

Sydney Zen Centre Sutras

Monday and Wednesday Evenings



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Diamond Sangha Sutras December 1991 version

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PURIFICATION

All the evil karma ever created by me since of old;
on account of my beginningless greed, hatred, and ignorance;
born of my conduct, speech and thought;
I now confess openly and fully.

VANDANA

Namo Tassa Bhagavato Arahato Sammasambuddhassa

I venerate the Sacred One, the Great Sage, the Truly Enlightened One.

TI-SARANA

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

*I take refuge in the Buddha;
I take refuge in the Dharma;
I take refuge in the Sangha.*



THE GREAT PRAJNA PARAMITA HEART SUTRA

Avalokiteshvara Bodhisattva, practising deep Prajna Paramita,
clearly saw that all five skandhas are empty, transforming anguish 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, 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, no sensation,
perception, mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind,
no colour, 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 anguish, cause of anguish, 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 Anuttara-samyak-sambodhi.
Therefore know that Prajna Paramita
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all anguish.
This is truth, not mere formality.
Therefore set forth the Prajna Paramita mantra,
set forth this mantra and proclaim:
Gate Gate paragate parasamgate
Bodhi Svaha!



SHO SAI MYO KICHIJO DARANI

(Repeat 3 times)

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 hara shifu ra
Chishu sa chishu sa shushi ri shushi ri
Soha ja soha ja sen chiri gya shiri ei somo ko

I take refuge in the many Buddhas
who have discoursed on the teaching of no-death.
Their mantra is *Om*.
O Emptiness, O Emptiness, drink up all misfortunes.
Drink them dry. *Hum. Hum.*
O Flame, O Flame, burn away all misfortunes.
Incinerate them utterly.
Let there be happiness.
Let there be happiness.
O Stars, O Stars, make your appearance.
Come forth.
Let misfortunes vanish and let the world be at peace.
Svaha.

(A translation given by Sakurai Shuyu and Kamata Shigeo, professors of Indian Buddhism at the Soto-run Komazawa University in Tokyo, in their book Okyo: Zenshu [Sutras of the Zen Sect], (Tokyo: Kodansha, 1983).



FIRST SUTRA SERVICE DEDICATION

Buddha nature pervades the whole universe,
existing right here now.

With our reciting of The Great Prajna Paramita Heart Sutra
(Maka Hannya Haramita Shin Gyo)
and the Sho Sai Myo Kichijo Darani, let us unite with:

Assembly:

The Ancient Seven Buddhas, Dai Osho,
Shakyamuni Buddha, Dai Osho,
Bodhidharma, Dai Osho,
Tozan Ryokai, Dai Osho,
Dogen Kigen, Dai Osho,
Keizan Jokin, Dai Osho,
Dai'un Sogaku, Dai Osho,
Haku'un Ryoko, Dai Osho,
Ko'un Zenshin, Dai Osho;
Anne Tan Shin Aitken, Dai Osho;
the untold women, centuries of enlightened women,
who hold our zazen in their arms, Dai Osho.

Leader:

All founding teachers, past, present, future, Dai Osho;
Let true Dharma continue, Sangha relations become complete:

Assembly:

All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajna Paramita.



HAKUIN ZENJI: SONG OF ZAZEN

(Dharma poem by Hakuin Ekaku [1685-1768]).

All beings by nature are 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 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 we wander,
when shall we be freed
from birth and death?

For this the zazen of the Mahayana
deserves the highest praise:
offerings, precepts, paramitas,
Nembutsu, atonement, training –
the many other virtues –
all rise within zazen.

Even those with proud attainments
wipe away immeasurable crimes –
where are all the dark paths then?
the Pure Land itself is not far.

Those who hear this truth even once
and listen with a grateful heart,
treasuring it, revering it,
gain blessings without end.

Much more, if you dedicate yourself
and confirm your own self-nature –
that self-nature is no nature –
you are far beyond mere argument.

The oneness of cause and effect
is clear,
not two, not three, the path is put right;
with form that is no form
going and coming – never astray,
with thought that is no thought
singing and dancing are the
voice of the Law.

Boundless and free is the sky
of samadhi,
bright the full moon of wisdom,
truly is anything missing now?
Nirvana is here, before your eyes,
this very place is the Lotus Land,
this very body the Buddha.



TO-REI ZENJI: BODHISATTVA'S VOW

Leader:

I am only a simple disciple, but I offer these respectful words:

Assembly:

When I regard the true nature of the many dharmas, I find them all to be sacred forms of the Tathagata's never-failing essence.

Each particle of matter, each moment, is no other than the Tathagata's inexpressible radiance.

With this realisation, our virtuous ancestors gave tender care to beasts and birds with compassionate minds and hearts.

Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink and clothing!

Though they are inanimate things, they are nonetheless the warm flesh and blood, the merciful incarnations of Buddha.

All the more, we can be especially sympathetic and affectionate with foolish people, particularly with someone who becomes a sworn enemy and persecutes us with abusive language.

That very abuse conveys the Buddha's boundless loving-kindness.

It is a compassionate device to liberate us entirely from the mean-spirited delusions we have built up with our wrongful conduct from the beginningless past.

With our open response to such abuse we completely relinquish ourselves, and the most profound and pure faith arises.

At the peak of each thought a lotus flower opens, and on each flower there is revealed a Buddha.

Everywhere is the Pure Land in its beauty.

We see fully the Tathagata's radiant light right where we are.

May we retain this mind and extend it throughout the world
so that we and all beings
become mature in Buddha's wisdom.



EN-MEI JIK-KU KAN-NON GYO

Ten Verse Kannon Sutra of Timeless Life
(Repeat seven times)

Kanzeon
Namu butsu
Yo butsu u in
Yo butsu u en
Bup-po so en
Jo raku ga jo
Cho nen kanzeon
Bo nen kanzeon
Nen nen ju shin ki
Nen nen fu ri shin

Kanzeon!
I Venerate the Buddha;
with the Buddha I have my source,
with the Buddha I have affinity –
affinity with Buddha, Dharma, Sangha,
constancy, ease, the self, and purity.
Mornings my thought is Kanzeon,
evenings my thought is Kanzeon,
thought after thought arises in mind,
thought after thought is not separate from mind.



EVENING DEDICATION

Infinite realms of light and dark convey the Buddha Mind;
birds and trees and stars and we ourselves come forth in perfect harmony;
we recite our gatha and our sutra for the many beings of the world;
in grateful thanks to all our many guides along the ancient way:

All Buddhas throughout space and time;
all Bodhisattvas, Mahasattvas;
the great Prajna Paramita.

GREAT VOWS FOR ALL

The many beings are numberless, I vow to save them;
greed, hatred, and ignorance rise endlessly, I vow to abandon them;
dharma gates are countless, I vow to wake to them;
the Buddha's way is unsurpassed, I vow to embody it fully.



THE TEN GRAVE PRECEPTS

(The first Assembly Responses to the Precepts are comments attributed to Bodhidharma from the book I-hsin Chieh-men (Isshin Kaimon, The Precepts of One Mind), and the second are from the Kyo-ju-kaimon).

Roshi: The Ten Grave Precepts.

I take up the way of Not Killing.

Assembly: Self-nature is subtle and mysterious. In the realm of the everlasting Dharma, not giving rise to the idea of killing is called the Precept of Not Killing.

Initiate: I take up the way of Not Killing ...

Assembly: The Buddha seed grows in accordance with not taking life. Transmit the life of Buddha's wisdom and do not kill.

Roshi: I take up the way of Not Stealing.

Assembly: Self-nature is subtle and mysterious. In the realm of the unattainable Dharma, not having thoughts of gaining is called the Precept of Not Stealing.

Initiate: I take up the way of Not Stealing ...

Assembly: The self and things of the world are just as they are. The gate of emancipation is open.

Roshi: I take up the way of Not Misusing Sex.

Assembly: Self-nature is subtle and mysterious. In the realm of the unadorned Dharma, not creating a veneer of attachment is called the Precept of Not Misusing Sex.

Initiate: I take up the way of Not Misusing Sex ...



Assembly: The Three Wheels are pure and clear. When you have nothing to desire, you follow the way of all Buddhas.

Roshi: I take up the way of Not Speaking Falsely.

Assembly: Self-nature is subtle and mysterious. In the realm of the inexplicable Dharma, not preaching a single word is called the Precept of Not Speaking Falsely.

Initiate: I take up the way of Not Speaking Falsely ...

Assembly: The Dharma Wheel turns from the beginning. There is neither surplus nor lack. The whole universe is moistened with nectar, and the truth is ready to harvest.

Roshi: I take up the way of Not Giving or Taking Drugs.

Assembly: Self-nature is subtle and mysterious. In the realm of the intrinsically pure Dharma, not giving rise to delusions is called the Precept of Not Giving or Taking Drugs.

Initiate: I take up the way of Not Giving or Taking Drugs ...

Assembly: Drugs are not brought in yet. Don't let them invade. That is the great light.

Roshi: I take up the way of Not Discussing Faults of Others.

Assembly: Self-nature is subtle and mysterious. In the realm of the flawless Dharma, not expounding upon error is called the Precept of Not Discussing Faults of Others.

Initiate: I take up the way of Not Discussing Faults of Others ...

Assembly: In the Buddha Dharma, there is one path, one Dharma, one realisation, one practice. Don't permit fault-finding. Don't permit haphazard talk.



Roshi: I take up the way of Not Praising Myself while Abusing Others.

Assembly: Self-nature is subtle and mysterious. In the realm of the equitable Dharma, not dwelling upon I against you is called the Precept of Not Praising Myself while Abusing Others.

Initiate: I take up the way of Not Praising Myself while Abusing Others.

Assembly: Buddhas and Ancestral Teachers realise the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the Dharma body, there is not even a bit of earth on the ground.

Roshi: I take up the way of Not Sparing the Dharma Assets.

Assembly: Self-nature is subtle and mysterious. In the genuine, all-pervading Dharma, not being stingy about a single thing is called the Precept of Not Sparing the Dharma Assets.

Initiate: I take up the way of Not Sparing the Dharma Assets ...

Assembly: One phrase, one verse – that is the ten thousand things and one hundred grasses; one dharma, one realisation – that is all Buddhas and Ancestral Teachers. Therefore, from the beginning, there has been no stinginess at all.

Roshi: I take up the way of Not Indulging in Anger.

Assembly: Self-nature is subtle and mysterious. In the realm of the selfless Dharma, not contriving reality for the self is called the Precept of Not Indulging in Anger.

Initiate: I take up the way of Not Indulging in Anger ...

Assembly: Not advancing, not retreating, not real, not empty. There is an ocean of bright clouds. There is an ocean of solemn clouds.

Roshi: I take up the way of Not Defaming the Three Treasures.



Assembly: Self-nature is subtle and mysterious. In the realm of the One, not holding dualistic concepts of ordinary beings and sages is called the Precept of Not Defaming the Three Treasures.

Initiate: I take up the way of Not Defaming the Three Treasures ...

Assembly: The teisho of the actual body is the harbour and the weir. This is the most important thing in the world. Its virtue finds its home in the ocean of essential nature. It is beyond explanation. We just accept it with respect and gratitude.