

Sutras



**Sanbô-Kyôdan Society
North America Sangha**



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TI-SARANA
THREEFOLD RETURN

Buddham saranam gacchāmi
Dhammam saranam gacchāmi
Sangham saranam gacchāmi
- 3 times -

I return with full devotion to the Buddha
I return with full devotion to the Dharma
I return with full devotion to the Sangha



SHOAIMYO KICHJO DHARANI
DHARANI FOR REMOVING DISASTERS

Nô mô sam man dâ, moto nan,
Oha râ chî koto shâ, sono nan,
Tô jî tô en gyâ gyâ gyâ kî gyâ kî, un nun,
Shifu râ shifu râ, hara shifu râ hara shifu râ
Chishu sâ chishu sâ, chishu rî chishu rî,
Sowa jâ sowa jâ
Senchî gyâ, shiri ei sô mô kô

The incomparable Buddha-power
That banishes suffering. Om!
The Buddha of reality, wisdom, Nirvana!
Light! Light! Great light! Great light!
With no categories, this mysterious power
Saves all beings;
Suffering goes, happiness comes, Swaha!

THE GREAT PRAJÑÂ PÂRAMITÂ HEART SUTRA

Avalokitesvara Bodhisattva, practicing deep prajna paramita,
Clearly saw that all five skandhas are empty,
Transforming all suffering and distress.
Shariputra, form is no other than emptiness,
Emptiness no other than form;
Form is exactly emptiness, emptiness exactly form.
Sensation, perception, mental reaction and consciousness
Are also like this.
Shariputra, all things are essentially empty--
Not born, not destroyed; not stained, not pure;
Without loss, without gain.
Therefore in emptiness there is no form, sensation,
Perception, mental reaction, consciousness;
No eye, ear, nose, tongue, body, mind,
No color, sound, smell, taste, touch, object of thought;
No seeing and so on to no thinking;
No ignorance and also no ending of ignorance,
And so on to no old age and death,
And also no ending of old age and death;
No suffering, cause of suffering, cessation, path;
No wisdom and no attainment.
Since there is nothing to attain,
The Bodhisattva lives by prajna paramita
With no hindrance in the mind;
No hindrance and therefore no fear;
Far beyond delusive thinking, right here is Nirvana.
All Buddhas of past, present, and future live by prajna paramita,
Attaining the highest, most perfect enlightenment.
Therefore know that prajna paramita is the great mantra,
The clear mantra, the unsurpassed mantra, the supreme mantra,
Which completely removes all suffering.

MEAL PRAYER

I am thankful for this food,
The work of many hands and the sharing of other forms of life.
May I eat it without greed for the liberation of all beings
And the attainment of the Way.

May we live in this world of emptiness,
Like the lotus in muddy water.
The boundless mind is unsurpassable;
We bow to it in gratitude.

SHIGU SEIGAN-MON THE FOUR GREAT VOWS

Shu jô mu hen sei gan do
Bon nô mu jin sei gan dan
Hô mon mu ryô sei gan gaku
Butsu dô mu jô sei gan jô
- 3 times -

FINAL EXHORTATION

Harken to me everyone!
Life and death are serious matters.
All things pass quickly away.
Each of you must be completely alert!
Never indulgent, never neglectful.



This is the truth and not a lie.
Therefore set forth this mantra and proclaim:
Gate, gate, paragate,
Parasamgate, bodhi swaha!
The heart of transcendent wisdom sutra!



MAKA HANNYA HARAMITA SHINGYÔ
THE GREAT PRAJÑÂ PÂRAMITÂ HEART SUTRA

Kan-ji Zai Bosatsu Gyô jin Han-nya Ha-ra-mi-ta-ji.
Shô ken go on kai kû. Do is-sai ku yaku.
Sha-ri-shi . Shiki fu i kû Kû fu i shiki .
Shiki soku ze kû. Kû soku ze shiki.
Ju sô gyô shiki. Yaku bu ze.
Sha-ri-shi ze sho Hô kû sô. Fu-shô fu-metsu.
Fu-ku fu-jô. Fu-zô fu-gen.
Ze-ko kû chû. Mu-shiki mu ju sô gyô shiki
Mu-gen ni bi zes-shin ni.
Mu-shiki shô kô mi soku Hô.
Mu-gen kai nai-shi mu-i-shiki-kai.
Mu mu-myô yaku mu mu-myô jin.
Nai-shi mu-rô-shi. Yaku mu-rô-shi jin.
Mu-ku shû metsu dô.
Mu-chi yaku mu-toku. I mu-sho-toku-ko.
Bo-dai Sat-ta. E Han-nya Ha-ra-mi-ta ko.
Shin mu kei-ge. Mu-kei-ge ko. Mu u kû-fu.
On-ri is-sai ten-dô mu-sô. Ku-gyô ne-han.
San-ze-sho-buttsu. 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-myô-shu.
Ze mu jô-shu. Ze mu tô-dô-shu.
Nô-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 sô gya-tei
Bô-ji sowa-ka. Han-nya shin-gyô.

Those who hear this truth even once
And listen with a grateful heart,
Praising it, following it,
Gain blessings without end.

Much more do those who turn within themselves
And testify to their self-nature,
Self-nature that is no-nature,
Go far beyond mere doctrine.
The gate of the oneness of cause and effect opens,
The Way of neither two nor three is straight.
As form that is no-form,
Going and coming, we are never elsewhere.
As thought that is no-thought,
Even singing and dancing are the voice of the Dharma.

How boundless and free is the sky of Samadhi!
How bright the full moon of the four-fold wisdom!
Truly, is anything lacking at this moment?
Nirvana is right here before our eyes.
This very place is the Lotus Land,
This very body, the Buddha.

SONG OF ZAZEN
(HAKUIN ZENJI'S ZAZEN WASAN)

All beings are by nature Buddha,
As ice by nature is water.
Apart from water, there is no ice,
Apart from beings, no Buddha.

How sad that people ignore the near
And search for the truth afar,
Like someone in the midst of water
Crying out in thirst,
Like a child of a wealthy home
Wandering among the poor.

Lost on dark paths of ignorance,
We wander through the six worlds,
From dark path to dark path--
When shall we be freed from birth and death?

Oh, the zazen of the Mahayana!
To this the highest praise!
The virtues of alms-giving and keeping the Precepts,
Invoking the name of Buddha, repentance, practice,
And the numerous kinds of good works--
All have their source in zazen.

Those who practice zazen even once
Wipe away countless accumulated faults.
Where are all the dark paths then?
The Pure Land is not far away.

GATHA ON OPENING THE DHARMA

The Dharma, incomparably profound and infinitely subtle,
Is rarely encountered, even in hundreds of thousands of millions of ages,
Now we can see it, hear it, receive and maintain it;
May we completely realize the Tathagata's true meaning.
- 3 times -

GREAT ANCESTOR EIHEI DOGEN'S
WORDS FOR AROUSING THE VOW
(EIHEI KOSO HOTSUGAN MON)

We vow together with all beings, from this life on throughout numerous lifetimes, not to fail to hear the true Dharma. Hearing this we will not be skeptical and will not be without faith. Directly upon encountering the true Dharma, we will abandon the law of the world and uphold and maintain the Buddha Dharma. In time, together with the great earth and all animate beings, we will accomplish the Way.

Although our previous evil karma has greatly accumulated, producing causes and conditions that obstruct the Way, may the buddhas and ancestors who have attained the Buddha Way be compassionate to us and liberate us from our karmic entanglements, allowing us to practice the Way without hindrance. May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings.

Buddhas and ancestors of old were as we; we shall come to be buddhas and ancestors. Venerating buddhas and ancestors, we are one with buddhas and ancestors; contemplating awakening mind, we are one with awakened mind. Because their compassion reaches everywhere, we will attain buddhahood and let go of the attainment.

Accordingly, Longya said:

What in past lives was not yet complete, must now be complete. In this life save the body coming from the accumulated lives. Before enlightenment ancient buddhas were the same as we. After enlightenment we will be exactly as those ancient ones.

Quietly explore the depths of this karmic connection, as these are the exact words of a verified buddha. If we repent in this way, we cannot fail to receive the inconceivable help of buddhas and ancestors. Confessing to Buddha with mindful heart and dignified body, the power of this confession will eradicate the roots of wrongdoing. This is the one color of true practice, of the true mind of faith, of the true body of faith.



THE FOUR GREAT VOWS

Sentient beings are numberless
I vow to free them
Delusions are inexhaustible
I vow to end them
The Dharma gates are boundless
I vow to enter them
The Buddha's Way is unsurpassable
I vow to embody it — fully.

- 3 times -

May the merits of this recitation be extended to all beings, and may each one of us advance in our practice with firm and faithful mind, so that we, together with all living beings, may fulfill the Way of the Buddha.

All Buddhas throughout space and time
All Honored Ones, Bodhisattvas, Mahasattvas,
Wisdom beyond Wisdom.
Maha Prajna Paramita.

REPENTANCE

All the evil karma ever created by me from of old,
Out of my beginningless greed, hatred and folly,
From my body, mouth and mind
I here confess and repent of it all.
- 3 times -



THE FOUR GREAT VOWS

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I vow to free them
Delusions are inexhaustible
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The Buddha's Way is unsurpassable
I vow to embody it — fully.
- 3 times -

All Buddhas throughout space and time
All Honored Ones, Bodhisattvas, Mahasattvas,
Wisdom beyond Wisdom.
Maha Prajna Paramita.

SONG OF THE PRECIOUS MIRROR SAMADHI (HOKYO ZAMMAI)

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 against the bright 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 movement 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.
Doubling the fire trigram makes six lines,
apparent and real interact.
Piled up they become three, the permutations make five.

SUBLIME ATTITUDES

May we be happy.
May we be free from suffering and pain.
May we be free from ill-will.
May we be free from oppression.
May we be free from trouble.
May we look after ourselves with ease.

(Metta – Lovingkindness)

May all living beings be happy.
May all living beings be free from ill-will.
May all living beings be free from oppression.
May all living beings be free from trouble.
May all living beings look after themselves with ease.

(Karuna – Compassion)

May all living beings be freed from all suffering and pain.

(Muditha – Appreciation)

May all living beings enjoy good fortune.

(Upekkha – Equanimity)

All living beings are the owners of their actions,
Heir to their actions, born of their actions,
Related through their actions,
And live dependent on their actions.
Whatever they do, for good or for evil,
To that will they fall heir.
May all beings live happily,
Always free from ill-will.
May all share in the blessings
Springing from the good all have done.

THE FOUR IMMEASURABLES

May all sentient beings have happiness
and its causes;
May they be liberated from suffering
and the cause of suffering;
May they never be separated from happiness
that is free from suffering;
May they rest in equanimity,
free from attachment and aversion.

TO STUDY THE WAY

To study the Way is to study oneself.
To study oneself is to forget oneself.
To forget oneself is to perceive oneself as all things.
To realize this is to cast off the body and mind of self and others.
When you have reached this stage you will be detached
even from enlightenment but will practice it continually
without thinking about it.

- Dogen Zenji -

Like the taste of the five-flavored herb,
like the five-pronged vajra.
Wondrously embraced within the real,
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 is sudden and gradual (enlightenment),
from which two ways to the essence arise.
Distinguishing principle and approach,
each has its own rules.
When principle and approach are mastered,
reality is unmoving yet flowing.
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 acknowledges for itself.
If you want to follow in the ancient tracks,
please observe the sages of the past.
One on the verge of realizing the BuddhaWay
contemplated a tree for ten kalpas,
Like a battle-scarred tiger, like a fettered horse.
Because some are ignoble,
jeweled furniture and ornate robes;

because some are wide-eyed, cats and white oxen.
With his archer 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,
so how could it involve deliberation?
Ministers serve their lords, children obey their parents.
Disobeying is not filial, failure to serve is no help.
With practice hidden, function secretly,
like a fool, like an idiot.
Just to do this continuously
is called the master within the master.

- Dongshan Liangjia -



ON ZEN

There is a reality even prior to heaven and earth;
Indeed, it has no form, much less a name;
Eyes fail to see it; it has no voice for ears to detect.
To call it Mind or Buddha, violates its nature,
For it then becomes like a visionary flower in the air.
It is not Mind, nor Buddha;
Absolutely quiet, and yet illuminating in a mysterious way,
It allows itself to be perceived only by the clear-eyed.
It is Dharma, truly beyond form and sound;
It is Tao, having nothing to do with words.
Wishing to entice the blind,
The Buddha has playfully let words escape his golden mouth;
Heaven and earth are ever since filled with entangling briars.
O my good worthy friends gathered here,
If you desire to listen to the thunderous voice of the Dharma,
Exhaust your words, empty your thoughts,
For then you may come to recognize this one essence.

- Daio Kokushi -



ENMEI JIKKU KANNON GYO
TEN VERSE KANNON SUTRA FOR PROLONGING LIFE

Kan-ze on
Na-mu butsu
Yo butsu u in
Yo butsu u en
Bup-pô so en
Jô raku ga jô
Chô nen kan ze on
Bo nen kan ze on
Nen nen jû shin ki
Nen nen fu ri shin

- 3 times -

Kanzeon
Praise to Buddha!
All are one with Buddha,

Buddha, Dharma, Sangha:
freedom, joy, and purity.
Through the day Kanzeon,
Through the night Kanzeon
This thought comes from Buddha-mind;
This thought is one with Buddha-mind.



IDENTITY OF RELATIVE AND ABSOLUTE
(SANDOKAI)

The mind of the great sage of India
was intimately conveyed from West to East.
Among human beings are wise men and fools,
but in the Way there is no northern or southern patriarch.
The subtle source is clear and bright.
The tributary streams flow through the darkness.
To be attached to things is illusion.
To encounter the absolute is not yet enlightenment
Each and all, the subjective and objective spheres are related,
and at the same time independent.
Related, yet working differently, though each keeps its own place.
Form makes the character and appearance different,
sounds distinguish comfort and discomfort.
The dark makes all words one.
The brightness distinguishes good and bad phrases.
The four elements return to their nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard,
eyes see, ears hear, nose smells, tongue tastes the salt and sour.
Each is independent of the other;
cause and effect must return to the great reality.
The words high and low are used relatively.
Within light there is darkness,
but do not try to understand that darkness;
within darkness there is light, but do not look for that light.
Light and darkness are a pair,
like the foot before and the foot behind in walking.
Each thing has its own intrinsic value
and is related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative
like two arrows meeting in mid-air.
Hearing the words you should understand the source;
don't set up standards on your own.
If you do not see the Way,
you do not see it even as you walk on it.
When you walk the Way it is not near, it is not far.
If you are deluded you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
do not waste your time by night or day.

THE SUTRA OF LOVING KINDNESS (METTA SUTRA)

This is what should be done
By one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright,
Straightforward and gentle in speech.
Humble and not conceited,
Contented and easily satisfied.
Unburdened with duties and frugal in their ways.

Peaceful and calm, and wise and skillful,
Not proud and demanding in nature.
Let them not do the slightest thing
That the wise would later reprove.
Wishing: In gladness and in safety,
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong, omitting none,
The great or the mighty, medium, short or tall,

The seen and the unseen,
Those living near and far away,
Those born and to-be-born,
May all beings be at ease!

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
Should one cherish all living beings:
Radiating kindness over the entire world
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.

Whether standing or walking, seated or lying down
Free from drowsiness,
One should sustain this recollection.
This is said to be the sublime abiding.
By not holding to fixed views,
The pure-hearted one, having clarity of vision,
Being freed from all sense desires,
Is not born again into this world.