

*Zen
Services*



*Book
of
Zen Services*

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*regularly chanted at the
Treetop Zen Center*

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Ø Δ Ø

The Three Treasures

Ø Buddham sharanam gacchami.
 Ø Dhammam sharanam gacchami.
 Ø Sangham sharanam gacchami.

Ø I take refuge in the Buddha.
 Ø I take refuge in the Dharma.
 Ø I take refuge in the Sangha. Ø Ø

Ø Δ Ø

Gatha of Atonement

All harmful karma ever created by me since of old,
 Because of my beginningless greed, anger, and ignorance,
 Born of my body, mouth, and consciousness,
 Now I atone for it all. Ø Ø

Ø Δ Ø

Four Great Vows

(Bells only on third recitation)

Ø Creations are numberless—I vow to free them.
 Delusions are inexhaustible—I vow to put an end to them.
 Ø Reality is boundless—I vow to perceive it.
 Ø The Enlightened Way is unsurpassable—
 Ø I vow to embody it. Ø Ø

Ø Δ Ø

Gatha on Opening the Sutra Δ

The Dharma, incomparably profound
 And infinitely subtle
 Is rarely encountered
 Even in millions of ages.
 Now we see it,
 Hear it,
 Receive and maintain it.
 May we completely realize
 The Tathagata's true meaning. Ø Ø

Ø Δ Ø

Verse of the Kesa

Vast is the Robe of Liberation
 A formless field of benefaction
 I wear the Tathagata-Teaching
 Saving all Sentient Beings Ø Ø

Ø Ø Ø Δ

Atta Dipa Δ

(Recite three times.
 Bells third recitation.)

Ø Atta Dipa
 Viharatha
 Atta Sharana
 Ananna Sharana.

Dhamma Dipa
 Dhamma Sharana
 Ananna Sharana Ø Ø

Look within!
 You are the Light itself.
 Rely on yourself.
 Do not rely on others.

The Dharma is the Light.
 Rely on the Dharma.
 Do not rely on anything,
 Other than the Dharma. Ø Ø

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Diamond Sutra Gatha Δ

(quickly)

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

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Enmei Jukku Kannon Gyo Δ

(Bells only on third or last recitation)

ø KAN ZE ON
 NA MU BUTSU
 YO BUTSU U IN
 YO BUTSU U EN
 BUP PO SO EN
 JO RAKU GA JO
 CHO NEN
 Ø KAN ZE ON BO NEN
 Ø KAN ZE ON
 NEN NEN JU SHIN KI
 NEN NEN FU RI SHIN Δ

Ø Kanzeon!

At One with Buddha,
 Directly Buddha,
 Also indirectly Buddha,
 And indirectly Buddha, Dharma, Sangha.
 Joyful, pure, eternal, being!
 Morning Mind is Ø Kanzeon.
 Evening Mind is Ø Kanzeon.
 Nen, Nen arises from Mind.
 Nen, Nen is not separate from Mind. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Sho Sai Myo Kichijo Dharani. Δ

(Bells on third recitation if chanted fast,
or on first if chanted slow.)

NO MO SAN MAN DA MOTO NON
OHA RA CHI KOTO SHA SONO NAN
Ø TO JI TO EN GYA GYA GYA
KI GYA KI UN NUN
SHIU RA SHIU RA
HARA SHIU RA HARA SHIU RA
CHISHU SA CHISHU SA
SHISHU RI • SHISHU RI
SOWA JA SOWA JA
• SEN CHI GYA
SHIRI EI
SO MO KO Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Bodhisattva's Vow Δ

When I, a student of Dharma,
Look at the real form of the universe,
All is the never-failing manifestation of the Mysterious truth of Tathagata.
In any event, in any moment, and in any place,
None can be other than the marvelous revelation of its glorious light.

Ø This realization made our patriarchs and virtuous Zen masters
Extend tender care, with a worshipping heart,
Even to such beings as beasts and birds.
This realization teaches us that our daily food and drink,
Clothes and protections of life are the warm flesh and blood.
The merciful incarnation of Buddha.

Who can be ungrateful or not respectful,
Even to senseless things, not to speak of Persons?
Even though they may be fools,
Be warm and compassionate toward them.

If by chance they should turn against us, we should
Bow down with humble words, in the reverent belief
That they are the merciful avatar of Buddha,

Who use devices to emancipate us from sinful Karma
That has been produced and accumulated upon ourselves
By our own egoistic delusion and attachment
Through the countless cycles of Kalpa.

Ø Then in each moment's flash of our thought
There will grow a lotus flower,
And each lotus flower will reveal a Buddha.

These Buddhas will glorify Sukhavati,
The Pure Land, every moment, everywhere.

- May we extend This mind
Over the whole universe
So that we and all beings together
- May attain maturity in Buddha's wisdom. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ
Maka Hanya Haramita Shingyo Δ

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA JI SHO KEN GO
ø ON KAI KU DO IS SAI KU YAKU SHA RI SHI SHIKI FU I KU KU FU I
SHIKI SHIKI SOKU ZE KU KU SOKU ZE SHIKI JU SO GYO SHIKI YAKU BU
NYO ZE SHA RI SHI ZE SHO HO KU SO FU SHO FU METSU FU KU FU
JO FU ZO FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI MU
GEN NI BI ZES SHIN NI MU SHIKI SHO KO MI SOKU HO MU GEN KAI
NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU MYO JIN NAI SHI
MU RO SHI YAKU MU RO SHI JIN MU KU SHU METSU DO MU CHI YAKU
MU TOKU I MU SHO TOK KO BO DAI SAT TA E HAN NYA HA RA MI TA
KO ø SHIN MU KE GE MU KE GE KO MU U KU FU ON RI IS SAI TEN
DO MU SO KU GYO NE HAN SAN ZE SHO BUTSU E HAN NYA HA RA MI
TA KO ø TOKU A NOKU TA RA SAM MYAKU SAM BO DAI KO CHI HAN
NYA HA RA MI TA ZE DAI JIN SHU ZE DAI MYO SHU ZE MU JO SHU ZE
MU TO TO SHU NO JO IS SAI KU SHIN JITSU FU KO KO SETSU HAN NYA
HA RA MI TA SHU SOKU SETSU SHU WATSU GYA TEI! GYA TEI! • HA RA
GYA TEI HARA SO GYA TEI • BO JI SOWA KA HAN NYA SHIN GYO. Δ

Ø Ø Ø Δ

The Great Prajña Paramita Heart Sutra Δ

Avalokiteshvara Bodhisattva
 Doing deep Prajña Paramita,
 Perceived the emptiness of all
 Ø Five conditions,
 And was freed of pain.
 O Shariputra, form is no other than emptiness,
 Emptiness no other than form.
 Form is precisely emptiness,
 Emptiness precisely form.
 Sensation, perception, reaction and
 Consciousness are also like this.
 O Shariputra, all things are expressions of emptiness;
 Not born, not destroyed;
 Not stained, not pure;
 Neither waxing nor waning.
 Thus emptiness is not form,
 Not sensation, nor perception, reaction
 nor consciousness.
 No eye, ear, nose, tongue, body, mind;
 No color, sound, smell, taste, touch, thing.
 No realm of sight, no realm of consciousness.
 No ignorance, no end to ignorance.
 No old age and death,
 No cessation of old age and death.
 No suffering, no cause or end to suffering.
 No path, no wisdom, and no gain.
 No gain—thus Bodhisattvas live this Prajña Paramita
 Ø With no hindrance of mind.
 No hindrance, therefore no fear.
 Far beyond all delusion, Nirvana is already here.

All past, present, and future Buddhas
 Live this Prajña Paramita
 Ø And attain supreme, perfect enlightenment.
 Therefore, know that Prajña Paramita
 Is the holy mantra,
 The luminous mantra, the supreme mantra,
 The incomparable mantra,
 By which all suffering is cleared.
 This is no other than truth.
 Therefore, set forth the
 Prajña Paramita mantra,
 Set forth this mantra and proclaim:
 Gate, Gate • Paragate, Parasamgate, •
 Bodhi Svaha! Δ

Heart Sutra Dedication

Enlightened nature pervades the whole universe

Existing right here now.

In reciting the Heart of the Perfection of Great Wisdom Sutra (Maka Hannya Haramita Shingyo)

We dedicate its merits to:

- Shakyamuni Buddha Daiocho,
The All pervading and everlasting Three Treasures,

- All Arhats and Bodhisattva-Mahasattvas,
And their relations throughout the Dharma worlds.

May our sincere vows to accomplish the Enlightened Way be realized together. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Identity of Relative and Absolute

By Shitou Xiqian (Sure-Toe She Chee-ahn) Δ

The mind of the Great Sage of India

Is intimately conveyed west and east.

Among human beings are wise ones and fools.

In the Way, there is no ancestor of north and south.

The subtle source is clear and bright,

The branching streams flow in the dark.

To be attached to things is primordial illusion

To encounter the absolute is not yet enlightenment.

Ø All spheres, every sense and field, intermingle

Even as they shine alone,

Interacting even as they merge,

Yet keeping their places in expressions of their own.

Forms differ primarily in shape and character,

And sounds in harsh or soothing tones.

The dark makes all words one;

The brightness distinguishes good and bad phrases.

The four elements return to their true nature

As a child to its mother.

Fire is hot, water is wet, wind moves

And the earth is dense.

Eye and form, ear and sound, nose and smell,

Tongue and taste—

The sweet and sour, each independent of the other,
 Like leaves that come from the same root;
 And though leaves and root must go back to the Source,
 Both root and leaves have their own uses.

Light is also darkness,
 But do not move with it as darkness.
 Darkness is light; do not see it as light.
 Light and darkness are not one, not two,
 Like the foot before and the foot behind in walking.

Ø Each thing has its own being,
 Which is not different from its place and function.
 The relative fits the absolute as a box and its lid.

The absolute meets the relative
 Like two arrow points that touch high in the air.

Ø Hearing this, simply perceive the Source!
 Make no criterion.

If you do not see the Way,
 You do not see It even as you walk on It.
 When you walk the Way,
 You draw no nearer, progress no farther.
 Who fails to see This is mountains and rivers away.

- Listen, those who would pierce this Subtle Matter,
- Do not waste your time by night or day! Δ

Dedication

The Buddha turns the Dharma Wheel
 and so reality is shown in its many forms.
 May all suffering beings be liberated and brought to great joy.
 We sincerely seek the beneficent guidance of the Three Treasures.

In reciting the Identity of Relative and Absolute,
 (or, The Jewel Mirror Awareness),
 And in offering flowers, candlelight, and incense,
 We dedicate its merits to our lineage
 of the White Plum Sangha:

(Traditional Lineage)

1. **Honored Δ Vipashyin Buddha**
2. **Honored Δ Shikhin Buddha**
3. **Honored Δ Vishvabhu Buddha**
4. **Honored Δ Krakucchanda Buddha**
5. **Honored Δ Kanakamuni Buddha**
6. **Honored Δ Kashyapa Buddha**
7. **Honored Δ Shakyamuni Δ Buddha**
8. **Honored Mahakashyapa**
9. **Honored Ananda**
10. Honored Shanavasa
11. Honored Upagupta
12. Honored Dhritaka
13. Honored Mishaka
14. Honored Vasumitra
15. Honored Buddhanandi
16. Honored Buddhamitra
17. Honored Parshva
18. Honored Punyayashas
19. Honored Ashvaghosha
20. Honored Kapimala
21. **Honored Nagarjuna**
22. Honored Kanadeva
23. Honored Rahulabhadra
24. Honored Samghanandi
25. Honored Samghayathata
26. Honored Kumaralata
27. Honored Shayata
28. Honored Vasubandhu
29. Honored Manorata
30. Honored Haklenayashas
31. Honored Simhabodhi
32. Honored Bashashita
33. Honored Punyamitra
34. **Honored Prajñadhara**
35. **Honored Bodhidharma**
36. **Honored Dazu Huike (Da Zoo Whey Kuh)**
37. Honored Jianzhi Sengcan (G.-N. Jer Sung Sahn)
38. Honored Dayi Daoshin (Da-E. Dao Shin)
39. Honored Daman Hongren (Da Man Hung Wren)
40. **Honored Dajian Huineng (Da G.-N. Whey Neng)**
41. Honored Qingyuan Xingsi (Ching U.-N. She-ing Seu)
42. **Honored Shitou Xiqian (Sure Toe She Chee-ahn)**
43. Honored Yaoshan Weiyen (Yow Shan Way Yen)
44. Honored Yunyan Tansheng (Youn Yen Tan Shung)
45. Honored Dongshan Liangjie (Dung Shan Lee-ang G.-ah)
46. Honored Yunju Daoying (Youn Jew Dao Ing)
47. Honored Tungan Daopi (Tongue Ahn Dao P.)
48. Honored Tungan Guanzhi (Tongue Ahn Goo-ahn Jer)

49. Honored Liangshan Yuanguan (Lee-ang Shan U.-N. Goo-ahn)
 50. Honored Dayang Jingxuan (Da Yang G.-ing Shwan)
 51. Honored Touzi Yiqing (Toe Zzz E. Ching)
 52. Honored Furong Daokai (Foo Wrong Dao Kai)
 53. Honored Danxia Zichun (Dan She-ah Zzz Chew-on)
 54. Honored Changlu Qingliao (Chang Loo Ching Lee-ow)
 55. Honored Tiantong Zongjue (T.-N. Tongue Zung Jew-eh)
 56. Honored Xuedoe Zhijian (Shoe-A. Doe Jer G.-N.)
 57. **Honored Tiantong Rujing (T.-N. Tongue Rue G.-ing)**
 58. **Honored Eihei Dogen**
 59. **Honored Koun Ejo**
 60. Honored Tetsu Gikai
 61. **Honored Keisan Jokin**
 62. Honored Gasan Joseki
 63. Honored Taigen Soshin
 64. Honored Baizan Monpon
 65. Honored Nyochu Tengin
 66. Honored Kisan Shosan
 67. Honored Morin Shihan
 68. Honored Shoshi Sotai
 69. Honored Kenchu Hantetsu
 70. Honored Daiju Soko
 71. Honored Kinpo Jusen
 72. Honored Kajin Sochin
 73. Honored Tetsuei Seiton
 74. Honored Shukoku Choton
 75. Honored Ketsuzan Tetsuei
 76. Honored Hoshi Soon
 77. Honored Goho Kainon
 78. Honored Tenkei Denson
 79. Honored Shozan Monko
 80. Honored Niken Sekiryō
 81. Honored Reitan Roryu
 82. Honored Kakujo Tosai
 83. Honored Kakuan Ryogu
 84. Honored Ryoka Daibai
 85. Honored Ugan Guhaku
 86. **Honored Baian Hakujun**
 87. **Honored Busshin Taizan**
 88. **Honored Baisen Tetsugen**
 89. **Honored Mui Stefano Barragato**
 90. **Honored Ne-Eka Margaret Barragato**

Chanter:

And to all women throughout history
Whose names have been forgotten or left unsaid.

We dedicate these merits to all the temples of the White Plum Lineage.

May penetrating light dispel the darkness of ignorance.
Let all karma be resolved,
And the mind-flower bloom in eternal Spring.
May we ascend to the throne of enlightenment,
And realize the Buddha Way together. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Women's Ancestry

1. Honored Prajna Paramita
2. Honored Maha Maya
3. Honored Srimala
4. Honored Ratnavati
5. Honored Mahapajapati
6. Honored Khema
7. Honored Patachara
8. Honored Dhammadinna
9. Honored Sukha
10. Honored Bhadda Kundalakesa
11. Honored Yasodhara
12. Honored Kisagotami
13. Honored Prabhuta
14. Honored Sinha Vijurbhita
15. Honored Vasumitra
16. Honored Zongchi (Zoo-eng Chur)
17. Honored Ling Xingpo (Lee-ing She-ing Pwo)
18. Honored Pang Lingzhao (Pong Lee-ing G.-ow)
19. Honored Liu Tiemo (Lee-oh Tea-eh Mo)
20. Honored Moshan Liaoran (Mo Shan Lee-ow Ran)
21. Honored Miaoxin (Meow Shin)
22. Honored Daoshen (Dao Shin)
23. Honored Huiguang (Whey Goo-ahng)
24. Honored Kongshi Daoren (Kung Sure Dao Wren)
25. Honored Yu Daopo (You Dao Pwoh)
26. Honored Huiwen (Whey Wen)
27. Honored Fadeng (Fa Dung)
28. Honored Wenzhao (Wen G.-ow)
29. Honored Miaocong (Meow Sung)
30. Honored Miadao (Meow Dao)
31. Honored Zenshin
32. Honored Zenzo
33. Honored Ezen
34. Honored Komyo
35. Honored Ryonen
36. Honored Mugai Nyodai
37. Honored Ekan
38. Honored Shido
39. Honored Konto Ekyu
40. Honored Mokufu Sonin
41. Honored Myosho Enkan
42. Honored Soitsu
43. Honored Shotaku
44. Honored Soshin
45. Honored Bunchi Jo
46. Honored Ryonen Gensho

47. Honored Satsu
48. Honored Teijitsu
49. Honored Otagaki Rengetsu
50. Honored Mizuno Jorin
51. Honored Hori Mitsujo
52. Honored Ando Dokai
53. Honored Yamaguchi Kokan
54. Honored Nagazawa Sozen
55. Honored Kojima Kendo
56. Honored Yoshida Eshun
57. Honored Ruth Fuller Sasaki
58. Honored Jiyu Kennett
59. Honored Joko Beck
60. Honored Margaret Ni-Eka Barragato

Chanter:

And to all other women throughout history
Whose names have been forgotten or left unsaid.

We dedicate these merits to all the temples of the
White Plum Lineage.

May penetrating light dispel the darkness of ignorance.
Let all karma be resolved,
And the mind-flower bloom in eternal Spring.
May we ascend to the throne of enlightenment,
And realize the Buddha Way together. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Discourse on Loving-Kindness

by Shakyamuni Buddha Δ

What should be done by one who's skilled in wholesomeness
To gain the state of peacefulness is this:
One must be able, upright, straightforward and not proud,
Easy to speak to, mild and well content,
Easily satisfied and not caught up
In too much bustle, and frugal in one's ways,
With senses calmed, wise and skillful,
Not being covetous when with other folk,
Abstaining from the ways that wise ones blame.

And this the thought that one should always hold:
 May beings all live happily and safe
 And may their hearts rejoice within themselves.
 Whatever there may be with breath of life,
 Whether they be frail or very strong,
 Without exception, be they great or mighty,
 Middle-sized, short, or tall,
 The seen and the unseen,
 Or whether they dwell far or they dwell near,
 Those that are here, those seeking to exist—

May beings all rejoice within themselves.
 Let no one bring about another's ruin,
 And not despise in any way or place.
 Let them not wish each other any ill
 From provocation or from enmity.

Just as a mother at the risk of life
 Loves and protects her child, her only child,
 So one should cultivate this boundless love
 To all who live in the whole universe,
 Extending from a consciousness sublime
 Upwards and downwards and across the world
 Untroubled, free from hate and enmity.
 And while one stands and while one walks and sits
 Or one lies down still free from drowsiness,
 One should be intent on this mindfulness—
 This is divine abiding here they say.

But when one lives quite free from fixed views,
 Is virtuous, with perfect insight won,
 And greed for sensual desires expelled,
 One surely comes no more to any womb. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

**Dhammapada—Joy
by Shakyamuni Buddha Δ**

Never feeling enmity towards those who bear us malice, how wonderful our lives become—free from enemies even in the midst of the most inimical.

Never harming those who would hurt us, how wonderful our lives become—never harmed even in the midst of harmful people.

Never feeling selfish even in the midst of selfish people, how wonderful our lives become—free from possessiveness even in the midst of those who would take everything.

Never possessing anything, how wonderful our lives become—nourished by the same food of joy as the gods of light.

The victorious attract enemies; the conquered lie down in sorrow. But when you give up both victory and defeat, you will rest in happiness and peace.

There is no fire like desire, no provocation that can equal hate, no suffering like this heap of flesh, no happiness higher than peace.

Hunger is the greatest affliction; samsara the greatest foe. With knowledge and true understanding of this, one can pass from sorrow to the highest joy.

Health is the greatest possession; contentment the greatest wealth. A loving friend is the best of kin, and the greatest joy is passing from sorrow.

Tasting the sweetness of solitude and savoring tranquility, you drink the nectar of the dharma, which frees you from fear and iniquity.

How wonderful to see the saints—one always finds joy in their company. But with fools it is a different story. Not to see them makes us happy.

Keeping company with fools will cause you nothing but grief. Fools are the worst of enemies—they will keep you suffering forever. Keep company with the trustworthy—they will make you happy like close family.

Rely on the noble, the spiritual, the steady;
 the learned, the prudent, the wise. One wise enough
 to follow such beings is like the moon on the path
 of the stars. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Five Remembrances

by Shakyamuni Buddha Δ

I am of the nature to grow old;
 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 to change;
 There is no way to escape being separated from them.

My deeds are my closest companions.
 • I am born of my deeds; I am their heir.
 • My deeds are the ground on which I stand. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

On Trust in the Heart

by Jianzhi Sengcan (G.-N. Jer Sung Sahn)) Δ

The Great Way is only difficult
For those who pick and choose.
Do not like, do not dislike; all will then be clear.

Take a hairbreadth difference,
And Heaven and Earth are set apart;
If you want the truth to stand clear before you,
Never be for or against.

The struggle between 'for' and 'against'
Is nothing but the mind's disease.
Ø And not to see the mind's deep truth
disturbs the mind's essential peace.

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

Do not chase after entanglements
As though they were real things.

Do not try to drive pain away
By pretending that it is not real.
Pain, if you seek serenity in Oneness,
Will vanish of its own accord.

Stop all movement in order to get rest,
And rest will itself be restless.
Linger over either extreme,
And Oneness is forever lost.

When you assert that things are real
You miss their true reality.
But to assert that things are void
Also misses reality.

The more you talk about It,
The more you think about It,
The further from It you go.

Stop talking, stop thinking,
And there is nothing you will not understand.

Return to the Root and you will find the Meaning.
 Pursue the Light, and you will lose its source,
 Look inward, and in a flash
 You will conquer the Apparent and the Void.

The whirligigs of Apparent and Void
 Seem real because of ignorance;
 There is no need to seek Truth,
 Just let those fond opinions go.

Do not abide in duality,
 Refrain from all pursuit of it.,
 At the least thought of 'Is' and 'Isn't'
 There is chaos and true-mind is lost.

Though the two exist because of the One,
 Do not cling to the One.
 Only when no thought arises
 Are the Dharmas without blame.
 No blame, no Dharmas; no arising, no thought.

The doer vanishes along with the deed,
 The deed disappears when the doer is annihilated.
 The deed has no function apart from the doer,
 The doer has no function apart from the deed.

The ultimate Truth about both Extremes
 Is that they are One Void.
 In that One Void the two are not distinguished,
 Each contains complete within itself the Ten Thousand Forms.

Only if we boggle over fine and coarse
 Are we tempted to take sides.
 In its essence the Great Way is all embracing;
 It is as wrong to call it easy as to call it hard.

Partial views are irresolute and insecure,
 Now at a gallop, no lagging in the rear.
 Clinging to this or to that beyond measure
 The heart trusts to by-paths that lead it astray.

Let things take their own course;
 Know that the Essence will neither go nor stay;
 Let your nature blend with the Way
 And wander in it free from care.

Thoughts that are fettered turn from Truth,
Sink into the unwise habit of 'not liking.'
'Not liking' brings weariness of spirit.
Estrangements serve no purpose.

If you want to follow the doctrine of the One,
Do not rage against the world of the Senses.
Only by accepting the World of the Senses
Can you share in the True Perception.

Those who know most do least;
Folly ties its own bonds.

In the Dharma there are no separate dharmas,
Only the foolish cleave
To their own preferences and attachments.

To use Thought to devise thoughts,
What more misguided than this?

Ignorance creates Rest and Unrest.
Wisdom neither loves nor hates.
All that belongs to the Two Extremes
Is inference falsely drawn.
Ø A dream-phantom, a flower in the air.
Why strive to grasp it in the hand?
'Is' and 'Isn't,' gain and loss banish once for all.

If the eyes do not close in sleep
There can be no evil dreams.
If the mind makes no distinctions
All Dharmas become one.

Ø Let the One with its mystery
Blot out all memory of complications.
Let the thought of the Dharmas as All-One
Bring you to the So-in-itself.

Thus their origin is forgotten and
Nothing is left to make us pit one against the other.

Regard motion as though it were stationary,
And what becomes of motion?
Treat the stationary as though it moved,
And that disposes of the stationary.

Both these having thus been disposed of,
What becomes of the One?

At the ultimate point,
 Beyond which you can go no further,
 You get to where there are no rules, no standards,
 To where thought can accept Impartiality,
 To where effect of action ceases,
 Doubt is washed away; belief has no obstacle.

Nothing is left over, nothing remembered.

Space is bright, but self-illuminated;
 No power of mind is exerted.

Nor indeed could mere thought bring us to such a place.
 Nor could sense or feeling comprehend it.
 It is the Truly so, the Transcendent Sphere,
 Where there is neither He nor I.

For swift converse with this sphere
 Use the concept 'Not Two';
 In the 'Not Two' are no separate things,
 Yet all things are included.

The wise throughout the Ten Quarters
 Have had access to this Primal Truth.
 For it is not a thing with extension in Time or Space.
 A moment and an eon for it are one.
 Whether we see it or fail to see it,
 It is manifest always and everywhere.

The very small is as the very large
 When boundaries are forgotten.
 The very large is as the very small
 When its outlines are not seen.

Being is an aspect of Non-being.
 Non-being is an aspect of Being.
 In climes of thought where it is not so,
 The mind does ill to dwell.

The One is none other than the All,
 The All none other than the One.
 Take your stand on this,
 And the rest will follow of its own accord.

To trust in the Heart is the Not Two,
 The Not Two is to trust in the Heart.

These words? The Way lies beyond all words,
For here there is no yesterday, tomorrow, or today. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

For a Fair Mind

by Daijian Huineng (Da G.-N. Whey Neng) Δ

For a fair mind,
Observation of precepts is unnecessary.

For straightforward behavior,
Practice in Dhyana may be dispensed with.

On the principle of gratefulness,
We support our parents and serve them filially.

On the principle of righteousness,
The superior and the inferior stand for each other in time of need.

On the principle of mutual desire to please,
The senior and the junior are on affectionate terms.

On the principle of forbearance,
We do not quarrel even in the midst of a hostile crowd.

If we can persevere till fire can be obtained through rubbing a piece of wood,
Then the red lotus, the Buddha-nature,
Will shoot out from the black mire, the unenlightened state.

That which is of bitter taste is bound to be good medicine.
That which sounds unpleasant to the ear is certainly frank advice.

By amending our mistakes, we get wisdom.
By defending our faults, we betray an unsound mind.

In our daily life, we should always practice altruism, but
Buddhahood is not to be attained by giving away money as charity.
Bodhi is to be found within our own mind,
And there is no necessity to look for mysticism from without.

Hearers of this stanza who put its teaching into actual practice,
Will find paradise in their very presence. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Song of Realizing the Way

by Yongjia Xuanjue (Young Ja Shoe-ahn) Δ

There is the leisurely one,
Walking the Way, 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 the Tathagata-Zen,
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?
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. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

from Nothing to Do

by Linji Yixuan (Lynn-G. E. Shoe-ahn) Δ

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 Buddha's Ancestors.
 It's only because you lack confidence that you seek something outside of you.
 Make no mistake: there's no Dharma outside 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 do. Wear your robe, eat your food.
 • As day follows day, • be a person who has nothing to do. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Song of the Jewel Mirror Awareness

By Dongshan Liangjie (Dung Shan Lee-ahn G.-ah) Δ

The teaching of thusness
 Is intimately communicated
 By Buddhas and Ancestors;
 Now you have it,
 So keep it well.
 Filling a silver bowl with snow,
 Hiding a heron in the moonlight.
 They are similar, though not the same.
 Side by side you can see the differences.
 The meaning is not in the words,
 Yet one pivotal instant can reveal it.
 Move and you are trapped.
 Miss and you fall into confusion and doubt.
 Turning away and touching are both wrong,
 For it is like a mass of fire.
 Just to depict it in literary form
 Is to defile it.
 It is bright just at midnight
 It does not appear at dawn
 It acts as a guide for beings.
 Its use removes all suffering.
 Although it is not created,
 It is not beyond words.
 It is like facing a jewel mirror.
 Form and image behold each other.
 You are not it.
 It surely is you.
 Like a newborn child,
 In five aspects complete;
 It does not go or come, nor rise nor stand.
 A baby babbles.
 Is there anything said or not?
 Ultimately this has no meaning,
 For the words are not yet clear.
 It is like the six lines of the double split hexagram.
 The relative and absolute integrate.
 Piled up they make three,
 The complete transformation makes five.
 It is like the taste of the five-flavored herb,
 Like the diamond thunderbolt.
 Subtly included within the true,
 Inquiry and response come up together.
 Communing with the source and communing with the process
 It includes integration and includes the road.

Merging is auspicious,
 Do not violate it.
 Naturally real, yet inconceivable,
 It is neither delusion nor enlightenment.
 At this moment causes and conditions
 Shine completely in the silence.
 So fine, it enters nowhere,
 So vast it exceeds all bounds.
 A hairsbreadth deviation
 And you are out of harmony.
 Through the teachings of sudden and gradual,
 Different methods have arisen.
 Whether teachings or approaches are mastered or not
 True eternity still flows.
 Outwardly still while inwardly moving,
 Like a tethered colt, a trapped rat.
 The Ancestors pitied them,
 And bestowed upon them the teaching;
 According to their delusions,
 They called black as white.
 When delusions disappear,
 The natural mind reveals itself.
 If you want to follow the ancient way,
 Please observe the Ancients of former times.
 Some try to attain the Buddha Way
 By gazing at a tree for ten eons.
 They are like a tiger with tattered ears,
 Or a horse with shanks gone gray.
 Because there is the ordinary
 There are jewel pedestals and fine clothing.
 Because there is the startlingly different,
 There are housecat and cow.
 Yi, with his archer's skill,
 Could hit a target at a hundred paces.
 But when arrowpoints meet head on,
 How could it be a matter of skill?
 • When the wooden man begins to sing,
 • The stone woman gets up to dance.
 This does not come by knowing,
 Nor does it involve ideas.
 A minister serves the lord.
 A son obeys the father.
 Not obeying is not filial, and not serving is not help.
 Practice secretly, working within,
 As though a fool, like an idiot—
 If you can achieve continuity,
 This is called the host within the host. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Song of the Grass-Roof Hermitage

By Shitou (Sure Toe) Δ

I've built a grass hut where there's nothing of value.
 After eating, I relax and enjoy a nap.
 When it was completed, fresh weeds appeared.
 Now it's been lived in—covered by weeds.

The person in the hut lives here calmly,
 Not stuck to inside, outside, or in between.
 Places worldly people live, he doesn't live.
 Realms worldly people love, he doesn't love.

Though the hut is small, it includes the entire world.
 In ten square feet, an old man illumines forms and their nature.
 A Great Vehicle bodhisattva trusts without doubt.
 The middling or lowly can't help wondering;
 Will this hut perish or not?

Perishable or not, the original master is present,
 Not dwelling south or north, east or west.
 Firmly based on steadiness, it can't be surpassed.
 A shining window below the green pines—
 Jade palaces or vermilion towers can't compare with it.

Just sitting with head covered, all things are at rest.
 Thus, this mountain monk doesn't understand at all.
 Living here he no longer works to get free.
 Who would proudly arrange seats, trying to entice guests?

Turn around the light to shine within, then just return.
 The vast inconceivable source can't be forced 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. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

PRAYER

by Shantideva Δ

May I become at all times, both now and forever,
 A protector for those without protection.
 A guide for those who have lost their way,
 A ship for those with oceans to cross,
 A sanctuary for those in danger,
 A lamp for those in the dark,
 And a servant to all those in need.
 As long as living beings exist,
 And suffering afflicts them,
 May I too abide to dispel the misery
 Of the world.

May I be a guard to those who need protection,
 A guide for those on the path,
 A boat, a raft, a bridge for those who
 Wish to cross the flood.
 May I be a lamp in the darkness,
 A resting place for the weary,
 A healing medicine for all who are sick,
 A vase of plenty, a tree of miracles;
 And for the boundless multitudes of living beings,
 May I bring sustenance and awakening,
 Enduring like the earth and sky,
 Until all beings are freed from sorrow,
 And all are awakened.

For the Supreme Enlightenment
 With which nothing in all the universe compares.
 Having now earned the great merit
 From chanting the Lotus Sutra Scripture
 of Kanzeon Bodhisattva,
 We give this merit
 To all beings who are suffering
 or in great distress—
 To the sick, the lonely, the hungry
 and the homeless
 And especially to all those who are imprisoned,
 justly or unjustly. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

from **Observing the One Who Is Dim and Dull**

by Dahui Zonggao (Da Whey Zoo-ng Gow) Δ

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. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

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Guidelines for Studying the Way

by Dogen Zenji Δ

1. It is imperative for those who practice the Way to entrust themselves to it. Those who entrust themselves to the Way will know for certain that from the beginning it has been unmarred by confusions, delusions, and mistakes— with nothing added and nothing missing. Entrusting in this manner and penetrating the Way in this manner, practice it accordingly.

This is fundamental to learning the Way.

Its manner and principle are such that they cut off thinking and prevent you heading down the path of mere intellection. This is an excellent means to arouse true beginner's mind. Thereafter, this enables you to cast off your body-and-mind and let go of delusion and enlightenment.

Those who truly trust that they are within the Buddha Way are most rare. If you trust in this manner you will come to naturally understand the passage and blockage of the Great Way, and know the original source of delusion and enlightenment. In zazen, if you cut the root of thinking,

- in eight or nine times out of ten, • you will find the Way instantly.

2. There are two ways to penetrate body-and-mind: studying with a master to hear the teaching, and devotedly sitting zazen. Listening to the teaching opens up your conscious mind; sitting zazen is concerned with practice-enlightenment. If you neglect either of these when entering the Buddha Way, you cannot hit the mark.

Realizing Buddha immediately with your own body-and-mind is hitting the mark. Without changing body-and-mind, just being thus is called “immediate”; it is called “hitting the mark.”

Following Buddha completely means releasing your old views.

Hitting the mark completely • means having no new nest • in which to settle. Δ

All Buddhas throughout Space and Time ∅

All Bodhisattva-Mahasattvas ∅

Maha ∅ Prajna ∅ Paramita Δ

∅ ∅ ∅ Δ

from Uji — “Being-Time”

by Dogen Jenji Δ

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. Δ

All Buddhas throughout Space and Time ∅

All Bodhisattva-Mahasattvas ∅

Maha ∅ Prajna ∅ Paramita Δ

∅ ∅ ∅ Δ

Genjokoan — “Actualizing Fundamental Reality“ Part 1

by Dogen Zenji Δ

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. Δ

All Buddhas throughout Space and Time ∅

All Bodhisattva-Mahasattvas ∅

Maha ∅ Prajna ∅ Paramita Δ

∅ ∅ ∅ Δ

Genjokoan — “Actualizing Fundamental Reality“ Part 3

by Dogen Zenji Δ

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. Δ

All Buddhas throughout Space and Time ∅

All Bodhisattva-Mahasattvas ∅

Maha ∅ Prajna ∅ Paramita Δ

Ø Ø Ø Δ

from **Body and Mind, Ocean and Waves**

by Keizan Jokin Δ

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.

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Song of Zazen

by Hakuin Zenji Δ

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.

Ø 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,
Even 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. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Great Doubt

by Hakuin Zenji Δ

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? Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Essence of Atonement

by Banjin Dotan Δ

The essence of atonement is that delusion and enlightenment are one. We think delusive thoughts and true reality are separate and distinct, as an owner and that which is owned. Yet 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. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Inversnaid

by Gerard Manley Hopkins Δ

This darksome burn, horseback brown,
His rollrock highroad roaring down,
In coop and in comb the fleece of his foam
Flutes and low to the lake falls home.

A windpuff-bonnet of fawn-froth
Turns and twindles over the broth
Of a pool so pitchblack, fell-frowning,
It rounds and rounds Despair to drowning.

Degged with dew, dappled with dew,
Are the groins of the braes that the brook treads through,
Wiry heathpacks, fitches of fern,
And the beadbonny ash that sits over the burn.

What would the world be, once bereft
Of wet and wildness? Let them be left,
O let them be left, wildness and wet;
Long live the weeds and the wilderness yet. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Four Quartets: Burnt Norton-I

by T. S. Eliot Δ

Time present and time past
Are both perhaps present in time future,
And time future contained in time past.
If all time is eternally present
All time is unredeemable.
What might have been is an abstraction
Remaining a perpetual possibility
Once in a world of speculation.
What might have been and what has been
Point to one end, which is always present.

Footfalls echo in the memory
 Down the passage which we did not take
 Towards the door we never opened
 Into the rose-garden. My words echo
 Thus, in your mind.
 But to what purpose
 Disturbing the dust on a bowl of rose-leaves
 I do not know.
 Other echoes
 Inhabit the garden. Shall we follow?
 Quick, said the bird, find them, find them,
 Round the corner. Through the first gate,
 Into our first world, shall we follow
 The deception of the thrush? Into our first world.
 There they were, dignified, invisible,
 Moving without pressure, over the dead leaves.
 In the autumn heat, through the vibrant air,
 And the bird called, in response to
 The unheard music hidden in the shrubbery,
 And the unseen eyebeam crossed, for the roses
 Had the look of flowers that are looked at.
 There they were as our guests, accepted and accepting.
 So we moved, and they, in a formal pattern,
 Along the empty alley, into the box circle,
 To look down into the drained pool.
 Dry the pool, dry concrete, brown edged,
 And the pool was filled with water out of sunlight,
 And the lotos rose, quietly, quietly,
 The surface glittered out of heart of light,
 And they were behind us, reflected in the pool.
 Then a cloud passed, and the pool was empty.
 Go, said the bird, for the leaves were full of children,
 Hidden excitedly, containing laughter.
 Go, go, go, said the bird: human kind
 Cannot bear very much reality.
 Time past and time future
 What might have been and what has been
 Point to one end, which is always present. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Snow Man

by Wallace Stevens Δ

One must have a mind of winter
To regard the frost and the boughs
Of the pine-trees crusted with snow;

And have been cold a long time
To behold the junipers shagged with ice,
The spruces rough in the distant glitter

Of the January sun; and not to think
Of any misery in the sound of the wind,
In the sound of a few leaves,

Which is the sound of the land
Full of the same wind
That is blowing in the same bare place

For the listener, who listens in the snow,
And, nothing himself, beholds
Nothing that is not there and the nothing that is. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Oneness

by Thich Nhat Hahn Δ

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.

Let us walk together now.

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

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

A Note

by Wislawa Szymborska (vees-WAH-va shim-BOR-ska) Δ

Life is the only way
To get covered in leaves,

Catch your breath on the sand,
Rise on wings;

to be a dog,
or stroke its warm fur;

to tell pain
from everything it's not;

to squeeze inside events,
dawdle in views,
to seek the least of all possible mistakes.

An extraordinary chance
To remember for a moment
A conversation held
With the lamp switched off;

And if only once
To stumble on a stone,
End up drenched in one downpour or another,

Mislay your keys in the grass;
And to follow a spark on the wind with your eyes;

And to keep on not knowing
Something important.

It is a feast of joy to which all are invited. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Thanks

by W. S. Merwin Δ

Listen

with the night falling we are saying thank you
 we are stopping on the bridges to bow from the railings
 we are running out of the glass rooms
 with our mouths full of food to look at the sky
 and say thank you
 we are standing by the water thanking it
 standing by the windows looking out
 in our directions

back from a series of hospitals back from a mugging
 after funerals we are saying thank you
 after the news of the dead
 whether or not we knew them we are saying thank you

over telephones we are saying thank you

in doorways and in the backs of cars and in elevators

remembering wars and the police at the door
 and the beatings on stairs we are saying thank you
 in the banks we are saying thank you
 in the faces of the officials and the rich
 and of all who will never change
 we go on saying thank you thank you

with the animals dying around us
 our lost feelings we are saying thank you
 with the forests falling faster than the minutes
 of our lives we are saying thank you
 with the words going out like cells of a brain
 with the cities growing over us
 we are saying thank you faster and faster
 with nobody listening we are saying thank you
 we are saying thank you and waving
 dark though it is Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

To Change in Every Moment

by Daehaeng Kun Sunim (Day Hung *Koon Soonim*) Δ

To change in every moment means to die in every moment;
it also means to be reborn every moment.

Some people cling to moments that have passed by
and in so doing lead suffering lives; 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. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Ecosattva Vows

by Joanna Macy and Chris Johnstone Δ

I vow to myself and to each of you:
To commit myself daily to the healing of our world and the welfare of all beings;
To live on earth more lightly and less violently in the food, products, and energy I
consume;
To draw strength and guidance from the living Earth,
The ancestors, the future generations, and my siblings of all species;
To support others in our work for the world and to ask for help when I need it.

To pursue and daily practice that clarifies my mind,
• strengthens my heart,
• and supports me in observing these vows. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Piute Creek

by Gary Snyder Δ

One granite ridge,
 A tree, would be enough
 Or even a rock, a small creek,
 A bark shred in a pool.
 Hill beyond hill, folded and twisted
 Tough trees crammed
 In thin stone fractures
 A huge moon on it all, is too much.
 The mind wanders. A million
 Summers, night air still and the rocks
 Warm. Sky over endless mountains.
 All the junk that goes with being human
 Drops away, hard rock wavers
 Even the heavy present seems to fail
 This bubble of a heart.
 Words and books
 Like a small creek off a high ledge
 Gone in the dry air.
 A clear, attentive mind
 Has no meaning but that
 Which sees is truly seen.
 No one loves rock, yet we are here.
 Night chills. A flick
 In the moonlight
 Slips into Juniper shadow:
 Back there unseen
 Cold proud eyes
 Of Cougar or Coyote
 Watch me rise and go. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Pith Instruction

by Pema Chodron Δ

The pith instruction is, Stay . . . Stay . . . just stay.

Learning to stay with ourselves in meditation is like training a dog.

If we train a dog by beating it, we'll end up
with an obedient but very inflexible and rather terrified dog.

The dog may obey when we say "Stay!" "Come!" "Roll over!" and "Sit up!"
but he will also be neurotic and confused.

By contrast, training with kindness results in
someone who is flexible and confident

who doesn't become upset when situations are unpredictable and insecure.

So whenever we wander off, we gently encourage ourselves to "stay" and settle down.

Are we experiencing restlessness? Stay!

Discursive mind? Stay!

Are fear and loathing out of control? Stay!

Aching knees and throbbing back? Stay!

What's for lunch today? Stay!

What am I doing here? Stay!~

I can't stand this another minute! Stay!

That is how to cultivate steadfastness,

the mind of Come Sit Stay. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Liberation from All Obstructions

by Hogen Bays Δ

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 choose 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 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. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Sending-and-Receiving

by Norman Fischer Δ

1. Bodhicitta 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.

2. 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 major effort; we only have to allow it. The pain and difficulty of our life, • and the pain and difficulty of others, • is a gateway to the path of love. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Compassionate Heart of Wisdom Sutra:

A rendering of the Heart Sutra

by James Ishmael Ford Δ

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 one, 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.
 Withing boundlessness there are no sense organs, not objects to sense,
 And no fields 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! Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

The Three Tenets of the Mindfulness

by Roshi Egyoku Nakao

The Three Tenets of Roshi Bernie Glassman can become a way of living from the center at all times. Each tenet reflects the others; they are seamlessly embedded in each other.

Being Present or not-knowing entails setting aside fixed points of view. Not-knowing is a flash of openness or a sudden shift to being present in the moment. This dropping away of the things you have relied upon for a sense of stability may lead you to examine what you believe is your center, to take shelter in the place before anything arises. Bearing witness widens the circle of awareness, allowing us to see our attachments and judgments. We open to the uniqueness of whatever is arising and meet it just as it is.

Meditation trains us to **bear witness** by strengthening our awareness of thoughts, feelings, and sensations as they arise and pass. We learn to see all the elements that are arising with a curious and compassionate attitude. This does not mean repressing the strong emotions that arise but rather being aware of what inside us we are choosing to feed.

Then we **take Action**, caring action, serving everyone, ourselves included. Impossible to predict, the action that arises from the engagement of not-knowing and bearing witness is spontaneous and often surprising, it always fits the situation perfectly.

Training with the tenets is a matter of **taking a backward step** again and again and continually discerning our internal processes in the midst of acknowledging what is happening around you. This practice brings about resiliency of the spirit and an ever-deepening sense of reality. As life unfolds around you, the **Three Tenets** are active inside of you, always directing you back to the center.

Ø Ø Ø Δ

Kindness

by Naomi Shihab Nye Δ

Before you know what kindness really is
 you must lose things,
 feel the future dissolve in a moment
 like salt in a weakened broth.
 What you held in your hand,
 what you counted and carefully saved,
 all this must go so you know
 how desolate the landscape can be
 between the regions of kindness.
 How you ride and ride
 thinking the bus will never stop,
 the passengers eating maize and chicken
 will stare out the window forever.
 Before you learn the tender gravity of kindness,
 you must travel where the Indian in a white poncho
 lies dead by the side of the road.
 You must see how this could be you,
 how he too was someone
 who journeyed through the night with plans
 and the simple breath that kept him alive.
 Before you know kindness as the deepest thing inside,
 you must know sorrow as the other deepest thing.
 You must wake up with sorrow.
 You must speak to it till your voice
 catches the thread of all sorrows
 and you see the size of the cloth.

Then it is only kindness that makes sense anymore,
 only kindness that ties your shoes
 and sends you out into the day to mail letters and purchase bread,
 only kindness that raises its head
 from the crowd of the world to say
 It is I you have been looking for,
 and then goes with you everywhere
 like a shadow or a friend. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

The Way of Tenderness

by Zenju Earthlyn Manuel Δ

Complete tenderness trusts the fluidity of our life energy and its extension into those around us. It allows even anger to arise and pass away, without our needing to act on it or hold on to it as proof of being human, and without our needing to stockpile it as proof of our suffering.

The Way of Tenderness does not equal quiescence. It does not mean that fiery emotions disappear; and 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.

This is a liberated tenderness,

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

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Healing is Situated in Love

by angel Kyodo williams Δ

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

Let us remember 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're able to show up to our own suffering, we're 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. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Dai Hi Shu

The Great Compassionate Dharani Δ

Praise to the Three Treasures—
Buddha, Dharma, and Sangha!

Praise to Avalokiteshvara,
The Bodhisattva Mahasattva,
The Bodhisattva of Compassion!

Ø Praise to the one who removes
all fear and suffering!

Having praised Avalokiteshvara Bodhisattva,
May we now recite this glorious dharani,
Which purifies all beings,
Which fulfills the wishes of all beings.

Welcome to Bodhisattva Mahasattva
Who embodies the Trikaya,
Who has the transcendental wisdom.

Welcome to Bodhisattva Mahasattva
Who continues to save all beings
Without defilement in his mind.

Welcome to Bodhisattva Mahasattva
Who sustains the highest
The most complete wisdom
And who is free from all impediments.

Welcome to Bodhisattva Mahasattva
Whose deeds reveal
The fundamental purity of all beings.

Welcome to Bodhisattva Mahasattva,
Who wipes away the three evil delusions—
Greed, anger, and ignorance.

Quick, quick!

Come, come!

Here, here!

A joy springs up in us.
 Help us to enter into the realm of great realization.
 Ø Avalokiteshvara Bodhisattva,
 Bodhisattva of Compassion,
 Guide us to spiritual contentment.

Victory!

Victory!

Ø Having testified to the freedom and compassion
 Of the mind of Avalokiteshvara,
 Having purified our own body and mind,
 Having become as brave as a lion,
 Having become manifest into all beings,
 Having attained to the Wheel of Dharma and the Lotus Flower,
 We can now save all beings without hindrance.
 Ø May the understanding of the mysterious nature of
 Avalokiteshvara prevail forever, ever and ever.

- Praise to the Three Treasures—
 Buddha, Dharma, and Sangha!
- Praise to Avalokiteshvara,
 The Bodhisattva Mahasattva,
 The Bodhisattva of Compassion!
- May this dharani be effective.

Praise! Δ

Ø Ø Ø Δ

Dai Hi Shu Dedication

The Enlightened One turns the Dharma Wheel
 And so reality is shown in all its many forms.
 He frees all suffering creation,
 And awakens them to great joy.

We sincerely seek the beneficent guidance
 Of the Three Treasures.

In reciting the Daihishin Dharani
 And in offering (flowers, candles, and incense
 Sweet water, food and tea)

We dedicate its merits to:

- All beings in the Dharma worlds.
- And especially to • (name/s)

(In case of memorial service Officiant may say a few words or a poem at this point—
 followed by the sangha offering of incense)

May penetrating light dispel
 The darkness of ignorance.
 Let all karma be wiped out,
 And the mind-flower bloom in eternal spring.
 May we all ascend to the throne of enlightenment,
 And realize the Enlightened Way together. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ

◊ ◊ ◊ Δ

from Avalokiteshvara: The One Who Hears the Cries of the World Δ

Observe the deeds of Avalokiteshvara,
Who hears the cries of the world,
Responding throughout the universe.
Extending throughout time and space.
Serving billions of Buddhas,
He has declared this pure great vow:

Whoever repeats His name,
Or sees, or keeps Him in their mind,
Will be able to extinguish the sorrows of existence.

◊ If dictators persecute you
With torture and execution,
By turning to Avalokiteshvara,
Their weapons will shatter in pieces.

If imprisoned in shackles and chains,
Hands and feet bound in restraints,
By turning to Avalokiteshvara,
You shall be released.

If clouds thunder and lightning strikes,
Hailstones fall, and it rains in torrents,
By turning to Avalokiteshvara,
The sky will turn clear and blue.

When living beings suffer hardships,
Burdened by immeasurable woes,
The power of Avalokiteshvara's wondrous wisdom
Can relieve the suffering of the world.
He is fully endowed with miraculous powers,
Widely practicing wisdom and skillful means,
In every land in all directions,
In no realm does Avalokiteshvara not appear.

In the three evil realms of existence,
Hell beings, hungry ghosts, and animals,
The sufferings of birth, old age, sickness, and death,
All are gradually ended by Avalokiteshvara.

Avalokiteshvara, whose true regard,
 Serene regard, far-reaching wise regard,
 Compassionate regard and loving kindness,
 Ever longed for, ever sought,

Pure, serene in its radiance,
 Benevolent sun, dispelling all gloom—
 Avalokiteshvara can subdue the woes of wind and fire,
 Illuminating the entire world.

The law of compassion roars like thunder,
 The kind heart is wondrous as a great cloud,
 Pouring Dharma-rain of nectar,
 Quenching the flames of suffering.

When accused by judges in courts,
 Or frightened by soldiers in war,
 By turning to Avalokiteshvara,
 All enemies will be defeated.

Ø The wondrous voice of Avalokiteshvara,
 Brahma voice of the flowing tides,
 Surpasses all sounds within the world.
 Therefore ever keep it in mind.

With never a doubting thought,
 Avalokiteshvara, the pure and holy,
 Will be there to help you,
 In pain, agony, or death.

Avalokiteshvara, perfectly having all virtues,
 Sees everything with compassion,
 And with boundless joy!
 We bow before Avalokiteshvara. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

**Dedication for Birth, Enlightenment, or Parinirvana
of Shakyamuni Buddha**

The pure Dharmakaya neither appears nor disappears.

The vows of great compassion
seem to come and go.

On this anniversary of Shakyamuni Buddha's birth/enlightenment/parinirvana,
We respectfully call together the Sangha.

In reciting the Daihishin Dharani,
And in offering (flowers, candlelight and incense, sweet water, cakes),
We dedicate their merits to:

- The (birth, enlightenment, or parinirvana) of the great master
Shakyamuni Buddha Daiocho.
- May we appreciate the light of
The supreme wisdom of the Awakened One.

May it shine upon us now, and forever more.
And may we become worthy to carry on the Dharma together. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Ø Ø Ø Δ

Evening Gatha Δ

Let me respectfully remind you
Life and death are of supreme importance.
Time passes swiftly by and opportunity is lost.
Each of us should strive to awaken, awaken.
Take heed. This night your days are reduced by one.
Do not squander your life. Δ

All Buddhas throughout Space and Time Ø
All Bodhisattva-Mahasattvas Ø
Maha Ø Prajna Ø Paramita Δ

Final Dedication

The Absolute Light, luminous throughout the whole universe,
Unfathomable excellence, penetrating everywhere.

Whenever this devoted invocation is sent forth
It is perceived and subtly answered.

We dedicate these merits to:

- All Buddhas and Bodhisattvas in the realm of Prajña wisdom,
To the sixteen guardians and
To all protectors of the dharma,
And their relations throughout all space and time.
- We especially pray for the health and well-being of:

(Names—strike one • after each name)

And we dedicate our practice to:

All living things in one seamless body, passing quickly from dark to dark. All who
cared for us and are gone, all who are ill, imprisoned, at war, oppressed, hungry,
afraid, and all who are in pain and whose spirits feel crushed—may they heal and
have peace. And may we realize the Enlightened Way together. Δ

All Buddhas throughout Space and Time Ø

All Bodhisattva-Mahasattvas Ø

Maha Ø Prajna Ø Paramita Δ