

January 2021

Ashland Zen Center Sutras

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Robe Chant

DĀI ZĀI GE DĀ PU KŪ
MU SŌ FU KU DĒN Ē
HI BU NYO RĀI KYŌ
KŌ DO SHO SHU JŌ (2x)

How great, the robe of liberation
A formless field of merit
Wrapping ourselves in Buddha's teaching
We free all living beings

Before Dharma Talk

The unsurpassed, profound, and wondrous dharma
Is rarely met with even in a hundred thousand million kalpas
Now we can see and hear it, accept and maintain it
May we unfold the meaning of the Tathagata's truth

After Dharma Talk

Beings are numberless; I vow to free them
Delusions are inexhaustible, I vow to end them
Dharma gates are boundless; I vow to enter them
The Buddha Way is unsurpassable; I vow to realize it

Together During Service

All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas,
Wisdom beyond wisdom
Maha Prajna Paramitt

Ji ho san shi i shi fu
shi son bu sa mo ko sa
mo ko ho ja ho ro mi

Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva when deeply practicing prajna 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 prajna 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 prajna paramita and thereby attain unsurpassed complete perfect enlightenment therefore know the prajna 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 prajna paramita mantra the mantra that says: “Gate gate paragate parasamgate bodhi svaha”

MAKA HANNYA HARAMITA SHINGYO

KAN JI ZAI BO SATSU GYO JIN HAN NYA HA RA MIT TA JI SHO
KEN GO ON KAI KU DO IS SAI KU YAKU SHA RI SHI SHIKI FU I KU
KU FU I SHIKI SHIKI SOKU ZE KU KU SOKU ZE SHIKI JU SO GYO
SHIKI YAKU BU NYO ZE SHA RI SHI ZE SHO HO KU SO FU SHO FU
METSU FU KU FU JO FU ZO FU GEN ZE KO KU CHU MU SHIKI MU
JU SO GYO SHIKI MU GEN NI BI ZES SHIN NI MU SHIKI SHO KO MI
SOKU HO MU GEN KAI NAI SHI MU I SHIKI KAI MU MU MYO
YAKU MU MU MYO JIN NAI SHI MU RO SHI YAKU MU RO SHI JIN
MU KU SHU METSU DO MU CHI YAKU MU TOKU I MU SHO TOK
KO BO DAI SAT TA E HAN NYA HA RA MIT TA KO SHIN MU KE GE
MU KE GE KO MU U KU FU ON RI IS SAI TEN DO MU SO KU GYO
NE HAN SAN ZE SHO BUTSU E HAN NYA HA RA MIT TA KO TOKU
A NOKU TA RA SAM MYAKU SAM BO DAI KO CHI HAN NYA HA
RA MI TA ZE DAI JIN SHU ZE DAI MYO SHU ZE MU JO SHU ZE MU
TO DO SHU NO JO IS SAI KU SHIN JITSU FU KO KO SETSU HAN
NYA HA RA MIT TA SHU SOKU SETSU SHU WATSU GYA TE GYA
TE HA RA GYA TE HARA SO GYA TE BO JI SOWA KA HAN NYA
SHIN GYO

Enmei Jukku Kannon Gyo

Kan ze on
Na mu Butsu
Yo Butsu u in
Yo Butsu u en
Bup po so en
Jo raku ga jo
Cho nen Kan ze on
Bo nen Kan ze on
Nen nen ju shin ki
Nen nen fu ri shin

Shosaimyo Kichijo Darani

No mo san man da, moto nan, oha ra chi koto sha, sono na 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, chi shu ri chi shu ri, sowa ja sowa ja, sen chi gya, shiri ei so mo ko.

Merging of Difference and Unity

The mind of the great sage of India is intimately communicated between east and west. People's faculties may be keen or dull, but in the path there are no 'southern' or 'northern' ancestors. The spiritual source shines clearly in the light; the branching streams flow in the darkness. Grasping things is basically delusion; merging with principle is still not enlightenment. Each sense and every field interact and do not interact; when interacting they also merge, otherwise they remain in their own states. Forms are basically different in material and appearance, sounds are fundamentally different in pleasant or harsh quality. 'Darkness' is a word for merging upper and lower; 'light' is an expression for distinguishing pure and defiled. The four gross elements return to their own natures like a baby taking to its mother; fire heats, wind moves, water wets, earth is solid. Eye and form, ear and sound, nose and smell, tongue and taste; thus in all things the leaves spread from the root; the whole process must return to the source; 'noble' and 'base' are only manners of speaking. Right in light there is darkness, but don't confront it as darkness; right in darkness there is light, but don't see it as light. Light and dark are relative to one another like forward and backward steps. All things have their function; it is a matter of use in the appropriate situation. Phenomena exist like box and cover joining; principle accords like arrow points meeting. Hearing the words, you should understand the source; don't make up standards on your own. If you don't understand the path as it meets your eyes, how can you know the way as you walk. Progress is not a matter of far or near, but if you are confused, mountains and rivers block the way. I humbly say to those who study the mystery, don't waste time.

Self-Receiving and Employing Samadhi

Now, all ancestors and all buddhas who uphold buddha-dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samadhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching. In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward buddha-dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind. When even for a moment you express the Buddha's seal in the three actions by sitting upright in samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all buddha tathagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the way. Furthermore, all beings in the ten directions and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face. At this time, all things realize correct awakening; myriad objects partake of the buddha body; and sitting upright under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great dharma wheel and expound the profound wisdom, ultimate and unconditioned. Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential buddha-dharma. Thus you will raise up buddha activity at innumerable practice places of buddha tathagatas everywhere, cause everyone to have the opportunity of ongoing

buddhahood, and vigorously uplift the ongoing buddha-dharma. Because earth, grass, trees, walls, tiles, and pebbles all engage in buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those who live with you and speak with you will obtain endless buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnamable buddha-dharma. All this, however, does not appear within perception, because it is unconstructedness in stillness-it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samadhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching. Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment. This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. Each moment of zazen is equally wholeness of practice, equally wholeness of realization. This is not

only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it.

Song of the Jewel Mirror Awareness

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 when you array them 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 if you're excited it becomes a pitfall if you miss it you fall into retrospective hesitation turning away and touching are both wrong for it is like a mass of fire just to depict it in literary form is to relegate it to 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 it actually is you it is 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 double split hexagram the relative and absolute integrate piled up they make three the complete transformation makes five it is like the taste of the five flavored herb like the diamond thunderbolt subtly included within the true inquiry and response come up together communing with the source and communing with the process it includes integration and includes the road merging is auspicious do not violate 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 connection with which are set up basic approaches 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 saints 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 ancients of former times when about to fulfill the way of buddhahood one gazed at a tree for ten aeons like a tiger leaving part of its prey a horse with a white left hind leg because there is the base 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 arrowpoints 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 to dance it's not within reach of feeling or discrimination how could it admit of consideration in thought? A minister serves the lord a son obeys the father not obeying is not filial and not serving is no help practice secretly working within as though a fool like an idiot if you can achieve continuity this is called the host within the host

Buddhas and Ancestors

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu Daiosho Kurusōn
Butsu Daiosho Kunagōnmuni Butsu Daiosho Kashō Butsu Daiosho
Shakamuni Butsu Daiosho Makakashō Daiosho Anānda Daiosho
Shōnawashu Daiosho Ubakikuta Daiosho Dāitaka Daiosho Mishaka Daiosho
Vashumitsu Daiosho Butsudanāndāi Daiosho Fudamitta Daiosho Barishiba
Daiosho Funayasha Daiosho Anabotēi Daiosho Kabimara Daiosho
Nagyaharajuna Daiosho Kanadāiba Daiosho Ragorata Daiosho Sōgyanāndāi
Daiosho Kayashata Daiosho Kumorata Daiosho Shayata Daiosho
Vashubānzu Daiosho Manura Daiosho Kakurokuna Daiosho Shishibodāi
Daiosho Bashashita Daiosho Funyomitta Daiosho Hānnyatara Daiosho
Bodāidaruma Daiosho Tāiso Eka Daiosho Kānchi Sōsān Daiosho Dāi-I
Dōshīn Daiosho Dāimān Kōnīn Daiosho Dāikān Enō Daiosho Sēigēn Gyōshi
Daiosho Sekitō Kisēn Daiosho Yakusān Igēn Daiosho Ūngān Dōnjō Daiosho
Tōzān Ryōkai Daiosho Ūngodōyō Daiosho Dōān Dōhi Daiosho Dōān Kānshi
Daiosho Ryožān Ēnkān Daiosho Tāiyō Kyōgēn Daiosho Tōsu Gisēi Daiosho
Fuyō Dōkai Daiosho Tānka Shijūn Daiosho Chōro Sēiryō Daiosho Tēndō
Sōgaku Daiosho Sēcchō Chikān Daiosho Tēndō Nyojō Daiosho Ēihēi Dōgēn
Daiosho Koūn Ejō Daiosho Tēttsū Gikāi Daiosho Kēizān Jōkīn Daiosho
Gasān Jōseki Daiosho Tāigēn Sōshīn Daiosho Bāizān Mōmpōn Daiosho
Jōchū Tēngīn Daiosho Shīngān Dōkū Daiosho Sēnsō Esāi Daiosho Iyoku
Chōyū Daiosho Mugāi Kēigōn Daiosho Nēnshitsu Yokaku Daiosho Sēssō
Hōseki Daiosho Tāiēi Zeshō Daiosho Nāmpo Gēntaku Daiosho Zōdēn Yokō
Daiosho Tēnyū Sōēn Daiosho Kēn'ān Jūnsa Daiosho Chōkoku Koēn Daiosho
Sēnshū Dōnko Daiosho Fudēn Gēntotsu Daiosho Dāishūn Kān'yu Daiosho
Tēnrīn Kānshū Daiosho Sēssān Tetsuzēn Daiosho Fuzān Shūnki Daiosho
Jīssān Mokūin Daiosho Sēngān Bōnryū Daiosho Dāiki Kyōkān Daiosho Ēnjō
Gikān Daiosho Shōūn Hōzui Daiosho Shizān Tokuchu Daiosho Nānsō
Shīnshu Daiosho Kānkai Tokuōn Daiosho Kosēn Bāidō Daiosho Gyakushitsu
Sojūn Daiosho Butsumōn Sogaku Daiosho Gyokujūn So-ōn Daiosho
Shōgaku Shūnryū Daiosho

Buddhas and Ancestors

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Daiosho Koūn Ejō Daiosho Tēttsū Gikāi Daiosho Kēizān Jōkīn Daiosho

Women Ancestors

Acariya Mahapajāpati Acariya Mitta Acariya Yasódhara Acariya Tissa
Acariya Upasama Acariya Visakha Acariya Khema Acariya Uppalavanna
Acariya Sundari-Nanda Acariya Vaddhesi Acariya Patácara Acariya Uttama
Acariya Bhadda Kundalakesa Acariya Nandúttara Acariya Dantika Acariya
Sakula Acariya Siha Acariya Dhammadinna Acariya Kisagótami Acariya
Vasetthi Acariya Ubbiri Acariya Patácara-Pancasáta Acariya Isadasi Acariya
Bhadda Kapilani Acariya Mutta Acariya Capa Acariya Dhamma Acariya
Citta Acariya Sumana Acariya Vimala Acariya Addhakasi Acariya
Padumavati Acariya Ambapali Acariya Anópama Acariya Abhirupa-Nanda
Acariya Jenti

Metta Sutta

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 one's self 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