wisdom of
understanding, the love of compassion,
the power of doing divine deeds
and of protecting in incomprehensible measure,
Our beloved friend [*optionally insert name*] is passing from this world.

[*S/he is OR They are*] taking a great leap.

The light of this world has faded for [*him/her/them*].

[*S/he has OR They have*] entered solitude with [*his/her/their*] karmic forces.

[*S/he has OR They have*] gone into a vast Silence.

[*S/he is OR They are*] borne away by the Great Ocean of birth-and-death.

O Compassionate Ones, protect our beloved friend [*optionally insert name*],
who is defenseless. Be to [*him/her/them*] like a father and a mother.

❸ O Compassionate Ones, let not the force of your compassion be weak,
but aid our beloved friend. ❸ Forget not your ancient vows. (3x)



(Memorial Prayer II)

*(derived from the Korean Zen Tradition as translated by Seonjoon Young;
adapted by Josh Bartok)*

Newly tranquil spirit of our beloved one
(optionally, insert name of the deceased)!

You have come, but there is no coming.
Coming is like the reflection of a bright moon
appearing in a thousand rivers.

You have gone, but there is no going.
Going is like clear space,
whose form separates into various lands.

For a short time, you possessed form,
and now those four elements have scattered.
Suddenly, you return to boundlessness.

How many years have you played
in the ocean of dreams?

Now, beloved one, you throw off form,
• and like the blossoms,
• you wondrously become new.



Coming and Going *(by Sengai Gibon)*

That which comes knows only coming.
That which goes knows only going.

To keep from falling,
why hold on to the edge?

Clouds float freely,
never knowing where the breezes
will blow them.

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BIOGRAPHICAL NOTES OF ANCESTORS

(drawing from Taigen Leighton, Seonjoon Young, and other sources)

Prajna Paramita—known as the Mother of all the Buddhas and Great Mother Prajna Paramita, she is the personification of transcendent nondual wisdom.

The Seven Ancient Buddhas—According to Buddhist tradition, each *kalpa* (aeon) has 1,000 Buddhas. The previous kalpa was the *vyuha* kalpa (glorious aeon), and the present kalpa is called the *bhadra* kalpa (auspicious aeon). The Seven Buddhas of Antiquity are the seven Buddhas which bridge the *vyuha* kalpa and the *bhadra* kalpa: Vipasyin (the 998th Buddha of the previous aeon), Sikhin (the 999th Buddha of the previous aeon), Visabhu (the 1000th and final Buddha of the previous aeon), Krakuccandha (the first Buddha of the present aeon), Kanakamuni (the second Buddha of the present aeon), Kashyapa (the third Buddha of the present aeon), Shakyamuni (the fourth and present Buddha of the present aeon).

Shakyamuni Buddha (c. 563 BCE/480 BCE – c. 483 BCE/400 BCE)—The founder of Buddhism. Also known as Siddhartha Gautama, Gautama Buddha, the Tathatagatha, or simply the Buddha. Abandoning the royal life of luxury after seeing “four messengers” (a sick person, an old person, a dead person, and an ascetic yogi) Siddhartha left palace life in search of liberation from suffering. After mastering all the ascetic practices of his day and still being unsatisfied, Shakyamuni sat down under the Bodhi Tree then, upon seeing the Morning Star, attained enlightenment. Shakyamuni taught up until death, a career of 49 years.

Mahaprajapati—was Shakyamuni's aunt and foster mother. She challenged Shakyamuni's exclusion of women from the monastic order and won women the right of ordination. She became the founder and a leader of the nun's sangha, and was considered chief among women disciples who were nuns of long standing.

Kisa Gotami—was Shakyamuni's cousin, though she grew up in poverty in another household. She married a rich banker's son, but was mistreated by her husband's relatives until she had a child, whom she loved deeply. When the child died young, she went mad, carrying his corpse from house to house seeking help. The Buddha told her he would cure the child if she could find a mustard seed from a home that had never known death. When she realized this was impossible and that all beings suffered together, she became a nun. Shakyamuni declared her foremost among the nuns who wore coarse robes.

Khema—was known as “Khema of Great Wisdom,” because she grasped the Buddha's entire teaching on first hearing it as a laywoman. She helped run the women's monastic order and is named as the most exemplary nun in the Pali Canon.

Nagarjuna (c. 150–c. 250 CE)—is widely considered one of the most important Mahayana philosophers. Along with his disciple Aryadeva, he is considered to be the founder of the Madhyamaka school of Mahayana Buddhism, which emphasized the emptiness (or essencelessness) of all dependently-arisen phenomena and of emptiness itself. Nagarjuna is also credited with developing the philosophy of the Prajna Paramita sutras and, in some sources, with having revealed these scriptures in the world after having recovered them from the nagas (water spirits often depicted in the form of serpent-like humans).

Bodhidharma (5th or 6th century)—was a Buddhist monk traditionally credited as the originator of Chan/Zen, having brought Buddhism to China from his native India. He is regarded as the First Chinese Ancestor of all Chan/Zen Buddhism. His teaching is exemplified by this verse: “A special transmission outside the teachings, not dependent on words and phrases, directly pointing to the human heart, seeing into its nature, and awakening.”

Zongchi (6th century)—was the daughter of an Emperor of the Liang dynasty of 6th century China, and a disciple of Bodhidharma. In Dogen’s Shobogenzo chapter Katto "Twining Vines," she is named as one of his four Dharma heirs; although Bodhidharma's lineage continued through another of the four, Dogen emphasizes that each of them had complete understanding.

Huineng (638–713)—is one of the most important figures in Chan. Huineng has been traditionally viewed as the Sixth (and last) Ancestor of all Chan Buddhism. He was a lay monk whose teachings emphasized the themes of inherent enlightenment, sudden awakening, and the nondual nature of wisdom and meditation. His teaching resounds through later generations of Chan/Zen teachers.

Moshan Laoran (9th century)—was well known in her time and referred to by many later writers. She is one of the women role models Dogen cites prominently for their wisdom, in his essay Raihai Tokuzui “Paying Homage and Acquiring the Essence,” among other writings. Moshan was a disciple of Gao’an Dayu and is the first woman Dharma heir in the official Chan transmission line, with a chapter in the important Chinese Transmission of the Lamp anthology, the Jingde Chuan Denglu. Moshan is the first recorded woman who was the teacher of a man, Guanzhi Zhixian, who had previously studied with the great Linji (Rinzai). Dogen notes that Zhixian's willingness to overcome his cultural resistance and study under a woman was a sign of the maturity of his bodhisattvic intention.

Taego Bou (1301–1382)—was a Korean Seon/Zen master who lived in Goryeo, and was the cofounder of the Jogye Order with Chinul, and is credited as the founder of the modern Taego Order. According to tradition, he unified five different branches of Buddhism and nine different Seon lineages into a single order which still continues. He helped set the standard for Korean Buddhism by bringing both doctrinal and practice-oriented sects together under a single umbrella.

Gyeongheo Seong-U (1849–1912)—is known as the founder of modern Seon/Zen Buddhism, and his disciples were crucial to its transmission in Korea. He was a great proponent of teaching lay Buddhists meditation, which was revolutionary at the time. He devoted himself to meditation in a hermitage and also lived among the lay Buddhists in the secular world. Kyongho's unconventional lifestyle and eccentric character brought him some criticism as well as fame amongst the followers of the wild freedom style Seon masters. Gyeongheo is Seung Sahn's Dharma grandfather.

Myori Pophui (1887–1974)— spearheaded the movement to revive religious practice and Seon meditation among ordained women and is regarded as the builder of the modern Korean bhiksuni sangha. She was a Dharma Heir of Gyeongheo Seong-U.

Hye Hae Noh (b. 1920–?)—was one of the undisputed pillars of the Seon (Korean Zen) community, especially for inspiring nuns to practice.

Eihei Dogen (1200–1253)—also known as Koso Jōyō Daishi, Dogen was originally ordained as a monk in the Tendai School in Kyoto, he was ultimately dissatisfied with its teaching and traveled to China to seek out what he believed to be a more authentic Buddhism. He remained there for five years, finally training under Tiantong Rujing, an eminent teacher of the Chinese Caodong (Soto) lineage. Dogen thus became the founder of the Japanese Soto school, and is known for two main works: the *Shobogenzo* ("True Dharma Eye Treasury") and the *Eihei Koroku* ("Dogen's Extensive Record") as well as the *Eihei Shingi* ("Pure Rules for Monastic Conduct").

Ryōnen (early 13th century)—known primarily through Dogen's writings, she was one of his main disciples, though ordained elsewhere, and her high understanding was noted in writings of other masters. Dogen wrote a few Dharma notes especially for her, praising her accomplishments, in the *Eihei Koroku*. She was an old woman before her ordination and died before Dogen.

Keizan Jokin (1268–1325) also known as Taisō Jōyō Daishi, is considered to be the second great founder of the Soto school of Zen in Japan. Keizan and his disciples are credited with beginning the spread of Soto Zen throughout Japan, away from the cloistered monastic practice characteristic of Dogen's Eihei-ji, and towards a more popular religion that appealed to all levels of Japanese society. ⇨

Keizan founded several temples throughout his lifetime, most notably Yoko-ji and Soji-ji. Today Soji-ji and Eihei-ji stand together as the two principal Soto Zen training centers in Japan. Boundless Way Zen students study Keizan's *Record of Transmitting the Light* (Denkoroku) as part of our koan curriculum; and BoWZ priests arrange their kesas in the Soji-ji manner.

Kojima Kendo (1898–1995)—was a mid-century activist and spent almost her entire long life as a nun. She was the first leader of the Soto-shu Nun's Organization, which was supported in part by Keido Chisan when he was abbot of Soji-ji. In that capacity she worked tirelessly to gain equality for female monastics. Some of her goals, such as women again teaching independently, were finally achieved at the end of her life. She was also part of other international Buddhist organizations, and represented the interests of women throughout the Buddhist world.

Keido Chisan (1879–1967)—was ordained as a Buddhist trainee by Koho Hakugun of Eiko-ji Temple, Ishikawa Prefecture in 1892, and received Dharma Transmission from him in 1901. He served in many important roles in the Soto Zen world, including the post of Abbot of Saijo-ji Temple, which was quickly followed by promotion to Chief Abbot of Daihonzan Soji-ji. Peggy Jiyu-Kennett became his personal disciple in 1962, and eventually received Transmission from him.

Peggy Houn Jiyu Kennett (1924–1996)—was a British Zen teacher who was the first woman to be sanctioned by the Soto School of Japan to teach in the West. She was the founder of Shasta Abbey in California, Throssel Hole Buddhist Abbey in England, and the Order of Buddhist Contemplatives. James Ford was ordained by Jiyu-Kennett and received Dharma Transmission from her.

Robert Chotan Gyoun Aitken (1917–2010)—was a Zen teacher in the Harada-Yasutani lineage, also known as Sanbo Zen or Sanbo Kyodan. He cofounded the Honolulu Diamond Sangha in 1959 together with his wife Anne. Aitken received Dharma transmission from Koun Yamada (who was a layman) in 1985 and Aitken also continued to live and teach as a layperson. In addition to Yamada, Aitken practiced with Soen Nakagawa and Nyogen Senzaki. He was a social activist advocating for social justice for LGBTQ people, women, and Native Hawaiians throughout his life, and was one of the founders of the Buddhist Peace Fellowship.

Anne An Tanshin Aitken (1911–1994)—founded, with her husband, the Koko An Zendo, which led to the establishment of the Diamond Sangha, an international Zen Buddhist society, in 1959. Many of the changes that made Zen leadership and practice more accessible to women can be attributed to her efforts within the Diamond Sangha. She was neither a prolific writer nor a frequent speaker, but she is remembered fondly around the world for her dedication to the Dharma and support of the Sangha.

John Nanryu Jiunken Tarrant (b. 1932) was born in Tasmania and worked in the antiquated copper smelters there, writing poetry after his shift. Later he was a fisherman on the Great Barrier Reef and a lobbyist for Aboriginal land rights before graduating from the Australian National University. Tarrant founded the Pacific Zen Institute, a venture in meditation and the arts, as well as teaching culture change in organizations. He received Dharma Transmission from Robert Aitken, and passed Dharma Transmission to James Ford.

Joan Iten Sutherland (b. 1954)—is an heir of John Tarrant and one of the founders of the Pacific Zen Institute. She is among the first woman teachers in her Three Treasures (Sanbo Kyodan) lineage in the Americas. BoWZ uses her translations (with John Tarrant) of the koan curriculum in-house, and through her koan notes she has been a powerful influence on Boundless Way Zen teachers.

Seung Sahn Haeng Won (1927–2004)—was a Korean Seon master of the Jogye Order and founder of the international Kwan Um School of Zen. As one of the early Korean Zen masters to settle in the United States, he opened many temples and practice groups in the US and throughout the world.

George Bomun Bowman (b. 1945)—received Dharma transmission from Seung Sahn 1992, and is a former teacher in the Kwan Um School of Zen. He was a founding member of the Providence Zen Center, resident teacher at the Cambridge Buddhist Association from 1991 to 1999, and was a guiding teacher of the Institute for Meditation and Psychotherapy. David Rynick received Inka from George Bowman (as well as from James Ford).



○○○⊗ (CHANTED) THE FOUR BODHISATTVA VOWS ○

(ALL) Beings are numberless; I vow to free them. ③

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them. ③

The Buddha ③ Way is unsurpassable; I vow to embody it. ① ②

(repeat 3 times, <bow> after 3rd)