

The Sutra Book
of Hidden Valley Zen Center
and Mountain Gate Temple

Great is the matter of birth and death—
Life slips quickly by.
Time waits for no one.
Wake up! Wake up!
Don't waste a moment!

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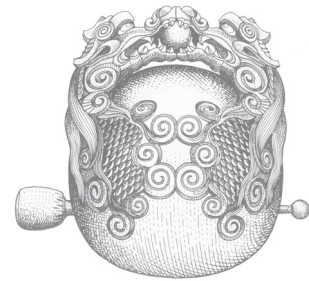
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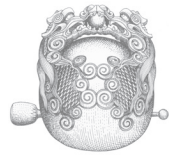
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Part I: CHANTS



DAILY CHANTS

PRAJNA PARAMITA HRIDAYA
Heart of Perfect Wisdom

The bodhisattva of compassion
from the depths of prajna wisdom
saw the emptiness of all five
skandhas and sunder'd the bonds
that create suff'ring.

Know then:
Form here is only Emptiness, Emptiness only form.
Form is no other than Emptiness,
Emptiness no other than form.
Feeling, thought and choice,
consciousness itself, are the same as this.
Dharmas here are empty, all are the primal void.
None are born or die, nor are they stained or pure,
nor do they wax or wane.

So in Emptiness no form, no feeling, thought or choice, nor is
there consciousness.
No eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, or what the mind takes hold
of, nor even act of sensing.

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

So know that the bodhisattva, holding to nothing whatever but

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

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

Know then the great dharani,
the radiant, peerless mantra,
the supreme, unfailing mantra,
the Prajna Paramita, whose words allay all pain.
This is highest wisdom, true beyond all doubt.
Know and proclaim its truth:

Gate, gate, paragate,
Parasamagate, Bodhi, svaha!

HANNYA SHINGYO
Maka Hannya Haramita Shingyo

Kan-ji Zai Bo-sa.
Gyo jin Han-nya Ha-ra-mit-ta ji.
Sho ken go on kai ku. Do is-sai ku yaku.
Sha ri shi. Shiki fu I ku. Ku fu I shiki.
Shiki soku ze ku. Ku soku ze shiki.
Ju so gyo shiki. Yaku bu nyo ze.
Sha-ri-shi ze sho Ho ku so.
Fu-sho fu-metsu.
Fu-ku fu-jo. Fu-zo fu-gen.
Ze-ko ku chu.
Mu-shiki mu ju so gyo shiki.
Mu-gen ni bi zes-shin ni.
Mu-shiki sho ko mi soku Ho.
Mu-gen kai nai-shi mu-i-shiki-kai.
Mu mu-myo yaku mu mu-myo jin.
Nai-shi mu-ro-shi.
Yaku mu-ro-shi jin.
Mu-ku shu metsu do.
Mu-chi yaku mu-toku. I mu-sho-tok-ko.
Bo-dai Sat-ta. E Han-nya Ha-ra-mit-ta ko.
Shin mu kei-ge. Mu kei-ge ko. Mu u ku-fu.
On-ri is-sai ten-do mu-so. Ku-gyo ne-han.

San-ze-sho-but-su. E Han-nya Ha-ra-mit-ta ko.
Toku a-noku ta-ra-san-myaku-san-bo-dai.
Ko chi Han-nya Ha-ra-mi-ta.
Ze dai-jin-shu.
Ze dai-myo-shu.
Ze mu jo-shu.
Ze mu to-do-shu.
No-jo is-sai-ku. Shin-jitsu fu-ko.
Ko setsu Han-nya Ha-ra-mit-ta shu.
Soku setsu shu watsu.
Gya-te gya-te. Ha-ra gya-te.
Hara so gya-te. Bo-ji Sowa-ka. Han-nya Shin-gyo.

KAPLEAU ANCESTRAL LINE [Soshi Eko]

Oh, Awakened Ones! May the power of your samadhi sustain us. We now return the merit of our chanting to:

Vipashyin Buddha, Honored One
Shikhin Buddha, Honored One
Vishvabhu Buddha, Honored One
Krakucchanda Buddha, Honored One
Kanakamuni Buddha, Honored One
Kashyapa Buddha, Honored One
Shakyamuni Buddha, Honored One

Mahakashyapa, Honored One
Ananda, Honored One
Shanavasa, Honored One
Upagupta, Honored One
Dhritaka, Honored One
Miccaka, Honored One
Vasumitra, Honored One
Buddhanandi, Honored One
Buddhamitra, Honored One
Bhikshu Parshva, Honored One
Punyayashas, Honored One
Ashvaghosha, Honored One
Kapimala, Honored One

Nagarjuna, Honored One
Kanadeva, Honored One
Rahulata, Honored One
Sanghanandi, Honored One
Gayashata, Honored One
Kumarata, Honored One
Jayata, Honored One
Vasubandhu, Honored One
Manorhita, Honored One
Haklenayashas, Honored One
Bhikshu Simha, Honored One
Basiasita, Honored One
Punyamitra, Honored One
Prajnatara, Honored One
Bodhidharma, Honored One

Dazu Huiki, Honored One
 [Dah-zoo Hway-kuh]
Jianzhi Sengcan, Honored One
 [Jyanh-jeer Sung-san]
Dayi Daoxin, Honored One
 [Dah-yee Dow-syin]
Daman Hongren, Honored One
 [Dah-ma Hoong-wren]

Dajian Huineng, Honored One
[Dah-yan Hway-nung]
Quingyuan Xingsi, Honored One
[Ching-yuenh Sing-si]
Shitou Xiquian, Honored One
[Sher-toe See-chyan]
Yaoshan Weiyan, Honored One
[Yow-shan Way-yen]
Yunyan Tansheng, Honored One
[Yun-yan Tan-shung]
Dongshan Liangjie, Honored One
[Doong-shan Lyang-jye]
Yunju Daoying, Honored One
[Yun-jew Dow-ying]
Tongan Daopi, Honored One
[Toong-an Dow-pee]
Tongan Guanzhi, Honored One
[Toong-an Gwan-je]
Liangshan Yuanguan, Honored One
[Lyang-shan Yuen-gwan]
Dayang Jingxuan, Honored One
[Dah-yong Jing-swan]
Touzi Yiqing, Honored One
[Toe-zi Yee-ching]

Furong Daokai, Honored One
[Fu-roong Dow-kai]
Dhanxia Zichun, Honored One
[Don-sya Zi-chun]
Zhenxie Qingliao, Honored One
[Jen-sye Ching-liow]
Tiantong Zongjue, Honored One
[Tyan-tung Zung-jwe]
Xuedou Zhijian, Honored One
[Swe-doe Jer-yan]
Tiantong Rujing, Honored One
[Tyann-tung Roo-jing]

Eiheí Dogen, Honored One
Koun Ejo, Honored One
Tettsu Gikai, Honored One
Keizan Jokin, Honored One
Meiho Sotetsu, Honored One
Shugan Dochin, Honored One
Tessan Shikaku, Honored One
Keigan Eisho, Honored One
Chuzan Ryoun, Honored One
Gisan Tonin, Honored One
Shogaku Kenryu, Honored One
Kinen Horyu, Honored One

Daishitsu Chisen, Honored One
Kokei Shojun, Honored One
Sesso Yuho, Honored One
Kaiten Genju, Honored One
Shuzan Shunsho, Honored One
Chozan Genetsu, Honored One
Fukushu Kochi, Honored One
Myodo Yuton, Honored One
Hakuho Gentekki, Honored One
Gesshu Soko, Honored One
Tokuo Ryoko, Honored One
Hogan Soren, Honored One
Sekiso Tesshu, Honored One
Ryuko Ryoshu, Honored One
Renzan Soho, Honored One
Motsugai Shido, Honored One
Gukei Youn, Honored One
Kakusho Sodo, Honored One
Daiun Sogaku, Honored One
Hakuun Ryoko, Honored One

Zentetsu Kapleau, Honored One

*And to the unknown men and women,
centuries of enlightened ones,
whose commitment to the Dharma*

*nourishes and sustains our practice—
you who have handed down the light of Dharma,
we shall repay your benevolence!*

*Ten Directions, Three Worlds
All Buddhas, Bodhisattva-Mahasattvas,
Maha Prajna Paramita*

Teidai Denpo Busso No Myogo
[Rinzai Ancestors]

Bibashi Butsu	Ragorata Sonja
Shiki Butsu	Sogyo Nandai Sonja
Bishafu Butsu	Kayashata Sonja
Kuruson Butsu	Kumorata Sonja
Kunagon Muni Butsu	Shayata Sonja
Kasho Butsu	Bashu Banzu Sonja
	Manura Sonja
Shakyamuni Butsu	Kaku Rokuna Sonja
Maka Kasho Sonja	Shishi Sonja
Anan Sonja	Basha Shita Sonja
Shona Washu Sonja	Funyo Mitta Sonja
Uba Kikuta Sonja	Hannya Tara Sonja
Dai Taka Sonja	
Mi Shaka Sonja	Bodai Dharuma Daishi
Bashu Mitsu Sonja	Niso Eka Daishi
Butta Nandai Sonja	Sanso Ganchi Zenji
Fukuta Mitta Sonja	Doshin Dai I Zenji
Kyo Sonja	Gunin Dai Man Zenji
Funa Yasha Sonja	Eno Dai Kan Zenji
Memyo Sonja	Nan Gaku Ejo Zenji
Kabimora Sonja	Baso Doitsu Zenji
Ryuju Sonja	Hyakujo Ekai Zenji
Kana Daiba Sonja	Obaku Kiun Zenji

Rinzai Gigen Zenji
Koke Sonsho Zenji
Nanin Egyo Zenji
Fuketsu Ensho Zenji
Shuzan Senen Zenji
Funnyo Zensho Zenji
Sekiso Soen Zenji
Yogi Hoe Zenji
Hakuun Shutan Zenji
Goso Hoen Zenji
Engo Kokugon Zenji
Kokyu Shoryu Zenji
Oan Donge Zenji
Mittan Ganketsu Zenji
Shogen Sugaku Zenji
Unan Fugan Zenji
Kido Chigu Zenji
Nampo Jomyo Zenji
Shoho Myocho Zenji
Kanzan Egen Zenji
Juo Somitsu Zenji
Muin Soin Zenji
Nippo Soshun Zenji
Giten Gensho Zenji
Sekko Soshin Zenji

Toyo Echo Zenji
Taiga Tankyo Zenji
Koho Genkun Zenji
Sensho Zuisho Zenji
Ian Chisatsu Zenji
Tozen Soshin Zenji
Yozan Keiyo Zenji
Gudo Toshuku Zenji
Shido Munan Zenji
Dokyo Etan Zenji
Hakuin Ekaku Zenji
Gasan Jito Zenji
Inzan Ien Zenji
Taigen Shigen Zenji
Gisan Zenrai Zenji
Tekisui Giboku Zenji
Ryoen Genseki Zenji
Seisetsu Genjo Zenji
Taishitsu Mumon Zenji

*Kaka soka fuin you kon
Jiho sanshi ishi ishi fu shi son busa
moko sa
Moko hoja horo mi.*

DAI HI SHIN DHARANI
Great Compassion Dharani

Namu kara tan no tora ya ya
Namu oriya boryo ki chi shifu ra ya
Fu chi sato bo ya, Moko sa to bo ya
Moko kya runi kya ya, En sa hora hora ei
Shu ta no ton sha
Namu shiki ri toi mo ori ya,
Boryo ki chi shi fu ra ri to bo,
Namu nora ki ji kiri mo ko ho do sha mi
Sa bo o to jo shu ben, O shu in
Sa bo sa to no mo bo gya
Mo ha do cho To ji to, En, O boryo ki
Ryo gya chi, Kya ra chi, I ki ri, Mo ko fu ja sa to
Sa bo sa bo Mora mora, Mo ki mo ki ri to in ku ryo ku ryo ke
Mo, To ryo to ryo ho ja ya chi, Mo ko ho ja ya chi
Tora tora, Chiri ni, Shi fu ra ya
Sha ru sha ru mo mo, Ha mora, Hochi ri
Iki iki, Shi no shi no ora san fura sha ri
Ha ji ha ji, Fura sha ya ku ryo ku yro mo ra
Ku ryo ku ryo kiri, Sha ro sha ro shi ri shi ri
Su ryo su ryo, Fu ji ya fu ji ya, Fu do ya fu do ya, Mi chi ri ya
Nora kinji, Chi ri shu ni no, Ho ya mono
Somo ko, Shi do ya, Somo ko

Moko shido ya, Somo ko, Shido yu ki
Shifu ra ya, Somo ko, No ra kinji, Somo ko, Mora nora,
Somo ko, Shira sun, omo gya ya, Somo ko,
Sobo moko shido ya, Somo ko,
Shaki ra o shi do ya, Somo ko,
Ho do mo gya shido ya, So mo ko
Nora kinji ha gya ra ya, Somo ko,
Mo ho ri shin gya ra ya, Somo ko,
Namu kara tan no tora ya ya, Namu oriya, Boryo ki chi,
Shi fu ra ya, Somo ko, Shite do modo ra ho do ya, Somo ko.

AFFIRMING FAITH IN MIND

The Great Way...

Is not difficult for those who do not pick and choose.

When pref'rences are cast aside
the Way stands clear and undisguised.

But even slight distinctions made
set earth and heaven far apart.

If you would clearly see the Truth
discard opinions pro and con.

To founder in dislike and like
is nothing but the mind's disease.

And not to see the Way's deep Truth
disturbs the mind's essential peace.

The Way is perfect like vast space,
where there's no lack and no excess.

Our choice to choose and to reject
prevents our see'ng this simple truth.

Both striving for the outer world as well as for the inner void
condemn us to entangled lives.

Just calmly see that all is One
and by themselves false views will go.

Attempts to stop activity
will fill you with activity.

Remaining in duality,
you'll never know of Unity.

And not to know this Unity
lets conflict lead you far astray.

When you assert that things are real
you miss their True Reality.

But to assert that things are void
also misses Reality.

The more you talk and think on this
the further from the truth you'll be

Cut off all useless thoughts and words
and there's nowhere you cannot go.

Returning to the root itself,
you'll find the meaning of all things.

If you pursue appearances
you overlook the primal source.

Awak'ning is to go beyond
both Emptiness as well as form.

All changes in this empty world
seem real because of ignorance.

Do not go searching for the Truth,
just let those fond opinions go.

Abide not in duality,
refrain from all pursuit of it.

If there's a trace of right and wrong,
True Mind is lost, confused, distraught.

From One Mind comes duality,
but cling not even to this One

When this One Mind rests undisturbed
then nothing in the world offends,

And when no thing can give offense,
then all obstructions cease to be.

If all thought-objects disappear,
the thinking subject drops away.

For things are things because of mind,
as mind is mind because of things.

These two are merely relative
and both at source are Emptiness.

In Emptiness these are not two,
yet in each are contained all forms.

Once coarse and fine are seen no more,
then how can there be taking sides?

The Great Way is without limit,
Beyond the easy and the hard.

But those who hold to narrow views
are fearful and irresolute;
their frantic haste just slows them down.

If you're attached to anything
you surely will go far astray.

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

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

But live in bondage to your thoughts,
And you will be confused, unclear.

This heavy burden weighs you down—
so why keep judging good and bad?

If you would walk the highest Way
do not reject the sense domain.

For as it is, whole and complete,
this sense world is enlightenment.

The wise do not strive after goals,
the foolish put themselves in bonds.

The One Way knows no differences,
the foolish cling to this and that.

To seek Great Mind with thinking mind
is certainly a grave mistake.

From small mind come rest and unrest,
but mind awakened transcends both.

Delusion spawns dualities—
these dreams are merely flow'rs of air—
why work so hard at grasping them?

Both gain and loss and right and wrong—
once and for all get rid of them.

When you no longer are asleep,
all dreams will vanish by themselves.

If mind does not discriminate,
all things are as they are, as One.

To go to this mysterious Source
frees us from all entanglements.

When all is seen with equal mind
to our Self-nature we return.

This single Mind goes right beyond
all reasons and comparison.

Make movement rest, and nothing moves;
see rest in motion—there's no rest.

When rest and movement cease to be
then even Oneness disappears.

This ultimate finality
beyond all laws, can't be described.

With single Mind one with the Way,
all ego-centered strivings cease.

Doubts and confusion disappear,

and so true faith pervades our life.

There is no thing that clings to us,
and nothing that is left behind.

All's self-revealing, void and clear,
without exerting power of mind.

Thought cannot reach this state of Truth,
here feelings are of no avail.

In this true world of Emptiness,
both self and other are no more.

To enter this true empty world,
immediately affirm "not-two."

In this not-two all is the same,
with nothing separate or outside.

The wise in all times and places
awaken to this primal Truth.

The Way's beyond all space, all time—
one instant is ten thousand years.

Not only here, not only there,
Truth's right before your very eyes.

Distinctions such as large and small
have relevance for you no more.

The largest is the smallest, too—
here limitations have no place.
What is is not, what is not is—

if this is not yet clear to you,
you're still far from the inner Truth.

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

When faith and Mind are not separate,
and not separate are Mind and faith,
this is beyond all words, all thought.

For here there is no yesterday,
no tomorrow,
no today.

ENMEI JUKKU KANNON GYO

Kan-ze-on, Na mu butsu

Yo butsu oo in

Yo butsu oo en

Bu po so en jyo raku ga jyo

Cho nen Kan-ze-on

Bo nen Kan-ze-on

Nen nen jyu shin ki

Nen nen fu ri shin.

TEN-VERSE KANNON SUTRA FOR EXTENDING LIFE

Perceiving the cries of the world

I take refuge in Buddha.

All are Buddha!

All! Awake to Buddha—

Buddha, Dharma, Sangha—

Eternal, joyous, selfless, pure.

Through the day, perceiving the cries of the world,

Through the night, perceiving the cries of the world,

This moment arises from Mind,

This moment itself is mind!

THE VOW OF THE BODHISATTVA

Disciples,
When I humbly observe the true nature of things,
all are the marvelous manifestation of the Tathagata's Truth.
Atom by atom, instant by instant,
all are none other than this mysterious radiance.
Because of this our virtuous ancestors extended loving care and
reverence toward even such beings as birds and beasts.
How then, can we be but humbly grateful for the food, drink and
clothing that nourishes and protects us throughout the day,
these being in essence the warm skin and flesh of the great
masters, the incarnate compassion of the Buddha?

If it is so even with inanimate objects,
how much more should we be kind and merciful
towards human beings, even those who are foolish.
Though they become our sworn enemies,
reviling and persecuting us,
we should regard them as bodhisattva manifestations who,
in their great compassion, are employing skillful means to help
emancipate us from the painful karma we have produced over
countless kalpas through our biased, self-centered views.

If we awaken in ourselves this deep, pure faith,
offering humble words and taking sincere refuge in our True
nature, then with every thought there will bloom a lotus flower,
each with a Buddha.
These buddhas will establish Pure Lands everywhere and reveal
the radiance of the Tathagata beneath our very feet.
May we extend this mind throughout the universe,
so that we and all sentient beings may equally bring to fruition
the seeds of wisdom!

SHO SAI MYO KICHIJYO DHARANI

No mo san man da, moto nan, oha ra chi koto sha,
Sono nan to ji to, en, gya gya, gya ki gya ki,
Un nun, shihu ra shihu ra,
Hara shihu ra hara shihu ra,
Chishu sa chishu sa, shishu ri shi shu ri,
Sowa ja sowa ja, sen chi gya, shiri ei
So mo ko.

THE HARMONY OF RELATIVE AND ABSOLUTE [Sandokai]

The mind of the Great Sage of India
is intimately conveyed from West to East.
Though humans may be sharp or dull,
in the Way there is no northern
or southern Patriarch.

The subtle source is clear and bright;
the branching streams flow through the dark.
To attach to things is delusion;
to encounter the absolute is not yet enlightenment.

Each sense gate is related to its field
and yet independent,
related and interacting,
though each keeps its own place.
Forms differ in their character;
forms differ in appearances.
Sounds may be pleasant or harsh.
The dark makes all words one;
the light 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
like leaves that come from one root.

Root and branches return to the Great Reality.

“High” and “low” are used relatively.
Within light there is darkness,
But do not try to understand that darkness.
Within darkness there is light,
But do not look for that light.
Light and darkness are a pair,
Like the foot before and the foot behind in walking.

Each thing has its own intrinsic worth and relates to everything
else in function and position.
Ordinary life fits the absolute like a box and its lid.
The absolute works together with the relative,
Like two arrows meeting in mid-air.

Hear these words and grasp the Great Reality.
Do not judge by any standards.
If you do not see the Way,
you do not see it even as you walk on it.
When you walk the Way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.

To those who wish to be enlightened I respectfully say,
Do not waste your time by night or day!

SHIKUSEIGAN
[The Four Bodhisattva Vows]

Shu jo mu hen sei gan do.
Bon no mu jin sei gan dan.
Ho mon mu ryo sei gan gaku.
Butsu do mu jo sei gan jo.

THE FOUR BODHISATTVA VOWS

Sentient beings are numberless; I vow to liberate them.
Desires are inexhaustible; I vow to put an end to them.
The Dharmas are boundless; I vow to master them.
The Way of Liberation is unsurpassable; I vow to become it!



OTHER CHANTS

OPENING THE DHARMA [Chant Before Teisho]

The Dharma, incomparably profound and exquisite, is rarely met
with even in hundreds of thousands of millions of kalpas.
We now can see it, hear it, accept and hold it;
May we awaken to the deep true Mind of Tathagata!

DAI E ZENJI'S VOW FOR AWAKENING

Our only prayer is to be firm in our determination
to give ourselves completely to the Buddha's Way,
so that no doubts arise however long the road seems to be;

To be light and easy in the four parts of the body,

To be strong and undismayed in body and in mind,

To be free from illness and drive out both depressed feelings
and distractions,

To be free from calamity, misfortune, harmful influences
and obstructions,

Not to seek the Truth outside of ourselves so we may instantly
enter the right Way,

To be unattached to all thoughts that we may reach
the perfectly clear bright mind of prajna and have immediate
enlightenment on the Great Matter.

Thereby we receive the transmission of the deep wisdom
of the Buddhas to save all sentient beings who suffer in the
round of birth and death.

In this way we offer our gratitude for the compassion of the
Buddhas and the Patriarchs.

Our further prayer is not to be extremely ill or to be suffering
at the time of departure, to know its coming seven days ahead
so that we can quiet the mind to abandon the body
and be unattached to all things at the last moment

wherein we return to the Original Mind
in the realm of no birth and no death and merge infinitely into
the whole universe to manifest as all things in their true nature
and with the great wisdom of the Buddhas to awaken all beings
to the Buddha Mind.

We offer this to all Buddhas and bodhisattva-mahasattvas of
the past, present and future in the Ten Quarters and to the
maha prajna paramita!

THE MANTRA OF THE HEALING BUDDHA

Na mo bha ga va te
Bai sa-jya guru
vdu rya
pra bha ra ja ya
Ta tha ga taya
ar ha te
Sam yak sam Bud dha ya
ta dya tha om
Bai-sa-jye
Bai sa jye
Bai sa jye
sam mud ga te
Sva-ha!

MASTER HAKUIN'S CHANT IN PRAISE OF ZAZEN [Zazen Wasan]

From the very beginning, all beings are Buddha.
Like water and ice, without water, no ice,
outside us no buddhas.

How near the truth, yet how far we seek!
Like one in water crying "I thirst!"
Like the son of rich birth wand'ring poor on this earth, we end-
lessly circle the Six Worlds.

The cause of our sorrow is ego delusion.
From dark path to dark path we've wandered in darkness—how
can we be free from birth and death?
The gateway to freedom is zazen samadhi:
Beyond exaltation, beyond all our praises,
the pure Mahayana.

Upholding the Precepts, repentance and giving,
the countless good deeds and the Way of right living all come
from zazen.

Thus one true samadhi extinguishes evils;
it purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The Pure Lotus Land is not far away.
Hearing this truth, heart humble and grateful,
to praise and embrace it, to practice its wisdom,
brings unending blessings, brings mountains of merit.

And when we turn inward and prove our True nature—that True
Self is no-self,
our own Self is no-self—
we go beyond ego and past clever words.
Then the gate to the Oneness of cause and effect
is thrown open.
Not two and not three, straight ahead runs the way!

Realizing the form of no-form as form,
Whether going or returning
we cannot be any place else.
Realizing the thought of no-thought as thought,
whether singing or dancing,
we are the voice of the Dharma.

How vast is the heaven of boundless samadhi!
How bright and transparent the moonlight of wisdom!
What is there outside us, what is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand is the Pure Lotus Land,
And this very body, the body of Buddha!

ATTA DIPA

ATTA DIPA

VIAHRATHA

ATTA SARANA

ANANNA SARANA

DHAMMA DIPA

DHAMMA SARANA

ANANNA SARANA

Dwell!

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.

DISCOURSE ON LOVING KINDNESS

[Metta Sutra]

First translation

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 small,

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 upwards to the skies,

And downwards to the depths,

Outwards and unbounded,

Freed from hatred and ill-will,

Whether standing or walking, seated or lying down,

Free from 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 free from all sense desires,

Is not born again into this world.

LOVINGKINDNESS SUTRA

[Metta Sutra]

Second translation

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

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

Let one not be submerged by the things of the world.

Let one not take upon one's self the burden of riches.

Let one's senses be controlled.

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

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

May all beings be happy!

May they be joyous and live in safety!

All living beings, whether weak or strong, in high or middle or low realms of existence, small or great, visible or invisible, near or far born or to be born:

May all beings be happy!

Let no one deceive another nor despise any being in any state.

Let none by anger or hatred wish harm to another. Even as a mother at the risk of her life watches over and protects her only

child, so with a boundless mind
should one cherish all living things,
suffusing love over the entire world, above, below,
and all around without limit.

So let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down, during all one's waking hours let one practice the Way

With gratitude, not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves the Way will be freed from the duality of birth and death.

SONG OF ENLIGHTENMENT

Have you not seen the idle person of Tao who has nothing to learn and nothing to do,
Who neither discards wandering thoughts nor seeks the truth?
The real nature of ignorance is Buddha-nature;
The illusory, empty body is the *Dharma* body.

After realizing the *Dharma* body, there is not a thing;
Original self-nature is the innate Buddha.
The five *skandhas*: the empty comings and goings
of floating clouds!

The Three Poisons: the vacant appearing and disappearing
of water bubbles!
When the real is experienced there is neither person nor *dharma*.
In an instant the *avici karma* is destroyed.
If I lie to deceive sentient beings,
May my tongue be ripped out for *kalpas* uncountable
as dust and sand.

Suddenly enlightened to *Tathagata Ch'an*,
The Six *Paramitas* and myriad means are complete
within the essence
In dreams there are clearly six paths of sentient beings;

upon awakening the great chiliocosm is completely empty.

There is no sin or merit, no loss or gain.
Don't look for anything in this *Nirvanic* nature!
Originally a dusty mirror which has never been polished, today it
must be taken apart and analyzed.

Who has no thoughts? Who has no births?
If the Unborn is real, there is nothing not born.
Ask the mechanical wooden puppet
When it will attain Buddhahood through practice.

Put down the four elements, don't cling to anything;
In this *Nirvanic* nature, feel free to eat and drink.
All phenomena are impermanent; all are empty.
This is the complete enlightenment of the *Tathagata*.

Surely this is the true vehicle.
One who disagrees is swayed by emotion.
Going directly to the root is the seal of the Buddha;
No point searching for branches or plucking leaves.

The *mani* pearl is unknown to people;
It can be personally found in the *Tathagatagarbha*.
The functions of the six senses are both empty and not empty,

one perfect light with form yet formless.

Purify the Five Eyes to achieve the Five Powers.
Only after realization can one comprehend.
To see the image in a mirror is not difficult.
How can one grasp the moon in the water?

Always acting alone, walking alone,
Together the enlightened travel the *Nirvana* road.
The tune is ancient, the spirit pure, the style poised,
The face drawn, the bones hardened; people take no notice.

The penniless Buddhist monks say they are destitute;
Though they have nothing, they are not poor in Tao.
Poverty shows in the ragged robes they always wear;
The priceless treasures of the Tao are stored in their minds.

These priceless treasures have endless functions;
There is no hesitation in helping others.
The Three Bodies and Four Wisdoms are complete in essence;
the Eight Liberations and Six Psychic Powers
are the Mind-ground Seal.

For the great ones, one breakthrough accomplishes all;
for the middling and inferior, the more they hear,

the less they believe.

You only have to discard the dirty garments within;
No need to flaunt your diligence to others.

When criticized by others, let them wrong you;
They will tire themselves trying to burn the sky with a torch.
When I hear abuse, it is like drinking ambrosia;
Melt it and suddenly one enters the inconceivable.

If we regard criticism as merit, the critics will become
reliable friends.

Do not hate those who slander you;
How else can you manifest the unborn power of compassion?

Thoroughly understanding both basic principle and teaching,
Samadhi and wisdom are complete and clear without
stagnating in Emptiness.

Not only do I accomplish this now;
The essence of uncountable Buddhas is just the same.

Speak without fear as the lion roars;
All animals hearing it cringe in fright.
Losing his composure, the fragrant elephant gallops,
With quiet joy, the heavenly dragon listens.

Traveling over river, ocean and mountain stream,
Seeking teachers, asking of the way to investigate *Ch'an*,
since I recognize the path of Tsao Chi
I realize all those do not relate to birth and death.

Walking is *Ch'an*, sitting is *Ch'an*.
Speaking or silent, moving or still, the essence is undisturbed.
Remain composed even if facing a sharp weapon,
Be at ease even if given poison.
My teacher only met Dipankara Buddha
After training in forbearance for many *kalpas*.

Continuing rounds of birth and death,
Samsara prolonged without interruption.
Since sudden enlightenment I understood the Unborn.
Thus I have no concern for honor or shame.

Living in a hermitage deep in the mountains,
On a lonely peak under a dense pine tree,
I would meditate contentedly in a monk's hut,
At ease in this tranquil place.

After enlightenment no need for further effort;
All *dharma*s of activity are varied.
Giving alms with attachment bestows merit for heavenly birth,

like shooting an arrow into space.
Once its power is expended, the arrow falls,
Bringing discontent in the next life.
How can this compare to the true door of non-action,
Through which one leaps straight into the *Tathagata* ground?

Once you get to the root, don't worry about the branches.
Like pure crystal containing a precious moon,
Since you have realized this all-giving pearl,
Benefit for yourself and others will never end.

The moon shines on the river, the breeze stirs the pine:
what is there to do on a long pleasant night?
Buddha-nature and the precepts jewel are sealed
in the Mind-ground.
Fog, dew and rosy clouds are now my garments.

The dragon-subduing alms bowl and the staff that separates
tigers with the jangling of its two metal rings,
Are not outer forms of keeping the Precepts,
But are holding the *Tathagata's* staff and treading his path.

Not seeking the true, nor rejecting the false,
Realize that both are empty and formless.
There is no form, no emptiness and no non-emptiness;

this is the true mark of the *Tathagata*.

The mirror of mind reflects without interference;
Its vastness and clarity radiate through countless worlds;
Various phenomena all manifest themselves;
To a perfectly illumined one there is neither inside nor outside.

Attaching to emptiness, denying cause and effect,
Brings calamities beyond measure.
Rejecting existence and grasping emptiness is the same mistake,
like jumping into a fire to avoid drowning.

If you discard the illusory mind and grasp the true principle,
This mind of grasping and discarding becomes clever.
Not understanding this, practitioners engage in cultivation,
just as one mistakes a thief for his own son.

Loss of *Dharma* wealth and extinction of merits,
All are caused by the mind consciousness.
Through the *Ch'an* door, understand the cutting off of mind,
and suddenly enter the powerful view of the Unborn.

The great hero uses the sword of Wisdom;
This *prajna* blade blazes like a diamond.
It not only destroys the mind of the outer paths,

But long ago frightened away the heavenly demons.

Sound the *Dharma* thunder; beat the *Dharma* drum;
Spread the clouds of compassion and scatter ambrosia!
Where the elephant child treads the flavors are boundless,
The Three Vehicles and Five Natures are awakened.
The *pinodhi* grass in the snow mountains is unmixed;
I often enjoy the pure ghee it produces.

One nature perfectly pervades all natures;
One *Dharma* includes all *dharma*s.
One moon appears in all waters;
The moons reflected in all waters are One.

The *Dharma* body of all Buddhas enters my nature;
Which is the same as the *Tathagata*'s.
One stage encompasses all stages,
Not form nor mind nor *karmic* act.

Eighty thousand doors are completed in a snap of the fingers,
In a flash three *kalpas* are extinguished.
What do numbers, expressions and their negations
Have to do with my spiritual awakening?

It is not perishable and cannot be praised,

Its substance is like limitless space.
Without leaving where it is, it is constantly clear.
When seeking, you know it cannot be found.
It cannot be grasped, nor can it be discarded;
It is obtained only in the unobtainable.

Speaking in silence, silent in speech,
The door of giving is wide open without obstruction.
If someone asks what basic principle I interpret,
I will say it is the power of *Mahaprajna*.

Others don't know whether I am right or wrong.
Even *devas* cannot fathom whether I oppose or agree.
I have practiced for many *kalpas*;
I am not deceiving you as some idlers do.

Setting up the *Dharma* banner, establishing the basic principle,
Ts'ao Ch'i clearly followed the Buddha's decree.
The first one to pass on the lamp was Mahakasyapa;
In India it was transmitted through twenty-eight generations.

The *Dharma* flowed east and entered this land
Where Bodhidharma was the First Patriarch.
Six generations transmitted the robe, as heard throughout the
land; and those who later attained the Tao cannot be counted.

The truth does not stand, the false is originally empty.
When both existence and non-existence are swept away,
not empty is empty.
The twenty empty doors teach non-attachment.
The nature of all *Tathagatas* is one; their substance is the same.

The mind is a sense organ; *dharmas* are its object.
The two are like marks on a mirror.
Once the dust is rubbed off, the light begins to appear.
When both mind and *dharmas* are forgotten,
this is true nature.

Oh, in this evil world in the *Dharma*-ending age,
Sentient beings have little fortune and are hard to discipline.
Far away from the time of the sages, perverted views run deep.

When demons are strong and *Dharma* is weak,
fears and dangers abound.
When they hear the teaching of sudden enlightenment
of the *Tathagata*, they cannot but want to destroy it,
to smash the tiles.

That which acts is the mind,
that which receives retribution is the body;
No need to put the blame on others.

If you want to escape continuous *karma*,
Do not slander the *Tathagata's* wheel of right *Dharma*.

There are no other trees in a sandalwood forest.
The lion lives in luxuriant dense thickets.
He strolls along in the quiet woods;
All other animals and birds keep their distance.

A crowd of animals follows the lion's son,
Who can roar at the age of three.
If a wild fox challenges the *Dharma* King,
It is like a monster opening his mouth for a hundred years.

The teaching of complete sudden enlightenment
is not to be used as a favor.
All unsettled doubts must be debated until clear.
Not that a mountain monk wants to be presumptuous,
But cultivation may make you fall into the pit of cessation
and permanence.

Wrong is not wrong; right is not right;
The slightest deviation veers a thousand miles off course.
If right, the dragon maiden becomes Buddha at once;
If wrong, the monk Suraksatra falls alive into hell.

Since an early age I have accumulated knowledge,
Studying the *sutras*, *shastras* and commentaries.
Discriminating between names and forms without rest, I only
troubled myself counting the sands in the sea.

I was severely reproached by the *Tathagata*:
What is the benefit of counting others' treasures?
I realized the futility of my dawdlings;
For many years I busied myself in the world in vain.

With evil capacity and mistaken understanding
One cannot penetrate the *Tathagata's* principle
of complete sudden enlightenment.
Hinayana monks, though diligent, forget the mind of Tao.
Outer path practitioners may be clever, but they lack wisdom.

The ignorant and the foolish think that the fist exists
separately from the pointing finger.
Mistaking the finger for the moon, they practice uselessly;
they only fabricate strange illusions
in the realms of sense and object.

Not perceiving a single *dharma*: this is *Tathagata*.
Only then can one be called the Supreme Observer.
With this realization *karmic* obstacles are innately empty;

Without realization, past debts must be paid off.
If one is unable to take the royal feast even when hungry,
how can he be healed even if he meets the king of doctors?

Practicing *Ch'an* in the desire realm manifests
the power of knowledge,
Indestructible as a lotus grown in a fire.
Though Pradhanasura broke the main precepts,
he awakened to the Unborn;
He long ago reached the Buddha state and remains there still.

Even when one preaches fearlessly as the lion roars,
The minds of the perverse and obstinate only harden.
They continue to break the main precepts and obstruct *Bodhi*
and cannot see the secret the *Tathagata* reveals.

Two monks broke the precepts against licentiousness and killing.
With his shallow knowledge, Upali exaggerated the sin.
The great Vimalakirti instantly removed their doubts,
Like a hot sun that melts ice and snow.

The power of the liberated is inconceivable,
With wonderful functions more numerous
than the sands of the Ganges.
They would not refuse to make the four offerings

To one who cannot accept ten thousand ounces of gold.

To have body broken and bones reduced to dust is not enough
to repay the words that enlighten, transcending countless eons.
The king in *Dharma* is the most superior;
The realization of countless *Tthagatas* are all alike.

Now I show you this all-giving pearl; Believers are all in accord.
They clearly see that there is not a thing,
Neither person nor Buddha.
The numerous worlds in the great chiliocosm
are bubbles in the sea,
Even sages and saints are like lightning flashes.
Even if an iron wheel whirls on your head,
Perfect, clear *samadhi* and wisdom are never lost.

The sun may turn cold and the moon may turn hot,
But the demons cannot destroy the true teaching.
When an elephant marches gloriously forward,
How can a praying mantis bar its way?

The elephant does not follow the rabbit's path;
The enlightened are not bound by trivial restraints.
Do not slander heaven when you observe it through a reed,
For those who do not yet know, I am giving you the key.

OLD CREEK

Since before anyone remembers,
it has been clear, shining like silver.
Though the moonlight penetrates it
and the wind ruffles it, no trace of either remains.
Today I would not dare to expound
the secret of the stream bed,
But I can tell you that
the blue dragon lies coiled there.

VERSE OF THE KESA

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

First the Prajna Paramita (pages 3-4) is chanted, followed by the serving of the food. Then,

THE FIVE REFLECTIONS

First, let us reflect deeply on our true efforts and the efforts of those who brought us this food.

Second, may we live in a way that makes us worthy to receive it.

Third, what is most essential is the practice of mindfulness, which helps us transcend greed, anger and delusion.

Fourth, we appreciate this food, which sustains the good health of our body and mind.

Fifth, we accept this food to complete the Awakening of the pure Mind of all beings.



MEAL CHANTS

VERSE OF THE THREE MORSELS OF FOOD

The first morsel is to cut all delusions,
The second morsel is to maintain our clear mind,
The third morsel is to liberate all sentient beings.
May we all realize the Buddha Way!

Following the meal, the water offering is made, during which the following is chanted:

VERSE OF THE WATER OFFERING

The water with which we wash our bowls
tastes like heavenly nectar;
we drink it for the myriad beings in all realms,
that they, too, may be filled and satisfied!

Following the water offering, the appropriate end of meal chant is recited:

VERSE AFTER THE MORNING MEAL

Having finished the morning meal,
let us pray that all beings may accomplish
whatever tasks they are engaged in
and be fulfilled with all the Buddha *Dharma!*

VERSE AFTER THE MIDDAY MEAL

Having finished the midday meal,
our bodily strength is fully restored,
our 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!

Part II: THE 16 PRECEPTS

THE THREE TREASURES

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

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

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

THE THREE GENERAL RESOLUTIONS

I resolve to avoid evil.
I resolve to do good.
I resolve to liberate all sentient beings.

THE TEN CARDINAL PRECEPTS

1. I resolve not to kill, but to cherish all life.
2. I resolve not to take what is not given, but to respect the things of others.
3. I resolve not to misuse sexuality, but to be caring and responsible.
4. I resolve not to lie, but to speak the truth.
5. I resolve not to cause others to abuse alcohol or drugs, nor to do so myself, but to keep the mind clear.
6. I resolve not to speak of the faults of others, but to be understanding and sympathetic.
7. I resolve not to praise myself and disparage others, but to overcome my own shortcomings.
8. I resolve not to withhold spiritual or material aid, but to give them freely where needed.
9. I resolve not to indulge in anger, but to practice forbearance.
10. I resolve not to revile the Three Treasures but to cherish and uphold them.

Part III: MEMORIAL PRAYER

MEMORIAL PRAYER

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

O Compassionate Ones,
you who possess the wisdom of understanding,
the love of compassion,
the power of protecting in incomprehensible measure,
[*name of the deceased*] is passing
from this world to the next.
S/he is taking a great leap.
The light of this world has faded for her/him.
S/he has entered solitude with his/her karmic forces.
S/he has gone into a vast Silence.
S/he is borne away by the Great Ocean of birth and death.

O Compassionate Ones,
protect [*name of the deceased*], who is defenseless.
Be to him like a father and a mother.

O Compassionate Ones,
Let not the force of your compassion be weak, but aid him/her.
Forget not your ancient vows!

NOTES

CHANTING AND THE ZEN TRADITION

Zen chanting is basically another form of zazen and therefore differs from the chanting of other spiritual traditions. Conscious awareness of the meaning of the words is not so important; this meaning is absorbed on a subconscious level. Of primary importance is the mind state created by the chanting, namely, absolute oneness to the point of self-forgetfulness.

How to Chant:

To be effective, chanting must be clear, wholehearted and concentrated. Performed in this way it is a means of strengthening our *samadhi* power and deepening our understanding. Accordingly, our Buddha-nature will shine with greater luster in our daily life.

Each chanter finds his or her own lowest natural pitch, a note in the lowest part of one's range that can be maintained without strain. At the same time it is important for one to blend in with the dominant pitch so there is a harmonious unity. This may mean a slight adjustment to one's pitch. The words of the chants flow together. If the syllables—particularly the consonants—are enunciated too precisely, the chanting becomes choppy.

Posture and Chanting

Chanting is normally done while seated in a cross-legged posture, unless that is impossible without strain. It is important to keep the body relaxed and especially not to tense the shoulders, chest or throat. Unlike the Tibetan form of chanting, in Zen there is no swaying or rocking during chanting. Simply maintain a relaxed yet taut, erect posture.

Hands are placed palm to palm (in *gassho*) during the Ancestral Line, the Vows of the Bodhisattva, the various Return of Merit [Eko] intoned by the lead chanter after certain chants, the Ten Directions, Dai E Zenji's Vow for Awakening, Master Hakuin's Chant in Praise of Zazen, the Shikuseigan and the Bodhisattva Vows.

The energy for chanting comes from the *hara* (lower abdomen) with the sound resonating in the chest and head cavities.

The *mokugyo* (wooden fish drum) sets the cadence of the chants. It should be followed carefully and its changes in rhythm among the different chants adjusted to. Usually there is one beat of the *mokugyo* for each syllable chanted.

Throughout the book, words in bold are chanted by the *Densu* (Lead Chanter).

Mind is unlimited.

*Chanting when performed
egolessly has the power
to penetrate visible and
invisible worlds.*

—Roshi Philip Kapleau

NOTES ON INDIVIDUAL CHANTS:

The Prajna Paramita Hridaya is an English translation of the Hannya Shingyo. We chant both the English and the Japanese wording of this important chant because in Japan it is the Lingua Franca of Buddhist temples, and we have a strong karmic link with Japan.

In the Ancestral Line, the emphasized syllables in the Sanskrit names have been italicized. The Chinese names are given twice. On the first line is given the Pinyin romanization, and on the second line is given the phonetic romanization.

The Ten-Verse Kannon Sutra for Extending Life is an English translation of the Enmei Jukku Kannon Gyo.

Regarding *dharani*: “As phonetic translations of Sanskrit words, *dharani* have doubtlessly lost much of their profound meaning through the inevitable alterations of the original sounds. But as anyone who has recited them for any length of time knows, in their effect on the spirit they are anything but meaningless.”*

The Vow of the Bodhisattva was written by Torei Enji-zenji, deeply realized Dharma Heir of Master Hakuin.

Affirming Faith in Mind was written by Seng Ts’an, the Third Patriarch, and is believed to be the first Chinese Zen document.

The Four Bodhisattva Vows (distinct from The Vow of the Bodhisattva) are also known as The Four Vows. They are an English translation of the *Shikuseigan*.

*See Philip Kapleau-roshi, The Three Pillars of Zen, p. 17

Atta Dipa is a Pali verse. The oldest extant Buddhist texts are in Pali and are from Ceylon (Sri Lanka). This chant is purported to be the last words of Shakyamuni Buddha.

The Harmony of Relative and Absolute was written by Shitou Xiqian, whose lineage is one of two composing “the root of all subsequent Zen schools and lineages down to the present day.”**

The Song of Enlightenment was written by Yung-chia Hsuan-chueh [d. 713]. It is said that after a great many years of practice, he finally made his way to the Sixth Patriarch, Hui Neng, to have his understanding confirmed; Hui Neng confirmed it.

**See Andy Ferguson, Zen’s Chinese Heritage, p. 71