

*BOUNDLESS...in motion*



SUTRA BOOK

2016

*This Sutra Book is dedicated to all living and non-living beings with grateful acknowledgement to the many sources of translated or romanized texts (modified to appear here), including the Sutra Book of Cold Mountain Zen (compiled by Glenn T. Webb Kangan Roshi and Kurt Spellmeyer Kankan Roshi), the Sutra Book of Rochester Zen Center and Choboji (compiled by Genjo Marinello Osho) as well as the original and translated poems of many practitioners, mystics and activists from all over the world.*

## **MORNING SUTRAS (ASA)**

- ATTA DIPA, Three Jewels and Vandana
- Kannon Gyo – In Praise of the Bodhisattva of Mercy
- Hannya Shin Gyo—Heart Sutra
- Sho Sai Shu Dharani—Dharani of the Great Light
- Honzon Eko—Dedication
- Dai Hi Shu Dharani—Dharani of the Great Compassionate One
- Dai Hi Shu Eko—Gratitude
- Shin Jin Mei—Verses on the Faith Mind
- Shi Gu Sei Gan Mon—The Four Great Vows

## **TEISHO SUTRAS**

- Kai Kyo Ge—On Opening the Dharma
- Metta for wild being by Gary Snyder (in lieu of Dai Hi Shu Dharani)
- Prayer for the great family: Gary Snyder (ILO Dai Hi Shu Eko)
- Hakuin Zenji Zazen Wasan—Hakuin Zenji’s Song of Zazen
- Shi Gu Sei Gan Mon—The Four Great Vows

## **LATE AFTERNOON SUTRAS (BANKA)**

- Hannya Shin Gyo—Heart Sutra or Abode of the beloved (Kabir)
- Sho Sai Shu Dharani—Dharani of the Great Light
- Dedication to women ancestors (ILO Honzon Eko)
- Smokey the Bear Sutra (ILO Daiei Zenji Hotsu Gan Mon)
- When I rise/Starting anew (Rumi) (ILO Dai Hi Shu Dharani/Dai Hi Shu Eko)
- Shi Gu Sei Gan Mon—The Four Great Vows

## **OTHER SUTRAS, CHANTS AND SONGS**

- Belle mamma (Song from Torres Island)
- Allah hoo (Sufi song)
- There is a crack in everything (Leonard Cohen)
- Silent meal chant (Ojai Scholl)
- Meal chant (Thich Naht Hanh)
- Dai Ei Zenji Hotsu Gan Mon - Priest Daiei’s Prayer
- Between the poles & Chewing slowly (Kabir)

## **Chanting in the Zen Tradition**

Zen chanting is another form of meditation and therefore differs from the chanting of many other spiritual traditions. Conscious awareness of the meaning of the words is unimportant because the meaning is absorbed on a subconscious level. Of primary importance is the mind-state created by the chanting—namely, absolute oneness to the point of self-forgetfulness.

### **How to Chant**

To be effective, chanting must be clear, wholehearted, and concentrated. Performed in this way, it is a means of strengthening our samadhi power. Each chanter finds his or her own lowest natural pitch—a note in the lowest part of one’s range that can be maintained without strain. At the same time, it is important for one to blend in with the dominant pitch so that there is a harmonious unity. The words of the chants should flow together. If the syllables—particularly the consonants—are enunciated too precisely, the chanting becomes choppy. At the same time, care should be taken not to let the pitch rise and fall in a sing-song fashion.

### **Posture and Chanting**

It is important to keep the body relaxed, especially the shoulders, chest, and throat. Tight or constricting clothing should be loosened. The energy for chanting comes from the hara (lower abdomen) with the sound resonating in the chest and head cavities. This activates Vagus nerve. It will not help to tighten or tense the vocal cords, as this will only cause a more constricted sound. Do not sway or rock during the chanting, but maintain a taut, erect posture. During all the chants the position of the hands is similar to the zazen mudra, but with the thumbs resting next to each other. The hands are placed palm to palm during the Return of Merit, the Ancestral Line, the Ten Directions, and the Four Vows.

The mokugyo (wooden fish drum) sets the cadence for the chants. Follow the beat of the mokugyo and adjust to its changes in rhythm at the beginning and end of the chants. Usually there is one beat for each syllable chanted.

# MORNING SUTRAS

## (ASA)

## **ATTA DIPA**



ATTA DIPA

VIHARATHA

ATTA SARANA

ANANNA SARANA

DHAMMA DIPA

DHAMMA SARANA

ANANNA SARANA

Know! You are the Light itself, Rely on yourself, Do not rely on others. The Dharma is the Light, Rely on the Dharma, Do not rely on anything other than the Dharma.

## **THREE JEWELS**



BUDDHAM SHARNAM GACHHAAMI.

DHARMAM SHARNAM GACHHAAMI.

SANGHAM SHARNAM GACHHAAMI.

I take refuge in the Buddha, the enlightened mind and the reality as it is. I take refuge in the dharma, the path to enlightened mind that is the unfolding of life moment by moment according to the law of interconnectedness. I take refuge in the community, the interconnected manifestation of reality.

## **VANDANA (Homage)**



NAMO TASA

BHAGAVATO ARAHATO

SAMMASAM BUDDHASSA

Homage to the Buddha, The Venerable One, The Enlightened One, The Supremely Awakened One!

## KANNON GYO

“In Praise of the Bodhisattva of Mercy”: From the Lotus Sutra

**MYO HO RENGE KYO/** KAN ZE ON BO SA FU MON BON DAI NI JU  
GO \*NI JI MU JIN NI BO SA SOKU JU ZA KI HEN DAN U KEN  
GA SHO KO BUTSU NI SA ZE GON SE SON KAN ZE ON BO SA I  
GA IN NEN MYO KAN ZE ON BUTSU GO MU JIN NI BO SA ZEN  
NAN SHI NYAKU U MU RYO HYAKU SEN MAN NOKU SHU JO JU  
SHO KU NO MON ZE KAN ZE ON BO \*SA

IS SHIN SHO MYO KAN ZE ON BO SA SOKU JI KAN GO ON JO KAI  
TOKU GE DATSU

NYAKU U JI ZE KAN ZE ON BO SA MYO SHA SETSU NYU DAI KA  
KA FU NO SHO YU ZE BO SA I JIN RIKI KO NYAKU I DAI SUI SHO  
HYO SHO GO MYO GO SOKU TOKU SEN JO NYAKU U HYAKU SEN  
MAN NOKU SHU JO I GU KON GON RU RI SHA KO ME NO SAN  
GO KO HAKU SHIN JU TO HO NYU O DAI KAI KE SHI KOKU FU  
SUI GO SEN BO HYO DA RA SEK KI KOKU GO CHU NYAKU U NAI  
SHI ICHI NIN SHO KAN ZE ON BO SA MYO SHA ZE SHO NIN TO  
KAI TOKU GE DATSU RA SETSU SHI NAN I ZE IN NEN MYO KAN ZE  
ON NYAKU BU U NIN RIN TO HI GAI SHO KAN ZE ON BO SA  
MYO SHA HI SHO SHU TO JO JIN DAN DAN E NI TOKU GE DATSU  
NYAKU SAN ZEN DAI SEN KOKU DO MAN CHU YA SHA RA SETSU  
YAKU RAI NO NIN MON GO SHO KAN ZE ON BO SA MYO SHA ZE  
SHO AKU KI SHO FU NO I AKU GEN JI SHI KYO BU KA GAI SETSU  
BU U NIN NYAKU U ZAI NYAKU MU ZAI CHU KAI KA SA KEN GE  
GON SHIN SHO KAN ZE ON BO SA MYO SHA KAI SHITSU DAN E  
SOKU TOKU GE DATSU NAYKU SAN ZEN DAI SEN KOKU DO MAN  
CHU ON ZOKU U ICHI SHO SHU SHO SHO SHO NIN SAI JI JU HO  
KYO GA KEN RO GO CHU ICHI NIN SA ZE SHO GON SHO ZEN NAN  
SHI MOTSU TOKU KU FU NYO TO O TO IS SHIN SHO KAN ZE ON  
BO SA MYO GO ZE BO SA NO I MU I SE O SHU JO NYO TO  
NYAKU SHO MYO SHA O SHI ON ZOKU TO TOKU GE DATSU

SHU SHO NIN MON GU HOTSU SHO \*GON NA MU KAN ZE ON BO  
SA SHO GO MYO BO SOKU TOKU GE DATSU MU JIN NI KAN ZE  
ON BO SA MA KA SA I JIN SHI \*RIKI GI GI NYO ZE

NYAKU U SHU JO DA O IN NYOKU JO NEN KU GYO KAN ZE ON  
BO SA BEN TOKU RI YOKU NYAKU TA SHIN NI JO NEN KU KYO  
KAN ZE ON BO SA BEN TOKU RI SHIN NYAKU TA GU CHI JO NEN  
KU KYO KAN ZE ON BO SA BEN TOKU RI CHI MU JIN NI KAN ZE  
ON BO SA U NYO ZE TO DAI I JIN RIKI TA SHO NYO YAKU ZE  
KO SHU JO JO O SHIN NEN

NYAKU U NYO NIN SETSU YOKU GU NAN RAI HAI KU YO KAN ZE  
ON BO SA BEN SHO FUKU TOKU CHI E SHI NAN SETSU YOKU GU  
NYO BEN SHO DAN SHO U SO SHI NYO SHUKU JIKI TOKU HON  
SHU NIN AI KYO MU NIN NI KAN ZE ON BO SA U NYO ZE RIKI  
NYAKU U SHU JO KU GYO RAI HAI KAN ZE ON BO SA BUKU FU  
TO EN ZE KO SHU JO KAI O JU JI KAN ZE ON BO SA MYO GO  
MU JIN NI NYAKU U NIN JU JI ROKU JU NI OKU GO GA SHA BO  
SA MYO JI BU JIN GYO KU YO ON JIKI E BUKU GA GU I YAKU O  
NYO I UN GA ZE ZE NAN SHI ZEN NYO NIN KU DOKU TA FU MU  
JIN NI GON JIN TA SE SON BUTSU GON NYAKU BU U NIN JU JI  
KAN ZE ON BO SA MYO GO NAI SHI ICHI JI RAI HAI KU YO ZE NI  
NIN BUKU SHO TO MU I O HYAKU SEN MAN NOKU KO FU KA GU  
JIN MU JIN NI JU JI KAN ZE ON BO SA MYO

GO TOKU NYO ZE MU RYO MU HAN FUKU TOKU SHI \*RI

MU JIN NI BO SA HYAKU BUTSU GON SE SON KAN ZE ON BO SA  
UN GA YU SHI SHA BA SE KAI UN GA NI I SHU JO SEP PO HO  
BEN SHI RIKI GO JI UN GA BUTSU GO MU JIN NI BO SA ZEN NAN  
SHI NYAKU U KOKU DO SHU JO O I BUTSU SHIN TOKU DO \*SHA  
KAN ZE ON BO SA SOKU GEN BUTSU SHIN NI I SEP PO O I  
BYAKU SHI BUTSU SHIN TOKU DO SHA SOKU GEN BYAKU SHI BUTSU  
SHIN NI I SEP PO O I SHO MON SHIN TOKU DO SHA SOKU GEN  
SHO MON SHIN NI I SEP PO O I BON NO SHIN TOKU DO SHA  
SOKU GEN BON NO



SHIN NI I SEP PO O I TAI SHAKU SHIN TOKU DO SHA SOKU GEN  
TAI SHAKU SHIN NI I SEP PO O I JI ZAI TEN SHIN TOKU DO SHA  
SOKU GEN TAI SHAKU SHIN NI I SEP PO O I DAI JI ZAI TEN SHIN  
TOKU DO SHA SOKU GEN DAI JI ZAI TEN SHIN NI I SEP PO O I  
TEN DAI SHO GUN SHIN TOKU DO SHA SOKU GEN TEN DAI SHO  
GEN SHIN NI I SEP PO O I BI SHA MON SHIN TOKU DO SHA  
SOKU GEN BI SHA MON SHIN NI I SEP PO O I SHO O SHIN TOKU  
DO SHA SOKU GEN SHO O SHIN NI I SEP PO O I CHO JA SHIN  
TOKU DO SHA SOKU GEN CHO JA SHIN NI I SEP PO O I KO JI  
SHIN TOKU DO SHA SOKU GEN KO JI SHIN NI I SEP PO O I SAI  
DAN SHIN TOKU DO SHA SOKU GEN SAI KAN SHIN NI I SEP PO O  
I BA RA MON SHIN TOKU DO SHA SOKU GEN BE RA MON SHIN NI  
I SEP PO O I BI KU BI KU NI U BA SOKU U BA I SHIN

TOKU DO SHA SOKU GEN BI KU BI KU NI U BA SOKU U BA SOKU  
U BA I SHIN NI I SEP PO O I CHO JA KO JI SAI KAN BA RA  
MON BU NYO SHIN TOKU DO SHA SOKU GEN BU NYO SHIN NI I  
SEP PO O I DO NAN DO NYO SHIN TOKU DO SHA SOKU GEN DO  
NAN DO NYO SHIN NI I SEP PO O I TEN RYU YA SHA GEN DATSU  
BA A SHU RA KA RU RA KIN NA RA MA GO RA GA NIN BI NIN  
TO SHIN TOKU DO SHA SOKU KAI GEN SHIN NI I SEP PO O I SHU  
KON GO SHIN TOKU DO SHA SOKU GEN SHU KON GO SHIN NI I  
SEP PO

MU JIN NI ZE KAN ZE ON BO SA JO JU NYO ZE KU DOKU I SHU  
JU GYO YU SHO KOKU DO DO DATSU SHU JO ZE KO NYO TO O  
TO IS SHIN KU YO KAN ZE ON BO SA ZE KAN ZE ON BO SA MA  
KA SA O FU I KYU NAN SHI CHU NO SE MU I ZE KO SHI SHA  
BA SE KAI KAI GO SHI I SE MU I SHA MU JIN NI BO SA BYAKU  
BUTSU GON SE SON GA KON TO KU YO KAN ZE ON BO SA SOKU  
GE KYO SHU HO JU YO RAKU GE JIKI HYAKU SEN RYO GON NI I  
YO SHI SA ZE GON NIN SHA JU SHI HOTSU ZE CHIN BO YO RAKU  
JI KAN ZE ON BO SA FU KO JU SHI MU JIN NI BU BYAKU KAN ZE  
ON BO SA GON NIN JA MIN GA TO KO JU SHI YO RAKU NI JI  
BUTSU GO KAN ZE ON BO SA TO MIN SHI NU JIN NI BO SA KYU  
SHI TEN YA SHA KEN DATSU BA A SHU RA KA RU RA KIN NA RA

MA GO RA GA NIN BI NIN TO KO JU ZE YO RAKU SOKU JI KAN  
ZE ON BO SA MIN SHO SHI SHU GYU O TEN RYU NIN PO NIN TO  
JU GO YO RAKU BUN SA NI BUN ICHI BUN

BU SHA KA MU NI BUTSU ICHI BUN BU TA HO BUTSU TO MU JIN  
NI KAN ZE ON BO SA U NYO ZE JI ZAI JIN RIKI YU O SHA BA SEI  
KAI NI JI MU JIN NI BO SA IN GEN MON \*WATSU

SE SON MYO SO GU GA KON JU MON PI BUTSU SHI GA IN NEN  
MYO I KAN ZE ON GU SOKU MYO SO SON GE TO MU JIN NI  
NYO CHO KAN NON GYO ZEN NO SHO BO SHO GU ZEI JIN NYO  
KAI RYAKU KO FU SHI GI JI TA SEN NOKU \*BUTSU HOTSU DAI SHO  
JO GAN GA I NYO RYAKU SETSU MON MYO GUY KEN SHIN SHIN  
NEN FU KU KA NO METSU SHO U KU KE SHI KO GAI I SUI RAKU  
DAI KA KYO NIN PI KAN NON RIKI KA KYO HEN JO CHI WAKU  
HYO RU KO KAI RYU GYO SHO KI NAN NEN PI KAN NON RIKI HA  
RO FU NO MOTSU WAKU ZAI SHU MI BU I NIN SHO SUI DA NEN  
PI KAN NON RIKI NYO NICHU KO KU JU WAKU HI AKU NIN CHIKU  
DA RAKU KON GO SEN NEN PI KAN NON RIKI FU NO SON ICHI  
MO WAKU CHI ON ZOKU NYO KAKU SHU TO KA GAI NEN PI KAN  
NON RIKI GEN SOKU KI JI SHIN

WAKU SO O NAN GU RIN GYO YOKU JU SHU NEN PI KAN NON RIKI  
TO JIN DAN DAN E WAKU SHU KIN KA SA SHU SOKU HI CHU KAI  
NEN PI KAN NON RIKI SHAKU NEN TOKU GE DATSU SHU SO SHO  
DOKU YAKU SHO YOKU GAI SHIN JA NEN PI KAN NON RIKI GEN  
JAKU O HON NIN WAKU GU AKU RA SETSU DOKU RYU SHO KI TO  
NEN PI KAN NON RIKI JI SHITSU PU KAN GAI NYAKU AKU JU I  
NYO RI GE SO

KA FU NEN PI KAN NON RIKI SHITSU SO MU HAN BO GAN JA  
GYU BUKU KATSU KE DOKU EN KA NEN NEN PI KAN NON RIKI JIN  
SHO JI E KO UN RAI KU SEI DEN GO BAKU JU DAI U NEN PI KAN  
NON RIKI O JI TOKU SHO SAN SHU JO HI KON NYAKU MU RYO  
KU HIS SHIN KAN NON MYO CHI RIKI NO KU SE KEN KU GU SOKU  
JIN ZU RIKI KO SHU CHI HO BEN JIP PO SHO KOKU DO MU SETSU  
FU GEN SHIN SHU JU SHO AKU SHU JI GOKU KI CHIKU SHO SHO

RO BYO SHI KU I ZEN SHITSU RYO METSU SHIN KAN SHO JO KAN  
KO DAI CHI E KAN HI KAN GYU JI KAN JYO GAN JYO SEN GO MU  
KU SHO JO KO E NICHI HA SHO AN NO BUKU SAI FU KA FU MYO  
SHO SE KAN HI TAI KAI RAI SHIN JI I MYO DAI UN JU KAN RO  
HO U METSU JO BON NO EN JO SHO KYO DAN JO BU I GUN JIN  
CHU NEN PI KAN NON \*RIKI SHU ON SHITSU TAI SAN MYO ON  
KAN ZE ON BON NON DAI CHO ON SHO HI SE KEN ON ZE KO  
SHU JO NEN NEN NEN MOTSU SHO GI KAN ZE ON JO SHO O KU  
NO SHI YAKU NO I SA E KO GU IS SAI KU KOKU JI GEN JI SHU  
JO FUKU JU KAI MU RYO ZE KO O CHO \*RAI

NI JI JI JI BO SA SOKU JU ZA KI ZEN BYAKU BUTSU GON SE SON  
NYAKU U SHU JO MON ZE KAN ZE ON BO SA HON JI ZAI SHI GO  
FU MON JI GEN JIN ZU RIKI SHA TO CHI ZE NIN KU DOKU FU  
SHO BUTSU SETSU ZE FU MON BON \*JI SHU CHU HACHI MAN SHI  
SEN SHU JO KAI HOTSU MU TO \*DO A NOKU TA RA SAM MYAKU  
SAM BO DAI SHIN.

The 25<sup>th</sup> chapter of the Lotus Sutra (Saddharma Pundarika Sutra) is a hymn in praise of the Bodhisattva of Mercy, Avalokitesvara (Kannon in Japanese) It was recited by the historical Buddha Shakyamuni and is still recited every morning in Zen temples in East Asia The version printed here is a Romanized form of the Chinese as approximated in Japanese pronunciation. As with all scripture recitation, the most important thing is to recite as many syllables as possible on each outbreath, thereby regulating the breath and quieting the mind. The gist of the Kannon Gyo is as follows: At a meeting of Lord Shakyamuni with his followers, one of them, the bodhisattva, Aksayamati, asks why the Bodhisattva of Mercy is so great Specifically he asks how he came by his name (The words Avalokitesvara, Kannon, Kuan-yin, etc., all indicate that the mercy and compassion of this bodhisattva are inexhaustible, that he is the Perceiver of the Cries and Sounds of the Universe.) The Bodhisattva Aksayamati asks Lord Shakyamuni how this could be, to which the Buddha responds by enumerating in detail how completely the Bodhisattva of Mercy is out of self and in tune with other The condition of every being is known to the Bodhisattva of Mercy, and any being will benefit just by saying his name. The ultimate goal for anyone reciting the Kannon Gyo is to build respect for the compassionate bodhisattva in us all and, indeed, to come to know no self outside of other Several English translations of the Kannon Gyo have been published including one by Leon Hurvitz.

## HAN NYA SHIN GYO (Heart Sutra)

MA KA HAN NYA HA RA MI TA SHIN GYO / KAN JI ZAI BO SA GYO  
JIN \*HAN NYA HA RA MI TA JI SHO KEN GO ON KAI KU DO I SAI  
KU YAKU SHA RI SHI SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE  
KU KU SOKU ZE SHIKI JU SO GYO SHIKI YAKU BU NYO ZE SHA RI  
SHI ZE SHO HO KU SO FU SHO FU METSU FU KU FU JO FU ZO  
FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI MU GEN  
NI BI ZE SHIN NI MU SHIKI SHO KO MI SOKU HO MU GEN KAI NAI  
SHI MU I SHIKI KAI MU MU MYO YAKU MU MU MYO JIN NAI SHI  
MU RO SHI YAKU MU RO SHI JIN MU KU SHU METSU DO MU CHI  
YAKU MU TOKU I MU SHO TO KO BO DAI SAT TA E \*HAN HYA HA  
RA MI TA KO SHIN MU KE GE MU KE GE HO MU U KU FU ON RI  
I SAI TEN TO MU SO KU GYO NE HAN SAN ZE SHO BUTSU E \*HAN  
NYA HA RA MI 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 TO SHU NO JO I 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

The Heart Sutra is a verbal description of the enlightened state by the Great Bodhisattva of Mercy, Avalokitesvara. It comes at the end of the Sutra on Perfecting Transcendental Wisdom, the Prajna Paramita, as the historical Buddha Sakyamuni, surrounded by his disciples, is sitting in deep meditation on Vulture Peak near Rajgir, in northern India. It seems that while he was watching the seated Buddha, Avalokitesvara experienced his most profound understanding of transcendental wisdom, the knowledge that is not subject to physical laws. Shariputra, the most intelligent disciple, begins the Heart Sutra by asking the unanswerable question that the disciples asked constantly. What is enlightenment? The answer that Avalokitesvara gave is regarded as the best one possible, i.e., the words that would naturally come to one's lips upon awakening.

## SHO SAI SHU DHARANI

Dharani of the Great Light that Dispels Ignorance and Suffering

NA MU SA 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 CHI SHU SA CHI SHU SA SHUSHI RI SHUSHI RI SOHA JA  
SOHA JA \*SE CHI GYA SHIRI \*EI SO MO \*KO

(Repeat three times)

Purifying Scriptures (dharani) are important in the Buddhist tradition. Zen temples use two such scriptures more than others: this one and the Dai Hi Shu. The Sho Sai Shu is usually recited following any formal recitation of the Heart Sutra. It is always repeated three times.

The gist of the Sho Sai Shu is this: We are slaves to our innate ignorance about ourselves. We think we exist independently of each other and other things and in a world that is forever and truly dualistic, just as the discriminating mind perceives it to be. But this is ignorance; this is the darkness in which all self-suffering and self-striving thrives. There is a Great Light, says the scripture, which dispels the darkness of ignorance and its offspring, suffering. This light is the Light of Enlightened Beings (Buddhas), for whom obstructions fall away in the union of form and emptiness. "Let us adore this Great Light of Oneness. Let us speak its unspeakable message; let us burn in its moisture and drown in its flame; let us burst ourselves asunder in its heights and depths!" The Sho Sai Shu is composed of the incomprehensible but purifying sounds (gya, gya, gya ki, gya ki, etc) of the speaking, burning, drowning, bursting Self.

## **HONZON EKO**



(Dedication)

We have offered evidence of our belief  
That all beings may awaken to Buddhahood,  
Which is the True Nature of Things,  
As manifested by the Buddha Shakyamuni,  
The Dharma His Teaching  
And the Sangha His Following.  
May the purity of our faith  
Bring us in touch with all Buddha-beings,  
Beginning with Lord Shakyamuni, and including  
The Lord of Wisdom Manjushri and  
The Lord of Compassion Avalokitesvara.  
May all beings attain Buddhahood,  
The Perfection Beyond Understanding.  
In the Ten Directions,  
In the Three Worlds of Time,  
In all Awakened Ones,  
We declare the Supreme Wisdom:  
The Unity of Emptiness and the Trusting Mind.

## DAI HI SHU DHARANI

Dharani of the Great Compassionate One

NAMU KARA TAN NO / TORA YA YA NAMU ORI YA BORYO KI CHI SHIFU  
RA YA FUJI SATO BO YA MOKO SATO BO YA MO KO KYA RUNI KYA YA  
EN SA HARA HA EI SHU TAN NO TON SHA NAMU SHIKI RI TOI MO ORI  
YA BORYO KI CHI SHIFU SHA MI SA BO O TO JO SHU BEN O SHU IN SA  
BO SA TO NO MO BO GYA MO HA TEI CHO TO JI TO EN O BO RYO KI  
RYO GYA CHI KYA RYA CHI I KIRI MO KO FUJI SA TO SA BO SA BO MO  
RA MO RA MO KI MO KI RI TO IN KU RYO KU RYO KE MO TO RYO TO  
RYO HO JA YA CHI MO KO HO JA YA CHI TO RA TO RA CHIRI NI SHIFU  
RA YA SHA RO SHA RO MO MO HA MO RA HO CHI RI I KI I KI SHI NO  
SHI NO ORA SAN FURA SHA RI HA ZA HA ZA FURA SHA YA KU RYO KU  
RYO MO RA KU RYO KU RIO 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 HOYA 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 NOMO 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

The “purifying scripture” (dharani) known in Japanese as the Dai Hi Shu is the longer of the two most important scriptures of this type in Zen canonical literature. The Dai Hi Shu may be used by itself when an occasion requires the recitation of a single purifying scripture (or “magical spell”) to focus the attention of all present on the moment at hand. But before daily periods of meditation begin and at other times when a fully formal attitude of mind is sought, the Dai Hi Shu is recited only after the recitation of the Sho Sai Shu.

The Great Compassionate One (Dai Hi Shu) is the Infinite Sea of Compassion in All Beings, personified in scripture as Avalokitesvara, the Lord Who Perceives the Sounds of Suffering Beings Everywhere. This Bodhisattva of Compassion is the spiritual object of the Dai Hi Shu, which expresses in words the inexpressible joy and ecstasy of the fully-awakened heart that is both there, in the Lord, and potentially in all of us. By worshipping Him we “enter into the fully-awakened heart” of ourselves, the scripture implies. “Adore Him! Enter His Heart! Let Go! Cling to Nothing! Let the Joy of Awareness Speak!” The “magical words” that follow (shiri, shiri, suryo, etc.) are nonsensical, ecstatic; they issue directly from the “throat of the peacock,” the symbol of ultimate and complete harmony with the universe.

## **DAI HI SHU EKO (Gratitude)**



May the effect of our faith,  
thus expressed,  
direct us to the same meditative depths,  
The very same samadhi of  
Shakyamuni Buddha Daiocho,  
Nagarjuna Daishi Daiocho  
Bodhidharma Daishi Daiocho,  
Shantideva Daishi Daiocho,  
Hui-k'o Zenji Daiocho,  
Seng-ts'an Zenji Daiocho,  
Hui-neng Zenji Daiocho,  
Lin Chi Zenji Daiocho  
Wu-men Zenji Daiocho,  
Naropa Daishi Daiocho,  
Marpa Daishi Daiocho,  
Milarepa Daishi Daiocho,  
Dogen Zenji Daiocho,  
Daito Kokushi Daiocho  
Tzong Khapa Daishi Daiocho, and  
Hakuin Zenji Daiocho.

To these and all others  
who have transmitted the radiance of the Dharma in the samsaric realm,  
we offer our gratitude.



## SHIN JIN MEI

Verses on the Faith Mind (Richard B. Clarke's translation)

*By Sengsten, Third Zen Patriarch, Translated from the Chinese.*

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 thing 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 reality 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,  
as when the mind vanishes, objects vanish.  
Things are objects because of the subject [mind].  
The mind [subject] is such because of things [object].  
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 [attachment] 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 [your own nature],  
and you will walk freely and undisturbed.  
When thought is binding you the truth is hidden,  
for everything is murky and unclear,  
and the burdensome practice of judging brings annoyance and weariness.  
What benefit 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 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 [discriminating] 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 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 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 cannot 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 doubts arise,  
“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 life 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.

## SHIN JIN MEI

### *Affirming Faith in Mind (Rochester Zen Center Version)*

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 mind'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-mind is lost, confused, distraught.

From One-mind comes duality,  
but cling not even to this One.

When this One-mind 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 mind,  
as mind is mind 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—  
so 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;  
the foolish put themselves in bonds.

The One Way knows no differences;  
the foolish cling to this and that.

To seek Great Mind with thinking mind is  
certainly a grave mistake.

From small mind come rest and unrest, but  
mind 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 'equal mind,'  
to our Self-nature we return.

This single mind goes right beyond all  
reasons and comparison.

Make movement rest, and nothing moves;  
see rest in motion—there's no rest.

When rest and movement cease to be, then  
even oneness disappears.

This ultimate finality,  
beyond all laws, can't be described.

With single mind 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 faith and Mind are not separate, and  
not separate are Mind and faith, this is  
beyond all words, all thought.

For here there is no yesterday, no  
tomorrow,  
no today.

## FOUR GREAT VOWS



### SHI GU SEI GAN MON

SHU JO MU HEN SEI GAN DO,  
BO NO MU JIN SEI GAN DAN,  
HO MON MU RYO SEI GAN GAKU,  
BUTSU DO MU JO SEI GAN JO. ***(Repeat 4X)***

However innumerable all beings are, we vow to care for them all.  
However inexhaustible delusions are, we vow to relinquish them all.  
However immeasurable gates to truth are, we vow to enter them all.  
However endless the Buddha's way is, we vow to follow it.

# MID-DAY SUTRAS (TEISHO)

## **KAI KYO GE**



### **Opening this Dharma**

MU JO JIN JIN MI MYO HO  
HYA KU SEN MAN GO NAN SO GU  
GA KON KEN MON TOKU JU JI  
GAN GE NYO RAI SHIN JITSU GI (3X)

This Dharma, incomparably profound and minutely subtle, is hardly met with  
Even in hundreds of thousands of millions of eons.  
We now can see THIS, listen to THIS, accept and hold THIS.  
May we completely understand and actualize Tathagata's true meaning.

## **Ah Power that swirls us**



### **(Metta for Wild beings: Gary Snyder)**

Ah Power that swirls us together  
Grant us Bliss  
Grant us the great release  
And to all Beings  
Vanishing, wounded  
In trouble on earth  
We pass on this love  
May their numbers increase

## Gratitude prayer for the Great Family

(Gary Snyder, after a Mohawk Prayer)



Gratitude to Mother Earth, sailing through night and day—  
and to her soil: rich, rare, and sweet  
-- *in our minds so be it.*

Gratitude to Plants, the sun-facing light-changing leaf  
and fine root-hairs; standing still through wind  
and rain; their dance is in the flowing spiral grain  
-- *in our minds so be it.*

Gratitude to Air, bearing the soaring Swift and the silent  
Owl at dawn. Breath of our song  
clear spirit breeze  
-- *in our minds so be it.*

Gratitude to Wild Beings, our brothers, teaching secrets,  
freedoms and ways; who share with us their milk;  
self-complete, brave, and aware  
-- *in our minds so be it.*

Gratitude to Water: clouds, lakes, rivers, glaciers;  
holding or releasing; streaming through all  
our bodies salty seas -- *in our minds so be it.*

Gratitude to the Sun: blinding pulsing light through  
trunks of trees, through mists, warming caves where  
bears and snakes sleep—he who wakes us  
-- *in our minds so be it.*

Gratitude to the Great Sky  
who holds billions of stars—and goes yet beyond that—  
beyond all powers, and thoughts  
and yet is within us— Grandfather Space.  
The Mind is his Wife -- *so be it.*

## **Hakuin Zenji ZAZEN WASAN**

SHU JO HON RAI HOTO KENA RI MIZU TO KO RINO GOTO KUNI TE MIZU O HANA  
RETE KO RINA KU SHUJO ONO HOKA NI HOTO KENA SHI SHUJO O CHIKA KIO  
SHIRA ZUSHI TE TO KU MOTO MURU HAKA NASA YO TATO EBA MIZU NO NAKA  
NI TE KATSU O SAKE BUGA GOTO KUNA RI CHO JANO IE NO KOTO NARI TE HIN  
RINI MAYO UNI KOTO NARA ZU ROKU SHU RIN NENO IN NEN WA ONO REGA  
GUCHI NO YAMI JINA RI YAMI JINI YAMI JIO FUMI SOE TE ITSU KA SHO JIO HANA  
RUBE KI SORE MAKA EN NO ZEN JO WA SHO TAN SURU NI AMA RIA RI FUSE YA  
JIKA INO SHOHA RAMI TSU NEM BUTSU SAN GE SHUGYO OTO O SONO SHINA O  
KI SHOZE ENGYO O MINA KONO UCHI NI KISU RUNA RI ICHI ZANO KO O NASU  
HITO MO TSUMI SHI MURYO ONO TSUMI HORO BU AKU SHU IZU KUNI ARI NUBE  
KI JO DO SUNA WACHI TO KARA ZU KATA JIKE NAKU MO KONO NORI O HITO TABI  
MIMI NI FURU RUTO KI SAN TAN ZUI KI SURU HITO WA FUKU O URU KOTO KAGI  
RINA SHI IWA ENYA MIZU KARA EKO OSHI TE JIKI NI JISHO O SHO SURE BA JISHO  
O SUNA WACHI MUSHO ONI TE SUDE NI KERO UNWO HANA RETA RI IN GA ICHI  
NYONO MON HIRA KE MUNI MUSA UNO MICHU NAO SHI MUSO ONO SO WO SO  
TOSHI TE YUKU MO KAE RUMO YOSO NARA ZU MUNE UNO NEN O NEN TOSHI TE  
UTA UMO MAU MO NORI NOKO E SAN MAI MUGE NO SORA HIRO KU  
SHICHI EM MYO NO TSUKI SAE EN KONO TOKI NANI OKA MOTO MUBE KI JAKU  
METSU GEN ZEN SURU YUE NI TO SHO SUNA WACHI REN GEKO KU KONO MI  
SUNA WACHI HOTO KENA RI

### **Master Hakuin's Chant in Praise of Zazen (English)**

From the very 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 a child of rich birth 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 free from birth and death?  
The gateway to freedom is zazen samadhi—  
beyond exaltation, beyond all our praises,  
the pure Mahayana.

Upholding the precepts, repentance and giving,  
the countless good deeds, and the way of right living all come from zazen.  
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 praise and embrace it,  
to practice its wisdom, brings unending blessings, brings mountains of merit.  
And when 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.

Then 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.

## FOUR GREAT VOWS



### SHI GU SEI GAN MON

SHU JO MU HEN SEI GAN DO,  
BO NO MU JIN SEI GAN DAN,  
HO MON MU RYO SEI GAN GAKU,  
BUTSU DO MU JO SEI GAN JO. ***(Repeat 4X)***

However innumerable all beings are, we vow to care for them all.  
However inexhaustible delusions are, we vow to relinquish them all.  
However immeasurable gates to truth are, we vow to enter them all.  
However endless the Buddha's way is, we vow to follow it.



**AFTERNOON  
SUTRAS  
(BANKA)**

## HEART SUTRA (English)

MAHA PRAJNA PARAMITA HRIDAYA SUTRA, A VA LO KI TES VA RA, THE BO DHI SATT VA OF COM PAS SION, DO ING DEEP PRAJ NA PA RA MI TA, CLEAR LY SAW THAT THE FIVE SKAN DHAS ARE SHUN YA TA, THUS TRAN SCEND ING MIS FOR TUNE AND SUF FER ING. O SHA RI PU TRA, FORM IS NO O THER THAN SHUN YA TA, SHUN YA TA IS NO O THER THAN FORM. FORM IS EX ACT LY SHUN YA TA, SHUN YA TA EX ACT LY FORM. FEEL ING, THOUGHT, VO LI TION, AND CON SCIOUS NESS ARE LIKE WISE LIKE THIS. O SHA RI PU TRA, RE MEM BER, DHAR MA IS FUN DA MEN TAL LY SHUN YA TA. NO BIRTH, NO DEATH, NO THING IS DE FILED, NO THING IS PURE. NO THING CAN IN CREASE, NO THING CAN DE CREASE. HENCE IN SHUN YA TA, NO FORM, NO FEEL ING, NO THOUGHT, NO VO LI TION, NO CON SCIOUS NESS, NO EYES, NO EARS, NO NOSE, NO TONGUE, NO BO DY, NO MIND, NO SEE ING, NO HEAR ING, NO SMELL ING, NO TAST ING, NO TOUCH ING, NO THINK ING; NO WORLD OF SIGHT, NO WORLD OF CON SCIOUS NESS, NO IG NOR ANCE AND NO END TO IG NOR ANCE, NO OLD AGE AND DEATH AND NO END TO OLD AGE AND DEATH. NO SUF FER ING, NO CRA VING, NO EX TINC TION, NO PATH; NO WIS DOM, NO AT TAIN MENT. IN DEED, THERE IS NO THING TO BE AT TAINED; THE BO DHI SATT VA RE LIES ON PRAJ NA PA RA MI TA WITH NO HIN DRANCE IN THE MIND. NO HIN DRANCE, THERE FORE NO FEAR. FAR BE YOND UP SIDE DOWN VIEWS, AT LAST NIR VA NA. PAST, PRES ENT, AND FU TURE, ALL BUD DHAS, BO DHI SATT VAS, RE LY ON PRAJ NA PA RA MI TA AND THERE FORE REACH THE MOST SU PREME EN LIGHT EN MENT. THERE FORE KNOW: PRAJ NA PA RA MI TA IS THE GREAT EST DHA RA NI, THE BRIGHT EST DHA RA NI, THE HIGH EST DHA RA NI, THE IN COM PARA BLE DHA RA NI. IT COM PLETE LY CLEARS ALL SUF FER ING. THIS IS THE TRUTH, NOT A LIE. SO SET FORTH THE PRAJ NA PA RA MI TA DHA RA NI. SET FORTH THIS DHA RA NI AND SAY: GA TE GA TE PA RA GA TE PARA SAM GA TE, BO DHI SVA HA HEART SU TRA

## **Abode of the beloved (Kabir)**

Oh Companion That Abode Is Unmatched,  
Where My Complete Beloved Is.

In that Place There Is No Happiness or Unhappiness,  
No Truth or Untruth  
Neither Sin Nor Virtue.  
There Is No Day or Night, No Moon or Sun,  
There Is Radiance Without Light.

There Is No Knowledge or Meditation  
No Repetition of Mantra or Austerities,  
Neither Speech Coming From Vedas or Books.  
Doing, Not-Doing, Holding, Leaving  
All These Are All Lost Too In This Place.

No Home, No Homeless, Neither Outside or Inside,  
Micro and Macrocosm Are Non-Existent.  
Five Elemental Constituents and the Trinity Are Both Not There  
Witnessing Un-struck Shabad Sound is Also Not There.

No Root or Flower, Neither Branch or Seed,  
Without a Tree Fruits are Adorning,  
Primordial Om Sound, Breath-Synchronized Soham,  
This and That - All Are Absent, The Breath Too Unknown

Where the Beloved Is There is Utterly Nothing  
Says Kabir I Have Come To Realize.  
Whoever Sees My Indicative Sign  
Will Accomplish the Goal of Liberation.

## SHO SAI SHU DHARANI

Dharani of the Great Light that Dispels Ignorance and Suffering

NA MU SA 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 SACHISHU SA SHUSHI RI  
SHUSHI RI SOHA JA SOHA JA \*SE CHI GYA SHIRI \*EI SO MO \*KO

(Repeat three times)

Purifying Scriptures (dharani) are important in the Buddhist tradition. Zen temples use two such scriptures more than others: this one and the Dai Hi Shu. The Sho Sai Shu is usually recited following any formal recitation of the Heart Sutra. It is always repeated three times.

The gist of the Sho Sai Shu is this: We are slaves to our innate ignorance about ourselves. We think we exist independently of each other and other things and in a world that is forever and truly dualistic, just as the discriminating mind perceives it to be. But this is ignorance; this is the darkness in which all self-suffering and self-striving thrives. There is a Great Light, says the scripture, which dispels the darkness of ignorance and its offspring, suffering. This light is the Light of Enlightened Beings (Buddhas), for whom obstructions fall away in the union of form and emptiness. "Let us adore this Great Light of Oneness. Let us speak its unspeakable message; let us burn in its moisture and drown in its flame; let us burst ourselves asunder in its heights and depths!" The Sho Sai Shu is composed of the incomprehensible but purifying sounds (gya, gya, gya ki, gya ki, etc) of the speaking, burning, drowning, bursting Self.

## Dedication to Women Dharma Ancestors



*We offer the merit of this recitation in gratitude to:*

Prajna Paramita Dai-osho

Maha Maya Dai-osho

Ratna Vati Dai-osho

Shri mala Dai-osho

Naga Deva Dai-osho

Pra bhuta Dai-osho

Maha Pajapati Dai-osho

Khe ma Dai-osho

Punnika Dai-osho

Pata chara Dai-osho

Bhad da Dai-osho

Dhamma dinna Dai-osho

Su mana Dai-osho

Kisa go tami Dai-osho

Su-Bha Dai-osho

Dhamma Dai-osho

Suk-ka Dai-osho

Up-pala-vanna Dai-osho

Zongchi Dai-osho

Shi-ji Dai-osho

Ling Hsing po Dai-osho

Ling chao Dai-osho

Liu Tie-mo Dai-osho

Mo-shan Liao-jan Dai-osho

Miao-hsin Dai-osho

Hui-kuang Dai-osho

Hui-wen Dai-osho

Fa-teng Dai-osho

Kong-shi Dao-ren Dai-osho

Wen-chao Dai-osho

Yu Dau-po Dai-oshō  
Miao-tao Dai-oshō

Zen-shin Dai-oshō

Ko-myo Dai-oshō

Sei-shi Dai-oshō

Ryo-nen Dai-oshō

Sho-gaku Dai-oshō

E-gi Dai-oshō

Mugai Nyo-dai Dai-oshō

Kaku-zan Dai-oshō

E-kan Dai-shi Dai-oshō

Myo-sho En-kan Dai-oshō

Kon-to Ekyu Dai-oshō

Moko-fu So-nin Dai-oshō

Sho-taku Dai-oshō

Yo-do Dai-oshō

E-shun Dai-oshō

Dai-tsu Bun-chi Dai-oshō

Ryo-nen Genso Dai-oshō

Tei-jitsu Dai-oshō

Ohashi Dai-oshō

Ten-myo Jor-in Dai-oshō

Naga-sawa So-zen Dai-oshō

Ken-do Koji-ma Dai-oshō

Yo-shida E-shun Dai-oshō

E-ryu Jo-kei Dai-oshō

Myo-on Dai-oshō

Dipa Ma Dai-oshō

Vima la Tha kar Dai-oshō

Ges-shin Myo-ko Dai-oshō

Ho-un Jiyu Dai-oshō

Charlotte Joko Beck Dai-Oshō

Jiho sanshi Ishi ishi fu Shi son busa moko sa Moko hoja horo mi

## **SMOKEY THE BEAR SUTRA** (GARY SNYDER)

Once in the Jurassic  
about 150 million years ago,  
the Great Sun Buddha in this corner  
of the Infinite Void  
gave a discourse  
to all the assembled elements and energies:  
to the standing beings, the walking beings,  
the flying beings, and the sitting beings  
-- even the grasses, to the number of thirteen billion,  
each one born from a seed, assembled there:  
a Discourse concerning Enlightenment on the planet Earth.

"In some future time,  
there will be a continent called America.  
It will have great centers of power called such as  
Pyramid Lake, Walden Pond, Mt. Rainier, Big Sur, Everglades, and so forth;  
and powerful nerves and channels such as  
Columbia River, Mississippi River, and Grand Canyon.  
The human race in that era  
will get into troubles all over its head,  
and practically wreck everything  
in spite of its own strong intelligent Buddha-nature."

"The twisting strata of the great mountains  
and the pulsings of volcanoes  
are my love burning deep in the earth.  
My obstinate compassion is  
schist and basalt and granite,  
to be mountains, to bring down the rain.  
In that future American Era, I shall enter a new form;  
to cure the world of loveless knowledge  
that seeks with blind hunger and mindless rage  
eating food that will not fill it."

And he showed himself in his true form of  
SMOKEY THE BEAR

A handsome smokey-colored brown bear  
standing on his hind legs,  
showing that he is aroused and watchful.  
Bearing in his right paw the Shovel  
that digs to the truth beneath appearances;  
cuts the roots of useless attachments,  
and flings damp sand on the fires of greed and war;  
His left paw in the mudra of Comradely Display  
--indicating that all creatures  
have the full right to live to their limits  
and that of deer, rabbits, chipmunks, snakes, dandelions,  
and lizards all grow in the realm of the Dharma;

Wearing the blue work overalls  
symbolic of slaves and laborers,  
the countless men oppressed by a civilization  
that claims to save but often destroys;  
Wearing the broad-brimmed hat of the west,  
symbolic of the forces that guard the wilderness,  
which is the Natural State of the Dharma  
and the true path of man on Earth:  
*all true paths lead through mountains--*  
With a halo of smoke and flame behind,  
the forest fires of the kali-yuga,  
fires caused by the stupidity of those  
who think things can be gained and lost  
whereas in truth all is contained vast  
and free in the Blue Sky  
and Green Earth of One Mind;

Round-bellied to show his kind nature



and that the great earth has food enough  
for everyone who loves her and trusts her;  
Trampling underfoot wasteful freeways  
and needless suburbs,  
smashing the worms of capitalism and totalitarianism;  
Indicating the task: his followers,  
becoming free of cars, houses, canned foods, universities, and shoes,  
master the Three Mysteries of their own Body, Speech, and Mind;  
and fearlessly chop down the rotten trees  
and prune out the sick limbs of this country America  
and then burn the leftover trash.

Wrathful but calm.

Austere but Comic.

Smokey the Bear will illuminate those who would help him;  
but for those who would hinder or slander him...

HE WILL PUT THEM OUT.

Thus his great Mantra:

*Namah samanta vajranam chanda maharoshana*

*Sphataya hum traka ham mam*

"I DEDICATE MYSELF TO THE UNIVERSAL DIAMOND  
BE THIS RAGING FURY BE DESTROYED"

And he will protect those who love the woods and rivers,  
Gods and animals,  
hobos and madmen,  
prisoners and sick people,  
musicians, playful women, and hopeful children:

And if anyone is threatened by  
advertising, air pollution, television, or the police,  
they should chant SMOKEY THE BEAR'S WAR SPELL:  
DROWN THEIR BUTTS  
CRUSH THEIR BUTTS  
DROWN THEIR BUTTS

## CRUSH THEIR BUTTS

And SMOKEY THE BEAR will surely appear  
to put the enemy out with his vajra-shovel.  
Now those who recite this Sutra  
and then try to put it in practice  
will accumulate merit as countless as the sands of Arizona and Nevada.  
Will help save the planet Earth from total oil slick.  
Will enter the age of harmony of man and nature.  
Will win the tender love and caresses of men, women, and beasts.  
Will always have ripened blackberries to eat and a sunny spot under a pine tree  
to sit at.

AND IN THE END WILL WIN HIGHEST PERFECT ENLIGHTENMENT

...thus we have heard...

(may be reproduced free forever)

## **When I rise** (From Plum Village Monastery)

And when I rise, let me rise  
Like a bird, joyfully.  
And when I fall, let me fall,  
Like a leaf, gracefully, without regret  
And when I stand, let me stand,  
Like a tree, strong and tall.  
And when I lie, let me lie,  
Like a lake, peacefully, calm and still.  
And when I work, let me work,  
Like a bee, wholeheartedly.  
And when I play, let me play,  
Like a breeze, fresh and cool, light and clear

## **Come, come, whoever you are: Starting anew (Rumi)**

Come, come, whoever you are.  
Wanderer, worshiper, lover of leaving.  
It doesn't matter.  
Ours is not a caravan of despair.  
Come, even if you have broken your vows a thousand times.  
Come, yet again, come, come.

## **FOUR GREAT VOWS**

### **SHI GU SEI GAN MON**



SHU JO MU HEN SEI GAN DO,  
BO NO MU JIN SEI GAN DAN,  
HO MON MU RYO SEI GAN GAKU,  
BUTSU DO MU JO SEI GAN JO.     ***(Repeat 4X)***

However innumerable all beings are, we vow to care for them all.  
However inexhaustible delusions are, we vow to relinquish them all.  
However immeasurable gates to truth are, we vow to enter them all.  
However endless the Buddha's way is, we vow to follow it.

# OTHER SUTRAS, CHANTS AND SONGS

## **Belle mamma**

*“Beautiful mother” (from Torres Strait Islands north of Australia)*

Belle mama Belle mama eh

Belle mama Belle mama eh (*High pitch*)

Belle mama, Belle mama, Belle mama, Belle mama (*decreasing pitch*)

Belle mama Belle mama eh

## **Allah Hoo**

Allah Hoo, Allah Hoo, Allah Hoo

Allah Hoo, Allah Hoo, Allah Hoo

Yeh zameen jab na thii yeh jahaan jab na thaa

Chaand suraj na thay aasman jab na tha

Raaz-e-haq bhi kisi per ayaan jab na tha

Tab na tha kuch yahaan tha magar tu hee tu

*{ Allah Hu, Allah Hu - Only Essence IS }*

*When this earth was non-existent, When this world was non-existent*

*When neither Moon nor Sun were in existence, When Sky also was non-existent*

*Ultimate secret or truth were not known to anyone,*

*Then there was nothing here, was Only You, Only You!*

## **There is a crack in everything (Leonard Cohen)**

Ring the bells that still can ring

Forget your perfect offering

There is a crack in everything

That's how the light gets in.

## **Meal Chant (Ojai School)**

Earth, water, air and fire combined to make this food.

Numberless beings have died and labored that we may eat

May we be nourished that we may nourish life.

## Silent Meal Practice (Thich Naht Hanh)

1. *Looking at Empty Plate or Bowl*

My plate, empty now, will soon be filled with precious food.

2. *Serving Food*

In this food, I see clearly the presence of the entire universe supporting my existence.

3. *Looking at Food before Eating*

Beings all over the Earth are struggling to live.

May we practice so that all may have enough to eat.

4. *Contemplating the Food*

This plate of food, so fragrant and appetizing, also contains much suffering.

5. *The Five Contemplations*

This food is the gift of the whole universe—

The Earth, the Sky, the Fire, the water and much hard labor.

May we eat in mindfulness so as to be worthy to receive it.

May we transform our unskilled states of mind and learn to eat with moderation.

May we take only foods that nourish us and prevent illness.

We accept this food to realize the path of understanding and love.

6. *Beginning to Eat*

With the first taste, I promise to offer joy.

With the second, I promise to help relieve suffering.

With the third, I promise to see others' joy as my own.

With the fourth, I promise to learn the way of non-attachment and equanimity.

7. *When the Plate/Bowl Is Empty*

My plate/bowl is empty. My hunger is satisfied.

I am determined to live for the benefit of all beings.

8. *Washing the Dishes*

Washing the dishes is like bathing a baby Buddha.

The profane is the sacred.

Everyday mind is Buddha's mind.

## DAI EI ZENJI HOTSU GAN MON

Priest Daiei's Prayer



*DAI EI ZEN JI HOTSU GAN MON* TADA NEGA WAKU WA SORE GASHI DO SHIN DEN GONI SHITE CHO ON FUTA I SHITE I KYO AN SHIN JIN YUMYO O SHU BYO KOTO GOTO KU NOZO KI KON SAN SUMI YAKA NI SHO SHI MUNA UM MUSA I MUNA MUSHO O JARO NI MUKA WAZU JIKI NI SHO DO NO IT TE BON NO SHO METSU SHI CHIE ZO CHO SUI TON NI DAI JIO SATO ETE HOTO KENO EMYO O TSUGI MORO MORO NO SHUJO WO DOSHI TE BUS SONO ON O HO ZEN KOTO WO TSUGI NI NEGA WAKU WA SORE GASHI RIN MYO JU NO TOKI SHO BYO SHO NO HICHI NICHI IZE ENNI ARA KAJI ME SHINO ITA KAN KOTO NO SHIT TE AN JU SHO NEN MATSU GO JIZA INI KONO MIO TSUTE OWAT TE SUMI YAKA MI BUTSU DONI SHO JI MANO ATTA RI SHOBU TSUNI MAMI E SHO GAKU NO KIO UKE HOK KAI NI BUN SHIN SHITE AMA NEKU SHUJO UO DOSE UN KOTO WO JIP PO SAN ZE IS SAI NO SHOBU TSU SHOSO UN BOSA TSU MAKI SATSU MAKI HAN NYA HARA MITSU

First we commit to realizing the Buddha Way and to walking the Path at all times, without ever casting it aside. May it bring tranquility to our lives and fill us with its magnitude; may it soothe our fears and remove our misconceptions, so that our sufferings and calamities are as nothing but phantoms.

May we overflow with the wisdom of all Awakened Beings and wake up ourselves to the vastness that underlies us all, so that we, too, can become as Buddhas whose compassionate love (Bodhicitta) works with all beings to free them from the treachery of self-ignorance.

Finally, preparing ourselves for the inevitable, when the time comes for us to die, may we have a minimum amount of sickness and suffering. May we become aware of our approaching deaths within seven days before our bodies drop and may we accept the news with ease.

After our bodies are lifeless and have been thrown away, we will be absorbed into the Buddha realm where we will see countless Buddha-beings whose teachings are one with Buddhadharma. Then may we work as one, together with all the Bodhisattvas, in the samsaric realm (in the Ten Directions and the Three Worlds of Time) to free all beings from delusion. Praise and thanksgiving to the Great and Profound Transcendental Truth (Prajnaparamita)!

### **Between the poles of the conscious and the unconscious (Kabir)**

BETWEEN the poles of the conscious and the unconscious, there has the mind made a swing:

Thereon hang all beings and all worlds, and that swing never ceases its sway.

Millions of beings are there: the sun and the moon in their courses are there:

Millions of ages pass, and the swing goes on.

All swing! the sky and the earth and the air and the water; and the Lord Himself taking form:

And the sight of this has made Kabîr a servant.

### **Chewing slowly (Kabir)**

Chewing slowly,

Only after I'd eaten

My grandmother,

Mother,

Son-in-law,

Two brothers-in-law,

And father-in-law

(His big family included)

In that order,

And had for dessert

The town's inhabitants,

Did I find, says Kabir,

The beloved that I've become

One with.