

Teisho Sutras

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KAI KYO GE

On Opening the Dharma

MU JO JIN JIN MI MYO HO /

HYA KU SEN MAN GO NAN SO GU

GA KON KEN MON TOKU JU JI

GAN GE NYO RAI SHIN JITSU GI

[Repeat three times.]

The incomparable, unfathomable, subtle, and marvelous Dharma that encounters the countless obstructions and dangers blocking the way to the Awakening Mind:

We now will see it and hear it and be able to receive it with our own hands and hearts in the hope that these words will lead all beings to the full realization of Buddhahood.

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.

## HAKUIN ZENJI ZAZEN WASAN

### Hakuin Zenji's Song of Zazen

HAKU IN ZEN JI ZA ZEN WA SAN / SHUJO U HON  
RAI HOTO KENA RI MIZU TO KO RINO GOTO KUNI TE  
MIZU WO HANA RETE KO RINA KU SHUJO UNO HOKA  
NI HOTO KENA SHI SHUJO U CHIKA KIWO SHIRA ZUSHI  
TE TO KU MOTO MURU HAKA NASA YO TATO EBA  
MIZU NO NAKA NII TE KATSU WO SAKE BUGA GOTO  
KUNA RI CHO JANNO IE NO KOTO NARI TE HIN RINI  
MAYO UNI KOTO NARA ZU ROKU SHU RIN NENO IN  
NEN WA ONO REGA GUCHI NO YAMI JINA RI YAMI  
JINI YAMI JIWO FUMI SOE TO ITSU KA SHO JIWO  
HANA RUBE KI SORE MAKU EN NO ZEN JO WA SHO  
TAN SURU NI AMA RIA RI FUSE YA JIKA INO SHOHA  
RAMI TSU NEM BUTSU SAN GE SHUGYO OTO O SONO  
SHINA O KI SHOZE ENGYO O MINA KONO NAKA NI  
KISU RUNA RI ICHI ZANO KO WO NASU HITO MO  
TSUMI SHI MURYO ONO TSUMI HORO BU AKU SHU  
IZU KUNI ARI NUBE KI JO DO SUNA WACHI TO KARA  
ZU KATA JIKE NAKU MO KONO NORI WO HITO TABI  
MIMI NI FURU RUTO KI SAN TAN ZUI KI SURU HITO  
WA FUKU WO URU KOTO KAGI RINA SHI IWA ENYA  
MIZU KARA EKO OSHI TE JIKI NI JISHO WO SHO SURE  
BA JISHO O SUNA WACHI MUSHO ONI TE SUDE NI  
KERO UNWO HANA RETA RI IN GA ICHI NYONO MON  
HIRA KE MUNI MUSA UNO MICHI NAO SHI MUSO  
ONO SO WO SO TOSHI TE YUKU MO KAE RUMO  
YOSO NARA ZU MUNE UNO NEN WO NEN TOSHI TE  
UTA UMO MAU MO NORI NOKO E SAN MAI MUGE  
NO SORA HIRO KU SHICHI EN MYO NO TSUKI SAE EN  
KONO TOKI NANI WOKA MOTO MUBE KI JAKU METSU  
GEN ZEN SURU YUE NI TO SHO SUNA WACHI REN  
GEKO KU KONO MI SUNA WACHI HOTO KE NA RI

The relationship of all sentient beings to Buddhahood is like the relationship of water and ice: there is no ice apart from water, and there are no Buddhas apart from sentient beings. If you refuse to admit that truth you will begin to look for Buddha elsewhere. You then become like a person surrounded by water who complains that he is thirsty, or like the child of a wealthy family who worries about having enough money.

The karmic Law of Rebirth in one of the Six Modes of Existence (samsara) becomes the dark path of one's own grumbling. We grope along that path blindly hoping to be released, at some time, from birth and death. The holy way to that release is clear:

it requires only our participation in the Bodhisattva Life of generosity, vigilance, and the other perfections; calling the Buddha's name, telling the truth, and other spiritual training. All such excellent practices return to this: the person who practices zazen accumulates merits sufficient to overcome an infinitude of sins and illusions.

There will then be no hell (durgati) but only paradise (sukhavati), now!

With all naturalness, when this truth is truly "heard" even once, the hearer is filled with ecstasy and praise and experiences boundless happiness. That person can then see his own funeral, and when he exposes and confronts his own nature directly, "his own nature" becomes the "nature that is not;" whereupon all foolish discussion (prapanca) falls away, the gate stands open for cause and effect to become one, and the single path of paths appears.

With an aspect that is the aspect of "no aspect" (animatta), going and coming, like space and time, have no significance. With ideas and feelings that are in fact "non-ideas-and-feelings" (asamjna), the sky opens to unobstructed understanding (samadhi) and the moon of pure wisdom shines cold and clear. Then, without desiring anything, Nirvana becomes a reality, and here, which is to say, in the "Lotus Land," this body is nothing but Buddha!

## 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.