

The Village Zendo

Sutra Book



588 Broadway, Suite 1108
New York, New York 10012
www.villagezendo.org

Table of Contents

| | |
|--|-----------|
| Daily Verses and Gathas | 3 |
| Maha Prajña Paramita Heart Sutra | 4 |
| Maka Hannya Haramita Shin Gyo | 5 |
| Sho Sai Myo Kichijo Dharani | 6 |
| Enmei Jukku Kannon Gyo | 6 |
| Song of the Jewel Mirror Awareness | 7 |
| Our Women Ancestors | 10 |
| The Identity of Relative and Absolute | 12 |
| Traditional Zen Ancestors Lineage | 13 |
| Daihishin Dharani | 15 |
| Fukanzazengi | 16 |
| Kan Ro Mon/Gate of Sweet Nectar | 20 |
| New Years and Jizo Shingon Dharanis | 25 |
| Meal Gatha | 26 |
| Nenju | 28 |

Customary Refrain

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajña Paramita

The Four Great Vows

Sentient beings are numberless, I vow to save them.
Desires are inexhaustible, I vow to put an end to them.
The Dharmas are boundless, I vow to master them.
The Buddha Way is unattainable, I vow to attain it.

Verse of the Kesa

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

Gatha on Opening the Sutra

The Dharma, incomparably profound and infinitely subtle,
Is rarely encountered, even in millions of ages.
Now we see it, hear it, receive and maintain it.
May we completely realize the Tathagata's true meaning.

Verse of Atonement

All evil karma ever committed by me since of old,
On account of my beginningless greed, anger and ignorance,
Born of my body, mouth and thought,
Now I atone for it all.

Maha Prajña Paramita Heart Sutra

Avalokiteshvara Bodhisattva, doing deep Prajña Paramita,

Clearly saw emptiness of all the five conditions

Thus completely relieving misfortune and pain.

O Shariputra, form is no other than emptiness, emptiness no other than form;

Form is exactly emptiness, emptiness exactly form.

Sensation, conception, discrimination, awareness are likewise like this.

O Shariputra, all Dharmas are forms of emptiness:

Not born, not destroyed; not stained, not pure, without loss, without gain.

So in emptiness there is no form, no sensation, conception, discrimination, awareness.

No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, phenomena.

No realm of sight, no realm of consciousness, no ignorance and no end to ignorance,

No old age and death, and no end to old age and death,

No suffering, no cause of suffering, no extinguishing, no path, no wisdom and no gain.

No gain and thus the Bodhisattva lives Prajña Paramita.

With no hindrance in the mind. No hindrance, therefore no fear.

Far beyond deluded thoughts, this is Nirvana.

All past, present and future Buddhas live Prajña Paramita

And therefore attain Añutara-Samyak-Sambodhi.

Therefore know Prajña Paramita is the great mantra,

The vivid mantra, the best mantra, the unsurpassable mantra

It completely clears all pain. This is the truth not a lie.

So set forth the Prajña Paramita mantra,

Set forth this mantra and say:

Gate Gate Paragate! Parasamgate! Bodhi Svaha! Prajña Heart Sutra.

Maka Hannya Haramita Shin Gyo

Kan Ji Zai Bo Sa Gyo Jin Han-Nya Ha Ra Mi Ta Ji Sho Ken Go On Kai Ku Do I
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 Ze 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 Sa Ta E
Han-Nya Ha Ra Mi Ta Ko Shin Mu Kei Ge Mu Kei Ge Ko Mu U Ku Fu On Ri I
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 I 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

Sho Sai Myo Kichijo Dharani
(Auspicious Dharani For Averting Calamity)

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 Shiu Ra Shiu Ra Hara Shiu Ra Hara Shiu Ra Chishu Sa Chishu Sa Chishu Ri
Chishu Ri Sowa Ja Sowa Ja Sen Chi Gya Shiri E Somo Ko

Enmei Jukku Kannon Gyo
(Ten-Phrase Kannon Sutra For Prolonging Life)

(Chant Three Times)

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 Nen
Fu Ri Shin

(Chant Three Times)

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

Song of the Jewel Mirror Awareness
(Hokyozanmai)

The Dharma of **thusness**
Is *intimately conveyed by Buddhas and Ancestors*;
Now you **have** it,
Keep it well.
Filling a **silver** bowl with snow,
Hiding a heron in the moonlight –
When you array them, they're **not** the same;
When you *mix them, you know where they are.*
The meaning is **not** in the words,
Yet it *responds to the inquiring impulse.*
If you're excited, it **becomes** a pitfall;
If you *miss it you fall into retrospective hesitation.*
Turning **away** and touching are **both** wrong,
For it is *like a mass of fire.*
Just to depict it in **literary** form
Is to *relegate it to defilement.*
It is bright **just** at midnight;
It *doesn't appear at dawn.*
It acts as a **guide** for beings –
Its *use removes all pains.*
Although it is **not** fabricated,
It is *not without speech.*
It is like facing a **jewel** mirror;
Form and image behold each other –
You are **not** it,
It is *actually* you.
It is like a **babe** in the world,
In *five aspects complete*;
It does not **come** nor go,
Nor *rise nor stand.*
“Baba **wawa**” –
Is there *anything said* or not?

Ultimately, it does **not** apprehend anything,
Because its speech is not yet correct.
It is like the six lines of the **double** split hexagram;
The *relative and absolute* integrate –
Piled up, they **make** three;
The *complete transformation* makes five.
It is like the taste of the **five**-flavored herb,
Like the *diamond* thunderbolt.
Subtly **included** within the true,
Inquiry and response come up together.
Communing with the source and **communing** with the process.
It includes integration and includes the road;
Merging is **auspicious**;
Do not violate it.
Naturally real yet **inconceivable**,
It is not within the province of delusion or enlightenment.
With causal conditions, **time** and season,
Quiescently it shines bright.
In its fineness, it **fits** into spacelessness;
In its greatness, it is utterly beyond location.
A hairsbreadth **deviation**
Will fail to accord with the proper attunement.
Now there are **sudden** and gradual,
In connection with which are set up basic approaches.
Once basic **approaches** are distinguished,
Then there are guiding rules.
But even though the **basis** is reached and the approach comprehended,
True eternity still flows.
Outwardly still while **inwardly** moving,
Like a tethered colt, a trapped rat –
The ancient saints **pitied** them,
And bestowed upon them the teaching;
According to their delusions,

They called *black as white* –
When **erroneous** imaginations cease,
The *acquiescent mind* realizes itself.
If you want to **conform** to the ancient way,
Please observe *the ancients of former times*;
When about to **fulfill** the way of Buddhahood,
One *gazed at a tree for ten aeons*,
Like a tiger leaving **part** of its prey,
A horse with a white left hind leg.
Because there **is** the base,
[There are] *jewel pedestals, fine clothing*;
Because there **is** the startling difference,
[There are] *house, cat and cow*.
Yi, with his **archer's** skill,
Could *hit a target at a hundred paces*;
But when arrow **points** meet head on,
What has this to do with the power of skill?
When the wooden man **begins** to sing,
The *stone woman gets up to dance*;
It's not within the reach of **feeling** or discrimination –
How could it admit of consideration in thought?
A minister **serves** the lord,
A son obeys the father.
Not obeying is **not** filial, not *servicing is no help*.
Practice intimately, **working** within,
As though a fool, like an idiot;
If you can **achieve** continuity,
This is *called the host within the host*.

Our Women's Lineage

Prajña Paramita Honored One
Maha Maya Honored One
Ratnavati Honored One
Shrimala Honored One
Naga Deva Honored One
Prabhuta Honored One
Vasumitra Honored One
Mahapajapati Honored One
Khema Honored One
Patacara Honored One
Uttama Honored One
Bhadda Kundalakesa Honored One
Khujjutara Honored One
Addhakasi Honored One
Ubbiri Honored One
Sumana Honored One
Kisagotami Honored One
Yasodhara Honored One
Soma Honored One
Dhamma Honored One
Uppalavanna Honored One
Bhadda Kapilani Honored One
Punnika Honored One
Dhammadina Honored One
Subha Honored One
Sanghamitta Honored One
Prajñatara Honored One

Jingjian Honored One (Ching-chien)
Zongchi Honored One (Tsung-ch'ih)
Shiji Honored One (Shih-chi)
Ling Xingpo Honored One (Ling Hsing-p'o)
Laywoman Pang Honored One
Lingzhao Honored One (Ling-chao)
Wutai Honored One (Wu-t'ai)
Liu Tiemo Honored One (Liu T'ieh-mo)
Rice Cake Woman Honored One
Moshan Liaoran Honored One (Mo-shan
Liao-jan)
Miaoxin Honored One (Miao-hsin)

Kongshi Daoren Honored One (K'ung-shih
Tao-jen)
Yu Daopo Honored One (Yu Tao-p'o)
Miaodao Honored One (Miao-tao)
Huiguang Honored One (Hui-kuang)
Huiwen Honored One (Hui-wen)
Fadeng Honored One (Fa-teng)
Miaozong Honored One (Miao-tsung)
Wenzhao Honored One (Wen-chao)
Miaohui Honored One (Miao-hui)
Zhiyuan Xinggang Honored One (Ch'ih-
yüan Hsing-kang)
Jizong Xingche Honored One (Chi-tsung
Hsing-ch'e)
Jifu Zukui Honored One (Chi-fu Tsu-k'uei)
Shenyi Honored One (Shen-i)

Zenshin Honored One
Kōmyō Honored One
Tachinbana no Kachiko Honored One
Seishi Honored One
Ryōnen Honored One
Egi Honored One
Mugai Nyodai Honored One
Ekan Honored One
Kakuzan Shidō Honored One
Kontō Ekyū Honored One
Mokufu Sonin Honored One
Sōitsu Honored One
Shōtaku Honored One
Eshun Honored One
Yodo Honored One
Yōshihime Honored One
Soshin Honored One
Tenshū Honored One
Daitsu Bunchi Honored One
Ryōnen Genso Honored One
Tachibana no Someko Honored One
Satsu Honored One
Ohashi Honored One

Teijitsu Honored One
Otagaki Rengetsu Honored One
Tenmyō Jōrin Honored One
Mitsujō Hori Honored One
Nakasawa Sozen Honored One
Myōdō Satomi Honored One
Kendō Kojima Honored One
Yoshida Eshun Honored One
Kasai Joshin Honored One

Ruth Eryu Sasaki Honored One
Maurine Myo-on Stuart Honored One
Houn Jiyu Kennett Honored One
Toni Packer Honored One
Darlene Kenpo Cohen Honored One

The Identity of Relative and Absolute

The mind of the Great Sage of India was intimately conveyed from West to East.
Among human beings are wise ones and fools,
But in the Way there is no northern and southern Ancestor.
The subtle source is clear and bright; the tributary streams flow through the darkness.
To be attached to things is illusion; to encounter the absolute is not yet enlightenment.
Each and all the subjective and objective spheres are related, and at the same time independent.
Related and yet working differently.
Though each keeps its own place, form makes the character and appearance different.
Sounds distinguish comfort and discomfort.
The dark makes all words one; the brightness distinguishes good and bad phrases.
The four elements return to their own nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes the salt and sour.
Each is independent of the other.
Cause and effect must return to the great reality,
like leaves that come from the same root.
The words high and low are used relatively.
Within light there is darkness, but do not try to understand that darkness.
Within darkness there is light, but do not look for that light
Light and darkness are a pair,
like the foot before and the foot behind in walking.
Each thing has its own intrinsic value and is related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative,
like two arrows meeting in mid air.
Reading words you should grasp the great reality.
Do not judge by any standards.
If you do not see the Way, you do not see it even as you walk on it.
When you walk the Way it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened,
Do not waste your time by night or day!

Traditional Zen Ancestors Lineage

1. Vipasyñ Buddha Honored One
2. Shikhñ Buddha Honored One
3. Visvasu Buddha Honored One
4. Krakucchanda Buddha Honored One
5. Kanakamuni Buddha Honored One
6. Kasyapa Buddha Honored One
7. Shakyamuni Buddha Honored One
8. Mahakashyapa Honored One
9. Ananda Honored One
10. Shanavasa Honored One
11. Upagupta Honored One
12. Dhritaka Honored One
13. Micchaka Honored One
14. Vasumitra Honored One
15. Buddhanandi Honored One
16. Buddhamitra Honored One
17. Parshva Honored One
18. Punyayashas Honored One
19. Ashvaghosa Honored One
20. Kapimala Honored One
21. Nagarjuna Honored One
22. Aryadeva Honored One
23. Rahulata Honored One
24. Sanghanandi Honored One
25. Gayashata Honored One
26. Kumarata Honored One
27. Jayata Honored One
28. Vasubandhu Honored One
29. Manorhita Honored One
30. Haklenayashas Honored One
31. Aryasimha Honored One
32. Basiasita Honored One
33. Punyamitra Honored One
34. Prajnatarā Honored One
35. Bodhidharma Honored One
36. Dazu Huike Honored One
(Ta-tsu Hui-k'o)
37. Jianzhi Sengcan Honored One
(Chien Chih Sêng-Ts'an)
38. Dayi Daoxin Honored One
(Ta-i Tao-hsin)
39. Daman Hongren Honored One
(Ta-man Hung-jên)
40. Dajian Huineng Honored One
(Ta-chien Hui-nêng)
41. Qingyuan Xingsi Honored One
(Ch'ing-yüan Hsing-ssu)
42. Shitou Xiqian Honored One
(Shih-t'ou Hsi-ch'ien)
43. Yaoshan Weiyan Honored One
(Yao-shan Wei-yen)
44. Yunyan Tansheng Honored One
(Yün-yen T'an-shêng)
45. Dongshan Liangjie Honored One
(Tung-shan Liang-chieh)
46. Yunju Daoying Honored One
(Yün-chü Tao-ying)

- | | |
|--|---|
| 47. Tongan Daopi Honored One (T'ung-an Tao-p'i) | 65. Nyochu Tengin Honored One |
| 48. Tongan Guanzhi Honored One (T'ung-an Kuan-chih) | 66. Kisan Shosan Honored One |
| 49. Liangshan Yuanguan Honored One (Liang-shan Yüan-kuan) | 67. Morin Shihan Honored One |
| 50. Dayang Jingxuan Honored One (Ta-yang Ching-hsüan) | 68. Shoshi Sotai Honored One |
| 51. Touzi Yiqing Honored One (T'ou-tzü I-ch'ing) | 69. Kenchu Hantetsu Honored One |
| 52. Furong Daokai Honored One (Fu-jung Tao-k'ai) | 70. Daiju Soko Honored One |
| 53. Danxia Zichun Honored One (Tan-hsia Tzu-ch'un) | 71. Kinpo Jusen Honored One |
| 54. Zhenxie Qingliao Honored One (Chên-hsieh Ch'ing-liao) | 72. Kajin Sochin Honored One |
| 55. Hongzhi Zhengjue Honored One (Hung-chih Chêng-chüeh) | 73. Tetsuei Seiton Honored One |
| 56. Xuedou Zhijian Honored One (Hsüeh-tou Chih-chien) | 74. Shukoku Choton Honored One |
| 57. Tiantong Rujing Honored One (T'ien-t'ung Ju-ching) | 75. Ketsuzan Tetsuei Honored One |
| 58. Eihei Dogen Honored One | 76. Hoshi Soon Honored One |
| 59. Koun Ejo Honored One | 77. Goho Kainon Honored One |
| 60. Tetsu Gikai Honored One | 78. Tenkei Denson Honored One |
| 61. Keizan Jokin Honored One | 79. Shozan Monko Honored One |
| 62. Gasan Joseki Honored One | 80. Niken Sekiryō Honored One |
| 63. Taigen Soshin Honored One | 81. Reitan Roryu Honored One |
| 64. Baizan Monpon Honored One | 82. Kakujo Tosai Honored One |
| | 83. Kakuan Ryōgu Honored One |
| | 84. Ryōka Daibai Honored One |
| | 85. Ungan Guhaku Honored One |
| | 86. Baian Hakujun Honored One |
| | 87. Taizan Maezumi Honored One |
| | 88. Bernie Tetsugen Glassman Honored One |

Daihishin Dharani

Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shiu Ra Ya Fuji Sato
Bo Ya Moko Sato Bo Ya Mo Ko Kya Runi Kya Ya En Sa Hara Ha Ei Shu Tan No
Ton Sha Namu Shiki Ri Toi Mo Ori Ya Boryo Ki Chi Shiu Ra Ri 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 De Cho To Ji To En O Bo Ryo Ki Ryo Gya Chi Kya
Rya 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 Shiu 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 Za 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 Shiu 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
Shiu Ra Ya Somo Ko Shite Do Modo Ra Hodo Ya So Mo Ko

Fukan-zazengi
(The Way of Zazen Recommended to Everyone
By Dogen Zenji)

Originally,

The Way is complete and universal.

How can we distinguish practice from enlightenment?

The Vehicle of Reality is in the Self.

Why should we waste our efforts trying to attain it?

Still more, the Whole Body is free from dust.

Why should we believe in a means to sweep it away?

The Way is never separated from where we are now.

Why should we wander here and there to practice?

Yet, if there is the slightest deviation, you will be as far from the Way as heaven is from earth.

If adverse or favorable conditions arise to even a small degree, you will lose your mind in confusion.

Even if you are proud of your understanding, are enlightened in abundance, and obtain the power of wisdom to glimpse the ground of buddhahood; even if you gain the Way, clarify the mind, resolve to pierce heaven, that is only strolling on the border of the Buddha Way.

You are still, almost always, lacking the vivid way of emancipation.

Moreover, consider Shakyamuni Buddha who was enlightened from birth; to this day you can see the traces of his sitting in the straight posture for six years.

And Bodhidharma who transmitted the mind seal; even now you can hear of the fame of his facing the wall for nine years.

These ancient sages practiced in this way.

How can people of today refrain from practice?

Therefore, cease studying words and following letters.

Learn to step back, turning the light inwards, illuminating the Self.

Doing so, your body and mind will drop off naturally, and Original Self will manifest.

If you wish to attain suchness, practice suchness immediately.

Now, for zazen a quiet room is best.

Eat and drink moderately.

Let go of all associations and put all affairs aside.
Do not think of either good or evil.
Do not be concerned with either right or wrong.
Put aside the operation of your intellect, volition, and consciousness.
Stop considering things with memory, imagination, and contemplation.
Do not seek to become Buddha.
To be Buddha has nothing to do with the forms of sitting or lying down.

Usually a thick zabutan is put on the floor where you sit, and a zafu placed on it.
You may sit full lotus or half lotus.
Your clothing should be loose but neat.
Then put your right palm up on your left foot and your left palm up on your right palm.
The tips of your thumbs should be lightly touching.
Sit upright, leaning neither to the left nor right, neither forward nor backward.
Your ears should be in line with your shoulders; your nose should be in line with your navel.
Place your tongue against the roof of your mouth.
Close your lips and jaw.
Always keep your eyes open.
Breathe quietly through your nose.
After having regulated your posture, exhale completely and take a breath.
Sway your body from left to right a few times.
Sit stably in samadhi.
Think of not-thinking.
How do you think of not-thinking?
Beyond thinking.
This is the essential way of zazen.

The zazen that I am talking about is not step-by-step meditation.
It is simply the dharma gate of peace and comfort.
It is the practice-enlightenment of the ultimate Way.
In doing zazen, the Koan manifests itself; it cannot be ensnared.
When you grasp this, you are like a dragon in water, or a tiger in the mountains.
You must know that true dharma manifests itself in zazen, and that dullness and distraction drop away.

When you rise from sitting, move your body slowly and stand up calmly.

Do not move abruptly.

You should see that to transcend both ordinary people and sages and to die sitting or standing depends upon the power of zazen.

Moreover, your discriminating mind cannot understand how buddhas and patriarchs taught their students with a finger, a pole, a needle, or a mallet, or how they transmitted the Way with a hossu, a fist, a staff, or by shouting.

Needless to say, these actions cannot be understood by practicing to attain superhuman powers.

These actions come from the practice that is prior to discriminating mind.

Therefore, do not consider whether you are clever or stupid, and do not think of whether you are superior or inferior.

When you practice wholeheartedly, it is truly the practice of the Way.

Practice-enlightenment cannot be defiled.

Making the effort to obtain the Way is itself the manifestation of the Way in your daily life.

The Buddhas and sages, both in this world and other worlds, in India and China, preserved the Buddha-seal in the same way and expressed the Way freely.

They just practiced sitting and were protected by zazen.

Although their characters were diverse, each of them practiced the Way of zazen wholeheartedly.

There is no reason to leave your own seat at home and take a meaningless trip to the dusty places of other countries.

If you make a false step, then you will miss the way, even though it is before your eyes.

You have already been given a human body which is vital, so do not spend your time wastefully.

Since you are endowed with the essential functioning of the Buddha Way, why pursue worthless pleasures that are like sparks from a flint?

Furthermore, your body is like a drop of dew on a blade of grass; your life is like a flash of lightning.

Your body will disappear soon; your life will be lost in an instant.

You, honored practitioner, after learning in a partial way like the blind people who touched various parts of the elephant, please do not be scared by the real dragon.

Devote yourself to the Way that indicates Reality directly.

Respect those who realize their Self and no longer seek anything outside.

Be in accord with the buddhas' bodhi.

Succeed to the sages' samadhi.

If you practice suchness continuously, you will be suchness.

The treasure-house will open of itself, and you will be able to use it at will.

Kan Ro Mon
(The Gate of Sweet Nectar)

Invocation for the Manifestation of the Ten Buddhas
(Everyone in Gassho)

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

Being One with the Buddhas in the Ten Directions

Being One with the Dharma in the Ten Directions

Being One with the Sangha in the Ten Directions

Being One with all the Formless Forms throughout space and time

Being One with the great Manjusri Bodhisattva

Being One with the great compassionate Avalokitesvara Bodhisattva

Being One with our original teacher, Shakyamuni Buddha

Being One with our lineage from Mahakasyapa Sonja

Being One with the Mahayana Saddharma Pundarika Sutra

Being One with Maha Prajña Paramita

Supplication for the Raising of the Bodhi Mind Vow to Feed the Hungry Spirits

Raising the Bodhi Mind, the supreme meal is offered to all the hungry spirits throughout space and time, filling the smallest particle to the largest space.

All you hungry spirits in the ten directions, please gather here. Sharing your distress, I offer you this food, hoping it will resolve your thirsts and hungers.

Prayer of Food Sharing

I pray that all who receive this offering will return its merits to all Buddhas and to all creations through-out space and time: in this way they will be thoroughly satisfied.

Prayer of Raising the Bodhi Mind

I further pray that in receiving this meal all your sufferings will be eliminated, and that you will be liberated, so that being joyously reborn you will play freely in the fields of the Pure Land. Raising the Bodhi Mind and practicing the Enlightened Way, you become the future Buddhas without any further regress. Those who realize the way first, please vow to liberate all others throughout all space and time.

Prayer for Fulfilling these Vows

I further beseech you to sustain me day and night and give me courage to fulfill my vows.

Prayer for Transferring the Merit of this Practice

In offering this meal, I pray that you give its merits equally to all creations in the Dharma worlds. Please transfer the merits of this offering to the Dharma world of True Reality, to unsurpassable enlightenment and to all the Buddha wisdoms.

Repeated Prayer to Attain the Enlightened Way

With all our love, with all our spirit, and with all our might, inviting misery and suffering no longer, we vow to accomplish the Way. May all creations in the Dharma world swiftly accomplish the Buddha Way together.

Dharani for the Invitation for the Manifestation of all the Gods and Demons

NO BO BO HO RI GYA RI TA RI TA TA GYA TA YA

Being one with the Unconditioned Tathagata.

Dharani of Hell Crushing and Hungry Spirit Throat Opening

OM BO HO TEI RI GYA TA RI TA TA GYA TA YA

Being one with the Boundless Tathagata.

Dharani of Expansion Prayer upon the Food and Drink

NO MAKU SA RA BA TA TA GYA TA BARO KI TEI OM
SAN BA RA SAN BA RA UN

Being one with all Tathagatas and Avalokitesvara Bodhisattva,
please nourish and sustain us.

Dharani upon the Dharma Taste of the Sweet Nectar

NO MAKU SO RO BA YA TA TA GYA TA YA TA NYA TA OM
SO RO SO RO HA RA SO RO HA RA SO RO SO WA KA

Being one with the Inconceivable Body Tathagata, let the nectar of Dharma
spring forth.

Dharani of Feeding All the Hungry Spirits

(Everyone Gassho)

(Repeat 14 times or until officiant completes offering)

NO MAKU SAN MAN DA BO TA NAN BAN

(Repeat 7 times)

Being One with all Buddhas, I turn the water wheel of compassion.

Dharanis for Inviting the Buddhas of the Five Families

(Sanskrit is read once, English twice. Ryoban in Gassho)

Invitation for the Manifestation of the Buddhas in the Padma Family

NA MU TA HO NYO RAI NO BO BA GYA BA TEI HA RA BO TA A RA
TAN NO YA TA TA GYA TA YA JO KEN TON GO FU KU CHI EN MAN

Being one with all Buddhas in the Unifying spheres, integrating all families, wealth and
wisdom are in abundance.

Invitation for the Manifestation of the Buddhas in the Ratna Family

NA MU MYO SHIKI SHIN NYO RAI NO BO BA GYA BA TEI SO RO
BA YA TA TA GYA TA YA HA SHU RO BYO EN MAN SO KO

Being one with all Buddhas in the Livelihood Spheres, extending generosity, perfection
of both body and mind appears.

Invitation for the Manifestation of the Buddhas in the Buddha Family

NA MU KAN RO O NYO RAI NO BO BA GYA BA TEI AMI RI TEI A
RAN JA YA TA TA GYA TA YA KAN PO SHIN JIN RYO JU KE RA KU

Being one with all Buddhas in the Formless Spheres, bodies overflow with boundless Dharma and our life is fulfilled.

Invitation for the Manifestation of the Buddhas in the Vajra Family

NA MU KO HAKU SHIN NYO RAI NO BO BA GYA BA TEI BI HO
RA GYA TA RA YA TA TA GYA TA YA IN KO KO DAI ON JIKI JU BO

Being one with all Buddhas in the Study Spheres, throats are opened and eating and drinking fully satisfy.

Invitation for the Manifestation of the Buddhas in the Karma Family

NA MU RI FU I NYO RAI NO BO BA GYA BA TEI A BA EN GYA
RA YA TA TA GYA TA YA KU SHITSU JO RI GA KI SHU

Being one with all Buddhas in the Service Spheres, all sufferings of the Hungry Spirits are healed.

Dharani for Raising the Bodhi Mind

(Everyone in Gassho)

Officiant: OM BO JI SHI TA BO DA HA DA YA MI

All: OM BO JI SHI TA BO DA HA DA YA MI

Officiant: Now I have raised the Bodhi Mind.

All: Now I have raised the Bodhi Mind.

Officiant: Now I have raised the Bodhi Mind.

All: Now I have raised the Bodhi Mind.

Dharani of Giving the Bodhisattva Samadhi Precepts

(Everyone in Gassho)

Officiant: OM SAN MA YA SA TO BAN

All: OM SAN MA YA SA TO BAN

Officiant: I am the Buddhas and they are me.

All: I am the Buddhas and they are me.

Officiant: I am the Buddhas and they are me.

All: I am the Buddhas and they are me.

Gatha for Transference of Merit

By this practice I sincerely wish to extend all my love to my own being, friends, enemies, family and community, and to all creations for so much done on my behalf. May those who practice in this sphere continue to empower, to enrich, to enjoy. May those who have gone be released from suffering and nourish peacefulness. May all creations in the three worlds receive loving benefactions. May those suffering on the three paths come to atonement and be cleansed of all their ills. May they be liberated from samsara and arise in the Pure Land together.

Dedication

Closing Verse

(Everyone in Gassho)

This is our life,
The length of our days.
Day and night
We meditate upon it.

Dharanis

New Year's Dharani

(21 times)

Namu To Nen Jo Hon Myo Ganshin

Jizo Shingon Dharani

(21 times)

Om Ka Ka Kabi San Ma E Sowa Ka

Meal Gatha

Gassho

ALL: Buddha was born at Kapilavastu
Enlightened at Magadah
Taught at Paranasi
Entered Nirvana at Kusinagara
Now I open Buddha Tathagatha's eating bowls
May we be relieved from self-clinging
With all sentient beings.

INO: In the midst of the three treasures with all sentient beings, let us recite the names of Buddha:

ALL: Pure Dharmakaya Vairochana Buddha
Complete Sambogakaya Vairochana Buddha
Numerous Nirmanakaya Shakyamuni Buddhas
Future Maitreya Buddha
All Buddhas throughout space and time
Mahayana Saddharma Pundarika Sutra
Great Manjusri Bodhisattva
Mahayana Samantabhadra Bodhisattva
Great compassionate Avalokitesvara Bodhisattva
All Bodhisattva Mahasattvas
Maha Prajna Paramita

Breakfast

INO: This food comes from the efforts of all sentient beings, past and present, and its ten advantages give us physical and spiritual well-being and promote pure practice.

Lunch

INO: We offer this meal of three virtues and six tastes to the Buddha, Dharma and Sangha, and to all beings in the dharma worlds.

ALL:

Gassho First, seventy-two labors brought us this food.

Bow in shashu Second, as we receive this offering, we should consider whether our virtue and practice deserve it.

Zazen mudra Third, as we desire the natural order of mind, to be free from clinging, we must be free from greed.

Fourth, to support our life we take this food.

Fifth, to attain our Way we take this food.

*Lunch only
Bow, make
food offering*

All those of the spiritual worlds,
now I give you this offering.
This food will pervade everywhere.

Gassho

First, this food is for the three treasures.

*Bow, put
spoon in
1st bowl,
sticks on 2nd*

Second, it is for our teachers, parents,
nation and all sentient beings,
and to the life of the Dharma Worlds.
Third, it is for all beings in the six worlds.

*Bow, hold
Buddha Bowl
above eye
level*

Thus we eat this food with everyone.
We eat to stop all suffering, to practice good,
to save all sentient beings, and to
accomplish our Buddha Way. (*Begin eating.*)

*When leader finishes first bowl, offering and then condiments are collected. When leader puts
down spatula, water is served. When leader gasshos, water is collected. Ino starts:*

Gassho

ALL:

The water with which I wash these bowls
tastes like ambrosia;
I offer it to the various spirits to satisfy them.
Om, Makurasai Svaha!

Gassho

INO:

May we exist in muddy water with purity like a lotus. Thus we bow to
Buddha.

Nenju

Pure Dharmakaya Vairochana Buddha
Complete Sambogakaya Vairochana Buddha
Numerous Nirmanakaya Shakyamuni Buddhas
Future Maitreya Buddha
All Buddhas throughout space and time
Mahayana Saddharma Pundarika Sutra
Great Manjusri Bodhisattva
Mahayana Samantabhadra Bodhisattva
Great Compassionate Avalokiteshvara Bodhisattva
All Bodhisattva Mahasattvas
Maha Prajna Paramita