

# Sun Mountain Zen Sesshin Sutra Book



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## Morning Recitation

### **Wondrous is the robe of liberation x 3** (Gatha for the Rakusu)

Wondrous is the robe of liberation,  
A formless field of benefaction,  
I wear the universal teaching,  
And vow to save all sentient beings.

### **Offering Respect (1 time)**

We offer respect to the traditional custodians of this land  
and to the teachings that sustain them.  
We offer respect to our lineage of teachers and to the teachings that  
sustain us.

### **San-ki-rai-mon**

Kneel facing the butsudan!

**Ino:** We return home to the Buddha

**All:** Together with all beings  
May we realise the great way

**Bow:** And evoke the Mind most high.

**Ino:** We return home to the Dharma

**All:** Together with all living beings  
May we delve deep into the sutras

**Bow:** And be wisdom as vast as the great ocean.

**Ino:** We return home to the Sangha

**All:** Together with all living beings  
May we be the great assembly

**Bow:** And may all things be completely free

## The Zen Precepts

### The Three Refuges:

We take refuge in the Buddha  
We take refuge in the Dharma  
We take refuge in the Sangha

### The Three Pure Precepts

To do no harm  
To do good  
To save all beings

### The Ten Prohibitory Precepts:

A follower of the way does not kill, but rather cultivates and encourages life.

A follower of the way does not take what is not given, but rather cultivates and encourages generosity.

A follower of the way does not misuse sexuality, but rather cultivates and encourages open and honest relationships.

A follower of the way does not lie, but rather cultivates and encourages truthful communication.

A follower of the way does not intoxicate self or others, but rather cultivates and encourages clarity.

A follower of the way does not slander others, but rather cultivates and encourages respectful speech.

A follower of the way neither extols self nor demeans others but rather cultivates awareness of the interdependent nature of self.

A follower of the way does not attach to anything, even the teaching, but rather cultivates mutual support and shares the dharma with all beings.

A follower of the way does not harbor ill-will, but rather cultivates and encourages lovingkindness, understanding and forgiveness.

A follower of the way does not turn away from the Three Refuges, but rather cultivates and encourages taking refuge in them.

### **Sangemon x 3**

All the wrong ever created by me since of old  
On account of my beginningless greed, ill will and ignorance  
Born of my conduct, speech and thought  
I now confess and repent of it all.

### **Four Great Vows x 3**

**All:** Living beings are numberless  
I vow to free them  
Delusions are inexhaustible  
I vow to end them  
The teachings are boundless  
I vow to master them  
The Awakened way is unsurpassable  
I vow to embody it fully...

**Ino:** Our words ring out through space beyond the stars;  
their virtue and compassion echo back from all the many beings.  
We recite the Four Great Vows for renewal of the Buddha mind  
In fields and forests, homes and streets,  
on the seas, throughout the world,  
in grateful thanks to all our many guides along the ancient way;

**All:** All Buddhas throughout space and time,  
All Bodhisattvas, Mahāsattvas,  
The Great Prajñâ Pâramitâ.

**Sampai \*\*\***

## Teisho Recitation

**Ino: Gatha On Opening the Dharma x 3**

**All:** The Dharma, incomparably profound and infinitely subtle,  
Is always encountered  
throughout hundreds of thousands of millions of ages.  
Now we can see it, hear it, receive and maintain it;  
May we completely realise the Tathagata's true meaning.

After teisho:

**Ino: Shiku Sei Gan Mon x 3** (Four great vows)

**All:** Shujô muhen sei gan dô  
Bonnô mujin sei gan dan  
Hô mon muryô sei gan gaku  
Butsu dô mujô sei gan jô

**Ino:** May the merit of this sitting extend to all beings so that by each  
steadfastly maintaining mind and body and advancing in practice,  
we may all attain to the Way of the Buddha.

**All:** All Buddhas throughout space and time,  
All Bodhisattvas, Mahâsattvas,  
The Great Prajñâ Pâramitâ.

**Sampai \*\*\***

## Afternoon Recitation

### A Reading

**Ino:**       **Emmei Jikku Kannon Gyo** (3 times)

**All:**       Kan-ze-on.  
Na-mu butsu  
Yo butsu u in  
Yo butsu u en  
Bu-pô so en  
Jô raku ga jô  
Chô nen kan ze on  
Bo nen kanze on  
Nen nen jû shin ki  
Nen ne fu ri shin.

**Ino:**       **Shôsaimyô Kichijô Darani** (3 times)

**All:**       Nô mô sam man dâ, moto nan,  
oha râ chî koto shâ, sono nan tô jî tô,  
en, gyâ gyâ, gyâ kî gyâ kî, un nun,  
shifu râ shifu râ, hara shifu râ hara shifu râ,  
chishu sâ chishu sâ, chishu rî chishu rî,  
sowa jâ sowa jâ senchî gyâ,  
shiri ei sô mô kô

**Ino:** Buddha-nature pervades the whole universe existing right here now. In reciting the *Shôsaimyô Kichijô Darani*, we dedicate its merits to the all-pervading and everlasting Three Treasures.

**All:**       All Buddhas throughout space and time,  
All Bodhisattvas, Mahâsattvas,  
The Great Prajñâ Pâramitâ.

## The Great Prajñâ Pâramitâ Sutra (English)

Ava-loki-tesh-vara Bodhisattva, practising deep Prajñâ Pâramitâ,  
clearly saw that all five skandhas are completely empty,  
thus transcending all suff'ring and distress.

Shariputra, form is no other than emptiness,  
emptiness no other than form;

form is exactly emptiness, emptiness exactly form;

perception, representation, volition, consciousness are also like this.

Shariputra, all things are essentially empty –not born, not destroyed:  
not stained, not pure; without loss, without gain.

Therefore, in emptiness there is no form, no perception, representation,  
volition, consciousness; no eye, ear, nose, tongue, body, mind,

no colour, sound, smell, taste, touch, object of thought;

no seeing and so on to no thinking;

no ignorance and also no ending of ignorance and so on to no old age

and no death and also no ending of old age and death;

no suff'ring, no accumulation of delusions,

no cessation of delusions, no path to that cessation;

no wisdom and no attainment.

Since there is nothing to attain,

the bodhisattva living by Prajñâ Pâramitâ,

has no hindrance in the mind; no hindrance and therefore no fear;

far beyond delusive thoughts, the bodhisattva attains Nirvana.

All buddhas of past, present, and future living by Prajñâ Pâramitâ  
attain the Supreme Way, therefore know that Prajñâ Pâramitâ is the  
great mantra, the vivid mantra, the best mantra, the unsurpassable  
mantra, which completely removes all suff'ring.

This is truth not a lie.

Therefore set forth the Prajñâ Pâramitâ mantra,  
set forth this mantra and proclaim:  
Gaté Gaté Para-gaté Parasam-gaté  
Bodhi svaha!  
Han-nya shingyô.

**Ino:** O Awakened Ones! May the power of your samadhi sustain us.  
We now return the merit of our chanting the Great Prajñâ Pâramitâ  
Sutra to:

**Ino:** Vipashyin Buddha Honoured One  
Shakamuni Buddha Honoured One  
Mahakashyapa Honoured One  
Ananda Honoured One  
Nagarjuna Honoured One  
Bodhidharma Honoured One  
Dah-jyen Hway-nang Honoured One [Hui-neng Sixth Patriarch]  
Ei'hei Dôgen Honoured One  
Hakuin Ekaku Honoured One  
Dai'un Sogaku Honoured One [Harada Rôdaishi]  
Haku'un Ryôkô Honoured One [Yasutani Rôdaishi]  
Kô'un Enkô Zenshin Honoured One [Yamada Rôdaishi]

(Above lineage is much abbreviated. There are 85 generations in our lineage)

**Ino:** You who have handed down the Light of Dharma  
We shall repay your benevolence.

**All:** All Buddhas throughout space and time  
All Bodhisattvas, Mahasattvas  
The Great Prajñâ Pâramitâ.

**Sampai \*\*\***

**- Finish of Afternoon recitation -**

## End of day evening recitations

### Hakuin Zenji's "Song of Zazen"

All beings by nature are Buddha, as ice by nature is water.  
Apart from water there is no ice; apart from beings, no Buddha.

How sad that people ignore the near and search for truth afar:  
like someone in the midst of water crying out in thirst;  
like a child of a wealthy home wandering among the poor.

Lost on dark paths of ignorance, we wander through the Six Worlds;  
from dark path to dark path ---  
when shall we be freed from birth and death?

Oh, the zazen of the Mahayana! To this the highest praise!  
Devotion, repentance, training, the many paramitas ---  
all have their source in zazen.

Those who try zazen even once wipe away beginningless crimes.  
Where are all the dark paths then? The Pure Land itself is near.

Those who hear this truth even once and listen with a grateful heart,  
treasuring it, revering it, gain blessings without end.

Much more, those who turn about and bear witness to self-nature,  
self-nature that is no-nature, go far beyond mere doctrine.

Here effect and cause are the same; the Way is neither two nor three.  
With form that is no-form, going and coming, we are never astray;  
with thought that is no-thought, singing and dancing too are the voice of the  
Law.

How boundless and free is the sky of Samadhi!  
How bright the full moon of wisdom! Truly, is anything missing now?  
Nirvana is right here, before our eyes;  
this very place is the Lotus land, this very body, the Buddha.

## **Four Great Vows x 3**

Living beings are numberless

I vow to free them

Delusions are inexhaustible

I vow to end them

The teachings are boundless

I vow to master them

The Awakened way is unsurpassable

I vow to embody it fully...

## **Final exhortation:**

(In Gassho)

Harken to me everyone

life and death are serious matters,

all things pass quickly away.

Each of you must be completely alert!

Never indulgent, never neglectful.

**Sampai \*\*\***

## **Last day final recitation**

### **The Great Prajñâ Pâramitâ Sutra**

Avalokiteshvara Bodhisattva, practising deep Prajñâ Pâramitâ, clearly saw that all five skandhas are completely empty, thus transcending all suffering and distress.

Shariputra, form is no other than emptiness, emptiness no other than form; form is exactly emptiness, emptiness exactly form; perception, representation, volition, consciousness are also like this. Shariputra, all things are essentially empty –not born, not destroyed: not stained, not pure; without loss, without gain.

Therefore, in emptiness there is no form, no perception, representation, volition, consciousness; no eye, ear, nose, tongue, body, mind, no colour, sound, smell, taste, touch, object of thought; no seeing and so on to no thinking; no ignorance and also no ending of ignorance and so on to no old age and no death and also no ending of old age and death; no suffering, no accumulation of delusions, no cessation of delusions, no path to that cessation; no wisdom and no attainment. Since there is nothing to attain, the bodhisattva living by Prajñâ Pâramitâ, has no hindrance in the mind; no hindrance and therefore no fear; far beyond delusive thoughts, the bodhisattva attains Nirvana.

All buddhas of past, present, and future living by Prajñâ Pâramitâ attain the Supreme Way, therefore know that Prajñâ Pâramitâ is the great mantra, the vivid mantra, the best mantra, the unsurpassable mantra, which completely removes all suffering. This is truth not a lie. Therefore set forth the Prajñâ Pâramitâ mantra, set forth this mantra and proclaim:

Gaté Gaté Paragaté Parasamgaté Bodhi svaha! Han-nya shingyô.

## **Four Great Vows x 3**

Living beings are numberless

I vow to free them

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I vow to end them

The teachings are boundless

I vow to master them

The Awakened way is unsurpassable

I vow to embody it fully...

**Sampai \*\*\***

## **Shodoka – Song of Enlightenment** (by Yung-Chia Hsuan-chueh 665-713) Trans. R. Aitken)

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 Tathagata-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  
Tathagata.

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 concern about leaves and branches.

People do not recognize the Mani-jewel.  
Living intimately within the Tathagata-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.

Dharmakaya, Sambogakaya, Nirmanakaya,  
And the four kinds of wisdom  
Are all contained within.  
The eight kinds of emancipation and the six universal powers Are all 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 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 prajna  
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 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 Ts'ao Ch'i,  
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, Shakyamuni, met Dipankara 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 had 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 Tathagata?

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 providence 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 on this staff jingle musically.  
The form of these expressions is not to be taken lightly; The treasure-staff of the  
Tathagata  
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 Tathagata.

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 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.

Students of vigorous will hold the sword of wisdom; The prajna 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; Sravaka, Pratyeka, Bodhisattva--all are enlightened; Five kinds of  
human nature all are emancipated.

High in the Himalayas, only fei-ni 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 Tathagata.

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 prajna.

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, Hui Neng, Mahakashyapa 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  
Bodhi Dharma 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 Tathagata-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 Shakyamuni, 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 Tathagata'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 sastras I searched and researched,  
Classifying terms and forms, oblivious to fatigue.  
I entered the sea to count the sands in vain  
And then the Tathagata 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. Shravaka and Pratyeka  
students may study earnestly  
But they lack aspiration.  
Others may be very clever,  
But they lack prajna.

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 Tathagata.  
This is truly called Kwan-Yin, 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.

Pradhanashura 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 Tathagata 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. Tathagatas, 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 prajna  
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.

## Verses on the Faith Mind

(by Chien-chih Seng-ts'an, Third Zen Patriarch 606 CE)

The Great Way is not difficult  
for those who have no preferences.

When love and hate are both absent  
everything becomes clear and undisguised.  
Make the smallest distinction, however,  
and heaven and earth are set infinitely apart.

If you wish to see the truth,  
then hold no opinions for or against anything.  
To set up what you like against what you dislike  
is the disease of the mind.

When the deep meaning of things is not understood  
the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space  
where nothing is lacking and nothing is in excess.  
Indeed, it is due to our choosing to accept or reject  
that we do not see the true nature of things.  
Be serene in the oneness of things  
and such erroneous views will disappear by themselves.

When you try to stop activity to achieve passivity  
your very effort fills you with activity.  
As long as you remain in one extreme or the other,  
you will never know Oneness.

Those who do not live in the single Way  
fail in both activity and passivity,  
assertion and denial.  
To deny the reality of things is to miss their reality;  
to assert the emptiness of things  
is to miss their reality.

The more you talk and think about it,  
the further astray you wander from the truth.  
Stop talking and thinking  
and there is nothing you will not be able to know.

To return to the root is to find the meaning,  
but to pursue appearances is to miss the source.  
At the moment of inner enlightenment,  
there is a going beyond appearance and emptiness.  
The changes that appear to occur in the empty world  
we call real only because of our ignorance.  
Do not search for the truth;  
only cease to cherish opinions.

Do not remain in the dualistic state;  
avoid such pursuits carefully.  
If there is even a trace  
of this and that, of right and wrong,  
the Mind-essence will be lost in confusion.  
Although all dualities come from the One,  
do not be attached even to this One.

When the mind exists undisturbed in the Way,  
nothing in the world can offend,  
and when a thing can no longer offend,  
it ceases to exist in the old way.

When no discriminating thoughts arise,  
the old mind ceases to exist.  
When thought objects vanish,  
the thinking-subject vanishes,  
and when the mind vanishes, objects vanish.

Things are objects because there is a subject or mind;  
and the mind is a subject because there are objects.  
Understand the relativity of these two  
and the basic reality: the unity of emptiness.  
In this Emptiness the two are indistinguishable  
and each contains in itself the whole world.  
If you do not discriminate between coarse and fine  
you will not be tempted to prejudice and opinion.

To live in the Great Way  
is neither easy nor difficult.  
But those with limited views  
are fearful and irresolute;  
the faster they hurry, the slower they go.

Clinging cannot be limited;  
even to be attached to the idea of enlightenment  
is to go astray.

Just let things be in their own way  
and there will be neither coming nor going.

Obey the nature of things  
and you will walk freely and undisturbed.  
When thought is in bondage the truth is hidden,  
for everything is murky and unclear.  
The burdensome practice of judging  
brings annoyance and weariness.  
What benefit can be derived  
from distinctions and separations?

If you wish to move in the One Way  
do not dislike even the world of senses and ideas.  
Indeed, to accept them fully  
is identical with true Enlightenment.

The wise man strives to no goals  
but the foolish man fetters himself.  
There is one Dharma, not many;  
distinctions arise from the clinging needs of the ignorant.  
To seek Mind with discriminating mind  
is the greatest of all mistakes.

Rest and unrest derive from illusion;  
with enlightenment there is no liking and disliking.  
All dualities come from ignorant inference.  
They are like dreams of flowers in air:  
foolish to try to grasp them.  
Gain and loss, right and wrong;  
such thoughts must finally be abolished at once.

If the eye never sleeps,  
all dreams will naturally cease.  
If the mind makes no discriminations,  
the ten thousand things  
are as they are, of single essence.

To understand the mystery of this One-essence  
is to be released from all entanglements.  
When all things are seen equally

the timeless Self-essence is reached.  
No comparisons or analogies are possible  
in this causeless, relationless state.  
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.  
Doubts and irresolutions vanish  
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, self-illuminating,  
with no exertion of the mind's power.  
Here thought, feeling, knowledge, and imagination are of no value.  
In this world of 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.  
No matter when or where,  
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.

Emptiness here, Emptiness there,  
but the infinite universe stands always before your eyes.

Infinitely large and infinitely small;  
no difference, for definitions have vanished  
and no boundaries are seen.  
So too with Being and non-Being.  
Waste no time in doubts and arguments  
that have nothing to do with this.

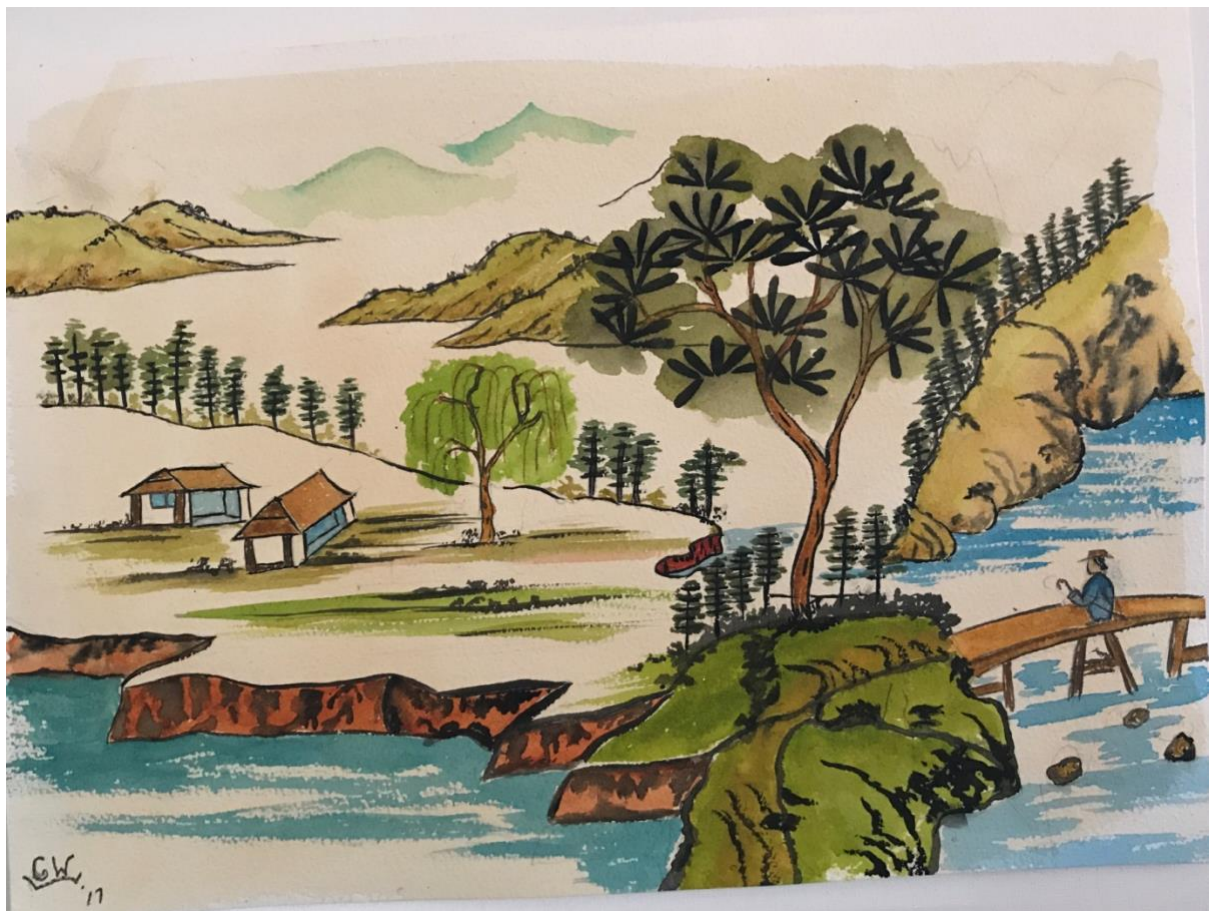
One thing, all things;  
move among and intermingle,  
without distinction.  
To live in this realization  
is to be without anxiety about nonperfection.  
To live in this faith is the road to nonduality,  
because the nondual is one with the trusting mind.

Words!  
The Way is beyond language,  
for in it there is

no yesterday

no tomorrow

no today.



## MEAL PRAYERS

- Ping** Stand up and pick up bowls
- Ping** Bow and sit
- X** Open and spread bows etc.
- X All** **We are thankful for this food, the work of many people and the sharing of other forms of life.  
May we eat it without greed for the salvation of all beings and attainment of the Way.**

The food is served.  
Initiated by the Tanto, each prepares a small offering and puts it in the bowl as it is passed around.

- Tanto** *All beings are our guests.  
We share our food and drink with all who are thirsty and with all who are hungry.*

- X** Eat

Tea is served.

- X** Clean bowls reserving a little of the cleaning “water” to offer when bowl is passed around.

- Tanto** *As we wash our bowls may we aspire towards greater sharing in this world. May we appreciate our life together.*

- X All** **May we live in this world of emptiness like the lotus in muddy water.  
The boundless Mind is unsurpassed:  
we bow to it in reverence.**

- Ping** Stand and put away bowls  
Announcements.

- Ping** Bow.

[INO: Ping = inkin; TANTO: X = clappers]

**METTA PRACTICE**  
**(PALI WORD: LOVING KINDNESS)**  
**AS PER DAI EN FRIEDMAN**

- ANNOUNCE
  
- IN METTA MEDITATION, WE DIRECT LOVING KINDNESS TOWARD OURSELVES AND THEN, IN A SEQUENCE OF EXPANSIONS
  
- TOWARDS
  - SOMEBODY WE LOVE ALREADY,
  - SOMEBODY WE ARE NEUTRAL TOWARDS,
  - SOMEBODY WE HAVE DIFICULTY WITH,
  - ULTIMATELY TOWARDS ALL BEINGS EVERYWHERE WITHOUT DISTINCTION.

**LOVING KINDNESS TOWARDS SELF**

MAY I BE HAPPY WITH MYSELF AS I AM  
MAY I BE PEACEFUL WITH THINGS AS THEY ARE  
MAY I LOVE MYSELF UNCONDITIONALLY  
MAY I LIVE WITH EASE AND JOY

- WHICH STATEMENT SPEAKS TO YOU IN THIS MOMENT?
  
- ZAZEN FOR 10 MINUTES

**LOVING KINDNESS TOWARDS**

**SPOUSE, FAMILY, FRIENDS, NON-FRIENDS, OTHERS, CITY,  
STATE, WORLD ETC**

MAY YOU BE HAPPY WITH YOURSELF AS YOU ARE

MAY YOU LIVE PEACEFULLY WITH THINGS AS THEY ARE

MAY YOU LOVE YOURSELF UNCONDITIONALLY

MAY YOU LIVE WITH EASE AND JOY

MAY WE BE HAPPY WITH OURSELVES AS WE ARE

MAY WE LIVE PEACEFULLY WITH THINGS AS THEY ARE

MAY WE LOVE OURSELVES UNCONDITIONALLY

MAY WE LIVE WITH EASE AND JOY