

**ANCHORAGE  
ZEN  
COMMUNITY**

**CHANT BOOK  
FOR DAILY SERVICES  
AND PRACTICE**



## SCRIPTURES FOR DAILY SERVICES AND PRACTICE

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## **ROBE VERSE**

(chanted after zazen)

How great the robe of liberation,  
a formless field of merit.  
Wrapping ourselves in Buddha's teaching,  
we free all living beings. (3x)

## **SUTRA-OPENING VERSE** (chanted before Dharma talk)

The unsurpassed, profound, and wondrous dharma  
is rarely met with, even in a hundred, thousand, million kalpas.  
Now we can see and hear it, accept and maintain it.  
May we unfold the meaning of the Tathagata's truth.

## **BODHISATTVA VOWS**

(chanted after Dharma talk)

Beings are numberless; I vow to free them.  
Delusions are inexhaustible; I vow to end to them.  
Dharma gates are boundless; I vow to enter them.  
Buddha's way is unsurpassable; I vow to embody it.

Morning Ceremony — Odd Days

**HEART OF GREAT PERFECT WISDOM SUTRA**

Avalokiteshvara Bodhisattva,  
when deeply practicing prajna paramita,  
clearly saw that all five aggregates are empty  
and thus relieved all suffering.  
Shariputra, form does not differ from emptiness,  
emptiness does not differ from form.  
Form itself is emptiness, emptiness itself form.  
Sensations, perceptions, formations,  
and consciousness are also like this.  
Shariputra, all dharmas are marked by emptiness;  
they neither arise nor cease, are neither defiled nor pure,  
neither increase nor decrease.  
Therefore, given emptiness,  
there is no form, no sensation, no perception,  
no formation, no consciousness;  
no eyes, no ears, no nose, no tongue, no body, no mind;  
no sight, no sound, no smell, no taste, no touch, no object of mind;  
no realm of sight... no realm of mind consciousness.  
There is neither ignorance nor extinction of ignorance...  
neither old age and death, nor extinction of old age and death;  
no suffering, no cause, no cessation, no path;  
no knowledge and no attainment.  
With nothing to attain, a bodhisattva relies on prajna paramita,  
and thus the mind is without hindrance.  
Without hindrance, there is no fear.  
Far beyond all inverted views, one realizes nirvana.  
All buddhas of past, present, and future rely on prajna paramita  
and thereby attain unsurpassed, complete, perfect enlightenment.  
Therefore, know the prajna paramita as the great miraculous mantra,  
the great bright mantra, the supreme mantra,  
the incomparable mantra, which removes all suffering  
and is true, not false.  
Therefore we proclaim the prajna paramita mantra,  
the mantra that says,  
*GATE GATE PARAGATE PARASAMGATE BODHI SVAHA.*

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajna paramita.

## HARMONY OF DIFFERENCE AND EQUALITY

The mind of the great sage of India  
is intimately transmitted from west to east.

While human faculties are sharp or dull,  
the way has no northern or southern ancestors.

The spiritual source shines clear in the light;  
the branching streams flow on in the dark.

Grasping at things is surely delusion;  
according with sameness is still not enlightenment.

All the objects of the senses  
transpose and do not transpose.

Transposing, they are linked together;  
not transposing, each keeps its place.

Sights vary in quality and form;  
sounds differ as pleasing or harsh.

Darkness merges refined and common words;  
brightness distinguishes clear and murky phrases.

The four elements return to their natures,  
just as a child turns to its mother.

Fire heats, wind moves,  
water wets, earth is solid.

Eye and sights, ear and sounds,  
nose and smells, tongue and tastes;

Thus for each and every thing,  
according to the roots, the leaves spread forth.

Trunk and branches share the essence;  
revered and common, each has its speech.

In the light there is darkness,  
but don't take it as darkness.

In the dark there is light,  
but don't see it as light.

Light and dark oppose one another  
like the front and back foot in walking.

Each of the myriad things has its merit,  
expressed according to function and place.

Existing phenomenally like box and cover joining,  
according with principle like arrow points meeting.

Hearing the words, understand the meaning;  
don't establish standards of your own.

Not understanding the way before your eyes,  
how do you know the path you walk?

Walking forward is not a matter of far or near,  
but if you are confused, mountains and rivers block your way.

I respectfully urge you who study the mystery,  
don't pass your days and nights in vain.

## NAMES OF THE BUDDHAS AND ANCESTORS

Bibashi Butsu Daioshō	Bashashita Daioshō
Shiki Butsu Daioshō	Funyomitta Daioshō
Bishafu Butsu Daioshō	Hannyatara Daioshō
Kuruson Butsu Daioshō	Bodaidaruma Daioshō
Kunagonmuni Butsu Daioshō	Taiso Eka Daioshō
Kashō Butsu Daioshō	Kanchi Sōsan Daioshō
Shakamuni Butsu Daioshō	Daii Dōshin Daioshō
Makakashō Daioshō	Daiman Kōnin Daioshō
Ananda Daioshō	Daikan Enō Daioshō
Shōnawashu Daioshō	Seigen Gyōshi Daioshō
Ubakikuta Daioshō	Sekitō Kisen Daioshō
Daitaka Daioshō	Yakusan Igen Daioshō
Mishaka Daioshō	Ungan Donjō Daioshō
Bashumitta Daioshō	Tōzan Ryōkai Daioshō
Butsudanandai Daioshō	Ungo Dōyō Daioshō
Fudamitta Daioshō	Dōan Dōhi Daioshō
Barishiba Daioshō	Dōan Kanshi Daioshō
Funayasha Daioshō	Ryōzan Enkan Daioshō
Anabotei Daioshō	Taiyō Kyōgen Daioshō
Kabimora Daioshō	Tōshi Gisei Daioshō
Nagyaharajuna Daioshō	Fuyō Dōkai Daioshō
Kanadaiba Daioshō	Tanka Shijun Daioshō
Ragorata Daioshō	Chōro Seiryō Daioshō
Sōgyanandai Daioshō	Tendō Sōkaku Daioshō
Kayashata Daioshō	Setchō Chikan Daioshō
Kumorata Daioshō	Tendō Nyojō Daioshō
Shayata Daioshō	Eihei Dōgen Daioshō
Bashubanzu Daioshō	Koun Ejō Daioshō
Manura Daioshō	Tettsū Gikai Daioshō
Kakurokuna Daioshō	Keizan Jōkin Daioshō
Shishibodai Daioshō	

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajnaparamita.

## DAIHI SHIN DHARANI

Namu kara tan no  
tora ya ya namu ori ya  
boryo ki chi shifu ra ya  
fuji sato bo ya  
moko sato bo ya  
mo ko kya runi kya ya  
en sa hara ha e  
shu tan no ton sha  
namu shiki ri toi mo  
ori ya boryo ki chi  
shifu ra  
rin to bo  
na mu no ra  
kin ji ki ri  
mo ko ho do sha mi sa bo  
o to jo shu ben  
o shu in sa bo sa to  
no mo bo gya  
mo ha te cho  
to ji to en  
o bo ryo ki  
ru gya chi  
kya ra chi  
i kiri mo ko  
fuji sa to  
sa bo sa bo  
mo ra mo ra  
mo ki mo ki  
ri to in ku ryo ku ryo  
ke mo to ryo to ryo  
ho ja ya chi  
mo ko ho ja ya chi  
to ra to ra  
chiri ni shifu ra ya  
sha ro sha ro  
mo mo ha mo ra  
ho chi ri

yu ki yu ki  
shi no shi no  
ora san fura sha ri  
ha za ha zan fura sha ya  
ku ryo ku ryo  
mo ra ku ryo ku ryo  
ki ri sha ro sha ro  
shi ri shi ri  
su ryo su ryo  
fuji ya fuji ya  
fudo ya fudo ya  
mi chiri ya  
nora kin ji  
chiri shuni no  
hoya mono somo ko  
shido ya somo ko  
moko shido ya somo ko  
shido yu ki  
shifu ra ya  
somo ko  
nora kin ji  
somo ko  
mo ra no ra somo ko  
shira su omo gya ya somo ko  
sobo moko shido ya somo ko  
shaki ra oshi do ya somo ko  
hodo mogya shido ya somo ko  
nora kin ji ha gyara ya somo ko  
mo hori shin gyara ya somo ko  
namu kara tan no tora ya ya  
namu ori ya  
boryo ki chi  
shifu ra ya  
somo ko  
shite do modo ra  
hodo ya  
so mo ko.

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajnaparamita.



Morning Ceremony — Even Days

**MAKA HANNYA HARAMITTA SHINGYŌ**

Kan ji zai bo satsu	i mu sho tok-ko
gyo jin han-nya ha ra mi ta ji	bo dai sat-ta
sho ken go on kai ku	e han-nya ha ra mi ta ko
do is-sai ku yaku	shin mu kei ge
sha ri shi	mu kei ge ko
shiki fu i ku	mu u ku fu
ku fu i shiki	on ri is-sai ten do mu so
shiki soku ze ku	ku gyo ne han
ku soku ze shiki	san ze sho butsu
ju so gyo shiki	e han-nya ha ra mi ta ko
yaku bu nyo ze	toku a noku ta ra
sha ri shi	san myaku san bo dai
ze sho ho ku so	ko chi han-nya ha ra mi ta
fu sho fu metsu	ze dai jin shu
fu ku fu jo	ze dai myo shu
fu zo fu gen	ze mu jo shu
ze ko ku chu	ze mu to do shu
mu shiki mu ju so gyo shiki	no jo is-sai ku
mu gen ni bi zes-shin ni	shin jitsu fu ko
mu shiki sho ko mi soku ho	ko setsu han-nya
mu gen kai nai shi mu i shiki kai	ha ra mi ta shu
mu mu myo yaku mu mu myo jin	soku setsu shu watsu
nai shi mu ro shi	gya tei gya tei
yaku mu ro shi jin	ha ra gya tei
mu ku shu metsu do	hara so gya tei
mu chi yaku mu toku	bo ji sowa ka
	han-nya shin gyo.

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajnaparamita.

## PRECIOUS MIRROR SAMADHI

The dharma of thusness is intimately  
transmitted by buddhas and ancestors.

Now you have it;  
preserve it well.

A silver bowl filled with snow,  
a heron hidden in the moon.

Taken as similar, they are not the same;  
not distinguished, their places are known.

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

Move and you are trapped,  
miss and you fall into doubt and vacillation.

Turning away and touching are both wrong,  
for it is like a massive fire.

Just to portray it in literary form  
is to stain it with defilement.

In darkest night it is perfectly clear;  
in the light of dawn it is hidden.

It is a standard for all things;  
its use removes all suffering.

Although it is not constructed,  
it is not beyond words.

Like facing a precious mirror;  
form and reflection behold each other.

You are not it,  
but in truth it is you.

Like a newborn child,  
it is fully endowed with five aspects.

No going, no coming, no arising, no abiding;  
“Baba wawa”- is anything said or not?

In the end it says nothing,  
for the words are not yet right.

In the hexagram “double fire,”  
when main and subsidiary lines are transposed,

piled up they become three;  
the permutations make five.

Like the taste of the five-flavored herb,  
like the five-pronged vajra.

Wondrously embraced within the complete,  
drumming and singing begin together.

Penetrate the source and travel the pathways,  
embrace the territory and treasure the roads.

You would do well to respect this;  
do not neglect it.

Natural and wondrous,  
it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season,  
it is serene and illuminating.

So minute it enters where there is no gap,  
so vast it transcends dimension.

A hairsbreadth deviation,  
and you are out of tune.

Now there are sudden and gradual  
in which teachings and approaches arise.

With teachings and approaches distinguished,  
each has its standard.

Whether teachings and approaches are mastered or not,  
reality constantly flows.

Outside still and inside trembling,  
like tethered colts or cowering rats

The ancient sages grieved for them,  
and offered them the dharma.

Led by their inverted views,  
they take black for white.

When inverted thinking stops,  
the affirming mind naturally accords.

If you want to follow in the ancient tracks,  
please observe the sages of the past.

One on the verge of realizing the Buddha way  
contemplated a tree for ten kalpas.

Like a battle-scarred tiger,  
like a horse with shanks gone grey.  
Because some are vulgar,  
jeweled tables and ornate robes.  
Because others are wide-eyed,  
cats and white oxen.  
With his archer's skill,  
Yi hit the mark at a hundred paces.  
But when arrows meet head-on,  
how could it be a matter of skill?  
The wooden man starts to sing,  
the stone woman gets up dancing.  
It is not reached by feelings or consciousness;  
how could it involve deliberation?  
Ministers serve their lords,  
children obey their parents.  
Not obeying is not filial,  
failure to serve is no help.  
With practice hidden, function secretly,  
like a fool, like an idiot.  
Just to continue in this way  
is called the host within the host.

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajnaparamita.

## LOVING-KINDNESS MEDITATION

This is what should be accomplished by the one who is wise,  
Who seeks the good and has obtained peace:

Let one be strenuous, upright and sincere,  
Without pride, easily contented and joyous;  
Let one not be submerged by the things of the world.  
Let one not take upon oneself the burden of riches;  
Let one's senses be controlled;  
Let one be wise but not puffed up;  
Let one not desire great possessions even for one's family;  
Let one do nothing that is mean or that the wise would reprove.

May all beings be happy.  
May they be joyous and live in safety.  
All living beings, whether weak or strong,  
In high or middle or low realms of existence,  
Small or great, visible or invisible,  
Near or far, born or to be born,  
May all beings be happy.

Let no one deceive another, nor despise any being in any state;  
Let none by anger or hatred wish harm to another.  
Even as a mother at the risk of her life  
Watches over and protects her only child,  
So with a boundless mind should one cherish all living things,  
Suffusing love over the entire world,  
Above, below and all around without limit;  
So let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down,  
During all one's waking hours,  
Let one practice the way with gratitude.

Not holding to fixed views,  
Endowed with insight,  
Freed from sense appetites,  
One who achieves the way  
Will be freed from the duality of birth and death.

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajnaparamita.



## UNIVERSALLY RECOMMENDED INSTRUCTIONS FOR ZAZEN

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to realize such, get to work on such right now.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body

and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking – what kind of thinking is that? Non-thinking. This is the essential art of zazen. The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start 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 mundane and sacred and dying while either sitting or standing have all depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout. These cannot be understood by discriminative thinking; much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly

engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a 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 doubt the true dragon. Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the Buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

All buddhas throughout space and time,  
all honored ones, bodhisattvas, mahasattvas,  
wisdom beyond wisdom, maha-prajnaparamita.

## GENJO KOAN

As all things are buddha-dharma, there is delusion and realization, practice, and birth and death, and there are buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death. The buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

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 or square; its features are infinite in variety. It is like a palace. It is like a jewel. It only look 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 Mt. Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. When, 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 for the gold of the earth and makes fragrant the cream of the long river.

## RYAKU FUSATSU – FULL-MOON BODHISATTVA CEREMONY

### **Repentance: (3x)**

All my ancient twisted karma  
From beginningless greed, hate and delusion  
Born through body, speech and mind  
I now fully avow.

### **Homages: (3x)**

Homage to the Seven Buddhas before Buddha.  
Homage to Shakyamuni Buddha.  
Homage to Maitreya Buddha.  
Homage to Manjusri Bodhisattva.  
Homage to Samantabhadra Bodhisattva.  
Homage to Avalokitesvara Bodhisattva.  
Homage to the Succession of Ancestors.

### **Four Bodhisattva Vows: (3x)**

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.

### **Refuges:**

*I take refuge in Buddha.*

Before all being,  
immersing body and mind  
deeply in the Way,  
awakening true mind.

*I take refuge in Dharma.*

Before all being,  
entering deeply the merciful ocean  
of Buddha's Way.

*I take refuge in Sangha.*

Before all being,  
bringing harmony to everyone,  
free from hindrance.

## **Pure Precepts:**

All: I vow to refrain from all evil.

*Leader:*

*It is the abode of the law of all Buddhas;*

*It is the source of the law of all Buddhas.*

I vow to make every effort to live in enlightenment.

*It is the teaching of anuttara samyaksambodhi and the path of the one who practices and that which is practiced.*

I vow to live and be lived for the benefit of all beings.

*It is transcending profane and holy and taking self and others across.*

## **Grave Precepts:**

I vow not to kill.

*By not killing life the Buddha tree seed grows. Transmit the life of Buddha and do not kill.*

I vow not to take what is not given.

*The self and objects are such as they are, two yet one. The gate of liberation stands open.*

I vow not to misuse sexuality.

*Let the three wheels of self, object and action be pure. With nothing to desire one goes along together with the Buddhas.*

I vow to refrain from false speech.

*The Dharma Wheel turns from the beginning. There is neither surplus nor lack. The sweet dew saturates all and harvests the truth.*

I vow to refrain from intoxicants.

*Originally pure, don't defile. This is the great awareness.*

I vow not to slander.

*In the Buddhadharma, go together, appreciate together, realize together and actualize together. Don't permit faultfinding. Don't permit haphazard talk. Do not corrupt the Way.*

I vow not to praise self at the expense of others.

*Buddhas and Ancestors realize the vast sky and the great earth. When they manifest the noble body, there is neither*

*inside nor outside in emptiness. When they manifest the Dharma body there is not even a bit of earth on the ground.*

I vow not to be avaricious.

*One phrase, one verse – that is the ten thousand things and one hundred grasses; one Dharma, one realization – is all Buddhas and Ancestors. Therefore, from the beginning, there has been no stinginess at all.*

I vow not to harbor ill will.

*Not negative, not positive, neither real nor unreal, there is an ocean of illuminated clouds and an ocean of bright clouds.*

I vow not to abuse the Three Treasures.

*To expound the Dharma with this body is foremost. The virtue returns to the ocean of reality. It is unfathomable; we just accept it with respect and gratitude.*

**Dedication:**

*Thus on this Full Moon morning (night) we offer the merit of the Bodhisattva Way through all world systems to the unborn nature of all being.*

All Buddhas, Ten Directions, Three Times.

All Beings, Bodhisattvas, Mahasattvas.

Wisdom Beyond Wisdom, Mahaprajna Paramita.

## FORMAL MEAL VERSES

### Verse upon Hearing the Meal Signal:

Buddha was born in Kapilavastu,  
enlightened in Magadha,  
taught in Varanasi,  
entered nirvana in Kushinagara.

### Verse for Setting Out Bowls (begin opening bowls):

Now we set out Buddha's bowls;  
may we, with all beings,  
realize the emptiness of the three wheels:  
giver, receiver, and gift.

### Ten Buddha Names:

Leader only: *In the midst of the three treasures which verify our understanding, entrusting ourselves to the Sangha, we recall:*

Vairochana Buddha, pure Dharmakaya;  
Lochana Buddha, complete Sambhogakaya;  
Shakyamuni Buddha, myriad Nirmanakaya; (begin serving/receiving food)  
Maitreya Buddha, of future birth;  
All Buddhas throughout space and time;  
Lotus of the Wondrous Dharma, Mahayana sutra.  
Manjushri Bodhisattva, great wisdom;  
Samantabhadra Bodhisattva, great activity;  
Avalokiteshvara Bodhisattva, great compassion;  
All honored ones, bodhisattvas, mahasattvas;  
Wisdom beyond wisdom, maha prajna paramita.

### Food Offering Verse (at breakfast):

Leader only: *This morning meal of ten benefits nourishes us in our practice. Its rewards are boundless filling us with ease and joy.*

### Food Offering Verse (at lunch):

Leader only: *The three virtues and six tastes of this meal are offered to Buddha and Sangha. May all sentient beings in the universe be equally nourished.*

**Verse of Five Contemplations** (after food has been served):

We reflect on the effort that brought us this food and consider how it comes to us.

We reflect on our virtue and practice, and whether we are worthy of this offering.

We regard it as essential to free ourselves of excesses such as greed.

We regard this food as good medicine to sustain our life.

For the sake of enlightenment, we now receive this food.

**Verse of Food for Spirits:**

(lunch only – offer small amount from large bowl on tip of setsu)

We now make an offering; this food is for all hungry beings in the ten directions.

**Bowl-Raising Verse** (raise large bowl to eye level):

First, this is for the three treasures;  
next, for the four benefactors,  
finally, for the beings in the six realms.

May all be equally nourished.

The first portion is to end all evil;

the second is to cultivate all good,

the third is to free all beings.

May everyone realize the buddha way.

**Verse of Rinse Water** (when rinse water is collected):

The water with which we wash our bowls,  
tastes like ambrosia.

We offer it to the many spirits,  
may they be satisfied.

Om ma ku ra sai so wa ka.

**Verse of Purity While Abiding in the World:**

(once all bowls are wrapped)

Leader only:

*Abiding in this ephemeral world*

*like a lotus in muddy water,*

*The mind is pure and goes beyond.*

*Thus we bow to buddha.*