

251 Young Street
Annandale N.S.W. 2038
(02) 9660 2993

Sydney Zen Centre Sutras



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Translations/revisions by
Robert Aitken Roshi



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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.*



MAKA HANNYA HARAMITA SHIN GYO

Kan ji zai bo sa gyo jin han-nya ha ra mi ta ji
Sho ken go on kai ku do is-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 zes-shin i
Mu shiki sho ko mi soku 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 tok'ko
Bo dai sat-ta e han-nya ha ra mi ta ko
Shim-mu kei ge mu kei ge ko mu u ku fu
On ri is-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 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 so gya tei
Bo ji sowa ka han-nya shin gyo



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!



SESSHIN-ENDING DEDICATION

In the purity and clarity of the Dharmakaya,
in the fullness and perfection of the Sambogakaya,
in the infinite variety of the Nirmanakaya,
we dedicate our sesshin and our reciting of
the Prajna Paramita Heart Sutra
(Maka Hannya Haramita Shin Gyo) to:

The Ancient Seven Buddhas, Dai Osho,
Shakyamuni Buddha, Dai Osho,
all Founding Teachers, past, present, future, Dai Osho;

and for the enlightenment of bushes and grasses and the
many beings of the world;

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



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).



EARLY MORNING SERVICE DEDICATION

Our words ring out through space beyond the stars;
their virtue and compassion echo back from all the many beings;
we recite the Prajna Paramita Heart Sutra
(Maka Hannya Haramita Shin Gyo)
and the Sho Sai Myo Kichijo Darani
for renewal of the Buddha-mind in fields and forests,
homes and streets, throughout 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.



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:

The Ancient Seven Buddhas, Dai Busso,
Shakyamuni Buddha, Dai Busso,
Bodhidharma, Dai Busso,
Tungshan Liang-chieh, Dai Busso,
Dogen Kigen, Dai Busso,
Keizan Jokin, Dai Busso,
Dai'un Sogaku, Dai Busso,
Haku'un Ryoko, Dai Busso,
Ko'un Zenshin Yamada, Dai Busso;
Anne Aitken, Peaceful Dwelling, Dai Busso:
Robert Aitken, Dawn Cloud, Dai Busso
Sexton Bourke, Compassionate Ocean, Dai Busso

the untold women, centuries of enlightened women,
who hold our zazen in their arms, Dai Busso,
all founding teachers, past, present, future, Dai Busso;

let true Dharma continue, Sangha relations become complete:

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.



EVENING CEREMONY DEDICATION

The sky of samadhi and the moonlight of wisdom
form the temple of our practice;
our friends and family members guide us as we walk the ancient path;
we dedicate the virtues of reciting Hakuin Zenji's Song of Zazen to:

Linji Yixuan, Dai Busso,
Hakuin Ekaku, Dai Busso,

and to the guardians of the Dharma and the protectors
of our sacred hall;

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



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 creates an opportunity to practise the compassion of the Bodhisattva, liberating 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.



SECOND SUTRA SERVICE DEDICATION

The Buddha and his teachers and his many sons and daughters
turn the Dharma wheel to show the wisdom of the stones and clouds;
we dedicate the virtues of reciting To-rei Zenji's
Bodhisattva's Vow and the En-mei Jik-ku Kan-non Gyo to:

Choro Nyogen, Dai Busso,
Hannya Gempo, Dai Busso,
Mitta Soen, Dai Busso,

and to our relatives and companions of the past
who rest in deepest samadhi,

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.

SHIGU SEIGAN MON

Shu jo mu hen sei gan do
Bonno mu jin sei gan dan
Ho mon mu ryo sei gan gaku
Butso do mu jo sei gan jo

ON OPENING THE DHARMA

The Dharma, incomparably profound and minutely subtle,
is rarely encountered, even in hundreds of thousands of millions of kalpas;
we now can see it, listen to it, accept and hold it:
may we completely realise the Tathagata's true meaning.



VERSE OF THE HAN

(Incised on the han at the Koko An Zendo, Honolulu).

Completely freed from yes and no;
great emptiness charged within;
no questions, no answers;
like a fish, like a fool.

THE EVENING MESSAGE

(Called out from just outside the dojo during the ceremony
at the end of each day of sesshin).

I beg to urge you everyone:
life and death is a grave matter;
all things pass quickly away.
Each of you must be completely alert;
never neglectful, never indulgent.

VERSE FOR INFORMAL MEALS

(This may be a translation of a Far Eastern gatha.
There are several English variations).

We venerate the Three Treasures
are thankful for this meal,
the work of many people
and the sharing of other forms of life.



VERSES ON THE FAITH MIND

(Hsin Hsin Ming, by Sengtsan)

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 things 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 there is a subject or mind;
and the mind is a subject because there are objects.
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.
Clinging 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
and you will walk freely and undisturbed.
When thought is in bondage the truth is hidden,
for everything is murky and unclear.
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 do not strive after goals
but the foolish fetter themselves.
There is one Dharma, not many;
distinctions arise from the clinging needs of the ignorant.
To seek Mind with 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 motion in stillness
and stillness in motion,
both movement and stillness 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-centred 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 doubt arises, "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 realisation
is to be without anxiety about non-perfection.
To live 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.



SHODOKA

There is the leisurely one,
walking the Tao, beyond philosophy,
not avoiding fantasy, not seeking truth.
The real nature of ignorance is the Buddha-nature itself;
the empty delusory body is the very body of the Dharma.

When the Dharma body awakens completely,
There is nothing at all.
The source of our self-nature
Is the Buddha of innocent truth.
Mental and physical reactions come and go
like clouds in the empty sky;
greed, hatred, and ignorance appear and disappear
like bubbles on the surface of the sea.

When we realise actuality,
there is no distinction between mind and thing
and the path to hell instantly vanishes.
If this is a lie to fool the world,
my tongue may be cut out forever.

Once we awaken to the Tathagata-Zen,
the six noble deeds and the ten thousand good actions
are already complete within us.
In our dream we see the six levels of illusion clearly;
after we awaken the whole universe is empty.

No bad fortune, no good fortune, no loss, no gain;
never seek such things in eternal serenity.
For years the dusty mirror has gone uncleaned,
now let us polish it completely, once and for all.



Who has no-thought? Who is not-born?
If we are truly not-born,
we are not un-born either.
Ask a robot if this is not so.
How can we realise ourselves
by virtuous deeds or by seeking the Buddha?

Release your hold on earth, water, fire, wind;
drink and eat as you wish in eternal serenity.
All things are transient and completely empty;
this is the great enlightenment of the Tathagata.

Transience, emptiness, and enlightenment –
these are the ultimate truths of Buddhism;
keeping and teaching them is true Sangha devotion.
If you don't agree, please ask me about it.
Cut out directly the root of it all, –
this is the very point of the Buddha-seal.
I can't respond to any concern about leaves and branches.

People do not recognise the Mani-jewel.
Living intimately within the Tathagata-garbha,
it operates our sight, hearing, smell, taste, sensation, awareness;
and all of these are empty, yet not empty.

The rays shining from this perfect Mani-jewel
have the form of no form at all.
Clarify the five eyes and develop the five powers;
this is not intellectual work, – just realise, just know.
It is not difficult to see images in a mirror,
but who can take hold of the moon in the water?



Always working alone, always walking alone,
the enlightened one walks the free way of Nirvana
with melody that is old and clear in spirit
and naturally elegant in style,
but with body that is tough and bony,
passing unnoticed in the world.

We know that Shakya's sons and daughters
are poor in body, but not in the Tao.
In their poverty, they always wear ragged clothing,
but they have the jewel of no price treasured within.

This jewel of no price can never be used up
though they spend it freely to help people they meet.
Dharmakaya, Sambogakaya, Nirmanakaya,
and the four kinds of wisdom
are all contained within.

The eight kinds of emancipation and the six universal powers
are all impressed on the ground of their mind.

The best student goes directly to the ultimate,
the others are very learned but their faith is uncertain.
Remove the dirty garments from your own mind;
Why should you show off your outward striving?

Some may slander, some may abuse;
they try to set fire to the heavens with a torch
and end by merely tiring themselves out.
I hear their scandal as though it were ambrosial truth;
immediately everything melts
and I enter the place beyond thought and words.

When I consider the virtue of abusive words,
I find the scandal-monger is my good teacher.
If we do not become angry at gossip,
we have no need for powerful endurance and compassion.



To be mature in Zen is to be mature in expression,
and full-moon brilliance of dhyana and prajna
does not stagnate in emptiness.

Not only can I take hold of complete enlightenment by myself,
but all Buddha-bodies, like sands of the Ganges,
can become awakened in exactly the same way.

The incomparable lion-roar of the doctrine
shatters the brains of the one hundred kinds of animals.
Even the king of elephants will run away, forgetting his pride;
only the heavenly dragon listens calmly, with pure delight.

I wandered over rivers and seas, crossing mountains and streams,
visiting teachers, asking about the Way in personal interviews;
since I recognised the Sixth Founding Teacher at Ts'ao Ch'i,
I know what is beyond the relativity of birth and death.

Walking is Zen, sitting is Zen;
speaking or silent, active or quiet, the essence is at peace.
Even facing the sword of death, our mind is unmoved;
even drinking poison, our mind is quiet.

Our teacher, Shakyamuni, met Dipankara Buddha
and for many aeons he trained as Kshanti, the ascetic.
Many births, many deaths;
I am serene in this cycle, – there is no end to it.

Since I abruptly realised the unborn,
I have had no reason for joy or sorrow
at any honour or disgrace.

I have entered the deep mountains to silence and beauty;
in a profound valley beneath high cliffs,
I sit under the old pine trees.
Zazen in my rustic cottage
is peaceful, lonely, and truly comfortable.



When you truly awaken,
you have no formal merit.
In the multiplicity of the relative world,
you cannot find such freedom.
Self-centred merit brings the joy of heaven itself,
but it is like shooting an arrow at the sky;
when the force is exhausted, it falls to the earth,
and then everything goes wrong.

Why should this be better
than the true way of the absolute,
directly penetrating the ground of Tathagata?

Just take hold of the source
and never mind the branches.
It is like a treasure-moon
enclosed in a beautiful emerald.
Now I understand this Mani-jewel
and my gain is the gain of everyone endlessly.

The moon shines on the river,
the wind blows through the pines, –
whose providence is this long beautiful evening?
The Buddha-nature jewel of morality
is impressed on the ground of my mind,
and my robe is the dew, the fog, the cloud, and the mist.

A bowl once calmed dragons
and a staff separated fighting tigers;
the rings on this staff jingle musically.
The form of these expressions is not to be taken lightly;
the treasure-staff of the Tathagata
has left traces for us to follow.



The awakened one does not seek truth –
does not cut off delusion.

Truth and delusion are both vacant and without form,
but this no-form is neither empty nor not empty;
it is the truly real form of the Tathagata.

The mind-mirror is clear, so there are no obstacles.
Its brilliance illuminates the universe
to the depths and in every grain of sand.
Multitudinous things of the cosmos
are all reflected in the mind,
and this full clarity is beyond inner and outer.

To live in nothingness is to ignore cause and effect;
this chaos leads only to disaster.
The one who clings to vacancy, rejecting the world of things,
escapes from drowning but leaps into fire.

Holding truth and rejecting delusion –
these are but skilful lies.
Students who do zazen by such lies
love thievery in their own children.

They miss the Dharma-treasure;
they lose accumulated power;
and this disaster follows directly upon dualistic thinking.
So Zen is the complete realisation of mind,
the complete cutting off of delusion,
the power of wise vision penetrating directly to the unborn.

* * * * *

Students of vigorous will hold the sword of wisdom;
the prajna edge is a diamond flame.
It not only cuts off useless knowledge,
but also exterminates delusions.



They roar with Dharma-thunder;
they strike the Dharma-drum;
they spread clouds of love, and pour ambrosial rain.
Their giant footsteps nourish limitless beings;
Sravaka, Pratyeka, Bodhisattva – all are enlightened;
Five kinds of human nature all are emancipated.

High in the Himalayas, only fei-ni grass grows.
Here cows produce pure and delicious milk,
and this food I continually enjoy.
One complete nature passes to all natures;
one universal Dharma encloses all Dharmas.

One moon is reflected in many waters;
all the water-moons are from the one moon.
The Dharma-body of all Buddhas has entered my own nature,
and my nature becomes one with the Tathagata.

One level completely contains all levels;
it is not matter, mind, nor activity.
In an instant eighty thousand teachings are fulfilled;
in a twinkling the evil of aeons is destroyed.

All categories are no category;
what relation have these to my insight?
Beyond praise, beyond blame, –
like space itself it has no bounds.

Right here it is eternally full and serene,
if you search elsewhere, you cannot see it.
You cannot grasp it, you cannot reject it;
in the midst of not gaining,
in that condition you gain it.



It speaks in silence,
in speech you hear its silence.
The great way has opened and there are no obstacles.
If someone asks, what is your sect
and how do you understand it?
I reply, the power of tremendous prajna.

People say it is positive;
people say it is negative;
but they do not know.
A smooth road, a rough road –
even heaven cannot imagine.
I have continued my zazen for many aeons;
I do not say this to confuse you.

I raise the Dharma-banner and set forth our teaching;
it is the clear doctrine of the Buddha
which I found with my teacher, Hui Neng,
Mahakashyapa became the Buddha-successor,
received the lamp and passed it on.
Twenty-eight generations of teachers in India,
then over seas and rivers to our land
Bodhidharma came as our own first founder,
and his robe, as we all know, passed through six teachers here,
and how many generations to come may gain the path,
No one knows.

The truth is not set forth;
the false is basically vacant.
Put both existence and non-existence aside,
then even non-vacancy is vacant,
the twenty kinds of vacancy have no basis,
and the oneness of the Tathagata-being
is naturally sameness.



Mind is the base, phenomena are dust;
yet both are like a flaw in the mirror.
When the flaw is brushed aside,
the light begins to shine.
When both mind and phenomena are forgotten,
then we become naturally genuine.

Ah, the degenerate materialistic world!
People are unhappy; they find self-control difficult.
In the centuries since Shakyamuni, false views are deep,
demons are strong, the Dharma is weak, disturbances are many.

People hear the Buddha's doctrine of immediacy,
and if they accept it, the demons will be crushed
as easily as a roofing tile.
But they cannot accept, what a pity!

Your mind is the source of action;
your body is the agent of calamity;
no pity nor blame to anyone else.
If you don't seek an invitation to hell,
never slander the Tathagata's true teaching.

In the sandalwood forest, there is no other tree.
Only the lion lives in such deep luxuriant woods,
wandering freely in a state of peace.
Other animals and birds stay far away.

Just baby lions follow the parent,
And three-year-olds already roar loudly.
How can the jackal pursue the king of the Dharma
even with a hundred thousand demonic arts?



The Buddha's doctrine of directness
is not a matter for human emotion.
If you doubt this or feel uncertain,
then you must discuss it with me.
This is not the free rein of a mountain monk's ego.
I fear your training may lead to wrong views
of permanent soul or complete extinction.

Being is not being; non-being is not non-being;
miss this rule by a hair,
and you are off by a thousand miles.
Understanding it, the dragon-child abruptly attains Buddhahood;
misunderstanding it, the greatest scholar falls into hell.

From my youth I piled studies upon studies,
in sutras and sastras I searched and researched,
classifying terms and forms, oblivious to fatigue.
I entered the sea to count the sands in vain
and then the Tathagata scolded me kindly
as I read "What profit in counting your neighbour's treasure?"
My work had been scattered and entirely useless,
for years I was dust blown by the wind.

If the seed-nature is wrong, misunderstandings arise,
and the Buddha's doctrine of immediacy cannot be attained.
Sravaka and Pratyeka students may study earnestly
but they lack aspiration.
Others may be very clever,
but they lack prajna.

Stupid ones, childish ones,
they suppose there is something in an empty fist.
They mistake the pointing finger for the moon.
They are idle dreamers lost in form and sensation.



Not supposing something is the Tathagata.
This is truly called Kwan-Yin, the Bodhisattva who sees freely.
When awakened we find karmic hindrances fundamentally empty.
But when not awakened, we must repay all our debts.

The hungry are served a king's repast,
and they cannot eat.
The sick meet the king of doctors;
why don't they recover?
The practice of Zen in this greedy world –
this is the power of wise vision.
The lotus lives in the midst of the fire;
it is never destroyed.

Pradhanashura broke the gravest precepts;
but he went on to realise the unborn.
The Buddhahood he attained in that moment
lives with us now in our time.

The incomparable lion roar of the doctrine!
How sad that people are stubbornly ignorant;
just knowing that crime blocks enlightenment,
not seeing the secret of the Tathagata teaching.

Two monks were guilty of murder and carnality.
Their leader, Upali, had the light of a glow-worm;
he just added to their guilt.
Vimalakirti cleared their doubts at once
as sunshine melts the frost and snow.



The remarkable power of emancipation
works wonders innumerable as the sands of the Ganges.
To this we offer clothing, food, bedding, medicine.
Ten thousand pieces of gold are not sufficient;
though you break your body
and your bones become powder, –
this is not enough for repayment.
One vivid word surpasses millions of years of practice.

The King of the Dharma deserves our highest respect.
Tathagatas, innumerable as sands of the Ganges,
all prove this fact by their attainment.
Now I know what the Mani-jewel is:
those who believe this will gain it accordingly.

When we see truly, there is nothing at all.
There is no person; there is no Buddha.
Innumerable things of the universe
are just bubbles on the sea.
Wise sages are all like flashes of lightning.

However the burning iron ring revolves about my head,
with bright completeness of dhyana and prajna
I never lose my equanimity.
If the sun becomes cold, and the moon hot,
evil cannot shatter the truth.
The carriage of the elephant moves like a mountain,
how can the mantis block the road?

The great elephant does not loiter on the rabbit's path,
great enlightenment is not concerned with details.
Don't belittle the sky by looking through a pipe.
If you still don't understand,
I will settle it for you.



THE THREE VOWS OF REFUGE

(The Assembly Response is from a traditional Soto Zen Buddhist work that was revised by Dogen Kigen under the title, Kyo-ju-kaimon, Doctrine of Jukai.

Initiates take turns reading their vows, beginning with the one sitting at the left-front corner facing the altar. With each response they repeat the traditional vow, and then they read the words they have composed as their own vow).

Roshi: The Three Vows of Refuge.

Assembly: The Great Precepts of all the Buddhas have been maintained and protected by all the Buddhas. Buddhas hand them down to Buddhas, and Ancestral Teachers hand them down to Ancestral Teachers. Acceptance and observance of the Precepts transcends past, present and future, and forms the perfect accord in realisation between teacher and disciple, continuing through all ages.

Our great teacher, Shakyamuni Buddha, imparted them to Mahakashyapa, and Mahakashyapa transmitted them to Ananda. Already the Precepts have passed through many generations in direct succession, reaching down to the present head of this temple.

Now, receiving the Great Precepts, I vow to requite my deep obligation to the Buddhas and Ancestral Teachers. I pledge to establish these Precepts as essential teachings for human beings and other beings so that all will inherit the wisdom of the Buddha.

Roshi: I take refuge in the Buddha.

Initiate: I take refuge in the Buddha ...

Roshi: I take refuge in the Dharma.

Initiate: I take refuge in the Dharma ...

Roshi: I take refuge in the Sangha.

Initiate: I take refuge in the Sangha ...



THE THREE PURE PRECEPTS

(The Assembly responses are from the Kyo-ju-kaimon).

- Roshi: The Three Pure Precepts.
I vow to maintain the Precepts.
- Initiate: I vow to maintain the Precepts ...
- Assembly: This is the cave whence all Dharmas of all Buddhas arise.
- Roshi: I vow to practice all good dharmas.
- Initiate: I vow to practice all good dharmas ...
- Assembly: This is the path of fulfilled enlightenment.
- Roshi: I vow to save the many beings.
- Initiate: I vow to save the many beings ...
- Assembly: Transcending profane and holy, I liberate myself and others.



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.



VERSE OF THE RAKUSU

(Recited by the assembly at dawn, when the priests put on the kesa, their ceremonial robe, and lay people their rakusu, the small apron-like garment that symbolises the Buddha's robe. It is also murmured privately when putting on the garment at other times.)

I wear the robe of liberation,
the formless field of benefaction,
the teachings of the Tathagata,
saving all the many beings.

JUKAI DEDICATION

At Magadha, at this very place,
deep into the sacred ground,
high into the empty sky,
broadly shading living things
the tree of wisdom thrives
by rain and soil and sunshine
and by your loving care that we maintain.
We dedicate the Prajna Paramita Heart Sutra,
our ceremony of Jukai and ourselves
to you, Shakyamuni Buddha, Dai Busso,
We celebrate your sacred presence,
your boundless understanding, and your love.
Let your true dharma continue
and your Sangha relations become complete.

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



Dear Allan

I'm so glad your back is improving by the day - what a relief. I can't recall the year/s the discussion re ZOC's insurance happened, but will ask Tony who (as Treasurer for aeons) was dealing with the insurance brokers.

Tony mentioned your recent email about a proposed Annandale Samu on July 17, however it's school holidays so we won't be in Sydney that weekend.

In any case, when Subhana organised the memorial for Sexton in June, a good deal of Annandale samu scheduled for June 19 was done just before and after - Tony, Kim Bagot, Sally Hopkins, Gordon Waters and I clipped the climbing ficus and ivy on the back walls, attached a brass catch to the architrave for the window that broke (same as the brass catches on dojo windows), re-attached the downstairs shower rod, scrubbed mould off bathroom doors, catalogued new library books and cleaned the dojo.

For the Board meeting next week, Subhana and I (with Paul and Maggie's support) propose some revisions to our main sutra dedication, arising from the DSTC at Damme.

i) Instead of chanting Dai Osho - which means Great Priest - after people's names in the dedications,, we chant Dai Busso - which means Great Buddhist Ancestor. Clearly Dai Osho does not apply to lay people or women, whereas Dai Busso can apply equally to priests and lay teachers, indeed to all Buddhist ancestors, including women and it can be plural.

ii) We chant ancestors' names in their own language, so that the only Chinese ancestor, Tozan Ryokai, would become Tung-shan Liang-chieh. The anglicised Dharma names of English-speakers would be chanted *after* their surnames, viz.

Anne Aitken, Peaceful Dwelling Dai Busso

Robert Aitken, Dawn Cloud Dai Busso

Sexton Bourke, Compassionate Ocean Dai Busso

iii) As Yamada was a layperson, we'd include his surname, viz: Ko'un Zenshin Yamada - Dai Busso.....

Gassho,

Gilly