

Empty Moon Zen Liturgy Book



Sixth Edition – rev. December, 2024

Dedication

Dedicated in humble gratitude to all those who came before, generations of seekers, lay and ordained, named and unnamed. Thank you for the rich inheritance you have left us all. May our practice honor your teaching and may all beings awaken together.

General Instructions

Honoring the Dharma: This liturgy book is part of our inheritance from our Ancestors. Do not put it on the ground and do not put other items on top of it. Please treat it as reverently as you would the body of a venerable loved one.

The chant leader will announce the title and page number of each recitation.

Using your natural voice, please participate enthusiastically and to the best of your ability. All voices are beautiful to the ears of buddhas and bodhisattvas. Pay careful attention, take your cues from those around you, and chant with your ears as much as your mouth.

Notation:



Hands in gassho (palm to palm)



Hands in zazen mudra (held in lap)

Text in brackets [] is read by the chant leader alone the first time through. If the chant is repeated, these sections are read by all.

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Gratitude and Attributions

Daily Verses / Sesshin

Verse of the Kesa

Vast is the robe of liberation,
A formless field of benefaction
Wrapping ourselves in Buddha's teaching,
Saving all beings.

(Repeat 3 times. Put on the kesa/ rakusu/ wagessa after the chant)

The Four Bodhisattva Vows

[Beings are numberless;] I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
The Buddha Way is unsurpassable: I vow to embody it.

(Repeat 3 times, then bow 3 times)

Gatha of Atonement

All evil karma ever created by me since of old,
On account of my beginningless greed, hatred, and ignorance,
Born of my body, speech, and thought,
Now I atone for it all.

(three times, then bow)

Vandana (*Homage to the Buddha, from the Pali Canon*)

Namo Tassa Bhagavato Arahato Samma Sam Buddhassa

— — — ▲ ▲ — — — — — ▲ ▲ — — — — — ▲ ▲

(bow)

The Three Refuges (*continued from the Pali Canon*)

Buddham saranam gacchami;

— — — — — ▲ —

I take refuge in Buddha.

— — — — — ▲ —

Dhammam saranam gacchami;

— — — — — ▲ ^

I take refuge in Dharma.

— — — — — ▲ ^

Sangham saranam gacchami.

— — — — — ▼ —

I take refuge in Sangha.

— — — — — ▼ —

(bow)

 **The Five Remembrances** *(from the Upajjhatthana Sutta)*

[I am of the nature to grow old;]
there is no way to escape growing old.
I am of the nature to have ill health;
there is no way to escape having ill health.
I am of the nature to die; there is no way to escape death.
All that is dear to me and everyone I love are of the nature of change;
there is no way to escape being separated from them.
My deeds are my closest companions.
I am the beneficiary of my deeds.
My deeds are the ground on which I live. *(Repeat 3 times)*

 **Shōsai Myōkichijō Dharani** – *Disaster Averting Dharani*

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
sowa ja sowa ja
sen chi gya shiri ei
so mo ko. *(Repeat 3 times)*

 **Enmei Jukku Kannon Gyo**
Invocation of Kanzeon in Sino-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 *(Repeat 3 times)*

Heart of Great Perfect Wisdom Sutra

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suff'ring.

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 suff'ring, 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 suff'ring and is true, not false.

Therefore, we proclaim the prajna paramita mantra, the mantra that says:

Gate Gate	Para-gate	Para-Samgate	Bodhi Svaha
Gate Gate	Para-gate	Para-Samgate	Bodhi Svaha
Gate Gate	Para-gate	Para-Samgate	Bodhi Svaha

🙏 Dedication of Merit

Chant leader only at first; then as the inkin (high-toned bell) sounds, everyone is invited to speak so we may all honor the names of those who are ill, in distress, or who have died. Please unmute your mic if on Zoom.

🙏 Universal Dedication

All Buddhas throughout space and time,
All Honored Ones, Bodhisattvas, Mahasattvas,
Wisdom beyond wisdom,
Maha Prajna Paramita.

(bow)

🙏 Gatha On Opening the Sutra

The unsurpassed, profound, and wondrous dharma is rarely met with,
even in a hundred, thousand, million kalpas.
Now we can see it, hear it, receive and maintain it.
May we completely realize the meaning of the Tathagata's teaching.

(bow)

🙏 Meal Chant (Abridged)

We reflect on the effort that brought us this food
and consider how it comes to us.
We reflect on our virtue and practice,
and whether we are worthy of this offering.
We regard it as essential to keep the mind free
from excesses such as greed.
We regard the food as good medicine to sustain our lives.
For the sake of enlightenment we now receive this food.

First, this is for the Three Treasures.
Next, for the four benefactors;
Finally, for the beings in the six realms –
May all be equally nourished.

The first bite is to end all evil.
The second is to cultivate all good.
The third is to free all beings –
May we all realize the Buddha Way.

(bow)



Song of the Grass-Roof Hermitage

(Shitou Xiquian, translated by Taigen Leighton)

I've built a grass hut where there's nothing of value. After eating, I relax and enjoy a nap. When it was completed, fresh weeds appeared. Now it's been lived in—covered by weeds.

The person in the hut lives here calmly, not stuck to inside, outside, or in between. Places worldly people live, he doesn't live. Realms worldly people love, she doesn't love.

Though the hut is small, it includes the entire world. In just this place, an old man illumines forms and their nature. A Mahayana bodhisattva trusts without doubt.

The middling or lowly can't help wondering: Will this hut perish or not? Perishable or not, the original master is present.

Not dwelling south or north, east or west, firmly based on steadiness, it can't be surpassed.

A shining window below the green pines— Jade palaces or vermilion towers can't compare with it.

Just sitting with head covered, all things are at rest. Thus, this mountain monk doesn't understand at all.

Living here she no longer works to get free. Who would proudly arrange seats, trying to entice guests?

Turn around the light to shine within, then just return. The vast inconceivable source can't be faced or turned away from.

Meet the ancestral teachers, be familiar with their instruction, bind grasses to build a hut, and don't give up.

Let go of hundreds of years and relax completely. Open your hands and walk, innocent.

Thousands of words, myriad interpretations are only to free you from obstructions.

If you want to know the undying person in the hut,
Don't separate from this skin-bag here and now.



Days Like Lightning

(by Taego Bou, from A Buddha from Korea, tr. J.C. Cleary)

The days and months go by like lightning: we should value the time.

We pass from life to death in the time it takes to breathe in and breathe out; it's hard to guarantee even a morning and an evening.

Whether walking or standing, sitting or lying down, do not waste even a minute. Become ever braver and bolder. Be like our original teacher, Shakyamuni, who kept on progressing, energetically.

When the mind-ground is equanimous and awake, you will have profound certainty in the intent of the Buddhas and ancestral teachers. You must accomplish this correctly. Mind is the natural Buddha: why bother seeking elsewhere?

Put down your myriad concerns and wake up. At the end of the road, it's like an iron wall. False thoughts are all extinguished, and extinguishing is wiped away; body and mind resting on the void. In the stillness, a light reaches everywhere with brilliance.

The original face: who is it? As soon as it is mentioned, the arrow sinks in stone.

When the mass of doubt is shattered amid all the particulars, one thing covers the blue sky. Do not seek guidance from those without wisdom. Do not become over-joyed.

Visit Zen teachers: show them how your mind works and ask for their teaching. After that, you can be called one who continues the tradition of the ancestral teachers.

Our family style is not remote. When tired, we stretch out our legs and sleep. When hungry, we let our mouths eat.

In the human realm, what school is this?

Blows and shouts fall like raindrops.



Song of Zazen

(by Hakuin Ekaku, translated by Norman Waddell)

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

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

Lost on dark paths of ignorance, we wander through the six worlds,
from dark path to dark path. When shall we be freed from birth and
death?

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

Those who try zazen even once wipe away beginningless crimes.
Where are all the dark paths then? The Pure Land itself is near.
Those who hear this truth even once and listen with a grateful heart,
treasuring it, revering it, gain blessings without end.

Much more, those who turn about, and bear witness to self-nature –
Self-nature that is no nature – go far beyond mere doctrine.
Here effect and cause are the same; The Way is neither two nor three.

With form that is no form, going and coming, we are never astray;
With thought that is no thought, singing and dancing are the voice of
the Law.

How boundless and free is the sky of samadhi, how bright the full
moon of wisdom!

Truly, is anything missing now? Nirvana is right here, before our eyes.

This very place is the Lotus Land;

This very body, the Buddha.



Bodhisattva's Vow

(by Torei Enji)

[I am only a simple disciple, but I offer these respectful words:]

When I look deeply into the real form of the universe,
everything reveals the mysterious truth of the Tathagata.

This truth never fails: in every moment and every place,
things can't help but shine with this light.

Realizing this, our Ancestors gave reverent care to animals, birds,
and all beings.

Realizing this, we ourselves know that our daily food, clothing,
and shelter are the warm body and beating heart of the Buddha.

How can we be ungrateful to anyone or anything? Even though
someone may be a fool, we can be compassionate. If someone turns
against us, speaking ill of us and treating us bitterly, it's best to bow
down.

This is the Buddha appearing to us,
finding ways to free us from our own attachments –
the very ones that have made us suffer, again and again and again.

Now on each flash of thought a lotus flower blooms,
and on each flower, a Buddha.

The light of the Tathagata appears before us, soaking into our feet.

May we share this mind with all beings

So that we and the world together may grow in wisdom

🕉 Lineage Chant – Traditional

(Names of the past 7 Buddhas)

Great Teacher Vipashyin Buddha
Great Teacher Shikhin Buddha
Great Teacher Vishvabhu Buddha
Great Teacher Krakucchanda
Buddha
Great Teacher Kanakamuni Buddha
Great Teacher Kashyapa Buddha
Great Teacher Shakyamuni Buddha

(Indian Ancestors)

Great Teacher Mahakashyapa
Great Teacher Ananda
Great Teacher Sansavasa
Great Teacher Upagupta
Great Teacher Dhritaka
Great Teacher Micchaka
Great Teacher Vasumitra
Great Teacher Buddhanandi
Great Teacher Buddhmitra
Great Teacher Parsva
Great Teacher Punyayasas
Great Teacher Asvaghosa
Great Teacher Kapimala
Great Teacher Nagarjuna
Great Teacher Kanadeva
Great Teacher Rahulata
Great Teacher Sanghanandi
Great Teacher Gayasta
Great Teacher Kumarata
Great Teacher Jayata
Great Teacher Vasubandhu
Great Teacher Manorhita
Great Teacher Haklenayasas
Great Teacher Aryasimha
Great Teacher Basiasita
Great Teacher Punyamitra
Great Teacher Prajnatara

(Chan Ancestors)

Great Teacher Bodhidharma
Great Teacher Dazu Huike
(Dah-dzoo Hway-kuh)
Great Teacher Jianshi Sengcan
(Jian-jur Sung-tsan)
Great Teacher Dayui Daoxin
(Dah-ee Dow-shin)
Great Teacher Daman Hongren
(Dah-man Hoong-ren)
Great Teacher Dajian Huineng
(Dah-jian Hway-nung)

(Caodong Ancestors)

Great Teacher Qingyuan Xingsi
(Ching-yuan Shing-suh)
Great Teacher Shitou Xiqian
(shur-toe Shee-chian)
Great Teacher Yaoshan Weiyan
(Yow-shan Way-yan)
Great Teacher Yunyan Tangsheng
(Yoon-yan Tan-shung)
Great Teacher Dongshan Liangjie
(Doong-shan Lyang-jyeh)
Great Teacher Yunju Daoying
(Yoon-joo Dow-ying)
Great Teacher Tongan Daopi
(Toong-an Dow-pee)
Great Teacher Tongan Guanshi
(Toong-an Gwan-jur)
Great Teacher Liangshan Yuanguan
(Lyang-shan Yuan-gwan)
Great Teacher Dayang Jingxuan
(Dah-yang Jing-shuan)
Great Teacher Touzi Yiqing
(To-dz Ee-ching)
Great Teacher Furong Daokai
(Fu-rong Dow-kai)
Great Teacher Danxia Zichun
(Dan-shyah Dzu-chwoon)

Great Teacher Zhenxie Qingliao
(Jun-shyeh Ching-lyow)
Great Teacher Tiantong Zongjue
(Tian-tong Dzung-jweh)
Great Teacher Xuedou Zhijian
(Sway-doe Jur-jian)
Great Teacher Tiantong Rujing
(Tian-tong Roo-jing)

(Soto Ancestors)

Great Teacher Eihei Dogen
Great Teacher Koun Ejo
Great Teacher Totsu Gikai
Great Teacher Keizan Jokin
Great Teacher Meiho Sotetsu
Great Teacher Shugen Dochin
Great Teacher Tetsuzan Shikaku
Great Teacher Keigan Eisho
Great Teacher Chuzan Ryohun
Great Teacher Gisan Tonin
Great Teacher Shogaku Kenryu
Great Teacher Kinen Horyu
Great Teacher Teishitsu Chisen
Great Teacher Kokei Shojun
Great Teacher Sessho Yuho
Great Teacher Kaiten Genju
Great Teacher Shuzan Shunsho
Great Teacher Chozan Genetsu
Great Teacher Fukushu Kochi
Great Teacher Meido Yuton
Great Teacher Hakuho Genteki
Great Teacher Gesshu Soko

(Dharma Cloud Ancestors)
Great Teacher Manzan Dohaku
Great Teacher Gekkan Giko
Great Teacher Daiyu Essho
Great Teacher Kegon Sokai
Great Teacher Shoun Taizui
Great Teacher Nichirin Togo
Great Teacher Sonno Kyodo
Great Teacher Sogaku Reido
Great Teacher Daishun Bengyu
Great Teacher Koho Hakugun
Great Teacher Keido Chisan
Great Teacher Jiyu Kennett

(Three Treasures Transmission)

Tokyo Ryoko
Hogan Soren
Sekiso Tesshu
Ryuko Ryoshu
Renzan Soho
Motsugai Shido
Gukai Youn
Kakusho Sodo
Daiun Sogaku
Hakuun Ryoko
Koun Yamada
Robert Gyoun Aitken
John Ji'un-ken Tarrant

And all of our ancestors, named and unnamed, down to this time and place.

🙏 Women Ancestors

Great Teacher Maha Pajapati
Great Teacher Mitta
Great Teacher Yasodhara
Great Teacher Tissa
Great Teacher Sujata
Great Teacher Sundarinanda
Great Teacher Vaddhesi
Great Teacher Patachara
Great Teacher Visakha
Great Teacher Singalakamata
Great Teacher Hema
Great Teacher Uppalavanna
Great Teacher Samavati
Great Teacher Uttara
Great Teacher Chanda
Great Teacher Uttama
Great Teacher Bhadda
Great Teacher Kundalakesa
Great Teacher Nanduttara
Great Teacher Dantika
Great Teacher Sakula
Great Teacher Siha
Great Teacher Dhammadinna
Great Teacher Kisagotami
Great Teacher Ubbiri
Great Teacher Isidasi
Great Teacher Bhadda
Great Teacher Kapilani
Great Teacher Mutta
Great Teacher Sumana
Great Teacher Dhamma
Great Teacher Chitta
Great Teacher Anopama
Great Teacher Sukka
Great Teacher Sama
Great Teacher Utpalavarna

Great Teacher Shrimala Devi
Great Teacher Congchi
Great Teacher Lingzhao
Great Teacher Moshan Liaoran
Great Teacher Liu Tiemo
Great Teacher Miaoxin
Great Teacher Daoshen
Great Teacher Shiji
Great Teacher Zhi'an
Great Teacher Huiguang
Great Teacher Kongshi Daoren
Great Teacher Yu Daopo
Great Teacher Huiwen
Great Teacher Fadeng
Great Teacher Wenshao
Great Teacher Miaodao
Great Teacher Zhitong
Great Teacher Zenshin
Great Teacher Zenzo
Great Teacher Ezen
Great Teacher Ryonen
Great Teacher Egi
Great Teacher Shogaku
Great Teacher Ekan
Great Teacher Shozen
Great Teacher Mokufu Sonin
Great Teacher Myosho Enkan
Great Teacher Ekyu
Great Teacher Eshun
Great Teacher Soshin
Great Teacher Soitsu
Great Teacher Chiyono
Great Teacher Eryu Jokei
Great Teacher Myo-on
Great Teacher Houn Jiyu

And all of our women ancestors, named and unnamed, down to this time and place.

Additional Verses



Harmony of Difference and Sameness – *Sandokai*
(also known as "Identity of Relative and Absolute" – by Shitou
Xiqian, named Sekito Kisen in Japanese Zen)

The mind of the great sage of India is intimately transmitted from west to east. Among human beings are wise ones and fools, but in the Way there is no northern or southern ancestor. 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 bring 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 dark there is light, but do not look for that light. Light and darkness are a pair – not one, not two – like the foot before and the foot behind, in walking. Each thing has its own intrinsic value and is related to everything 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. 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.



Precious Mirror Samadhi

(by Dongshan Liangjie)

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; a baby babbles - is anything said or not? In the end, it says nothing, for the words are not yet right.

In the hexagram "double fire," apparent and real interact; stacked together 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.

(continued next page)

There are sudden and gradual, in which teachings and approaches arise. With these matters distinguished, each has its standard. 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 grey. Because some are vulgar, jeweled tables and ornate robes; because some are wide-eyed, cats and white oxen.

With a great archer's skill, one can hit the mark at a hundred paces, but when arrows meet head-on, how could that 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.



Loving-kindness Sutra – *Metta Sutta*
Great Vow Zen Monastery

[This is what should be done]

By one who is skilled in goodness, And who knows the path of peace:

Let them be able and upright, Straightforward and gentle in speech,

Humble and not conceited, Contented and easily satisfied,

Unburdened with duties, And frugal in their ways,

Peaceful and calm, and wise and skillful, Not proud and demanding in nature.

Let them not do the slightest thing That the wise would later reprove.

Wishing: In gladness and in safety, May all beings be at ease.

Whatever living beings there may be, Whether they are weak or strong,

Omitting none: The great or the mighty, Medium, short or small;

The seen and the unseen; Those living near and far away,

Those born and to-be-born – May all beings be at ease!

Let none deceive another, Or despise any being in any state;

Let none through anger or ill-will Wish harm upon another.

Even as a mother protects with her life Her child, her only child,

So with a boundless heart Should one cherish all living beings;

Radiating kindness over the en-ti-re world, Spreading upwards to the skies

And downwards to the depths, Outwards and unbounded,

Freed from hatred and ill-will. Whether standing or walking,

Seated or lying down, Free from drowsiness,

One should sustain this recollection.

This is said to be the sublime abiding:

By not holding to fixed views, The pure-hearted one,

Having clarity of vision,

Being freed from all sense desires,

Is also freed from birth and death.



Great Compassionate Mind Dharani – *Dai Hi Shin Dharani*

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
e 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 ra 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 i ki i ki shi no shi
no ora san

Fura sha ri ha za ha zan fura sha ya ku ryo ku ryo mo ra 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

(repeat three times)

Contemporary Texts of Interest

Wake All the Beings (*Pacific Zen Institute - sung*)

I vow to wake all the beings of the world;
I vow to set endless heartache to rest;
I vow to walk through every wisdom gate;
I vow to live the great Buddha Way.

(repeat three times, then bow)

Liberation from All Obstructions

(by Hogen Bays, Roshi, appreciating his teacher Shodo Harada, Roshi)

In the presence of Sangha, in the light of Dharma, in oneness with
Buddha –

may my path to complete enlightenment benefit everyone!

In this passing moment karma ripens and all things come to be.

I vow to affirm what is:

If there's cost, I choose to pay.

If there's need, I choose to give.

If there's pain, I choose to feel.

If there's sorrow, I choose to grieve.

When burning, I choose heat.

When calm, I choose peace.

When starving, I choose hunger.

When happy, I choose joy.

Whom I encounter, I choose to meet.

What I shoulder, I choose to bear.

When it's my birth, I choose to live.

When it's my death, I choose to die.

Where this takes me, I choose to go.

Being with what is, I respond to what is.

This life is as real as a dream;

the one who knows it can not be found;

and truth is not a thing, therefore I vow
to choose THIS Dharma entrance gate!

May all Buddhas and Wise Ones help me live this vow.

The Compassionate Heart of Wisdom

(a rendering of the Heart Sutra, by James Myoun Ford)

When the Heart of Compassion walked through the gate of Wisdom,
she looked into the body of the world and each of us,
seeing that each of us and the world itself is boundless.

And with this all suffering vanished.

Dear ones, all things are boundless;
and the boundless is nothing other than all things.
Everything in itself is boundlessness; boundlessness is all things.
This is true of our bodies, feelings, experiences, perceptions,
and of consciousness itself.

Dear ones, the stuff of the universe is boundless.
It is not born and it does not die. It is not pure or impure.
It neither increases nor diminishes.

Within boundlessness there are no sense organs, no objects to sense,
and no field of experience;
no ignorance and thus no ending of ignorance;
no old age and death and thus no ending of old age and death.
There is no suffering and thus no causes of suffering;
there is no path to follow and no wisdom to attain.

Understanding this boundlessness, the pure-hearted one is free.
Without entanglements, the true person of the Way is not afraid.

This is the pure and unexcelled Way.
All sages of past, present, and future attain to this truth
and find freedom.

This truth becomes the great mantra, supreme and unexcelled;
and this truth removes all suffering.

Gone, gone, gone beyond!
Completely gone beyond!
Blessings and blessings!

Universal Prayer for All Beings

(Diamond Sangha, adapted for Bright Cloud)

May all beings be awake,
May all beings be at peace,
May all beings be happy.

May all beings be awake,
May all beings be at peace,
May all beings be happy.

May all beings *including me* be awake,
May all beings *including me* be at peace,
May all beings *including me* be happy.

The Three Refuges (as taught by Thich Nhat Hanh)

I take refuge in the Buddha, the Buddha takes refuge in me.
I take refuge in the Dharma, the Dharma takes refuge in me.
I take refuge in the Sangha, the Sangha takes refuge in me.

(repeat three times)

Hope in the Dark

(by Rebecca Solnit, adapted)

When we recognize uncertainty about the future, we may be able to influence outcomes – alone or in concert with a few dozen or several million others. Hope is an embrace of the unknown and the unknowable, an alternative to certainty. It's the belief that what we do matters – even though how and when it matters, who and what it may impact, are not things we can know beforehand.

We may not, in fact, know them afterward either, but they matter all the same.

Facing Everything

Hongzhi Zhengjue

Accord and respond without laboring, and accomplish without hindrance. Everywhere turn around freely – not following conditions, not falling into classifications. Facing everything, let go and attain stability.

Stay with that just as that. Stay with this just as this. This and that are mixed together with no discriminations as to their places. So it is said that the earth lifts up the mountain without knowing the mountain's stark steepness.

A rock contains jade
without knowing the jade's flawlessness.

Awakening to Discouragement

Joan Tollifson

Part of waking up is becoming sensitive to how we become discouraged, how we close down, and where we go for false comfort. To wake up is to become aware of the tendency to judge ourselves, to take our failures personally, to fall into despair, self-pity, depression, frustration, anger, or wherever we tend to go when we believe the story that we are a person who can't do it right. Seeing all of this is enough. Awareness is its own action. We don't need to analyze it or impose changes based on our ideas of what should be happening. Just being awake to the present moment, as it is, and seeing clearly what is happening:

This is transformative.
We are simply awake here and now.

This World of Dew

Kobayashi Issa

This world of dew is indeed a world of dew—
and yet...
and yet...



Who Owns the Weather?

Joan Tollifson

Is there anyone inside this body-and-mind who is doing the talking, doing the hearing, doing the thinking, making the choices, performing the actions? Is there anyone in control of what is arising and appearing?

Is there any owner of the so-called internal weather, someone who is responsible for it? Is there a fundamental difference between a thunderstorm and a burst of anger, or between a cloudy day and a wave of depression or moment of anxiety?

When it's the weather outside, when it's the thunderstorm or the haze or the clouds, it's clear that no one owns it. We don't take it personally. But when it's the internal weather, then there's a very old story that someone owns it, that there's a "me" who has it, who needs to figure out what to do about it and how to fix it. It seems so personal.

In this moment, is there definitely a problem that needs to be solved, or is there only ever-changing appearance, endlessly solving and dissolving itself? In this moment, is there anything that needs to be different, or is this idea of a problem and search for a solution

Nothing more than passing thoughts,
No more substantial than last night's dreams?



Oneness

Thich Nhat Hanh, adapted

The ground we tread today transcends history.
Spring and winter are both present in this moment.
The young leaf and the dead leaf are really one.
Our feet touch deathlessness, and my feet are yours.
Walk together now.

Let us enter the dimension of oneness
And see the cherry tree blossom in winter.

Healing is Situated in Love

angel Kyodo Williams

If we are to speak of healing, we must first speak of trauma, the subtle and gross experiences that make it difficult to feel safe and experience well-being and balance. Trauma perpetuates terror, despair, hopelessness, and disconnection. It is a voyage that never docks at any port.

Sometimes we distrust healing because it means that we have to imagine a different way of being in the world beyond our anger, woundedness, or despair. We may believe that to move beyond these hurts means that we can no longer be attuned to the suffering of communities and people struggling for justice, equality, or basic visibility.

Or we may feel that healing means forgetting that we have been hurt and oppressed, or forgetting that there is an oppressor who should and must be held accountable for their violence. Maybe we believe that the right to healing is only for those who have been hurt and oppressed, and we are upset to consider that the one who hurts and oppresses is in just as much need of healing.

Opening our hearts to woundedness helps us understand that everyone around us carries the same sense of woundedness.

As we are mourning, we are remembering the commitment engendered by our bodhisattva vow, not just to achieve enlightenment and free all beings, but to hold space for the pain of beings in our practice as we hold our own. When we are able to show up to our own suffering, we are also able to show up to the suffering of others. This is how we begin the courageous and great work of loving ourselves and extending that same love to as many people as we can.

Healing is situated in love.

Love and justice are not two.

Diamond Sutra Gatha

So you should view this fleeting world:
A star at dawn, a bubble in a stream,
A flash of lightning in a summer cloud,
A flickering lamp, a phantom and a dream.

 **Mind Like the Moon** *Seung Sahn, adapted*

Clear mind is like the full moon in the sky.
Sometimes clouds come, yet the moon is always there.
Sometimes clouds go, and the moon shines down brightly.
Don't worry about clear mind: it is always there.
Thinking comes and goes, comes and goes— you must not be attached
to the coming
or the going.

 **Chant of Boundless Compassion** *(in English)*

Absorbing world sounds
Awakens a Buddha right here!
This Buddha the source of compassion!
This Buddha receives only compassion!
Buddha, Dharma, Sangha – just compassion.
Thus the pure heart always rejoices!
In the light recall this
In the dark recall this
Moment after moment the true heart arises.
Time after time there is nothing but THIS!

 **The Ship of Compassion**

(by Miaoshi, from Zen Women)

Night rain washes the mountain cliffs, the dawn greens soaked
through.

Sitting I meditate on emptiness, as fresh breezes fill the temple. Words
are inherently empty—and yet still I am fond of brush and ink. My
mind like ashes after the fire—and yet still I am tied to the world.
Window bamboo—empty mind; courtyard pine—innate purity.

The trunk of this lofty green tree, neither inherently form nor no-form.
Between bell and fish-drum, I have yet to grasp the essence of
Dharma.

Yet I get a whiff of its fragrance—
as if I were aboard the Ship of Compassion.

Invocation of Kanzeon *Robert Aitken*

We call upon Kanzeon to inspire our sutra and our lives. We call upon ourselves to inspire Kanzeon. We call upon ourselves as Kanzeon. Enlightening, being enlightened, calling and responding, the birds and stars as Kanzeon save us, as they as themselves save us.

Each thought, ever so brief, is Kanzeon herself, turning the Dharma Wheel. Acceptance is Kanzeon; regarding the sounds of the world is Kanzeon. Kanzeon is realized in regarding the distress and pain everywhere, and is realized by the sound of geckos and children.

The compassionate action of Kanzeon arises from the place of grateful receiving. I venerate the great power for the Way, which is generated by the profound act of opening myself.

Kanzeon!

Thus we bow to Buddha.

The Essence of Atonement *Banjin Dotan*

The essence of atonement is that delusion and enlightenment are one. We usually think delusive thoughts and true reality are separate and distinct, as an owner and that which is owned.

When we are completely liberated, we see that there is no person who possesses delusions nor are there delusions that are possessed. This is the true Path of Buddha Dharma.

Atonement is another name for the three treasures. To atone is to take refuge in the three treasures. When the Dharma of Atonement is carried out, it completely includes the three refuges and the three pure precepts.

Atonement, the three refuges, and the three pure precepts are not apart from falsehood caused by delusions – yet we are able to attain liberation within delusion.

Before delusions leave, true reality has arrived.

Atonement is nothing other than Dharma,

The practice of the Buddha's awakening.

Spring Everywhere

(by Shundo Aoyama, from Zen Seeds; adapted and abridged)

Happiness that depends on what you acquire or become is only conditional happiness, not true happiness. True happiness means no matter what happens, it's all right. If you become ill, just be ill. When it's time to die, just die. Unless you accept your present circumstances, happiness cannot be attained.

To face any situation and accept it with open arms molds the attitude enabling you to see that a wonderful way of living is possible.

This is indeed something of consequence.

As soon as this attitude is achieved, you have reached paradise, anytime, anywhere, and in any circumstances.

It is the plum blossoms that bring the spring.

Once this idea is accepted, spring must be everywhere.

The Way of Tenderness

Zenju Earthlyn Manuel, adapted

The Way of Tenderness does not equal quiescence. It does not mean that fiery emotions disappear; it does not render acceptable that anyone could hurt or abuse life. Tenderness doesn't erase the inequities we face in the relative world—and it doesn't encourage a spiritual bypass of the feelings we experience.

The Way of Tenderness is an elixir for the clogged arteries in the heart of our world.

Complete tenderness trusts the fluidity of our life energy and its extension into those around us. It allows rage and anger to flow in and out again, in and out again, without holding on to it as proof of being human. We can let go of stockpiling our rage for fear that our suffering might go unrecognized or that we'll appear apathetic or naïve.

This is a liberated tenderness,

a way of lessening and finally removing the potency of our tragic pasts as sentient beings.

Gratitude and Attributions

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**For more information about Empty Moon Zen
and its affiliated Sanghas, please visit:
www.emptymoonzen.org**

*Life and death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each of us should strive to awaken –
Awaken!
Take heed, do not squander your life.*

– Eihei Dogen