

***MOUNT VERNON ZEN SANGHA***  
***Daily Sutras, Verses and Texts***

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## **Before Lecture or Study**

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

## **After Lecture or Study**

May our intentions equally penetrate every being and  
place with the true merit of Buddha's Way.

Beings are numberless; I vow to save them.  
Delusions are inexhaustible; I vow to end them.  
Dharma gates are boundless; I vow to enter them.  
Buddha's Way is unsurpassable; I vow to become it.

## **Robe Chant**

How great the Robe of Liberation,

a formless field of merit.

Wrapping ourselves in Buddha's teachings,

we free all living beings.

## Enmei Jukku Kannon Gyo

(7x)

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

## **Translations**

### **SUTRA FOR THE PROTECTION OF LIFE**

Bodhisattva Who Hears the Cries of the World!

Homage to Buddha

Our connection to Buddha is deep

Our causes and conditions (affinity) with Buddha is deep

We are connected with Buddha, Dharma, Sangha

We are connected with 4 vehicles: purity, bliss, self, consistency

Every morning we are mindful of compassion

Every evening we are mindful of compassion

Our awareness and thoughts are connected with the energy of our mind

This mindfulness of Kanzeon is not separate from the heart

### **TEN PHRASE LIFE PROLONGING KANNON SUTRA**

Kanzeon! Salutation and devotion to Buddha!

We are one with Buddha

In cause and effect related to all Buddhas and to Buddha, Dharma and Sangha

Our true nature is eternal, joyous, selfless and pure

So let us chant every morning Kanzeon, with Nen!

Every evening Kanzeon, with Nen!

Nen, Nen arises from Mind

Nen, Nen is not separate from Mind

### **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, the self, and 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.

## **Hymn to the Perfection of Wisdom**

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

**Tisarana**  
Refuges in Pali

Buddham Saranam Gacchami  
Dhammam Saranam Gacchami  
Sangham Saranam Gacchami

Dutiyampi Buddham Saranam Gacchami  
Dutiyampi Dhammam Saranam Gacchami  
Dutiyampi Sangham Saranam Gacchami

Tatiyampi Buddham Saranam Gacchami  
Tatiyampi Dhammam Saranam Gacchami  
Tatiyampi Sangham Saranam Gacchami

## THE BODHISATTVA'S WAY OF LIFE

Thus by the virtue collected through all that I have done, may the pain of every living creature be completely cleared away!

May I be the doctor and the medicine and may I be the nurse for all sick beings in the world until everyone is healed!

May a rain of food and drink descend to clear away the pain of thirst and hunger, and during the eon of famine may I myself change into food and drink!

May I become an inexhaustible treasure for those who are poor and destitute. May I turn into all the things they need and may these be placed close beside them!

Whether those who encounter me conceive a faithful or angry thought, may that always become the source for fulfilling all their wishes!

May all who say bad things to me or cause me any other harm, and those who mock and insult me, have the fortune to awaken fully!

May I be a savior for those without one, a guide for all travelers on the way. May I be a bridge, a boat, and a ship, for all who wish to cross the water!

May I be an island for those who seek one, and a lamp for those desiring light. May I be a bed for all who wish to rest.

May I be a wishing jewel, a magic vase, powerful mantras, and great medicine. May I be a wish-fulfilling tree, and a cow of plenty for the world!

Just like space and the great elements such as earth, may I always support the life of all the countless creatures!

And until they pass away from pain, may I also be the source of life for all the realms of varied beings that reach unto the ends of space!

Just as the previous Sugatas conceived the spirit of enlightenment, and just as they successively lived in the Bodhisattva practices,

Likewise for the sake of all that lives do I conceive the spirit of enlightenment, and likewise shall I too successively follow the practices.

## Discourse on Loving Kindness

This is what should be done  
by the 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 and 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,  
sitting or lying down,  
free from drowsiness,  
one should sustain this recollection.  
This is said to be the sublime abiding.  
By not holding to fixed views  
the pure-hearted one, having clarity of  
vision, being freed from all sense desires  
is not born again into this world.

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## **Eihei Koso Hotsuganmon**

Eihei Dogen

We vow with all beings, from this life on throughout countless lives, to hear the true dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the Buddha dharma; and that in doing so, the great earth and all living beings together will attain the Buddha way.

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the Way, may all Buddhas and Ancestors who have attained the Buddha Way be compassionate to us and free us from karmic effects, allowing us to practice the Way without hindrance.

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and ancestors of old were as we; we, in future shall be Buddhas and ancestors. Revering Buddhas and ancestors, we are one Buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain Buddhahood and let go of the attainment.

Therefore, the Chan Master Lung-ya said:

*Those who in past lives were not enlightened will now be enlightened.  
In this life, save the body which is the fruit of many lives.  
Before Buddhas were enlightened, they were the same as we.  
Enlightened people of today are exactly as those of old.*

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified Buddha. Confessing and repenting in this way, one never fails to receive profound help from all Buddhas and ancestors. By revealing and disclosing our lack of faith and practice before the Buddha, we melt away the root of transgressions by the power of our confession and repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

## **Faith in Mind**

(Attributed to the Third Ancestor, Kanchi Sosan)

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

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

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

Being tied by thought runs counter to truth, but sinking into a daze is not good. Don't belabor the spirit. Why adhere to intimate or distant? If you want to experience the one vehicle, don't malign the senses, for when the senses are not maligned, that itself is perfect awakening. The wise do not move, but the ignorant bind themselves. Though one dharma differs not from another, the deluded self desires each, objectifying the mind to realize mind. Is this not a great error? Delusion gives rise to quietness or chaos, but enlightenment has no positive and negative. The duality of existence is born from false discrimination, flourishing dreams, and empty illusions. Why try to grab them? Gain and loss, true and false: drop them all in one moment. If the eyes don't sleep, all dreams disappear. If the mind does not go astray, the myriad dharmas are but one, and the one encompasses the mystery.

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

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

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

**Fukanzazengi**  
**Universal Way of Zazen**  
Eihei Dogen

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

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

Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal? The fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way? You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For zazen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views; have no designs on becoming a Buddha. Zazen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the

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

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

The zazen I speak of is not learning meditation. It is simply the dharma gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped you are like the dragon when he gains the water, like the tiger when she enters the mountain. For you must know that just there (in zazen) the right dharma is manifesting itself and that, from the first, dullness and distraction are struck aside. When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a fly-chasing stick, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers. These actions come from the practice that is prior to discriminating mind. This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world, and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the Way directly before you. You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning – emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the Buddhas. Succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

**Genjokoan**  
**Actualizing the Fundamental Point**  
Eihei Dogen

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 beings, no birth and death. The Buddha Way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and Buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are Buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When Buddhas are truly Buddhas they do not necessarily notice that they are Buddhas. However, they are actualized Buddhas, who go on actualizing Buddhas.

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

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

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

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a

confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

Firewood becomes ash, and it does not become firewood again. Yet do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future.

Ash abides in the phenomenal expression of ash, which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in Buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

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

other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

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

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising now. Accordingly, in the practice-enlightenment of the Buddha Way, meeting one thing is mastering it – doing one practice is practicing completely.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of Buddha-dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be apparent. Its appearance is beyond your knowledge.

Zen Master Baoche of Mount Mayu was fanning himself. A monk approached and said, “Master, the nature of wind is permanent and there is no place it does not reach. Why then do you fan yourself?”

“Although you understand that the nature of the wind is permanent,” Baoche replied, “you do not understand the meaning of its reaching everywhere.” “What is the meaning of its reaching everywhere?” asked the monk again. The master just kept fanning himself. The monk bowed deeply.

The actualization of the Buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the Buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

## **Heart Sutra**

### **The Maha Prajna Paramita Hridaya Sutra**

Avalokiteshvara bodhisattva when practicing deeply the prajna paramita perceived that all five skandhas are empty and was saved from all suffering and distress.

"O Shariputra, form does not differ from emptiness; emptiness does not differ from form, that which is form is emptiness; that which is emptiness, form. The same is true of feelings, perceptions, habit formations, consciousness.

O Shariputra, all dharmas are marked with emptiness; they do not appear nor disappear, are not tainted nor pure, do not increase nor decrease.

Therefore, in emptiness, no form, no feelings, no perceptions, no habit formations, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes and so forth until no realm of mind consciousness; no ignorance and also no extinction of it, and so forth until no old age-and-death and also no extinction of them; no suffering, no origination, no stopping, no path, no cognition, also no attainment.

With nothing to attain the bodhisattva depends on prajna paramita and the mind is no hindrance. Without any hindrance no fears exist. Far apart from every inverted view the bodhisattva dwells in nirvana.

In the three worlds all Buddhas depend on prajna paramita and attain unsurpassed complete perfect enlightenment.

Therefore know the prajna paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the prajna paramita mantra, proclaim the mantra that says:

**"GATE, GATE, PARAGATE, PARASAMGATE! BODHI! SVAHA!"**

## **Jijuyu Zanmai**

Eihei Dogen

Ancestors and Buddhas, who have maintained the Buddha Dharma, all have held that practice based upon proper sitting in zazen in jijuyu samadhi was the right path through which their enlightenment opened. In India and China, those who have gained enlightenment have all followed in this way of practice. It is based upon the right transmission of the wonderful means in private encounter from master to disciple, and their receiving and maintaining of its authentic essence.

According to the authentic tradition of Buddhism, this Buddha Dharma, transmitted rightly and directly from one to another, is the supreme of the supreme. From the first time you meet your master and receive the teaching, you have no need for either incense-offerings, homage-paying, nembutsu, penance disciplines, or silent sutra-readings; only cast off body and mind in zazen.

When even for a short period of time you sit properly in samadhi, imprinting the Buddha-seal in your three activities (deeds, words, and thoughts), each and every thing excluding none is the Buddha-seal, and all space without exception is enlightenment. Accordingly, it makes Buddha-tathagatas all increase the Dharma-joy of their original source, and renew the adornments of the Way of enlightenment. Then, when all classes of all beings in the ten directions of the universe—the hell-dwellers, hungry ghosts, and animals, the fighting demons, humans, and devas—all together at one time being bright and pure in body and mind, realize the stage of absolute emancipation and reveal their original aspect; at that time all things together come to realization in themselves of the true enlightenment of the Buddha, utilize the Buddha-body, immediately leap the confines of this personal enlightenment, sit properly beneath the kingly Tree of Enlightenment, turn simultaneously the great and utterly incomparable Dharma wheel, and expound the ultimate and profound prajna, free from all human agency.

Since, moreover, these enlightened ones in their turn enter into the way of imperceptible mutual assistance, the person in zazen without fail casts off body and mind, severs the heretofore disordered and defiled thoughts and views emanating from his discriminating consciousness, conforms totally in herself to the genuine Buddha Dharma, and assists universally in performing

the work of Buddhas at each of the various places the Buddha-tathagatas teach, that are as infinitely numberless as the smallest atom-particles imparting universally the *ki* transcending buddha, vigorously uplifting the dharma transcending Buddha. Then the land, the trees and grasses, fences, walls, tiles and pebbles, all the various things in the ten directions, perform the work of Buddhas. Because of this, all persons who share in the wind and water benefits thus produced receive the unperceived help of the Buddhas' wonderful and incomprehensible teaching and guidance, and all manifest their inherent enlightenment.

Since all who receive and employ this fire and water turn around and around the teaching of original enlightenment, all who dwell and talk together with them also join with one another in possessing inexhaustible Buddha-virtue, causing to spread and spread even wider, circulating the inexhaustible, unceasing, incomprehensible, and immeasurable Buddha Dharma, inside and outside throughout the universe. Yet such things are not mingled in the perceptions of one sitting in zazen, because this occurs in the stillness of samadhi beyond human artifice, and is in itself realization. If practice and realization were two different stages as ordinary people consider them to be, the one sitting in zazen and things should perceive each other. To be associated with perceptions is not the mark of realization, because the mark of realization is to be beyond such illusions.

Moreover, although in realization the mind of the zazen practitioner and its objects both arise and disappear within the stillness of samadhi, since it occurs within the sphere of jiyuyu, it does not disturb a single mote of dust, nor infringe upon a single phenomenon. It does great and wide-ranging Buddha work, and performs the exceedingly profound, recondite activities of preaching and enlightening. The trees, grasses, and land involved in this all emit a bright and shining light, and preach the profound and incomprehensible dharma; and it is endless. Trees and grasses, wall and fence expound and exalt the Dharma for the sake of ordinary people, sages, and all living beings. Ordinary people, sages, and living beings in turn preach and exalt the Dharma for the sake of trees, grasses, wall, and fence. The dimension of self-enlightenment *qua* enlightening others basically is fully replete with the characteristics of realization, and causes the principle of realization unceasingly.

Because of this, when even just one person, at one time, sits in zazen, they become, imperceptibly, one with each and all of the myriad things, and

permeate completely all time, so that within the limitless universe, throughout past, future, and present, they are performing the eternal and ceaseless work of guiding beings to enlightenment. It is, for each and every thing, one and the same undifferentiated practice, and undifferentiated realization. Only this is not limited to the practice of sitting alone; the sound that issues from the striking of emptiness is an endless and wondrous voice that resounds before and after the fall of the hammer. And this is not all the practice of zazen does. Each and every thing is, in its original aspect, provided original practice; it cannot be measured or comprehended.

## **Names of Buddhas**

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu Daiosho  
Kurusōn Butsu Daiosho Kunagōnmuni Butsu Daiosho Kashō Butsu  
Daiosho Shakamuni Butsu Daiosho

## **Names of Women Ancestors**

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

## Names of Men Ancestors

Makakashō Daiosho Anānda Daiosho Shōnawashu Daiosho Ubakikuta  
Daiosho Dāitaka Daiosho Mishaka Daiosho Vashumitsu Daiosho  
Butsudanāndāi Daiosho Fudamitta Daiosho Barishiba Daiosho  
Funayasha Daiosho Anabotēi Daiosho Kabimara Daiosho  
Nagyaharajuna Daiosho Kanadāiba Daiosho Ragorata Daiosho  
Sōgyanāndāi Daiosho Kayashata Daiosho Kumorata Daiosho Shayata  
Daiosho Vashubānzu Daiosho Manura Daiosho Kakurokuna Daiosho  
Shishibodāi Daiosho Bashashita Daiosho Funyomitta Daiosho  
Hānyatara Daiosho Bodāidaruma Daiosho Tāiso Eka Daiosho Kānchi  
Sōsān Daiosho Dāi-I Dōshin Daiosho Dāimān Kōnīn Daiosho Dāikān  
Enō Daiosho Sēigēn Gyōshi Daiosho Sekitō Kisēn Daiosho Yakusān  
Igēn Daiosho Ūngān Dōnjō Daiosho Tōzān Ryōkai Daiosho Ūngodōyō  
Daiosho Dōān Dōhi Daiosho Dōān Kānshi Daiosho Ryožān Ēnkān  
Daiosho Tāiyō Kyōgēn Daiosho Tōsu Gisēi Daiosho Fuyō Dōkai  
Daiosho Tānka Shijūn Daiosho Chōro Sēiryō Daiosho Tēndō Sōgaku  
Daiosho Sēcchō Chikān Daiosho Tēndō Nyojō Daiosho Ēihēi Dōgēn  
Daiosho Koūn Ejō Daiosho Tēttsū Gikai Daiosho Kēizān Jōkīn  
Daiosho Gasān Jōseki Daiosho Tāigēn Sōshin Daiosho Bāizān  
Mōmpōn Daiosho Jōchū Tēngin Daiosho Shīngān Dōkū Daiosho Sēnsō  
Esāi Daiosho Iyoku Chōyū Daiosho Mugai Kēigōn Daiosho Nēnshitsu  
Yokaku Daiosho Sēssō Hōseki Daiosho Tāiēi Zeshō Daiosho Nāmpo  
Gētaku Daiosho Zōdēn Yokō Daiosho Tēnyū Sōēn Daiosho Kēn'an  
Jūnsa Daiosho Chōkoku Koēn Daiosho Sēnshū Dōnko Daiosho Fudēn  
Gētotsu Daiosho Dāishūn Kān'yu Daiosho Tēnrin Kānshū Daiosho  
Sēssān Tetsuzēn Daiosho Fuzān Shūnki Daiosho Jissān Mokūin  
Daiosho Sēngān Bōnryū Daiosho Dāiki Kyōkān Daiosho Ēnjō Gikān  
Daiosho Shōūn Hōzui Daiosho Shizān Tokuchu Daiosho Nānsō  
Shīnshu Daiosho Kānkai Tokuōn Daiosho Kosēn Bāidō Daiosho  
Gyakushitsu Sojūn Daiosho Butsumōn Sogaku Daiosho Gyokujūn  
So-ōn Daiosho Shōgaku Shūnryū Daiosho Jikai Dainin Daiosho

## One Bright Pearl

Eihei Dogen

In this saha-world, in the great Kingdom of Sung, in Fuchou province, at Gensa-zan temple, there lived the Great Master Shu-itsu, whose Dharma name was Shibi and whose secular surname was Sha. While still a layman he loved fishing, and he would float down the Nantai River in his boat, following the other fishermen. It may have been that he was not waiting even for the fish with golden scales that lands itself without being fished. At the beginning of the Kantsu era of the Tang Dynasty, suddenly he desires to leave secular society; he leaves his boat and enters the mountains.

He is already thirty years old, but he has realized the precariousness of the floating world and has recognized the nobility of the Buddha's way. At last he climbs Seppo-zan Mountain, enters the order of Great Master Shinkaku, and pursues the truth day and night.

One day, in order to explore widely the surrounding districts, he leaves the mountain, carrying a traveling bag. But as he does so, he stubs his toe on a stone. Bleeding and in great pain, Master Gensa all at once seriously reflects as follows: "They say this body is not real existence. Where does the pain come from?" He thereupon returns to Seppo. Seppo asks him, "What is it, Bi of the dhuta?" Gensa says, "In the end I just cannot be deceived by others." Seppo, loving these words very much says, "Is there anyone who does not have these words inside them? And yet is there anyone who can speak these words?" Seppo asks further, "Bi of the dhuta, why do you not go exploring?" The Master Gensa says, "Bodhidharma did not come to the Eastern Lands: the Second Patriarch did not go to the Western Heavens." Seppo praised this very much.

In his usual life as a fisherman, Master Gensa had never seen sutras and texts even in a dream. Nevertheless, profundity of will being foremost, his outstanding resolve made itself apparent. Seppo himself considered Gensa to be outstanding among the sangha; he praised Gensa as the pre-eminent member of the order.

Gensa used vegetable cloth for his one robe, which he never replaced, but patched hundreds of times. Next to his skin he wore clothes of paper, or wore moxa. Apart from serving in Seppo's order, he never visited another good counselor. Nevertheless, he definitely realized the power to succeed to the Master's Dharma. After he had attained the truth at last, he taught people with the words that the whole Universe in ten directions is one bright pearl.

One day a monk asks him, "I have heard the Master's words that the whole Universe in ten directions is one bright pearl. How should the student understand this?" The Master says, "The whole Universe in ten directions is one bright pearl. What use is

understanding?” On a later day the Master asks the question back to the monk, “The whole Universe in ten directions is one bright pearl. How do you understand this?” The monk says, “The whole Universe in ten directions is one bright pearl. What use is understanding?” The Master says, “I see that you are struggling to get inside a demon’s cave in a black mountain.”

The present expression, “the whole Universe in ten directions is one bright pearl” originates with Gensa. The point is that the whole Universe in ten directions is not vast and great, not meager and small, not square or round, not centered or straight, not in a state of vigorous activity, and not disclosed in perfect clarity. Because it is utterly beyond living-and-dying, going-and-coming, it is living-and-dying, going-and-coming. And because it is like this, the past has gone from this place, and the present comes from this place.

When we are pursuing the ultimate, who can see it utterly as separate moments? And who can hold it up for examination as a state of total stillness? “The whole of the ten directions” describes the ceaseless process of pursuing things to make them into self, and of pursuing self to make it into something. The arising of emotion and the distinctions of the intellect, which we describe as separation, are themselves as real as turning the head and changing the face, or developing things and throwing oneself into the moment. Because we pursue self to make it into something, the whole of the ten directions is in the ceaseless state. And because the whole of the ten directions is in fact before the moment, it sometimes overflows beyond our regulating ability which is the pivot of the moment.

“The one pearl” is not yet famous, but it is an expression of the truth. It will be famously recognized. “The one pearl” goes directly through ten thousand years: the eternal past has not ended, but the eternal present has arrived. The body exists now, and the mind exists now. Even so, the whole Universe is a bright pearl. It is not grass and trees there and here, it is not mountains and rivers at all points of the compass; it is a bright pearl.

“How should the student understand it?” Even though it seems that the monk is playing with his conditioned intellect in speaking these words, they are the clear manifestation of the Great Activity, which is just the Great Standard itself. Progressing further, we should make it strikingly obvious that a foot of water is a one foot wave: in other words, a yard of the pearl is a yard of brightness. To voice this expression of the truth, Gensa says, “The whole Universe in ten directions is one bright pearl. What is the use of understanding?” This expression is the expression of truth to which buddha succeeds buddha, patriarch succeeds patriarch, and Gensa succeeds Gensa. If he wants to avoid this succession – while it is not true that no opportunity for avoidance exists – just when he is ardently trying to avoid it, the moment in which he speaks and lives is the total moment, conspicuously manifest before him.

Gensa, on a subsequent day asks the monk, “The whole Universe in ten directions is one bright pearl. How do you understand this?” This says that yesterday Master Gensa was preaching the established rule, but his exhalations today rely upon the second phase; today he is preaching an exception to the established rule. Having pushed yesterday

aside, he is nodding and laughing. The monk says, “The whole Universe in ten directions is one bright pearl. What use is understanding?” We might tell him: you are riding your adversary’s horse to chase your adversary. When the eternal Buddha preaches for you, he is going among alien beings. We should turn back the light and reflect for a while: how many cases and examples of “what use is understanding?” are there? We can tentatively say that while teaching and practice are seven dairy cakes and five vegetable cakes, they are also “south of the River Sho” and “north of the River Tan.”

Gensa says, “I see that you are struggling to get inside a demon’s cave in a black mountain.” Remember, the face of the sun and the face of the moon have never changed places since the eternal past. The sun’s face appears together with the sun’s face; the moon’s face appears together with the moon’s face. For this reason, Master Yakusan Igen said, “Even if I say that the sixth moon is a very nice time of year, I should not say that my surname is Hot.” Thus, this bright pearl’s possession of reality and lack of beginning are limitless, and the whole Universe in ten directions is one bright pearl.

Without being discussed as two pearls or three pearls, the Whole Body is one right Dharma-eye, the Whole Body is real substance, the Whole Body is one phrase, the Whole Body is brightness, and the Whole Body is the Whole Body itself. When it is the Whole Body it is free of the hindrance of the Whole Body; it is perfect roundness, and roundly it rolls along. Because the virtue of the bright pearl exists in the realization like this, there are Avalokitesvaras and Maitreyas in the present, seeing sights and hearing sounds; and there are old buddhas and new buddhas manifesting their bodies and preaching the Dharma.

Just at the moment of the present, whether suspended in space or hanging inside a garment, whether kept under a dragon’s chin or kept in a top-knot, the one bright pearl in all cases is one bright pearl throughout the whole Universe in ten directions. To hang inside a garment is its situation, so do not say that it will be hanging on the surface. To hang inside a top-knot or under a chin is its situation, so do not expect to play with it on the surface of the top-knot or on the surface of the chin.

When we are intoxicated, there are close friends who give us a pearl; and we should always give a pearl to a close friend. When the pearl is hung upon us we are always intoxicated. That which already is like this is the one bright pearl which is the Universe in ten directions. So even though it seems to be continually changing the outward appearance of its turning and not turning, it is just the bright pearl. The very recognition that the pearl has been existing like this is just the bright pearl itself. The bright pearl has sounds and forms that can be heard like this. Already having got the state like this, those who surmise that “I cannot be the bright pearl,” should not doubt that they are the pearl. Artificial and non-artificial states of surmising and doubting, attaching and rejecting, are just the small view. They are nothing more than trying to make the bright pearl match the narrow intellect.

How could we not love the bright pearl? Its colors and light, as they are, are endless. Each color and every ray of light at each moment and in every situation is the virtue of

the whole Universe in ten directions; who would want to plunder it? No one would throw a tile into a street market. Do not worry about falling or not falling into the six states of cause and effect. They are the original state of being from head to tail, which is never unclear, and the bright pearl is its features and the bright pearl is its eyes. Still, neither I nor you know what the bright pearl is or what the bright pearl is not. Hundreds of thoughts and hundreds of negations of thought have combined to form a very clear idea. At the same time, by virtue of Gensa's words of Dharma, we have heard, recognized, and clarified the situation of a body-and-mind which has already become the bright pearl.

Thereafter, the mind is not personal; why should we be worried by attachment to whether it is a bright pearl or is not a bright pearl, as if what arises and passes were some person. Even surmising and worry is not different from the bright pearl. No action or any thought has ever been caused by anything other than the bright pearl. Therefore forward steps and backward steps in a demon's black-mountain cave are just one bright pearl itself.

## Song of the Grass-Roof Hermitage

Shitou Xiqian

I've built a grass hut where there's nothing of value.  
After eating, I relax and enjoy a nap.  
When the hut was completed, fresh weeds appeared.  
Now it's been lived in – covered by weeds.  
The person in the hut lives here calmly, not stuck inside,  
outside, or in-between.  
Places worldly people live, he doesn't live.  
Realms worldly people love, she doesn't love.  
Though the hut is small, it includes the entire world.  
In ten feet square, an old man illumines forms and their nature.  
A Mahayana bodhisattva trusts without doubt.  
The middling or lowly can't help wondering –  
will this hut perish or not?  
Perishable or not, the original master is present,  
not dwelling south or north, east or west.  
Firmly based on steadiness, it can't be surpassed.  
A shining window below the green pines –  
jade palaces or vermilion towers can't compare with it.  
Just sitting with head covered all things are at rest.  
Thus, this mountain monk doesn't understand at all.  
Living here he no longer works to get free.  
Who would proudly arrange seats, trying to entice guests?  
Turn around the light to shine within, then just return.  
The vast inconceivable source can't be faced or turned away from.  
Meet the ancestral teachers, be familiar with their instruction, bind grasses to  
build a hut, and don't give up.  
Let go of hundreds of years and relax completely.  
Open your hands and walk, innocent.  
Thousands of words, myriad interpretations  
are only to free you from obstructions.  
If you want to know the undying person in the hut,  
don't separate from this skin bag here and now.

**Zazen Wasan**  
**Song of Zazen**  
Hakuin Ekaku Zenji

Sentient beings are primarily all Buddhas. It is like ice and water; apart from ice no water can exist. Outside sentient beings, where do we find the Buddhas?

Not knowing how near the truth is, we seek it far away - what a pity! We are like a man who, in the midst of water, cries in thirst so imploringly; we are like the son of a rich man who wandered away among the poor.

The reason why we transmigrate through the six worlds is that we are lost in the darkness of ignorance. Going astray further and further in the darkness, when are we able to be free from birth and death?

As for zazen practice in the Mahayana, we have no words to praise it fully. The virtues of perfection such as charity, morality, and the invocation of Buddha's name, confession and ascetic discipline, and many other good deeds of merit, all these return into This. Even those who have practiced it for just one sitting will see all their evil karma erased; nowhere will they find evil paths, but the Pure Land will be near at hand.

With a reverential heart, if we listen to this truth even once, and we praise it and gladly embrace it, we will surely be blessed most infinitely. But, if we concentrate within, and testify to the truth that self-nature is no-nature, we have really gone beyond foolish talk.

The gate of the oneness of cause and effect is opened; the path of non-duality and non-trinity runs straight ahead.

To regard the form of no-form, whether going or returning, we cannot be any place else; to regard the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma.

How boundless is the cleared sky of samadhi! How transparent the perfect moonlight of the Fourfold Wisdom! At this moment what more need we seek? As the Truth eternally reveals itself, this very place is the Lotus Land of purity; this very body is the body of the Buddha.

**Hokyo Zanmai**  
**Song of the Jewel Mirror Samadhi**  
Tozan Ryokai

The teaching of thusness has been intimately communicated by Buddhas and Ancestors. Now you have it so keep it well.

Filling a silver bowl with snow, hiding a heron in the moonlight.  
When you array them they're not the same. When you mix them you know where they are.

The meaning is not in the words yet it responds to the inquiring impulse. If you're excited, it becomes a pitfall. If you miss it, you fall into retrospective hesitation. Turning away and touching are both wrong for it is like a mass of fire. Just to depict it in literary form is to relegate it to defilement. It is bright just at midnight. It doesn't appear at dawn. It acts as a guide for beings. Its use removes all pains.

Although it is not fabricated it is not without speech. It is like facing a jewel mirror. Form and image behold each other. You are not it. It actually is you.

It is like a babe in the world in five aspects complete. It does not go or come nor rise nor stand. 'Ba ba wa wa': is there anything said or not? Ultimately it does not apprehend anything because its speech is not yet correct.

It is like the six lines of the double split hexagram. The relative and absolute integrate. Piled up they make three. The complete transformation makes five. It is like the taste of the five-flavored herb, like the diamond thunderbolt.

Subtly included within the true, inquiry and response come up together. Communing with the source and communing the process. It includes integration and includes the road. Merging is auspicious. Do not violate it. Naturally real yet inconceivable, it is not within the province of delusion or enlightenment. With causal conditions, time, and season, quiescently it shines bright. In its fineness it fits into spacelessness. In its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to accord with the proper attunement.

Now there are sudden and gradual, in connection with which are set up basic approaches. Once basic approaches are distinguished then there are guiding rules. But even though the basis is reached and the approach comprehended, true eternity still flows.

Outwardly still while inwardly moving. Like a tethered colt, a trapped rat, the ancient saints pitied them and bestowed upon them the teaching. According to their delusions they called black as white. When erroneous imaginations cease the acquiescent mind realizes itself.

If you want to conform to the ancient way, please observe the ancients of former times. When about to fulfill the way of Buddhahood, one gazed at a tree for ten aeons. Like a tiger leaving part of its prey, a horse with a white left hind leg.

Because there is the base, there are jewel pedestals, fine clothing. Because there is the startlingly different, there are house cat and cow. Yi with his archer's skill could hit a target at a hundred paces. But when arrow points meet head on what has this to do with the power of skill?

When the wooden man begins to sing, the stone woman gets up to dance. It's not within reach of feeling or discrimination. How could it admit of consideration in thought?

A minister serves the lord, a son obeys the father. Not obeying is not filial and not serving is no help. Practice secretly, working within as though a fool, like an idiot. If you can achieve continuity, this is called the host-within-the-host.

## **Song of the Original Mind**

Bankei Yotaku

Unborn and imperishable is the original mind.  
Earth, water, fire and wind, a temporary lodging for the night.

Attached to this ephemeral burning house, you yourselves light the fire,  
kindle the flames in which you're consumed.

Keep your mind as it was when you came into the world  
and instantly this very self is a living "thus-come-one".

Ideas of what's good, what's bad  
all due to this self of yours.

In winter, a bonfire spells delight,  
but when summertime arrives what a nuisance it becomes!

And the breezes you loved in summer,  
even before the autumn's gone, already have become a bother.

Throwing your whole life away sacrificed to the thirst for gold.  
But when you saw your life was through all your money was no use.

Clinging, craving and the like, I don't have them on my mind.  
That's why nowadays I can say the whole world is truly mine!

Since, after all, this floating world is unreal.  
Instead of holding onto things in your mind, go and sing!

Only original mind exists, in the past and in the future too.  
Instead of holding onto things in your mind, let them go!

Having created the demon mind yourself, when it torments you mercilessly  
you're to blame and no one else.

When you do wrong your mind is the demon.  
There's no hell to be found outside.

Abominating hell, longing for heaven,  
You make yourself suffer in a joyful world.

You think that good means hating what is bad.  
What's bad is the hating mind itself.

Fame, wealth, eating and drinking, sleep and sensual delight-  
Once you've learned the Five Desires  
they become your guide in life.

Notions of what one should do never existed from the start.  
Fighting about what's right, what's wrong, that is the doing of the "I."

When your study of Buddhism is through,  
you find you haven't anything new.

If you think the mind that attains enlightenment is "mine,"  
your thoughts will wrestle, one with the other.

These days I'm not bothering about getting enlightenment all the time,  
and the result is I wake up in the morning feeling fine!

Praying for salvation in the world to come, praying for your own selfish ends,  
is only piling on more and more self-centeredness and arrogance.

Die—then live day and night within the world.  
Once you've done this, then you can hold the world right in your hand!

If you search for the Pure Land bent upon your own reward,  
you'll only find yourself despised by the Buddha after all!

People have no enemies, none at all right from the start.  
You create them all yourself, fighting over right and wrong.

Clear are the workings of cause and effect.  
You become deluded, but don't know it's something that you've done yourself.  
That is what's called self-centeredness.

Though the years may creep ahead, mind itself can never age.  
This mind that's always just the same.

Wonderful! Marvelous!  
When you've searched and found at last  
the one who never will grow old --"I alone!"

The Pure Land where one communes at peace is here and now.  
It's not remote, millions and millions of leagues away.

When someone tosses you a tea bowl --catch it!  
Catch it nimbly with soft cotton, with the cotton of your skillful mind!

**Sandokai**  
**The Merging of Difference and Unity**  
Sekito Kisen Daiocho

The mind of the great sage of India  
is intimately communicated between east and west.  
People's faculties may be keen or dull  
but in the path there are no "southern" or "northern" ancestors.  
The spiritual source shines clearly in the light;  
the branching streams flow in the darkness.  
Grasping things is basically delusion; merging with principle is still not enlightenment.  
Each sense and every field interact and do not interact;  
when interacting, they also merge - otherwise, they remain in their own states.  
Forms are basically different in material and appearance.  
Sounds are fundamentally different in pleasant or harsh quality.  
"Darkness" is a word for merging upper and lower;  
"Light" is an expression for distinguishing pure and defiled.  
The four gross elements return to their own natures  
like a baby taking to its mother; fire heats, wind moves,  
water wets, earth is solid. Eye and form, ear and sound,  
nose and smell, tongue and taste-  
thus in all things the leaves spread from the root;  
the whole process must return to the source.  
"Noble" and "Base" are only manners of speaking.  
Right in light there is darkness, but don't confront it as darkness;  
Right in darkness there is light, but don't see it as light.  
Light and dark are relative to one another like forward and backward steps.  
All things have their function –  
it is a matter of use in the appropriate situation.  
Phenomena exist like box and cover joining;  
principle accords like arrow points meeting.  
Hearing the words, you should understand the source;  
don't make up standards on your own.  
If you don't understand the path as it meets your eyes,  
how can you know the way as you walk?  
Progress is not a matter of far or near,  
but if you are confused, mountains and rivers block the way.  
I humbly say to those who study the Mystery,  
don't waste time.