

Chant Book

of the
Lâm Tế School of Thiền Buddhism



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**This chant book is
respectfully dedicated to**



**Rev. Dr. Soyu Zengaku Matsuoka, Roshi
25 November 1912 – 20 November 1997
and**



**Venerable Dr. Thich Thiên Ân
September 1926 - November 1980**

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KEY TO INSTRUMENTS

Large Bell:	⊕
Stopping Large Bell:	∅
Handle on Bell (staccato):...	φ
Small Bell:	•
Bamboo on Flat Bell:	φ
Fish:.....	α
Clappers:	
Prajna Bell:.....	Π
Hand Bell:	Ψ

इष्टवद्



FORMAL MEAL PRAYER

The Lord Buddha was born in Lumbini, enlightened in Bodhgaya, taught in Varanasi, entered nirvana in Kushinara.

As we spread the vessels of the Lord we pray that they who eat and the things that are eaten, and the eating shall be universally void of self.

I offer to Vairochana, the Buddha of the pure Dharmakaya;
To Locana, the Buddha of the Sambhogakaya;
To Shakyamuni, the Buddha Nirmanakaya, with his ten trillion manifestations;

To Maitreya, the Buddha of the future;
To Amitabha, the Buddha of the Western Paradise;
To All buddhas of the Ten Directions: past, present, and future;
To Manjushri, the Bodhisattva personifying wisdom;
To Samantabhadra the Bodhisattva personifying practice;

To Avalokiteshvara the Bodhisattva personifying Compassion;
To all other Bodhisattvas, Great Beings, Great Wisdom Practice.

I meditate upon this food as having three virtues and six tastes; I receive it as an offering to the Buddha and the Sangha as well as to all sentient beings in the Universe.

When I eat my meal I wish that all sentient beings enjoy the food of Samadhi and may the joy of the Dharma pervade their bodies.

INFORMAL MEAL PRAYER

Beings both great and small have worked hard to bring us this meal. May we be truly grateful. From our actions here today may we work towards the cessation of suffering for all beings.



METTA SUTRA ⊕

This is the way of those who follow the Dharma. They have become skilled and peaceful, seek the good, and follow the path:

May they be able and upright, straightforward, of gentle speech and not proud.

May they be content and easy wherever they are.

May they be unburdened, with their senses calm.

May they be wise and not arrogant.

May they not seek followers or supporters.

May they live without desire for the possessions of others.

May they do no harm to any living being.

On this one should reflect:

May all beings be happy.

May they live in safety and joy.

All living beings, whether weak or strong, old or young, man or woman, smart or foolish, healthy or disabled, seen or unseen, near or distant, born or to be born, may they all be happy.

Let no one deceive or despise another being, whatever their status.

Let no one through anger or hatred wish harm to another.

As parents watch over their children, willing to risk their own lives to protect them, so with a boundless heart may we cherish every living being, bathing the entire world with unobstructed and unconditional loving-kindness.

Standing or walking, sitting or lying down, in each moment may we remain mindful of this heart and this way of living that is the best in all the world.

May this sublime abiding, holding no fixed views, obtain pure hearted clarity of vision and freedom from sensual desires. In this state one is free from the cycle of rebirth and death.

IDENTITY OF RELATIVE AND ABSOLUTE ⊕

The mind of the Great Sage of India was intimately conveyed from West to East. Among human beings are wise men and fools, but in the Way there is no northern or southern Patriarch.

The subtle source is clear and bright; the tributary streams flow through the darkness; to be attached to things is illusion; to encounter the absolute is not yet enlightenment.

⊕ Each and all, the subjective and objective spheres are related, and at the same time, independent. Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different; sounds distinguish comfort and discomfort. The dark makes all words one; the brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other; cause and effect must return to the great reality.

The words high and low are used relatively. Within light there is darkness, but do not try to understand that darkness; within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind, in walking. ⊕ Each thing has its own intrinsic value and is related to every thing else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative like two arrows meeting in mid-air.

⊕ Reading words you should grasp the great reality. Do not judge by any standards.

If you do not see the Way, you do not see it even as you walk on it.

When you walk the Way, it is not near, it is not far.

If you are deluded, you are mountains and rivers away from it.

- I respectfully say to those who wish to be Enlightened:
- Do not waste your time by night or day.

OPENING PRAYERS USED TO BEGIN FORMAL CEREMONIES

Incense Chant (Master recites) ⊕⊕⊕

Precepts incense, liberation of views incense,
Cloud of lighted incense pouring into the Dharma realms,
Offering to the highest teachers of the ten directions.
I respectfully bow to the altar of the Incense Cloud ⊕ Bodhisattva.

Incense Chant (second version, used in place of the above) ⊕⊕⊕

The incense burns in the holder;
It spreads out into the Dharma realms
All Buddhas in the oceans' assembly hear from afar.
The sincere mind is accepted and blessed, and
All Buddhas appear, clearly revealing themselves.
I respectfully bow to Incense Cloud Canopy ⊕ Bodhisattva. (3X)

Incense Chant (third version) ⊕⊕⊕

Incense has just begun to burn in the censor,
All Dharmadhatus receive the permeation.
All Buddhas' great congregations perceive it afar.
Everywhere there gather auspicious clouds.
In the midst of our utmost sincerity,
All Buddhas manifest themselves in their entirety.
I respectfully bow to Bodhisattvas Mahasattvas under incense cloud
canopies. ⊕ (3X)

Incense Offering (Master recites) ⊕⊕⊕

I pray this wonderful incense cloud
Will spread out to all the worlds in the ten directions, as an offering to all
the Buddhas,
Wonderful Dharmas and Bodhisattvas,
Endless Sravaka assembly,
And all saints and sages.
I pray it will form an altar of light
And do the Buddha's work
According to its true nature.
I pray it will benefit all sentient beings, so
They all will raise the Bodhicitta,
Depart from evil karma and attain the highest way.

Homage to the Buddha (all monks)

Dharma King without higher honor
in three worlds without comparison,
The guiding teacher of heaven and man,
Father of the four kinds of being,
I now in one thought take refuge
Able to destroy three times karma.
Praise and admiration
even 100,000 kalpas cannot extinguish.

Danh Le- (all monks)

I bow respectfully to all directions of space,
all realms, past, present, and future,
the ten directions, all Buddhas,
the honored Dharma, the enlightened Sangha,
the permanent three treasures.

⊕ *(All monks perform one prostration.)*

I bow respectfully to the Master of the Samsara world,
Our own teacher Sakyamuni Buddha,
to the future coming Maitreya Buddha,
to Great Wisdom Manjusri Bodhisattva,
to Great Effort Samantabhadra Bodhisattva,
to Dharma Protector Bodhisattvas
and the Buddhas and Bodhisattvas assembling at the Great Holy Mountain.

⊕ *(All monks perform one prostration.)*

I respectfully bow to the Great Love, Great Compassion
Amitabha Buddha of the Western Paradise,
to the Great Compassionate Avalokitesvara Buddha,
to the Great Power Mahastamaprapta Bodhisattva,
to the Great Vow Kshitigarbha Bodhisattva
and to the Bodhisattvas in the Pure Ocean.

⊕ *(All monks perform one prostration.)*



⊕⊕⊕⊕α **HEART OF GREAT PERFECT WISDOM SUTRA** ⊕
MAHA PRAJNA PARAMITA

Chant has 3– tones Line below is a lower tone, line above is a higher tone.

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.

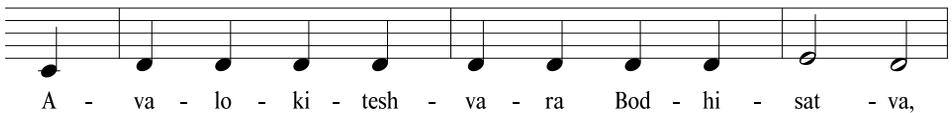
Shariputra, all dharmas are marked by emptiness,
they neither arise nor cease,
are neither defiled nor pure,
neither increase nor decrease.

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. X3]

Heart Sutra



SONG OF ZAZEN ⊕ (HAKUIN ZENJI'S SONG OF ZAZEN)

From the beginning all beings are ⊕ Buddha.
Like water and ice, without water no ice, outside us no Buddhas.
How near the truth, yet how far we seek.
Like one in water crying, “I thirst!”
Like the son of a rich man wandering poor on this earth
we endlessly circle the six worlds.
The cause of our sorrow is ego delusion.
From dark path to dark path we’ve wandered in darkness;
how can we be freed from the wheel of samsara?
The gateway to freedom is zazen ⊕ samadhi.
Beyond exaltation, beyond all our praises, the pure Mahayana.
Observing the Precepts, Repentance and Giving, the countless good deeds and
the Way of Right Living, all come from meditation.
Thus one true samadhi extinguishes evils.
It purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The Pure Lotus Land is not far away.
Hearing this truth, heart humble and grateful.
To raise and embrace it, to practice its Wisdom, brings unending blessings,
brings mountains of merit, and if we turn inward and prove our
True Nature, that True Self is no-self, our own self is no-self, we
go beyond ego and past clever words.
The gate to the oneness of cause-and-effect is thrown open.
Not two and not three, straight ahead runs the Way.
Our form now being no-form, in going and returning we never leave home.
Our thought now being no-thought, our dancing and songs are the Voice of
the Dharma.
How vast is the heaven of boundless ⊕ samadhi!
How bright and transparent the moonlight of wisdom!
What is there outside us?
What is there we lack?
Nirvana is openly shown to our eyes.

- This earth where we stand is the Pure Lotus Land!
- And this very body, the body of Buddha.

THE GREAT WAY ⊕

The Great Way is immense and boundless, restraining nothing.
The self-nature is serene, neither virtuous nor evil.
Yet a thought of choice arises, instantly creating a number of faults,
and separating sky from earth.

⊕ Holiness and unholiness are from the same root;
Right and wrong do not have it two ways.
Thus sinfulness and blessedness are originally void;
The cause-and-effect relationship is ultimately unreal.
All human beings already complete the Great Way;
All that we have is already perfect.

The ⊕ Buddha nature and the true body of all phenomena are just like
images and shadows, apparently appearing and disappearing,
neither one nor many.

The nose points straight down; the eyebrows lie across your face,
above your eyes. Yet it's very hard for you to see them.

You have to examine why the ancient masters said, “The three thousand
Dharma-gates point to one heart; countless profound activities
come from the original mind.”

Thus you already complete the gates of precepts, meditation, and wisdom,
Just observe yourself.

Having a cough, uttering ahem, raising eyebrows, winking an eye,
Grabbing something, walking around – what is the essence of those actions?
Yet what is the mind you are using to know about that essence?

The mind essence is empty and bright; then what is right and what is not?
Reality is the essence, Buddha is the mind.

What essence is not reality?

What mind is not Buddha?

Mind is Buddha; mind is reality.

Originally, reality is not reality, reality is just mind.

Originally, mind is not mind, mind is just Buddha.

Learners! Days and months are flying by. Life is not waiting for you.

- Why are you eating rice and soup,
- And do not realize the use of bowl and spoon? Observe!

~ *Zen Master Pháp Loa (1284 – 1330)*

SONG OF THE BUDDHA MIND ⊕

Buddha! Buddha! Buddha! Impossible to be seen!
Mind! Mind! Mind! Impossible to be told!
When the mind arises, ⊕ Buddha is born.
When Buddha is gone, the mind vanishes.
There is never a place where the mind is gone while Buddha remains.
There is never a time when Buddha is gone while the mind remains.
If you want to understand the mind of Buddha, and the mind of birth and death, just wait for Maitreya and ask him.
There was no mind anciently; there is no Buddha now.
All unenlightened beings, holy beings, human beings, heavenly beings are just like flashes of lightning.
The mind nature is neither right nor wrong.
The ⊕ Buddha nature is neither real nor unreal.
Suddenly arising, suddenly ceasing, anciently leaving, now coming, you all waste your time with thinking and discussing.
In that way, you would bury the Vehicle of the Patriarchs, and cause the devils to hound in the house.
If you want to find the mind, stop searching outward.
The nature of the mind is naturally still and void.
Nirvana and the birth-death cycles are illusionary shackles.
The fetters and Enlightenment are hollow oppositions.
The mind is ⊕ Buddha; Buddha is the mind.
That profound meaning shines bright since endless time.
When spring comes, the spring flowers blossom naturally.
When autumn comes, the autumn waters reflect the sorrow clearly.
Removing the false mind – and keeping the true nature – is similar to a person who searches for the reflections and misses the mirror.
He doesn't know that reflections come from the mirror, and that the false appears from the truth.
That the false comes is neither real nor unreal.
That the mirror reflects is neither wrong nor right.
There is neither sinfulness nor blessedness.
Don't mistake wish-fulfilling gem for white jewel.
Gems could have scratches; jewels, defects.
The mind nature is neither rosy nor green, neither gained nor lost.
Seven times seven is forty-nine.

The six perfections and the ten thousand ways are waves on the ocean;
The three poisons and the nine kinds of sentient beings, suns in the sky.
Be still, be still, be still; go down, go down, go down.
The essence of all phenomena is the ⊕ Buddha mind.
The Buddha mind and your mind are one.
Such is, naturally, the profound meaning since endless time.
Walk in Zen, sit in Zen, then you will see the lotus blooming in fire.
When your will becomes weak, just strengthen it.
When your place is peaceful and suitable, just stay there.
Ah ah ah! Oh oh oh!
Sunken or floating, bubbles on the ocean are all empty.
All deeds are impermanent; all phenomena are void.
Where can you find the sacred bones of your late master?
Be mindful, be mindful, be awake;
Be awake, be mindful, be mindful.
Keep four corners in contact with the ground; don't let things tilt.

If someone here • trusts like that,
He can • start walking from the crown of Vairocana Buddha.
Shout!

~ Zen Master Tuệ Trung Thượng Sĩ (1230 – 1291)



PRECIOUS MIRROR SAMADHI ⊕

The Dharma of thusness is intimately transmitted by Buddhas and ancestors.
Now you have it; preserve it well.

⊕ A silver bowl filled with snow, a heron hidden in the moon.

Taken as similar, they are not the same; not distinguished, their places are known.

The meaning does not reside in the words, but a pivotal moment brings it forth.

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 portray it in literary form is to stain it with defilement.
In darkest night it is perfectly clear; in the light of dawn it is hidden.
It is a standard for all things; its use removes all suffering.

Although it is not constructed, it is not beyond words.

Like facing a precious mirror; form and reflection behold each other.

You are not it, but in truth it is you.

Like a newborn child, it is fully endowed with five aspects.

No going, no coming, no arising, no abiding; “Baba wawa,” is anything said or not?

In the end it says nothing, for the words are not yet right.

In the hexagram “double fire,” when main and subsidiary lines are transposed,
Piled up they become three; the permutations make five.

Like the taste of the five-flavored herb, like the five-pronged vajra.

Wondrously embraced within the complete, drumming and singing begin together.

Penetrate the source and travel the pathways,

embrace the territory and treasure the roads.

You would do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season, it is serene and illuminating.

So minute it enters where there is no gap, so vast it transcends dimension.

A hairsbreadth deviation, and you are out of tune.

Now there are “sudden” and “gradual,” in which teachings and approaches arise.

With teachings and approaches distinguished, each has its standard.
Whether teachings and approaches are mastered or not, reality
constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats.

The ancient sages grieved for them, and offered them the Dharma.

Led by their inverted views, they take black for white.

When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages
of the past.

One on the verge of realizing the Buddha way contemplated a tree for
ten kalpas.

⊕ Like a battle-scarred tiger, like a horse with shanks gone gray.

Because some are vulgar, jeweled tables and ornate robes.

Because others are wide-eyed, cats and white oxen.

⊕ With his archer's skill, Yi hit the mark at a hundred paces.

But when the arrows meet head on, how could it be a matter of skill?

The wooden man starts to sing, the stone woman gets up dancing.

It is not reached by feelings or consciousness; how could it involve
deliberation?

Ministers serve their lords, children obey their parents.

Not obeying is not filial; failure to serve is no help.

With practice hidden, function secretly, like a fool, like an idiot.

• Just to continue in this way • is called the host within the host.



FAITH IN MIND ⊕

Richard B. Clark's translation

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.

Live neither in the entanglements of outer things nor in inner feelings of emptiness.

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 emptiness 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.

Things are objects because of the subject; the mind is such because of things.

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,

and 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, and the burdensome practice of judging brings

annoyance and weariness.

What benefits 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 have 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 the 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 or flowers in the 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 a 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 movement stationary and the stationary in motion:

both movement and rest disappear.

When such dualities cease to exist Oneness itself can 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.
Don't waste 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 non-perfection.
To live in this faith is the road to non-duality, because the non-dual is one
with the trusting mind.

- Words!

- The Way is beyond language, • for in it there is no yesterday, no
tomorrow, no today.



THE BUDDHAS WITHIN ⊕

When your unreal body stands in front of a mirror, you see that the body and the image shown in the mirror look alike.

⊕ It's impossible to accept the body and reject the image, because the body is also unreal.

The body originally is not different from the image;
You could not accept one and reject the other.

While you want to accept one and reject the other, you are very far away from the truth.

Also while you like the holy and dislike the unholy,
you are bobbing up and down in the sea of birth and death.

Similarly, when the affliction appears in your mind,
the blissfulness cannot be found anywhere.

If you don't discriminate against any appearance, you will enter the Way quickly.

⊕ Buddhas of the three times are in your body.

Covered by external phenomena, and blurred by habit, you are deluded by yourself.

When your mind has no thought, you are all the ⊕ Buddhas of the past.
When your action comes from serenity, you are all the ⊕ Buddhas of the future.

When you respond to circumstances naturally, you are all the ⊕ Buddhas of the present.

When you are pure and don't cling to the six fields of the senses,
you are the Apart From Defilement Buddha.

When you come and leave freely, you are the Supernatural Power Buddha.

When you are peaceful and happy in any place, you are the Unconstrained Buddha.

When your mind is pure and luminous, you are the Shining Light Buddha.

When your mind is firmly trained in Dharma, you are the Indestructible Buddha.

- Just one true nature, but you are
- manifesting in countless forms.

~ Zen Master Hwong Hài (1628 – 1715)

AVALOKITESVARA SUTRA ⊕

Celebrant: Then the Bodhisattva Infinite-Thought made enquiry thus in verse: For what cause is this Buddha-son named Regarder-of-the-Cries-of-the-World?

⊕ The Honored One with all the mystic signs answered Infinite-Thought in verse:

Listen to the deeds of Avalokitesvara,
Who well responds to every quarter;
His vast vow is deep as the sea,
Inconceivable in its aeons.

Serving many thousands of kotis of Buddhas,
⊕ He has vowed a great pure vow.
Let me briefly tell You.

All: He who hears his name, and sees him,
And bears him unremittingly in mind,
Will be able to end the sorrows of existence.

Though others with harmful intent
Throw him into a burning pit,
Let him think of Avalokitesvara's power,
And the fire-pit will become a pool.

Or driven along a great ocean,
In peril of dragons, fishes, and demons,
Let him think of Avalokitesvara's power,
And waves cannot submerge him.

Or if, from the peak of Sumeru,
Men would hurl him down,
Let him think of Avalokitesvara's power,
And like the sun he will stand firm in the sky.

Or if, pursued by wicked men,
And cast down from Mount Diamond,
He thinks of Avalokitesvara's power,
Not a hair shall be injured.

Or, meeting with encompassing foes,
Each with drawn sword to strike him,
He thinks of Avalokitesvara's power,
All their hearts will turn to kindness.

Or, meeting suffering by royal command,
His life is to end in execution,
He thinks of Avalokitesvara's power,
The executioner's sword will break in pieces.

Or, imprisoned, shackled and chained,
Arms and legs in gyves and stocks,
He thinks of Avalokitesvara's power,
Freely he shall be released.

Or if, by incantations and poisons
One seeks to hurt his body,
And he thinks of Avalokitesvara's power,
All will revert to their originator.

Or, meeting evil rakshasas,
Venomous dragons, and demons,
He thinks of Avalokitesvara's power,
At once none will dare to hurt him.

If, encompassed by evil beasts,
Tusks sharp and fearful claws,
He thinks of Avalokitesvara's power,
They will flee in every direction.

Or boas, vipers, and scorpions
Breath poisonous as fire-flame scorching,
And he thinks of Avalokitesvara's power,
Instantly at his voice they will retreat.

Clouds thunder and lightning flashes,
Hail falls and rain streams,
He thinks of Avalokitesvara's power
And all instantly are scattered.

The living crushed and harassed,
Oppressed by countless pains —
Avalokitesvara with his mystic wisdom
Can save such a suffering world.

Perfect in supernatural powers,
Widely practiced in wisdom and tact,
In the lands of the universe there is no place
Where he does not manifest himself.

All the evil states of existence,
Hells, ghosts, and animals,
Sorrows of birth, age, disease, death,
All by degrees are ended by him.

True regard, serene regard,
Far-reaching wise regard,
Regard of pity, compassionate regard,
Ever longed for, ever looked for!

Pure and serene in radiance,
Wisdom's sun destroying darkness,
Subduer of woes of storm and fire,
Who illumines all the world!

Law of pity, thunder quivering,
Compassion wondrous as a great cloud,
Pouring spiritual rain like nectar,
Quenching the flames of distress!

In disputes before a magistrate,
Or in fear in battle's array,
If he thinks of Avalokitesvara's power
⊕ All his enemies will be routed.

His is the wondrous voice, voice of the world-regarder,
Brahma-voice, voice of the rolling tide,
Voice all world-surpassing,
Therefore ever to be kept in mind,

With never a doubting thought,
Regarder of the World's Cries, pure and holy,
In pain, distress, death, calamity,
Able to be a sure reliance,
Perfect in all merit,
With compassionate eyes beholding all,
• Boundless ocean of blessing!
• Prostrate, let us revere him.



OFFERING TO THE HUNGRY GHOSTS

All hungry ghosts! All tortured spirits!
Now we give you this Dharma-food.
May it fill the ten directions and satisfy hunger in realms of darkness.
All hungry ghosts! All tortured spirits!
Abandon greed and rouse the desire for enlightenment

AFTER MEALS

LEADER: Abiding in this ephemeral world like a lotus in muddy water,
the mind is pure and goes beyond, thus we bow to Buddha

ALL: I have finished my meal. I pray all sentient beings may accomplish
their purpose and attain Buddhahood.

tát đa nã, tam miếu tam bồ đề, câu chi nã, đát điệt tha: án chiết lệ chủ
lệ chuẩn để ta bà ha



Mantras इ Viharani





DAILY CONFESSION ⊕

☸ (throughout)

I respectfully bow to Sakyamuni Buddha, Amida Buddha, all Buddhas in the ten directions, boundless Buddha-Dharmas, and the virtuous Sanghas.

I have lived many lives, under heavy karmic obstacles, desire, anger, pride, illusion, and ignorance; today because of Buddha's teaching, knowing this as mistake, therefore with sincere heart I confess.

I vow to eliminate evils, and to do good, I respectfully entreat the Buddhas for their compassionate assistance: body without sickness, mind empty of frustration and anxiety. Every day happy to practice the wonderful teaching of the Buddha in order to quickly depart from birth and death, understand mind, seeing into its true nature, develop wisdom and gain the spiritual power; in order to rescue all of my honored elders, fathers, mothers, brothers, sisters, friends, relatives, and may all living beings attain complete Buddhahood.

☸ ☸ ☸ ☸ ☸ ☸☸☸☸☸☸☸☸☸☸

WELL-WISHING CHANT ⊕

- May the suffering ones be suffering free,
- and the fear-struck, fearless be.
- May the grieving shed all grief,
- and the sick find health-relief.

ROBE VERSE

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



OFFERING OF MERIT

Assistant - May the merit of this penetrate in each thing in all places,so that we and every sentient being together, can realize Buddha's way.

⊕ All - All Buddhas throughout space and time, all Bodhisattvas, Mahasattvas, wisdom beyond wisdom, maha prajna paramita!

VANDANA (PALI)

∅ Namo tassa bhagavato arahato sammāsambuddhassa
(I venerate the Sacred One, the Great Sage, the Truly Enlightened One)

STARTING MEDITATION

⊕ Body, breath, and mind held in perfect oneness, I send my heart along with the sound of the this bell. May the hearers awaken from forgetfulness and transcend the path of anxiety and sorrow.

⊕ Listen, listen, this wonderful sound brings me back to my true home.



EARTH BLESSING ⊕ **(BASED ON A CHINOOK WRITING)**

We call upon the earth, our planet home, with its beautiful depths and soaring heights, its vitality and abundance of life, and together we ask that it:

Teach us, and show us the way.

We call upon the mountains, the Cascades and the Olympics, the high green valleys and meadows filled with wild flowers, the snows that never melt, the summits of intense silence, and we ask that they:

Teach us, and show us the way.

We call upon the waters that rim the earth, horizon to horizon, that flow in our rivers and streams, that fall upon our gardens and fields, and ask that they:

Teach us, and show us the way.

We call upon the land which grows our food, the nurturing soil, the fertile fields, the abundant gardens and orchards, and we ask that they:

Teach us, and show us the way.

We call upon the forests, the great trees reaching strongly to the sky with earth in their roots and the heavens in their branches, the fir and the pine and the cedar, and we ask them to:

Teach us, and show us the way.

We call upon the creatures of the fields and forests and the seas, our brothers and sisters, the wolves and deer, the eagle and dove, the great whales and the dolphin, the beautiful orca and salmon who share our Northwest home, and we ask them to:

Teach us, and show us the way.

We call upon all those who have lived on this earth, our ancestors, and our friends, who dreamed the best for future generations and upon whose lives our lives are built, and with thanksgiving, we call upon them to:

Teach us, and show us the way.

And lastly, we call upon all that we hold most sacred, the presence and power of the Great Spirit of love and truth which flows through all the universe . . . to be with us to:

Teach us, and show us the way.

AVALOKITESVARA CHANT ⊕ **(KANZEON IS JAPANESE FOR AVALOKITESVARA)**

Praise to Buddha, All are one with Buddha
All awake to Buddha, Buddha Dharma Sangha
Eternal joyous selfless pure
Through the day – Kanzeon, Through the night - Kanzeon
This moment arises from Mind, This moment itself is Mind

HOMAGE TO THE SARIRA ⊕

We prostrate ourselves in all humbleness before the holy Sarira representing the body of Sakyamuni, the Tathagata, who is perfectly endowed with all virtues, who has the Dharmakaya as the ground of his being, and Dharmadhatu as the stupa dedicated to him. To him we pay our respect with due deference. Manifesting himself in a bodily form for our sakes, the Buddha enters into us and makes us enter into him. His power being added to us, we attain Enlightenment; and again dependent on the Buddha's miraculous power, all beings are benefited, become desirous for Enlightenment, discipline themselves in the life of the Bodhisattva, and equally enter into perfect ⊕ quietude where prevails infinite ⊕ wisdom of absolute identity.

CHANT OF COMPASSION ⊕

We surround all forms of life with infinite love and compassion. Especially, do we send out compassionate thoughts to those in suffering and sorrow, to those in doubt and ignorance, to all who are striving to attain truth, and to those whose feet stand close to the great change called death, we send forth all wisdom, mercy and love.

⊕ May the infinite light of wisdom and compassion so shine within us that the errors and vanities of self may be dispelled. So shall we understand the changing nature of existence and awaken into spiritual peace.

MANTRA OF FORGIVENESS ⊕

You have caused me pain; I have not forgiven you.
You have caused me pain; I have not forgiven you.
You acted out of your own pain; I responded with my pain.
Suffering comes from desire and ignorance.
May all beings find peace.

You have caused me pain; I am willing to forgive you.
You have caused me pain; I am willing to forgive you.
You acted out of your own pain; I responded with my pain.
Suffering comes from desire and ignorance.
May all beings find peace.

You have caused me pain; I now forgive you.
You have caused me pain; I now forgive you.
You acted out of your own pain; I responded with my pain.
Suffering comes from desire and ignorance.
May all beings find peace.

All who suffer from desire and ignorance feel pain.
All who suffer from desire and ignorance feel pain.
We add to suffering as we respond out of pain.
Suffering comes from desire and ignorance.
May all beings find peace.

REPENTANCE VERSE ⊕

(Celebrant chants first, then all repeat.)
All my ancient twisted karma
From beginningless greed, hate, and delusion
Born through my body, speech, and mind
I now fully avow

May this merit pervade all existence
May we and all beings achieve liberation
Veneration to all Awakened Ones of past present and future
The World-Honored One, Great Bodhisattvas
Great Heart of Wisdom



बुद्धीशत Teaching 100





BODHISATTVA VOWS ⊕

- ⊕ Sentient beings are numberless, I vow to save them all.
- ⊕ Deluding passions are inexhaustible, I vow to end them all.
- ⊕ Dharma gates are limitless, I vow to master them all.
- ⊕ Buddha's Way is Supreme, I vow to attain it.

THE 3 REFUGES ⊕

I take refuge in Buddha

I take refuge in Dharma

I take refuge in Sanga

MASTER DOGEN'S GENJOKOAN INSTRUCTIONS ⊕

To study the Way is to study the self. To study the self is to forget the self. To forget the self is to be enlightened by all things of the universe. To be enlightened by all things of the universe is to cast off the body and mind of the self as well as those of others. Even the traces of enlightenment are wiped out, and life with traceless enlightenment goes on forever and ever.

~ Dogen

BUDDHA'S FIVE REMEMBRANCES ⊕

1. I am of the nature to grow old. There is no way to escape growing old.
2. I am of the nature to have ill health. There is no way to escape having ill health.
3. I am of the nature to die. There is no way to escape Death.
4. All that is dear to me and everyone I love are of the nature to change. There is no way to escape being separated from them.
5. My actions are my only true belongings. I cannot escape the consequences of my actions. My actions are the ground on which I stand.

~ *The Buddha*

MASTER DOGEN'S REMINDER ⊕

Let us be respectfully reminded:
Life and death are of supreme importance.
Time swiftly passes by
and with it our only chance.
Each of us must aspire to awaken.
Be aware: do not squander your life.

METTA MANTRA ⊕

Say this to yourself, then to someone you love, then to someone you don't know,
then someone who has caused you pain, then to all beings, and again to yourself.

May you be well.
May you be happy.
May you know love.
May you know peace.



THE TEN CARDINAL PRECEPTS ⊕

I resolve not to kill

— but to cherish all life.

I resolve not to take what is not given

— but to respect the things of others.

I resolve not to engage in improper sexuality

— but to lead a life of purity and self-restraint.

I resolve not to lie

— but to speak the truth.

I resolve not to cause others to take substances that impair the mind, nor to do so myself

— but to keep the mind clear.

I resolve not to speak of the faults of others

— but to be understanding and sympathetic.

I resolve not to praise myself and disparage others

— but to overcome my own shortcomings.

I resolve not to withhold spiritual or material aid

— but to give them freely where needed.

I resolve not to indulge in anger

— but to exercise restraint.

I resolve not to revile the three treasures (Buddha, Dharma, and Sangha)

— but to cherish and uphold them.



THE FOUR NOBLE TRUTHS ⊕

Life is lived with dissatisfaction (suffering).

The origin of suffering is attachment.

The cessation of suffering is attainable.

The path to the cessation of suffering is the eightfold path.

THE NOBLE EIGHTFOLD PATH ⊕

- 1. Right View
- 2. Right Intention
- 3. Right Speech
- 4. Right Action
- 5. Right Livelihood
- 6. Right Effort
- 7. Right Mindfulness
- 8. Right Concentration



Chants not
in English





MA HA BÁT NHÃ BA LA MAT ĐA TÂM KINH ⊕ (HEART SUTRA IN VIETNAMESE)

Quán Tự Tại Bồ Tát hành thâm Bát nhã Ba la mật đa thời, chiếu kiến ngũ uẩn giai không, độ nhất thiết khổ ách.

⊕ Xá Lợi Tử! Sắc bất dị không, không bất dị sắc, sắc tức thị không, không tức thị sắc, thọ, tưởng, hành, thức diệc phục như thị.

⊕ Xá Lợi Tử! Thị chư pháp không tướng, bất sanh bất diệt, bất cấu bất tịnh, bất tăng bất giảm. Thị cố không trung vô sắc, vô thọ, tưởng, hành, thức, vô nhãn, nhĩ, tỷ, thiệt, thân, ý; vô sắc, thanh, hương, vị, xúc, pháp; vô nhãn giới, nãi chí vô ý thức giới, vô vô minh diệc, vô vô minh tận, nãi chí vô lão tử, diệc vô lão tử tận; vô khổ, tập, diệt, đạo; vô trí diệc vô đắc.

Dĩ vô sở đắc cố, Bồ đề tát đỏa y Bát nhã ba la mật đa cố, tâm vô quái ngại, vô quái ngại cố, vô hữu khủng bố, viễn ly điên đảo mộng tưởng, cứu cánh Niết bàn. Tam thế, chư Phật y Bát nhã ba la mật đa cố, đắc A nậu đa la tam miệu tam bồ đề.

⊕ Cô tri Bát nhã ba la mật đa, thị đại thần chú, thị đại minh chú, thị vô thượng chú, thị vô đẳng đẳng chú, năng trừ nhất thiết khổ, chơn thiệt bất hư.

Cổ thuyết Bát nhã ba la mật đa chú, tức thuyết chú viết:

⊕ Yết đế yết đế, ba la yết đế, ba la tăng yết đế Bồ đề ⊕ ta bà ha. (3 lần)

(The bell ⊕ before the word “ta” in the last line should sound on the third repetition only.)

⊕⊕⊕⊕A **MAKA HANNYA HARAMITTA SHINGYO** ⊕
(HEART SUTRA IN JAPANESE)

Kan Ji Zai Bo Sa Gyo Jin Han Nya Ha Ra Mi 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 Mi Ta ⊕ Ko Shin Mu Kei Ge Mu Kei 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 Mi Ta ⊕ Ko Toku A Noku Ta Ra San Myaku San 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
Mi Ta Shu Soku Setsu Shu Watsu Gya Tei Gya Tei • Ha Ra Gya Tei Hara
So Gya Tei • Bo Ji Sowa Ka Han Nya Shin Gyo.

DEDICATION OF MERIT ⊕
(IN JAPANESE)

Nega-wa-ku wa ko-no ku-do-ku o mot-te, Ama-ne-ku is-sa-i ni o-yo-bo-
shi, Wa-re-ra to shu-jo to, mi-na to-mo ni Bu-tsu-Do o jo-zen ko-to o.

FU-E-KO
(IN JAPANESE)

∅ Ji Ho San-Shi I-Shi Fu Shi Son Bu-Sa Mo-Ko Sa Mo-Ko
Ho-Ja • Ho-Ro • Mi



TI-SARANA (THE THREE REFUGES IN PALI)

- ⊕ Buddham saranam gaccha-mi
- ⊕ Dhammam saranam gaccha-mi
- ⊕ Sangham saranam gaccha-mi.

EN-MEI JIK-KU KAN-NON GYO ⊕ (AVALOKITGSHVARA CHANT IN JAPANESE)

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

DIVINE PROTECTION BY KYOKUUBOSATŪ-SAMA

南牟阿迦捨揭婆耶おん阿利迦摩利慕利娑婆か

(Chant this 35 times)

No bo ah kes sha kera bi ya on ari ki a mari bodi so ha ka

(Romaji - Nou - Bo - A - Kia - Sha - Kia - Ra - Baya - On - A - Ri - Kia
- Ma - Ri - Bo - Ri - So - Ha - Ka)

Kyokuuzoubosatsu-sama gives wits and wisdom to all in the universe and Monjubosatsu-sama gives whole wits (intelligence) to you. Monjubosatsu-sama protected the priests in training



DHARANI OF KSITIGARBHA

Om ka ka kabi san ma e so wa ka

(ōm kā kā kā bē sän mā ā sō wä kā)

Chanted 3, 7, 9, or an indefinite number of times.

Translation: Universal peace, Jizo's presence, may it prevail throughout the Universe

The musical score is presented in four systems. Each system includes a vocal line and instrumental accompaniment. The key signature is one sharp (F#) and the time signature is 3/8. The lyrics are: "Om ka ka ka-bi san ma e so wa ka Om ka ka ka-bi san ma e so wa ka".

System 1: Features a vocal line and Claves accompaniment. The Claves part consists of a steady eighth-note pattern.

System 2: Features a vocal line, Clavichord (Clv.), and Bell accompaniment. The Clavichord part consists of a steady eighth-note pattern. The Bell part consists of a steady eighth-note pattern.

System 3: Features a vocal line, Clavichord (Clv.), and Bell accompaniment. This system includes a first ending bracket labeled "1." over the final two measures of the vocal line.

System 4: Features a vocal line, Clavichord (Clv.), and Bell accompaniment. This system includes a second ending bracket labeled "2." over the final two measures of the vocal line.

MEDICINE BUDDHA OF HEALING

Oṃ Namo Bhagavate Bhaiṣajya-guru
Vaiḍūrya-prabha-rājāya
Tathāgatāya Arhate
Samyak-sam-buddhāya

Tadyathā: Oṃ
Bhaiṣajya Bhaiṣajya
Mahā-bhaiṣajye-raja
Sumud-gate Svāhā





meditation





HOW TO DO SITTING MEDITATION

Body:

Head erect.

Eyes open and downcast at about a 45-degree angle.

Tongue touching the roof of the mouth just behind the teeth.

Back straight.

Ears and hips aligned.

Partially sitting on a cushion.

Legs crossed, on a bench, or a chair.

Hand Position: Cosmic Mudra

Place your right hand palm upward in your lap against the lower abdomen. Place the left hand palm upward on top of the right. The second joints of the middle fingers should be touching and your fingers parallel. Raise the thumbs up opposite the fingers and touch the thumb tips lightly together, forming an oval between the thumbs and fingers. The thumb tips should join at the approximate level of the navel.

Breath:

Breath in and out through the nose.

Expand your belly as you breathe in.

Contract your belly as you breathe out.

Let your long breaths be long
and your short breaths be short.



Mind:

Neither try to block thoughts nor daydream along with them. Let thoughts be like clouds in the trees — clouds just drift through while the tree remains a tree.

Count 1 to 10 with inhales being odd numbers (1, 3, 5, 7, 9).

Count 1 to 10 with exhales being even numbers (2, 4, 6, 8, 10).

If you get lost, return to watching your breath and start counting again.

When you have found peace in counting (it takes a while), then just sit quietly without counting. Your teacher may give you a koan or mantra to use during meditation.

HOW TO DO WALKING MEDITATION

Whenever we walk, we can practice meditation. This means that we know that we are walking. We walk just for walking. We walk with freedom and solidity, no longer in a hurry. We are present with each step. And when we wish to talk we stop our movement and give our full attention to the other person, to our words and to listening.

Walking in this way should not be a privilege. We should be able to do it in every moment. Look around and see how vast life is, the trees, the white clouds, the limitless sky. Listen to the birds. Feel the fresh breeze. Life is all around and we are alive and healthy and capable of walking in peace.

Let us walk as a free person and feel our steps get lighter. Let us enjoy every step we make. Each step is nourishing and healing. As we walk, imprint our gratitude and our love on the earth.

We may like to use a gatha as we walk. Taking two or three steps for each in-breath and each out-breath.

Breathing in “I have arrived”; Breathing out “I am home”

Breathing in “I have here”; Breathing out “In the now”

Breathing in “I have solid”; Breathing out “I am free”

Breathing in “In the ultimate”; Breathing out “I dwell”

Thich Nhat Hanh



teachers and students





Much done by this temple and our works done here are respectfully dedicated to

Venerable Dr. Thich Thiên Ân

September 1926 - November 1980



Venerable Dr. Thich Thiên Ân was an influential teacher of Vietnamese Zen Buddhism who was active in the United States.

Dr. Thich Thiên Ân came to the United States from Vietnam in the summer of 1966 as an exchange professor. He taught philosophy at the University of California, Los Angeles. His students, discovering that he was not only

a renowned scholar but a Zen Buddhist monk as well, convinced him to teach the practices of Zen meditation and to start a Buddhist study group on the campus.

Several years later, his enthusiastic followers encouraged Dr. Thiên Ân to apply for permanent residence and open a meditation center that included a place for practitioners to live. He founded the International Buddhist Meditation Center in the Koreatown section of Los Angeles, California.

Once established, Thiên Ân taught the traditions of Buddhism at his center. In addition, he taught Eastern Philosophy and Asian Studies at Los Angeles City College. He retired from teaching at the college when he was diagnosed with liver cancer in 1979. He continued teaching at his center until he died in 1980, at the age of 54, from cancer that had spread rapidly throughout his body, from his liver to his brain.

The International Buddhist Meditation Center he founded continues to thrive. Thich Thiên Ân was the author of the book *Zen Philosophy, Zen Practice*.



Much done by this temple and our works done here are respectfully dedicated to

Rev. Dr. Soyu Zengaku Matsuoka, Roshi
25 November 1912 – 20 November 1997



松岡操雄

Matsuoka Roshi was born in Japan into a family who had been Zen priests for over 600 years. He attended Komazawa University in Tokyo, where he graduated with a bachelor's degree, then I believe that he attended the University of Tokyo, earning a Ph.D. in political science. I think he also did advanced graduate study at Columbia University in New York under

his friend and mentor, Dr. D. T. Suzuki.

Matsuoka Sensei (respected teacher) was a black belt in the martial arts of Jujitsu and Karate. He studied Zen in several temples including Sojiji Monastery.

In Japan, Rev. Matsuoka served at several local temples as well as establishing a temple in Northern Japan. Soto Zen Headquarters assigned Matsuoka Roshi to travel to America as an assistant priest of the Los Angeles Zen Center. His next assignment was as the supervisor of the San Francisco Zen Buddhist Temple (which later developed into the San Francisco Zen Center). He eventually went on to found the Zen Buddhist Temple of Chicago and, in 1971, the Long Beach Zen Buddhist Temple. His early translations of sutras and ceremonies were literary works of spirit that allowed him to explain the treasures of Dharma to students who were unable to read Japanese. There is a story that while in San Francisco, Matsuoka Sensei requested help dealing with the great influx of individuals who were overwhelming the Zen resources. Reportedly, Soto Shu sent Rev. Shunryu Suzuki, who later wrote a wonderful book, *Zen Mind, Beginner's Mind*.

The Rev. Dr. Matsuoka lectured to many schools and organizations in the U.S. He also toured Japan fairly regularly, lecturing about Zen and the U.S. He was sponsored

by the U.S. Embassy for tours of Japan promoting cultural understanding of the “Unknown American.”

Sensei’s Zen was direct, fierce, and his life was passionate. Matsuoka Roshi taught that all life, everything, is training, that everything is Zen. “Zen is daily life and Zen is action!” and “Every day is a happy day,” he would say. When asked about dealing with life, he once said, “Be kind, respectful, honest, and continue seeing everything and everyone as Buddha — if you can’t manage all that right now, sit some more and keep training.” He would tell his students, “Stop foolish actions, train, sit!”

Matsuoka Roshi spoke of the great transitions of Zen, starting with Shakyamuni Buddha in India and then to China, Japan, and now the U.S. and other Western countries. “American Zen will carry the same flavor and essence as Shakyamuni’s original teachings,” he said, “as well as the Chinese and Japanese flavors, yet will become its own special form of Zen.” In support of this vision, he did not register his ordained or transmitted priests with Soto Zen Headquarters in Japan. Rather, he gave his instructions to each one and sent them out to spread the Dharma. His book *The Kyosaku* is available through LuLu.com.



Much done by this temple and our works done here are respectfully dedicated to
The Most Venerable T.T. Thích Ân Giáo Roshi



Ven. Thích Ân Giáo Roshi received ordination in the Soto Zen tradition in 1973, when he was ordained as a priest by Reverend Soyu Matsuoka Roshi at the Long Beach Zen Center in Long Beach, California. In 1979, he received transmission and full ordination as a Rinzai priest by the Most Venerable H.T. Thích Thiên Ân, the first Vietnamese Patriarch in America, at the International Buddhist Meditation Center

in Los Angeles, California. Shortly after his ordination, Ven. Ân Giáo was given permission to teach and took his first monk disciple. In May of 1997, Ven. Ân Giáo was transmitted the Dharma Mind Seal by the Most Venerable H.T. Thích Man Giac, Supreme Abbot and Patriarch of the Vietnamese Buddhist Congregations in America, at Chua Viet Nam in Los Angeles, California. With the bestowing of the Mind Seal, Ven. Ân Giáo was given the title of Great Master or Roshi — the first American in the Vietnamese Zen tradition to be recognized as such. In his career as a monk, Ven. Ân Giáo Roshi has served as assistant to the Abbot, Treasurer, and Head Monk at the Long Beach Zen Center, Instructor of Meditation and Sutra Studies at the International Buddhist Meditation Center, and Abbot of the Long Beach Zen Monastery. Ven. Ân Giáo Roshi works as a Professor to support the Temple and the Buddhadharma.



Much done by this temple and our works done here are respectfully dedicated to
Venerable Thích Minh Tinh (Kozen Sampson)



Founder of the Mount Adams Zen Buddhist Temple. A professor at the Jiashan Temple in Shimen County, Hunan Province, PR China, a monastery in the Linji Lineage of Chinese Zen Buddhism.

Studied with Venerable Ruth Fuller Sasaki, Nanrei Kabori Roshi, Venerable Zengaku Matsoka Roshi, Venerable Doki Suda Roshi, Venerable Saito Seiwa Roshi, and Venerable T.T. Thích Ân Giáo Roshi.

He received ordination, transmission, and permission to teach from Vietnamese Rinzai and Japanese Soto lines of Buddhism.

“We are a small Thien (Zen) Buddhist Temple practicing laughing farmer zen — living our practice, sitting zazen, being here — right now!”



LINEAGE OF TEACHERS OF THE SOTO ZEN SCHOOL

Buddhas

Bibashi Butsu
Shiki Butsu
Bishafu Butsu
Kuruson Butsu
Kunagonmuni Butsu
Kashô Butsu
Shakamuni Butsu

India

Makakashô
Ananda
Shônawashu
Ubakikuta
Daitaka
Mishaka
Bashumitta
Butsudanandai
Fudamitta
Barishiba
Funayasha
Anabotei
Kabimora
Nagyaharajuna
Kanadaiba
Ragorata
Sôgyanandai
Kayashata
Kumorata
Shayata
Bashubanzu
Manura
Kakurokuna
Shishibodai
Bashashita

Funyomitta
Hannyatara
Bodaiharuma
China
Taiso Eka
Kanchi Sôsan
Daii Dôshin
Daiman Kônin
Daikan Enô
Seigen Gyôshi
Sekitô Kisen
Yakusan Igen
Ungan Donjô
Tôzan Ryôkai
Ungo Dôyô
Dôan Dôhi
Dôan Kanshi
Ryôzan Enkan
Taiyô Kyôgen
Tôshi Gisei
Fuyô Dôkai
Tanka Shijun
Chôro Seiryô
Tendô Sôkaku
Setchô Chikan
Tendô Nyojô

Japan

Eihei Dôgen
Koun Ejô
Tettsû Gikai
Keizan Jôkin
Gasan Jôseki
Tsûgen Jakurei
Sekioku Sinryô

Chikkyo Shoyû
Zaisan Don'ei
Kishi Iban
Daian Shueki
Ishû Chûshin
Shunmei Shitô
Unan Toryû
Ryûshitsu Chikyû
Yôshitsu Zuijaku
Kaiô Genkyo
Ryûun Eishû
Daishitsu Chôyû
Kan'oku Shuntoku
Ryûzan Shûdon
Chikurin Eikai
Chikuô Shôrin
Renbaku Shôhen
Tetsugin Shuyô
Ryôchô Shôtatsu
Tanzan Kyôhō
Chikuyhō Shuzan
Kidô Gikan
Honkô Jissen
Chôgai Kenshû
Shôshû Gendô
Ryôzan Entô
Ittô Kankoku
Gentei Kanryû
Nannô Suiô
Bukkai Sentoyu

USA
Zengaku Sôyû
Matsuoka
Kozen Sampson

LINEAGE OF THE LÂM TẾ SCHOOL OF THIÊN BUDDHISM



Mount Adams Zen Buddhist Temple
Tuyết Sơn Thiên Tự

雪山禪寺

Sākyaṃuni Buddha 釋 瞿 曇 尊 師	1. Mahākāśyapa 大 迦 葉 尊 師	2. Ānanda 阿 憍 憍 尊 師	3. Śāpavāsa 沙 曷 婆 維 尊 師
7. Vasumitra 菴 室 摩 提 尊 師	6. Miccaka 彌 沙 伽 尊 師	5. Dhṛṭika 持 地 尊 師	4. Upagupta उ प गु प्त 尊 師
8. Buddhanandi 布 達 健 南 尊 師	9. Buddhamittra 布 達 健 彌 尊 師	10. Pārsava 帕 魯 薩 尊 師	11. Punyavāsas 菩 訶 摩 沙 尊 師
15. Kānadeva 迦 那 德 婆 尊 師	14. Nāgārjuna 那 伽 樹 子 尊 師	13. Kapimāla 迦 波 目 樓 尊 師	12. Asvaghosa 阿 舍 維 世 尊 師
16. Rāhulata 羅 呼 樓 摩 尊 師	17. Saṅghanandi 沙 曷 健 南 尊 師	18. Gayasata 迦 耶 舍 達 尊 師	19. Kumārata 拘 牟 羅 樓 達 尊 師
23. Haklena 哈 枯 倫 尼 尊 師	22. Manorhita 摩 奴 律 尊 師	21. Vasubandhu 婆 蘇 婆 樓 尊 師	20. Jayata 迦 耶 達 尊 師
24. Āryasimha 阿 里 師 彌 哈 尊 師	25. Vāsasuta 婆 舍 蘇 達 尊 師	26. Punyamitra 菩 訶 摩 彌 尊 師	27. Prajñātāra 普 賢 提 婆 尊 師
31. Dāyī Dāoxin 四 祖 道 信 尊 師	30. Sānzū Sēngcān 三 祖 僧 璨 尊 師	29. Dāzū Huikē 大 祖 慧 可 尊 師	28. Bodhidharma 婆 提 多 羅 尊 師
32. Daman Hongrēn 五 祖 弘 忍 尊 師	33. Dājūng Huinēng 六 祖 慧 能 尊 師	34. Nányuē Huārāng 南 嶽 懷 讓 尊 師	35. Māzū Dào'yī 馬 祖 道 一 尊 師
39. Xiāngyán Zhixián 興 化 存 獎 尊 師	38. Línjī Yìxuán 臨 濟 義 玄 尊 師	37. Huángbō Xīyùn 黃 檗 希 運 尊 師	36. Bǎizhàng Huáihái 百 丈 懷 海 尊 師
40. Nányuán Huìyóng 南 院 道 顛 尊 師	41. Fēngyuē Yánzhào 風 穴 延 沼 尊 師	42. Shōushān Xīngjiàn 首 山 省 念 尊 師	43. Fényáng Shānzhāo 紛 陽 善 昭 尊 師
47. Wūzū Fǎyǎn 五 祖 法 演 尊 師	46. Bǎiyún Shòudūān 白 雲 守 端 尊 師	45. Yángqí Fānghuì 楊 岐 方 會 尊 師	44. Shìshuāng Chuyuán 慈 明 楚 圓 尊 師
48. Yuánwú Kèqín 圓 悟 克 勤 尊 師	49. Hǎqū Shàolóng 虎 丘 紹 隆 尊 師	50. Yīngān Tánhuá 應 庵 曇 華 尊 師	51. Mìān Xiánjié 密 庵 咸 傑 尊 師
55. Gāofēng Yuánmiào 高 峰 原 妙 尊 師	54. Xuēyán Zǔqīn 雪 巖 祖 欽 尊 師	53. Wúzhūn Shīfān 無 準 師 範 尊 師	52. Pōān Zǔxiān 破 庵 祖 先 尊 師
56. Zhōngfēng Míngběn 中 峰 明 本 尊 師	57. Qiānyán Yuánzhāng 千 巖 元 長 尊 師	58. Wǎnfēng Shíwèi 萬 峰 時 蔚 尊 師	59. Bǎozāng Pūchí 萬 峰 時 蔚 尊 師
63. Tiānqì Bēnrui 天 奇 本 瑞 尊 師	62. Bǎofēng Míngxuān 寶 峰 明 暉 尊 師	61. Hǎizhōu Pǔcí 海 舟 普 慈 尊 師	60. Dōngmíng Huìchán 東 明 慧 昌 尊 師
64. Wúwēn Míngcōng 無 聞 明 聰 尊 師	65. Xiào'ān Débǎo 笑 巖 德 寶 尊 師	66. Huányōu Zhèngzhuān 幻 有 正 傳 尊 師	67. Mìyún Yuánwù 密 雲 圓 悟 尊 師
71. Thích Minh Hoảng 釋 明 弘 尊 師	70. Thích Nguyên Thiệu 釋 元 詔 尊 師	69. Shouzūn Yuánzhāo 壽 尊 元 昭 尊 師	68. Mùxi Daoxī 木 隙 道 悉 尊 師
72. Thích Liễu Quán 釋 了 觀 尊 師	73. Thích Từ Chiêu 釋 辭 照 尊 師	74. Thích Vạn Phúc 釋 萬 福 尊 師	75. Thích Trí Giác 釋 智 覺 尊 師
79. Thích Cương Kỳ 釋 綱 紀 尊 師	78. Thích Nhất Định 釋 一 定 尊 師	77. Thích Phổ Tịnh 釋 普 淨 尊 師	76. Thích Chiếu Nhiên 釋 照 然 尊 師
80. Thích Quảng Lâm 釋 廣 林 尊 師	81. Thích Thiên Ân 釋 天 恩 尊 師	82. Thích Mãn Giác 釋 滿 覺 尊 師	83. Thích Ân Giáo 釋 恩 教 尊 師
		85. Thích Minh Thiên 釋 明 精 尊 師	84. Thích Minh Tinh 釋 明 精 尊 師

THE TWENTY-FIVE PRECEPTS TO BE KEPT BY DHARMA TEACHERS (DERIVED FROM THE SUTRA OF THE MULASARVASTIVADINS)

Grave Offenses that require expulsion from the Sangha.

1. Do not commit adultery, including sexual congress with a corpse, animal or object.
2. Do not commit theft.
3. Do not take, or cause to be taken, a human life.
4. Do not claim power, or attainments you do not possess.

Serious Offenses that require confession to the Sangha (five of more monks) and suspension from the Sangha

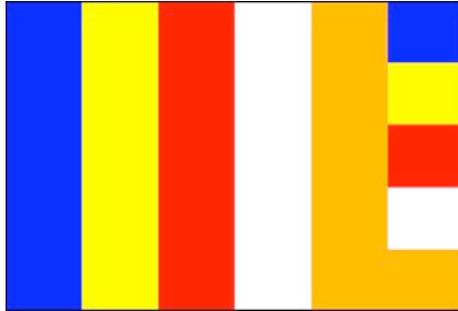
1. Do not, with a perverted mind, touch or speak to a woman.
2. Do not act as a go-between, for the purpose of sex or marriage, for a man and woman.
3. Do not build, or have built, a dwelling or Vihara without the approval or the Sangha.
4. Do not, through malice, falsely accuse another monk of a grave offense.
5. Do not cause disharmony within the Sangha, with the intent of causing a schism.
6. Do not hide, or protect, a monk bent on causing disharmony and schism within the Sangha.
7. Do not corrupt families. or practice evil.
8. Do not be difficult to speak with concerning your accordance with the dharma.
9. Do not give the appearance of a wrong doing by going with a woman to a concealed place, or an open place, where one might speak to a woman with wicked words about unlawful sexual intercourse.
10. Do not hoard robes, keeping more than meets the practical needs of a monk.
11. Do not have more than one bowl or ground cloth.
12. Do not ask a layman, or laywoman, for a robe, bowl or ground cloth that is not needed.
13. Do not knowingly confiscate wealth belonging to the Sangha.

Minor Offenses requiring confession to a senior monk.

1. Do not tell a conscious lie.
2. Do not destroy seeds and vegetables.
3. Do not be vexing and abusive.
4. Do not speak of the defects of men.
5. Do not slander a monk.
6. Do not quit a monastery, or Sangha dwelling, without permission.
7. Do not stike another monk, or threaten another monk, in anger.
8. Do not intentionally deprive an animal of life.

Offenses concerning deportment requiring self-confession.

1. Conduct oneself in a proper, and mindful manner as a monk, whether walking, sitting or lying down.
2. Keep one's clothes and robes, clean and presentable.
3. Keep one's self, clean and presentable.
4. Keep one's living and practice place, clean and presentable.
5. Conduct oneself in a mild manner, avoiding anger and contention, with senior and junior monks.



Buddhist Flag used by most Mahayana Buddhists. The Buddhist flag is a modern creation, jointly designed by Mr J. R. de Silva and Colonel Henry S. Olcott to mark the revival of Buddhism in Ceylon in 1880.

The meaning of the colors:

- blue..... Universal Compassion
- yellow..... The Middle Path
- red Blessings
- white.....Purity and Liberation
- orange..... Wisdom



DANA – THE PRACTICE OF GIVING

The Sangha and Temple offer meditation and dharma for all, free of charge. There are no fees or dues charged for participating. If you are moved to contribute to the Mt. Adams Zen Temple, please visit our website www.mtadamszen.org and look under the “Art of Giving” section if you have a question.

Checks may be made payable to the Mt. Adams Zen Temple, a 501c3 religious organization. Contributions may qualify for a tax deduction under IRS guidelines.



*May the Infinite Light of Wisdom and Compassion
so shine within us that the errors and vanities of self
may be dispelled; so shall we understand the changing
nature of existence and waken into spiritual peace.*

日日是好日

曹洞宗門 松大教師
語多探時 危師



“Every day is a Good Day”

Zengaku Sôyû Matsuoka

Sou to zen mon Gon dai kyôshi Zen gaku sou yuu rou shi



**May the Infinite Light of Wisdom and Compassion
so shine within us that the errors and vanities of self may be dispelled;
so shall we understand the changing nature of
existence and awaken into spiritual peace.**