

SUTRA OPENING VERSE

The unsurpassed, profound, and wondrous Dharma
Is rarely met with, even in a hundred, thousand, million kalpas.
Now I can see and hear it, accept and maintain it,
May I realize the meaning of the Tathagata's truth.

UNIVERSAL DEDICATION

Fueko

May this merit extend universally to all,
so that we together with all living beings realize the Buddha Way.
All Buddhas throughout space and time,
All honored ones, bodhisattvas, mahasattvas,
Wisdom beyond wisdom, maha-prajnaparamita.

AFTER LECTURE

May our intention equally penetrate
Every being and place with the true merit of Buddha's Way

FOUR VOWS

Beings are numberless, I vow to free them.
Delusions are inexhaustible, I vow to end them.
Dharma gates are boundless, I vow to enter them.
The Buddha Way is unsurpassable, I vow to realize it.

REPENTANCE VERSE

All my past harmful karma,
born from beginningless greed, hate, and delusion,
through body, speech, and mind,
I now fully avow.

THREE REFUGE VERSE

I take refuge in Buddha.
Before all beings
Immersing body and mind
Deeply in the way
Awakening true mind.

I take refuge in Dharma.
Before all beings
Entering deeply
The merciful ocean
Of Buddha's Way

I take refuge in Sangha.
Before all beings
Bringing harmony
To everyone
Free from hindrance.

AFTER DEDICATION

All Buddhas, ten directions,
Three times.
All Beings, Bodhisattvas, Mahasattvas.
Wisdom beyond wisdom,
Maha Prajna Paramita.

ROBE VERSE

How great the robe of liberation!
A formless field of merit,
Wrapping ourselves in Buddha's teaching
We free all living beings.

SHOSAIMYO KICHIJO DARANI

No mo san man da, moto nan, oha ra chi koto sha, sono nam to
ji to, en, gya gya, gya ki gya ki, un nun, shifu ra shifu ra, hara
shifu ra hara shifu ra, chishu sa chishu sa, chi shu ri chi shu ri,
sowa ja sowa ja, sen chi gya, shiri ei so mo ko

ENMEI JUKKU KANNON GYO

kan ze on na mu butsu yo butsu u in
yo butsu u en bup po so en jo raku ga
jo cho nen kan ze on bo nen kan ze on
nen nen ju shin ki nen fu ri shin

CHANT OF BOUNDLESS COMPASSION

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

MIND GENERATION

With the wish to free all beings,
Until I reach full awakening,
I'll always go for refuge
To the Buddha, Dharma and Sangha.

Today at the presence of the enlightened ones,
Inspired by compassion, wisdom and joyous efforts,
I generate the mind aspiring for full Buddhahood,
For the well-being of all sentient beings.

For as long as space endures,
and for as long as sentient beings remain
until then may I too abide,
To dispel the misery of the world.

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there are no forms, sensations, perceptions, formations, or consciousness; no eye, ear, nose, tongue, body, or mind; no sights, sounds, smells, tastes, touch, or objects of mind; no realm of sight, and so forth, down to no realm of mind consciousness. There is neither ignorance nor extinction of ignorance, and so forth, down to neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

HYMN TO THE PERFECTION OF WISDOM

Homage to the Perfection of Wisdom, the lovely, the holy.

The Perfection of Wisdom gives light. Unstained, the entire world cannot stain her. She is a source of light, and from everyone in the triple world she removes darkness. Most excellent are her works. She brings light so that all fear and distress may be forsaken, and disperses the gloom and darkness of delusion. She herself is an organ of vision. She has a clear knowledge of the own being of all dharmas, for she does not stray away from it. The Perfection of Wisdom of the Buddhas sets in motion the Wheel of Dharma.

HARMONY OF DIFFERENCE AND SAMENESS

Sandokai

The mind of the great sage of India
is intimately transmitted from west to east.
While human faculties are sharp or dull,
the Way has no northern or southern ancestors.
The spiritual source shines clear in the light;
the branching streams flow on in the dark.
Grasping at things is surely delusion;
according with sameness is still not enlightenment.
All the objects of the senses
interact and yet do not.
Interacting brings involvement.
Otherwise, each keeps its place.
Sights vary in quality and form,
sounds differ as pleasing or harsh.
Refined and common speech come together in the dark,
clear and murky phrases are distinguished in the light.
The four elements return to their natures
just as a child turns to its mother;
Fire heats, wind moves,
water wets, earth is solid.
Eye and sights, ear and sounds,
nose and smells, tongue and tastes;
Thus with each and every thing,
depending on these roots, the leaves spread forth.
Trunk and branches share the essence;
revered and common, each has its speech.
In the light there is darkness,
but don't take it as darkness;
In the dark there is light,
but don't see it as light.
Light and dark oppose one another
like the front and back foot in walking.
Each of the myriad things has its merit,
expressed according to function and place.
Phenomena exist; box and lid fit.
principle responds; arrow points meet.
Hearing the words, understand the meaning;
don't set up standards of your own.
If you don't understand the Way right before you,
how will you know the path as you walk?
Progress is not a matter of far or near,
but if you are confused, mountains and rivers block your way.
I respectfully urge you who study the mystery,
do not pass your days and nights in vain.

SONG OF THE PRECIOUS MIRROR SAMADHI

Hokyo Zammai

The dharma of thusness is intimately transmitted by buddhas and ancestors;

Now you have it; preserve it well.

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

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

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

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

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

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

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

It is a standard for all things; its use removes all suffering.

Although it is not constructed, it is not beyond words.

Like facing a precious mirror; form and reflection behold each other.

You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects:

No going, no coming, no arising, no abiding;

"Baba wawa"— is anything said or not?

In the end it says nothing, for the words are not yet right.

In the illumination hexagram, apparent and real interact,

Piled up they become three, the permutations make five,

Like the taste of the five-flavored herb, like the five-pronged vajra.

Wondrously embraced within the real, drumming and singing begin together.

Penetrate the source and travel the pathways; embrace the territory and treasure the roads.

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

Natural and wondrous, it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season, it is serene and illuminating.

So minute it enters where there is no gap, so vast it transcends dimension.
A hairsbreadth's deviation, and you are out of tune.
Now there are sudden and gradual, in which teachings and approaches arise.
With teachings and approaches distinguished, each has its standard.
Whether teachings and approaches are mastered or not, reality constantly flows.
Outside still and inside trembling, like tethered colts or cowering rats,
The ancient sages grieved for them, and offered them the dharma.
Led by their inverted views, they take black for white.
When inverted thinking stops, the affirming mind naturally accords.
If you want to follow in the ancient tracks, please observe the sages of the past.
One on the verge of realizing the Buddha Way contemplated a tree for ten kalpas,
Like a battle-scarred tiger, like a horse with shanks gone grey.
Because some are vulgar, jeweled tables and ornate robes;
Because some are wide-eyed, cats and white oxen.
With his archer's skill Yi hit the mark at a hundred paces,
But when arrows meet head-on, how could it be a matter of skill?
The wooden man starts to sing; the stone woman gets up dancing.
It is not reached by feelings or consciousness, how could it involve deliberation?
Ministers serve their lords, children obey their parents;
Not obeying is not filial, failure to serve is no help.
With practice hidden, function secretly, like a fool, like an idiot;
Just to do this continuously is called the host within the host.

FAITH IN MIND (Attributed to Third Ancestor, Kanchi Sosan)

Attaining the Way is not difficult, just avoid picking and choosing. If you have neither aversion nor desire, you'll thoroughly understand. A hair's breadth difference is the gap between heaven and earth. If you want it to come forth, let there be no positive and negative, for such comparisons are a sickness of the mind. Without knowing the Great Mystery, quiet practice is useless. The great perfection is the same as vast space, lacking nothing, nothing extra. Due to picking up and discarding, you will not know it. Don't chase the conditioned nor abide in forbearing emptiness.

In singular equanimity the self is extinguished. Ceasing movement and returning to stillness, this is complete movement. But only suppress the two aspects, how can you realize unity? Not penetrating the one, the two lose their life. Reject existence and you fall into it, pursue emptiness and you move away from it. With many words and thoughts you miss what is right before you. Cutting off words and thought, nothing remains unpenetrated. Return to the root and attain the essence, for if you chase the light you'll lose the way. But if you reflect the light for only a moment, all previous shadows are dispelled. All previous shadows are transformed because they were all due to delusive views. It's no use to seek the truth; just let false views cease.

Don't abide in duality and take care not to seek, for as soon as there is yes and no the mind is lost in confusion. Two comes forth from one, but don't even hold the one, for when even the one mind is unborn, the myriad things are flawless, without flaws, without things. With no birth, no mind, function is lost to conditions, conditions persist in function, conditions arise from function, function is actualized from conditions. You should know that duality is originally one with emptiness, and one emptiness unifies duality, encompassing the myriad forms. Not perceiving refined or vulgar, is there any prejudice? The Great Way is vast, with neither ease nor difficulty. If you have biased views and doubts, and move too fast or slow, grasping the world without measure, then your mind has taken a wayward path. Let it all naturally drop away and embody no coming or going. In accord with your fundamental nature, unite with the Way and wander the world without cares.

Being tied by thought runs counter to Truth, but sinking into a daze is not good. Don't belabor the spirit. Why adhere to intimate or distant? If you want to experience the one vehicle, don't malign the senses, for when the

senses are not maligned, that itself is perfect awakening. The wise do not move, but the ignorant bind themselves. Though one Dharma differs not from another, the deluded self-desires each, objectifying the mind to realize mind. Is this not a great error? Delusion gives rise to quietness or chaos, but enlightenment has no positive and negative. The duality of existence is born from false discrimination, flourishing dreams, and empty illusions. Why try to grab them? Gain and loss, true and false: drop them all in one moment. If the eyes don't sleep, all dreams disappear. If the mind does not go astray, the myriad Dharmas are but One, and the One encompasses the Mystery.

In stillness, conditioned existence is forgotten, and the myriad things are seen equally, naturally returning to each one's own nature. When all dharmas are extinguished, it is immeasurable. Cease movement and no movement exists, when movement stops there is no cessation. Since two are not manifest, how is there even one? Finally, ultimately, principles do not exist. Bring forth the mind of equanimity and all activities will be put to rest, all doubts extinguished. True faith is upright and nothing then remains, nothing is remembered, and the empty brightness shines naturally, without effort of mind. There, not a thought can be measured. Reason and emotion can't conceive it. In the Dharma realm of true thusness, there is neither one nor self.

One should not hasten to behold it. Just say, "Not two," for in "not two" all things are united and there is nothing not included. The wise ones of the ten directions have entered this great understanding, an understanding which neither hastens nor tarries. In ten thousand years, a single thought, not to be found within "existence and nonexistence" but meeting the eye in the ten directions. The smallest is no different from the largest; eliminating boundaries, the largest is the same as the smallest. Not seeing divisions, existence is but emptiness; emptiness, existence.

That which is not of this principle must not be preserved. The one is everything; everything, the one. If your understanding is this, what is left to accomplish? Faith and mind are undivided, nonduality is both faith and mind. The way of words is cut off, leaving no past, no future, no present.

SONG OF THE GRASS HUT

Soanka

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

After eating, I relax and enjoy a nap.

When it was completed, fresh weeds appeared.

Now it's been lived in---covered by weeds.

The person in the hut lives here calmly,

not stuck to inside, outside, or in-between.

Places worldly people live, he doesn't live.

Realms worldly people love, she doesn't love.

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

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

A Mahayana bodhisattva trusts without doubt.

The middling or lowly can't help wondering;

Will this hut perish or not?

Perishable or not, the original master is present,

Not dwelling south or north, east or west.

Firmly based on steadiness, it can't be surpassed.

A shining window below the green pines---

jade palaces or vermilion towers can't compare with it.

Just sitting with head covered all things are at rest.

Thus, this mountain monk doesn't understand at all.

Living here he no longer works to get free.

Who would proudly arrange seats, trying to entice guests?

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

The vast inconceivable source can't be faced or turned away from.

Meet the ancestral teachers, be familiar with their instructions,

bind grasses to build a hut, and don't give up.

Let go of hundreds of years and relax completely.

Open your hands and walk, innocent.

Thousands of words, myriad interpretations,

are only to free you from obstructions.

If you want to know the undying person in the hut,

don't separate from this skin bag here and now.

GUIDEPOST FOR THE HALL OF PURE BLISS

By seeking appearances and sounds
one cannot truly find the Way.
The deep source of realization
comes with constancy, bliss, self, and purity.
Its purity is constant,
its bliss is myself.
The two are mutually dependent,
like firewood and fire.
The self's bliss is not exhausted,
constant purity has no end.
Deep existence is beyond forms.
Wisdom illuminates the inside of the circle.
Inside the circle the self vanishes,
neither existent nor nonexistent.
Intimately conveying spiritual energy,
it subtly turns the mysterious pivot.
When the mysterious pivot finds opportunity to turn,
the original light auspiciously appears.
When the mind's conditioning has not yet sprouted,
how can works and images be distinguished?
Who is it that can distinguish them?
Clearly understand and know by yourself.
Whole and inclusive with inherent insight,
it is not concerned with discriminative thought.
When discriminating thought is not involved,
it is like white reed flowers shining in the snow.
One beam of light's gleam
permeates the vastness.
The gleam permeates through all directions,
from the beginning not covered or concealed.
Catching the opportunity to emerge,
amid transformations it flourishes.
Following appropriately amid transformations,
the pure bliss is unchanged.
The sky encompasses it, the ocean seals it,
every moment without deficiency.

In the achievement without deficiency,
 inside and outside are interfused,
All dharmas transcend their limits
 all gates are wide open.
Through the open gates
 are the byways of playful wandering.
Dropping off senses and sense objects is like
 the flowers of our gazing and listening falling away.
Gazing and listening are only distant conditions
 of thousands of hands and eyes.
The others die from being too busy,
 but I maintain continuity.
In the wonder of continuity
 are no traces of subtle identifications.
Within purity is bliss,
 within silence is illumination.
The house of silent illumination
 is the hall of pure bliss.
Dwelling in peace and forgetting hardship,
 let go of adornments and become genuine.
The motto for becoming genuine:
 nothing is gained by speaking.
The goodness of Vimalakirti
 enters the gate of nonduality.

UNIVERSALLY RECOMMENDED INSTRUCTIONS FOR ZAZEN

Fukanzazengi

The Way is originally perfect and all-pervading. How could it be contingent upon practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital path of emancipation.

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

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want such a thing, get to work on such a thing immediately.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think “good” or “bad.” Do not judge true or false. Give up the operations of mind, intellect, ideas, and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips touching. Straightened your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth and lips together both shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale, rock your body right and left and settle into steady, immobile sitting. Think of not thinking. Not thinking—what kind of thinking is that? Beyond thinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon

gaining the water, like a tiger taking to the mountains. For you must know that the true Dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout---these cannot be understood by discriminative thinking, much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen.. Why leave behind the seat in your own home and wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flint stone? Besides, form and substance are like the dew on the grass, fortunes of life like a dart of lightning - emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to a way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the Buddhas: succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

ACTUALIZING THE FUNDAMENTAL POINT

Genjo Koan

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

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

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

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

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

Firewood becomes ash, and it does not become firewood again. Yet do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future. Ash abides in the phenomenal expression of ash, which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it

is an established way in buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

Enlightenment is like the moon reflected 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 dharma does not fill your whole body and mind, you think it is already sufficient. When dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not

carried over from the past, and it is not merely arising now. Accordingly, in the practice–enlightenment of the buddha way, meeting one thing is mastering it – doing one practice is practicing completely.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of buddha–dharma.

Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be apparent. Its appearance is beyond your knowledge.

Zen Master Baoche of Mount Mayu was fanning himself. A monk approached and said, “Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?” “Although you understand that the nature of the wind is permanent,” Baoche replied, “you do not understand the meaning of its reaching everywhere.” “What is the meaning of its reaching everywhere?” asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha–dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the buddha’s house brings forth gold of the earth and makes fragrant the cream of the long river.

GREAT ANCESTOR EIHEI DOGEN'S WORDS FOR AROUSING THE VOW

Eihei Koso Hotsuganmon

We vow together with all beings, from this life on throughout numerous lifetimes, not to fail to hear the true dharma. Hearing this we will not be skeptical and will not be without faith. Directly upon encountering the true dharma, we will abandon mundane affairs and uphold and maintain the buddhadharma; and finally together with the great earth and all animate beings we will accomplish the Way.

Although our previous evil karma has greatly accumulated, producing causes and conditions that obstruct the Way, may the buddhas and ancestors who have attained the buddha way be compassionate to us and liberate us from our karmic entanglements, allowing us to practice the Way without hindrance. May the merit and virtue of their dharma gate fill and refresh the inexhaustible dharma realm, so that they share with us their compassion. Ancient buddhas and ancestors were as we; we shall come to be buddhas and ancestors. Venerating buddhas and ancestors, we are one with buddhas and ancestors; contemplating awakening mind, we are one with awakened mind. Compassionately admitting seven and accomplishing eight obtains advantage and lets go of advantage.

Accordingly, Longya said:

“What in past lives was not yet complete, now must be complete. In this life save the body coming from accumulated lives. Before enlightenment ancient buddhas were the same as we. After enlightenment we will be exactly as those ancient ones.”

Quietly studying and mastering these causes and conditions, one is fully informed by the verified buddhas. With this kind of repentance certainly will come the inconceivable guidance of buddha ancestors. Confessing to buddha with mindful heart and dignified body, the strength of this confession will eradicate the roots of wrongdoing. This is the one color of true practice, of the true mind of faith, of the true body of faith.

THE SELF-FULFILLMENT SAMADHI

by Eihei Dogen (1200–1253)

For all ancestors and buddhas who have been dwelling in and maintaining buddha-dharma, practicing upright sitting in *jjuyu* samadhi is the true path for opening up enlightenment. Both in India and in China, those who attained enlightenment have followed this way. This is because each teacher and each disciple has been intimately and correctly transmitting this subtle method and receiving and maintaining its true spirit. According to the unmistakably handed down tradition, the straightforward buddha-dharma that has been simply transmitted is supreme among the supreme. From the time you begin practicing with a teacher, the practices of incense burning, bowing, *nenbutsu*, repentance, and reading sutras are not at all essential; just sit, dropping off body and mind.

When one displays the buddha mudra with one's whole body and mind, sitting upright in this sammadhi even for a short time, everything in the entire dharma world becomes buddha mudra, and all space in the universe completely becomes enlightenment. Therefore, it enables buddha-tathagatas to increase the dharma joy of their own original grounds and renew the adornment of the way of awakening. Simultaneously, all living beings of the dharma world in the ten directions and six realms become clear and pure in body and mind, realize great emancipation, and their own original face appears. At that time, all things together awaken to supreme enlightenment and utilize buddha-body, immediately go beyond the culmination of awakening, and sit upright under the regal bodhi tree. At the same time, they turn the incomparable, great dharma wheel, and begin expressing ultimate and unfabricated profound prajna.

There is a path through which the unsurpassed complete enlightenment of all things returns to the person in zazen, and that person and the enlightenment of all things intimately and imperceptibly assist each other.

Therefore this zazen person without fail drops off body and mind, cuts away previous tainted views and thoughts, awakens genuine buddha-dharma, universally helps the buddha work in each place, as numerous as atoms, where buddha-tathagatas teach and practice, and widely influences practitioners who are going beyond buddha, thereby vigorously exalting the dharma that goes beyond buddha. At this time, because earth, grasses and trees, fences and walls, tiles and pebbles, and all things in every direction in the universe carry out buddha work, so everyone receives the benefit of wind and water movement caused by this functioning, and all are imperceptibly helped by the wondrous and incomprehensible influence of buddha to actualize the enlightenment at hand. Since those who receive and use this water and fire extend the buddha virtue and they circulate the inexhaustible, ceaseless, incomprehensible, and immeasurable buddha dharma within and without the whole dharma world. However, these various mutual influences do not mix into the perceptions of this person sitting, because they take place within stillness without any fabrication, and they are enlightenment itself. If practice and enlightenment were separate as people commonly believe, it would be possible for them to perceive each other. But that which is associated with perceptions cannot be the standard of enlightenment because deluded human sentiment cannot reach the standard of enlightenment.

SONG OF MEDITATION

by Hakuin

ALL BEINGS ARE PRIMARILY BUDDHAS:
IT IS LIKE WATER AND ICE.
THERE IS NO ICE APART FROM WATER:
THERE ARE NO BUDDHAS APART FROM BEINGS.
NOT KNOWING HOW CLOSE THE TRUTH IS TO THEM,
BEINGS SEEK FOR IT AFAR - WHAT A PITY!
THEY ARE LIKE THOSE WHO, BEING IN THE MIDST OF WATER,
CRY OUT FOR WATER, FEELING THIRST.

THOSE WHO, FOR ONCE,
LISTENING TO THE DHARMA,
IN ALL HUMILITY PRAISE IT AND FAITHFULLY FOLLOW IT,
WILL BE ENDOWED WITH INNUMERABLE MERITS.
BUT HOW MUCH MORE SO
WHEN YOU TURN YOUR EYES WITHIN YOURSELVES,
AND HAVE A GLIMPSE INTO YOUR OWN SELF-NATURE!
YOU FIND THAT THE SELF-NATURE IS NO NATURE -
THE TRUTH PERMITTING NO IDLE SOPHISTRY.
FOR YOU THEN OPENS THE GATE LEADING TO
THE ONENESS OF CAUSE AND EFFECT:
BEFORE YOU THEN LIES
A STRAIGHT ROAD OF NON-DUALITY AND NON-TRINITY.

WHEN YOU COME TO UNDERSTAND
THAT FORM IS THE FORM OF THE FORMLESS,
YOUR COMING AND GOING
TAKE PLACE NOWHERE ELSE BUT WHERE YOU ARE.
WHEN YOU UNDERSTAND THAT
THOUGHT IS THE THOUGHT OF THE THOUGHTLESS,
YOUR SINGING AND DANCING IS
NO OTHER THAN THE VOICE OF THE DHARMA.
HOW BOUNDLESS IS THE SKY OF SAMADHI!
HOW REFRESHINGLY BRIGHT
IS THE MOON OF THE FOURFOLD WISDOM!
BEING SO, IS THERE ANYTHING YOU LACK?
AS THE ABSOLUTE PRESENTS ITSELF BEFORE YOU,
THE PLACE WHERE YOU STAND
IS THE LAND OF THE LOTUS,
AND YOUR PERSON,
THE BODY OF THE BUDDHA.”

THE DISCOURSE ON LOVING-KINDNESS

What should be done by one who's skilled in wholesomeness

To gain the state of peacefulness is this:

One must be able, upright, straight 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, intelligent, not bold,

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 long or short

Or middle-sized, or be they big or small,

Or thick, or visible, or invisible,

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 that 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 any view,

Is virtuous, with perfect insight won,

And greed for sensual desires expelled,

One surely comes no more to any womb.

The Buddha's Words

Sutta Nipata

INCONCEIVABLE LIFE SPAN OF THE BUDDHA

Lotus Sutra, Chapter 16

Since I attained buddhahood,
the number of kalpas that have passed is incalculable hundreds,
thousands, myriads,
and billions of long eons.

Constantly I have voiced the dharma, teaching
countless millions living beings,
so that they entered the buddha way;
all this for immeasurable kalpas.

In order to liberate all beings,
as skillful means I appear to have entered nirvana;
yet truly I am not extinct,
ever dwelling here to voice the dharma.

I forever abide in this world,
but use my powers of spiritual penetration
so that confused living beings,
though nearby, fail to see me.

All those viewing me as extinct
everywhere venerate my relics;
all harbor feelings of yearning,
and arouse adoring hearts.

When beings have become sincerely faithful,
honest and upright, with gentle intention,
wholeheartedly wishing to behold the Buddha,
not begrudging their own lives,
then I and the assembled sangha
appear together on sacred Vulture Peak.

Then I tell the living beings
that in this world I exist without end,
by the power of expedient means,
appearing to be extinct, or not.

Other lands contain living beings,
reverent with faith aspiring;
among them as well,
I give voice to supreme dharma.

Those who do not hear this
only suppose I am passed into extinction.
I behold the living beings,
drowning in the sea of suffering.

Hence I do not reveal myself,
but set them all to yearning,
till when their hearts are filled with longing,
I then emerge and proclaim the dharma.

With such pervasive spiritual power,
for uncountable kalpas
I abide on sacred Vulture Peak,
and every other dwelling place.

When living beings see the kalpa's end,
with all consumed in a great blaze,
my domain stays serene and calm,
ever filled
with human and heavenly beings,
gardens and groves, pavilions and palaces,
adorned with every kind of gem,
and jeweled trees lush with flowers and fruit,
where living beings delight and play.

The heavenly beings beat celestial drums,
ever making pleasing music,
showering white mandarava flowers
over Buddha and the great assembly.

My Pure Land is not destroyed,
yet all view it as ravaged by fire,
so that fear and distress
pervade everywhere.

The beings vexed with their offenses,
caused by their unwholesome karma,
through vast rounds of kalpas,
hear not the name of the three treasures.

But those who practice virtuous deeds,
are gentle, upright, and sincere;
these all see that I exist,
abiding here, proclaiming dharma.

At times for the sake of that assembly,
I describe Buddha's life span as immeasurable;
for those who after great lengths see the Buddha
I explain how rarely is Buddha encountered.

Such is the power of my wisdom
with beams of insight shining beyond measure;
this life span of countless kalpas
was gained from long-cultivated practice.

You who are possessed of wisdom,
in regards to this, entertain no doubts;
cast them off, forever ended,
for Buddha's words are true, not false.

Like the good physician who with skillful means,
in order to cure his delirious children,
although truly alive spreads word he is dead,
yet cannot be charged with falsehood.

I too, as parent of the world,
savior of all suffering and afflicted,
for the sake of confused, worldly people,
although truly living, am thought extinct.

If due to always seeing me,
their hearts become selfish and arrogant,
dissolute and set on the five desires,
they would fall into evil destinies.

I always know which living beings
practice the way, and which do not;
in accord with what their salvation requires,
I give voice to the various teachings.

I ever make this my thought:
how can I cause the living beings
to enter into the unsurpassed way
and promptly embody Buddha?

UNIVERSAL GATEWAY OF KANZEON BODHISATTVA

Lotus Sutra, Chapter 25

Listen to the deeds of Kanzeon (Regarder of the World's Sounds),
Aptly responding in every quarter,
Who with immense vow deep as oceans,
Throughout kalpas beyond reckoning,
Has served many billions of Buddhas, Bringing forth this great pure vow.
Hearing the name or seeing the form of Kanzeon
With mindful remembrance is not vain,
For thus can be erased the woes of existence.
Even if someone with harmful intent
Should push you into a great fiery pit,
By mindfully invoking Kanzeon's power,
 The pit of fire will turn into a pond.
If floating on a vast sea, Menaced by dragons, fish, or demons,
By mindfully invoking Kanzeon's power,
 Like the sun you would hang in the sky.
If pursued by evil men, Down from a diamond mountain,
By mindfully invoking Kanzeon's power,
 They could not harm a single hair.
If surrounded by vicious bandits, Each wielding a sword, set for assault,
By mindfully invoking Kanzeon's power,
 At once their hearts will be turned to compassion.
If, subject to persecution from dictators, You face torture and execution,
By mindfully invoking Kanzeon's power,
 Suddenly you shall be released.
If by curses or poisonous herb, Someone wishes to hurt your body,
By mindfully invoking Kanzeon's power,
 The harm will rebound to its initiator.
If you meet evil goblins, poison dragons, or various demons,
By mindfully invoking Kanzeon's power,
 None will dare do harm.
If surrounded by raging beasts, With sharp fangs and dreadful claws,
By mindfully invoking Kanzeon's power,
 They will quickly scatter in all directions.
If venomous snakes or scorpions,
Threaten with noxious, flaming breath,
By mindfully invoking Kanzeon's power,
 Upon hearing your voice they will turn and depart.
If clouds thunder and lightning strikes,

When hailstones fall, and it rains in torrents,
By mindfully invoking Kanzeon's power,
 Instantly they will dissipate.
When living beings suffer hardships, Burdened by immeasurable woes,
The power of Kanzeon's wondrous wisdom
Can relieve the suffering of the world.
Fully endowed with miraculous powers,
Widely practicing wisdom and skillful means,
In every land in all directions, In no realm does Kanzeon not appear.
In all the various evil destinies,
Of hell beings, hungry ghosts, and animals,
The sufferings of birth, old age, sickness and death,
All are gradually erased by Kanzeon,
Whose true regard, serene regard, Far-reaching wise regard,
Regard with compassion and loving kindness,
Is ever longed for, ever revered.
Unblemished, serene radiance; Benevolent sun, dispelling all gloom,
Kanzeon can subdue the wind and fire of woes,
Clearly illuminating all the world.
The precepts of compassion roar like thunder,
The kind heart is wondrous as great clouds,
Pouring Dharma rain of sweet dew,
Quenching all flames of troubling passion.
When accused by lawyers in courts, Or terrified amid soldiers in combat,
By mindfully invoking Kanzeon's power,
 All hostilities will be dispersed.
The wondrous voice of Kanzeon,
Pure as Brahma-voiced sounds of the tides,
Surpasses all sounds within the world,
Therefore ever keep in mind, In each thought with never a doubt.
Kanzeon, the pure sage, In pain, agony, or death's distress,
Can provide a sure support. Fully endowed with all virtues,
Eyes of compassion behold all beings,
Assembling a boundless ocean of happiness
Thus, with reverence, bow in prostration.

GREAT COMPASSIONATE HEART DHARANI

Daihi Shin Dharani

Homage to the Three Treasures.

Homage to noble Avalokiteshvara, noble Bodhisattva Mahasattva, who
Embodies great compassion.

Om. Homage to you who protect all those who are fearful.
Being one with you, the Blue-necked noble Avalokiteshvara,
I bring forth your radiant heart that grants all wishes, overcomes
Obstacles, and purifies delusion.

Here is the mantra:

Om. You are luminous with shining wisdom.
You transcend the world.
O, Lion King, great Bodhisattva.
Remember, remember, this heart.
Act, act. Realize, realize. Continue, continue. Victor, great victor.
Maintain, maintain.
Embodiment of freedom.
Arise, arise, the immaculate one, the undefiled being.
Advance, advance. You are supreme on this earth.
You remove the harm of greed.
You remove the harm of hatred.
You remove the harm of delusion.
Lion King, remove, remove all defilements.
The universal lotus grows from your navel.
Act, act. Cease, cease. Flow, flow. Awake, awake.
Compassionate one, enlighten, enlighten.
Blue-necked one,
You bring joy to those who wish to see clearly. Svaha.
You succeed. Svaha. You greatly succeed. Svaha.
You have mastered the practice. Svaha.
Blue-necked one. Svaha.
Boar-faced one, lion-faced one, Svaha.
You hold the lotus. Svaha.
You hold the blade wheel. Svaha.
You liberate through the sound of the conch. Svaha.
You hold a great staff. Svaha.
You are the dark conqueror abiding near the left shoulder. Svaha.
You wear a tiger skin. Svaha.
Homage to the Three Treasures.
Homage to the noble Avalokiteshvara. Svaha.
Realize all phrases of this mantra. Svaha.

Great Compassionate Heart Dharani

Sanskrit version transliterated in Chinese by Amogavajra (705 – 774)
Sanskrit transliteration restored by Shuyo Takubo. Translated by
Kazuaki Tanahashi and Joan Halifax ©2004.

THE NAMES OF BUDDHA ANCESTORS (English)

Bibasi Butsu Great Practitioner	One Peace Great Way
Shiki Butsu Great Practitioner	One Peace Determined Contemplation
Bishafu Butsu Great Practitioner	Willow Mountain Contemplation
Kuruson Butsu Great Practitioner	Conditions
Kunagon Muni Butsu Great Practitioner	Great Yang Mysterious Warning
Kasho Butsu Great Practitioner	Abandoned Child Blue Devotion
Sage of Sakyas	Lotus Flower Way Model
Light Drinker	Vermillion Mist Pure Child
Joy	Tall Reeds Purity Field
Mind Dweller	Heavenly Child Clan of Jewels
Upagupta	Snow Hermitage Wisdom Mirror
Dhrtaka	Heavenly Child Pure Suchness
Micchaka	Eternal Peace Way Source
Lives in Friendship	Solitary Cloud Strong Heart
Joy in Buddha	Pervading Clarity Justice Mediator
Punyamitra	Lustrous Mountain Bequeathing Jewels
Parshva	Bright Peak Elemental Penetration
Meritorious Pilgrim	Jeweled Crag Unusual Way
Tamer of Horses	Penetrating Mountain Meaningful
Kapimala	Enclosure
Master of Dragons	Cinnamon Tree Crag Eminently Shining
Kanadeva	Reckoning Mountain Good Fortune
Vine of Obstacles	Justice Mountain Equal Benevolence
Joy in Sangha	Bequeathed Summit Solid Emergence
Jayashata	Conveying the Room Wisdom Clarified
Kumarata	Tiger Valley True Purity
Victorious	Snowy Window Helpful Repair
Living among Relatives	Oceanic Heavens Mysterious Soft Spoken
Manora	Transcendence
Haklenayasas	Blessed Province Radiant Wisdom
Lion of the Learned	Bright Hall Dazzling Valor
Vashashita	White Peak Mysterious Flowing
Friend of Giving	Moonlit Boat Rustic Essence
Wisdom's Shining Light	Virtuous Venerable High Goodness
Awakening Truth	Silent Child Elemental Depths
Great Ancestor Insight Ability	Resolute Investigation Official Rejoicing
Mirror Wisdom Gem of the Community	Mysterious Penetration Hit Center
Great Physician Way Faith	Respectful Mountain Zen Plum
Great Fulfillment Vast Patience	Ancestral Mountain Wisdom Gate
Great Mirror Insight Genius	Essential Mountain Profound
Green Source Walking Contemplation	Opportunity
Above the Rock Rare Consideration	Beyond the Ocean Great Tides
Cloud Cliff Cloudy Light	Compassion Ocean Great Patience
Cave Mountain Virtuous Servant	Compassion Ocean Great Patience
Cloud Dwelling Way Sustainer	Compassion Ocean Great Patience

NAMES OF WOMEN ANCESTORS

Acharya Mahapajapati Acharya Mitta Acharya Yasodhara Acharya
Tissa Acharya Sujata Acharya Sundari-nanda Acharya Vaddhesi Acharya
Patachara Acharya Visakha Acharya Singalaka-mata Acharya Khema
Acharya Uppalavanna Acharya Samavati Acharya Uttara Acharya Chanda
Acharya Uttama Acharya Bhadda Kundalakesa Acharya Nanduttara
Acharya Dantika Acharya Sakula Acharya Siha Acharya Dhammadinna
Acharya Kisagotami Acharya Ubbiri Acharya Isidasi Acharya Bhadda
Kapilani Acharya Mutta Acharya Sumana Acharya Dhamma Acharya
Chitta Acharya Anopama Acharya Sukka Acharya Sama Acharya
Utpalavarna Acharya Shrimala Devi Acharya Congchi Acharya Linghao
Acharya Moshan Liaoran Acharya Liu Tiemo Acharya Miaoxin Acharya
Daoshen Acharya Shiji Acharya Zhi'an Acharya Huiguang Acharya
Kongshi Daoren Acharya Yu Daopo Acharya Huiwen Acharya Fadeng
Acharya Wenzhao Acharya Miaodao Acharya Zhitong Acharya Zenshin
Acharya Zenzo Acharya Ezen Acharya Ryonen Acharya Egi Acharya
Shogaku Acharya Ekan Acharya Shozen Acharya Mokufu Sonin Acharya
Myosho Enkan Acharya Ekyu Acharya Eshun Acharya Soshin Acharya
Soitsu Acharya Chiyono

NAMES OF THE BUDDHAS AND ANCESTORS

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu
Daiosho Kuruson Butsu Daiosho Kunagonmuni Butsu Daiosho
Kasho Butsu Daiosho Shakamuni Butsu Daiosho, Makakasho
Daiosho Ananda Daiosho Shonawashu Daiosho Ubakikuta Daiosho
Daitaka Daiosho Mishaka Daiosho Vashumitsu Daiosho
Butsudanandai Daiosho Fudamitta Daiosho Barishiba Daiosho
Funayasha Daiosho Anabotei Daiosho Kabimara Daiosho
Nagyaharajuna Daiosho Kanadaiba Daiosho Ragorata Daiosho
Sogyandandai Daiosho Kayashata Daiosho Kumorata Daiosho
Shayata Daiosho Vashubanzu Daiosho Manura Daiosho
Kakurokuna Daiosho Shishibodai Daiosho Bashashita
Daiosho Funyomitta Daiosho Hannyatara Daiosho Bodaidaruma
Daiosho Taiso Eka Daiosho Kanchi Sosan Daiosho Dai-i Doshin
Daiosho Daiman Konin Daiosho Daikan Eno Daiosho Seigen
Gyoshi Daiosho Sekito Kisen Daiosho Yakusan Igen Daiosho
Ungan Donjo Daiosho Tozan Ryokai Daiosho Ungodoyo Daiosho
Doan Dohi Daiosho Doan Kanshi Daiosho Ryozan Enkan Daiosho
Taiyo Kyogen Daiosho Tosu Gisei Daiosho Fuyo Dokai Daiosho
Tanka Shijun Daiosho Choro Seiryō Daiosho Tendo Sogaku
Daiosho Seccho Chikan Daiosho Tendo Nyojo Daiosho Eihei
Dogen Daiosho Koun Ejo Daiosho Tettsu Gikai Daiosho Keizan
Jokin Daiosho Meiho Sotetsu Daiosho Shugan Dochin Daiosho
Tessan Shikaku Daiosho Keigan Eisho Daiosho Chuzan Ryoun
Daiosho Gizan Tonin Daiosho Jogaku Kenryu Daiosho Kinen
Horyu Daiosho Daishitsu Chisen Daiosho Kokei Shojun Daiosho
Sesso Yuho Daiosho Kaiten Genju Daiosho Shuzan Shunsho
Daiosho Chozan Ginetsu Daiosho Fukuju Kochi Daiosho Myodo
Yuton Daiosho Hakuho Genteki Daiosho Gesshu Soko Daiosho
Tokuo Ryoko Daiosho Mokushi Soen Daiosho Gankoku Kankei
Daiosho Gento Sokuchu Daiosho Kyozan Baizen Daiosho Sozan
Chimon Daiosho Yozan Genki Daiosho Kaigai Daicho Daiosho
Jikai Dainin Daiosho

REFUGES IN PALI

TISARANA

↑
Buddham Saranam Gacchami
↑ ↑
Dhammam Saranam Gacchami
Sangham Saranam Gacchami
↓
↑
Dutiyampi Buddham Saranam Gacchami
↑ ↑
Dutiyampi Dhammam Saranam Gacchami
Dutiyampi Sangham Saranam Gacchami
↓
↑
Tatiyampi Buddham Saranam Gacchami
↑ ↑
Tatiyampi Dhammam Saranam Gacchami
Tatiyampi Sangham Saranam Gacchami
↓

THREE REFUGES

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

I take refuge in Buddha as the perfect teacher
I take refuge in Dharma as the perfect teaching
I take refuge in Sangha as the perfect life

Now I have completely taken refuge in Buddha
Now I have completely taken refuge in Dharma
Now I have completely taken refuge in Sangha