

(Doshi to Altar-Incense)

TITLE (Kokyo Solo):

JIJUYU ZAMMAI-AI-AI ○

(Doshi to Mat-3 Prostration Bows)

(All): ■ Now all ancestors and all buddhas who uphold buddhadharma
have made it the true path of enlightenment to sit upright
practicing in the midst of self-fulfilling samadhi

Those who attained enlightenment in India and China followed this way
It was done so because teachers and disciples personally transmitted
this excellent method as the essence of the teaching

○ (Doshi Kneels)

In the authentic tradition of our teaching it is said that this directly transmitted
straightforward buddhadharma is the unsurpassable of the unsurpassable

From the first time you meet a master without engaging in incense offering
bowing chanting Buddha's name repentance or reading scriptures
you should just wholeheartedly sit and thus drop away body and mind
When even for a moment you express the Buddha's seal in the three actions
by sitting upright in samadhi the whole phenomenal world becomes the
Buddha's seal and the entire sky turns into enlightenment

Because of this all buddha tathagatas as the original source
increase their dharma bliss and renew their magnificence
in the awakening of the way

Furthermore all beings in the ten directions and the six realms
including the three lower realms at once obtain pure body and mind
realize the state of great emancipation and manifest the original face
At this time all things realize correct awakening myriad objects partake
of the buddha body and sitting upright under the bodhi tree
you immediately leap beyond the boundary of awakening
At this moment you turn the dharma wheel and expound the profound wisdom
ultimate and unconditioned

Because such broad awakening resonates back to you and helps you inconceivably
you will in zazen unmistakably drop off body and mind cutting off the various
defiled thoughts from the past and realize the essential buddhadharma

Thus you will raise up buddha activity at innumerable practice places of buddha
tathagatas everywhere cause everyone to have the opportunity
of ongoing buddhahood and vigorously uplift the ongoing buddhadharma

Because earth grass trees walls tiles and pebbles all engage in buddha activity
those who receive the benefit of wind and water caused by them
are inconceivably helped by the buddha's guidance splendid and unthinkable
and awaken intimately to themselves

Those who receive these water and fire benefits
spread the Buddha's guidance based on original awakening
Because of this all those who live with you and speak with you will obtain
endless buddha virtue and will unroll widely inside and outside of the entire universe
the endless unremitting unthinkable unnameable buddhadharma

All this however does not appear within perception because it is
unconstructedness in stillness it is immediate realization
If practice and realization were two things as it appears to the ordinary person
each could be recognized separately

But what can be met with recognition is not realization itself
because realization is not reached by a deluded mind
In stillness mind and object merge in realization and go beyond enlightenment
nevertheless because you are in the state of self-fulfilling samadhi
without disturbing its quality or moving a particle you extend
the buddha's great activity the incomparably profound and subtle teaching

○ (Doshi to Altar-Incense)

Grass trees and lands which are embraced by this teaching together
radiate a great light and endlessly expound the inconceivable profound dharma

Grass trees and walls bring forth the teaching for all beings
common people as well as sages and they in accord extend this dharma
for the sake of grass trees and walls

○ (Doshi to Mat-Stands in Shassu)

Thus the realm of self-awakening and awakening others
invariably holds the mark of realization with nothing lacking
and realization itself is manifested without ceasing for a moment

This being so the zazen of even one person at one moment
imperceptibly accords with all things and fully resonates through all time
Thus in the past future and present of the limitless universe this zazen
carries on the Buddha's teaching endlessly

Each moment of zazen is equally wholeness of practice
equally wholeness of realization

This is not only practice while sitting it is like a hammer striking emptiness
before and after its exquisite peal permeates everywhere
how can it be limited to this moment?

Hundreds of things all manifest original practice from the original face
it is impossible to measure

● (Doshi in Gassho)

Know that even if all buddhas of the ten directions
as innumerable as the sands of the Ganges
exert their strength and with the buddhas' wisdom

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try to measure the merit of one person's zazen
they will not be able to fully comprehend it ● ■

Self-fulfilling Samadhi (Master Dogen 1200-1253)