

*Open Way Zen Sutra Book*



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## **VANDANA**

**NAMO TASSA BHAGAVATO ARAHATO SAMMASAMBUDDHASSA.**

*I venerate the Sacred Teacher, the Great Sage, the Truly Realised One.*



## **TI-SARANA GAMANA**

**BUDDHAM SARANAM GACCHAMI**

**DHAMMAM SARANAM GACCHAMI**

**SANGHAM SARANAM GACCHAMI.**

**I go to the Buddha for refuge**

**I go to the Dharma for refuge**

**I go to the Sangha for refuge**



*THE GREAT PRAJNA-PARAMITA HEART SUTRA*

**MAKA HANNYA HARAMITA SHIN GYŌ**

KAN JĪ ZAI BŌ SATSU GYŌ JIN HAN-NYĀ HĀ RĀ MĪ TĀ JĪ  
SHŌ KEN GŌ ON KAI KŪ DŌ IS-SAI KŪ YAKU.  
SHĀ RĪ SHI SHIKI FŪ Ī KŪ KŪ FŪ I SHIKI  
SHIKI SOKU ZĒ KŪ KŪ SOKU ZĒ SHIKI  
JŪ SŌ GYŌ SHIKI YAKU BŪ NYŌ ZĒ  
SHĀ RĪ SHĪ ZĒ SHŌ HŌ KŪ SŌ FŪ SHŌ FŪ METSU  
FŪ KŪ FŪ JŌ FŪ ZŌ FŪ GEN  
ZĒ KO KŪ CHŪ MŪ SHIKI MŪ JŪ SŌ GYŌ SHIKI  
MU GEN-NĪ BĪ ZES-SHIN-NĪ  
MŪ SHIKI SHŌ KŌ MĪ SOKU HŌ  
MU GEN KAI NAI SHĪ MŪ Ī SHIKI KAI  
MU MŪ MYŌ YAKU MŪ MŪ MYŌ JIN  
NAI SHĪ MŪ RŌ SHĪ YAKU MŪ RŌ SHĪ JIN  
MŪ KŪ SHŪ METSU DŌ  
MŪ CHĪ YAKU MŪ TOKU I MŪ SHŌ TOK'KO  
BŌ DAI SAT-TA E HAN-NYA HA RA MĪ TA KŌ  
SHIM-MŪ KEI GĒ MŪ KEI GĒ KO MŪ Ū KŪ FŪ  
ON RĪ IS-SAI TEN DŌ MŪ SŌ KŪ GYŌ NĒ HAN  
SAN ZĒ SHŌ BUTSU Ē HAN-NYĀ HĀ RĀ MĪ TĀ  
KŌ TOKU Ā NOKU TĀ RĀ SAM-MYAKU SAM-BŌ DAI  
KŌ CHĪ HAN-NYA HĀ RĀ MĪ TĀ  
ZĒ DAI JIN SHŪ ZĒ DAI MYŌ SHŪ  
ZĒ MŪ JŌ SHŪ ZĒ MU TŌ DŌ SHŪ  
NŌ JŌ IS-SAI KŪ SHIN JITSU FŪ KŌ  
KŌ SETSU HAN-NYA HĀ RĀ MĪ TĀ SHŪ  
SOKU SETSU SHŪ WATSU  
GYĀ TEI GYĀ TEI HĀ RĀ GYĀ TEI HĀRĀ SŌ GYĀ TEI  
BŌ JĪ SOWA KĀ HAN-NYĀ SHIN GYŌ



## THE GREAT PRAJNA PARAMITA HEART SUTRA (1st version)

The noble Avalokiteshvara Bodhisattva,  
while practicing the deep practice of Prajnaparamita,  
looked upon the Five Skandhas  
and seeing they were empty of self-existence,  
said, “Here, Shariputra, form is emptiness, emptiness is form;  
emptiness is not separate from form, form is not separate from emptiness;  
whatever is form is emptiness, whatever is emptiness is form.  
The same holds for sensation and perception, memory and consciousness.  
Here, Shariputra, all dharmas are defined by emptiness  
not birth or destruction, purity or defilement, completeness or deficiency.  
Therefore, Shariputra, in emptiness there is no form,  
no sensation, no perception, no memory and no consciousness;  
no eye, no ear, no nose, no tongue, no body and no mind;  
no shape, no sound, no smell, no taste, no feeling and no thought;  
no element of perception, from eye to conceptual consciousness;  
no causal link, from ignorance to old age and death,  
and no end of causal link, from ignorance to old age and death;  
no suffering, no source, no relief, no path;  
no knowledge, no attainment and no non-attainment.  
Therefore, Shariputra, without attainment,  
bodhisattavas take refuge in Prajnaparamita  
and live without walls of the mind.  
Without walls of the mind and thus without fears,  
they see through delusions and finally nirvana.  
All buddhas past, present and future  
also take refuge in Prajnaparamita  
and realize unexcelled, perfect enlightenment.  
You should therefore know the great mantra of Prajnaparamita,  
the mantra of great magic,  
the unexcelled mantra,  
the mantra equal to the unequalled,  
which heals all suffering and is true, not false,  
the mantra in Prajnaparamita spoken thus:  
‘Gate gate, paragate, parasangate, bodhi svaha.’”

*(trans. by Red Pine)*



## THE GREAT PRAJNA PARAMITA HEART SUTRA (2<sup>nd</sup> version)

Avalokiteshvara Bodhisattva, now flowing in the deep course of Perfect Understanding, is clearly experiencing each of the five processes that characterise sentient beings, to be empty of any separate self-existence. Thus extinguishing the illusion of our suffering.

‘O Sariputra, Form is no other than Emptiness. Emptiness no other than Form. Form is Emptiness. Emptiness is Form. Sensations, perceptions, volitional formations and consciousness are likewise so.’

‘O Sariputra, all things are of this emptiness. Not born, not destroyed, never stained, never pure, neither increasing nor decreasing. Therefore in Emptiness, there are no forms, sensations, perceptions, volitional formations or consciousness. No eye, ear, nose, tongue, body, mind. No shape, sound, smell, taste, touch, thing. No realm of Eighteen Elements. No Twelve Interdependent Links of Origination: no ignorance, and no end to ignorance, no old age and death, no end to old age and death. No suffering, no origin of suffering, no end to suffering, no path. No wisdom and nothing to attain.’

‘Seeing that there is nothing to attain, the mind is no hindrance, and the Bodhisattvas Heart is boundless and free from all fear. Living by Prajnaparamita, the habitual fantasy is at last abandoned, and this, Here-Now is the only real Awakening. All past, present and future Buddhas are entirely within this practice of Perfect Understanding. Relying upon this, they endlessly authenticate their Natural state of perfect, primordial, Enlightenment.’

‘Therefore, know the Prajnaparamita mantra is the incomparable, shining, supreme mantra. It is the very essence and transmission of this Great Wisdom. The destroyer of all egocentric misery, and the liberator of Universal Compassion. This is the One-Penetrating, incorruptible Truth. Begin now and say:

**“GATE GATE, PARAGATE, PARASAMGATE, BODHI, SVAHA!”**  
**(Here-Now, Here-Now, Already Here-Now. Altogether, Already Here-Now.**  
**Awakening fulfilled!)**

(Adapted trans. By Rev. Doko Hatchett)



## FIRST SUTRA SERVICE DEDICATION

Buddha nature pervades the whole universe, existing right here now.  
With our reciting of Maka Hannya Haramita Shin Gyō (The Great Prajna  
Paramita Heart Sutra), let us unite with:  
The Ancient Seven Buddhas, Dai Oshō,  
Shakyamuni Buddha, Dai Oshō,  
Bodhidharma, Dai Oshō,  
Jōshū Jūshin Dai Oshō,  
Tōzan Ryōkai, Dai Oshō,  
Dōgen Kigen, Dai Oshō,  
Ryōkan Taigu Dai Oshō,  
Daisetsu Tangen, Dai Oshō,  
Thich Nhat Hanh Dai Oshō,  
\*Daidō Hōgen, Dai Oshō\*;  
all founding teachers, past, present, future, Dai Oshō,  
let true Dharma continue, Sangha relations become complete:  
All Buddhas throughout space and time,  
all Bodhisattvas, Mahasattvas,  
the great Prajna Paramita.



\* *this line is recited only when Hōgen-san is absent*

## THE TEN GRAVE PRECEPTS

*(The first Assembly Responses to the Precepts are comments attributed to Bodhidharma from the book, I-hsin Chieh-men (Isshin Kaimon, The Precepts of One Mind), and the second is from the Kyō-ju-kaimon.)*

*Rōshi/ Chant Leader:*

### The Ten Grave Precepts.

*Rōshi/ Chant Leader:*

#### I take up the Way of Not Killing.

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing.

The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

*Rōshi/ Chant Leader:*

#### I take up the Way of Not Stealing.

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing.

The self and things of the world are just as they are. The gate of emancipation is open.

*Rōshi/ Chant Leader:*

#### I take up the Way of Not Misusing Sex.

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the unadorned Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.

The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

*Rōshi/ Chant Leader:*

#### I take up the Way of Not Speaking Falsely.

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely.

The Dharma wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest.

*Rōshi/ Chant Leader:*

#### I take up the Way of Not Giving or Taking Drugs.

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Giving or Taking Drugs.

Drugs are not brought in yet. Don't let them invade. That is the great light.

*Rōshi/ Chant Leader:*

**I take up the Way of Not Discussing Faults of Others.**

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Faults of Others.

In the Buddha Dharma, there is one path, one Dharma, one realization, one practice. Don't permit fault-finding. Don't permit haphazard talk.

*Rōshi/ Chant Leader:*

**I take up the Way of Not Praising Myself while Abusing Others.**

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is called the Precept of Not Praising Myself while Abusing Others.

Buddhas and Ancestral Teachers realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground.

*Rōshi/ Chant Leader:*

**I take up the Way of Not Sparing the Dharma Assets.**

*Assembly:*

Self-nature is subtle and mysterious. In the genuine, all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets.

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

*Rōshi/ Chant Leader:*

**I take up the way of not indulging in anger.**

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger.

Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds.

*Rōshi/ Chant Leader:*

**I take up the Way of Not Defaming the Three Treasures.**

*Assembly:*

Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures.

The teishō of the actual body is the harbour and the weir. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude.

(trans. Aitken Roshi)



## FUKANZAZENGI

### Universally Recommended Instructions for Zazen

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



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

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to attain suchness, practice suchness immediately.

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

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth and lips together both shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking-what kind of thinking is that? Beyond-thinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true Dharma appears of itself, so that from the start dullness and distraction are

struck aside.

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

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

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

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally blocked in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flintstone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning-emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

*by Eihei Dogen (1200-1253)*

(Trans. Rev. Taigen Leighton)



**METTA – SUTTA** (1<sup>st</sup> version)  
THE SUTRA OF UNIVERSAL LOVING-KINDNESS

Having awakened the Heart and now wishing to illuminate this authentic Ground of Loving-Kindness for the benefit of all beings, one should practice this:

Be gentle with yourself and others. Steady the senses of body and mind, allowing the confusion of desire and gain to pass. Courageous, steady, and uncomplicated, be without too much attachment, or too much aversion. Look deeply, cultivate the Mind of Gratitude.

Now awaken these supreme thoughts of Universal Openness:

May all beings be well and happy. May their minds be in peace.

Whatever life there may be – weak or strong, seen or hidden, far or near, of this world, of the infinite simultaneous worlds, mountain, river, dewdrop, born, yet to be born – may all without exception, be happy!

All knowing the futility and pain of deception, anger, greed, and blame, with patience and diligence, may all without exception practice the supreme Attitude of Non-Harming.

Meet with all life, each and every being, as you would your very own precious child. May all beings without exception awaken as this blissful Heart of Loving-Kindness, the only true joy!

Let one's thoughts of loving-kindness pervade the whole of the universe. Light streaming forth in every direction, touching and illuminating all beings, without exception, in limitless and endless space - above, below, and across- without obstruction or grasping thoughts.

Awaken, maintain this Mindfulness! This, they say, is the Sublime State in this life.

Beyond the habit of Ignorant views, full with this Insight of the mutually boundless Interdependence, one's fascination with the senses falls away without a fuss. So too, in the practice of this Loving-kindness Buddha-nature shines!

(Adapted trans. By Rev. Doko Hatchett)



**METTA – SUTTA** (2<sup>nd</sup> version)  
THE SUTRA OF LOVING-KINDNESS

Those who want to attain peace should practice being upright, humble and capable of using loving speech. They will know how to live simply and happily, with senses calmed, without being covetous and carried away by emotions of the majority. Let them not do anything that will be disapproved of by the wise ones. (And this is what they contemplate:)

"May everyone be happy and safe, and may their hearts be filled with joy."

"May all living beings live in security and peace, beings who are frail or strong, tall or short, big or small, visible or not visible, near or far away, already born or yet to be born. May all of them dwell in perfect tranquility."

"Let no one do harm to anyone. Let no one put the life of anyone in danger. Let no one, out of anger or ill will, wish anyone any harm."

"Just as a mother loves and protects her only child at the risk of her own life, we should cultivate boundless love to offer to all living beings in the entire cosmos. Let our boundless love pervade the whole universe above, below and across. Our love will know no obstacles, our heart will be absolutely free from hatred and enmity. Whether standing or walking, sitting or lying, as long as we are awake, we should maintain this mindfulness of love in our own heart. This is the noblest way of living."

"Free from wrong views, greed, and sensual desires, living in beauty and realizing perfect understanding, those who practice boundless love will certainly transcend birth and death."

(Trans. Ven. Thich Nhat Hanh)



## FUEKŌ

*(The following dedication is recited by the Rōshi/Chant Leader Only)*

NEGAWAKU-WA KONO KUDOKU O MOTTE

AMANEKU ISSAI-NI OYOBOSHI

WARERA SHUJŌ-MINATOMONI

BUTSUDŌ-O JŌZEN KOTO O

*The Assembly then recites:*

JI HŌ SAN SHI I SHI FŪ

SHI SON BŪ SĀ MŌ KŌ SĀ

MŌ KŌ HŌ JĀ HŌ RŌ MI

## LAST SUTRA SERVICE DEDICATION

May this merit extend

universally to all.

So that we, together with all beings,

Realize the Buddha Way

All the Buddhas throughout time and space,

Honoured ones, bodhisattvas,  
mahasattvas,

Wisdom beyond wisdom, maha-  
prajnaparamita.



## SHIGU-SEI GAN

四弘誓願

SHU JŌ MU HEN SEI GAN DO  
衆生無邊誓願度

BONNŌ MU JIN SEI GAN DAN  
煩惱無盡誓願斷

HŌMON MU RYŌ SEI GAN GAKU  
法門無量誓願學

BUTSUDŌ MU JŌ SEI GAN JŌ  
仏道無上誓願成

## GREAT VOWS FOR ALL

However innumerable all beings are, we  
vow to emancipate them;

However inexhaustible our habits are, we  
vow to release them;

However endless the Dharma teachings  
are, we vow to master them;

However infinite the truth is, we vow to  
realize and embody it fully.



## **EIHEI KOSO HOTSUGANMON**

### Great Ancestor Eihei Dogen's Words for Arousing the Vow

We vow together with all beings, from this life on throughout numerous lifetimes, not to fail to hear the true dharma. Hearing this we will not be skeptical and will not be without faith. Directly upon encountering the true dharma, we will abandon mundane affairs and uphold and maintain the buddhadharma; and finally together with the great earth and all animate beings we will accomplish the Way.

Although our previous evil karma has greatly accumulated, producing causes and conditions that obstruct the Way, may the buddhas and ancestors who have attained the buddha way be compassionate to us and liberate us from our karmic entanglements, allowing us to practise the Way without hindrance. May the merit and virtue of their dharma gate fill and refresh the inexhaustible dharma realm, so that they share with us their compassion. Ancient buddhas and ancestors were as we; we shall come to be buddhas and ancestors. Venerating buddhas and ancestors, we are one with buddhas and ancestors; contemplating awakening mind, we are one with awakened mind. Compassionately admitting seven and accomplishing eight obtains advantage and lets go of advantage.

Accordingly, Longya said:

"What in past lives was not yet complete, now must be complete.

In this life save the body coming from accumulated lives.

Before enlightenment ancient buddhas were the same as we.

After enlightenment we will be exactly as those ancient ones."

Quietly studying and mastering these causes and conditions, one is fully informed by the verified buddhas. With this kind of repentance certainly will come the inconceivable guidance of buddha ancestors. Confessing to buddha with mindful heart and dignified body, the strength of this confession will eradicate the roots of wrongdoing. This is the one color of true practice, of the true mind of faith, of the true body of faith.

(Trans. Rev. Taigen Leighton)



Just practice Buddhism for the sake of Buddhism. Even though you study a thousand *sutras* and a thousand *sastras* and sit so hard that you break through the *zazen* seat, you cannot gain the Way of the Buddhas and the Patriarchs without this determination. Just cast aside body and mind, and, if within Buddhism you have no biased preconceptions, you will attain awakening at once.

- Dogen- Zuimonki Chp. 5.18 (trans. Masunaga)

Sakyamuni Buddha says, “A *sravaka’s* keeping of the precepts is a *bodhisattva’s* violation of the precepts.” So the *sravaka*-precepts that *sravakas* have considered to be keeping of the precepts, when viewed against the *bodhisattva*-precepts, are all violations of the precepts. The other [practices] – balance and wisdom – are also like this. Though such [precepts] as *Do not kill living things* are apparently the same in form for a *sravaka* and for a *bodhisattva*, there is necessarily a difference between them which is beyond the separation between heaven and earth. How much less could the principles authentically transmitted from buddha to buddha and from patriarch to patriarch be the same as those of *sravakas*? There is not only right livelihood, but also pure livelihood.

- Dogen- Shobogenzo “Sanjushichi-Bon-Bodai-Bunpo”.(trans. Nishijima)

Driving ourselves to practice and experience the myriad dharmas is delusion. When the myriad dharmas actively practice and experience ourselves, that is the state of realization. Those who greatly realize delusion are buddhas. Those who are greatly deluded about realization are ordinary beings. There are people who further attain realization on the basis of realization. There are people who increase their delusion in the midst of delusion. When buddhas are really buddhas, they do not need to recognize themselves as buddhas. Nevertheless, they are buddhas in the state of experience, and they go on experiencing the state of buddha.

When we use the whole body-and-mind to look at forms, and when we use the whole body-and-mind to listen to sounds, even though we are sensing them directly, it is not like a mirror’s reflection of an image, and not like water and the moon. While we are experiencing one side, we are blind to the other side.

To learn the Buddha’s truth is to learn ourselves. To learn ourselves is to forget ourselves. To forget ourselves is to be experienced by the myriad dharmas. To be experienced by the myriad dharmas is to let our own body-and-mind, and the body-and-mind of the external world, fall away. There is a state in which the traces of realization are forgotten; and it manifests the traces of forgotten realization for a long, long time.

- Dogen- Shobogenzo “Genjo-Koan”. (trans. Nishijima)

**For Sesshin:**

**DAY CLOSING GATHA**

Tsu Tsu Shin De Daishu Ni Mosu

Sho Ji Ji Dai

Mujo Jinsoku

Ono Ono Yoroshiku Seigaku Subeshi

Tsu Tsu Shinde Hoitsu Narukoto Nakare

This day has passed.

Our lives, too, are closing.

Like fish with little water,

Joy will not last.

Let us work with pure effort.

Work as we would were our heads aflame.

Be mindful of impermanence.

Be careful of idleness.

(Trans. Dharma Drum Mountain Monastery)