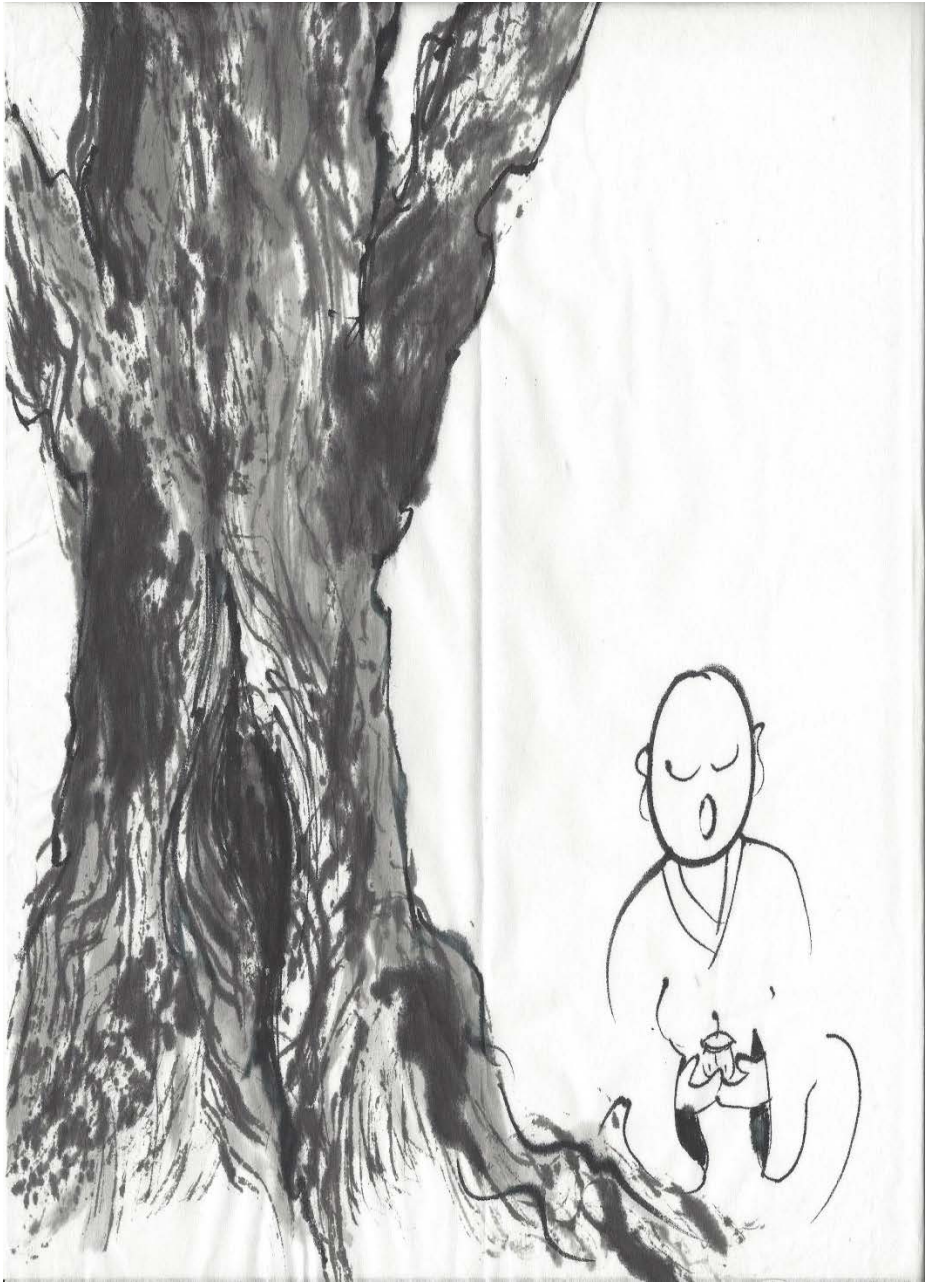


Daily Sutras



Great Tree Zen Temple
2017



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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

(Japanese)

DA IS-SAI GEDAP-PUKU
MUSO FUKU DEN E
HIBU NYO RAI KYO
KODO SHO SHU JO

MA KA HAN NYA HA RA MIT TA SHIN GYO

KAN JI ZAI BO SATSU GYO JIN HAN NYA HA RA MIT TA JI
SHO KEN GO ON KAI KU DO IS SAI KU YAKU SHA RI SHI
SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE KU KU SOKU
ZE SHIKI JU SO GYO SHIKI YAKU BU NYO ZE SHA RI SHI
ZE SHO HO KU SO FU SHO FU METSU FU KU FU JO FU
ZO

FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI
MU

GEN NI BI ZES SHIN NI MU SHIKI SHO KO MI SOKU HO
MU

GEN KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU
MU

MYO JIN NAI SHI MU RO SHI YAKU MU RO SHI JIN MU KU
SHU

METSU DO MU CHI YAKU MU TOKU I MU SHO TOK KO BO
DAI

SAT TA E HAN NYA HA RA MI TA KO SHIN MU KE GE MU
KE GE KO MU U KU FU ON RI IS SAI TEN DO MU SO KU
GYO NE HAN SAN ZE SHO BUTSU E HAN NYA HA RA 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 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 TE GYA TE HA RA GYA TE
HARA SO

GYA TE BO JI SOWA KA HAN NYA SHIN GYO Δ

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

THE MAHA PRAJNA PARAMITA HRIDAYA SUTRA (HEART SUTRA)

Avalokiteshvara Bodhisattva
When practicing deeply the Prajna Paramita
Perceived that all five skandhas are empty
And was saved from all suff'ring and distress.

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

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

Therefore in Emptiness, no form,
No feelings, no perceptions, no impulses, no consciousness;
No eyes, no ears, no nose, no tongue, no body, no mind;
No color, no sound, no smell, no taste, no touch, no object of
mind;
No realm of eyes and so forth until no realm of mind-
consciousness;
No ignorance and also no extinction of it, and so forth until
no old-age and death and also no extinction of them;
No suff'ring, no origination, no stopping, no path;
No cognition, also no attainment.
With nothing to attain
The Bodhisattva depends on Prajna Paramita
⊙And the mind is no hindrance.
Without any hindrance no fears exist;
Far apart from every perverted view the Bodhisattva dwells in
Nirvana.

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

Therefore know the Prajna Paramita
Is the great transcendent mantra,
Is the great bright mantra,
Is the utmost montra,
Is the supreme mantra,
Which is able to relieve all suff'ring
And is true, not false.
So proclaim the Prajna Paramita mantra,
Proclaim the mantra that says:
Gate, Gate, Paragate, Parasamgate! Bodhi! Svaha!"

All Buddhas, ten directions, three worlds
All venerable ones, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Maha Prajna Paramita

DAI HI SHIN DHARANI

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO
KI CHI SHIFU RA
YA FUJI SATO BO YA MOKO SATO BO YA MO KO KYA
RUNI KYA YA EN SA
HARA HA EI 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 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 YUKI YUKI 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 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
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 Δ

SHOSAI MYO KICHIJO DHARANI

NO MO SAN MAN DA MOTO NAN OHA RA CHI
KOTO SHA SONO NAN TO JI TO EN GYA GYA GYA
KI GYA KI UN NUN SHIFU RA SHIFU RA
HARA SHIFU RA CHISHU SA CHISHU SA
CHISHU RI CHISHU RI SOWA JA SOWA JA
SEN CHI GYA CHIRI E SOMO KO

ENMEI JUKKU KANNON GYO

KAN ZE ON
NA MU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN KAN ZE ON
BO NEN KAN ZE ON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

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)

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Great Tree Zen Women's Temple
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