

# Chant Book



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## Atonement, Refuges & Vows

*Beginning of morning service*

*Kokyo: All my ancient twisted karma,*

All: From beginningless greed, hate and delusion.

Born through body, speech and mind, (prostration)

I now fully avow.

*Kokyo: I take refuge in Buddha*

All: Before all beings, immersing body and mind

Deeply in the way, awakening true mind

*Kokyo: I take refuge in Dharma*

All: Before all beings, entering deeply

The merciful ocean of Buddha's way

*Kokyo: I take refuge in Sangha*

All: Before all beings, bringing harmony

To everyone, free from hindrance

*Kokyo: Beings are numberless;*

All: 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.

## Verse of Repentance

All my ancient twisted karma,

From beginningless greed, hate and delusion.

Born through body, speech and mind,

I now fully avow.

## Triple Refuge

I take refuge in Buddha

Before all beings, immersing body and mind

Deeply in the way, awakening true mind

I take refuge in Dharma

Before all beings, entering deeply

The merciful ocean of Buddha's way

I take refuge in Sangha

Before all beings, bringing harmony

To everyone, free from hindrance

## Dedication of Merit (close of service)

All buddhas, ten directions, three times.

All honored ones, bodhisattva-mahasattvas,

Wisdom beyond wisdom,

Maha Prajña Paramita

### Three Refuges in Pali

Buddham saranam gacchami  
Dhammam saranam gacchami  
Sangham saranam gacchami  
Dutyampi buddham saranam gacchami  
Dutyampi dhammam saranam gacchami  
Dutyampi sangham saranam gacchami  
Tatityampi buddham saranam gacchami  
Tatityampi dhammam saranam gacchami  
Tatityampi sangham saranam gacchami

### Robe Chant

Dāi sāi ge dā pu ku  
musō fuku dēn e  
hi bu nyorāi kyo  
kō do shoshu jo. (2x)  
Great robe of liberation  
Field far beyond form and emptiness  
Wearing the Tathagata's teaching  
Saving all beings. (1x)

### Before & After Dharma Talk

#### **Before the Talk**

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

#### **After the Talk**

May our intention equally extend to  
Every being and place  
With the true merit of Buddha's way.  
Beings are numberless;  
I vow to save them.  
Delusions are inexhaustible;  
I vow to end them.  
Dharma gates are boundless;  
I vow to enter them.  
Buddha's way is unsurpassable;  
I vow to become it.



## **Wisdom Beyond Wisdom Heart Sutra**

Avalokiteshvara Bodhisattva, when deeply practicing prajña 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 prajña 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 prajña paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajña 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 prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

## Maka Hannya Haramitta Shīn Gyō

*(Heart Sutra in Sino-Japanese)*

Kan ji zai bo satsu gyo jin han nya ha ra  
mit ta ji sho ken go on kai ku do is sai ku  
yaku sha ri shi shiki fu i ku ku fu i shiki  
shiki soku ze ku ku soku ze shiki ju so  
gyo shiki yaku bu nyo ze sha ri shi ze  
sho ho ku so fu sho fu metsu fu ku fu jo  
fu zo fu gen ze ko ku chu mu shiki mu  
ju so gyo shiki mu gen ni bi zes shin 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 mit 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 mit ta ko toku a

noku ta ra sam myaku sam bo dai ko chi  
han nya ha ra mi ta ze dai jin shu ze dai  
myo shu ze mu jo shu ze mu to do shu  
no jo is sai ku shin jitsu fu ko ko setsu  
han nya ha ra mit ta shu soku setsu shu  
watsu gya te gya te ha ra gya te hara so  
gya te bo ji sowa ka han nya shin gyo

## Hymn to the Perfection of Wisdom

(*chanted slowly*)

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

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## Enmei Jukku Kannon Gyo

*The Ten-Verse Kannon Sutra for Protecting Life*

kan ze on	Kanzeon!
na mu butsu	I venerate the Buddha
yo butsu u in	Buddha is my source
yo butsu u en	Buddha is my affinity
bup po so en	Affinity with Buddha, Dharma, Sangha
jo raku ga jo	Constancy, ease, assurance, purity
cho nen kan ze on	Morning my thought is Kanzeon
bo nen kan ze on	Evening my thought is Kanzeon
nen nen ju shin ki	Thought after thought arises in the mind
nen nen fu ri shin	Thought after thought is not separate from mind

## Sho Sai Myo Kichijo Dharani

*The Dharani for Preventing Disaster*

no mo san man da moto nan oha ra chi koto  
sha sono nan to ji to en gya gya gya ki gya ki  
un nun shifu ra shifu ra hara shifu ra hara shifu  
ra chishu sa chishu sa chishu ri chishu ri sowa  
ja sowa ja sen chi gya shiri e somo ko (3X)

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## Merging of Difference and Unity

*Shitou Xiyuan (Sekito Kisen), 700–790*

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 interact and yet do not. Interacting brings involvement. Otherwise, each keeps its place.

Sights vary in quality and form, sounds differ as pleasing or harsh. Refined and common speech come together in the dark, clear and murky phrases are distinguished in the light.

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 with each and every thing, depending on these 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.

Phenomena exist; box and lid fit. Principle responds; arrow points meet.

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

If you don't understand the way right before you, how will you know the path as you walk?

Progress 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, do not pass your days and nights in vain.

## Metta Sutta

*Chanted, Mahayana-inflected translation.*

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 and 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.

## Sutra on Loving Kindness

*Sung. More literal translation.*

**Solo intro by Kokyo:** *This is what should be DONE....*

**Sangha joins in:** by ONE who is skilled in good-NESS.

And who knows the path of PEACE.

Let them be able and UP-RIGHT,

Straight forward and gen-<sup>tle</sup> in SPEECH.

Humble and not con-ceit-ED,

Contented and <sup>cas</sup>-tly sat-ISFIED.

Unburdened with du-TIES, and frugal in their WAYS.

Peaceful and CALM and WISE and skill-FULL,

Not proud or de-<sup>mand</sup>-ing in na-TURE.

Let them NOT do the slight-<sup>est</sup> THING,

that the WISE would lat-<sup>ter</sup> re-PROVE.



Wishing in gladness and in safe-TY:

May all BEINGS <sup>bc</sup> at EASE.

Whatever liv-ing BEINGS there may BE,

whether they are <sup>weak</sup> or STRONG, o-mi-ing NONE,

the GREAT or the mi-ghty, medium, <sup>short</sup> or SMALL,

the SEEN and the un-SEEN,

those living near and <sup>far</sup> a-WAY,

those BORN and to <sup>bc</sup> BORN:

may all BEINGS <sup>bc</sup> at EASE!

Let NONE de-ceive an-<sup>o</sup>-THER,

or des-pise an-y being in <sup>an-</sup>y STATE.

Let NONE through anger or ill-WILL

wish HARM UPON an-o-THER

Even as a MOTHER pro-TECTS with her LIFE

her CHILD, her gn-ly CHILD,

So with a bound-less HEART

should one cherish all <sup>liv</sup>-ing BEINGS.

Radiating kind-NESS over the en-ti-re WORLD.

Spreading upwards to the SKIES,

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and downwards to <sup>the</sup> DEPTHS;

Outwards and un-bound-ED, freed from hatred and ill-WILL.

Whether standing or walk-ING, seated or <sup>ly-</sup>ing down,

FREE from drow-SINESS.

One should sus-TAIN this re-col-<sup>lec</sup>-TION.

This is said to BE the sub-<sup>LIME</sup> a-bi-DING,

By not holding to fixed VIEWS, the pure <sup>heart</sup>-ed ONE,

having clarity of vi-SION,

Being FREED from all <sup>sense</sup> DESIRES:

is not BORN A -GAIN IN-TO THIS WORLD.

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## Dai Hi Shin Dharani

*Great Compassionate Mind 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 ei 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 rya 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 za 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



## Fukanzazengi

*Dōgen's Universal Recommendation for Zazen*

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

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation. Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal? The fame of his nine years of wall-sitting is celebrated to this day.

Since this was the case with the saints of old, how can we today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be

manifest. If you want to attain suchness, you should practice suchness without delay.

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

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

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

The zazen I speak of is not learning meditation. It is simply the Dharma gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the



manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when he gains the water, like the tiger when she enters the mountain. For you must know that just there in zazen the right Dharma is manifesting itself and that, from the first, dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a *hosu*, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers, either. It must be deportment beyond hearing and seeing--is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter: between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world, and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen. Why leave behind the seat that exists in your home and go

aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha-Way. Who would take wasteful delight in the spark from the flintstone?

Besides, form and substance are like the dew on the grass, destiny like the dart of lightning--emptied in an instant, vanished in a flash.

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



## Genjō Kōan

*From Dōgen's Shōbōgenzō*

As all things are buddha dharma, there is delusion, realization, practice, birth and death, buddhas and sentient beings. As 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, in essence, is leaping clear of abundance and lack; thus there is birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self 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 and those 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 buddha.

When you see forms or hear sounds, fully engaging body-and-mind, you intuit dharma intimately. 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 way of enlightenment 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 enlightenment remains, and this no-trace continues endlessly.

When you first seek dharma, you imagine you are far away from its environs. At the moment when dharma is authentically 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 essence 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 does not become firewood again. Yet, do not suppose that the ash is after and the firewood before. Understand that firewood abides in its condition as firewood, which fully includes before and after, while it is independent of before and after. Ash abides in its condition as ash, which fully includes before and after. 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 beyond birth. It is an unshakable teaching in the Buddha's discourse that death does not turn into birth. Accordingly, death is understood as beyond death.

Birth is a condition complete in this moment. Death is a condition complete in 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 crush 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 may assume 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 the ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this.

Although 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. You can go further. There is practice-enlightenment, which encompasses limited and un-limited life.

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, to attain one thing is to penetrate one thing; to meet one practice is to sustain one practice.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the full experience of buddha dharma. Do not suppose that what you attain becomes your knowledge and is grasped by your intellect. Although actualized immediately, what is inconceivable may not be apparent. Its emergence is beyond your knowledge.

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

"Although you understand that the nature of wind is permanent," Mayu replied, "you do not understand the meaning of its reaching everywhere."



“What is the meaning of its reaching everywhere?”  
asked the monk. Mayu just kept fanning himself. The monk  
bowed deeply.

The actualization of the buddha dharma, the vital path of  
its authentic transmission, is like this. If you say that you do  
not need to fan your- self because the nature of wind is  
permanent and you can have wind without fanning, you  
understand neither permanence nor the nature of wind. The  
nature of wind is permanent; because of that, the wind of the  
buddha house brings forth the gold of the earth and ripens the  
cream of the long river.

## Song of the Jewel Mirror Samadhi

*Dongshan Liangjie (Tozan Ryokai) 807-869*

The teaching of thussness has been intimately communicated  
by buddhas and ancestors. Now you have it, so keep it well.

Filling a silver bowl with snow, hiding a heron in the  
moonlight - taken as similar they're not the same; when you  
mix them, you know where they are. The meaning is not in  
the words, yet it responds to the inquiring impulse.

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 depict it in literary form is to  
stain it with defilement.

It is bright just at midnight, it doesn't appear at dawn. It acts  
as a guide for beings, its use removes all pains. Although it is  
not fabricated, it is not without speech.

It is like facing a jewel mirror; form and image behold each  
other – you are not it, in truth it is you. Like a babe in the  
world, in five aspects complete; it does not go or come, nor  
rise nor stand.

"Baba wawa" – is there anything said or not? Ultimately it  
does not apprehend anything because its speech is not yet  
correct.

It is like the six lines of the illumination hexagram: relative  
and ultimate interact - piled up, they make three; the  
complete transformation makes five. It is like the taste of the  
five-flavored herb, like a diamond thunderbolt.

Subtly included within the true, inquiry and response come  
up together. Communing with the source, travel the  
pathways, embrace the territory and treasure the road.  
Respecting this is fortunate; do not neglect it.

Naturally real yet inconceivable, it is not within the province of delusion or enlightenment.

With causal conditions, time and season, quiescently it shines bright. In its fineness it fits into spacelessness, in its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to accord with the proper attunement.

Now there are sudden and gradual in which teachings and approaches arise. Once basic approaches are distinguished, then there are guiding rules.

But even though the basis is reached and the approach comprehended, true eternity still flows. Outwardly still while inwardly moving, like a tethered colt, a trapped rat - the ancient sages pitied them and bestowed upon them the teaching.

According to their delusions, they called black as white; when erroneous imaginations cease, the acquiescent mind realizes itself.

If you want to conform to the ancient way, please observe the sages of former times. When about to fulfill the way of Buddhahood, one gazed at a tree for ten eons.

Like a battle-scarred tiger, like a horse with shanks gone gray. Because there is the common, there are jewel pedestals, fine clothing; Because there is the startlingly different, there are house cat and cow.

Yi with his archer's skill could hit a target at a hundred paces. But when arrow-points meet head on, what has this to do with the power of skill?

When the wooden man begins to sing, the stone woman gets up dancing; it's not within reach of feeling or discrimination – how could it admit of consideration in thought?

Ministers serve their lords, children obey their parents: Not obeying is not filial and not serving is no help. Practice secretly, working within, like a fool, like an idiot. Just to continue in this way is called the host within the host.