

Great Tree Zen Temple

Soto School Scriptures for Daily Services & Practice

Abridged

Sotoshu Shumucho 2001
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SYMBOLS :

◎ strike large bowl-bell

● strike small bowl-bell

▲ muffle hand-bell with striker

◎3 strike large bowl-bell, 3rd chanting only

●3 strike small bowl-bell, 3rd chanting only

▲3 muffle hand-bell with striker, 3rd chanting only

VERSE OF THE KESA

Great robe of liberation

Virtuous field far beyond form and emptiness

Wearing the Tathagata's teaching

We vow to save all beings

TAKKESA GE

Da is-sai gedap-puku

Muso fuku den e

Hibu nyo rai kyo

Kodo sho shu j

HEART SUTRA (HANNYA SHINGYŌ 般若心經)

◎Avalokiteshvara Bodhisattva,

when deeply practicing prajna parami ta,
clearly saw ◎ that all five aggregates are empty
and thus relieved all suffering.

Shariputra, form does not differ from emptiness,
emptiness does not differ from form.

Form itself is emptiness, emptiness itself form.

Sensations, perceptions, formations, and consciousness
are also like this.

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

Therefore, given emptiness, there is no form,
no sensation, no perception, no formation, no consciousness;
no eyes, no ears, no nose, no tongue, no body, no mind;
no sight, no sound, no smell, no taste, no touch, no object of mind;
no realm of sight... no realm of mind consciousness.

There is neither ignorance nor extinction of ignorance...
neither old age and death, nor extinction of old age and death ;
no suffering, no cause, no cessation, no path ;
no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita,
© and thus the mind is without hindrance.

Without hindrance, there is no fear.

Far beyond all inverted views, one realizes nirvana.

All buddhas of past, present, and future rely on prajna paramita

© and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita

as the great miraculous mantra,

the great bright mantra,

the supreme mantra,

the incomparable mantra,

which removes all suffering and is true, not false.

Therefore we proclaim the prajna paramita mantra,

the mantra that says :

"Gate Gate • Paragate Parasamgate • Bodhi Svaha." ▲

HARMONY OF DIFFERENCE AND EQUALITY (SANDŌKAI 参
同契)

◎The mind of the great sage of India
is intimately transmitted from west to east.

While human faculties are sharp or dull,
the way has no northern or southern ancestors.

The spiritual source shines clear in the light;
the branching streams flow on in the dark.

Grasping at things is surely delusion;
according with sameness is still not enlightenment.

◎ All the objects of the senses
transpose and do not transpose.

Transposing, they are linked together;
not transposing, each keeps its place.

Sights vary in quality and form;

sounds differ as pleasing or harsh.

Darkness merges refined and common words;
brightness distinguishes clear and murky phrases.

The four elements return to their natures,
just as a child turns to its mother.

Fire heats, wind moves,
water wets, earth is solid.

Eye and sights, ear and sounds,
nose and smells, tongue and tastes ;

thus for each and every thing,
according to the roots, the leaves spread forth.

Trunk and branches share the essence ;
revered and common, each has its speech.

In the light there is darkness,
but don't take it as darkness.

In the dark there is light,
but don't see it as light.

Light and dark oppose one another
like the front and back foot in walking.

◎ Each of the myriad things has its merit,
expressed according to function and place.

Existing phenomenally like box and cover joining ;
according with principle like arrow points meeting.

◎ Hearing the words, understand the meaning;
don't establish standards of your own.

Not understanding the way before your eyes,
how do you know the path you walk?

Walking forward is not a matter of far or near,
but if you are confused, mountains and rivers block your way.

- I respectfully urge you who study the mystery,
- don't pass your days and nights in vain. ▲

PRECIOUS MIRROR SAMADHI (HŌKYŌ ZANMAI 宝鏡三昧)

◎The dharma of thusness is intimately transmitted by buddhas and ancestors.

Now you have it; preserve it well.

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

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

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

Move and you are trapped, miss and you fall into doubt and vacillation.

Turning away and touching are both wrong, for it is like a massive fire.

Just to portray it in literary form is to stain it with defilement.

In darkest night it is perfectly clear; in the light of dawn it is hidden.

It is a standard for all things: its use removes all suffering.

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

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

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

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

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

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

In the hexagram "double fire," when main and subsidiary lines are transposed,

piled up they become three ; the permutations make five.

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

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

Penetrate the source and travel the pathways, embrace the territory and treasure the roads.

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

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

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

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

A hairsbreadth deviation, and you are out of tune.

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

With teachings and approaches distinguished, each has its standard.

Whether teachings and approaches are mastered or not, reality constantly flows,

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

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

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

When inverted thinking stops, the affirming mind naturally accords.

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

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

© Like a battle-scarred tiger, like a horse with shanks gone grey.

Because some are vulgar, jeweled tables and ornate robes.

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

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

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

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

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

Ministers serve their lords, children obey their parents.

Not obeying is not filial, Failure to serve is no help.

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

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

Bibashi Butsu Daioshō
Shiki Butsu Daioshō
Bishafu Butsu Daioshō
Kuruson Butsu Daioshō
Kunagonmuni Butsu Daioshō
Kashō Butsu Daioshō
Shakamum Butsu Daioshō
Makakashō Daioshō
Ananda Daioshō
Shōnawashu Daioshō
Ubakikuta Daioshō
Daitaka Daioshō
Mishaka Daioshō
Bashumitta Daioshō
Butsudanandai Daioshō
Fudamitta Daioshō
Barishiba Daioshō
Funayasha Daioshō
Anabotei Daioshō
Kabimora Daioshō
Nagyaharajuna Daioshō
Kanadaiba Daioshō
NRagorata Daioshō
Sōgyanandai Daioshō
Kayashata Daioshō

Kumorata Daioshō
Shayata Daioshō
Bashubanzu Daioshō
Manura Daiosho
Kakurokuna Daioshō
Shishibodai Daioshō
Bashashita Daioshō
Funyomitta Daioshō
Hannyatara Daioshō
Bodaidaruma Daioshō
Taiso Eka Daioshō
Kanchi Sōsan Daioshō
Daii Dōshin Daioshō
Daiman Kōnin Daioshō
Daikan Enō Daioshō
Seigen Gyōshi Daioshō
Sekitō Kisen Daioshō
Yakusan Igen Daioshō
Ungan Donjō Daioshō
Tōzan Ryōkai Daioshō
Ungo Dōyō Daioshō
Dōan Dōhi Daioshō
Dōan Kanshi Daioshō
Ryōzan Enkan Daioshō
Taiyō Kyōgen Daioshō
Tōshi Gisei Daioshō

Fuyō Dōkai Daioshō
Tanka Shijun Daioshō
Chōro Seiryō Daioshō
Tendo Sōkaku Daioshō
Setchō Chikan Daioshō
Tendo Nyōjō Daioshō
Eihei Dōgen Daioshō
Koun Ejō Daioshō
Tettsū Gikai Daioshō
Keizan Jōkin Daioshō
Meiho_Sotetsu Daiosho_
Shugan_Do_Chin_ Daiosho_
Tes*San_Shikaku _ Daiosho_
Keigan_Eisho__ Daiosho_
Chu_Zan_Ryo_Un_ Daiosho_
Gizan_To_Nin Daiosho Jo_Gaku
Ken_Ryu _ Daiosho
Kinen_ Ho_ Ryu _ Daiosho
Daishitsu Chisen_ Daiosho
Kokei Sho_Jun_ Daiosho
Ses*So_Yu_Ho Daiosho
Kaiten_Gen_Ju Daiosho
Shu_Zan_Shun_Sho_ Daiosho_
Cho_Zan_Gin_Etsu Daiosho_
Fukuju_Ko_Chi Daiosho
Myo_Do_Yu_Ton_ Daiosho_

Hakuho_Gen_Teki Daiosho
Ges*Shu_So_Ko Daiosho_
Tokuo_Ryo_Ko_ Daiosho
Mokushi Soen_ Daiosho_Gan_
Goku Kan_Kei Daiosho_
Gen_To_Sokuchu_ Daiosho
Kyo_Zan_Baizen_ Daiosho_
Sozan_Chimon_ Daiosho_
Yo_Zan_Gen_Ki Daiosho_
Kaigai Daicho_ Daiosho_
▲Jikai Dainin_ Daiosho
▲Jikai Dainin_ Daiosho
▲Jikai Dainin_ Daiosho▲

NAMES OF THE WOMEN ANCESTORS

Acharya Mahapajapati	Acharya Nanduttara
Acharya Mitta	Acharya Dantika
Acharya Yasodhara	Acharya Sakula
Acharya Tissa	Acharya Siha
Acharya Sujata	Acharya Dhammadinna
Acharya Sundari-nanda	Acharya Kisagotami
Acharya Vaddhesi	Acharya Ubbiri
Acharya Patachara	Acharya Isidasi
Acharya Visakha	Acharya Bhadda Kapilani
Acharya Singalaka-mata	Acharya Mutta
Acharya Khema	Acharya Sumana
Acharya Uppalavanna	Acharya Dhamma
Acharya Samavati	Acharya Chitta
Acharya Uttara	Acharya Anopama
Acharya Chanda	Acharya Sukka
Acharya Uttama	Acharya Sama
Acharya Bhadda Kundalakesa	Acharya Utpalavarna

Acharya Shrimala	Acharya Zhitong
Devi Acharya Congchi	Acharya Zenshin
Acharya Lingzhao	Acharya Zenzo
Acharya Moshan Liaoran	Acharya Ezen
Acharya Liu Tiemo	Acharya Ryonen
Acharya Miaoxin	Acharya Egi
Acharya Daoshen	Acharya Shogaku
Acharya Shiji	Acharya Ekan
Acharya Zhi'an	Acharya Shōzen
Acharya Huiguang	Acharya Mokufu Sonin
Acharya Kongshi Daoren	Acharya Myosho Enkan
Acharya Yu Daopo	Acharya Ekyu
Acharya Huiwen	Acharya Eshun
Acharya Fadeng	Acharya Soshin
Acharya Wenzhao	Acharya Soitsu
Acharya Miaodao	Acharya Chiyono

GREAT COMPASSION DHARANI (DAIHI SHU 大悲呪)

▲ Dai Hi Shin Dharani ▲

(Mokugyo)

◎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
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 OMO GYA YA
SO MO 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 MODORA
HODO YA
SO MO KO.▲

DISASTER-PREVENTING DHARANI (SHŌSAI SHU 消災呪)

▲ Shōsai Myō Kichijō Darani ▲

(Mokugyo)

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. ▲

AMBROSIA GATE (KANROMON 甘露門)

▲ Kanramon ▲

*[Note: *double asterisks* mark the titles of sections, which are not chanted.]*

Inviting the Three Treasures (Bushō sanbō 奉請三寶)

[chant 3 times]

◎3 Homage to the buddhas of the ten directions; Homage to the dharma of the ten directions; Homage to the sangha of the ten directions ; ◎3 Homage to the original teacher, Shakyamuni Buddha; Homage to Avalokiteshvara Bodhisattva, of great love and great compassion, reliever of suffering ; (▲3) Homage to the Venerable Ananda, reciter of the teachings.

Invoking the Vow to Awaken (Chōshō hotsugan 招請發願)

◎ By all the members of this assembly.

Giving rise to the thought of awakening, we present a vessel of pure food, offering it to all the hungry ghosts in every country of the innumerable lands in the dharma realm throughout all space in the ten directions. Please come and gather here, you departed long ago, and all spirits, from earth gods of mountains and rivers to demons and wraiths of barren wastes. Taking pity on you all, with this food we feed you now

We pray that every one of you, having received this food of ours, offers it in turn to all the buddhas, holy ones, and sentient beings throughout all realms of empty space, that all may be satisfied. We also pray that your bodies, conveyed by this dharani-food, may leave suffering behind and gain liberation ; that you may attain the joy of birth in heavens; that you may, in accordance with your wishes, be delivered to one of the pure lands in the ten directions ; that you may give rise to the thought of awakening, practice the path to awakening, and in the future become buddhas; that you may never backslide ; and that whoever first attains the way may vow to lead the others to liberation as well. We also pray that day and night without cease you shall protect us and completely answer our prayers.

May the merit generated by giving this food be dedicated to sentient beings of the dharma realm, so that those various beings may exist in equality, and together dedicate these blessings to the dharma realm of suchness, to supreme awakening, and to omniscience, with the prayer that together with all sentient beings we may quickly attain buddhahood and not seek any other rewards.

May all sentient beings of the dharma realms, conveyed by this rite, swiftly attain buddhahood.

Dharani for Inviting the Cloud-like Hosts of Spirits (Unshū kijin chōshō darani 雲集鬼神招請陀羅尼)

[Chinese, chant 3 times]

◎ No bo bohorī gyari tari (▲3)

tatā gyataya.

Dharani for Breaking Down the Gates of Hell and Opening Throats
(Ha jigokumon kai inkō darani 破地獄門開咽喉陀羅尼)

[Chinese, chant 3 times]

◎ On boho teiri gyatari ▲

3 tatā gyataya.

*Dharani for Sanctifying the Food with the Unimpeded Radiance of
Innumerable Virtues* (Muryō itoku jizai kōmyō kaji onjiki darani 無量
威德自在光明加持飲食陀羅尼)

[Chinese, chant 3 times]

◎ No maku

saraba tatā gyata

baro kitei

on

(▲3) san barā

san bara un.

Dharani for Bestowing the Ambrosial Taste of the Dharma (Mō
kanro hōmi darani 蒙甘露法味陀羅尼)

[Chinese, chant 3 times]

◎ No maku
soro baya
tatā gyataya
tanyata
on
soro soro
hara soro(▲3)
hara soro
sowaka.

*Dharani for Contemplating Vairocana through the Graph “Heart”
on a Disk of Water* (Birushana ichiji shin suirin kan darani 毘盧舍那
一字心水輪觀陀羅尼)

[Chinese, chant 3 times]

◎ No maku
san manda
(▲3) bota nan ban.

Dharani for Invoking the Precious Names of the Five Tathagatas
(Go nyorai hōgō chōshō darani 五如来宝号招請陀羅尼)

[Chinese, chant 3 times]

◎ Homage to the Tathagata Abundant Treasures.

No bo
bagya batei
hara bota
ara tan no ya
tatā gyataya.
Quell deeds of greed;
let blessings and wisdom be replete.

© Homage to the Tathagata Wondrously Hued Body.

No bo
bagya batei soro baya
tatā gyataya.
Remove ugly forms;
endow with pleasing looks.

© Homage to the Tathagata Ambrosia King.

No bo
bagya batei
ami ritei
aran jaya
tatā gyataya.
Anoint bodies and minds,
giving joy and ease.

© Homage to the Tathagata Expansive Body.

No bo

bagya batei

biho ragya

taraya

tatā gyataya.

Throats opened wide,

with drink and food be satisfied.

© Homage to the Tathagata Freedom From Fear.

No bo

bagya batei (●3)

aba en

gyaraya

tatā gyataya.

(●3) Fear utterly eradicated, be freed from the state of hungry ghost.

Dharani for Producing the Thought of Enlightenment (Hotsu

bodaishin darani 發菩提心陀羅尼)

[Chinese, chant 3 times]

On bo jishitta

boda hada yami.

Dharani of Giving the Bodhisattva Samaya Precepts (Ju bosatsu
samayakai darani 授菩薩三摩耶戒陀羅尼)

[Chinese, chant 3 times]

On
san maya
sato ban.

*Secret Root Dharani for Dwelling in the Great Jewelled Pavilion *
(Daihō rōkaku zenjū himitsu konpon darani 大宝樓閣善住秘密根本陀
羅尼)

[Chinese, chant 3 times]

◎3 No maku
saraba tatā gyata nan
◎3 on
bihora
gyarabei
mani hara bei
tata tani tashani
mani mani
soha rabei
bima rei shagyara
genbi rei
un nun jin bara jin bara

boda
biroki tei
kugya chishut-ta
gyara bei
sowaka
on mani
baji rei un
▲ on manida rei
un bat-ta.

*Dharani for Initiation into the Mantra of the Radiance of the
Buddhas* (Shobutsu kōmyō shingon kanchō darani 諸仏光明真言灌頂
陀羅尼)

[Chinese, chant 3 times]

(◎3) on
abogya
bei rosha no
maka bodara
mani han doma
● jin bara hara bari
● taya un.

* Verse for Dedicating Merit* (Ekōge 回向偈)

With the good karma gathered in this practice, we repay the virtuous toils of our fathers and mothers, that the living may be blessed with joy and long life without distress, and the deceased freed from suffering and born in the pure land. May the four benefactors, sentient beings in the three classes of existence, and those born in the three evil destinies and eight difficulties all be able to repent their transgressions, purify their defects, entirely escape the round of rebirth, and be born in the pure land ▲

ON OPENING THE SUTRA

An unsurpassed, penetrating, and perfect Dharma
Is rarely met with even in a hundred thousand million kalpas.
Having it to see and listen to, remember and accept,
I vow to taste the truth of the Tathagata's teachings.

ON CLOSING THE SUTRA

May the merit of this penetrate
Into each thing in all places
So that we and every sentient being
Together may realize the Buddha Way

THE FOUR VOWS

Sentient beings are numberless; I vow to save them
Desires are inexhaustible; I vow to put an end to them
The Dharmas are boundless; I vow to master them
The Buddha Way is unsurpassable; I vow to attain it

FUKANZAZENGI

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The dharma-vehicle is free and untrammled. What need is there for people's concentrated effort? Indeed, the Whole Body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge?—the influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal?—the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can people of today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words, and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For *sanzen*, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thought and views. Have no designs on becoming a buddha. *Sanzen* has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on you left leg and your left palm facing upwards on your right palm, thumb tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut.

Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left, and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma-gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when it gains the water, like the tiger when it enters the mountain. For you must know that just there, in zazen, the right Dharma is manifesting itself and that from the first dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength of zazen.

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a *hossu*, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural

powers either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward in practice is a matter of everydayness.

In general, this world and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are people, still they all negotiate the Way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha Way. Who would take wasteful delight in the spark from the flint stone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning—emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the

person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

(Remain seated until the bell rings to end zazen)

JAPANESE

HANNYA SHINGYŌ 般若心經 (HEART SUTRA)

▲ Maka hannya haramitta shingyo ▲

(Mokugyo)

Kan ji zai bo sa

gyo jin han-nya ha ra mi ta ji

sho ken ◎ go on kai ku

do is-sai ku yaku

sha ri shi

shiki fu i ku

ku fu i shiki

shiki soku ze ku

ku soku ze shiki

ju so gyo shiki

yaku bu nyo ze

sha ri shi

ze sho ho ku so

fu sho fu metsu

fu ku fu jo

fu zo fu gen

ze ko ku chu

mu shiki mu ju so gyo shiki

mu gen ni bi zes-shin ni

mu shiki sho ko mi soku ho

mu gen kai nai shi mu i shiki kai
mu mu myo yaku mu mu myo jin
nai shi mu ro shi
yaku mu ro shi jin
mu ku shu metsu do
mu chi yaku mu toku
i mu sho tok-ko
bo dai sat-ta
e han-nya ha ra mi ta ◎ ko
shin mu kei ge
mu kei ge ko
mu u ku fu
on ri is-sai ten do mu so
ku gyo ne han
san ze sho butsu
e han-nya ha ra mi ta ◎ ko
toku a noku ta ra san myaku san bo dai
ko chi han-nya ha ra mi ta
ze dai jin shu
ze dai myo shu
ze mu jo shu
ze mu to do shu
no jo is-sai ku
shin jitsu fu ko
ko setsu han-nya ha ra mi ta shu
soku setsu shu watsu

gya tei gya tei

● ha ra gya tei

hara so gya tei ●

bo ji sowa ka

han-nya shin gyo. ▲

SANDŌKAI 参同契 (HARMONY OF DIFFERENCE AND
EQUALITY)

▲ Sandokai ◎

◎Chikudo daisen no shin
tōzai mitsu ni aifu su.

Ninkon ni ridon ari,
dō ni nanboku no so nashi.

Reigen myō ni kō kettari ;
shiha an ni ruchū su.

Ji o shū suru mo moto kore mayoi;
ri ni kanō mo mata satori ni arazu.

◎ Mon mon issai no kyō
ego to fu ego to.

Eshite sarani ai wataru;
shikarazareba kurai ni yotte jū su.

Shiki moto shitsu zō o kotoni shi ;

shō moto rakku o koto ni su.

An wa jōchū no koto ni kanai;
mei wa seidaku no ku o wakatsu.

Shidai no shō onozukara fukusu,
kono sono haha o uru ga gotoshi.

Hi wa nesshi, kaze wa dōyō,
mizu wa uruoi, chi wa kengo

Manako wa iro, mimi wa onjō,
hana wa ka,shita wa kanso.

Shikamo ichi ichi no hō ni oite,
ne ni yotte habunpu su.

Honmatsu subekaraku shū ni kisubeshi;
sonpi sono go o mochiyu.

Meichū ni atatte an ari,
ansō o motte ō koto nakare.

Anchū ni atatte mei ari,
meisō o motte miru koto nakare.

Meian ono ono aitai shite
hisuru ni zengo no ayumi no gotoshi.

© Banmotsu onozukara kō ari,
masani yō to sho to o iu beshi.

Jison sureba kangai gasshi ;
riōzureba senpō sasō.

© Koto o ukete wa subekaraku shū o e subeshi ;
mizukara kiku o rissuru koto nakare.

Sokumoku dō o e sezunba,
ashi o hakobu mo izukunzo michi o shiran.

Ayumi o susumureba gonnon ni arazu,
mayōte senga no ko o hedatsu.

Tsutsushinde san gen no hito ni mōsu,
● kōin munashiku wataru koto nakare ▲

HŌKYŌ ZANMAI 宝鏡三昧 (PRECIOUS MIRROR SAMADHI)

▲ Hokyozanmai ▲

◎Nyoze no hō

busso mitsu ni fusu.

Nanji ima kore o etari ;

yoroshiku yoku hōgo subeshi.

◎Ginwan ni yuki o mori,

meigetsu ni ro o kakusu.

Rui shite hitoshikarazu;

konzuru toKinba tokoro o shiru.

Kokoro kotonni arazareba,

raiki mata omomuku.

Dōzureba kakyū o nashi,

tagaeba kocho ni otsu.

Haisoku tomoni hi nari ;

taikaju no gotoshi.

Tada monsai ni arawaseba,
sunawachi zenna ni zokusu.

Yahan shōmei,
tengyō furo.

Mono no tame ni nori to naru;
mochiite shoku o nuku.

Ui ni arazu to iedomo,
kore go naki ni arazu.

Hōkyō ni nozonde,
gyōyō ai miru ga gotoshi.

Nanji kore kare ni arazu,
kare masani kore nanji.

Yo no yōni no gosō
gangu suru ga gotoshi.

Fuko furai fuki fuju;
baba wawa : uku muku.

Tsuini mono o ezu,

go imada tadashi karazaru ga yue ni.

Jūri rikkō,
henshō ego,

Tatande san to nari;
henji tsukite go to naru.

Chisō no ajiwai no gotoku,
kongō no cho no gotoshi.

Shōchū myōkyō,
kōshō narabi agu.

Shū ni tsūji to ni tsūzu,
kyōtai kyōro.

Shakunen naru tokenba kitsu nari;
bongo subekarazu.

Tenshin ni shite myō nari,
meigo ni zoku sezu.

Innen jisetsu,
jakunen toshite shōcho su.

Sai ni wa muken ni iri,
dai ni wa hōjo o zessu.

Gōkotsu no tagai,
ritsuryo ni ōzezu.

Ima tonzen ari,
shūshu o rissuru ni yotte.

Shūshu wakarū,
sunawachi kore kiku nari.

Shū tsūji shu kiwamaru mo,
shinjō ruchū.

Hoka jaku ni uchiugoku wa,
tsunageru koma, fukuseru nezumi.

Senshō kore o kanashinde,
hō no dando to naru.

Sono tendō ni shitagatte,
shi o motte so to nasu.

Tendō sō measureba,
kōshin mizukara yurusu.

Kotetsu ni kanawan to yōseba,
kō zenko o kanzeyo.

Butsudō o jōzuru ni nannan toshite,
jikkōju o kanzu.

© Tora no kaketaru ga gotoku,
uma no yome no gotoshi.

Geretsu aru o motte,
hōki chingyo.

Kyōi aru o motte,
rinu byakko.

© Gei wa gyōriki o motte,
ite hyappo ni atsu.

Senpō ai ō,
gyōriki nanzo azukaran.

Bokujin masa ni utai,
sekijo tatte mō.

Jōshiki no itaru ni arazu,

mushiro shiryō o iren ya.

Shin wa kimi ni bushi,
ko wa chichi ni junzu.

Junzareba kō ni arazu,
busezareba ho ni arazu.

Senkō mitsuyō wa,
gu no gotoku ro no gotoshi.

- Tada yoku sōzoku suru o
- shuchū no shu to nazuku.

KANROMON 甘露門 (AMBROSIA GATE)

[*Note: *double asterisks* mark the titles of sections, which are not chanted.*]

Bushō sanbō 奉請三宝 (Inviting the Three Jewels)

[*Chinese, chant 3 times*]

(◎3) Namu jip-po butsu

namu jip-po ho

namu jip-po so

◎3 namu hon shi shaka muni butsu

namu dai zu dai hikyu kukan zeon bosa

(▲3) namu kei kyo a nan son ja.

Chōshōkotsugan 招請發願 (Invoking the Vow to Awaken)

◎ Ze sho shu to [*leader only*]

Hosshin shite ikki no jōjiki o buji shite,

amaneku jippō,

gūjin kokū,

shūhen hokkai,

mijin setchū,

shou kokudo no issai no gaki ni hodokosu,

senmō ku on,

san sen chishu,

naishi kōya no shokijin tō,
kō kitatte koko ni atsumare,
ware ima himin shite,
amaneku nanji ni jiki o hodokosu.

Negawaku wa nanji kakkaku,
waga kono jiki o ukete,
tenji motte jinko kūkai no shobutsu gyūshō,
issai no ujō ni kuyō shite,
nanji to ujō to,
amaneku mina bōman sen koto o,
mata negawaku wa nanji ga mi,
kono shujiki ni jōjite,
ku o hanarete gedasshi,
ten ni shōjite raku o uke,
jippō no jōdo mo
kokoro ni shitagatte yuō shi,
bodaishin o hasshi,
bodaidō o gyōji,
tōrai ni sabusshite,
nagaku taiten naku,
saki ni dō o uru mono wa,
chikatte aido dassen koto o,
mata negawaku wa nanjira,
chūya gōjō ni,
ware o yōgo shite,

waga shogan o manzen koto o.

Negawaku wa kono jiki o hodokosu,
shoshō no kudoku,
amaneku motte hokkai no ujō ni ese shite,
moro moro no ujō to,
byōdōgu u naran,
moro moro no ujō to tomo ni,
onajiku kono fuku o motte,
koto gotoku motte shinnyo hokkai,
mujō bodai,
issai chichi ni ekō shite,
negawaku wa sumiyaka ni jōbusshite,
yoka o maneku koto nakaran.

(Hokkai no ganjiki)

negawaku wa kono hō ni jōjite,
toku jōbussuru koto o en.

Unshū kijin chōshō daranì 雲集鬼神招請陀羅尼 (Dharani for
Inviting the Cloudlike Hosts of Spirits)

[Chinese, chant 3 times]

© No bo

bohori

gyari tari

(▲3) tatā gyataya.

Ha jigokumon kai inkō darani 破地獄門開咽喉陀羅尼 (Dharani for Breaking Down the Gates of Hell and Opening Throats)

[Chinese, chant 3 times]

◎ On boho teiri

gyatari

(▲3) tatā gyataya.

Muryō itoku jizai kōmyō kaji onjiki darani 無量威德自在光明加持飲食陀羅尼 (Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues)

[Chinese, chant 3 times]

◎ No maku

saraba

tatā gyata

baro kitei

on

(▲3) san barā

san barā un.

Mō kanro hōmi darani 蒙甘露法味陀羅尼 (Dharani for Bestowing the Ambrosial Taste of the Dharma)

[Chinese, chant 3 times]

◎ No maku
soro baya
tatā gyataya
tanyata
on
soro soro
hara soro
(▲3) hara soro
sowaka.

Birushana ichiji shin suirin kan darani 毘盧舍那一字心水輪觀陀羅尼
(Dharani for Contemplating Vairocana through the Graph "Heart" on a Disk of Water)

[Chinese, chant 3 times]

◎ No maku
san manda
(▲3) bota nan ban.

Go nyorai hōgō chōshō darani 五如来宝号招請陀羅尼 (Dharani for Invoking the Precious Names of the Five Tathagatas)

[Chinese, chant 3 times]

◎ Namu tahō nyorai.

No bo

bagya batei

hara bota

ara tan no ya

tatā gyataya.

Joken ton go fuku chi en man.

◎ Namu myo shiki shin nyorai.

No bo

bagya batei

soro baya

tatā gyataya.

Hashi yu rogyō en man so ko.

◎ Namu kanro o nyorai.

No bo

bagya batei

ami ritei

aran jaya

tatā gyataya.

Kan po shin jin ryo juke raku.

◎ Namu ko haku shin nyorai.

No bo

bagya batei

biho ragya

taraya

tatā gyataya.

In ko ko dai on jiki ju bo.

◎ Namu rifui nyorai.

No bo

bagya batei

(●3) aba en

gyaraya

tatā gyataya

(●3) Kufu shitsu jori gakishu.

Hotsu bodaishin darani 発菩提心陀羅尼 (Dharani for Producing the Thought of Enlightenment)

[Chinese, chant 3 times]

On

bo jishitta

boda

hada yami.

Ju bosatsu sanmayakai darani 授菩薩三摩耶戒陀羅尼 (Dharani of Giving the Bodhisattva Samaya Precepts)

[Chinese, chant 3 times]

On
san maya
sato ban.

Daihō rōkaku zenjū himitsu konpon darani 大宝楼閣善住秘密根本陀羅尼 (Secret Root Dharani for Dwelling in the Great Jewelled Pavilion)

[Chinese, chant 3 times]

(◎3) No maku
saraba tatā gyata nan
(◎3) on
bihora
gyarabei
mani hara bei
tata tani tashani
mani mani
soha rabei
bima rei shagyara
genbi rei
un nun jin bara jin bara
boda

biroki tei
kugya
chishut-ta
gyara bei
sowaka
on mani
baji rei un
▲ on manida rei
un bat-ta.

Shobutsu kōmyō shingon kanchō darimi 諸仏光明真言灌頂陀羅尼
(Dharani for Initiation into the Mantra of the Radiance of the
Buddhas)

[Chinese, chant 3 times]

On

abogya
bei rosha no
maka bodara
mani han doma
● jin bara hara bari
● taya un.

Ekō ge 回向偈 (Verse for Dedicating Merit)

◎ I su shu an shu sen gen

- ho to bu mo ki ro te
- son sha fu ra ju mu kyu
- mo sha ri ku san nan yo
- su in san yu shi an shi
- san zu ha nan ku shu san
- kyu mo kui ko sen nan su
- jin shu rin nui
- san jin zu.

Fuekō 普回向 (Universal Transference of Merit)

Negawaku wa kono kudoku o motte,
amaneku issai ni oyoboshi,
warera to shujō to, mina tomo ni
butsudō o jozen koto o.

KAIKYŌ GE 開經偈 (SUTRA-OPENING VERSE)

Mu jo jin jin mi myo ho
hyaku sen man go nan so gu
ga kon ken mon toku ju ji
gan ge nyo rai shin jitsu gi.

CLOSING THE SUTRA VERSES

(FU EKO)

Negawaku wa kono kudoku o motte,
amaneku issai ni oyoboshi,
warera to shujō to, mina tomo ni
butsudō o jozen koto o.

SHIGU SEIGAN MON 四弘誓願文 (FOUR VOWS)

Shujō muhen sei gan do
bon-no mujin sei gan dan
ho mon muryō sei gan gaku
butsu do mujō sei gan jo.