



APPAMADA

Chant Book



This book has been prepared for Appamada  
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It is based on publications of the Zen Center of San Diego  
and the San Francisco Zen Center

Cover Calligraphy "Mindfulness" by Nonin Chowaney

2018

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## Daily Chants

### Verse of the Robe

Vast is the robe of liberation,  
a formless field of benefaction;  
wearing the universal teaching,  
I realize the one true nature,  
thus harmonizing all being. • •

### Four Practice Principles

Caught in the self-centered dream, only suffering;  
holding to self-centered thoughts, exactly the dream.  
Each moment, life as it is, the only teacher;  
being just this moment, compassion's way. •

### Repentance

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

All our ancient twisted karma  
from beginningless greed, hate, and delusion,  
born through body, speech, and mind  
We now fully avow.

All the ancient twisted karma  
from beginningless greed, hate, and delusion,  
born through body, speech, and mind,  
All being now fully avows.



## Refuges

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

We take refuge in Buddha, before all being,  
immersing body and mind deeply in the way,  
awakening true mind;  
We take refuge in Dharma, before all being,  
entering deeply the merciful ocean of Buddha's Way;  
We take refuge in Sangha, before all being,  
bringing harmony to everyone, free from hindrance.

Now all being has completely taken refuge in Buddha,  
Now all being has completely taken refuge in Dharma  
Now all being has completely taken refuge in Sangha. •

### Bodhisattva Vow

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;  
Buddha's way is unsurpassable, I vow to embody it.

Beings are numberless, we vow to free them;  
Delusions are inexhaustible, we vow to end them;  
Dharma gates are boundless, we vow to enter them;  
Buddha's way is unsurpassable, we vow to embody it.

Beings are numberless, this vow frees them all;  
Delusions are inexhaustible, this vow ends them all;  
Dharma gates are boundless, this vow enters them all;  
Buddha's way is unsurpassable, this vow embodies it. •

## **Eko: Daily**

*(Follows the Refuges)*

- We offer the merit of our practice for the welfare of all beings everywhere. May all be relieved of suffering, free from fear, longing, aversion, and ignorance, and may we together with all beings realize the Awakened Way. ■

## **Eko: Sunday**

- In offering incense, observing silence, and reading/discussing [name of reading or topic],

we extend compassionate care to: [names of those who are ill or hurt, provided by sangha members], and all those who are gravely ill, lacking basic necessities, or suffering violence in the world in thought, word, or deed.

May they be serene through all their suffering and may they, together with all beings, realize the awakened way. ■

## **Eko: Formal**

May we awaken Buddha's compassion and luminous mirror wisdom. Chanting [Hymn to the Perfection of Wisdom, Great Wisdom Beyond Wisdom Heart Sutra, and En Mei Jukku Kannon Gyo for protecting life],

We dedicate this merit to: •

Our original ancestor in India, great teacher Shakyamuni Buddha,  
Our first female ancestor, great teacher Māhapajāpatī,  
Our first ancestor in China, great teacher Bodhidharma.  
Our first ancestor in Japan, great teacher Eihei Dogen.  
Our compassionate founders, great teachers  
Shōgaku Shunryū and Joko Beck,  
The perfect wisdom bodhisattva Manjusrī •  
Gratefully we offer this virtue to all beings.

All Buddhas ten directions three times •  
All beings bodhisattva mahasattvas •  
Wisdom beyond wisdom maha prajñā pāramitā ■

## **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. ▪

## **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 is no form,

no sensation, no perception, no formation, no consciousness;

no eyes, no ears, no nose, no tongue, no body, no mind;

no sight, no sound, no smell, no taste, no touch,

no object of mind;

no realm of sight ... no realm of mind consciousness.

There is neither ignorance

nor extinction of ignorance...

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* ▪

## **The Sutra on the Heart of Realizing Wisdom Beyond Wisdom •**

*Tr. Kazuaki Tanahashi and Joan Halifax*

Avalokiteshvara, who helps all to awaken,  
moves in the deep course of  
realizing wisdom beyond wisdom, •  
sees that all five streams of  
body, heart, and mind are without boundary,  
and frees all from anguish.

O Shariputra [who listens to the teachings of the Buddha],  
form is not separate from boundlessness;  
boundlessness is not separate from form.  
Form is boundlessness; boundlessness is form.  
Feelings, perceptions, inclinations, and discernment  
are also like this.

O Shariputra,  
boundlessness is the nature of all things.  
It neither arises nor perishes,  
neither stains nor purifies,  
neither increases nor decreases.  
Boundlessness is not limited by form,  
nor by feelings, perceptions, inclinations, or discernment.  
it is free of the eyes, ears, nose, tongue, body, and mind;  
free of sight, sound, smell, taste, touch, and any object of mind;  
free of sensory realms, including the realm of the mind.  
It is free of ignorance and the end of ignorance.  
Boundlessness is free of old age and death,  
and free of the end of old age and death.  
It is free of suffering, arising, cessation, and path,  
and free of wisdom and attainment.  
Being free of attainment, those who help all to awaken  
abide in the realization of wisdom beyond wisdom •  
and live with an unhindered mind.  
Without hindrance, the mind has no fear.  
Free from confusion, those who lead all to liberation

embody profound serenity.

All those in the past, present, and future  
who realize wisdom beyond wisdom, •  
manifest unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom  
is no other than this wondrous mantra,  
luminous, unequalled, and supreme.

It relieves all suffering.

It is genuine, not illusory.

So set forth this mantra of realizing wisdom beyond wisdom.  
set forth this mantra that says:

GATÉ, GATÉ, • PARAGATÉ, PARASAMGATÉ, BODHI! • SVAHA! ■



## **Bodhisattva's Vow •**

*Torei Zenji*

When I, a student of the Way  
look at the real form of the universe,  
all is the never-failing manifestation  
of the mysterious truth of the Awakened Life.  
In any event, in any moment, and in any place,  
None can be other than the marvelous revelation  
of its glorious light.  
This realization made our ancestors and teachers  
extend tender care, with respectful hearts  
even to such beings as birds and beasts.  
This realization teaches us  
that our daily food, drink, clothes,  
and protections of life  
are the warm flesh and blood,  
the merciful incarnation of the Awakened One.  
Who can be ungrateful or not respectful  
even to senseless things,  
not to speak of humans?  
Even though they may be fools,  
be warm and compassionate toward them.  
If by any chance they should turn against us,  
become sworn enemies and persecute us,  
we should sincerely bow down with humble language  
in the reverent understanding  
that they are the merciful messengers of the Awakened One,  
who use devices to emancipate us from blind tendencies,  
produced and accumulated upon ourselves  
by our own egoistic delusion and attachment,  
through countless cycles of space and time.  
Then on each moment's flash of our thought •  
there will grow a lotus flower  
and on each lotus flower will be revealed Perfection,

unceasingly manifest as our life,  
just as it is,  
right here and right now.

- May we extend this mind to all beings  
so that we and the world together  
may attain maturity in the wisdom of the Awakened Life. ■





## **Merging Of Difference And Unity •**

*Sekito Kisen*

The mind of the great sage of India  
is intimately communicated  
between East and West:  
peoples' faculties may be keen or dull,  
but in the Path there are no  
southern or northern ancestors.

The spiritual source shines clearly in the light,  
branching streams flow in the darkness;  
grasping things is basically delusion,  
merging with principle is still not enlightenment.

- Each sense and every field interact  
and do not interact;  
when interacting they also merge,  
otherwise they remain in their own states.

Forms are basically different  
in material and appearance,  
sounds are fundamentally different  
in pleasant or harsh quality;  
darkness is a word for merging upper and lower,  
light is an expression for distinguishing  
pure and defiled.

The four gross elements return to their own natures  
like a baby taking to its mother:  
fire heats, wind moves, water wets, earth is solid;  
eye and form, ear and sound, nose and smell, tongue and taste—  
thus in all things the leaves spread from the root.

The whole process must return to the source.  
Noble and base are only manners of speaking;  
right in light there is darkness  
but don't confront it as darkness,  
right in darkness there is light  
but don't see it as light.

Light and dark are relative to one another  
like forward and backward steps.

- All things have their function;  
it is a matter of use in the appropriate situation.

Phenomena exist like box and cover joining;  
principle accords like arrow points meeting.

- Hearing the words  
you should understand the source;  
don't make up standards on your own.

If you don't understand the path  
as it meets your eyes,  
how can you know the way as you walk?

Progress is not a matter of far or near,  
but if you are confused  
mountains and rivers block the way.

- I humbly say to those who study the mystery:  
• don't waste time. ■

## **Song of the Jewel Mirror Samadhi •**

*Tozan Ryokai*

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 depict it in literary form  
is to stain it to 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 hexagram “double fire,”  
when main and subsidiary lines are transposed,

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 complete,  
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 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 others 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 continue in this way
- is called the host within the host. ■

**Metta Sutta • *Lovingkindness Meditation***

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 oneself 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 The Grass Roof Hermitage •**

*Sekito Kisen*

I've built a grass hut where there's nothing of value.  
After eating, I relax and enjoy a nap.  
When it was completed, fresh weeds appeared.  
Now it's been lived in—covered by weeds.  
The person in the hut lives here calmly,  
not stuck to inside, outside, or in-between.  
Places worldly people live, he doesn't live.  
Realms worldly people love, he doesn't love.  
Though the hut is small, it includes the entire world.  
In ten feet square, an old man illumines forms and their nature.  
A 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. ■

## **On Silent Illumination •**

*Hongzhi Zhengjue*

Wide and far-reaching without limit,  
pure and clean, it emits light. •  
Its spiritual potency is unobscured.  
Although it is bright, there are no objects of illumination.  
It can be said to be empty,  
yet this emptiness is [full of] luminosity.  
It illumines in self-purity,  
beyond the working of causes and conditions,  
apart from subject and object.  
Its wondrousness and subtleties are ever present,  
its luminosity is also vast and open.  
Moreover, this is not something that can be conceived of  
as existence or nonexistence.  
Nor can it be deliberated about with words and analogies.  
Right here—at this pivotal axle,  
opening the swinging gate and clearing the way—  
it is able to respond effortlessly to circumstances;  
the great function is free from hindrances.  
At all places, turning and turning about,  
it does not follow conditions, nor can it be trapped in models.  
In the midst of everything it settles securely.  
With “that,” it is identical to what “that” is;  
with “this,” it is identical to what “this” is.  
“This and that” interfuse and merge without distinction.  
Therefore it is said:  
“Like the earth that holds up a mountain,  
unaware of its steepness and loftiness;  
like the stone that contains jade,  
unaware of the flawlessness of the jade.”  
If one can be thus, this is truly leaving home.  
People who have left home must get hold of the essence in this  
way.

Patch-robed monks should wither away and freeze  
the [deluded] thoughts of the mind  
and rest from remnant conditioning.  
Single-mindedly restore and cultivate this field.  
Directly cut down all the overgrown grass  
throughout the boundary of the four directions.  
Do not allow a single speck of dust to defile [this field].  
Spiritually potent, it is bright, vast, and removed; it is transparent.  
Thoroughly illumine that which comes before the [principal]  
essence,  
until you reach a state where the light becomes naked and pure—  
where not a single speck of dust can be attached to.  
When you tug and pull back this ox[-mind] by the nose,  
it will naturally come alive and be imposing.  
Being quite unusual and outstanding,  
it mingles with others along the pathway  
without damaging people’s sprouts and grain.  
Thriving and dynamic, the ox effortlessly responds to  
circumstances.  
Responding to circumstances without artificiality,  
it thrives and is free flowing.  
Not fixed to any set place, it is free from fetters—  
this is the place where the ox plows through the field of the  
empty kalpa.  
Proceeding in such a way,  
all things appear vividly, without obscurity;  
everywhere, all things manifest as they are,  
[maintaining] one thought for ten thousand years.  
Fundamentally, this is non-abiding in appearances.  
It is said: “The mind-ground contains every seed.  
The rain will universally cause them to sprout.  
When the meaning of the blossoming  
of the flower of enlightenment is understood,  
the fruit of bodhi will ripen of its own accord.”  
Being empty, it leaves no trace;

in illumination there are no dusts of emotion.  
When the light penetrates, stillness is profound;  
mysteriously it severs all defects and defilement.  
When you can thus understand your “self,” you can thus resolve  
your “self.”  
Clear and pure, wondrous and bright—this field is intrinsically  
yours.  
Many lifetimes of inability to resolve [this matter of self grasping]  
only come from obscuring doubts and hovering delusions.  
All these are but self-created obstructions and blocks.  
Openly, wisdom freely roams; internally, one forgets merits and  
rewards.  
Just directly relinquish this burden [of the self].  
Turn around and resume your position!  
Put your feet firmly on the Path.  
In this spontaneous responsiveness and wondrous function,  
all things encountered are reality.  
Here, there is not a single thing, • from the tiniest hair  
to a speck of dust outside yourself! ■



## **The Acupuncture Needle of Zazen •**

*Hongzhi Zhengjue*

The essential function of all buddhas,  
the functional essence of all ancestors, •  
is to know without touching things  
and illuminate without encountering objects.  
Knowing without touching things,  
this knowledge is innately subtle.  
Illuminating without encountering objects,  
this illumination is innately miraculous.  
The knowledge innately subtle  
has never engaged in discriminative thinking.  
The illumination innately miraculous  
has never displayed the slightest identification.  
Never engaging in discriminating thinking,  
this knowledge is rare without match.  
Never displaying the most minute identification,  
this illumination is complete without grasping.  
The water is clear right down to the bottom,  
fish lazily swim on. •  
The sky is vast without end,  
birds fly far into the distance. ■

## Hsin Hsin Ming •

*Sengcan*

The Great Way isn't difficult for those  
who are unattached to their preferences.  
Let go of longing and aversion  
and everything will be perfectly clear; •  
when you cling to a hairsbreadth of distinction,  
heaven and earth are set apart.  
If you want to realize the truth,  
don't be for or against.  
The struggle between good and evil  
is the primal disease of the mind:  
not grasping the deeper meaning,  
you just trouble your mind's serenity.  
As vast as infinite space,  
it is perfect and lacks nothing,  
but because you select and reject,  
you can't perceive its true nature.  
Don't get tangled in the world,  
don't lose yourself in emptiness;  
be at peace in the oneness of things  
and all errors will disappear by themselves.  
If you don't live the Tao, you fall  
into assertion or denial:  
asserting that the world is real  
you are blind to its deeper reality;  
denying that the world is real  
you are blind to the selflessness of all things.  
The more you think about these matters,  
the farther you are from the truth;  
step aside from all thinking  
and there is nowhere you can't go.  
Returning to the root, you find the meaning;  
chasing appearances, you lose their source.

At the moment of profound insight  
you transcend both appearance and emptiness.  
Don't keep searching for the truth,  
just let go of your opinions.  
For the mind in harmony with the Tao,  
all selfishness disappears  
with not even a trace of self-doubt;  
you can trust the universe completely.  
All at once you are free  
with nothing left to hold on to,  
all is empty brilliant perfect in its own being.  
In all the world of things as they are,  
there is no self no non-self.  
If you want to describe its essence,  
the best you can say is "not two;"  
in this "not two" nothing is separate,  
and nothing in the world is excluded.  
The enlightened of all times and places  
have entered into this truth;  
in it there is no gain or loss.  
One instant is ten thousand years;  
there is no here, no there;  
infinity is right before your eyes.  
The tiny is as large as the vast  
when objective boundaries have vanished;  
the vast is as small as the tiny  
when you don't have external limits.  
Being is an aspect of non-being;  
non-being is no different from being:  
until you understand this truth  
you won't see anything clearly.  
One is all all are one;  
when you realize this  
what reason for holiness or wisdom?

The mind of absolute trust •  
is beyond all thought, all striving,  
is perfectly at peace, for in it  
there is no yesterday no today no tomorrow. ■



**Jijuyu Zammai • *Self-fulfilling Samadhi***  
*Eihei Dōgen*

Now, all ancestors and all buddhas who uphold Buddha-dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samadhi. • Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching.

In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward Buddha-dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you express the Buddha's seal in the three actions by sitting upright in Samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all buddha tathagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the way.

Furthermore, all beings in the ten directions, and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this time, all things realize correct awakening; myriad objects partake of the Buddha body; and sitting upright, under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great dharma wheel and expound the profound wisdom, ultimate and unconditioned.

Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the



past, and realize essential buddha-dharma. Thus you will raise up Buddha activity at innumerable practice places of Buddha tathagatas everywhere, cause everyone to have the opportunity of ongoing Buddhahood, and vigorously uplift the ongoing Buddha-dharma.

Because earth, grass, trees, walls, tiles, and pebbles all engage in Buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those who live with you and speak with you will obtain endless Buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnameable Buddha-dharma.

All this, however, does not appear within perception, because it is unconstructedness in stillness—it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samadhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching. Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. • Each moment of zazen is equally wholeness of practice, equally wholeness of realization. This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. • How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it. ■



**Zazenshin** • *The Point of Zazen*  
*Eihei Dōgen*

The essential function of every Buddha,  
the functioning essence of every ancestor, •  
it moves along with your non-thinking  
and is completed in the realm of non-merging.  
As it moves along with your non-thinking,  
its appearance is immediate,  
as it is completed in the realm of non-merging.  
Completeness itself is realization.  
If its appearance is immediate  
you have no defilement.  
When completeness is realization,  
you stay in neither the general nor the particular.  
If you have immediacy without defilement,  
Immediacy is “dropping away” with no obstacles.  
Realization—neither general nor particular—  
is effort without desire. •  
Clear water all the way to the bottom,  
a fish swims like a fish;  
vast sky transparent throughout,  
a bird flies like birds. ■

**Fukanzazengi** •  
*Eihei Dōgen*

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? • The dharma-vehicle is free and untrammelled. What need is there for concentrated effort? Indeed, the whole body is far beyond the world’s dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice?

And yet if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the mind is lost in confusion. Suppose one gains pride of understanding and inflates one’s own enlightenment, glimpsing the wisdom that runs through all things, attaining the way and clarifying the mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital way of total emancipation.

Need I mention the Buddha who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma’s transmission of the mind-seal? The fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words, and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the

movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm (facing upward) on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the dharma gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon gaining the water, like the tiger entering the mountain. For you must know that just there (in zazen) the right dharma is manifesting itself and that from the first, 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 unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen.

In addition the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed it cannot be fully known by the practicing or realizing of supernatural powers, either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world, and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the 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 be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the Buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. • Your treasure-store will open of itself, and you will use it at will. ■

**Genjokoan** • *Actualizing the Fundamental Point*  
*Eihei Dōgen*

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 are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is 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 on the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and

realizes the limitlessness of the moonlight in the sky.

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

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air, it will die at once. If the fish leaves the water, it will die at once. Know that the 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 Mt. 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 the gold of the earth and makes fragrant the cream of the long river. ■



## Eihei Koso Hotsuganmon •

We vow with all beings,  
from this life on throughout countless lives,  
to hear the True Dharma; •  
that upon hearing it, no doubt will arise in us,  
nor will we lack in faith; that upon meeting it,  
we shall renounce worldly affairs  
and maintain the buddha-dharma;  
and that in doing so, the great earth  
and all living beings together  
will attain the buddha way.  
Although our past evil karma  
has greatly accumulated,  
indeed being the cause and condition  
of obstacles in practicing the way,  
may all buddhas and ancestors  
who have attained the buddha way  
be compassionate to us  
and free us from karmic effects,  
allowing us to practice the way  
without hindrance.  
May they share with us their compassion  
which fills the boundless universe  
with the virtue of their enlightenment  
and teachings.  
Buddhas and ancestors of old were as we;  
we, in the future shall be buddhas and ancestors. Revering  
buddhas and ancestors,  
we are one buddha and one ancestor;  
awakening bodhi-mind, we are one bodhi-mind.  
Because they extend their compassion to us  
freely and without limit,  
we are able to attain buddhahood  
and let go of the attainment.

Therefore, the Chan Master Lung-ya said:

*Those who in past lives were not enlightened will now be enlightened.*

*In this life, save the body which is the fruit of many lives.*

*Before buddhas were enlightened they were the same as we.*

*Enlightened people of today are exactly as those of old.*

Quietly explore the farthest reaches  
of these causes and conditions,  
as this practice is the exact transmission  
of a verified buddha.

Confessing and repenting in this way,  
one never fails to receive profound help  
from all buddhas and ancestors.

By revealing and disclosing our lack of faith  
and practice before the Buddha,  
we melt away the root of transgressions  
by the power of our repentance. •

This is the pure and simple color  
of true practice, of the true mind of faith,  
of the true body of faith. ■

## **The Five Remembrances •**

I am of the nature to grow old;  
there is no way to escape growing old. •

I am of the nature to have ill health;  
there is no way to escape having ill health. •

I am of the nature to die;  
there is no way to escape death. •

All that is dear to me and everyone I love are of the nature of  
change; there is no escape from being separated from them. •

My deeds are my closest companions; I am the beneficiary of my  
deeds. My deeds are the ground on which I stand. • •





## **Song of Zazen •**

*Hakuin*

From the 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 a rich man wandering poor  
on this earth,  
we endlessly circle the six worlds.  
The cause of our sorrow is ego delusion.  
From dark path to dark path we've wandered in darkness  
How can we be free from the wheel of samsara?  
The gateway to freedom is zazen Samadhi.  
Beyond exaltation, beyond all our praises the pure Mahayana.  
Observing 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 if we turn inward and prove our True Nature  
That True Self is no-self, Our own self is no-self  
We go beyond ego and past clever words.  
Then the gate to the oneness of cause-and-effect is thrown open.  
Not two and not three, straight ahead runs the Way.  
Our form now being no-form,  
In going and returning we never leave home.  
Our thought now being no-thought,

Our dancing and songs are the Voice of the Dharma.  
How vast is the heaven of boundless Samadhi!  
How bright and transparent the moonlight of wisdom!  
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. ■





## **Appamada Meal Verses**

As we begin our meal, may we and all existence be relieved from self-clinging.

*Leader (Breakfast)*

This food comes from the efforts of many workers, past and present, and its ten advantages give us health and well-being and promote strong practice.

*Leader (Midday)*

We offer this meal of three qualities and six tastes to everyone, everywhere, and to all the life of the universe.

*All:*

Seventy-two labors brought us this food;  
we should know how it comes to us.  
As we receive this offering,  
we should consider whether we understand its nature.

As we desire the natural order of mind to be free from clinging,  
we must be aware of our greed.  
We take this food to support our life;  
we take this food to attain the Way.

First, this food is for true practice;  
second, it is for our teachers and parents;  
third, it is for all nations and all beings.  
Thus we eat this food with everyone;  
We eat to stop all harming,  
to practice serving, and to accomplish the Awakened Way.

*Leader:*

May we exist like a lotus, at home in the muddy water;  
Thus we bow to life as it is.

## **Universal Dedication**

All Buddhas throughout space and time, •  
All Honored ones, Bodhisattvas, Mahasattvas, •  
Wisdom beyond wisdom, •  
Maha Prajna Paramita. •

## **All Buddhas**

All Buddhas ten directions three times, •  
All beings bodhisattva mahasattvas, •  
Wisdom beyond wisdom • maha prajna paramita. •

## **Gatha on Opening the Sutra**

*Kaikyo ge*

An unsurpassed, penetrating, and perfect dharma is rarely met  
with even in a hundred thousand million kalpas. Having it to see  
and listen to, to remember and accept, I vow to taste the truth of  
the Tathagatha's words. •

## **Verse of the Diamond Sutra**

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



# Japanese Chants



**Maka Hannya Haramitta Shingyo •**

*Heart of Perfect Wisdom Sutra*

kan ji zai bo sa  
gyo jin han-nya ha ra mi ta ji  
sho ken • go on kai ku  
do is-sai ku yaku  
sha ri shi  
shiki fu i ku  
ku fu i shiki  
shiki soku ze ku  
ku soku ze shiki  
ju so gyo shiki  
yaku bu nyo ze  
sha ri shi  
ze sho ho ku so  
fu sho fu metsu  
fu ku fu jo  
fu zo fu gen  
ze ko ku chu  
mu shiki mu ju so gyo shiki  
mu gen ni bi zes-shin ni  
mu shiki sho ko mi soku ho  
mu gen kai nai shi mu i shiki kai  
mu mu myo yaku mu mu myo jin  
nai shi mu ro shi  
yaku mu ro shi jin  
mu ku shu metsu do  
mu chi yaku mu toku  
i mu sho tok-ko  
bo dai sat-ta  
e han-nya ha ra mi ta • ko  
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 butsu  
e han-nya ha ra mi 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 mi ta shu  
soku setsu shu watsu  
gya tei gya tei  
• ha ra gya tei  
hara so gya tei  
bo ji sowa ka  
• han-nya shin gyo ■

## Universal Dedication

### All Buddhas

ji ho san shi i shi fu  
shi son bu sa mo ko sa  
mo ko ho ja ho ro mi ■

### Verse of the Kesa

dai sai gedap-puku  
muso fuku den e  
hi bu nyorai kyo  
ko do sho shu jo

### Shigu Segin Mon

*Four Great Bodhisattva Vows*

shujo muhen sei gan do  
bon-no mujin sei gan dan  
ho mon muryo sei gan gaku  
butsu do mujo sei gan jo

### Enmei Jukku Kannon Gyo (X7)

kan ze on  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo •  
cho nen kan ze on  
bo nen kan ze on •  
nen nen ju shin ki  
nen nen fu ri shin •

### Jizo Shingon

om ka ka kabi san ma e sowa ka

## Daihishin Dharani •

*Dharani Of Great Compassion*

namu kara tan no  
tora ya ya  
namu ori ya  
boryo ki chi shifu ra ya  
fuji sato bo ya  
moko sato bo ya  
mo ko kya runi kya ya  
• en  
sa hara ha e shu tan no ton sha  
namu shiki ri toi mo  
ori ya  
boryo ki chi  
shifu ra  
rin to bo  
na mu no ra  
kin ji ki ri  
mo ko ho do  
sha mi sa bo  
o to jo shu ben  
o shu in  
sa bo sa to  
no mo bo gya  
mo ha te cho  
to ji to  
en  
o bo ryo ki  
ru gya chi  
kya ra chi  
i kiri mo ko  
fuji sa to  
sa bo sa bo  
mo ra mo ra

mo ki mo ki  
ri to in ku ryo ku ryo  
ke mo to ryo to ryo  
ho ja ya chi  
mo ko ho ja ya chi  
to ra to ra  
chiri ni  
shifu ra ya  
sha ro sha ro  
mo mo ha mo ra  
ho chi ri  
i ki i ki  
shi no shi no  
ora san fura sha ri  
ha za ha zan  
fura sha ya  
ku ryo ku ryo  
mo ra ku ryo ku ryo  
ki ri sha ro sha ro  
shi ri shi ri  
su ryo su ryo  
fuji ya fuji ya  
fudo ya fudo ya  
mi chiri ya  
• nora kin ji  
chiri shuni no  
hoya mono  
somo ko  
shido ya  
somo ko  
moko shido ya  
somo ko  
shido yu ki  
shifu ra ya  
somo ko

• nora kin ji  
somo ko  
mo ra no ra somo ko  
shira su omo gya ya  
somo ko  
sobo moko shido ya  
somo ko  
shaki ra oshi do ya  
somo ko  
hodo mogya shido ya  
somo ko  
nora kin ji ha gyara ya  
somo ko  
mo hori shin gyara ya somo ko  
namu kara tan no tora ya ya  
• namu ori ya  
boryo ki chi  
shifu ra ya  
somo ko  
• shite do modora  
hodo ya  
so mo ko ■

**Sandokai •**

*Merging of Difference and Unity*

Chikudo daisen no shin  
tōzai mitsu ni aifu su.

Ninkon ni ridon ari  
dō ni nanboku no so nashi.

Reigen myō ni kō kettari;  
shiha an ni ruchū su.

Ji o shū suru mo moto kore mayoi;  
ri ni kanō mo mata satori ni arazu.

• Mon mon issai no kyō  
ego to fu ego to.

Eshite sarani ai wataru;  
shikara zareba kurai ni yotte jū su.

Shiki moto shitsu zō o koton shi;  
shō moto rakku o koto ni su.

An wa jōchū no koto ni kanai;  
mei wa seidaku no ku o wakatsu.

Shidai no shō onozukara fukusu,  
kono sono haha o uru ga gotoshi.

Hi wa nesshi kaze wa dōyō,  
mizu wa uruoi, chi wa kengo.

Manako wa iro mimi wa onjō,  
hana wa ka, shita wa kanso.

Shikamo ichi ichi no hō ni oite,  
ne ni yotte habunpu su.

Honmatsu subekaraku shū ni kisubeshi;  
sonpi sono go o mochiyu.

Meichū ni atatte an ari,  
ansō o motte ō koto nakare.

Anchū ni atatte mei ari,  
meisō o motte miru koto nakare.

Meian ono ono aitai shite  
hisuru ni zengo no ayumi no gotoshi.

• Banmotsu onozukara kō ari,  
masani yō to sho to o iu beshi.

Jison sureba kangai gasshi;  
riōzureba senpō sasō.

• koto o ukete wa subekaraku shū o e subeshi;  
mizukara kiku o rissuru koto nakare.

Sokumoku dō o e sezunba,  
ashi o hakobu mo izukunzo michi o shiran.

Ayumi o susumureba gonnon ni arazu,  
mayōte senga no ko hedatsu.

• Tsutsushinde san gen no hito ni mōsu,  
• kōin munashiku wataru koto nakare ■

## Shōsaimyō Kichijō Dharani • (X3)

*Disaster Preventing 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  
shifu ra shifu ra  
hara shifu ra hara shifu ra  
chishu sa chishu sa  
chishu • ri chishu ri  
sowa ja sowa ja  
• sen chi gya  
shiri ei somo ko ■

## Refuges in Pali

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

## Buddhas and Ancestors-Men

Bibashi Butsu  
Shiki Butsu  
Bishafu Butsu  
Kuroson Butsu  
Kunagonmuni Butsu  
Kashō Butsu  
Shakamuni Butsu  
Great Teacher Makakashō  
Great Teacher Ananda  
Great Teacher Shōnawashu  
Great Teacher Ubakikuta  
Great Teacher Daitaka  
Great Teacher Mishaka  
Great Teacher Vashumitsu  
Great Teacher Butsudanandai  
Great Teacher Fudamitta  
Great Teacher Barishiba  
Great Teacher Funayasha  
Great Teacher Anabotei  
Great Teacher Kabimara  
Great Teacher Nagyarahajuna  
Great Teacher Kanadaiba  
Great Teacher Ragorata  
Great Teacher Sōgyanandai  
Great Teacher Kayashata  
Great Teacher Kumorata  
Great Teacher Shayata  
Great Teacher Vashubanzu  
Great Teacher Manura  
Great Teacher Kakurokuna  
Great Teacher Shishibodai  
Great Teacher Bashashita  
Great Teacher Funyomitta  
Great Teacher Hannyatara  
Great Teacher Bodaidaruma  
Great Teacher Taiso Eka  
Great Teacher Kanchi Sōsan  
Great Teacher Dai-i Dōshin  
Great Teacher Daiman Kōnin  
Great Teacher Daikan Enō  
Great Teacher Seigen Gyōshi  
Great Teacher Sekitō Kisen  
Great Teacher Yakusan Igen  
Great Teacher Ungan Donjō  
Great Teacher Tōzan Ryōkai  
Great Teacher Ungo Dōyō  
Great Teacher Dōan Dōhi  
Great Teacher Dōan Kanshi  
Great Teacher Ryōzan Enkan  
Great Teacher Taiyō Kyogen  
Great Teacher Tōshi Gisei  
Great Teacher Fuyō Dōkai  
Great Teacher Tanka Shijun  
Great Teacher Chōro Seiryō  
Great Teacher Tendō Sōgaku  
Great Teacher Setchō Chikan  
Great Teacher Tendō Nyojō  
Great Teacher Eihei Dōgen  
Great Teacher Koun Ejō  
Great Teacher Tettsū Gikai  
Great Teacher Keizan Jōkīn  
Great Teacher Gasān Jōseki  
Great Teacher Taigen Sōshīn  
Great Teacher Bāizān Mōmpōn  
Great Teacher Jōchū Tengīn  
Great Teacher Shīngān Dōkū  
Great Teacher Sēnsō Esāi  
Great Teacher Iyoku Chōyū

Great Teacher Mugāi Kēigōn  
Great Teacher Nēnshitsu Yokaku  
Great Teacher Sēssō Hōseki  
Great Teacher Tāiēi Zeshō  
Great Teacher Nāmpo Gēntaku  
Great Teacher Zōdēn Yokō  
Great Teacher Tēnyū Sōēn  
Great Teacher Kēn'ān Junsa  
Great Teacher Chōkoku Koēn  
Great Teacher Sēnshū Dōnko  
Great Teacher Fudēn Gēntotsu  
Great Teacher Dāishūn Kān'yu  
Great Teacher Tēnrīn Kānshū  
Great Teacher Sēssān Tetsuzēn  
Great Teacher Fuzān Shūnki  
Great Teacher Jīssān Mokūin  
Great Teacher Sēngān Bōnryū  
Great Teacher Dāiki Kyōkān  
Great Teacher Enjō Gikān  
Great Teacher Shōūn Hōzui  
Great Teacher Shizān Tokuchu  
Great Teacher Nānsō Shinshu  
Great Teacher Kānkāi Tokuōn  
Great Teacher Kosēn Bāidō  
Great Teacher Gyakushitsu Sojūn  
Great Teacher Butsumōn Sogaku  
Great Teacher Gyokujūn So-ōn  
Great Teacher Shōgaku Shunryu





## Buddhas and Ancestors-Women

Great Teacher Prajnaparamita  
Great Teacher Maha Maya  
Great Teacher Srimala  
Great Teacher Tara  
Great Teacher Ratnavati  
Great Teacher Prabhuta  
Great Teacher Sinhavijumbhita  
Great Teacher Mahapajapati  
Gotami  
Great Teacher Khema  
Great Teacher Sundarinanda  
Great Teacher Patacara  
Great Teacher Bhadda  
Kundalakesa  
Great Teacher Sumana  
Great Teacher Kisagotami  
Great Teacher Dhamma  
Great Teacher Uppalavanna  
Great Teacher Yashodhara  
Great Teacher Soma  
Great Teacher Sakula  
Great Teacher Bhadda Kapilani  
Great Teacher Singalaka Mata  
Great Teacher Samavati  
Great Teacher Sanghamitta  
Theri  
Great Teacher Prasannasilla  
Great Teacher Jingjian  
Great Teacher Zongji  
Great Teacher Empress Wu  
Great Teacher Lingzhao  
Great Teacher Ling Xingpo  
Great Teacher Moshan Liaoran

Great Teacher Liu Tiemo  
Great Teacher Miaoxin  
Great Teacher Shiji  
Great Teacher Juhan Daojen  
Great Teacher Daoshen  
Great Teacher Huiguang  
Great Teacher Huiwen  
Great Teacher Fadeng  
Great Teacher Yu Daopo  
Great Teacher Miaodao  
Great Teacher Zhidong  
Great Teacher Miaozong  
Great Teacher Lady Qinguo  
Great Teacher Wenzhao  
Great Teacher Miaohui  
Great Teacher Zhiyuan  
Xinggang  
Great Teacher Jizong Xingche  
Great Teacher Jifu Zukui  
Great Teacher Shenyi  
Great Teacher Zenshin  
Great Teacher Komyo  
Great Teacher Ryonen  
Great Teacher Shogaku  
Great Teacher Egi  
Great Teacher Mugai Nyodai  
Great Teacher Kakuzan Shido  
Great Teacher Ekan  
Great Teacher Konto Ekyu  
Great Teacher Mokufu Sonin  
Great Teacher Soitsu  
Great Teacher Eshun  
Great Teacher Yo do

Great Teacher Kogetsu  
Great Teacher Soshin  
Great Teacher Tenshu  
Great Teacher Daitsu Bunchi  
Great Teacher Ryonen Genso  
Great Teacher Tachibana no Someko  
Great Teacher Tokugon Riho  
Great Teacher Satsu)  
Great Teacher Ohashi  
Great Teacher Teijitsu  
Great Teacher Otagaki Rengetsu  
Great Teacher Mizuno Tenmyo Jorin  
Great Teacher Hori Mitsujo  
Great Teacher Nagasawa Sozen  
Great Teacher Satomi Myodo  
Great Teacher Kendo Kojima  
Great Teacher Yoshida Eshun  
Great Teacher Kasai Joshin  
Great Teacher Kudo Sumiko  
Great Teacher Ruth Eryu Jokei Fuller  
Great Teacher Maurine Myo-on Stuart  
Great Teacher Houn Jiyu Kennett  
Great Teacher Gesshin Myoko Prabhasa  
Great Teacher Dharma Cheney  
Great Teacher Baiho Trudy Dixon  
Great Teacher Joko Beck  
Great Teacher Zenkei Blanche Hartmann



## Inside a moment

*"Wouldn't it be nice,"*  
Chozen said, *"to step inside a moment?"*

I'm considering that now,  
how it would be like stepping inside  
a cathedral, a great space soaring above  
and around you, filled with light  
from windows of many colors.

And the sounds inside a moment  
would be rich as a symphony,  
a heartbeat, traffic, a sigh, a melting sound.

The odor of something sacred, human and warm,  
a lingering aroma of a meal just cooked.

Then too the sensations of the skin  
against the air, against these clothes,  
a casual itch and a bit of tightness  
in one shoulder.

How full-bodied and wholehearted would we be!

And how might we fall down  
in profound gratitude for the splendor  
we are witness to. Our yearning,  
the grain of wood in the floor,  
the mysterious light of the streetlamp,  
the moon, a passing car's headlights.

The gods envy this moment of a human life,  
torn as it is by suffering, anxiety, impermanence,  
and yet, inside this moment is timeless and complete.

No worry left in it, no other place to be, nothing to do  
but look, and feel, and listen as long as we like.

Could you ever grow tired of it?

Did you forget to notice the dead ant  
in the corner, the subtle shading of the rice paper  
in the wooden frames,  
or the silent figures on the altar, the incarnations  
of great activity, great wisdom, great compassion,  
right here in this moment?

Did you hear that?

The refrigerator turned itself off,  
once it was cold enough,  
and a piece of paper rustled as  
someone turned a page.

If you are longing for life eternal,  
please simply step inside a moment.

Peg Syverson  
2/5/2009



# APPAMADA

The Buddha compares care, or *appamada*, to an elephant's footprint. The elephant's footprint is considered to be the largest footprint of every animal in the jungle, and a footprint in which all other footprints of all other animals are able to fit. So he uses the image of the elephant's footprint as a kind of embracing—one might say totalizing—concept which includes whatever other virtues, whatever other qualities of mind, are to be practiced. It's something that holds the whole thing together.

Appamada clearly has a moral quality to it. It has to do with energetically cherishing the good.

Appamada is that intention which guides us and directs us and inspires us, that energizes us, that commits us to what it is we consider to be good. We can summarize that as wisdom, compassion, tolerance—all the virtues Buddhism encourages. But remember that appamada is the frame that encloses them all. In other words, appamada is perhaps best thought of not as a state of mind, but more of a perspective, an orientation, or a sensibility. It is a commitment to what we honor as good, and at the same time, it guards the mind against what gives rise to affliction.

—Stephen Batchelor

Monks, I know of no other single thing of such power to cause the arising of wholesome states, if not yet arisen, or to cause the waning of unwholesome states, if already arisen, as appamada.

—Buddha



This chant book is set in 11 point Univers  
Images courtesy of David Curry Designs