

BOUNDLESS MIND TEMPLE CHANT BOOK

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THE REFUGES IN PALI

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyampi buddham saranam gacchami
Dutiyampi dhammam saranam gacchami
Dutiyampi sangham saranam gacchami

Tatiyampi buddham saranam gacchami
Tatiyampi dhammam saranam gacchami
Tatiyampi sangham saranam gacchami

*(I go for refuge in Buddha
I go for refuge in Dharma
I go for refuge in Sangha*

*For the second time I go for refuge in Buddha
For the second time I go for refuge in Dharma
For the second time I go for refuge in Sangha*

*For the third time I go for refuge in Buddha
For the third time I go for refuge in Dharma
For the third time I go for refuge in Sangha)*

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 Parasamgate Bodhi Svaha.

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

HYMN TO PRAJÑĀ PĀRAMITĀ

Homage to the Perfection of Wisdom, the lovely, the holy.

The Perfection of Wisdom gives light.

Unstained, the entire world cannot stain her.

She is a source of light

And from everyone in the triple world she removes darkness.

Most excellent are her works.

She brings light so that all fear and distress may be forsaken,

And disperses the gloom and darkness of delusion.

She herself is an organ of vision.

She has a clear knowledge of the own-being of all dharmas,

For she does not stray away from it.

The Perfection of Wisdom of the buddhas

Sets in motion the wheel of dharma.

SHŌSĀIMYŌ KICHIJŌ DARANI
(FOR REMOVING HINDRANCE)

No mo san man da
moto nan
oha ra chi koto sha
sono nan to ji to en
gya gya
gya ki gya ki
un nun shifu ra shifu ra
hara shifu ra hara shifu ra
chishu sa chishu sa
chishu ri chishu ri
soha ja soha ja
sen chi gya
shiri ei so mo ko

ĒNMĒI JŪKKU KĀNNŌN GYŌ
(FOR PROTECTING LIFE)

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

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 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.

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.

SONG OF THE JEWEL MIRROR SAMĀDHI

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, as if foolish and foolhardy. Just to continue in this way is called the host within the host.

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.

GENJŌ KŌAN

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.

SELF-RECEIVING AND EMPLOYING SAMĀDHI

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-dharm. 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.

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.

NAMES OF THE BUDDHAS AND ANCESTORS

Bibashi Butsu Dāioshō Shiki Butsu Dāioshō Bishafu Butsu
Dāioshō Kurusōn Butsu Dāioshō Kunagōnmuni Butsu Dāioshō
Kashō Butsu Dāioshō 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 Kīsēn 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 Ēiheī
Dōgēn Dāioshō Koūn Ejō Dāioshō Tēttsū Gikāi Dāioshō Kēizān
Jōkīn Dāioshō

Gasān Jōseki Dāioshō Tāigēn Sōshīn Dāioshō Bāizān Mōmpōn
Dāioshō Jōchū Tēngīn Dāioshō Shīngān Dōkū Dāioshō Sēnsō Esāi
Dāioshō Iyoku Chōyū Dāioshō Mugāi Kēigōn Dāioshō Nēnshitsu
Yokaku Dāioshō Sēssō Hōseki Dāioshō Tāiei Zeshō Dāioshō
Nāmpo Gētaku Dāioshō Zōdēn Yokō Dāioshō Tēnyū Sōen
Dāioshō Kēn'an Jūnsa Dāioshō Chōkoku Koēn Dāioshō Sēnshū
Dōnko Dāioshō Fudēn Gētotsu Dāioshō Dāishūn Kān'yu
Dāioshō Tēnrīn Kānshū Dāioshō Sēssān Tetsuzēn Dāioshō Fuzān
Shūnki Dāioshō Jissān Mokuīn Dāioshō Sēngān Bōnryū Dāioshō
Dāiki Kyōkān Dāiosho Ēnjō Gikān Dāioshō Shōūn Hōzui
Dāioshō Shizān Tokuchu Dāioshō Nānsō Shīnshu Dāioshō
Kānkāi Tokuōn Dāioshō Kosēn Bāidō Dāioshō Gyakushitsu Sojūn
Dāioshō Butsumōn Sogaku Dāioshō Gyokujūn So-ōn Dāiosho
Shōgaku Shūnryū Dāioshō

NAMES OF WOMEN ANCESTORS

Āchārya Mahāpajāpatī Āchārya Mittā Āchārya Yasodharā
Āchārya Tissā Āchārya Sujātā Āchārya Sundarī-nandā Āchārya
Vāddhesī Āchārya Patācharā Āchārya Visakhā Āchārya
Singālākā-mātā Āchārya Khemā Āchārya Uppalavannā Āchārya
Sāmāvatī Āchārya Uttarā Āchārya Chandā Āchārya Uttamā
Āchārya Bhaddā Kundalakesā Āchārya Nanduttarā Āchārya
Dantikā Āchārya Sakulā Āchārya Sihā Āchārya Dhammadinnā
Āchārya Kīsāgotamī Āchārya Ubbiri Āchārya Isidāsī Āchārya
Bhaddā Kapilāni Āchārya Muttā Āchārya Sumanā Āchārya
Dhammā Āchārya Chittā Āchārya Anopamā Āchārya Sukkā
Āchārya Sāmā Āchārya Utpalavarnā Āchārya Shrīmālā Devī
Āchārya Congchi Āchārya Lingzhao Āchārya Moshan Liaoran
Āchārya Liu Tiemo Āchārya Miaoxin Āchārya Daoshen Āchārya
Shiji Āchārya Zhī'an Āchārya Huiguang Āchārya Kongshi
Daoren Āchārya Yu Daopo Āchārya Huiwen Āchārya Fadeng
Āchārya Wenzhao Āchārya Miaodao Āchārya Zhitong Āchārya
Zēnshīn Āchārya Zēnzo Āchārya Ezēn Āchārya Ryonēn Āchārya
Egi Āchārya Shōgaku Āchārya Ekān Āchārya Shōzēn Āchārya
Mokufu Sonīn Āchārya Myosho Ēnkān Āchārya Ekyu Āchārya
Eshūn Āchārya Soshīn Āchārya Soitsu Āchārya Chiyono

DĀIHI SHĪN DARANI

Namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya fuji
sato bo ya moko sato bo ya mo ko kya runi kya ya en sa hara ha ei shu
tan no ton sha namu shiki ri toi mo ori ya boryo ki chi shifu ra rin to
bo na mu no ra kin ji ki ri mo ko ho do sha mi sa bo o to jo shu ben o
shu in sa bo sa to no mo bo gya mo ha te cho to ji to en o bo ryo ki ru
gya chi kya rya chi i kiri mo ko fuji sa to sa bo sa bo mo ra mo ra mo ki
mo ki ri to in ku ryo ku ryo ke mo to ryo to ryo ho ja ya chi mo ko ho
ja ya chi to ra to ra chiri ni shifu ra ya sha ro sha ro mo mo ha mo ra
ho chi ri yu ki yu ki shi no shi no ora san fura sha ri ha za ha za fura
sha ya ku ryo ku ryo mo ra ku ryo ku ryo ki ri sha ro sha ro shi ri shi
ri su ryo su ryo fuji ya fuji ya fudo ya fudo ya mi chiri ya nora kin ji
chiri shuni no hoyo mono somo ko shido ya somo ko moko shido ya
somo ko shido yu ki shifu ra ya somo ko nora kin ji somo ko mo ra no
ra somo ko shira su omo gya ya somo ko sobo moko shido ya somo ko
shaki ra oshi do ya somo ko hodo mogya shido ya somo ko nora kin ji
ha gyara ya somo ko mo hori shin gyara ya somo ko namu kara tan no
tora ya ya namu ori ya boryo ki chi shifu ra ya somo ko shite do modo
ra hodo ya so mo ko