

MAKA HĀNNYA HARAMĪTTA SHĪN GYŌ ~ ◎

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 ze 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 ■

<Fukudo: Bop>

ĒNMĒI JŪKKU KĀNNŌN GYŌ ~ ◎ (7Xs)

- ◎ (5&6) Kan ze on
na mu butsu
yo butsu u in
yo butsu u en
bup po so en ◎ (1st round)
jo raku ga jo
cho nen kan ze on
- (7) bo nen kan ze on
nen nen ju shin ki
- (7) nen nen fu ri shin ■

HEART OF GREAT PERFECT WISDOM 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 Parasam • gate Bodhi Svaha." ■

<Fukudo: Bop> SHŌSĀIMYŌ KICHIJŌ DARANI ~ ◎ (3Xs)

- ◎ (2&3) No mo san man da moto nan
o ha ra chi koto sha sono nan ◎ (1) 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
soha ja soha ja
• (3) sen chi gya
• (3) shiri ei so mo ko ■

Dedication 1

May we awaken Buddha's compassion and luminous mirror wisdom. Chanting:

Maka Hannya Haramita Shin Gyo, and the Enmei Jukku Kannon Gyo For Protecting Life	Heart of Great Perfect Wisdom Sutra, and the Sho Sai Myo Kichijo Dharani For Removing Hindrance
--	--

We dedicate this merit to: •

↑ Our original ancestor in India, great teacher Shakyamuni Buddha,
Our first woman ancestor, great teacher Mahapajapati.
Our first ancestor in China, great teacher Bodhidharma,
Our first ancestor in Japan, great teacher Eihei Dogen,
Our first ancestor in this country, great teacher Shogaku Shunryu,
The compassionate founder of this temple, great teacher Shunbo Zenkei,
And the Great Wisdom Bodhisattva, Manjushri. •

↓ Gratefully we offer this virtue to all beings ☉

All Buddha Ten Directions Three Times ☉

All Honored Ones, Bodhisattva Mahasattvas ☉

Wisdom Beyond Wisdom Mahaprajna Paramita ■

Kokyo Announces:

Fukanzazengi
Harmony of Difference & Equality
Genjo Koan
Loving Kindness Meditation
Song of the Jewel Mirror Samadhi
Eihei Koso Hotsuganmon
Hsing Hsing Ming

FUKĀNZAZĒNGI ~ ◎

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

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

Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal? The fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the way?

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, 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 thought and views. Have no designs on becoming a buddha. Sanzen 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 upward) 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, immovable

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 a dragon gaining the water, like a tiger taking to the mountains. 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 hossu, 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 immovable sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep you go astray from the way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the buddha way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning - emptied in an instant, vanished in a flash.

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

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 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. ☒

GĒNJŌ KŌĀN ~ ◎

As all things are buddha-dharma, there is delusion and realization, practice, 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 illuminated 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 in 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 midst of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

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

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, ◎ actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising

now. Accordingly, in the practice-enlightenment of the buddha way, meeting one thing is mastering it; doing one practice is practicing completely. ◎

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

Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then do you fan yourself?" "Although you understand that the nature of wind is permanent;" Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent •; because of that, the wind of the Buddha's house brings forth the gold of the earth • and makes fragrant the cream of the long river. ■

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 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. ☒

SONG OF THE JEWEL MIRROR SAMADHI ~ ◎

The teaching of thusness has been intimately communicated by buddhas and ancestors. Now you have it, so keep it well ◎. Filling a silver bowl with snow, hiding a heron in the moonlight - 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. ■

ĒIHĒI KŌSO HOTSUGĀNMŌN ~ ◎

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

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

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. buddhas and ancestors of old were as we; we in the future shall be buddhas and ancestors. Revering buddhas and ancestors, we are one buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain buddhahood and let go of the attainment. Therefore, the Chan Master Lung-ya said ◎:

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

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

HSIN HSIN MING ~ ◎

The great way is not difficult for those who have no preferences. When freed from love and hate it reveals itself clearly and undisguised. A hairsbreadth difference, and heaven and earth are set apart ◎. If you want it to appear have no opinions for or against it. The duality of like and dislike is the dis-ease of the mind. When the deep meaning is not understood the mind's essential peace is disturbed.

The way is perfect like vast space, where nothing is lacking and nothing is in excess. Because of grasping and rejecting you will miss its suchness. Pursue not the outer entanglements; dwell not in the inner void. In oneness and equality confusion vanishes of itself. Stop activity and return to stillness. Within that stillness is the great dynamic activity. Falling into one extreme or the other, how can you recognize oneness? Not penetrating the unity of the way both sides go astray. To deny the existence of things is to miss their reality. To fall into the emptiness of things is to miss their reality. The more you talk and think about it, the more you go astray.

Let go of speech and thought, and there's nowhere you can't pass freely. Returning to the root, we get the essence; following after appearances, we lose the spirit. One moment of inner illumination goes beyond appearance and emptiness. The changes that appear to go on in an empty world, we call real because of ignorance. No need to seek the real, only cease to cherish opinions.

Do not abide in dualistic views, carefully avoid seeking them. If there is even a trace of this and that the mind-essence will be lost in confusion. The two exist because of the one, but do not hold even to this one. When the one mind is undisturbed in the way, the ten thousand dharmas offer no offense. When a thing can no longer offend it ceases to exist in the usual way. When discriminating thoughts do not arise the usual mind ceases to exist. When thought-objects vanish, the thinking-subject vanishes. When the mind vanishes, objects vanish. Object is object because of the subject. Subject is subject because of the object. Know that the two are originally one emptiness. In this emptiness the two are indistinguishable and each contains in itself the whole world. When no discrimination is made between coarse and fine, how can a one-sided and prejudiced view arise?

The great way is vast, neither easy nor difficult. But those with limited views are irresolute. The more in haste, the tardier they go. Clinging never keeps within bounds, even to be attached to the idea of enlightenment is to go astray. Let go, and things are as they are, while the essence neither departs nor abides. Accord with your nature, abide with the way, wander at ease without vexation. When thought is in bondage, the truth is hidden, for everything becomes murky and unclear. If you wish to walk the course of the one vehicle,

do not be repelled by the sense-realm. With no aversion to the sense-realm you become one with enlightenment. The wise have no motives, the foolish put themselves in bondage. There is one Dharma, not many. The deluded mind clings to this and that.

Seeking the mind with mind, is this not the greatest of mistakes? The erring mind begets tranquility and confusion, but mind awakened transcends both. Delusion spawns dualities, these dreams are merely flowers in the sky. Why work so hard at grasping them? Gain and loss, right and wrong, discard them once and for all.

If the eye never sleeps, all dreams will cease of themselves. If the mind does not discriminate, the ten thousand things are of one suchness. When the deep mystery of one suchness is fathomed, we are released from all entanglements. When the ten thousand things are viewed in their oneness, you return to things "as they are." When the subject disappears, there can be no measuring or comparing.

Consider motion in stillness and stillness in motion; both movement and stillness disappear. When such dualities cease to exist, oneness itself cannot exist. To this ultimate finality no law or description applies. For the unified mind ☉ in accord with the way all self-centered striving ceases. Anxious doubts are completely cleared and life in true faith is possible. With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing. All is empty, clear and self-illuminating, with no exertion of the mind's power.

In the dharma realm of true suchness there is neither self nor other-than-self ☉. To come directly into harmony with this reality just simply say when doubt arises, "not two." In this "not two," nothing is separate, nothing is excluded. Enlightenment means entering this truth, and this truth is beyond extension or diminution in time or space. In it a single thought is ten thousand years. Abiding everywhere, yet nowhere, but the infinite universe stands always before your eyes.

The infinitely small is as large as large can be when external conditions are forgotten; the infinitely large is as small as small can be when objective limits are put out of sight. Existence is precisely emptiness; emptiness is precisely existence. Don't waste time in doubts or arguments that have nothing to do with this.

One in all; all in one. If only this is realized •, no more worry about your not being perfect. The believing mind is not divided, and undivided is the believing mind •. This is where words fail, for in it there is no yesterday, no tomorrow, no today. ■

Dedication 2

May all awakened beings extend with true compassion their luminous mirror wisdom. With full awareness we have chanted the:

Fukanzazengi
Harmony of Difference & Equality
Genjo Koan
Loving Kindness Meditation
Song of the Jewel Mirror Samadhi
Eihei Koso Hotsuganmon
Hsing Hsing Ming

We dedicate this merit and virtue to ▲...

Bibashi Butsu Dāio(shō ▲) Shiki Butsu Dāio(shō ▲) Bishafu Butsu
Dāio(shō ▲) Kurusōn Butsu Dāio(shō ▲) Kunagōnmuni Butsu
Dāio(shō ▲) Kashō Butsu Dāio(shō ▲) Shakamuni Butsu Dāioshō
Makakashō Dāioshō Anānda Dāioshō Shōnawashu Dāioshō Ubakikuta
Dāioshō Dāitaka Dāioshō Mishaka Dāioshō Vashumitsu Dāioshō
Butsudanāndāi Dāioshō Fudamitta Dāioshō Barishiba Dāioshō
Funayasha Dāioshō Anabotēi Dāioshō Kabimara Dāioshō
Nagyaharajuna Dāioshō Kanadāiba Dāioshō Ragorata Dāioshō
Sōgyanāndāi Dāioshō Kayashata Dāioshō Kumorata Dāioshō Shayata
Dāioshō Vashubānzū Dāioshō Manura Dāioshō Kakurokuna Dāioshō
Shishibodāi Dāioshō Bashashita Dāioshō Funyomitta Dāioshō
Hānnyatara Dāioshō Bodāidaruma Dāioshō Tāiso Eka Dāioshō Kānchi
Sōsān Dāioshō Dāi-I Dōshīn Dāioshō Dāimān Kōnīn Dāioshō Dāikān
Enō Dāioshō Sēigēn Gyōshi Dāioshō Sekitō Kisēn Dāioshō Yakusān
Igēn Dāioshō Ūngān Dōnjō Dāioshō Tōzān Ryōkai Dāioshō Ūngodōyō
Dāioshō Dōān Dōhi Dāioshō Dōān Kānshi Dāioshō Ryōzān Ēnkān
Dāioshō Tāiyō Kyōgēn Dāioshō Tōsu Gisēi Dāioshō Fuyō Dōkai
Dāioshō Tānka Shijūn Dāioshō Chōro Sēiryō Dāioshō Tēndō Sōgaku
Dāioshō Sēcchō Chikān Dāioshō Tēndō Nyojō Dāioshō Ēihēi Dōgēn
Dāio(shō ▲) Kōūn Ejō Dāio(shō ▲) Tēttsū Gikāi Dāio(shō ▲) Kēizān
Jōkīn Dāioshō ■

