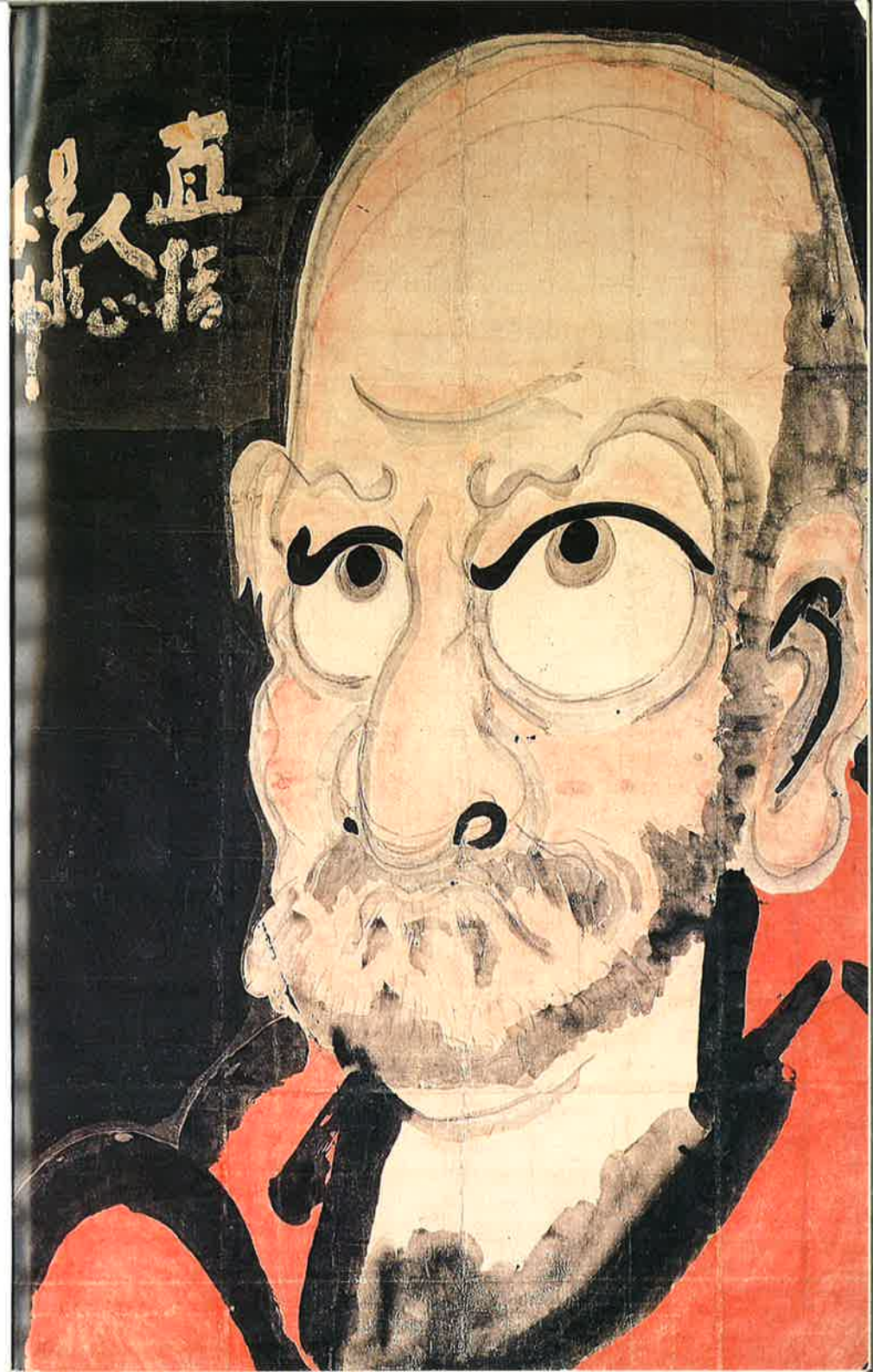


How to Practice **ZAZEN**

Institute
for
Zen Studies



直人
心保



How to Practice
ZAZEN

INSTITUTE FOR ZEN STUDIES
Hanazono College 8-1 Tsubonouchi-cho
Nishinokyo, Nakakyo-ku, Kyoto, Japan

frontispiece
Bodhi Dharma drawn by Hakuin Zenji

CONTENTS

Lectures On Zazen-Gi	1
The Ten Oxherding Pictures	29
Sutras	51
Hannya Shingyo	52
(The Heart Sutra)	
Hakuin Zenji Zazen Wasan	56
(The Song Of Zazen)	
Shiku Seigan	60
(Great Vows For All)	
Shokuji Gokanmon	61
(The Five Reflections)	
Daihishu	62
(The Great Compassionate Dharani)	

**TAKEN FROM
LECTURES
ON THE
ZAZEN-GI**

**by
MUMON YAMADA**

**translated
by
Eshin Nishimura**

TAKEN FROM
LECTURES ON THE ZAZEN-GI
BY MUMON YAMADA ROSHI

I. Everybody Is a Bodhisattva

Today we are going to enter another rainy season meditation term which will last exactly ninety days. To live together through this meditation term in one place is our precious tradition which has been handed down through centuries in Zen monasteries since Buddha's time. As it is the most important text for those who begin to practice Zen meditation, I would like to read the *Zazen-gi* with you.

Originally this text was included in the *Po-chang Ch'ingkuai* (a prospectus of Zen monastic life) compiled by Po-chang Huai-hai (720-814), a great Chinese Zen master. Later on, it was scattered and lost, but recompiled during the Yuan dynasty (1280-1368). Therefore, our present text is not necessarily Po-chang's original, and the author is unknown. However, for a Buddhist school like Zen which uses *zazen* as its main practice, this text relating the *zazen* method is the most important.

First of all, *za*, in Chinese, literally means to sit, and *Zen* comes from the Sanskrit term *dhyāna* which actually means to contemplate. Therefore, *zazen* means to contemplate in sitting.

Recently somebody asked me, "Is it useful to practice *zazen* even for a layperson?" I replied, "No, since man is an animal, for him to walk is more normal. However, it is rather unusual for us to see a man who is walking in the true sense. Aren't many people simply walking from force of habit? Are they not moving simply by drawing and extending their legs? Though they seem very busy in their daily lives, how many people are walking their own ways with a deep investigation into life?"

"At the time of World War II, I heard a funny story. Somebody saw many people standing in a queue waiting their turn and thought that there must be something rare. After a long while he found himself waiting for somebody's funeral ceremony. If one enters college because others do, or marries because others do, one's life will not be one's own. To avoid such an irresponsible way of life, man must stop himself to discover the right way to advance. To stop and think quietly in such a way is nothing but *zazen*."

My answer seemed to satisfy my guest, and he left delighted.

Then what does one think of while sitting quietly? What he should think of is his real self who sees, listens, laughs and cries. To think "Who am I?" is *zazen*. The result is the realization that not to think is the best thinking. In other words, the thing which one does not need to think of at all is his real self. This is exactly what the Japanese Zen master Dōgen once said: "Think what you do not think." You might say, "If one does not need to think, then why practice *zazen*?" But this is not correct. The mind is not so simple. It is filled with so-called instinct, habit, thought and intellectual judgment. These do not comprise the real self, but they delude the real self by arising from somewhere like a cloud or fog; therefore, they can be called illusion or ignorance. In clarifying such a mind by quiet sitting, we will find the real self where there is no fog of illusion nor clouds of ignorance. To live brightly, correctly, and vitally in this realized true self is Zen itself. *Zazen* is the best way to acquire this quiet thinking and clarified mind.

There are four meditation postures: walking, standing, sitting, and lying down. The sitting posture is the most quiet of these four. To sit, clarifying the mind, entering the state of no-mind where we do not think of anything is *zazen*. The ancestors said, "Not to think anything is the only training for being a Buddha." To sit on this very ground is

to become one with the whole universe. The Chinese character for sitting is symbolized by two people who are sitting on the ground. In the Western tradition heaven seems to me to be the secret place of God; the earth, dirty and sinful. However, in Oriental religion we find the light of the Buddha in sitting on this dirty earth. To grasp the wisdom of emancipation while within the dust and suffering through sitting is *zazen*.

Gi literally means rule. The rules for *zazen* have been handed down to us by our ancestors who found the best way through their long experience.

Bodhisattvas who study *prajñā*-wisdom first must have deep compassion for all beings and a deep longing to save all of them. They must practice *samādhi* meditation with great care; and they must promise to ferry these sentient beings over to the other shore, refusing to practice *zazen* only for their own emancipation.

"Bodhisattvas who study *prajñā*-wisdom" are nothing more than we Zen students seeking for the wisdom of enlightenment. All those who have the desire to discover the truth and a sincere impulse for service are, without exception, Bodhisattvas. Mahayana Buddhism, that is to say, the way of the Bodhisattva, is a layperson's Buddhism. Its core is the lay people who are to be saved in the midst of daily life in society, business and home. You will usually see Bodhisattvas with long hair wearing such decorations as necklaces, earrings or bracelets. By these we recognize the Bodhisattvas as the symbol of lay people.

Among the Bodhisattvas we see that only Jizo¹ has a shaved head. He is known as the Bodhisattva who incarnates himself in all six worlds of living beings—the worlds of hell, evil, and animals—in order to save those who are suffering from even the deepest agony. Such people in extreme agony would find their savior more certainly in a saint with a shaved head who has thrown away his desire

than in one who is enjoying a luxurious secular life. In this respect, a Bodhisattva *priest* is also required. As you may know, Saint Shinran (1173-1262), the founder of the Pure Land faith in Japanese Buddhism, never took off his priest's robe or surplice though he strongly supported lay Buddhism.²

All who promise to seek the wisdom of awakening and to serve all human beings are without exception Bodhisattvas. Those laymen and women who join our *zazen* are also Bodhisattvas—Bodhisattvas who study *prajñā*-wisdom.

In the Buddha mind there are two aspects; wisdom and compassion, just as the sun shines making light and heat. To seek for wisdom or "Bodhi" is to train oneself in the practice of awareness. Compassion is the practical manifestation of wisdom. To attempt to save sentient beings is to practice Buddha's wisdom, even if we are not awakened to it ourselves. "Compassion is not far from us. It is here in our hands whenever we practice."

My master Seisetsu Roshi used to say, "We Zen brothers who are wearing monk's robes with *shukin* belt and surplice can be compared to the gift wrapped up with special paper and tied with a ribbon to present ourselves to Buddha. This style itself is the worshipping style for all human beings. Therefore, you must care for such a body as that which is not yours any more." In this way, you must have great devotion to dispel all human suffering. In short, this is the Bodhisattva's vow: "Though there are innumerable sentient beings, I vow to save them all." When one utters such a great vow, he at once achieves his real awakening. He is already Buddha or a Bodhisattva although he has not been awakened yet.

Seisetsu Roshi was studying under his master Ryoen Roshi, at Tokko-in temple in his youth. One day Seisetsu Roshi was scolded by the master who said, "Such a dishonest man as you would be better off making a pilgrimage to the sacred Buddhist places in Shikoku island. (There are

eighty-eight sacred places in Shikoku island even today.) He started to make his pilgrimage and one day came to the bridge called Toyo-no-hashī (Bridge of Ten Nights) which is said to have been built by the ancient Buddhist saint Kōbō-daishi. There is a custom that travelers must take off their straw sandals whenever they cross it. But the young monk Seisetsu, considering that he had exactly the same qualities as the saint, walked over it with sandals. When he reached the other side of the bridge, he found the notice-board on which Saint Kōbō-daishi's poem was written as follows:

Suffering people passing over from their life-travel,
The bridge so busy that one night seems as ten.

Reading this, tears welled up in his eyes and he turned back to cross the bridge barefoot. It is important to note that he was so innocent. Dōgen Zenji, the founder of Japanese Sōtō Zen, writes,

Even though I might not become Buddha because of my
ignorance,
I vow to save all others since I am a priest.

In this way, those Bodhisattvas who study *prajñā*-wisdom, whether priests or laypeople, must first have great compassion in saving all sentient beings, even though they are innumerable, and to make Buddhas of them.

To practice *zazen* must not be for one's own self but for all human beings in this society. It should not be done only for the comfort of oneself, much less for one's success in life. To do *zazen* for such a purpose will cause you to fall into hell and be charged by the lord of hell for every meal you have ever eaten.

II. Movement and Stillness Are Not Separated

[For the achievement of emancipation through *zazen*], one needs to be free of distractions from external sense objects and of mental

disturbance, so that body and mind are one and movement and stillness are not separated. Taking meals, one eats neither too much nor too little; sleeping neither too briefly nor too long.

When one wishes to begin *zazen*, he places a thick cushion in a quiet place, wears a robe and belt rather loosely, and puts all things about himself in good order. Then one sits with legs crossed in the lotus posture: First one places the right foot on the left thigh and then the left foot over the right thigh; or one may sit in a half-crossed sitting position in which only the left foot rests upon the other thigh. Secondly, one places the right hand on the left foot, palm facing upward; then one places the left hand on the right palm so that the faces of the thumbs merely touch each other. Gradually one raises the body and repeatedly moves it backward and forward, to left and right, so that one may find a balanced sitting posture for the body.

The body should not lean to either side, not forward nor backward. The bones of the hips, back and skull rest atop one another like a *stūpa*.

Now we come to the state of mind where the way of *zazen* is taught. First of all, when we start *zazen*, we have to discard all that is connected with our sense organs and intellect. We have to give up everything around us. There are various lengths of *zazen* training: a ninety-day retreat, a one-week *sesshin*, two hours a night, ten minutes after washing one's face in the morning and so on. In any case, during those times you have to forsake everything except doing *zazen*. You have to forget all those matters of official business, of home, of social relations, of the world situation; and about love or hate, joy or sorrow, loss or gain.

You may complain about doing such a leisurely thing in your busy life. But *zazen* is a big undertaking which changes sentient beings into Buddha. It is as revolutionary as holding the whole world in one's own hand or to grasp the freedom to choose either to die or to be revived. It is not easy. Bodhidharma has written:

Not concerned with outer things,
Without having any troubles inside;
If one's mind is like a wall,
He would at the same time be in Tao (Truth).

Cutting out all overwhelming secular relations, not having stormy waves inside one's mind, if a man can be in the state of mind like a firmly founded wall, he will grasp the great Tao which he has never found before. The sixth patriarch of Chinese Zen, Hui-neng, once defined *zazen* by saying, "Not to have any consciousness of good or evil outwardly is called Za; not to move from seeing self-nature inwardly is called Zen."

In this respect, it follows naturally that when the mind moves the body follows, and when the body sits quietly then the mind at the same time sits in peace. For body and mind are not separate; they are one. It is abnormal for mind and body to move in different directions, or the mind to move when the body is quiet. It is said, "When man eats a meal, he should identify with the meal." In the same way, when he works, work itself works; when he does *zazen*, *zazen* itself meditates. This is what the text means by "Movement and stillness are not separated."

I know a master of Utai (chanting of Nō texts) in Kyoto. He is widely known today, but in his younger days he had a difficult time. He used to be a Christian but later began to do *zazen* at the monastery. He has told me that when one starts to sing the Utai, one begins with the word "Korewa." The word "Korewa," therefore, is the key word in the Utai, and upon hearing it one can judge the ability of the singer. As soon as the singer is able to identify with this word, he starts to sing. To train for singing Utai, my friend practiced *zazen*. He also says that the highest state of Nō dance is Zen itself. Nō dance is nothing but *zazen* in motion. There exists an unmoving thing in the movement itself. In other words, what is not moving is moving. This

is the spirit of Nō dance where there is no separation between movement and stillness. In the same way, the art of tea and Zen are one; the art of sword and Zen are one. You must train yourself for this oneness in your work in the garden, begging in town, in standing, and in sitting.

Concerning meals (in the monastery), it is said in the Gokan-no-ge (five-line vow said at mealtime) that to eat good medicine (i. e., a meal) is only for the healing of the slender body. If a meal is taken as medicine, we must partake of it in correct measure in time and quantity. Originally, in the Buddhist precepts a snack was not allowed. From lunch of one day to breakfast of the next morning monks were allowed only liquid refreshment but not solid food. My teacher, under whom I studied Tibetan Buddhism in my youth, kept this strict rule throughout his life. For doing *zazen*, nighttime is most suitable for achieving *samādhi* (deep concentration). If one takes a meal in the afternoon, drowsiness causes difficulty in reaching *samadhi*.

Sleep must also be carefully controlled. Neither too brief nor too long a period of sleep is good. We should take the middle way in every case. Buddha explains this truth with a beautiful example saying, "Strings neither too taut nor too loose can sound a beautiful tone."

When one begins *zazen*, a quiet place is best. Though the great Zen master Daito Kokushi in his poem recommends a noisy place such as on a big bridge, this practice would be possible only for mature *zazen* students. Beginners would be distracted by the exterior disturbances, and passers-by would not be thought of as mountain trees as Daito Kokushi suggests. Upon finding a quiet place, situate a thick cushion as comfortably as possible for the length of time you wish to sit. Dress or belt should be worn loosely, yet without being sloppy.

In his autobiography, Kodo Sawaki Roshi relates a humorous experience which happened in his youth at his

master's temple. One day all the disciples left the temple except the young monk, Kodo. Having nothing to do he entered a small closet and practiced *zazen*. At that time the elderly maid of the temple came to the closet, opened the door and was so surprised to see him there, meditating, that she began to bow deeply again and again. Kodo thus realized how noble the *zazen* posture must appear. *Zazen* posture, having dignity, is Buddha himself.

(To practice *zazen*) we must sit in a cross-legged posture (lotus posture). The Chinese word, *kekka fuza*, literally means folding the legs showing the soles of the feet. First of all, put the right foot on the left groin (the root of the thigh), then the left foot on the right groin so that both legs are crossed tightly. This is called *kekka fuza* which is a perfectly immovable posture. This position, however, is rather hard to maintain for the beginner because it may cause cramps. In such cases, *hanka fuza* is allowed. This is only a half-crossed legged posture. Either leg can be put on the other. The posture in which left foot is placed on the right thigh is called *kissho-za* and the opposite is called *gōma-za*.

After the legs have been fixed, put the right hand on the crossed legs and the left hand on the right palm, making a small round circle with the thumbs barely touching each other. Next, raise the body quietly and move it forward and backward, to left and right several times to fix the central axis of the body. Then sit upright, extending the backbone as much as possible. Our teachers compare this to the bamboo that is so straight that a stone dropped from the top of it reaches the bottom without any interruption. The perfect posture of *zazen* creates an isosceles triangle with legs and backbone forming a ninety degree angle. We have to be very careful not to bend too far forward nor too far backward. In this way the *zazen* posture should resemble a *stūpa* by piling up hip bone, backbone and skull, one on top of the other.

In India after the Buddha's death, eight *stu-pa* (or pagoda) were built in eight districts to be worshipped as symbols of the Buddha. . . . In Burma and Thailand the pagoda is considered to be most holy. In China and Japan there are many outstanding pagodas made of wood, stone and marble of three or five stories. When we investigate the framework of the five-story pagoda, we are surprised to discover its layered structure balances by hanging from a central axis from the top of the pagoda instead of being built up from a stone base. For this reason these pagodas have stood a thousand years in countries of frequent typhoons and earthquakes. Our human life should be like that. If we are free from all disturbance from the outer world and the inner world, we might remain apart from all attachments, progress to the world of Nirvana, and grasp eternal life. This is *zazen*.

III. To Open the Eyes

The body should not be so upright that someone else would feel uneasy seeing it. Keep ears and shoulders, nose and navel parallel to one another; the tongue should touch the upper jaw, both lips and teeth should be closed; eyes should remain slightly open so that one avoids falling asleep. If you enter samadhi, its power is incomparable.

In the old days there was a monk of high attainment who always practiced *zazen* with his eyes open. There was also a Zen master called Entsu-zenji of Houn-ji who used to scold those who practiced *zazen* with eyes closed. He called them "the devils of the Black Mountain cave". A deep significance lies here. Only a man of attainment would know it. Once the physical posture has been well-ordered and the breath regulated, push forth the abdomen. One thinks not of good or evil; cut through all delusions and throw them away by concentrating on counting your breaths, or on your koan, with all your mind. Cutting all delusions without resting, we will naturally ripen into Oneness. This is the core of the *zazen* method of meditation.

Zazen requires a correct and orderly posture, yet it should

not be too strained. It is not recommended to throw the head so far back that others feel uncomfortable. Since it is said "*Zazen* is the *dharma* teaching of comfort", it should be done in a totally relaxed and comfortable position. However one must make the body erect by straightening the backbone directly upward. Ears and shoulders should be parallel, nose and navel also. But it would be almost impossible to keep nose and navel in one line unless one's abdomen is extended outward as much as possible. "The tongue should touch the upper jaw." The author of the text is very careful even about small parts of the body. It is true that every part of the body should be correctly positioned, otherwise correct *zazen* cannot be done. Lips and teeth should be closed. Eyes should remain slightly open so that an area only three feet ahead can be seen. People might suppose that with the eyes closed, one could reach calmness more easily; however, that is mistaken. Closing our eyes, our mind fills with illusions, and we might easily fall asleep. The patriarch, taught us to open our eyes as much as possible in *zazen* just as the picture of Bodhidharma, the founder of Zen Buddhism, shows us. We have never seen a picture of Bodhidharma with his eyes closed. Even though visual distractions occur, you should always be free from them, letting them go as they arise. If you become accustomed to *zazen* with your eyes closed, *zazen* will be ineffective when your eyes are opened, especially in busy places. On the contrary, if you train your *samadhi* power through open-eyed *zazen*, wherever you are, you will not lose your power of meditation.

The author of the text warns not to think that practicing *zazen* in a dark place where nothing is seen or heard is relaxing. This dark place is not the area of the awakened at all. It is in the midst of the ignorant. You cannot achieve real *kensho* (seeing the Buddha nature) unless you break through this dark place. "Deep significance lies here. Only a man of attainment would know it."

The above has outlined the way to sit. Next we must regulate the breathing. To regulate breath is very important in *zazen*. The ancients knew that any person can understand breathing, so that teaching the control of breathing is extremely important.

Concerning the breath, there are four ways of meditation explained in the Tendai texts. They are *fu*, *zen*, *ki*, *soku*. *Fu* implies snorting breath. This is not good. *Zen* means purring breath which is also not good. *Ki* means disordered breath, sometimes too fast, sometimes too slow. Lastly, *soku* means the most perfect breath which is continuous and quiet as if it were faint breath. We have to shape our breathing into such long deep breaths. The ancients made a strenuous effort to practice such breathing. Some of them even placed feathers on their noses while meditating. For correct breathing: exhaling, pull in your abdomen; when you've exhaled all your air completely, you will naturally inhale; air will flow in and your abdomen will expand. While exhaling, include the counting of your breaths. Continue this ring of consciousness, repeating the counting without any pause at all. If a pause occurs at this time, illusions and mirages will come into your *zazen* at once. If even one illusion is raised, cut it immediately with your concentrated breathing.

With the physical posture and breath controlled, start *zazen* in a relaxed way by naturally concentrating your strength in your abdomen. We must now control the mind or, as the text states it, "Think not of good and evil." It is, however, unimaginably difficult to control the mind. The Buddha said, "The mind is like a venomous serpent, a wild animal, or a sworn enemy." You might think that while sitting in such quiet circumstances nothing arises to disturb the mind, but it is not so. The quieter the circumstances become, the more disordered the mind may grow. Many things may appear, one after the other. Even the great Hakuin Zenji confessed that while he was doing *zazen*, he

remembered such a small event as the lending of a few bowls of rice and beans many years before to the next door neighbor. It is strange that we remember the things we do not usually even consider. In the meditation hall only the sound of the bell and wooden clappers enter through our senses, but many things arise in the mind to be considered. We come to realize how much man thinks about the unnecessary; how corrupted man's mind is. Our mind is polluted like a muddy ditch from which marsh gas constantly springs. We cannot imagine what will appear or spring up. Buddhism calls this dirt encrusted mind *ālaya*, which means an accumulation of subconscious images. To cut away this mass of delusion with the sword of *prajñā*-wisdom, so that we may discover the bright mind of the real self, is called the controlling of mind.

As the text says, we should not think good or evil, advantage or disadvantage, love or hate. This no mind state where nothing exists is the correct posture of the mind. Dōgen Zenji says, "Don't think anything." He recommends controlling the mind, pointing to the real self which is the mind of nonthinking. Since illusion and delusion, like mist, have no substance, they will disappear if we do not focus on them. In Zen Buddhism we also throw away all illusions by concentrating our mind on the problem the *koan* suggests. Therefore, the text says, "Be aware of illusions, then they will disappear." Cut all illusions. Concentrate your whole mind on the *koan*, day and night, without any dualistic consciousness. Then, naturally, the inward and outer worlds, self and universe, subject and object, become one. In due time, the event we have sought is realized, yet it cannot be explained. At that moment we experience the inexpressible comfort of spiritual freedom, and the unique flavor of *zazen* springs up from the deep.

This experience is not yet *satori-awakening*; it is not yet "seeing one's true nature" or "becoming Buddha." In the *Mumonkan*, an old Zen text called the "Gateless Gate," it is

said,

Once breaking through [the mass of great doubt] as if with the sword of General Kwan, one gains the great freedom at the juncture of life and death to kill the Buddha when he meets him, to kill the Patriarch when he meets the Patriarch and so receives the freedom of enjoying the situation wherever he may stand.

We must have such a breakthrough experience where we realize real subjectivity and real freedom. There man becomes the master of the world and there evolves his life of negating and creating freely.

Zazen is, in this way, more than control of posture, breath and mind, but also, on a wider scale, circumstances, family and, finally, society. Therefore, *zazen* is not easily accomplished.

IV. Spirit Is Opened

In my opinion, *zazen* meditation is the most humane way to *dharma* truth. Nevertheless, many persons become, ill. This might result from lack of care in the practice of *zazen*.

Correct *zazen* must always be done with care for an orderly and stable posture, controlled deep, long and quiet breathing, and an empty mind. When one experiences *zazen* and its deep mind, the body relaxes the spirit is refreshed and right thinking is clarified. With the taste of the Dharma deepening one's mind, one becomes quiet, refreshed and joyous.

The reason we gather here is to seek the noblest, surest and highest purpose of human life. We are engaged in the creation of the highest immaterial culture for human beings. In undergoing such a precious discipline as *zazen*, some people have problems because of a lack of care concerning *zazen* practice, or because of their unnaturalness in doing *zazen*. *Zazen* must be done with oneness of body and mind; movement and stillness.

In due time, we begin to embody the so-called taste of

zazen or taste of *dharma* [truth]. As it is said, "An inch of sitting makes an inch of Buddha," or "One day's sitting makes one day of Buddha." The experience of *dharma* is deepened gradually by the continuity of short *zazen* experiences. Some of you must have had a hard time as beginners in doing *zazen*, but it is a great joy to see your expression already change in one week. This is good evidence of the fact that your spirit has become pure, and right thinking has arisen.

The feeling which is gained after doing *zazen* is inexpressibly comfortable. The Japanese term "clean-comfort" is surely a most suitable word for this feeling. It is rather different from what is experienced in other religions when man receives merit from outside of himself. It is the feeling of happiness which springs from the depth of one's being. Those who do *zazen* develop this deep feeling. Buddhism is not active today due to the lack of this profound experience. Buddhist priests lack this vital feeling as well as do laypeople. How can such a religion develop? New rising religions may be of a low grade in principle, but the people belonging to them are filled with spirit. Orthodox Buddhists lack this experiential dimension. Buddhist scriptures are always concluded with the phrase, "Hear the Buddha's sermon, bow to the Buddha with deep joy and return home." Why do those who read this scripture not possess any profound feeling? You who do *zazen* will have deep joy. Make efforts to experience this great joy which is the significance of life itself.

V. Like the Dragon in Water

Or if he has awakened, he will be as the dragon in water or the tiger crouching on his mountain. Or again, even if one has not yet reached this awareness, he has not wasted his energy—just like the man who blows on a fire with the help of the wind. In any case, one should follow his own judgment as to his level of awareness and never deceive himself.

Yet the higher one stands on the way, the more varied the evils which obstruct it—some enticing one ahead, others pushing one back. However, once awareness has been realized, all these obstacles cannot remain. The forms of evil are clarified in detail in such texts as the *Sūrangama Mahā-sutra*, *Shikan Investigation* by the great master Tendai (538–597) and the *Text on Practice and Awareness* by the Zen master Keiho-Shumitsu (780–841). Those who would prepare their defenses against these evils must know of them in advance.

When one wishes to come out of meditation, he should move his body gradually; he should stand up **deliberately**, without hurry. After coming out of meditation, one **should** utilize skill in each moment to hold his *samādhi* power as carefully as a mother holds her baby. In this way, *samādhi* power will be matured.

One inch of sitting makes one inch of Buddha. If we sit while an inch of incense burns, our spirit naturally becomes **clean, much more so, of course, if we continue our *zazen* for long years under the right instruction of the *Zazen-gi*. This is, however, the mere merit of *zazen* and not yet the awakening which is the final purpose of Buddhadharmā. It is not yet *kensho*, seeing the Buddha-nature. Only when vital life comes out of the state of pure subject-object oneness do we experience real *kensho*. Even if we are not yet awakened, we can taste the clean, comfortable state of mind by which we feel bodily emancipation and spiritual clarity. How much more wonderful it is to add the taste of *kensho*. In the *Mumonkan*, it is written, “[Once we see the real nature] we may go with the Patriarchs hand in hand, seeing together with the same eyes and listening with the same ears. Is this not delightful?” We can see things with the same eyes as those of Buddha’s or Bodhidharma’s, or we can listen to something with the Patriarchs’ ears. This means that we have now attained the wisdom of Buddha. Simply, we have become Buddha himself.**

When Hakuin Zenji broke through by listening to the dawn temple gong in the far distance, he jumped for joy like

a mad man every day for a week. It is easy enough to understand his feeling—not only having the same eyes as Buddha but walking with him hand in hand. It is undoubtedly blissful . . . to sleep every night and to get up every morning with Buddha. What a wonderful life!

Now a man grasps the oneness of life extending through the universe. He is master of the earth. His majesty is therefore comparable to a dragon in the water or to a tiger crouching on his mountain. Even if a man is not yet awakened, he will soon arrive at *kensho* unless he is to quit the sincere practice of *zazen*. He will soon have the great joy of *satori*-awakeness like the fire which is aided by the blowing of the wind. Therefore, you need not be frustrated nor too hasty.

“One should follow one’s own judgment as to one’s level of awareness and never deceive oneself.” This is a very important line. To be honest is the most important quality in the practice of *zazen*. No deception is allowed in looking into one’s real nature. I am not a clever man at all. So I took two or three times the energy of others to discover the right answer to each *koan*. I devoted my time to sitting itself without trying to work anything out with my intellect. But this strict discipline has now become the most useful thing for me in resolving my daily problems.

A *koan* is a very strange thing which is naturally resolved whenever we enter the great death experience. The answer itself comes to us instead of us answering it. It is really the voice of heaven or revelation. Not to be able to find the answer to the *koan* shows the lack of this great death experience. I never tried to solve a *koan* with the intellect. On the contrary, I tried to throw away my intellect for those twenty years of my youth. I cannot help saying that it is a miracle to see the answer upon giving up the intellect.

If it is what is resolved through the intellect, each answer would be different. But the real answer of a *koan* comes from the other side in the *samadhi* state of mind, so they

must be one and the same. Among the answers of Patriarchs such as Kanzan and Hakuin, and of novices, there is no difference in completeness. The most important thing is to grasp the state of absolute conviction which is never swayed by another's opinion.

The more *zazen* is practiced, the more disturbances may appear. There are two kinds of evil disturbances. One is that which disturbs us by too much stimulation of emotion or will, and the other is that which bothers us by opposition to them. In both cases we are disturbed on our path to *dharma* [truth]. The text says, "Only when awareness is realized," so we must keep awareness always [before us] allowing no obstacle to remain, and in due course the awakened self will become the endless Self.

In doing *zazen* you may experience *makyo*, the so-called evil state of mind, but you should not be disturbed by these. You may see various kinds of psychological images in your *makyo* state such as images of Bodhisattvas, a dreamy feeling as if you are being drawn down into a dark hell or flying in space. All these appearances are but phenomena of the *makyo* state, and you should not be disturbed. You have to give all your effort on concentrating on the *koan* and keeping awareness uninterrupted... To come out of *samādhi* move very slowly, for in *samādhi* breath quiets almost to the point of disappearing. First, move the tips of your fingers or chafe your hands and feet; then, gradually raise your whole body. Even after coming out of *samādhi*, you have to be careful not to lose your *samādhi* power. Concentrate your entire energy in your abdomen. It should be done without any negligence, as a hen warms her eggs, or as a mother holds her baby. If you are negligent to any degree, you will suddenly return to the beginning, and *samādhi* power will not have been matured.

VI. To Seek for the Jewel

To practice *zazen* is one of the most urgent needs of all people. If

one has not achieved the complete quietness of *zazen*, he may find that he is helpless in crisis situations. Therefore, to find the jewel one must calm the waves; it would be hard to get it if one stirred up the water. Where the water of meditation is clear and calm, the mind-jewel will naturally be visible. Thus the *Vaipulya-pārnabodhi-prāpta Sūtra* says, "All wisdom of non-attachment and clarity comes from *zazen*." Or again, the *Dhamma-Pada Sūtra* reads:

"Let one's mind concentrate in silence and let it remain motionless like Mt. Sumeru."

It has been made clear that one can go beyond only by this quiet process; and it is only by one's *samādhi* power that one is enabled to die while sitting or standing in meditation. Even if one makes a life-long effort to become fully aware of truth, he still cannot avoid stumbling. How then can the lazy man who postpones *zazen* practice prepare for *karma*? Therefore, the ancestors have said, "If one has no *samādhi* power by which to conquer death, he must blindly return to the darkness and float eternally on the ocean of life and death." Zen brothers, and sisters read this text again and again so that both you and all other beings may at the same moment attain real awakening.

"The practice of *zazen* is most urgent," so says the text. There are six main practices for Nirvāna. They are: (1) giving, (2) obeying the precepts, (3) endurance, (4) making an effort, (5) meditation and (6) wisdom. Among these six practices, meditation is the most central and urgent. We have to practice it first. In his poem on *zazen*, the great Zen master Hakuin writes:

All the Pāramitās [perfections] such as giving and obeying the precepts

And those practices such as chanting Buddha's name, confession and discipline and many other good deeds

Are included in meditation.

When we chant the name of the Buddha, the real meaning of chanting exists only where the chanting person and the Buddha whose name is chanted are not separated but

unified. This is the same as meditation.

Confession is to remember and confess sins which have been done in the past, but no matter how sin is confessed, it will be no more than delusion. What we have to do in penitence is to return to the pure, original mind which existed before sin was ever committed. Therefore, in the Buddhist scripture it is written, "When you intend to confess, do *zazen* to see one's original features. All sins are like frost dew and will be easily dispelled under the sun [of vision]." To do *zazen* and see one's real features is the best purification. For the son who runs away from home it is not real penitence to repent away from his home. The best penitence is for him to come back to his home. In the same way, no matter how repentant we are about leaving our original nature, we will despair until we return to the home of our real nature.

The sixth patriarch Hui-neng defined *zazen* thus: "to be free from outer form and to have inner order." This means that *zazen* is, outwardly, to forget all bodily shape and feature and identify the self with the outer world, and at the same time, inwardly, to have a steady spirit which is never controlled by the outer world. *Zazen* meditation is urgent to daily social life. An actor would not be a good actor unless he forgot himself and identified with his role. The same thing can be said about an athlete who identifies himself with the sport itself, or about a musician identifying with music. All these are possible by the power of *zazen* meditation. If we do not keep such power with us in daily life, we will be at a loss in the face of crisis. The famous poet, Dokan Ota, was pierced by a spear. Holding the spear, he made a poem which goes, Life is not so precious for me now, since I know that it has already been lost." Reciting this poem, he peacefully died. This is also one of the powers of *zazen* meditation. None of us are sure when we will face death; therefore, we must always be prepared for this crisis.

"To find the jewel, one must calm the waves; it is hard to find if one stirs up the water. Where the waters of meditation are clear and calm, the mind-jewel will be naturally visible." Most people would jump in to the water if a jewel were dropped into a pond and stir up the water until it becomes too cloudy to find anything but stones or tiles. A wise man would wait for the water to become calm so that the jewel naturally comes to shine by itself. Zen discipline is the same. The more you try to know Zen principles by reading books, the farther you move from Buddha-nature. If you try to reach awareness by sitting without wondering, however, the jewel of Buddha-nature will begin to shine by itself; and you will realize the real self for which you have been searching.

Zazen meditation is the most direct way to the truth of Buddhism. Instead of wandering in thought, you must sit with your whole being, forgetting all intellectual searching. It is said, "Let one's mind concentrate in silence and let it remain motionless like Mt. Sumeru." If you practice *zazen* in this way, you are already in the world of Buddha while among sentient beings. This is called the "direct entrance into the Buddha stage in one jump." You have to jump into Buddha's world suddenly. This is why Zen Buddhism is called the "teaching of sudden awareness," and for this purpose we need *zazen*.

There is no existence of Buddha separate from the deluded sentient being. Break through your deluded minds at this very moment and you are Buddha, at this very moment, just as you are. You must cut your dualistic consciousness with thoughts of unenlightened and enlightened, at its very roots. Doing this you become Buddha.

In order to cut this dualistic consciousness, samadhi power is most necessary. In Zen, to strengthen this samadhi power and break through, we use koans. A koan is an episode of an enlightened person's truthful experience of breaking through. This episode makes it possible for

you, by becoming one with the state of mind of the koan, to strengthen your samadhi power. By strengthening your samadhi power and cutting all dualistic consciousness, you can go beyond the dualistic consciousness and experience the same break through that these episodes express. Doing this, everybody experiences the same break through that these episodes express. Doing this, everybody is a Bodhisattva.

THE TEN OXHERDING PICTURES

translated

by

Dr. Daisetsu Suzuki

Woodcut prints

by

Tomikichiro Tokuriki

1
— Searching for the Ox —

The beast has never gone astray, and what is the use of searching for him? The reason why the oxherd is not on intimate terms with him is because the oxherd himself has violated his own inmost nature. The beast is lost, for the oxherd has himself been led out of the way through his deluding senses. His home is receding farther away from him, and byways and crossways are ever confused. Desire for gain and fear of loss burn like fire; ideas of right and wrong shoot up like a phalanx.

Alone in the wilderness, lost in the jungle, the boy
is searching, searching!
The swelling waters, the far-away mountains,
and the unending path;
Exhausted and in despair, he knows not where to
go,
He only hears the evening cicadas singing in the
maple-woods.



尋牛

2
— Seeing the Traces —

By the aid of the sutras and by inquiring into the doctrines, he has come to understand something, he has found the traces. He now knows that vessels, however varied, are all of gold, and that the objective world is a reflection of the Self. Yet, he is unable to distinguish what is good from what is not, his mind is still confused as to truth and falsehood. As he has not yet entered the gate, he is provisionally said to have noticed the traces.

By the stream and under the trees, scattered are
the traces of the lost;
The sweet-scented grasses are growing thick
—did he find the way?
However remote over the hills and far away the
beast may wander,
His nose reaches the heavens and none can
conceal it.



見
跡

3
— Seeing the Ox —

The boy finds the way by the sound he hears; he sees thereby into the origin of things, and all his senses are in harmonious order. In all his activities, it is manifestly present. It is like the salt in water and the glue in colour. (It is there though not distinguishable as an individual entity.) When the eye is properly directed, he will find that it is no other than himself.

On a yonder branch perches a nightingale cheer-
fully singing;
The sun is warm, and a soothing breeze blows, on
the bank the willows are green;
The ox is there all by himself, nowhere is he to
hide himself;
The splendid head decorated with stately
horns—what painter can reproduce him?



見^三牛

4
— *Catching the Ox* —

Lost long in the wilderness, the boy has at last found the ox and his hands are on him. But, owing to the overwhelming pressure of the outside world, the ox is hard to keep under control. He constantly longs for the old sweet-scented field. The wild nature is still unruly, and altogether refuses to be broken. If the oxherd wishes to see the ox completely in harmony with himself, he is surely to use the whip freely.

With the energy of his whole being, the boy has at last taken hold of the ox:
But how wild his will, how ungovernable his power!
At times he struts up a plateau,
When lo! he is lost again in a misty unpenetrable mountain-pass.



得^四牛

When a thought moves, another follows, and then another
 —an endless train of thoughts is thus awakened.
 Through enlightenment all this turns into truth; but falsehood asserts itself when confusion prevails. Things oppress us not because of an objective world, but because of a self-deceiving mind. Do not let the nose-string loose, hold it tight, and allow no vacillation.

The boy is not to separate himself with his whip
 and tether,
 Lest the animal should wander away into a world
 of defilements;
 When he is properly tended to, he will grow pure
 and docile;
 Without a chain, nothing binding, he will by
 himself follow the oxherd.



五
 牧牛

— *Coming Home on the Ox's Back* —

The struggle is over; gain and loss, the man is no more concerned with. He hums a rustic tune of the woodman, he sings simple songs of the village-boy. Saddling himself on the ox's back, his eyes are fixed at things not of the earth, earthy. Even if he is called, he will not turn his head; however enticed he will no more be kept back.

Riding on the animal, he leisurely wends his way home;
 Enveloped in the evening mist, how tunefully the flute vanishes away!
 Singing a ditty, beating time, his heart is filled with a joy indescribable!
 That he is now one of those who know, need it be told?



歸騎^六
 家牛

— *The Ox Forgotten, Leaving the Man Alone.* —

The dharmas are one and the ox is symbolic. When you know that what you need is not the snare or set-net but the hare or fish; it is like gold separated from the dross, it is like the moon rising out of the clouds. The one ray of light serene and penetrating shines even before days of creation.

Riding on the animal, he is at last back in his home,
 Where lo! the ox is no more; the man alone sits serenely.
 Though the red sun is high up in the sky, he is still quietly dreaming,
 Under a straw-thatched roof are his whip and rope idly lying.



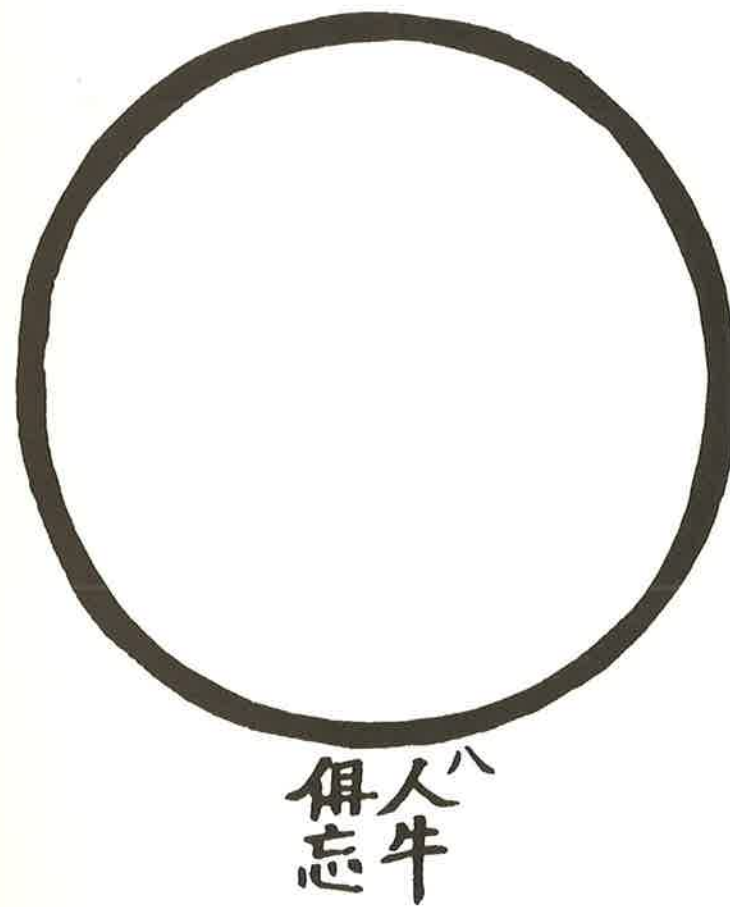
忘牛
 存人

— *The Ox and the Man Both Gone out of Sight.* —

¹ All confusion is set aside, and serenity alone prevails; even the idea of holiness does not obtain. He does not linger about where the Buddha is, and as to where there is no Buddha he speedily passes by. When there exists no form of dualism, even a thousand-eyed one fails to detect a loop-hole. A holiness before which birds offer flowers is but a farce.

All is empty—the whip, the rope, the man, and
the ox:
Who can ever survey the vastness of heaven?
Over the furnace burning ablaze, not a flake of
snow can fall:
When this state of things obtains, manifest is the
spirit of the ancient master.

¹ It will be interesting to note what a mystic philosopher would say about this: "A man shall become truly poor and as free from his creature will as he was when he was born. And I say to you, by the eternal truth, that as long as ye desire to fulfill the will of God, and have any desire after eternity and God; so long are ye not truly poor. He alone hath true spiritual poverty who wills nothing, knows nothing, desires nothing." --(From Eckhart as quoted by Inge in **Light, Life, and Love.**)



— *Returning to the Origin, Back to the Source.* —

From the very beginning, pure and immaculate, the man has never been affected by defilement. He watches the growth of things, while himself abiding in the immovable serenity of non-assertion. He does not identify himself with the māyā-like transformations (that are going on about him), nor has he any use of himself (which is artificiality). The waters are blue, the mountains are green; sitting alone, he observes things undergoing changes.

To return to the Origin, to be back at the Source
 —already a false step this!
 Far better it is to stay home, blind and deaf, and
 without much ado;
 Sitting in the hut, he takes no cognizance of
 things outside,
 Behold the streams flowing—whither nobody
 knows; and the flowers vividly red—for
 whom are they?



還返^九
 源本

— *Entering the City with Bliss-bestowing Hands.* —

His thatched cottage gate is closed, and even the wisest know him not. No glimpses of his inner life are to be caught; for he goes on his own way without following the steps of the ancient sages. Carrying a gourd¹ he goes out into the market, leaning against a staff² he comes home. He is found in company with wine-bibbers and butchers, he and they are all converted into Buddhas.

Bare-chested and bare-footed, he comes out into the market-place;
Daubed with mud and ashes, how broadly he smiles!
There is no need for the miraculous power of the gods,
For he touches, and lo! the dead trees are in full bloom.

¹ Symbol of emptiness (sūnyatā).

² No extra property he has, for he knows that the desire to possess is the curse of human life.



昭和辛卯夏
富吉郎
画並刻摺

十
入鄺
重手

SUTRAS

HANNYA SHIN GYO

MAKA HANNYA HARAMITA SHINGYO
KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI
TA JI SHO KEN GO ON KAI KU DO ISSAI KU
YAKU SHA RI SHI SHIKI FU I KU KU FU I SHIKI
SHIKI SOKU ZE KU KU SOKU ZE SHIKI JU SO
GYO SHIKI YAKU BU NYO ZE SHA RI SHI ZE
SHO HO KU SO FU SHO FU METSU FU KU FU
JO FU ZO FU GEN ZE KO KU CHU MU SHIKI
MU JU SO GYO SHIKI MU GEN NI BI ZES SHIN
NI MU SHIKI SHO KO MI SOKU HO MU GEN
KAI NAI SHI MU I SHIKI KAI MU MU MYO
YAKU MU MU MYO JIN NAI SHI MU RO SHI
YAKU MU RO SHI JIN MU KU SHU METSU DO
MU CHI YAKU MU TOKU I MU SHO TOK KO
BO DAI SAT TA E HAN NYA HA RA MI TA KO
SHIN MU KE GE MU KE 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 HARA MITA 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 HEART SURTA
Hannya Shin Gyo

Avalokitesvara Bodhisattva,
Doing Deep Prajna Paramita,
Clearly saw Mu of form, feeling, thought,
Discrimination, and perception,
Thus redeeming misfortune and suffering.
O Sariputra, form is no other than Mu,
Mu is no other than form;
Form is exactly Mu, Mu exactly form;
Feeling, thought, discrimination, perception
Are likewise like this.
O Sariputra, all phenomena are Mu form,
Not born, not destroyed,
Not stained, not pure,
Without loss, without gain;
So in Mu there is no form,
Not stained, not pure,
Without loss, without gain;
So in Mu there is no form,
No feeling, thought, discrimination, perception;
No eye, ear, nose, tongue, body, mind;
No sight, sound, smell, taste, touch, object;
No world of sight.no world of consciousness;
No ignorance and no end to ignorance.
No old age and death, and no end to old age and death;
No suffering, craving, extinction, path;
No wisdom, no attainment, nothing to be attained;
Therefore the Bodhisattva relies on Prajna Paramita
With no hindrance in the mind,
No hindrance, therefore no fear.
Far beyond fantasy, at last Nirvana.
All past, present and future Buddhas
Rely on Prajna Paramita,

And therefore get the highest,
The most perfect enlightenment.
Therefore know,
The Prajna Paramita Sutra is the greatest Dharani,
The most vivid Dharani, the highest Dharani,
The incomparable Dharani;
It completely wipes away all suffering —
This is the truth, not a lie.
So set forth the Prajna Paramita Dharani,
Set forth this Dharani and say:
Gone! Gone! Gone to the other shore!
Bodhi! Svaha! Prajna Paramita Sutra.

HAKUIN ZENJI ZAZEN WASAN

SHUJO HONRAI HOTOKENARI,
 MIZU TO KORI NO GOTOKU NITE
 MIZU O HANARETE KORI NAKU,
 SHUJO NO HOKA NI HOTOKE NASHI
 SHUJO CHIKAKI O SHIRAZU SHITE,
 TOOKU MOTOMURU HAKANASA YO
 TATOEBA MIZU NO NAKA NIITE,
 KATSU O SAKEBU GA GOTOKU NARI
 CHOJA NO IE NO KO TO NARITE,
 HINRI NI MAYO U NI KOTONARAZU
 ROKUSHU RINNE NO INNEN WA,
 ONORE GA GUCHI NO YAMIJI NARI
 YAMIJI NI YAMIJI O FUMISOETE,
 ITSUKA SHOJI O HANARU BEKI
 SORE MAKAEN NO ZENJO WA,
 SHOTAN SURU NI AMARI ARI
 FUSE YA JIKAI NO SHOHARAMITSU,
 NENBUTSU ZANGE SHUGYO TO
 SONO SHINA OKI SHOZENGYO,
 MINA KONO UCHI NI KISURU NARI
 ICHIZA NO KO O NASU HITO MO,
 TSUMISHI MURYO NO TSUMI HOROBU

AKUSHU IZUKU NI ARINU BEKI,
 JODO SUNAWACHI TOKARAZU
 KATAJIKENAKUMO KONO NORI O,
 HITOTABI MIMI NI FURURU TOKI
 SANTAN ZUIKI SURU HITO WA,
 FUKU O URU KOTO KAGIRI NASHI
 IWANYA MIZUKARA EKO SHITE,
 JIKI NI JISHO O SHOSUREBA
 JISHO SUNAWACHI MUSHO NITE,
 SUDENI KERON O HANARETARI
 INGAICHINYO NO MON HIRAKE,
 MUNI MUSAN NO MICHU NAOSHI
 MUSO NO SO O SO TO SHITE,
 YUKUMO KAERU MO YOSO NARAZU
 MUNEN NO NEN O NEN TO SHITE,
 UTAU MO MAU MO NORI NO KOE
 ZANMAI MUGE NO SORA HIROKU,
 SHICHI ENMYO NO TSUKI SAEN
 KONO TOKI NANI O KA MOTOMU BEKI,
 JAKUMETSU GENZEN SURU YUE NI
 TOSHO SUNAWACHI RENGEKOKU,
 KONO MI SUNAWACHI HOTOKE NARI

THE SONG OF ZAZEN

Zazen Wasan

Sentient beings are primarily all Buddhas:
It is like ice and water,
Apart from water no ice 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 the 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 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 as 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 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.

SHIKU SEIGAN

SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

GREAT VOWS FOR ALL

However innumerable all beings are,
I vow to enlighten them all ;
However inexhaustible my delusions are,
I vow to extinguish them all ;
However immeasurable the Dharma Teachings are ,
I vow to master them all ;
However endless the Buddha's Way is,
I vow to follow it.

SHOKUJI GO KANMON

1. HITOTSU NIWA KOH NO TASHO O HAKARI, KA
NO RAISHO O HAKARU.
2. FUTATSU NIWA ONORE GA TOKUGYO NO
ZENKETSU O HAKATTE, KU NI OHZU.
3. MITTSU NIWA SHIN O FUSEGI, TOGA TONTOH O
HANARURU O SHU TO SU.
4. YOTTSU NIWA MASA NI RYOYAKU O KOTO TO
SURU WA GYOKO O RYOZEN GA TAME NARI.
5. ITSUTSU NIWA DOGYO O JOZEN GA TAME NI
MASA NI KONO JIKI O UKUBESHI.

THE FIVE REFLECTIONS *Go Kan Mon*

First, let us reflect on our own work,
Let us see whence this comes,
Secondly, let us reflect how imperfect our virtue is,
Whether we deserve this offering ;
Thirdly, what is most essential is to hold our minds in
Control and be detached from the various faults,
Greed, etc.
Fourthly, that this is taken as medicinal and is to
Keep our bodies in good health ;
Fifthly, in order to accomplish the task of
Enlightenment of all, we accept this food.

DAI HI SHU

NA MU KA RA TAN NOH
TO RA YA YA NA MU O RI YA BO RYO KI CHI
SHI FU RA YA FU JI SA TO BO YA MO KO SA TO
BO YA MO KO KYA RU NI KYA YA EN SA HA
RA HA EI SHU TA NO TON SHA NA MU SHI KI
RI TO I MO O RI YA BO RYO KI CHI SHI FU RA
RI TO BO NA MU NO RA KI JI KI RI MO KO HO
DO SHA MI SA BO O TO JO SHU BEN O SHU IN
SA BO SA TO NO MO BO GYA MO HA TE CHO
TO JI TO EN O BO RYO KI RYO GYA CHI KYA
RYA CHI I KI RI MO KO FU JI SA TO SA BO SA
BO MO RA MO RA MO KI MO KI RI TO IN KU
RYO KU RYO KE MO TO RYO TO RYO HO JA
YA CHI MO KO HO JA YA CHI TO RA TO RA
CHI RI NI SHI FU RA YA SHA RO SHA RO MO
MO HA MO RA HO CHI RI I KI I KI SHI NO SHI
NO O RA SAN FU RA SHA RI HA ZA HA ZA FU
RA SHA YA KU RYO KU RYO MO RA KU RYO
KU RYO KI RI SHA RO SHA RO SHI RI SHI RI SU

RYO SU RYO FU JI YA FU JI YA FU DO YA FU
DO YA MI CHI RI YA NO RA KIN JI CHI RI SHU
NI NO HO YA MO NO SO MO KO SHI DO YA
SO MO KO MO KO SHI DO YA SO MO KO SHI
DO YU KI SHI FU RA YA SO MO KO NO RA KIN
JI SO MO KO MO RA NO RA SO MO KO SHI
RA SUN O MO GYA YA SO MO KO SO BO MO
KO SHI DO YA SO MO KO SHA KI RA O SHI
DO YA SO MO KO HO DO MO GYA SHI DO
YA SO MO KO NO RA KIN JI HA GYA RA YA SO
MO KO MO HO RI SHIN GYA RA YA SO MO
KO NA MU KA RA TAN NO TO RA YA YA NA
MU O RI YA BO RYO KI CHI SHI FU RA YA SO
MO KO SHI TE DO MO DO RA HO DO YA SO
MO KO

*THE GREAT
COMPASSIONATE DHARANI*

Dai Hi Shu

Adoration to the Three Treasures—
Buddha, Dharma, and Sangha!
Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!
Adoration to the one who removes all fear and suffering!
Having adored Avalokitesvara Bodhisattva,
may we now recite this glorious dharani which purifies
all beings, which fulfills the wishes of all beings.
Hail to Bodhisattva Mahasattva who embodies the
Trikaya, who has the transcendental wisdom.
Hail to Bodhisattva Mahasattva who continues
to save all beings without defilement in his mind.
Hail to Bodhisattva Mahasattva who sustains
the highest, the most complete wisdom
and who is free from all impediments.
Hail to Bodhisattva Mahasattva
whose deeds reveal the fundamental purity of all beings.
Hail to Bodhisattva Mahasattva, who wipes away the three
evil delusions—greed, anger, and folly.

Quick, quick! Come! Here, here!
A joy springs up in us. Help us to enter into
the realm of great realization.
Avalokitesvara Bodhisattva, Bodhisattva of Compassion,
guide us to spiritual contentment.
Accomplishment, accomplishment!
Having testified to the freedom and compassion of
the mind of Avalokitesvara,
Having purified our own body and mind,

Having become as brave as a lion,
Having become manifest into all beings,
Having attained to the Wheel of Dharma and
the Lotus Flower, we can now save all beings
without hindrance.
May the understanding of the mysterious nature of
Avalokitesvara prevail forever, ever and ever.
Adoration to the Three Treasures—
Buddha, Dharma, and Sangha!
Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion!
May this dharani be effective.
Hail!



Institute
for
Zen Studies