

Zen Open Circle Sutras



**Zen Open Circle Sutras
with Readings, Jukai Ceremony and Glossary
Second Edition (April 2017)**

Zen Open Circle sutras derive from those of the Diamond Sangha.

The English translations are those of Robert Aitken.

The translation of *Taking Part in the Gathering* is by John Tarrant and Joan Sutherland.

Texts in *(brackets)* are non-recited translations or instructions.

The sutras are sacred words. Please handle your sutra book with respect and care, to prolong its life.

Note ~ Sutra books are held in a formal way during sutra recitation:

Holding the book up open at eye-level, the middle three fingers of each hand support the back of the book on each side, while thumb and little finger press gently back to hold the open pages steady and in place.

This way of holding the book is a form of *gassho*, which brings you into accord with the ritual intention to offer your undivided attention to the words of the Dharma.

Please ask, if you feel unsure about how to hold your Sutra book correctly.

Images by Hakuin Ekaku (1686 – 1769)

Front cover: "Snail"

Back cover: "Mu"

Sutras

*I wear the robe of liberation,
The formless field of benefaction,
The teachings of the Tathagata,
Saving the many beings.*

- Verse of the Rakusu

PURIFICATION

(3 times)

All the harm and suffering 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.)*

MAKA HANNYA HARAMITA SHIN GYO

(Heart Sutra in Sino-Japanese)

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 I
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
SHIM-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 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 GYO

THE GREAT PRAJÑA PARAMITA HEART SUTRA

Avalokiteshvara Bodhisattva, practicing deep Prajña Paramita,
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, formulation, 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, formulation, consciousness;

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

no colour, sound, scent, taste, touch, thoughts;

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 Prajña Paramita,

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 Prajña Paramita,

Attaining Anuttara-samyak-sambodhi.

Therefore know that Prajña Paramita 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 Prajña Paramita mantra,

set forth this mantra and proclaim:

Gate Gate Paragate Parasamgate

Bodhi Svaha!

SHO SAI MYO KICHIJO DHARANI

(3 times)

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 SENCHI GYA SHIRI EI SOMO KO

('The Dharani of Good Fortune that Averts Calamities')

Veneration to all Buddhas!

The incomparable Buddha-power that banishes suffering.

Om! The Buddha of reality, wisdom, Nirvana!

Light! Light! Great light! Great light!

With no categories, this mysterious power

Saves all beings; suffering goes, happiness comes, Svaha!)

FIRST SUTRA SERVICE DEDICATION

INO Buddha nature pervades the whole universe, existing right here now.
With our reciting of *The Great Prajñā Paramita Heart Sutra* [or] *Maka Hannya Haramita Shin Gyo* and the *Sho Sai Myo Kichijo Dharani*,
let us unite with:

ALL The Ancient Seven Buddhas, Dai Busso,
Shakyamuni Buddha, Dai Busso,
Mahapajapati, Dai Busso
Patacara, Dai Busso
Bodhidharma, Dai Busso,
Dongshan Liangjie, Dai Busso,
Dogen Kigen, Dai Busso,
Keizan Jokin, Dai Busso,
Dai'un Sogaku, Dai Busso,
Haku'un Ryoko, Dai Busso,
Ko'un Zenshin, Dai Busso;
Robert Aitken, Dai Busso;

INO all the untold women, generations of enlightened women, Dai Busso;
all founding teachers, past, present, future, Dai Busso;
let true Dharma continue, Sangha relations become complete.

ALL All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajñā Paramita

HAKUIN ZENJI: SONG OF ZAZEN

Hakuin Ekaku (1685-1768)

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 Mahayana
deserves the highest praise:
offerings, precepts, paramitas,
nembutsu, atonement, practice –
the many other virtues –
all rise within zazen.

Those who try zazen even once
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 turn yourself about,
and confirm your own self-nature –
self-nature that is no nature –
you are far beyond mere argument.

The oneness of cause and effect is clear,
not two, not three, the path is straight;
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.

How boundless and free is the sky of Samadhi,
How bright the full moon of wisdom,
Truly is anything missing now?
Nirvana is right here, before our eyes,
this very place is the Lotus Land,
this very body the Buddha.

TOREI ZENJI: BODHISATTVA'S VOW

Torei Zenji, (1721-1792)

INO

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

ALL

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

With this realization, our virtuous ancestors,
with compassionate minds and hearts,
gave tender care to beasts and birds.
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 Tathagata'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.

SHITOU XIQIAN: TAKING PART IN THE GATHERING

Shitou Xiqian (700-790)

The mind of the great Indian immortal
moves seamlessly between East and West.
Its human nature to be quick or slow,
but in the Way there are no northern or southern ancestors.

The mysterious source of the bright is clear and unstained;
branches of light stream from that dark.
Trying to control things is only delusion,
but hanging onto the absolute isn't enlightenment either.

We and everything we perceive
are interwoven and not interwoven,
and this interweaving continues on and on,
while each thing stands in its own place.

In the world of form, we differentiate substances and images;
in the world of sound, we distinguish music from noise.
In the embrace of the dark, good words and bad words are the same,
but in the bright we divide clear speech from confusion.

The four elements return to their natures
like a child to the mother.
Fire is hot, the winds blow,
water is wet, the earth solid.
The eye sees form, the ear hears voices,
the nose smells fragrance, the tongue tastes salt and sour.
Everything, depending on its root, spreads out its leaves.
Both roots and branches must return to their origin,
and so do respectful and insulting words.

The darkness is inside the bright,
but don't look only with the eyes of the dark.
The brightness is inside the dark,
but don't look only through the eyes of the bright.
Bright and dark are a pair,
like front foot and back foot walking.

Each thing by nature has worth,
but we notice it is shaped by its circumstances.
Things fit together like boxes and lids,
while the absolute is like arrows meeting in mid-air.
When you let these words in, you encounter the ancestors;
don't limit yourself to your own small story.
If you don't see the Way with your own eyes,
you won't know the road even as you're walking on it.
Walking the Way, we're never near or far from it;
deluded, we are cut off from it by mountains and rivers.

You who seek the mystery,
in daylight or in the shadows of night,
don't throw away your time.

ENMEI JIKKU KANNON GYO

(7 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

('Ten Verse Kannon Sutra of Timeless Life')

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, assurance, purity.

Mornings my thought is Kanzeon,

evenings my thought is Kanzeon,

thought after thought arises in mind,

thought after thought is not separate from Mind.)

THE BUDDHA'S WORDS ON LOVING-KINDNESS

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:

Let them be able and upright,
Straightforward and gentle in speech,
Humble and not conceited,
Contented and easily satisfied,
Unburdened with duties
And frugal in their ways.
Peaceful and calm and wise and skillful,
Not proud or demanding in nature.

Let them not do the slightest thing
That the wise would later reprove.
Wishing: in gladness and in safety,
May all beings be at ease.
Whatever living beings there may be,
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small,
The seen and the unseen,
Those living near and far away,
Those born and to-be-born —
May all beings be at ease!

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,

So with a boundless heart
Should one cherish all living beings;
Radiating kindness over the entire world:
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.
Whether standing or walking, seated or lying down
Free from drowsiness,

One should sustain this recollection.
This is said to be the sublime abiding.

SECOND SUTRA SERVICE DEDICATION

INO 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 Torei Zenji's *Bodhisattva's Vow*
[or] *The Buddha's Words on Loving-Kindness*
and the *Enmei Jikku Kannon Gyo* to:

ALL Choro Nyogen, Dai Busso,
Hannya Gempo, Dai Busso,
Mitta Soen, Dai Busso,

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

ALL All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajñā Paramita

GREAT VOWS FOR ALL

(3 times)

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;
The Buddha Way is unsurpassed, I vow to embody it fully.

SESSHIN EVENING SERVICE DEDICATION

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

ALL Rinzai Gigen, Dai Busso,
Hakuin Ekaku, Dai Busso,

INO and to the guardians of the Dharma and the protectors of our
sacred hall.

ALL All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajñā Paramita

GREAT VOWS FOR ALL

(3 times)

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;
The Buddha Way is unsurpassed, I vow to embody it fully.

SESSHIN-ENDING DEDICATION

INO In the purity and clarity of the Dharmakaya,
in the fullness and perfection of the Sambhogakaya,
in the infinite variety of the Nirmanakaya,
we dedicate our sesshin and our reciting of
The Great Prajña Paramita Heart Sutra [or]
Maka Hannya Haramita Shin Gyo to:

ALL The Ancient Seven Buddhas, Dai Busso,
Shakyamuni Buddha, Dai Busso,
all founding teachers, past, present, future, Dai Busso;

INO and for the enlightenment of bushes and grasses
and the many beings of the world.

ALL All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajña Paramita

GREAT VOWS FOR ALL

(3 times)

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;
The Buddha Way is unsurpassed, I vow to embody it fully.

TEISHO

ON OPENING THE DHARMA

(3 times)

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 Tathagata's true meaning.

SHIGU SEIGAN MON

(Great Vows for All in Sino-Japanese)
(3 times)

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

*(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;
The Buddha Way is unsurpassed, I vow to embody it fully.)*

Readings

*Words! The way is beyond language,
for in it there is no yesterday,
no tomorrow, no today.*

– Xinxinming (Jianzhi Sengcan)

SHODOKA

Song of the True Way

Zhendaoge by Yongzhia Xuanjue (665 – 713)

Part I

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 Tathagata-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 Tathagata.

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 concern about leaves and branches.

People do not recognize the Mani-jewel.
Living intimately within the Tathagata-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 Shakya's 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.
Dharmakaya, Sambhogakaya, Nirmanakaya,
And the four kinds of wisdom
Are all contained within.
The eight kinds of emancipation and the six universal powers
Are all 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 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 prajña
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 Founding Teacher 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, Shakyamuni, 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 had 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-centered 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 Tathagata?

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 providence 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 on this staff jingle musically.
The form of these expressions is not to be taken lightly;
The treasure-staff of the Tathagata
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 Tathagata.

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 skillful 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.

Part 2

Students of vigorous will hold the sword of wisdom;
The prajña 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;
Sravaka, Pratyeka, Bodhisattva – all are enlightened;
Five kinds of human nature all are emancipated.

High in the Himalayas, only fei-ni 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 Tathagata.

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 prajña.

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,
Mahakashyapa 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
Bodhi Dharma 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 Tathagata-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 Shakyamuni, 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 Tathagata'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 reign 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 sastras I searched and researched,
Classifying terms and forms, oblivious to fatigue.
I entered the sea to count the sands in vain
And then the Tathagata 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.
Sravaka and Pratyeka students may study earnestly
But they lack aspiration.
Others may be very clever,
But they lack prajña.

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 Tathagata.
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.

Pradhanashura 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 Tathagata 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.
Tathagatas, 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 prajña
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.

SONG OF FREEDOM

Bob O'Hearn

(Based on the *Shodoka* by Yongzhia Xuanjue)

Here comes Mr. Natural, at ease as you please,
walking the Talk by keeping quiet
and letting his feet do the speaking,
not running toward or away, just walking on.

The essence of confusion and wisdom is identical,
this dusty skin bag is Light's own body!

When we finally see how things really are,
what words can we muster to describe nothing?

We all share the same original innocence,
that's why the truth is so true.

Thoughts and sensations change like the weather –
the night sky doesn't complain when the stars come out.

When we eventually sober up a little,
concepts like me and mine,
self and other, past and future,
no longer have the juice to intoxicate us.

Even that's a tale –
really, nothing happens.

See for yourself!

Once we open our eyes,
everything is obvious.

In the dream, there's plenty of drama.
When we awaken, where does it all go?

Ups and downs, profit and loss –
none of it can touch our immaculate peace.

We've all heard about polishing the mirror,
but look directly – there is no mirror.

That's what I call clean!

Who am I?

If I'm truly neither this nor that,
I'm this and that too.
Ask a corpse to explain itself!

How can we find ourselves
by searching outside ourselves?

Give up the struggle – relax.

Everything changes.
When we resist, we suffer.
What more do you need to know?

Recognizing and understanding the intimate relationship
between what changes and what doesn't is wisdom;
actualizing it is love.

If you don't agree, it doesn't matter.
Life clarifies itself.

Even being in opposition
is not being in opposition.
It's all one thing!

We're lived by mystery, empty and marvellous –
don't try to figure out perfection with mind,
just rest in it, in harmony, surrendered,
released of any complication.

Beyond fear and desire,
just be.

Just BE.

The wise don't linger in concepts,
regrets, plans or frowns.

In this way, they're like children –
clinging to nothing, embracing everything.

Since there is no other,
they go on their way, unnoticed.
Since everyone is inherently free,
they're inconspicuous in their absence.

Truth is simple and open to all.
Those who understand may not be rich,
but they're ever happy.

What better gift to share
than one's own original beauty?
To earnest seekers, all self-images
are like frilly old costumes that never quite fit.

They appreciate the naked freedom
of their own unself-conscious nature –
they've got nothing to prove.

People say all sorts of things,
but what's prior to the first word?

Let them say what they will –
the extent of any reactivity
is a good test of true equanimity.

To become a natural human being,
don't linger in any provisional state
or get bogged down in beliefs.

This is actually the way of things –
fluid, dynamic.

Most get frightened when they contemplate
their own impermanence, but a rare one
now and then wakes up laughing
in the midst of the dream.

Walking, sitting, speaking, silent –
it's all the same.

Let the Wheel spin.
When raining, rain, when shining, shine.
I don't mind.

When the arrow hit home,
there was nobody there –
not even a forwarding address.

What care I for fame or disgrace?
The arrow does the work.

In the grace of supreme beauty,
radiance,
I discovered my own.

It is not mine,
this love is for everyone.

All revolve in perfection within me.
There is no coming or going;
all are already home.
No need for a pat on the back,
Who is patting whom?

“Who knew it would be like this?”
What more can one say?

The moon still shines,
the wind still blows –
this light belongs to no one.

I am flowing water, following
a course carved out by the Great One.
I do not seek the truth –
the truth moves me.

Neither empty nor full,
my form is the form of the Real.

When I drop this form, nothing has changed.
What has no beginning has no end.

Clarity –
all is limitless light,
mirrored in spotless mind.

Listen closely, holy friends –
clinging to emptiness is taking false refuge.
Don't stop anywhere!

Grasping at experience –
another fantasy game.

Let the children play,
they'll grow up soon enough.

Even so, a small spark becomes a bonfire,
illuminating both sinner and saint.

Let it all burn, burn up yourself,
your skillful lies, your thievery,
your reluctance.

High in the hills, I feast on
the delicious purity of the Natural.

All is included in one glance,
all emerges from one mysterious gesture,
thrives, dissolves –
ecstasy!

What sees –
I am That!

It's not mind, a teaching, a word –

right here,
before the tongue moves!

No praise, no blame,
eternally serene.

No way to it,
no way out of it.

The only obstacle, yourself.
The only recourse, understanding that one.

Understand the one, all is understood.
The one and the all are not different.

Just walk on –
if anyone asks directions,
point to the heart.
Yours and theirs are not two.
If you look elsewhere, you miss it.

I hail from a long line of jugglers
who toss existence and non existence both
in a teeming carnival of ineffable light.

Don't ask me what I know –
I just work here.

When I forget everything,
I become honest and genuine.
The Real is direct and immediate –
that's why it's so easily missed.

Still, why complain?
That only compounds the befuddlement.

Nothing is as it appears.
Whatever appears, you are not.

If we understand this,
our practice never ends.

If we don't understand this,
our practice never ends.

Let's be clear –
practice never ends,

only the seeker disappears.

For years I tried to figure it out,
with efforts mounted against the wind.
Finally I gave up the struggle.
Now the breeze blows through me.

I relaxed and just let go.

A closed fist opened.

Spirit breathed out.

This breath is for all.
All are Bodhisattvas.

GENJOKOAN

Dogen Kigen (1200 – 1253)

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 reflection 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 imagine 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 unshakeable 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.

When dharma does not fill your whole body and mind, you think it is already sufficient. When dharma fills your body and mind, you understand that something is missing.

For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this.

Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach.

In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

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

Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither larger 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 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.



"Midst" - Hakuin's final calligraphy, executed close to death.
The dynamic 1.4m-long brush-stroke gives force to his words:
'Meditation in the midst of activity is a hundred thousand times
better than meditation in stillness.'

Jukai Ceremony

PURIFICATION

(3 times)

All the harm and suffering 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.)*

THE THREE VOWS OF REFUGE

Initiates take turns reading their vows. With each response they repeat the traditional vow and then they read the words they have composed as their own vow.

The Assembly Response is from a traditional Soto Zen Buddhist work that was revised by Dogen Kigen under the title, *Kyo-ju-kaimon, Doctrine of Jukai*.

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, Shakyamuni 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(s): I take refuge in the Buddha ...

Roshi: I take refuge in the Dharma.

Initiate(s): I take refuge in the Dharma ...

Roshi: I take refuge in the Sangha.

Initiate(s): I take refuge in the Sangha ...

Full Bow by the initiates only

THE THREE PURE PRECEPTS

(The Assembly responses are from the *Kyo-ju-kaimon*).

Roshi: The Three Pure Precepts. I vow to maintain the Precepts.

Initiate(s): 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(s): I vow to practice all good dharmas ...

Assembly: This is the path of fulfilled enlightenment.

Roshi: I vow to save the many beings.

Initiate(s): I vow to save the many beings ...

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

Full Bow by the initiates only

THE TEN GRAVE PRECEPTS

(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 are from the *Kyo-ju-kaimon* (Doctrine of Jukai) by Dogen Zenji).

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(s): 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(s): 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 unadorned Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.

Initiate(s): 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(s): 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(s): 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 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(s): I take up the way of Not Discussing Faults of Others...

Assembly: In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. 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(s): I take up the way of Not Praising Myself while Abusing Others...

Assembly: Buddhas and Ancestral Teachers realize 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(s): 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(s): 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(s): I take up the way of Not Defaming the Three Treasures ...

Assembly: The teisho of the actual body is the harbour 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 the initiates only

VERSE OF THE RAKUSU

(The Verse of the Rakusu is 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 symbolises the Buddha's robe. It is also murmured privately when putting on the garment at other times.)

I wear the robe of liberation,
The formless field of benefaction,
The teachings of the Tathagata,
Saving the many beings.

THE GREAT PRAJÑA PARAMITA HEART SUTRA

Avalokiteshvara Bodhisattva, practicing deep Prajña Paramita,
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, formulation, 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, formulation, consciousness;

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

no colour, sound, scent, taste, touch, thoughts;

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 Prajña Paramita,

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 Prajña Paramita,

Attaining Anuttara-samyak-sambodhi.

Therefore know that Prajña Paramita 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 Prajña Paramita mantra,

set forth this mantra and proclaim:

Gate Gate Paragate Parasamgate

Bodhi Svaha!

JUKAI DEDICATION

INO 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 Paramita Heart Sutra,
our ceremony of Jukai and ourselves to you,

Shakyamuni Buddha, Dai Busso,

we celebrate your sacred presence,
your boundless understanding, and your love.
Let your true Dharma continue,
and your Sangha relations become complete.

Assembly All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajñā Paramita

GREAT VOWS FOR ALL

(3 times)

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;
The Buddha Way is unsurpassed, I vow to embody it fully.

Glossary

GLOSSARY

This glossary has been adapted from the Melbourne Zen Group Sutra book.

First compiled by Lesley Hanks and edited by Nola Firth.

Revised by Susan Murphy Roshi.
Edited by Ann Williams and Kynan Sutherland.

Ancestral Teachers: Teachers in the traditional Zen lineage; also called founding teachers or patriarchs. In the Zen tradition, the first is Kashyapa and the second is Ananda.

Ancient Seven Buddhas: The Buddha Shakyamuni and the six mythic Buddhas who preceded him, according to Zen folklore and the early Hinayana texts.

Anuttara samyak sambodhi: Skt., lit. "perfect universal enlightenment"; supreme perfect ***enlightenment**; the fullness of awakening. Empty complete fullness.

Avalokiteshvara: Skt., usually interpreted as lit. "The One Who Hears All the Sounds of the World" Kuanyin evokes the part of ourselves which is opened up by and can no longer refuse to respond to the pain and joy of the world.

Bodhidharma: (in Japanese, Bodaidaruma or Daruma); (ca. 3rd–4th Century C.E.); the 28th patriarch after ***Shakyamuni** Buddha in the Indian lineage and the first Chinese patriarch of Ch'an (Zen). Semi-legendary figure; archetype for steadfast and fiery, uncompromising practice.

Bodhisattva: Skt., lit. "enlightenment being"; Jap. **bosatsu**; an enlightened being who dedicates himself or herself to helping others attain liberation. Through self-mastery, wisdom and compassion a bodhisattva presents a heightened dedication to realizing buddhahood, but not yet a supremely enlightened, fully perfected buddha.

Bonno: Jap., lit. "worldly care, sensual desire, passions, unfortunate longings, suffering, pain" (Skt, akushala); the (worldly) cares, suffering and passions, the fundamental incongruity with the fullness

of reality, that arises out of such a deluded view of the world.

Buddha: Skt., Pali, "enlightened one"; term that can refer to the historical Shakyamuni, any enlightened person, a figure in the Buddhist pantheon, or any being; essentially, any being who has awakened in some measure to the true nature of existence.

Buddha Bodies (Skt. trikaya, lit. "three bodies"); refers to the three aspects of embodiment that characterise a buddha according to the Mahayana view. The basis of this teaching is the understanding that a buddha is at one with the absolute and manifests in the relative world in order to work for the welfare of all beings. In Zen the three bodies of buddha are three notionally distinguishable aspects of reality, which cannot be separated and constitute one whole. Briefly, these are **Dharmakaya**, the dharma or law body of essential nature; **Sambhogakaya**, the bliss body of mutual interdependence; and **Nirmanakaya**, the vast and ever-changing body of unique forms and infinite variety.

The *dharmakaya* (Skt., lit. "law-body") buddha is the seamless, signless, empty body of reality, devoid of distinctions, the fundamental unified ground of existence that lies beyond all concepts. Out of this arises all animate and inanimate forms as well as the moral order of sentient existence. Vairochana, the "All-Illuminating One", embodies this pure and clear aspect of universal consciousness.

The *sambhogakaya* (Skt., lit. "bliss body"), buddha is the reward body or body of enjoyment, implying the rapture of awakened mind that clearly sees form is emptiness, emptiness form. The *sambhogakaya* is imagined iconographically as the collective group of 'celestial' buddhas.

The *nirmanakaya* (Skt., lit. "body of transformation") buddha is each arising and impermanent form, including a Buddha, that takes a particular material form and appears in the world to help impart the nature of reality to living beings. Shakyamuni, the Tathagata, personifies this buddha-body.

Buddha Nature: a concrete expression for the inviolate and clear basis of all existence, intrinsic to both sentient and insentient beings; also called 'self nature', 'true nature', 'true self'. The interpretation of the essence of buddha-nature varies from school to school in Buddhism. Awakening to this essential nature of being—and living and dying from moment to moment in spontaneous accord with this unstinting and boundless self-nature—is the goal of Zen practice.

Buddhas of The Three Times: Buddhas of the past, present and future. There are a large number of these, usually represented by Dipamkara (ancient past), Shakyamuni and Maitreya (future). The implication is that any understanding of self-nature is ultimately endless and timeless, always still to be fully realized.

Buddha Way: (Jap., **butsudo**); basically the same meaning as ***Dharma**, though with a sense of actually setting foot on the Path. See ***Butsudo**.

Dai Busso: Jap. lit. "great Buddhist ancestor"; an honorific title for Zen masters (usually posthumous).

Dana: see ***Paramita**, (1). Generosity, sharing, giving, seen as the fundamental principle of life and practice of the heart-mind liberated from the delusion of separateness. Sometimes specifically meaning money offered by a student in gratitude and thanks for teachings just received.

Dedication: In the Diamond Sangha tradition, the "First Sutra Service Dedication" honours teachers from the Soto and Sanbo Kyodan lineage, and the "Second Sutra Service Dedication" honours teachers from the Rinzai lineage that we equally share.

Dharani: Skt., lit. "holder [feminine]"; a poetical invocation of praise or well-being; short sutras that contain magical formulas of knowledge comprised of syllables with symbolic content. They can convey the essence of a teaching or a particular state of mind that is created by repetition of the dharani. Like mantras, they are repeated as a way of rousing and holding a transformative energy rather than expositing meaning, but are generally longer than mantras.

Dharma: Skt., lit. "carrying, holding" (Jap. ho or datsuma). Central notion of Buddhism, one of the ***Three Treasures**. The term has several meanings: the body of the teaching; the natural law of reality; any arising form within reality, which will naturally implicitly fully embody that intrinsic law, which the teaching also by its nature conforms to and expounds.

Dharma Gates: (Jap. homon); the teachings of the Buddha, the true and radiant nature of reality implicit in each form, each particle of matter. These teachings are here compared to a gate through which the practitioner freely enters awakening.

Dharmakaya: See ***Buddha Bodies**.

Dinner gong: see ***Umpan**.

Dipamkara: Skt., lit. "kindler of lights". Legendary buddha who is said to have lived an endlessly long time ago. He symbolises all the buddhas of the past and, particularly in China, he is depicted together with Shakyamuni Buddha and Maitreya, buddha of the future, as one of the ***buddhas of the three times**.

Dogen Zenji: also Dogen Kigen or Eihei Dogen, 1200–1253. After training for several years, first under a Pure Land and then under a Rinzai teacher, Dogen travelled to China, where he studied further and became Dharma successor in the Ts'ao-tung (Caodong) Zen (Chan) lineage. Back in Japan, Dogen eventually established Eihei-ji, which remains an important and active monastery. He called his line of teachings after the Caodong school, using the Japanese pronunciation Soto. Dogen's principal work, a collection of Dharma essays, *Shobogenzo*, is considered one of the most profound writings of Japanese Zen literature and the most outstanding work of the religious literature of Japan.

Dojo: Jap., lit. "hall of the way"; a training centre; a hall or room in which one of the Japanese "ways" (**do**) of spiritual-practical training is practised. The term is also used as a synonym for ***zendo**. In the widest sense, the entire planet or the place right where you are, is the dojo, for any human being intent upon waking up.

Dokusan: Jap., lit. "go alone [doku] to a high one [Sino-Jap., san]"; meeting of a Zen student with his or her master in the seclusion of the master's room.

Emptiness: (in Sanskrit, shunyata); the fundamental nature of all phenomena, the dynamic formless ground and source of all existence.

Enlightenment: the word used to translate the Sanskrit term **bodhi** (lit. "awakened") and the Japanese ***satori** or ***kensho**. 'Realization', in the sense of ongoingly 'becoming real', or 'entering reality', is a more sober alternative to the potentially deceptive implication that 'enlightenment' is a state that is complete and separate from impermanence and change.

Fish: See ***Mokugyo**.

Four Blessings: traditionally, these are teachers, parents, nation, and the Many Beings.

Gassho: Jap., lit. "palms of the hands placed together"; Zen expression for the ancient gesture of greeting, request, gratitude, veneration or supplication common in many cultures. The hands are held with the tips of the fingers level with the nose, arms close to the heart, as you bow. In this gesture of "palms of the hands together", a state of mind is physically manifested suggesting the resolving back into unity of all oppositions or antithetical forces of the phenomenal world.

Gate, gate, paragate, parasamgate, Bodhi svaha: The "Prajñaparamita ***mantra**", which may be translated as: "Gone, gone to the other shore, completely crossed over, enlightenment, hurrah!" The final "svaha" is an exclamation of joy.

Gatha: Skt; verse, usually of four lines, that sums up an aspect of the dharma and expresses insight into Buddhist teaching and a resolve of the heart that is uttered 'together with all beings'.

Han: Jap., lit. "board"; a wooden board measuring about 45 x 30 x 5 cm used in Zen monasteries. Struck to signal the passage of time and to call people to dojo and mark times for ceremony.

Hungry Ghosts: (Jap.: gaki; Skt.: preta); inhabitants of one of the ***Six Realms of Existence** (or Six Worlds). They are said to suffer the torment of unappeasable hunger, because their bellies are immense but their throats are as thin as a thread and their mouths only as big as the eye of a needle. In Zen monasteries it is

customary to make a small, compassionate offering of "grain" (such as rice, wheat, barley, noodle, bread) in acknowledgement of the "hungry ghosts", who we notice clearly mirror our own forms of insatiable appetite, before beginning a meal.

Inkin: Jap.; a small bowl-shaped bell ("Leadership bell") with a cushion beneath it, which is placed on a wooden pedestal and struck with a small metal striker.

Ino: Jap.; the person who is charged with the supervision and leading of ceremonies in a Zen monastery. At sesshin in the Diamond Sangha tradition, the Ino leads ceremonies in the dojo, including sutras in the morning, the three meals, tea ceremonies, and the sutras before and after the teisho.

Jikijitsu: At sesshin in the Diamond Sangha tradition, the jikijitsu is the timekeeper who sounds the various signals for wakeup, zazen, kinhin, teisho. She or he leads kinhin, and the early morning exercise.

Jisha: Jap.; an important official in a Zen temple. With the ***jikijitsu**, such a person handles all zendo affairs. They keep the zendo clean, help newcomers, serve tea and report regularly to the Roshi, leading the administrative as distinct from the training life of the zendo. At sesshin in the Diamond Sangha tradition, the jisha ("Attendant") is in charge of dokusan proceedings, and serves as escort to the Roshi coming and going from teisho. The jisha is also responsible for such sesshin logistics as seating arrangements, the serving of meals, lighting, ventilation, visitors and messages. In Zen centres, she or he shares responsibility with the Head Resident for sesshin planning.

Jukai: Jap.; lit. "receiving [ju] the precepts [kai]"; the reception and acknowledgement of the Buddhist ***precepts** through which one formally enters upon the Way and receives a dharma name to mark that fact.

Kalpa: Skt.; world cycle, world age; term for an almost immeasurable immensity of time.

Kapilavastu: Skt.; home city of the historical Buddha, located at the foot of the Himalayas in present-day Nepal.

Karma: Skt., lit. “deed”. The term carries the sense of: the universal law of cause and effect, within one or more lifetimes; affinity; and the fact and function of mutual interdependence.

Keisu: a bronze, bowl-shaped drum or gong used during chanting by all Buddhist sects in Japan. It is struck on the rim by a small padded club or mallet. It punctuates the chanting of the sutras.

Keizan Jokin: 1268–1325; after Dogen Zenji, the most important Zen master of the Soto school of Japan. He compiled the koan collection known as the *Denkoroku* (“Transmission of Light”).

Kensho: Jap., lit. “seeing nature”; Zen expression for the experience of awakening (realization).

Kentan: Jap., lit. “looking at the seating place”; a round made by Zen masters through the zendo along the rows of zazen practitioners early in the morning during the first set of sitting periods each day during sesshin. By making this round, the master greets and gets an impression of the state of mind of each practitioner, each of whom returns the silent greeting with gassho.

Kinhin: Jap.; Zen walking meditation between sitting periods (zazen).

Koan: Jap., lit. “public notice”; the Chinese “kung-an” originally meant a legal case constituting a precedent. Koans have been used in Zen as a systematic means of training since around the middle of the 10th century. There are around 1,700 classic koans, and countless others to be found beyond this ‘canon’. Essential to a Zen koan is an apparent paradox, i.e., that which is “beyond” (Grk, para) “thinking” (Grk, dokein), which transcends the logical or conceptual. Since it cannot be solved by reason, a koan is not a riddle. Instead, resolving (not ‘solving’) a koan requires a leap to another level of comprehension.

Kotsu: Jap., lit. “bones”, also nyoï (Jap.); the sceptre, about 35 cm long, of a Zen master (roshi), which is bestowed by their teacher and signifying mastery of Zen dharma and anointing as a teacher in her or his own right.

Kushinagara: present-day Kasia in the state of Uttar-Pradesh; one of the four sacred places of Buddhism. This is where

the Buddha Shakyamuni died. After his death, his mortal remains were burned outside Kushinagara.

Kyosaku: also keisaku, Jap., lit. “warning stick”; flattened stick, 75 to 100 cm in length, with which the “sitters” in Zen monasteries are struck on the shoulders and back during long periods of zazen in order to encourage and stimulate them. Each shoulder is struck twice on points corresponding to acupuncture meridians. The kyosaku symbolises the sword of wisdom of the bodhisattva Mañjushri, which cuts through all delusion; thus it is always respectfully handled. The kyosaku is always used to help and encourage, never, as is sometimes wrongly supposed, to punish. In the Diamond Sangha tradition, it is used only on request from the sitter, to overcome fatigue and awaken fresh potential.

Kwan-yin or Guanyin: the bodhisattva of compassion – the actualization of insight or wisdom – she is one of the most popular objects of devotion and reverence in east Asian Buddhism. Although depicted in womanly form she remains identical with the (originally male) bodhisattva **Avalokiteshvara**.

Lochana: Skt; the female consort of ***Vairochana**, incarnating and completing harmony, interbeing, the sangha and the Sambhogakaya (see ***Buddha Bodies**).

Lotus: plant of the water lily family (*nelumbo nucifera*, also *nelumbium speciosum*). In Buddhism, the lotus is a symbol of the true nature of beings, which remains unstained by the mud of the world of samsara and ***ignorance**, and which is realized through enlightenment. It grows up from the dark power of the mud, is nourished by that very mud, yet buds and opens to unfold its true qualities, like flower petals, in the radiance of realization.

Lotus Land: nirvana; ***Pure Land**.

Lotus of the Subtle Law Sutra: more usually called the *Lotus Sutra*. In Pure Land schools, it is considered to be an emanation of the Buddha himself.

Magadha: North Indian kingdom of the time of the historical Buddha Shakyamuni. Magadha was the country of origin of Buddhism, from which it spread to other parts of India.

Mahasattva: Skt; great noble being. Honorific title used to denote an advanced Bodhisattva.

Makyo: Jap., roughly “diabolic phenomenon”, from ma (akuma), “devil” and kyo, “phenomenon, objective world”. Makyo are visionary experiences of various kinds that can arise in the practice of zazen as it deepens, and while they can be beguiling and indeed can be considered encouraging, no special fuss is made of them. Directly seeing into reality – *that is the indelible experience that changes a life.*

Mani Jewel: (Skt chintamani) A legendary magical jewel which spontaneously provides its owner with whatever he wishes for. It can create wealth, drive away evil, cure illness, purify water and perform other marvels. In the Mahayana, it often appears symbolically: it may represent the liberated mind; the jewel or pearl of buddhahood; a concrete image for the activities of buddhas and bodhisattvas, or an image for the Dharma and its marvelous powers. Iconographically, it is an attribute of various figures such as ***Samantabhadra.**

Mañjushri: Skt (Jap. Monju), lit. “He Who Is Noble and Gentle”; a mythical or celestial ***bodhisattva**, the archetype of wisdom, one of the most important figures of the Buddhist pantheon. He first appears in a Mahayana work dating from before the 4th century. Iconographically, he may be depicted riding a lion (representing the vigour arising from ***satori**) and holding both a book of the Mahayana wisdom literature and the sword of wisdom, which cuts through delusion. Especially appreciated in the Zen sect, Mañjushri bodhisattva is often the principal figure on the zendo altar, on the Buddha’s left. Manjushri’s sword cuts effortlessly through all distinctions to reveal the unified reality of the empty world.

Mokugyo: Jap., lit. “wooden fish”, a wooden drum originally carved in the form of a fish, but which today usually has a more bell-like form. The mokugyo, which is struck with a stick with a padded head, is used in Japan in the recitation of sutras in Buddhist monasteries. In Buddhism, fish, since they are thought never to sleep, symbolise the resiliency and wakefulness necessary on the path to buddhahood.

Mudra: Skt., lit. “seal, sign”; a bodily posture or a symbolic gesture.

Namo tassa bhagavato arahato sammasambuddhassa: A traditional ***gatha** of veneration to the Buddha, recited in the original Pali language. “Namo” means “hail” or “I venerate” (see ***Namu**). The other terms are titles given to the Buddha, and may be translated as “the Sacred One, the Great Sage, the Truly Enlightened One” or “the Lord, the Worthy One, the Perfectly Awakened One”.

Namu: Jap.; means approximately “venerate, praise” and is generally used in relation to the Buddha and the ***Three Treasures.**

Nembutsu: Jap.; recalling Buddha; meditation on the Buddha and his attributes.

Nen: Jap., colloquial, lit. “idea, thought”; a concept that in Zen has a special meaning deriving from the Chinese character that is read “nen” in Japanese, which is comprised of one element meaning “present” and another element meaning “heart, mind, consciousness”. “Moment of consciousness”, “mind directed toward the moment”, “one breath mind” and “complete attention” are thus more accurate definitions of the concept as it is used in Zen. A further meaning is “intensive, concentrated, nondualistic thought”, a thought that has no object outside itself.

Nyan ni san bo/An su in shi/Nyan pin dai shu nyan: We take refuge in the Three Treasures, /remembering our many honoured guides /with gratitude for their gifts of wisdom.

Om makulasai svaha: An incantation of totally obscure meaning, at one time dropped from the Diamond Sangha sesshin meal service, but retrieved on the grounds that it never quite went away, and now has a deeply honoured place precisely because while the meaning may have been lost, the affection has not.

Oryoki: Jap., roughly “that which contains just enough”; a set of nesting eating bowls, which Zen monks or nuns receive at their ordination. In a narrower sense oryoki means just the largest of these bowls, which corresponds to the single eating and begging bowl that the itinerant monks of India immediately after the time of Shakyamuni Buddha were allowed to

possess. In an extended sense, oryoki refers to the ceremonial, mindful use of the eating bowls during the silently taken meals in a Zen retreat.

Paramita: Skt., lit. "that which has reached the other shore", the transcendental. The paramitas, generally translated as "the perfections" are the virtues perfected by a bodhisattva in the course of his development. There are six of these:

- 1) Dana-paramita (generosity, giving, charity), beneficence in giving in both the material and spiritual sense. This includes being compassionate and kind and not keeping realization as 'something good' for oneself but rather dedicating it to the liberation of all beings.
- 2) Shila-paramita (discipline, morality, precepts), which includes proper or 'noble' behavior conducive to the eradication of all negative passions and the clarification of the true nature of 'self' and 'other'.
- 3) Kshanti-paramita (patience, forbearance) refers to the patience and tolerance for difficulty that arise from the insight that all the problems of beings have traceable causes and thus are devoid of animus.
- 4) Virya-paramita (energy, vitality or exertion) is resolute effort to awaken and extend the self in service of others, that does not permit itself to be diverted by anything.
- 5) Dhyana-paramita (focused meditation) here means ***meditation** as the way of cutting through the illusion of an ego and of not experiencing oneself as separate from other beings.
- 6) Prajñā-paramita (wisdom) is the realization of supreme wisdom (***Prajñā**), and informs and fulfils the other five paramitas.

Prajñā: Skt., lit. "consciousness" or "wisdom" (Jap. hannya); wisdom; the power and functioning of awakened mind. A central notion of the Mahayana, this term refers to an immediately experienced intuitive wisdom that cannot be conveyed by concepts or in intellectual terms. This true understanding is beyond the discriminating intellect and conventional truth, and emerges from the actualisation of Mind. The definitive moment of prajñā is insight into ***emptiness**, which is the true nature of reality.

Prajñāparamita: transcendent or liberating wisdom; enlightenment; buddhahood; also the practice that leads to and deepens such wisdom.

Pratyeka: Skt., lit. "solitary"; a term for student or an awakened one, who works towards or has attained enlightenment on his own and only for himself (as distinct from a ***bodhisattva** or ***shravaka**). He does not appear in the world to teach others. Special meritorious qualities which characterise a fully enlightened one (***samyaksambuddha**) are not ascribed to such a one.

Precepts: In the Diamond Sangha, the sixteen (bodhisattva) precepts are: the Three Vows of Refuge in the ***Three Treasures** (Buddha, Dharma, Sangha); the Three Pure Precepts of avoiding evil, practising good and saving the many beings; and the Ten Grave Precepts of not killing, not stealing, not misusing sex, not speaking falsely, not giving or taking drugs, not discussing faults of others, not praising oneself while abusing others, not sparing the Dharma assets (not being reluctant in giving spiritual or material help), not indulging in anger, and not defaming (or dishonouring by one's actions) the inestimable value of the Three Treasures. Zen practitioners are invited to continually consider further and deeper implications of the Ten Grave Precepts, as they arise in their lives, and to personalize their undertaking or response to each Precept.

Pure Land: in the Mahayana, a buddha-realm or buddha-paradise, each ruled over by a buddha. These pure lands are transcendent in nature and symbolise the hope of believers who wish to be reborn in them. In folk belief these paradises are geographically localisable places of bliss. However, fundamentally they stand for aspects of the awakened state of mind, the Lotus Land (which is entirely one with this very place). Pure Land can be a metaphorical expression for the world of truth and purity revealed in realization.

Rakusu: Jap., a rectangular piece of fabric composed of "patches" (Jap., su), which is worn around the neck on a cord or a cloth halter. It symbolizes in miniature the patchwork robe of Shakyamuni Buddha and his disciples and is worn by monks and lay followers of Mahayana Buddhism. The rakusu is created by and conferred upon one when taking the ***jukai**, the initiation

into Buddhism in which one formally and publicly undertakes to follow the ***precepts**. There is also a cloth (ordinarily patchwork) called a *kesa*, representing the robe of a Buddhist monk. In Zen, this cloth is stylised into a *rakusu* of rich brocade. It is worn by Zen masters and Zen priests on festive occasions or during *sesshin*.

Rohatsu: also *rohachi*, Jap., lit. "the eighth [day] of the twelfth month"; the day, especially celebrated in Zen, on which according to tradition Shakyamuni Buddha, sitting in meditation under the Bodhi-tree, attained enlightenment. In present-day Japan and elsewhere, *rohatsu* is celebrated on the eighth of December, which only rarely coincides with the literal eighth day of the twelfth month of the lunar calendar.

Roshi: ap., lit. "old [meaning venerable] master"; title of a Zen master. Traditional training in Zen takes place under the direction of a *Roshi*, who can be a monk or a layperson, man or woman. It is the task of the *Roshi* to guide and inspire students on the way to realization, which the *Roshi* has experienced and clarified for themselves to the demanding satisfaction of their own teacher before them, and can implicitly convey to the mind of the student.

Samadhi: Skt, lit. "establish, make firm"; collectedness of the mind on a single object through (gradual) calming of mental activity. In Zen, *samadhi* is a state of intense absorption in which the mind has relaxed profoundly from the grip of all thoughts, visualisations, imaginings, etc. This is not blank insensibility but a deep and illumined awareness. The term implies a state of intense yet effortless concentration, of complete and stilled absorption of the mind in itself, opening a heightened and expanded awareness.

Samantabhadra: Skt (Jap., Fugen), lit. "He Who Is All-pervasively Good" or "He Whose Beneficence Is Everywhere"; one of the most important bodhisattvas of Mahayana Buddhism; archetypal bodhisattva of great action (in ***turning the dharma wheel**). He is venerated as the protector of all those who teach the dharma and is regarded as an embodiment of the wisdom of essential emptiness, i.e., insight into the unity of sameness and difference. This bodhisattva also embodies calm action, compassion

and deep-seated wisdom and is often depicted riding on a magical white six-tusked elephant, representing the power of wisdom to overcome all obstructions. The elephant is also regarded highly for its tranquility and wisdom. The six tusks represent overcoming attachment to the six senses. *Samantabhadra's* symbols are the wish-fulfilling jewel and the lotus, or else the scroll on which the text of his meditation sutra is written.

Sambhogakaya: see ***Buddha Bodies**.

Sampai: Jap., lit. "threefold [san] prostration [hai]"; expression of veneration through a set of three prostrations or full bows, in which we touch our forehead to the great earth, and throw away all that hinders direct experience of self nature.

Samu: Jap., lit. "work service"; generally, the practical tasks that are part of everyday life in a Zen monastery, and particularly the work periods during a *sesshin*. Service is here to be understood in the sense of service to the Three Treasures. If the work is carried out in a manner based in collected attention and mindfulness, then it is a continuation in another form of meditative practice (*zazen*), in the midst of everyday routine. *Samu* is an important part of Zen training in a monastery, according to the monastic rule established by Baizhang in China in the 8th century.

Sangha: Skt, lit. "crowd, host"; the Buddhist community. In Zen, the term *sangha* also refers not just to the community of practitioners but extends to include all sense of community, including the presence of all living ***beings**. The *sangha* is one of the ***Three Treasures**.

Seiza: Jap., lit. "sitting in silence"; the traditional Japanese sitting posture in which one kneels sitting on a *zafu* placed upright between one's heels, the back held straight and erect. *Seiza*, among practitioners of *zazen*, is an alternative to variations of the cross-legged lotus posture.

Sesshin: Jap., lit. "collecting [setsu] the heartmind [shin]", "concentrating and unifying the mind"; also interpreted as "touching, receiving and conveying the Mind"; days of intensive and strict practice of collected mind (*zazen*) as carried out in Zen monasteries at regular intervals. A *sesshin* training period usually lasts not less than three days and not more than seven,

with the exception of an 8-day Rohatsu sesshin.

Shakyamuni: Skt, lit. "Sage of the Shakya clan"; epithet of Siddhartha Gautama, the founder of Buddhism, the historical Buddha, who belonged to the Shakya clan. The name is often used to distinguish the historical Buddha from other buddhas. See ***Buddha**.

Shariputra: Skt; a principal student of the Buddha, and one of his ten great disciples. Shariputra came from a Brahmin family. Shortly after the awakening of the Buddha, he entered the Buddhist order and was soon renowned on account of his wisdom.

Shastra: Skt, lit. "instruction, textbook"; treatises on dogmatic and philosophical points of Buddhist doctrine composed by Mahayana thinkers that systematically interpret philosophical statements in the sutras. They are strongly didactic in character.

Shiguseigan: also shiguzeigan; Jap., lit. "four great vows"; see ***Four Great Vows**.

Shikantaza: Jap., lit. "nothing but [shikan] precisely [ta] sitting [za]"; a form of the practice of zazen in which there are no supportive techniques such as counting the breath or a koan. Zazen itself is the practice, with no theme. At its most complete, it is indistinguishable from realization. According to ***Dogen Zenji**, shikantaza—i.e. resting in a state of finely alert attention that is free from thoughts, directed to no object and attached to no particular content—is the highest or purest form of zazen, zazen as it was practised by all the buddhas of the past.

Six Flavours: (of food): bitter, sweet, sour, peppery, salty and neutral.

Six Paths: see ***Six Realms**

Six Realms (of Existence): also called Six Worlds (Skt gati, Japanese rokudo) or Six Paths; the three lower realms of devils (hell beings), ***hungry ghosts**, and animals; and the three higher realms of titans, human beings and heavenly beings (gods), between which one is constantly transmigrating. They may be seen as states of mind that constantly arise and pass away in our daily lives.

Skandha: Skt, lit. "group, aggregate, heap"; term for the five elements (often

called "aggregates") which constitute the entirety of what is generally known as a human "personality".

Suzu: Jap., the small hand bell commonly rung through the halls (of a monastery, or at sesshin) as a wakeup call.

Taku: Jap., "clappers"; two pieces of hard wood, about two inches by two inches by ten inches. They are held parallel and struck together, making a sharp clack. The Jikijitsu uses them to lead kinhin, and the Ino also has a set with which to punctuate the mealtime sutras. In Zen open Circle, we frequently use traditional Aboriginal clap sticks to honour the indigenous ancestors and the spirit of our practice on this continent.

Tanto: Jap., "Head of the Line"; the person responsible for setting and adjusting the tone of practice in the dojo. She or he circumambulates the room periodically with the ***kyosaku**, "stick of encouragement", and addresses the students briefly and extemporaneously several times a day, to hearten them in their practice.

Tathagata: Skt, lit. "the thus-gone [thus-come, thus-perfected] one"; refers to one who on the way of truth has attained supreme enlightenment. It is one of the ten titles of the Buddha, which he himself used when speaking of himself or other buddhas. The term "thus" or "thusness" indicates realized Mind. In the Mahayana, the Tathagata is the Buddha in his Nirmanakaya aspect (see ***Buddha Bodies**). He is both the perfected being who can take on any form, and the cosmic principle, the essence of the universe, the unconditioned. Tathagata is the intermediary between the essential and the phenomenal world; in the absolute sense, Tathagata is often equated with wisdom (***Prajña**) and ***emptiness**.

Teisho: Jap., lit. "recitation offering, presentation, shout, song"; in Zen the "presentation" of the Mind of Zen realization by a Zen master (roshi) in an extended talk offered during a sesshin, aiming not to instruct but to directly resonate with and stir into recognition the self-nature of the student.

Ten Thousand Things: a conventional expression descriptive of the totality of phenomena within the universe. "Ten

thousand" here simply means "innumerable" or "all".

Tenzo: Jap.; term for the head cook, or kitchen master, of a Zen monastery. This position is considered one of the most challenging and responsible in the monastery and thus is generally held by an advanced and experienced person. The activity of the tenzo is distinguished from that of an ordinary cook primarily by the mental attitude on which it is based. The tenzo sees their work as service to the ***Three Treasures** and as an opportunity for spiritual training. If he or she fully considers the needs of the students in terms of quantity and quality of food, makes each move with wakeful attention, avoids all waste, takes mindful care with foodstuffs and utensils, then all kitchen work becomes an exercise in maintaining the mind of Zen in everyday life, and the kitchen becomes 'the other Dojo'

Three Bodies: see ***Buddha Bodies**.

Three Treasures: (Jap., sambo; Skt, triratna); the three essential components of Buddhism: Buddha, Dharma and Sangha.

Three Virtues (of Rice): well cooked; pure and clean; prepared with the correct attitude and in accordance with the rules.

Ti Sarana: Pali, lit. "threefold refuge"; taking refuge in the ***Three Treasures**—Buddha, Dharma and Sangha—by reciting the threefold refuge formula:

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

By "taking refuge" a practitioner of Buddhism acknowledges herself as such. The Diamond Sangha uses the Pali form of the refuge formula, to show that Buddhism is a single stream from its earliest origins:

*Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami.*

Torei Zenji: or Torei Enji, 1721–92; Japanese dharma heir of Hakuin Ekaku; de facto founder of Ryutaku Monastery.

Turning the Dharma Wheel: lending wisdom and energy to the transformation process of the buddha dharma in the world; ***practice**.

Umpan: Jap., "Cloud plate"; a bronze plate shaped something like a fleur-de-lis. It hangs from cords in the kitchen, and is struck with a hard wooden mallet to produce a clangorous sound. The head server strikes it to signal mealtimes. It is also used in the ceremony at the end of sesshin. Sometimes replaced in Australia by any satisfyingly clanging saucepan lid or piece of scrap metal!

Vairochana: Skt, lit. "He Who Is Like the Sun", the "All-Illuminating One"; one of the five transcendent buddhas, the archetype of enlightenment and of total purity. He is associated with the transcendent bodhisattva ***Samantabhadra**. Vairochana is often depicted making the gesture (mudra) of supreme wisdom. His symbols are the wheel of the teaching and the sun. Vairochana symbolises the "truth-body" (dharmakaya; see ***Buddha bodies**) or universal buddha-mind that pervades all time and space.

Yakuseki: Jap., lit. "medicine stone"; the last meal of the day in a Zen monastery or at sesshin; it is taken in late afternoon. The name comes from the earlier practice of monks placing a heated stone on their bellies in order to soothe their grumbling stomachs. This came about because in the orthodox Buddhist code of behaviour, the midday meal was the final meal of the day. Later the stone was replaced by a simple meal made of leftovers from the midday meal. This is why, at Diamond Sangha sesshin, there is less ritual at the more simple evening meal of soup that includes any carefully saved leftovers from the midday meal.

Zabuton: Jap., lit. "sitting mat"; a mat traditionally filled with kapok and covered with dark fabric, on which zazen is practiced.

Zafu: Jap., lit. "sitting cushion"; a round cushion of black fabric, traditionally firmly stuffed with kapok, that is used for zazen.

Zazen: Jap., lit. "sitting [za] absorption [zen, dhyana]"; meditative practise taught in Zen as the most direct way to and embodiment of realization.

Zendo: Jap., lit. "Zen hall" (also dojo, "way hall"); a large hall or room, in monasteries a special structure, or designated space, in which zazen is practised.

