

ASA (Morning Sutras)

1. Sanscrit Chants
2. Kannon Gyo – In Praise of the Bodhisattva of Mercy
3. Hannya Shin Gyo—Heart Sutra
4. Sho Sai Shu Dharani—Dharani of the Great Light that Dispels Ignorance and Suffering
5. Honzon Eko—Thanksgiving
6. Dai Hi Shu Dharani—Dharani of the Great Compassionate One
7. Dai Hi Shu Eko—Thanksgiving
8. Shin Jin Mei—Verses on the Faith Mind
9. Shi Gu Sei Gan Mon—The Four Great Vows

ATTA DIPA

ATTA DIPA
VIHARATHA
ATTA SARANA
ANANNA SARANA
DHAMMA DIPA
DHAMMA SARANA
ANANNA SARANA

THREE JEWELS

BUDDHAM SHARNAM GACHHAAMI.
DHARMAM SHARNAM GACHHAAMI.
SANGHAM SHARNAM GACHHAMI.

KANNON GYO

First Sutra of the Morning:

“In Praise of the Bodhisattva of Mercy”

From the Lotus Sutra, Chapter 25

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 HEN. 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 BASOKU 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 JU. 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
NICHU 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 DOKU. JI GEN JI SHU JO.
FUKU JU KAI MU RYO. ZE KO O CHO *RAI. NI 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 25th 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 Regarder or 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

HANNYA 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 SOKI
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 NYA HA RA MI TA KO
SHIN MU KE GE MU KE GE KO MU U KU FU ON
RI I 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 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 of consciousness. It was given by the Great Bodhisattva of Mercy, Avalokitesvara, and comes at the end of the scripture on Perfect Transcendental Wisdom, the Prajna Paramita-sutra, as the historical Buddha Shakyamuni, surrounded by his disciples, is sitting in deep meditation on Vulture Peak near Rajgir, in northern India. While watching the seated Buddha, the Bodhisattva Avalokitesvara experienced his most profound understanding of transcendental wisdom. Sariputra, the most intelligent disciple, begins the Heart Sutra by asking the unanswerable question that the disciples asked constantly. The answer Avalokitesvara gave has been regarded, even by the Lord Shakyamuni himself, as the best one possible.

“Avalokitesvara, how can we achieve such enlightenment?”

“Sariputra, we must see the natural thusness of emptiness of all phenomena. Form is emptiness, emptiness is form; emptiness is not apart from form, form is not apart from emptiness. Feeling, perceiving, even consciousness itself, is empty. All conditions of being (dharmas) are emptiness and have no characteristics. The Buddha-Mind is unborn and undying; it is not impure or pure, it neither grows nor shrinks. Thus there is no form, no feeling, no sight, no thought; no eye, no nose, no tongue, no body, no mind, no appearance, no sound, no smell, no taste, no sensation, no ideas; nor is there any such thing as hearing well or poorly, or of being wise or stupid; there is no suffering, no cause of suffering, no ending of suffering, or way to end suffering; there is no wisdom, attainment, or nonattainment. Buddhas and Bodhisattvas awaken through transcendental wisdom. ‘Gone! Gone! Here, Fully Awake!’ This, oh Sariputra, is how we should live. ”

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 SA
CHISHU 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
(Thanksgiving)

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 Manjusri 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 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 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
(Thanksgiving)

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
Tsong 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

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.

By Sengsten
Third Zen Patriarch
Translated from the Chinese.
Grateful acknowledgement to
Richard B. Clarke
For permission to reprint his translation.