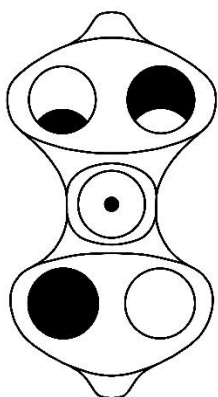


White Forest

Sangha



Chant Book

MA KA HAN NYA HA RA MITA SHIN GYO

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

Maha Prajna Paramita Hridaya Sutra

Avalokiteshvara Bodhisattva when practicing deeply the Prajna Paramita perceived that all five skandhas in their own being are empty and was saved from all suffering.

“O Shariputra, form does not differ from emptiness; emptiness does not differ from form. That which is form is emptiness; that which is emptiness is form. The same is true of feelings, perceptions, impulses, consciousness.

O Shariputra, all dharmas are marked with emptiness; They do not appear or disappear, are not tainted nor pure, do not increase or decrease.

Therefore in emptiness, no form, no feelings, no perceptions, no impulses, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes until no realm of mind-consciousness; no ignorance and also no extinction of it until no old age and death and also no extinction of it; no suffering, no origination, no stopping, no path; no cognition, also no attainment. With nothing to

attain the Bodhisattva depends on Prajna Paramita and his mind is no hindrance. Without any hindrance no fears exist; far apart from every perverted view she dwells in sunyata.

In the three worlds all Buddhas depend on Prajna Paramita and attain unsurpassed complete perfect enlightenment.

Therefore, know the Prajna Paramita; is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So, proclaim the Prajna Paramita mantra, proclaim the mantra that says:
Gate, gate, paragate, parasamgate! Bodhi Svaha!”

ENMEI JUKKU KANNON GYO

KAN ZE ON NAMU 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

SHOSAI MYOKICHIJO 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 SOHA JA SHOHA JA SEN CHI
GYA SHIRI E SO MO KO

JI HO SAN SHI (DEDICATION OF MERIT)

JI HO SAN SHI I SHI FU SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

We dedicate the merit of this practice to all
being(s).

Ten Directions, Three Times.

Bodhisattvas-Mahasattvas.

Wisdom beyond wisdom, Maha Prajna Paramita.

FOUR GREAT VOWS

SHUJO MUHEN SEIGAN DO
BON NO MUJIN SEIGAN DAN
HO MON MURYO SEIGAN GAKU
BUTSU DO MUJO SEIGAN JO

Sentient beings are numberless, I vow to save them.

Desires are inexhaustible, I vow to put an end to them.

Dharma gates are boundless, I vow to enter them.

The Buddha Way is unsurpassable, I vow to attain it (embody it fully).

Jizo Dharani

Om Ka Ka Kabi Sa Ma E Sowa Ka

Name of the Buddha

Namu Shakamuni Butsu

Sandokai (The Identity of the Relative and Absolute)

The mind of the Great Sage of India is intimately conveyed 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 branching stream flows through the darkness.

To be attached to things is delusion; 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 true nature, as a child to its mother.

Fire is hot, water wet, wind moves and the earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

In accordance with each dharma the root gives rise to separate leaves. Root and branch 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 everything else in function and position.

The relative 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!

Hsin Hsin Ming (Faith in Heart-Mind)

The Great Way is not difficult for those who do not pick and choose. When preferences are cast aside the Way stands clear and undisguised. But even slight distinctions made set earth and heaven far apart. If you would clearly see the truth, discard opinions pro and con. To founder in dislike and like is nothing but the mind's disease. And not to see the Way's deep truth disturbs the Heart's essential peace. The Way is perfect like vast space, where there's no lack and no excess. Our choice to choose and to reject prevents our seeing this simple truth. Both striving for the outer world as well as for the inner void condemn us to entangled lives. Just calmly see that all is One, and by themselves false views will go. Attempts to stop activity will fill you with activity. Remaining in duality, you'll never know of unity. And not to know this unity lets conflict lead you far astray. When you assert that things are real you miss their true reality. But to assert that things are void also misses reality. The more you talk and think on this the further from the truth you'll be. Cut off all useless thoughts and words and there's nowhere you cannot go. Returning to

the root itself, you'll find the meaning of all things. If you pursue appearances you overlook the primal source. Awakening is to go beyond both emptiness as well as form. All changes in this empty world seem real because of ignorance. Do not go searching for the truth, just let those fond opinions go. Abide not in duality, refrain from all pursuit of it. If there's a trace of right and wrong, True-Heart is lost, confused, distraught. From Oneness comes diversity, but cling not even to this One. When the Great Heart rests undisturbed, then nothing in the world offends. And when no thing can give offense, then all obstructions cease to be. If all thought-objects disappear the thinking subject drops away. For things are things because of self, as self is self because of things. These two are merely relative and both at source are Emptiness. In Emptiness these are not two, yet in each are contained all forms. Once coarse and fine are seen no more, then how can there be taking sides? The Great Way is without limit, beyond the easy and the hard. But those who hold to narrow views are fearful and irresolute; their frantic haste just slows them down. If you're attached to anything, you surely

will go far astray. Just let go now of clinging mind, and all things are just as they are. In essence nothing goes or stays. See into the true self of things, and you're in step with the Great Way, thus walking freely, undisturbed. But live in bondage to your thoughts, and you will be confused, unclear. This heavy burden weighs you down; Oh, why keep judging good and bad? If you would walk the highest Way, do not reject the sense domain. For as it is, whole and complete, this sense world is enlightenment. The wise do not strive after goals but fools themselves in bondage put. The One Way knows no differences, the foolish cling to this and that. To seek Great Heart with thinking mind is certainly a grave mistake. From small mind comes rest and unrest, but Heart awakened transcends both. Delusion spawns dualities: these dreams are merely flowers of air; why work so hard at grasping them? Both gain and loss, and right and wrong; once and for all get rid of them. When you no longer are asleep, all dreams will vanish by themselves. If mind does not discriminate, all things are as they are, as One. To go to this mysterious Source frees us from all entanglements. When all is seen with the Great

Heart, to our Self-nature we return. This Great Heart goes right beyond all reasons and comparisons. Seek movement and there's no-movement, seek rest and no-rest comes instead. When rest and no-rest cease to be, then even oneness disappears. This ultimate finality's beyond all laws, can't be described. With Great Heart one with the Way, all ego-centered strivings cease. Doubts and confusion disappear, and so true faith pervades our life. There is no thing that clings to us, and nothing that is left behind. All's self-revealing, void and clear, without exerting power of mind. Thought cannot reach this state of truth, here feelings are of no avail. In this true world of Emptiness both self and other are no more. To enter this true empty world, immediately affirm "not-two." In this "not-two" all is the same, with nothing separate or outside. The wise in all times and places awaken to this primal truth. The Way's beyond all space, all time; one instant is ten thousand years. Not only here, not only there, truth's right before your very eyes. Distinctions such as large and small have relevance for you no more. The largest is the smallest too; here limitations have no place. What is, is not, what is not is; if this is

not yet clear to you, you're still far from the inner truth. One thing is all, all things are one; know this and all's whole and complete. When Trust and Heart are not separate, and not separate are Heart and Trust, this is beyond all words, all thought, for here there is no yesterday, no tomorrow, no today.

Genjokoan (Actualizing the Fundamental Point)

When all Dharmas are Buddha-dharma, there is delusion and enlightenment, practice, birth, death, Buddhas, and sentient beings. When the 10,000 things are all without self, there is no delusion, no realization, no Buddhas, no sentient beings, no birth, and no death.

Since originally the Buddha-way goes beyond the abundant and scarcity, there are birth and death, delusion and realization, sentient beings, and Buddhas. Yet though it is like this, simply, flowers fall amidst our longing, and weeds spring up amidst our antipathy.

Carrying forward the self to confirm the myriad of the 10,000 things is delusion. The 10,000 advancing and confirming the self is enlightenment. Further, there are people who attain realization upon realization and people who are deluded within delusion.

When Buddhas are truly Buddhas they do necessarily know they are Buddhas. However, they are actualized Buddhas and further actualize Buddha-hood. In mustering the whole body and mind and seeing forms and hearing sounds, they

are intimately perceived; but it is not like the reflection in a mirror, nor like the moon in the water. When one side is realized the other side is dark.

To study the Buddha-way is to study the self. To study the self is to forget the self. To forget the self is to be enlightened by the 10,000 dharmas. To be enlightened by the 10,000 dharmas is to bring about the dropping away of body and mind of both oneself and others. The traces of enlightenment come to an end, and this traceless enlightenment is continued endlessly.

When a person starts to search out the Dharma, they separate themselves from the Dharma.

When the Dharma has already been rightly transmitted in the self, just then one is one's original self.

If a person, when they are riding a boat, looks around and sees the shore, they mistakenly think the bank is moving. But if he looks directly at the boat, they discover that it is the boat that is moving along. Likewise, with confused thoughts about body and mind, holding onto discrimination of the 10,000 things one

mistakenly thinks their own mind and nature are permanent. If intimately engaged in daily activities one returns to right here, the principle that the 10,000 things have no self is clear. Firewood becomes ash. It does not turn into firewood again. But we should not hold the view that ash is after and firewood before. Know the firewood abides in its Dharma-position as firewood, and has its past and future. Though it has its past and future, it cuts off past and future. Ash is in its Dharma-position as ash, and has its past and future. Just as this firewood, after it has become ash does not turn into firewood again, so a person, after death, does not take rebirth. Therefore, we do not say that life becomes death. This is the established Way of the Buddha-dharma. For this reason, it is called the unborn. Death does not become life. This is the established Buddha-turning of the Dharma wheel. For this reason, it is called undying. Life is its own time. Death is its own time. For example, it is like winter and spring. We don't think that winter becomes spring. We don't say that spring becomes summer.

A person getting enlightened is like the moon reflecting in the water. The moon does not get wet, the water is not disturbed. Though it is a great expanse of light, it reflects in a little bit of water; the whole moon and the whole sky reflect even in a drop dew on the grass; they reflect even in a single drop of water. Enlightenment not disturbing the person is like the moon piercing the water. A person not obstructing enlightenment is like the dewdrop not obstructing the heavens. The depth is the measure of the height. As for the length or brevity of the time [of the reflection] one ought to examine whether the water is large or small and discern whether the sky and the moon are wide or narrow.

If the Dharma has not yet fully come into one's body and mind, one thinks it is already sufficient. On the other hand, if the Dharma fills one's body and mind there is a sense of insufficiency. It is like going in a boat in the middle of an ocean with no mountains. Looking in the four directions one sees only a circle; no distinguishing forms are seen. Nevertheless, this great ocean is neither a

circle nor has directions. The wondrous features of this ocean that remain beyond our vision are inexhaustible. It is like a palace; it is like a jeweled necklace. It is just that, as my vision reaches for the time being, it appears to be a circle. The 10,000 things are also just like that. Though they include all forms within and beyond the dusty world, clear seeing and understanding only reach as far as the power of our penetrating insight. In order to understand the nature of the 10,000 things in addition to seeing the directions and the circle, we should know that the mountains and oceans have the whole worlds of innumerable wondrous features. We should understand that it is not only our distant surroundings that are like this, but even what is right here, even a single drop of water.

When fish swim in the water, no matter how much they swim the water does not come to an end. When birds fly in the sky, no matter how much they fly, the sky does not come to an end. However, though fish and birds have never been apart from the water and the air, when the need is great the function is great; when the need is

small the function is small. Likewise, it is not that at every moment they are not acting fully, not that they do not turn and move freely everywhere, but if a bird leaves the air, immediately it dies. We should realize that because of water there is life. We should realize that because of air there is life. Because there are birds there is life. Because there are fish there is life. Life is the bird and life is the fish. Besides this we could proceed further. It is just the same with practice and enlightenment and the lives of people.

So, if there were a bird or a fish that wanted to go through the sky or water only after having thoroughly investigating its limits, they would not attain the way nor find their place in the water or sky. If one attains this place, these daily activities manifest absolute reality. If one attains this Way, these daily activities are manifest absolute reality. This Way, this place, is neither large nor small, neither self nor other, has neither existed previously nor is just now manifesting, and thus it is just as it is.

Therefore, for a person who practices and realizes the Buddha-way, to attain one dharma is to penetrate one dharma; to encounter one activity is to practice one activity. Since in this is the place, and since the Way pervades everywhere, the reason that the limit of what is knowable cannot be known is that this knowledge arises and is penetrated simultaneously with the complete accomplishment of the Buddha-dharma. One should certainly not think that, attaining this place it necessarily becomes their own perception, nor that it is a matter of knowledge. Even though complete realization is immediately manifest, it is not always seen as one's intimate being, and why should it be?

As Zen master Pao-che, of Mount Maku was fanning himself, a monk came and said, "The nature of the wind is permanently abiding, and there is no place it does not reach. Why then master, do you still use a fan?" The master said, "You only know the nature of the wind is permanent and abiding, but you do not know the true meaning of 'there is no place it does not

reach’.” The monk said, “What is the true meaning of ‘there is not place it does not reach’?”. The master just fanned himself. The monk bowed deeply.

The true experience of the Buddha-dharma and its living way of correct transmission are like this. To say if, “If the nature of wind is permanently abiding, we need not use the fan; even when we don’t use a fan there should still be wind”, is to know neither the meaning of the permanently abiding nature of the wind. Because the nature of the wind is permanently abiding, the wind of the house of the Buddhas makes manifest the earth as pure gold and turns the long river into sweet cream.