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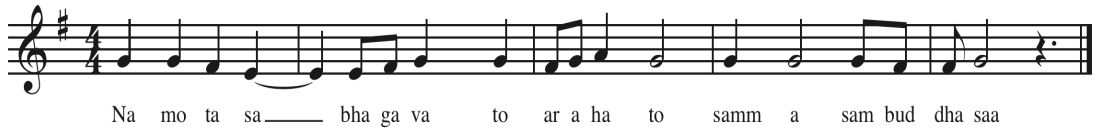
VERSE OF REPENTANCE

All the harmful karma I have created;
from beginningless greed, hatred and delusion;
born of my body, speech and thought;
I now repent completely.

VANDANA

Namo tassa bhagavato arahato sammāsambuddhassa.

I venerate the Sacred One, the Great Sage, the Truly Enlightened One.



TI-SARANA

Buddham saranam gacchāmi;

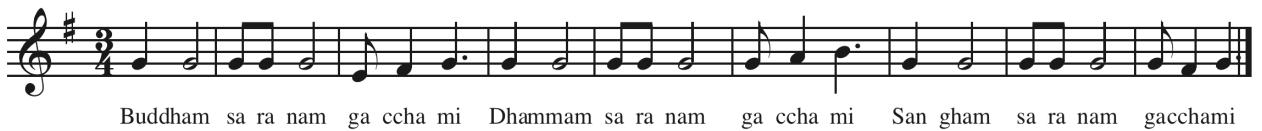
I take refuge in the Buddha;

Dhammam saranam gacchāmi;

I take refuge in the Dharma;

Sangham saranam gacchāmi.

I take refuge in the Sangha.



THE GREAT PRAJÑĀ PĀRAMITĀ HEART SŪTRA

Avalokiteśvara Bodhisattva, deeply absorbed in *prajñā pāramitā*,
clearly saw the five skandhas as empty and went beyond all obstructions of *dukkha*
Śāriputra, form does not differ from emptiness;
emptiness does not differ from form.
Form is exactly emptiness, emptiness exactly form.
So too sensation, perception, dispositions, and consciousness.
Śāriputra, all these dharmas are empty of traits—
not born, not destroyed, not stained, not pure, not increasing, not decreasing.
So within emptiness there is no form,
no sensation, perception, dispositions, or consciousness;
no eye, ear, nose, tongue, body, mind;
no shape, sound, smell, taste, touch, thought;
no field of sight on through no field of thought;
no ignorance and no end of ignorance
on through no old age and death and no end of old age and death;
no *dukkha*, source of *dukkha*, end of *dukkha*, path;
no wisdom and no attainment.
Since they truly have no attainment,
bodhisattvas live by *prajñā pāramitā*.
Heartminds unhindered, truly unhindered, without fear,
far from all error and illusion, they come at last to *nirvāna*.
Buddhas past, present, and future live by *prajñā pāramitā*,
hence attaining *anuttara samyak sambodhi*.
So know that *prajñā pāramitā*, this great wondrous mantra,
this great bright mantra, this peerless mantra, this superb mantra
can dispel all *dukkha* — really, truly, no sham.”
So set forth the *prajñā pāramitā* mantra,
just set forth the mantra, say,
“*Gatē gatē paragatē parasamgatē!*
Bodhi svāhā! Hannyā shingyō!”

NOTE: The Ś as in Śāriputra is pronounced as “Sh”

MAKA HANNYA HARAMITA SHIN GYŌ

KAN JI ZAI BO SA GYŌ JIN HAN-NYA HA RA MI TA JI
SHŌ 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 GYŌ SHIKI YAKU BU NYO ZE
SHA RI SHI ZE SHŌ HO KU SO FU SHŌ FU METSU
FU KU FU JO FU ZO FU GEN
ZE KO KU CHU MU SHIKI MU JU SO GYŌ SHIKI
MU GEN-NI BI ZES-SHIN I
MU SHIKI SHŌ 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 SHŌ TOK'KO
BO DAI SAT-TA E HAN-NYA HA RA MI TA KO
SHIM-MU KEI GE MU KEI GE KO MU U KU FU
ON RI IS-SAI TEN DO MU SO KU GYŌ NE HAN
SAN ZE SHŌ BUTSU E HAN-NYA HA RA MI TA KO
TOKU A NOKU TA RA SAM-MYAKU SAM-BO DAI
KO CHI HAN-NYA HA RA MI TA
ZE DAI JIN SHU ZE DAI MYO SHU
ZE MU JO SHU ZE MU TO TO SHU
NO JO IS-SAI KU SHIN JITSU FU KO
KO SETSU HAN-NYA HA RA MI TA SHU
SOKU SETSU SHU WATSU
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI
BO JI SOWA KA HAN-NYA SHIN GYŌ

MAKA HANNYA HARAMITA SHIN GYŌ

The Great Prajñā Pramitā Heart Sutra

KAN JI ZAI BO SA

Avalokiteśvara Bodhisattva,

GYŌ JIN HAN NYA HA RA MI TA JI,
deeply absorbed in *prajñā pāramitā*,

SHŌ KEN GO ON KAI KŪ,
clearly saw the five *skandhas* as empty

DO IS SAI KU YAKU.
and went beyond all obstructions of *duhkha*.

SHA RI SHI, SHIKI FU I KŪ;
Śāriputra, form does not differ from emptiness;

KŪ FU I SHIKI.
emptiness does not differ from form.

SHIKI SOKU ZE KŪ, KŪ SOKU ZE SHIKI.
Form is exactly emptiness, emptiness exactly form.

JU SO GYŌ SHIKI YAKU BU NYO ZE.
So too sensation, perception, dispositions, and consciousness.

SHA RI SHI, ZE SHO HŌ KŪ SŌ —
Śāriputra, all these dharmas are empty of traits —

FU SHO FU METSU
not born, not destroyed,

FU KU FU JŌ FU ZO FU GEN
not stained, not pure, not increasing, not decreasing.

ZE KO KŪ CHŪ MU SHIKI
So within emptiness there is no form,

MU JU SŌ GYŌ SHIKI;
no sensation, perception, dispositions, or consciousness;

MU GEN NI BI ZES SHIN NI;
no eye, ear, nose, tongue, body, mind;

MU SHIKI SHŌ KŌ MI SOKU HŌ;
no shape, sound, smell, taste, touch, thought;

MU GEN KAI NAI SHI MU I SHIKI KAI;
no field of sight on through no field of thought;

MU MU MYO YAKU MU MU MYO JIN
no ignorance and no end of ignorance

NAI SHI MU RŌ SHI YAKU MU RŌ SHI JIN
on through no old age and death and no end of old age and death;

MU KU SHU METSU DŌ ;
no *duhkha*, source of *duhkha*, end of *duhkha*, path;

MU CHI YAKU MU TOKU.
no wisdom and no attainment.

I MU SHO TOK KO,
Since they truly have no attainment,

BO DAI SAT TA E HAN NYA HA RA MI TA KO
bodhisattvas live by *prajñā pāramitā*.

SHIN MU KE GE, MU KE GE KO MU U KU FU,
Heartminds unhindered, truly unhindered, without fear,

ON RI IS SAI TEN DŌ MU SŌ, KU GYŌ NE HAN.
far from all error and illusion, they come at last to *nirvāna*.

SAN ZE SHO BUTSU E HAN NYA HA RA MIT TA
Buddhas past, present, and future live by *prajñā pāramitā*,

KO TOKU A NOKU TA RA SAN MYAKU SAN BO DAI.
hence attaining *anuttara samyak sambodhi*.

KO CHI HAN NYA HA RA MIT TA, ZE DAI JIN SHU,
So know that *prajñā pāramitā*, this great wondrous mantra,

ZE DAI MYŌ SHU, ZE MU JŌ SHU, ZE MU TŌ TŌ SHU
this great bright mantra, this peerless mantra, this superb mantra

NŌ JO IS SAI KU SHIN JITSU FU KO.
can dispel all *duhkha* — really, truly, no sham.

KO SETSU HAN NYA HA RA MIT TA SHU
So set forth the *prajñā pāramitā* mantra,

SOKU SETSU SHU WATSU
just set forth the mantra, say,

GYA TEI GYA TEI HA RA GYA TEI HA RA SŌ GYA TEI
“*Gaté gaté paragaté parasamgaté!*”

BŌ JI SO WA KA. HAN NYA SHIN GYŌ.
Bodhi svāhā! Hannya shingyō!”

NOTE: The Ś as in Śāriputra is pronounced “Sh”

SHŌ SAI MYO KICHIJO DARANI
The Dharani Of Good Fortune That Averts Calamities

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 CHISU SA CHISHU RI CHISHU RI
SOHA JA SOHA JA SEN CHI GYA SHIRI E SOMO KO

ANCESTOR DEDICATION

Buddha nature pervades the whole universe, existing right here now.

With our reciting of (Sutra),

let us unite with:

Assembly:

The Seven Ancient Buddhas, Honored Ones
Shākyamuni Buddha, Honored One ("shakyamuni buddha")
Mahāprajāpatī Gautami, Honored One ("mahā prajāpatī gotami")
Vimalakīrti, Honored One ("vimala kirti")
Nāgārjuna, Honored One ("naGar juna")
Bodhidharma, Honored One ("bow-dhee duh-arma")
Dajian Huineng, Honored One ("da-jien hway-nung")
Shitou Xiqian, Honored One ("shr-toe she-chien")
Mazu Daoyi, Honored One ("ma-tsu dow-yee")
Pang Yun, Honored One ("pong yun")
Pang Lingzhao, Honored One ("pong ling-jao")
Linji Yixuan, Honored One ("lin-gee yee-shuen")
Dongshan Liangjie, Honored One ("dong-shan liang-jieh")
Liu Tiemo, Honored One ("liu tieh-mo")
Dahui Zonggao, Honored One ("da-hway zong-gao")
Dōgen Kigen, Honored One
Hakuin Ekaku, Honored One
Kōgaku Sōen, Honored One
Chōrō Nyogen, Honored One
Hannya Gempō, Honored One
Daiun Sogaku, Honored One
Hakuun Ryōkō, Honored One
Mita Sōen, Honored One
Kōun Zenshin, Honored One
Single-Mind Aitken, Honored One
Dawn-Cloud Aitken, Honored One

All founding teachers, past, present, future, Honored Ones.

let true Dharma continue, Sangha relations become complete:

All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the great Prajñā Pāramitā.

TŌREI ZENJI, “BODHISATTVA’S VOW AND PRACTICE”

Ino:

Words of an apprentice, offered modestly and respectfully:

Assembly:

When I regard the real form of the many beings,
each is a wondrous form of the true fact of the Tathāgata.
At every instant, each of them,
down to the smallest speck of dust,
possesses the Tathāgata’s inconceivable radiance.
For this reason, the old worthies before us
extended a heartmind of *gasshō* and *raihai*
to birds and other creatures,
giving them loving care and shelter.
Accordingly, how could we not feel
reverence and gratitude for the food, drink, and clothing
that nourish and protect our lives all day?
They’re the warm skin, flesh, and bones
of our eminent predecessors,
multiplying themselves in temporary, compassionate manifestations.
This being so for inanimate things,
of course we should be sympathetic
and caring with deluded people.
Even if someone depraved becomes viciously hostile,
cursing and tormenting me,
I will regard it as a bodhisattva’s great, kind transformation,
an expedient means to extinguish, and to free me from,
a lifetime of adverse karma born out of incalculable kalpas
of opinions, prejudices, and fixations.
When I wholeheartedly yield with humble language
and rouse a deep, pure trust, on each thought a lotus opens,
and on each blossom, a buddha appears.
Everywhere is the splendor of the Pure Land,
and the radiance of the Tathāgata is apparent right beneath my feet.
May the seeds of wisdom and serenity
come to fruition in us and all beings together!

EMMEI JIKKU KANNON GYŌ

Ten Verse Kannon Sutra of Timeless Life

KANZEON	Kanzeon!
NAMU BUTSU	I venerate the Buddha;
YO BUTSU U IN	with the Buddha I have my source,
YO BUTSU U EN	with the Buddha I have affinity
BUP-PO SO EN	affinity with Buddha, Dharma, Sangha,
JO RAKU GA JO	constancy, ease, assurance, purity.
CHO NEN KANZEON	Mornings my thought is Kanzeon,
BO NEN KANZEON	Evenings my thought is Kanzeon,
NEN NEN JU SHIN KI	thought after thought arises in mind,
NEN NEN FU RI SHIN	thought after thought is not separate from mind.

SUTRA SERVICE DEDICATION 1

*The Buddha and his teachers and his many sons and daughters
turn the Dharma wheel to show the wisdom of the stones and clouds;
we dedicate the virtues of reciting Tōrei Zenji's Bodhisattva's Vow and the Enmei Jikku
Kannon Gyō to our relatives and companions of the past who rest in deepest Samādhi.*

SUTRA SERVICE DEDICATION 2

*Our words ring out through space beyond the stars;
Their virtue and compassion echo back from all the many beings;
We recite (insert the sutras chanted) for renewal of the Buddha-mind in fields and forests, homes and
streets throughout the world, in grateful thanks to all our many guides along the ancient way:*

SUTRA SERVICE DEDICATION 3

*Infinite realms of light and dark convey the Buddha Mind;
birds and trees and stars and we ourselves come forth in perfect harmony;
we recite [name of sutra or "our gatha and our sutra"] for the many beings of the world; in grateful
thanks to all our many guides along the ancient way:*

Assembly:

All Buddhas throughout space and time;

All Bodhisattvas, Mahāsāttvas;

The great Prajñā Pāramitā.

FOUR INFINITE VOWS

All beings without limit I vow to carry over;

Kleshas without cease I vow to cut off;

Dharma gates without measure I vow to master;

Buddha Ways without end I vow to fulfill.

DHARMA ASSEMBLY

ON OPENING THE DHARMA

The Dharma, incomparably profound and minutely subtle,
is rarely encountered, even in hundreds of thousands of millions of kalpas;
We now can see it, listen to it, accept and hold it;
May we completely realize the Tathāgata's true meaning.

SHIGU SIEGAN MON

SHUJO MU HEN SEI GAN DO

BONNO MU JIN SEI GAN DAN

HO MON MU RYO SEI GAN GAKU

BUTSU DO MUJO SEI GAN JO.

HAKUIN ZENJI'S SONG OF ZAZEN

All beings by nature are buddhas,
as ice by nature is water.
Apart from water, there is no ice;
without the many beings, no buddhas.
Nobody knows that buddhas are close,
so they go in vain, seeking them afar.
It's like standing knee-deep in water
constantly crying out in thirst,
no different from that child of a rich home
wandering astray, in poverty.
The six destinies of samsāra are due
to the dismal paths of one's own delusions.
Stepping from one dark path to another,
how can you ever leave birth-and-death behind?
Ah, the absorption of the Mahāyāna!
No amount of praise can overstate its worth.
Generosity, ethical living, all the other pāramitās,
chanting Buddha's name, repentance, all the varied practices,
and other virtuous undertakings too—
all of them go back to absorption.
The merit of even a single sitting
wipes out immeasurable misdeeds.
Never again will you enter a wretched path;
never will the Pure Land be far off.
When you hear this Dharma even once,
humbly and suffused with gratitude,
revering and embracing it joyously,
you receive blessings without end.
How much more so if you turn about,
directly verifying your own self-nature!
A self-nature no other than no nature,
this goes far beyond speculation.
The gate to the unity of cause-and-effect opens,
and the path, not two, not three, runs straight ahead.
Now, with the form of no form your own,
coming and going, you're never astray.
With every thought a thought of no thought,
your singing and dancing express the Dharma.
How boundless the sky of unobstructed samādhi!
How bright and full the moon of fourfold wisdom!
What more is there for us to seek?
Nirvāna is manifest before our eyes.
This very place is a lotus-land,
this very body a buddha.

END OF DAY SESSHIN DEDICATION

*The sky of samādhi and the moonlight of wisdom form the temple of our practice;
our friends and family members guide us as we walk the ancient path;
we dedicate the virtues of reciting Hakuin Zenji's Song of Zazen to:
the guardians of the Dharma and the protectors of our Sacred hall;*

All Buddhas throughout space and time;

All Bodhisattvas, Mahāsāttvas;

The great Prajñā Pāramitā.

FOUR INFINITE VOWS

All beings without limit I vow to carry over;

Kleshas without cease I vow to cut off;

Dharma gates without measure I vow to master;

Buddha's Way without end I vow to fulfill.

SHŌDŌKA

There is the leisurely one,
Walking the Tao, beyond philosophy,
Not avoiding fantasy, not seeking truth.
The real nature of ignorance is the Buddha-nature itself;
The empty delusory body is the very body of the Dharma.

When the Dharma body awakens completely,
There is nothing at all.
The source of our self-nature
Is the Buddha of innocent truth.
Mental and physical reactions come and go
Like clouds in the empty sky;
Greed, hatred, and ignorance appear and disappear
Like bubbles on the surface of the sea.

When we realize actuality,
There is no distinction between mind and thing
And the path to hell instantly vanishes.
If this is a lie to fool the world,
My tongue may be cut out forever.

Once we awaken to the Tathāgata Zen,
The six noble deeds and the ten thousand good actions
Are already complete within us.
In our dream we see the six levels of illusion clearly;
After we awaken the whole universe is empty.

No bad fortune, no good fortune, no loss, no gain;
Never seek such things in eternal serenity.
For years the dusty mirror has gone uncleaned,
Now let us polish it completely, once and for all.

Who has no-thought? Who is not-born?
If we are truly not-born,
We are not un-born either.
Ask a robot if this is not so.
How can we realize ourselves,
By virtuous deeds or by seeking the Buddha?

Release your hold on earth, water, fire, wind;
Drink and eat as you wish in eternal serenity.
All things are transient and completely empty;
This is the great enlightenment of the Tathāgata.

Transience, emptiness and enlightenment —
These are the ultimate truths of Buddhism;
Keeping and teaching them is true Sangha devotion.
If you don't agree, please ask me about it.
Cut out directly the root of it all, —
This is the very point of the Buddha-seal.
I can't respond to any concerns about leaves and branches.

People do not recognize the Mani-jewel.
Living intimately within the Tathāgata-garbha,
It operates our sight, hearing, smell, taste, sensation, awareness;
and all of these are empty, yet not empty.

The rays shining from this perfect Mani-jewel
Have the form of no form at all.
Clarify the five eyes and develop the five powers;
This is not intellectual work, — just realize, just know.
It is not difficult to see images in a mirror,
But who can take hold of the moon in the water?

Always working alone, always walking alone,
The enlightened one walks the free way of Nirvana
With melody that is old and clear in spirit
And naturally elegant in style,
But with body that is tough and bony,
Passing unnoticed in the world.

We know that Shakya's sons and daughters
Are poor in body, but not in the Tao.
In their poverty, they always wear ragged clothing,
But they have the jewel of no-price treasured within.

This jewel of no price can never be used up
Though they spend it freely to help people they meet.
Dharamakāya, Sambogakāya, Nirmānakāya,
And the four kinds of wisdom
Are all contained within.
The eight kinds of emancipation and the six universal powers
Are impressed on the ground of their mind.

The best student goes directly to the ultimate,
The others are very learned but their faith is uncertain.
Remove the dirty garments from your own mind;
Why should you show off your outward striving?

Some may slander, some may abuse;
They try to set fire to the heavens with a torch
And end up by merely tiring themselves out.
I hear their scandal as though it were ambrosial truth;
Immediately everything melts
And I enter the place beyond thought and words.

When I consider the virtue of abusive words,
I find the scandal-monger is my good teacher.
If we do not become angry at gossip,
We have no need for powerful endurance and compassion.

To be mature in Zen is to be mature in expression,
And full-moon brilliance of dhyana and Prajñā
Does not stagnate in emptiness.
Not only can I take hold of complete enlightenment by myself,
But all Buddha-bodies, like sands of the Ganges,
Can become awakened in exactly the same way.

The incomparable lion-roar of the doctrine
Shatters the brains of the one hundred kinds of animals.
Even the king of elephants will run away, forgetting his pride;
Only the heavenly dragon listens calmly, with pure delight.

I wandered over rivers and seas, crossing mountains and streams,
Visiting teachers, asking about the Way in personal interviews;
Since I recognized the Sixth Founding Teacher at Caoqi,
I know what is beyond the relativity of birth and death.

Walking is Zen, sitting is Zen;
Speaking or silent, active or quiet, the essence is at peace.
Even facing the sword of death, our mind is unmoved;
Even drinking poison, our mind is quiet.

Our teacher, Shākyamuni, met Dipamkara Buddha
And for many eons he trained as Kshanti, the ascetic.
Many births, many deaths;
I am serene in this cycle, – there is no end to it.

Since I abruptly realized the unborn,
I have no reason for joy or sorrow
At any honor or disgrace.

I have entered the deep mountains to silence and beauty;
In a profound valley beneath high cliffs,
I sit under the old pine trees.
Zazen in my rustic cottage
Is peaceful, lonely, and truly comfortable.

When you truly awaken,
You have no formal merit.

In the multiplicity of the relative world,
You cannot find such freedom.
Self-centered merit brings the joy of heaven itself,
But it is like shooting an arrow at the sky;
When the force is exhausted, it falls to the earth,
And then everything goes wrong.

Why should this be better
Than the true way of the absolute,
Directly penetrating the ground of Tathāgata?

Just take hold of the source
And never mind the branches.
It is like a treasure-moon
Enclosed in a beautiful emerald.
Now I understand this Mani-jewel
And my gain is the gain of everyone endlessly.

The moon shines on the river,
The wind blows through the pines, —
Whose provenance is this long beautiful evening?
The Buddha-nature jewel of morality
Is impressed on the ground of my mind,
And my robe is the dew, the fog, the cloud, and the mist.

A bowl once calmed dragons
And a staff separated fighting tigers;
The rings of this staff jingle musically.
The form of these expressions is not to be taken lightly;
The treasure-staff of the Tathāgata
Has left traces for us to follow.

The awakened one does not seek truth —
Does not cut off delusion.
Truth and delusion are both vacant and without form,
But this no-form is neither empty nor not empty;
It is the truly real form of the Tathāgata.

The mind-mirror is clear, so there are no obstacles.
Its brilliance illuminates the universe
To the depths and in every grain of sand.
Multitudinous things of the cosmos
Are all reflected in the mind,
And this full clarity is beyond inner and outer.

To live in nothingness is to ignore cause and effect;
This chaos leads only to disaster.
The one who clings to vacancy, rejecting the world of things,
Escapes from drowning but leaps into the fire.

Holding truth and rejecting delusion —
These are but skillful lies.
Students who do zazen by such lies
Love thievery in their own children.

They miss the Dharma-treasure;
They lose accumulated power;
And this disaster follows directly upon dualistic thinking.
So Zen is the complete realization of mind,
The complete cutting off of delusion,
The power of wise vision penetrating directly to the unborn.

(SHĪDĪKA, CONT.)

Students of vigorous will hold the sword of wisdom;
The Prajñā edge is a diamond flame.
It not only cuts off useless knowledge,
But also exterminates delusions.

They roar with Dharma-thunder;
They strike the Dharma-drum;
They spread clouds of love, and pour ambrosial rain.
Their giant footsteps nourish limitless beings;
Shravaka, Pratyeka, Bodhisattva—all are enlightened;
Five kinds of human nature all are emancipated.

High in the Himalayas, only fei-nei grass grows.
Here cows produce pure and delicious milk,
And this food I continually enjoy.
One complete nature passes to all natures;
One universal Dharma encloses all Dharmas.

One moon is reflected in many waters;
All the water-moons are from the one moon.
The Dharma-body of all Buddhas has entered my own nature,
And my nature becomes one with the Tathāgata.

One level completely contains all levels;
It is not matter, mind nor activity.
In an instant eighty-thousand teachings are fulfilled;
In a twinkling the evil of eons is destroyed.

All categories are no category;
What relation have these to my insight?
Beyond praise, beyond blame, —
Like space itself it has no bounds.

Right here it is eternally full and serene,
If you search elsewhere, you cannot see it.
You cannot grasp it, you cannot reject it;
In the midst of not gaining,
In that condition you gain it.

It speaks in silence,
In speech you hear its silence.
The great way has opened and there are no obstacles.
If someone asks, what is your sect
And how do you understand it?
I reply, the power of tremendous Prajñā.

People say it is positive;
People say it is negative;
But they do not know.
A smooth road, a rough road —
Even heaven cannot imagine.
I have continued my zazen for many eons;
I do not say this to confuse you.

I raise the Dharma-banner and set forth our teaching;
It is the clear doctrine of the Buddha
Which I found with my teacher, Huineng,
Mahākāshyapa became the Buddha-successor,
Received the lamp and passed it on.
Twenty-eight generations of teachers in India,
Then over seas and rivers to our land
Bodhidharma came as our own first founder,
And his robe, as we all know, passed through six teachers here,
And how many generations to come may gain the path,
No one knows.

The truth is not set forth;
The false is basically vacant.
Put both existence and non-existence aside,
Then even non-vacancy is vacant,
The twenty kinds of vacancy have no basis,
And the oneness of the Tathāgata-being
Is naturally sameness.

Mind is the base, phenomena are dust;
Yet both are like a flaw in the mirror.
When the flaw is brushed aside,
The light begins to shine.
When both mind and phenomena are forgotten,
Then we become naturally genuine.

Ah, the degenerate materialistic world!
People are unhappy; they find self-control difficult.
In the centuries since Shākyamuni, false views are deep,
Demons are strong, the Dharma is weak, disturbances are many.

People hear the Buddha's doctrine of immediacy,
And if they accept it, the demons will be crushed
As easily as a roofing tile.
But they cannot accept, what a pity!

Your mind is the source of action;
Your body is the agent of calamity;
No pity nor blame to anyone else.
If you don't seek an invitation to hell,
Never slander the Tathāgata's true teaching.

In the sandalwood forest, there is no other tree.
Only the lion lives in such deep luxuriant woods,
Wandering freely in a state of peace.
Other animals and birds stay far away.

Just baby lions follow the parent,
And three-year-olds already roar loudly.
How can the jackal pursue the king of the Dharma
Even with a hundred-thousand demonic arts?

The Buddha's doctrine of directness
Is not a matter for human emotion.
If you doubt this or feel uncertain,
Then you must discuss it with me.
This is not the free rein of a mountain monk's ego.
I fear your training may lead to wrong views
Of permanent soul or complete extinction.

Being is not being; non-being is not non-being;
Miss this rule by a hair,
And you are off by a thousand miles.
Understanding it, the dragon-child abruptly attains Buddhahood;
Misunderstanding it, the greatest scholar falls into hell.

From my youth I piled studies upon studies,
In sutras and śāstras I searched and researched,
Classifying terms and forms, oblivious to fatigue.
I entered the sea to count the sands in vain
And then the Tathāgata scolded me kindly
As I read, "What profit in counting your neighbor's treasure?"
My work had been scattered and entirely useless,
For years I was dust blown by the wind.

If the seed-nature is wrong, misunderstandings arise,
And the Buddha's doctrine of immediacy cannot be attained.
Shrāvaka and Pratyeka students may study earnestly
But they lack aspiration.
Others may be very clever,
But they lack Prajñā.

Stupid ones, childish ones,
They suppose there is something in an empty fist.
They mistake the pointing finger for the moon.
They are idle dreamers lost in form and sensation.

Not supposing something is the Tathāgata.
This is truly called Guanyin, the Bodhisattva who sees freely.
When awakened we find karmic hindrances fundamentally empty.
But when not awakened, we must repay all our debts.

The hungry are served a king's repast,
And they cannot eat.
The sick meet the king of doctors;
Why don't they recover?
The practice of Zen in this greedy world —
This is the power of wise vision.
The lotus lives in the midst of the fire;
It is never destroyed.

Prandhanashura broke the gravest precepts;
But he went on to realize the unborn.
The Buddhahood he attained in that moment
Lives with us now in our time.

The incomparable lion roar of the doctrine!
How sad that people are stubbornly ignorant;
Just knowing that crime blocks enlightenment,
Not seeing the secret of the Tathāgata teaching.

Two monks were guilty of murder and carnality.
Their leader, Upali, had the light of a glow-worm;
He just added to their guilt.
Vimalakirti cleared their doubts at once
As sunshine melts the frost and snow.

The remarkable power of emancipation
Works wonders innumerable as the sands of the Ganges.
To this we offer clothing, food, bedding, medicine.
Ten thousand pieces of gold are not sufficient;
Though you break your body
And your bones become powder, —
This is not enough for repayment.
One vivid word surpasses millions of years of practice.

The King of the Dharma deserves our highest respect.
Tathāgatas, innumerable as sands of the Ganges,
All prove this fact by their attainment.
Now I know what the Mani-jewel is;
Those who believe this will gain it accordingly.

When we see truly, there is nothing at all.
There is no person; there is no Buddha.
Innumerable things of the universe
Are just bubbles on the sea.
Wise sages are all like flashes of lightning.

However the burning iron ring revolves around my head,
With bright completeness of dhyana and Prajñā
I never lose my equanimity.
If the sun becomes cold, and the moon hot,
Evil cannot shatter the truth.
The carriage of the elephant moves like a mountain,
How can the mantis block the road?

The great elephant does not loiter on the rabbit's path.
Great enlightenment is not concerned with details.
Don't belittle the sky by looking through a pipe.
If you still don't understand, I will settle it for you.