

BANKA (Afternoon Sutras)

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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

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.

DAIEI ZENJI HOTSU GAN MON

Priest Daiei's Prayer

DAI EI ZEN JI HOTSU GAN MON / TAGA 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 SHI 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 NICH 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 NI 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 pray that we may find the Buddha Way and make it our own, 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 store up the wisdom of all Awakened Beings and wake up ourselves to the vastness that underlies us all, so that we, too, can become truly useful as Buddhas whose divine love (Bodhicitta) works to save all being from the treachery of self-ignorance.

Finally, we pray that when the time comes for us to die, we may 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 pray that we may be accepted in the Buddha realm where we will see countless Buddha-beings whose teachings are one with Buddhadharma.

May we work as one, together with all the Bodhisattvas, in the samsaric realm (in the Ten Directions and the Three Worlds of Past, Present and Future) to save all sentient beings from Delusion.

Praise and glory always to the Great and Profound Transcendental Truth (Maha Prajna-paramita!)

SHI GU SEI GAN MON

The Four Great Vows

SHU JO MU HEN SEI GAN DO /
BO NO MU HIM SEI GAN DAN /
HO MON MU RYO SEI GAN *GAKU
BUTSU DO *MU JO SEI GAN *JO

Sentient beings are everywhere:
I vow to open myself to them.
The physical illusion is so real:
I vow to see it for what it is.
Aspects of Being are infinite:
I vow to know them all.
The Buddha's teaching is complete;
I vow to perfect myself in it.