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PURIFICATION

ALL THE EVIL KARMA, EVER CREATED BY ME SINCE OF OLD;
ON ACCOUNT OF MY BEGINNINGLESS GREED, HATRED AND IGNORANCE;
BORN OF MY CONDUCT, SPEECH AND THOUGHT;
I NOW CONFESS OPENLY AND FULLY.

VANDANA

NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA

I venerate the Sacred One, the Great Sage, the Truly Enlightened One.

TI SARANA

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

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

MAKĀ HANNYA HARAMITA SHIN GYŌ

KAN JI ZAI BO SA GYŌ JIN HAN-NYA HA RA MI TA JI
 SHŌ 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 GYŌ SHIKI YAKU BU NYO ZE
 SHA RI SHI ZE SHŌ HO KU SO FU SHŌ FU METSU
 FU KU FU JO FU ZO FU GEN
 ZE KO KU CHU MU SHIKI MU JU SO GYŌ SHIKI
 MU GEN-NI BI ZES-SHIN I
 MU SHIKI SHŌ 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 SHŌ TOK'KO
 BO DAI SAT-TA E HAN-NYA HA RA MI TA KO
 SHIM-MU KEI GE MU KEI GE KO MU U KU FU
 ON RI IS-SAI TEN DO MU SO KU GYŌ NE HAN
 SAN ZE SHŌ BUTSU E HAN-NYA HA RA MI TA KO
 TOKU A NOKU TA RA SAM-MYAKU SAM-BO DAI
 KO CHI HAN-NYA HA RA MI TA
 ZE DAI JIN SHU ZE DAI MYO SHU
 ZE MU JO SHU ZE MU TO TO SHU
 NO JO IS-SAI KU SHIN JITSU FU KO
 KO SETSU HAN-NYA HA RA MI TA SHU
 SOKU SETSU SHU WATSU
 GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI
 BO JI SOWA KA HAN-NYA SHIN GYŌ

THE GREAT PRAJÑĀ PĀRAMITĀ HEART SUTRA

Avalokiteshvara Bodhisattva, practicing deep Prajñā Pāramitā,
clearly saw that all five skandhas are empty, transforming anguish and
distress.

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

sensation, perception, mental reaction, consciousness are also like this.

Shariputra, all things are essentially empty – not born, not destroyed;
not stained, not pure; without loss, without gain.

Therefore in emptiness there is no form, no sensation, perception, mental
reaction, consciousness;

no eye, ear, nose, tongue, body, mind,

no colour, sound, smell, taste, touch, object of thought;

no seeing and so on to no thinking;

no ignorance and also no ending of ignorance,

and so on to no old age and death, and also no ending of old age and death;

no anguish, cause of anguish, cessation, path;

no wisdom and no attainment.

Since there is nothing to attain, the Bodhisattva lives by Prajñā Pāramitā,

with no hindrance in the mind; no hindrance and therefore no fear;

far beyond delusive thinking, right here is Nirvana.

All Buddhas of past, present, and future live by Prajñā Pāramitā

attaining Anuttara-samyak-sambodhi.

Therefore know that Prajñā Pāramitā

is the great sacred mantra, the great vivid mantra,

the unsurpassed mantra, the supreme mantra,

which completely removes all anguish.

This is truth not mere formality.

Therefore set forth the Prajñā Pāramitā mantra,

set forth this mantra and proclaim:

Gaté gaté paragaté parasamgaté

Bodhi Svaha!

SHŌ SAI MYŌ KICHIJŌ DHĀRANI

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 SHUSHI RI SHUSHI RI

SOHA JA SOHA JA SEN CHIRI GYA SHIRI EI SOMO KO

FIRST SUTRA SERVICE DEDICATION

Buddha nature pervades the whole universe,
existing right here now, with our reciting of:

- 1) Makā Hannya Haramita Shingyō *Or*
- 2) The Great Prajñā Pāramitā Heart Sutra

and the Shō Sai Myō Kichijō Dhārani.

Let us unite with:

The Ancient Seven Buddhas, Dai Oshō
Shākyamuni Buddha, Dai Oshō
Bodhidharma, Dai Oshō
Dayi Daoxin, Dai Oshō
Dongshan Liangjie, Dai Oshō
Dōgen Kigen, Dai Oshō
Keizan Jōkin, Dai Oshō
Dai'un Sogaku, Dai Oshō
Haku'un Ryōkō, Dai Oshō
Kō'un Zenshin, Dai Oshō
Dawn Cloud Aitken, Dai Oshō

The unknown women, centuries of enlightened women,
who hold our zazen in their arms.

All founding teachers, past, present, future, Dai Oshō:
let true Dharma continue, Sangha relations become complete:

All Buddhas throughout space and time,
all Bodhisattvas, Mahāsāttvas,
the great Prajñā Pāramitā.

HAKUIN ZENJI'S SONG OF ZAZEN

All beings by nature are Buddha,
as ice by nature is water;
apart from water there is no ice,
apart from beings no Buddha.

How sad that people ignore the near
and search for truth afar,
like someone in the midst of water
crying out in thirst,
like a child of a wealthy home
wandering among the poor.

Lost on dark paths of ignorance
we wander through the six worlds;
from dark path to dark path we wander,
when shall we be freed from birth and death?

For this the Zazen of the Mahāyāna
deserves the highest praise:
offerings, Precepts, Pāramitās,
Nembutsu, atonement, training -
the many other virtues -
all rise within zazen.

Even those with proud attainments
wipe away immeasurable crimes -
where are all the dark paths then?
the Pure Land itself is near.

Those who hear this truth even once
and listen with a grateful heart,
treasuring it, revering it,
gain blessings without end.

Much more, if you dedicate yourself
and confirm your own self-nature -
that self-nature is no nature -
you are far beyond mere argument.

The oneness of cause and effect is clear,
not two, not three, the path is put right;
with form that is no form,
going and coming - never astray,
with thought that is no thought
singing and dancing are the voice of the Law.

Boundless and free is the sky of Samādhi,
bright the full moon of wisdom,
truly is anything missing now?
Nirvana is here, before your eyes,
this very place is the Lotus Land,
this very body the Buddha.

TŌREI ZENJI: BODHISATTVA'S VOW

Leader

I am only a simple disciple, but I offer these respectful words:

Assembly:

When I regard the true nature of the many dharmas, I find them all to be sacred forms of the Tathāgata's never-failing essence. Each particle of matter, each moment, is no other than the Tathāgata's inexpressible radiance.

With this realization, our virtuous ancestors gave tender care to beasts and birds with compassionate minds and hearts. Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink, and clothing! Though they are inanimate things, they are nonetheless the warm flesh and blood, the merciful incarnations of Buddha.

All the more, we can be especially sympathetic and affectionate with foolish people, particularly with someone who becomes a sworn enemy and persecutes us with abusive language. That very abuse conveys the Buddha's boundless loving-kindness. It is a compassionate device to liberate us entirely from the mean-spirited delusions we have built up with our wrongful conduct from the beginningless past.

With our open response to such abuse, we completely relinquish ourselves, and the most profound and pure faith arises. At the peak of each thought a lotus flower opens, and on each flower there is revealed a Buddha. Everywhere is the Pure Land in its beauty. We see fully the Tathāgata's radiant light right where we are.

May we retain this mind and extend it throughout the world so that we and all beings become mature in Buddha's wisdom.

**HONGZHI ZHENGJUE:
INSCRIPTION ON SILENT ILLUMINATION**

In silence and forgetful of words,
It vividly manifests.
When seen clearly, it is vast;
when embodied, lively.

Lively, it alone illuminates;
in the midst of illumination, wonder –
an unclouded moon, a river of stars,
snow draped pines on clouded peaks.

Dark yet ever brighter;
hidden yet still more distinct.
A crane dreaming, cold mists;
within the waters an autumn sky.

The vast kalpas are utterly empty;
Successive events are exactly the same.
When wonder remains in the place of silence,
merit is forgotten within illumination.

What kind of wonder is this?
Bright and alert, it pierces the gloom.
The way of silent illumination
is the root of cleaving and subtle emergence.

Clearly seeing through cleaving and subtle emergence:
golden shuttle and jade loom.
Essential and contingent wind and turn;
light and dark are mutually dependent.

When dependence is without subject or object,
mutual correspondence occurs.
Drink the brew that enables true seeing;
strike the deadly poison drum.

When mutual correspondence occurs,
killing or giving life is up to me.
Establishing oneself inside the gate,
bearing fruit at the tip of a branch beyond.

Silence alone is the ultimate speech;
illumination alone is the universal response:
a response that does not fall into achievement;
speech that cannot be heard with the ear.

The myriad forms are densely arrayed;
 luminous, they preach the dharma.
 All confirm and clarify each other;
 every one asking, each one answering.

Asking and answering, confirming and clarifying
 mutually respond.
 When silence is lost in illumination,
 there is transgression.

Confirming and clarifying, asking and answering,
 correspond exactly.
 When illumination is lost within silence,
 it becomes superfluous dharma.

Silent illumination is wholly coherent;
 the lotus opens and the dreamer awakens.
 The hundred creeks head for the sea;
 a thousand mountains face the peak.

Like the goose that separates out the milk when drinking,
 like the bee that draws nectar from the flower,
 when you attain the ultimate in silent illumination,
 convey the teaching of our House.

The teaching of our House: silent illumination
 penetrates from the highest to the lowest,
 just like the shunyata body
 with its arms in mudra.

All at once the beginning and the end,
 the changing facets and ten thousand differences.
 Master He's undaunted presentations of the uncarved jade,
 Fearless Xiangru's pointing out the flaw in the ceremonial jade disc.

The way to meeting opportune circumstance is precise;
 great function is inexhaustible.
 The emperor at the centre of the realm;
 the general in the borderlands.

The matter of our house
 accords with the compass and the square.
 Transmit it to the various quarters,
 but do not embellish the matter.

**DONGSHAN LIANGJIE:
THE SONG OF THE PRECIOUS MIRROR SAMĀDHI**

The dharma of *just this* is passed down from the Buddha in confidence;
today it's yours; take good care of it.

A silver bowl filled with snow, the bright moon concealing egrets -
categorised, they are not the same; inchoate, the place is known.

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

Move and you are mired; hesitate, and you fall into doubt and vacillation.
Neither ignore nor confront what is like a great conflagration;
attempting to give it shape, refinement or colour immediately defiles you.
Fully illuminated at midnight, hidden at daybreak, it is an exemplar for all
beings, used to liberate them from suffering.

Although it does not act, it is not without words.

As when you face the precious mirror, form and reflection behold each
other –

you are not him; he is exactly you.

Like an infant endowed with the five features:

not going, not coming, not arising, not abiding, ba ba wa wa -

speaking without speaking. In the end there is nothing said, as the words
aren't properly formed.

In the six lines of the illumination hexagram,
essential and contingent mutually correspond.

Ranked in pairs they yield three; transformed they make five.

Like the five tastes of the schizandra berry, and the five-pronged diamond
vajra,

in the profound inclusiveness of the essential, drumming and singing are
upheld.

Penetrate the source, explore the muddy paths,
include the concurrent and the dusty road.

Treading carefully is propitious;

You would do well to respect this; do not depart from it.

Naturally genuine and profoundly subtle,
 it does not belong to delusion or enlightenment.
 In the time and season of cause and effect, it quietly illuminates.
 It is so minute, no gap is too small for it to enter; so vast, it is without
 boundaries.
 Miss this by a hair's breadth and you are off key and out of tune.

With the arising of sudden and gradual, traditions and paths are established.
 With the distinguishing of traditions and paths come the compass and the
 square.
 Plumb the tradition and walk the path into its depths;
 then the genuine and abiding flows without restraint.

Externally calm, inwardly shaking, like a tethered horse or a cowering rat -
 the former sages took pity on such people and made a gift of the teachings.
 People's upside-down views lead them to mistake black for white,
 but when inverted thinking ceases, the affirming mind naturally accords.
 To conform to the ancient tracks please emulate the ancestors.
 On the verge of realising the Buddha way, you have been contemplating a
 tree for ten kalpas, and are like a tiger with a tattered ear, or a horse that is
 hobbled.
 For the lowly and inferior, there is a jewelled foot-rest and the discarding of
 adornments and sumptuous robes;
 for those capable of surprise and wonder, a wildcat or white ox.

Yi, with his skill and prowess, hit the target at one hundred paces;
 Yet when two arrow points meet in mid-air, what has this to do with skill?
 When the wooden man starts to sing, the stone woman rises to dance;
 this is not arrived at through thought and feeling, so why reflect on it?

The minister serves the ruler, the son accords with the father;
 it is unfilial not to obey, disloyal not to serve.
 Conceal your practice, function in secret,
 seem for all the world like a fool or an idiot -
 if you could only continue, it would be called
 the host within the host.

SHITOU XIQIAN: SONG OF THE GRASS ROOF HUT

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

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

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

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

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

Turn around the light to shine within, then just return.
 The vast inconceivable source can't be faced or turned away from.
 Meet the ancestral teachers, be familiar with their instruction,
 Bind grasses to build a hut, and don't give up.

Let go of hundreds of years and relax completely.
 Open your hands and walk, innocent.
 Thousands of words, myriad interpretations,
 Are only to free you from obstructions.

If you want to know the undying person in the hut,
 Don't separate from this skin bag here and now.

**SHITOU XIQIAN:
ACCORD ON INVESTIGATING DIVERSITY AND WHOLENESS**

The heart-mind of the great Indian immortal
is intimately transmitted east to west.
While people may be sharp or dull-witted,
the Way has no northern or southern ancestors.

The profound source is clear and unstained,
flowing darkly through tributaries and branches.

To cling to events is to lose your way;
yet according with principle isn't enlightenment either.

Gates upon gates, all the fields of experience
interpenetrate, yet are separate.
Interacting, they permeate each other,
while each keeps its own place.

Form is originally different from substance and image;
sounds differ as pleasing or harsh.
In the dark, profound and ordinary speech are the same,
while in the bright, lucid and muddled words are clearly distinct.

The four elements return to their nature, like a child to its mother;
fire heats, wind shakes, water wets, the earth supports;
the eye sees colour, the ear hears sounds, the nose smells odours,
the tongue tastes salt and sour.

With each and every Dharma, according to the root,
the leaves spread out; yet fundamental and peripheral
must rejoin the source, and noble and menial each have
their appropriate speech.

There is dark within bright, but do not meet it as dark.
Within the dark there is bright, but do not view it as bright.
Bright and dark mutually correspond, like front and back foot walking.

Each of the myriad things has merit,
expressed in terms of its place and use.

Events affirm principle like a lid fitting a box;
while principle corresponds to events, like arrow points meeting.

To receive the teachings,
you must encounter the ancestors.
Do not set up your own compass and square.

If you try to see the Way, you can't discern it;
although you travel the path, you do not know it.
Advancing, you are neither near nor far,
but when lost and separated, the realm is secure.

I respectfully say to you who would investigate the mystery,
do not spend your time in vain.

ENMEI JIKKU KANNON GYŌ

Ten Verse Kannon Sutra of Timeless Life
(repeat seven times)

KANZEON

NAMU BUTSU

YO BUTSU U IN

YO BUTSU U EN

BUP-PO SO EN

JO RAKU GA JO

CHO NEN KANZEON

BO NEN KANZEON

NEN NEN JU SHIN KI

NEN NEN FU RI SHIN.

Kanzeon!

I venerate the Buddha;

with the Buddha I have my source,

with the Buddha I have affinity -

affinity with Buddha, Dharma, Sangha,

constancy, ease, the self and purity.

Mornings my thought is Kanzeon,

evenings my thought is Kanzeon,

thought after thought arises in the mind,

thought after thought is not separate from mind.

SECOND SUTRA SERVICE DEDICATION

The Buddha and his teachers and her many
 sons and daughters
 turn the Dharma wheel to show the wisdom
 of the stones and clouds;
 we dedicate the virtues of reciting Tōrei Zenji's
 Bodhisattva's Vow and the Enmei Jikku Kannon Gyō to:

Choro Nyogen, Dai Oshō
 Hannya Gempo, Dai Oshō
 Mitta Soen, Dai Oshō
 Maureen Myo-on Stuart, Dai Oshō,

and to our relatives and companions of the past who rest in deepest
 Samādhi.

All Buddhas throughout space and time;
 All Bodhisattvas, Mahāsāttvas;
 The great Prajñā Pāramitā.

GREAT VOWS FOR ALL

The many beings are numberless, I vow to save them;
 Greed, hatred, and ignorance rise endlessly, I vow to abandon them;
 Dharma gates are countless, I vow to wake to them;
 Buddha's Way is unsurpassed, I vow to embody it fully.

ON OPENING THE DHARMA

The Dharma, incomparably profound and minutely subtle,
 Is rarely encountered, even in hundreds of thousands of millions of kalpas;
 We now can see it, listen to it, accept and hold it;
 May we completely realize the Tathāgata's true meaning.

SHIGU SEIGAN MON

SHU JO MU HEN SEI GAN DO
 BONNO MU JIN SEI GAN DAN
 HO MON MU RYO SEI GAN GAKU
 BUTSU DO MU JO SEI GAN JO.

Great Vows for All in Sino-Japanese

END OF DAY SESSHIN DEDICATION

The sky of Samādhi and the moonlight of wisdom form the
temple of our practice;
our friends and family guide us as we walk the ancient path;
we dedicate the virtues of reciting Hakuin Zenji's "Song of Zazen" to:

Rinzai Gigen, Dai Oshō

Hakuin Ekaku, Dai Oshō

and to the guardians and protectors of our Sacred hall;

All Buddhas throughout space and time;

All Bodhisattvas, Mahāsāttvas;

The great Prajñā Pāramitā.

SHŌDŌKA

There is the leisurely one,
 Walking the Tao, beyond philosophy,
 Not avoiding fantasy, not seeking truth.
 The real nature of ignorance is the Buddha-nature itself;
 The empty delusory body is the very body of the Dharma.

When the Dharma body awakens completely,
 There is nothing at all.
 The source of our self-nature
 Is the Buddha of innocent truth.
 Mental and physical reactions come and go
 Like clouds in the empty sky;
 Greed, hatred, and ignorance appear and disappear
 Like bubbles on the surface of the sea.

When we realize actuality,
 There is no distinction between mind and thing
 And the path to hell instantly vanishes.
 If this is a lie to fool the world,
 My tongue may be cut out forever.

Once we awaken to the Tathāgata-Zen,
 The six noble deeds and the ten thousand good actions
 Are already complete within us.
 In our dream we see the six levels of illusion clearly;
 After we awaken the whole universe is empty.

No bad fortune, no good fortune, no loss, no gain;
 Never seek such things in eternal serenity.
 For years the dusty mirror has gone uncleaned,
 Now let us polish it completely, once and for all.

Who has no-thought? Who is not-born?
 If we are truly not-born,
 We are not un-born either.
 Ask a robot if this is not so.
 How can we realize ourselves
 By virtuous deeds or by seeking the Buddha?

Release your hold on earth, water, fire, wind;
 Drink and eat as you wish in eternal serenity.
 All things are transient and completely empty;
 This is the great enlightenment of the Tathāgata.

Transience, emptiness and enlightenment -
 These are the ultimate truths of Buddhism;
 Keeping and teaching them is true Sangha devotion.
 If you don't agree, please ask me about it.
 Cut out directly the root of it all -
 This is the very point of the Buddha-seal.
 I can't respond to any concerns about leaves and branches.

People do not recognize the Mani-jewel.
 Living intimately within the Tathāgata-garbha,
 It operates our sight, hearing, smell, taste, sensation, awareness;
 and all of these are empty, yet not empty.

The rays shining from this perfect Mani-jewel
 Have the form of no form at all.
 Clarify the five eyes and develop the five powers;
 This is not intellectual work – just realize, just know.
 It is not difficult to see images in a mirror,
 But who can take hold of the moon in the water?

Always working alone, always walking alone,
 The enlightened one walks the free way of Nirvana
 With melody that is old and clear in spirit
 And naturally elegant in style,
 But with body that is tough and bony,
 Passing unnoticed in the world.

We know that Shakyas' sons and daughters
 Are poor in body, but not in the Tao.
 In their poverty, they always wear ragged clothing,
 But they have the jewel of no-price treasured within.

This jewel of no price can never be used up
 though they spend it freely to help people they meet.
 Dharmakāya, Sambogakāya, Nirmānakāya,
 And the four kinds of wisdom

Are all contained within.
 The eight kinds of emancipation and the six universal powers
 Are impressed on the ground of their mind.

The best student goes directly to the ultimate,
 The others are very learned but their faith is uncertain.
 Remove the dirty garments from your own mind;
 Why should you show off your outward striving?

Some may slander, some may abuse;
 They try to set fire to the heavens with a torch
 And end up by merely tiring themselves out.
 I hear their scandal as though it were ambrosial truth;
 Immediately everything melts
 And I enter the place beyond thought and words.

When I consider the virtue of abusive words,
 I find the scandal-monger is my good teacher.
 If we do not become angry at gossip,
 We have no need for powerful endurance and compassion.

To be mature in Zen is to be mature in expression,
 And full-moon brilliance of Dhyana and Prajñā
 Does not stagnate in emptiness.
 Not only can I take hold of complete enlightenment by myself,
 But all Buddha-bodies, like sands of the Ganges,
 Can become awakened in exactly the same way.

The incomparable lion-roar of the doctrine
 Shatters the brains of the one hundred kinds of animals.
 Even the king of elephants will run away, forgetting his pride;
 Only the heavenly dragon listens calmly, with pure delight.

I wandered over rivers and seas, crossing mountains and streams,
 Visiting teachers, asking about the Way in personal interviews;
 Since I recognized the Sixth Patriarch at Ts'ao Ch'I,
 I know what is beyond the relativity of birth and death.

Walking is Zen, sitting is Zen;
 Speaking or silent, active or quiet, the essence is at peace.

Even facing the sword of death, our mind is unmoved;
 Even drinking poison, our mind is quiet.

Our teacher, Shākyamuni, met Dipankara Buddha
 And for many eons he trained as Kshanti, the ascetic.
 Many births, many deaths;
 I am serene in this cycle – there is no end to it.

Since I abruptly realized the unborn,
 I have no reason for joy or sorrow
 At any honour or disgrace.

I have entered the deep mountains to silence and beauty;
 In a profound valley beneath high cliffs,
 I sit under the old pine trees.
 Zazen in my rustic cottage
 Is peaceful, lonely, and truly comfortable.

When you truly awaken,
 You have no formal merit.
 In the multiplicity of the relative world,
 You cannot find such freedom.
 Self-centred merit brings the joy of heaven itself,
 But it is like shooting an arrow at the sky;
 When the force is exhausted, it falls to the earth,
 And then everything goes wrong.

Why should this be better
 Than the true way of the absolute,
 Directly penetrating the ground of Tathāgata?

Just take hold of the source
 And never mind the branches.
 It is like a treasure-moon
 Enclosed in a beautiful emerald.
 Now I understand this Mani-jewel
 And my gain is the gain of everyone endlessly.

The moon shines on the river,
 The wind blows through the pines -
 Whose provenance is this long beautiful evening?

The Buddha-nature jewel of morality
 Is impressed on the ground of my mind,
 And my robe is the dew, the fog, the cloud, and the mist.

A bowl once calmed dragons
 And a staff separated fighting tigers;
 The rings of this staff jingle musically.
 The form of these expressions is not to be taken lightly;
 The treasure-staff of the Tathāgata
 Has left traces for us to follow.

The awakened one does not seek truth -
 Does not cut off delusion.
 Truth and delusion are both vacant and without form,
 But this no-form is neither empty nor not empty;
 It is the truly real form of the Tathāgata.

The mind-mirror is clear, so there are no obstacles.
 Its brilliance illuminates the universe
 To the depths and in every grain of sand.
 Multitudinous things of the cosmos
 Are all reflected in the mind,
 And this full clarity is beyond inner and outer.

To live in nothingness is to ignore cause and effect;
 This chaos leads only to disaster.
 The one who clings to vacancy, rejecting the world of things,
 Escapes from drowning but leaps into fire.

Holding truth and rejecting delusion -
 These are but skilful lies.
 Students who do zazen by such lies
 Love thievery in their own children.

They miss the Dharma-treasure;
 They lose accumulated power;
 And this disaster follows directly upon dualistic thinking.
 So Zen is the complete realization of mind,
 The complete cutting off of delusion,
 The power of wise vision penetrating directly to the unborn.

Students of vigorous will hold the sword of wisdom;
 The Prajñā edge is a diamond flame.
 It not only cuts off useless knowledge,
 But also exterminates delusions.

They roar with Dharma-thunder;
 They strike the Dharma-drum;
 They spread clouds of love, and pour ambrosial rain.
 Their giant footsteps nourish limitless beings;
 Shrāvaka, Pratyeka, Bodhisattva – all are enlightened;
 Five kinds of human nature all are emancipated.

High in the Himalayas, only fei-nei grass grows.
 Here cows produce pure and delicious milk,
 And this food I continually enjoy.
 One complete nature passes to all natures;
 One universal Dharma encloses all Dharmas.

One moon is reflected in many waters;
 All the water-moons are from the one moon.
 The Dharma-body of all Buddhas has entered my own nature,
 And my nature becomes one with the Tathāgata.

One level completely contains all levels;
 It is not matter, mind nor activity.
 In an instant eighty-thousand teachings are fulfilled;
 In a twinkling the evil of eons is destroyed.

All categories are no category;
 What relation have these to my insight?
 Beyond praise, beyond blame -
 Like space itself it has no bounds.

Right here it is eternally full and serene,
 If you search elsewhere, you cannot see it.
 You cannot grasp it, you cannot reject it;
 In the midst of not gaining,
 In that condition you gain it.

It speaks in silence,
 In speech you hear its silence.

The great way has opened and there are no obstacles.
 If someone asks, what is your sect
 And how do you understand it?
 I reply, the power of tremendous Prajñā.

People say it is positive;
 People say it is negative;
 But they do not know.
 A smooth road, a rough road -
 Even heaven cannot imagine.
 I have continued my zazen for many eons;
 I do not say this to confuse you.

I raise the Dharma-banner and set forth our teaching;
 It is the clear doctrine of the Buddha
 Which I found with my teacher, Hui Neng.
 Mahākāshyapa became the Buddha-successor,
 Received the lamp and passed it on.
 Twenty-eight generations of teachers in India,
 Then over seas and rivers to our land
 Bodhidharma came as our own first founder
 And his robe, as we all know, passed through six teachers here,
 And how many generations to come may gain the path,
 No one knows.

The truth is not set forth;
 The false is basically vacant.
 Put both existence and non-existence aside,
 Then even non-vacancy is vacant.
 The twenty kinds of vacancy have no basis,
 And the oneness of the Tathāgata-being
 Is naturally sameness.

Mind is the base, phenomena are dust;
 Yet both are like a flaw in the mirror.
 When the flaw is brushed aside,
 The light begins to shine.
 When both mind and phenomena are forgotten,
 Then we become naturally genuine.

Ah, the degenerate materialistic world!
 People are unhappy; they find self-control difficult.
 In the centuries since Shākyamuni, false views are deep,
 Demons are strong, the Dharma is weak, disturbances are many.

People hear the Buddha's doctrine of immediacy,
 And if they accept it, the demons will be crushed
 As easily as a roofing tile.
 But they cannot accept, what a pity!

Your mind is the source of action;
 Your body is the agent of calamity;
 No pity nor blame to anyone else.
 If you don't seek an invitation to hell,
 Never slander the Tathāgata's true teaching.

In the sandalwood forest, there is no other tree.
 Only the lion lives in such deep luxuriant woods,
 Wandering freely in a state of peace.
 Other animals and birds stay far away.

Just baby lions follow the parent,
 And three-year-olds already roar loudly.
 How can the jackal pursue the king of the Dharma
 Even with a hundred-thousand demonic arts?

The Buddha's doctrine of directness
 Is not a matter for human emotion.
 If you doubt this or feel uncertain,
 Then you must discuss it with me.
 This is not the free rein of a mountain monk's ego.
 I fear your training may lead to wrong views
 Of permanent soul or complete extinction.

Being is not being; non-being is not non-being;
 Miss this rule by a hair,
 And you are off by a thousand miles.
 Understanding it, the dragon-child abruptly attains Buddhahood;
 Misunderstanding it, the greatest scholar falls into hell.

From my youth I piled studies upon studies,
 In sutras and shāstras I searched and researched,
 Classifying terms and forms, oblivious to fatigue.
 I entered the sea to count the sands in vain
 And then the Tathāgata scolded me kindly
 As I read "What profit in counting your neighbour's treasure?"
 My work had been scattered and entirely useless,
 For years I was dust blown by the wind.

If the seed-nature is wrong, misunderstandings arise,
 And the Buddha's doctrine of immediacy cannot be attained.
 Shrāvaka and Pratyeka students may study earnestly
 But they lack aspiration.
 Others may be very clever,
 But they lack Prajñā.

Stupid ones, childish ones,
 They suppose there is something in an empty fist.
 They mistake the pointing finger for the moon.
 They are idle dreamers lost in form and sensation.

Not supposing something is the Tathāgata.
 This is truly called Kwan-Yin, the Bodhisattva who sees freely.
 When awakened we find karmic hindrances fundamentally empty.
 But when not awakened, we must repay all our debts.

The hungry are served a king's repast,
 And they cannot eat.
 The sick meet the king of doctors;
 Why don't they recover?
 The practice of Zen in this greedy world -
 This is the power of wise vision.
 The lotus lives in the midst of the fire;
 It is never destroyed.

Pradhānasūra broke the gravest precepts;
 But he went on to realize the unborn.
 The Buddhahood he attained in that moment
 Lives with us now in our time.

The incomparable lion roar of the doctrine!
 How sad that people are stubbornly ignorant;
 Just knowing that crime blocks enlightenment,
 Not seeing the secret of the Tathāgata teaching.

Two monks were guilty of murder and carnality.
 Their leader, Upali, had the light of a glow-worm;
 He just added to their guilt.
 Vimalakirti cleared their doubts at once
 As sunshine melts the frost and snow.

The remarkable power of emancipation
 Works wonders innumerable as the sands of the Ganges.
 To this we offer clothing, food, bedding, medicine.
 Ten thousand pieces of gold are not sufficient;
 Though you break your body
 And your bones become powder,
 This is not enough for repayment.
 One vivid word surpasses millions of years of practice.

The King of the Dharma deserves our highest respect.
 Tathāgatas, innumerable as sands of the Ganges,
 All prove this fact by their attainment.
 Now I know what the Mani-jewel is;
 Those who believe this will gain it accordingly.

When we see truly, there is nothing at all.
 There is no person; there is no Buddha.
 Innumerable things of the universe
 Are just bubbles on the sea.
 Wise sages are all like flashes of lightning.

However the burning iron ring revolves around my head,
 With bright completeness of Dhyana and Prajñā
 I never lose my equanimity.
 If the sun becomes cold, and the moon hot,
 Evil cannot shatter the truth.
 The carriage of the elephant moves like a mountain,
 How can the mantis block the road?

The great elephant does not loiter on the rabbit's path.
Great enlightenment is not concerned with details.
Don't belittle the sky by looking through a pipe.
If you still don't understand, I will settle it for you.

DEDICATION OF SUTRAS AT THE END OF SESSHIN

In the purity and clarity of the Dharmakāya,
 in the fullness and perfection of the Sambogakāya,
 in the infinite variety of the Nirmānakāya,
 we dedicate the virtues of our Sesshin and our reciting of
 "Makā Hannya Haramita Shingyō" to:
 the Ancient Seven Buddhas, Dai Oshō,
 Shākyamuni Buddha, Dai Oshō,
 all Founding Teachers, past, present, future, Dai Oshō;
 and for the enlightenment of bushes and grasses and all the many beings of
 the world;
 in grateful thanks to all our many guides along the ancient way,

*All Buddhas throughout space and time,
 all Bodhisattvas, Mahāsāttvas,
 the Great Prajñā Pāramitā.

After the "Makā Hannya Haramita Shin Gyō."

DEDICATION FOR THE END OF EVENING MEETINGS OR EARLY MORNING MEETINGS

Our words ring out through space beyond the stars;
their qualities of virtue and compassion echo back from all the many beings;
we recite the "Prajñā Pāramitā Heart Sutra" / "Makā Hannya Haramita Shin
Gyō"
for renewal of the Buddha-mind in fields and forests, homes and streets,
throughout the world, in grateful thanks to all our many guides along the
ancient way,

*All Buddhas throughout space and time,
all Bodhisattvas, Mahāsāttvas,
the great Prajñā Pāramitā.

After the Heart Sutra in English or Sino-Japanese

DEDICATION FOR THE END OF EVENING MEETINGS

Infinite realms of light and dark convey the Buddha-Mind;
birds and trees and stars and we ourselves come forth in perfect harmony;
we recite our gatha and our sutra for the many beings of the world;
in grateful thanks to all our many guides along the ancient way,

*All Buddhas throughout space and time,
all Bodhisattvas, Mahāsāttvas,
the great Prajñā Pāramitā.

After the Heart Sutra in English or Sino-Japanese

**DŌGEN KIGEN:
ACTUALIZING THE FUNDAMENTAL POINT - GENJŌ-KŌAN**

1

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.

2

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.

3

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

4

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.

5

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.

6

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.

7

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.

8

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.

9

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.

10

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

Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish.

It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

11

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.

12

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.

13

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.

HSIN HSIN MING: AFFIRMING FAITH IN MIND

The Great Way is not difficult
for those who do not pick and choose.

When preferences are cast aside
the Way stands clear and undisguised.

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

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

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

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

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

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

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

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

Attempts to stop activity
will fill you with activity.

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

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

When you assert that things are real
you miss their true reality.

But to assert that things are void
also misses reality.

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

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

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

If you pursue appearances
you overlook the primal source.

Awak'ening is to go beyond
both emptiness as well as form.

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

Do not go search for the truth,
just let those fond opinions go.

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

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

From One-mind comes duality,
but cling not even to this One.

When this One-mind rests undisturbed,
then nothing in the world offends.

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

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

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

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

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

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

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

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

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

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

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

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

This heavy burden weighs you down –
O why keep judging good and bad?

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

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

The wise do not strive after goals,
but fools themselves in bondage put.

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

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

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

Delusion spawns dualities -
these dreams are nought but flow'rs of air -
why work so hard at grasping them?

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

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

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

To go to this myster'ous Source
frees us from all entanglements.

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

This single mind goes right beyond
all reasons and comparisons.

Stop movement and there's no movement,
stop rest and no-rest comes instead.

When rest and no-rest cease to be,
then even oneness disappears.

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

With single mind one with the Way,
all ego-centred strivings cease;

Doubts and confusion disappear,
and so true faith pervades our life.

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

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

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

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

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

In this "not-two" all is the same,
with nothing sep'rate or outside.

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

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

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

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

The largest is the smallest too –
here limitations have no place.

What is is not, what is not is -
if this is not yet clear to you,
you're still far from the inner truth.

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

When faith and Mind are not sep'rate,
and not sep'rate are Mind and faith,
this is beyond all words, all thought.

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

CEREMONY OF JUKAI

**INO announces: All members of the Sangha who are wearing
a rakusu should now remove it**

Ino: **PURIFICATION**

All: ALL THE EVIL KARMA, EVER CREATED BY ME SINCE OF
OLD;
ON ACCOUNT OF MY BEGINNINGLESS GREED, HATRED
AND IGNORANCE;
BORN OF MY CONDUCT, SPEECH AND THOUGHT;
I NOW CONFESS OPENLY AND FULLY.

[repeated three times]

Ino: **VANDANA**

All: NAMO TASSA BHAGAVATO ARAHATO
SAMMASAMBUDDHASSA

Ino: **TI SARANA**

All: BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

THE THREE VOWS OF REFUGE

[Note: The Assembly Response is from a traditional Soto Zen Buddhist work that was revised by Dogen Kigen under the title, *Kyojukaimon* (The Doctrine of Jukai).

Initiates take turns reading their vows, beginning with the one sitting at the left-front corner facing the altar. Repeat the traditional vow, and then read your own words.]

Roshi: The Three Vows of Refuge.

Assembly: The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of the Precepts transcends past, present, and future, and forms the perfect accord in realization between teacher and disciple, continuing through all ages.

Our great teacher Shākyamuni Buddha, imparted them to Mahakashyapa, and Mahakashyapa transmitted them to Ananda. Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple.

Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as essential teachings for human beings and other beings so that all will inherit the wisdom of the Buddha.

Roshi: I take refuge in the Buddha.

Initiate: I take refuge in the Buddha...

Roshi: I take refuge in the Dharma.

Initiate: I take refuge in the Dharma...

Roshi: I take refuge in the Sangha.

Initiate: I take refuge in the Sangha...

THE THREE PURE PRECEPTS

[Note: The Assembly responses are from the Kyojukaimon]

Roshi: The Three Pure Precepts.

I vow to maintain the Precepts.

Initiate: I vow to maintain the Precepts...

Assembly: This is the cave whence all Dharmas of all Buddhas arise.

Roshi: I vow to practice all good dharmas.

Initiate: I vow to practice all good dharmas...

Assembly: This is the path of fulfilled enlightenment.

Roshi: I vow to save the many beings.

Initiate: I vow to save the many beings...

Assembly: Transcending profane and holy, I liberate myself and others.

THE TEN GRAVE PRECEPTS

[Note: The first Assembly Responses to the Precepts are comments attributed to Bodhidharma from the book, I-hsin Chieh-men (Isshin Kaimon, The Precepts of One Mind), and the second is from the Kyojukaimon.]

Roshi: **The Ten Grave Precepts.
I take up the Way of Not Killing.**

Assembly: Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing.

Initiate: I take up the Way of Not Killing...

Assembly: The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

Roshi: **I take up the Way of Not Stealing.**

Assembly: Self-nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing.

Initiate: I take up the Way of Not Stealing...

Assembly: The self and things of the world are just as they are. The gate of emancipation is open.

Roshi: I take up the Way of Not Misusing Sex

Assembly: Self-nature is subtle and mysterious. In the realm of the ungilded Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex

Initiate: I take up the Way of Not Misusing Sex...

Assembly: The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

Roshi: I take up the Way of Not Speaking Falsely.

Assembly: Self-nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely.

Initiate: I take up the Way of Not Speaking Falsely...

Assembly: The Dharma wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest.

Roshi: I take up the Way of Not Giving or Taking Drugs.

Assembly: Self-nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Giving or Taking Drugs.

Initiate: I take up the Way of Not Giving or Taking Drugs...

Assembly: Drugs are not brought in yet. Don't let them invade.
That is the great light.

Roshi: **I take up the Way of Not Discussing the Faults of Others.**

Assembly: Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Faults of Others.

Initiate: I take up the Way of Not Discussing the Faults of Others...

Assembly: In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit faultfinding. Don't permit haphazard talk.

Roshi: **I take up the Way of Not Praising Myself while Abusing Others.**

Assembly: Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is called the Precept of Not Praising Myself while Abusing others.

Initiate: I take up the Way of Not Praising Myself while Abusing Others...

Assembly: Buddhas and Ancestral Teachers realise the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground.

Roshi: I take up the Way of Not Sparing the Dharma Assets.

Assembly: Self-nature is subtle and mysterious. In the genuine, all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets.

Initiate: I take up the Way of Not Sparing the Dharma Assets...

Assembly: One phrase, one verse - that is the ten thousand things and one hundred grasses; one dharma, one realization - that is all Buddhas and Ancestral Teachers. Therefore from the beginning there has been no stinginess at all.

Roshi: I take up the Way of Not Indulging in Anger.

Assembly: Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger

Initiate: I take up the Way of Not Indulging in Anger....

Assembly: Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds.

Roshi: I take up the Way of Not Defaming the Three Treasures.

Assembly: Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures.

Initiate: I take up the Way of Not Defaming the Three Treasures...

Assembly: The teisho of the actual body is the harbor and the weir, where human eyes gather. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude.

Full bow by Jukai participants.

Presentation of rakusus to Jukai initiates.

Verse of the Rakusu

(Recited by the assembly at dawn when the priests put on the kesa, their ceremonial robe, and lay people their rakusu, the small apron-like garment that symbolizes the Buddha's robe. It is also murmured privately when putting on the garment at other times.)

Ino: Members of the Sangha, and initiates, get ready to put on your rakusus.

I wear the robe of liberation,
the formless field of benefaction,
the teachings of the Tathāgata,
saving all the many beings.

**The Heart Sutra (in English). The initiates and the teacher
present incense & do three bows.**

Jukai Dedication

At Magadha, at this very place,
deep into the sacred ground,
high into the empty sky,
broadly shading living things
the tree of wisdom thrives
by rain and soil and sunshine
and by your loving care that we maintain.

We dedicate the Prajñā Pāramitā Heart Sutra, our ceremony of
Jukai and ourselves to you, Shākyamuni Buddha Dai Oshō -
we celebrate your sacred presence,
your boundless understanding, and your love.

Let your true Dharma continue,
and your Sangha relations become complete.
All Buddhas throughout space and time;
all Bodhisattvas, Mahāsāttvas,
the great Prajñā Pāramitā.

Great Vows

Raihai