

# SAVANNAH ZEN CENTER

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## *SUTRA BOOK*

PDF VERSION

## GREAT WISDOM BEYOND WISDOM HEART SUTRA

Avalokiteshvara Bodhisattva, when practicing deeply the *prajna paramita*, perceived that all five *skandhas* in their own being are empty, and was saved from all suffering. “O Shariputra, form does not differ from emptiness, emptiness does not differ from form; that which is form is emptiness, that which is emptiness form. The same is true of feelings, perceptions, formations, and consciousness. O Shariputra, all *dharmas* are marked with emptiness: they do not appear nor disappear, are not tainted nor pure, do not increase or decrease. Therefore, in emptiness, no form, no feelings, no perceptions, no formations, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind, no color, no sound, no smell, no taste, no touch, no object-of-mind, no realm of eyes, until no realm of mind-consciousness; no ignorance, and also no extinction of it, until no old-age-and-death, and also no extinction of it; no suffering, no origination, no stopping, no path, no cognition, also no attainment. With nothing to attain, a Bodhisattva depends on *prajna paramita* and the mind is no hindrance. Without any hindrance, no fears exist. Far apart from every perverted view one dwells in nirvana. In the three worlds all Buddhas depend on *prajna paramita* and attain unsurpassed complete perfect enlightenment. There, know the *prajna paramita* is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true not false. So, proclaim the *prajna paramita* mantra, proclaim the mantra that says: *Gate, Gate, paragate, parasamgate! Bodhi Svaha!*”

All Buddhas, ten directions, three times

All beings, Bodhisattvas, Mahasattvas

Wisdom beyond wisdom, *Maha Prajna Paramita*

# MAKA HANNYA HARAMITA SHINGYO

## HEART SUTRA IN SINO-JAPANESE

Kan-ji Zai Bo-satsu 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 ni. 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. Shin 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-but-su. E Han-nya ha-ra-mi-  
ta ko. Toku a-noku ta-ra-san-myaku-san-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-do-shu.  
No-jo is-sai-ku. Shin-jitsu fu-ko. Ko setsu Han-nya Ha-ra-mi-ta shu.  
Soku setsu shu watsu. Gya-te gya-te. Ha-ra gya-te. Hara so gya-te. Bo-  
ji sowa-ka. Han-nya shin-gyo.

# Song of the Grass Root Hut

I've built a grass hut where there is nothing of value.  
After eating, I relax and enjoy a nap.  
When it was completed, fresh weeds appeared.  
Now it has been lived in – covered by weeds.  
The person in the hut lives here calmly,  
not stuck to inside, outside, or in between.  
Places worldly people live, he does not live.  
Realms worldly people love, he does not love.  
Though the hut is small, it includes the entire world.  
In ten square feet, an old man illumines forms and their nature.  
The student of Truth trusts without doubt.  
The middling or lowly cannot help wondering:  
Will this hut perish or not?  
Perishable or not, the original master is present,  
not dwelling, south or north, east or west  
Firmly based on steadiness, it cannot be surpassed.  
A shining window below the green pines-  
jade palaces or vermilion towers cannot compare with it.  
Just sitting with head covered all things are at rest.  
Thus this mountain monk does not understand at all.  
Living here he no longer works to get free.  
Turn around the light to shine within, then just return.  
The vast inconceivable source cannot be faced or turned away from.  
Meet the ancestral teachers, be familiar with their instructions,  
bind grasses to build a hut, and don't give up.  
Let go of hundreds of years and relax completely.  
Open your hands and walk, innocent.  
Thousands of words, myriad interpretations,  
are only to free you from obstructions.  
If you want to know the undying person in the hut,  
do not separate from your life, here and now.

May all beings be happy.  
May they be joyous and live in safety.  
All living beings, whether weak or strong,  
In high, middle, or low realms of existence,  
Small or great, visible or invisible,  
Near or far, born or to be born –  
May all beings be happy.  
Let no one deceive another,  
Nor despise any being in any state.  
Let none by anger or hatred  
    wish harm to another.  
Even as a mother at the risk of her life  
Watches over and protects her only child,  
So, with a boundless mind, let one cherish  
    all living things,  
Suffusing loving kindness over  
    the whole world,  
Above, below, and all around, without limit.

EXCERPTED FROM THE *SUTTA OF LOVING KINDNESS*

## SHO SAI MYO KICHIJO DARANI

CHANT THREE 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, chishu ri chishu ri, soha ja soha  
ja, sen chi gya, shiri ei so mo ko.

## ENMEI JUKKU KANNON GYO

CHANT SEVEN TIMES

Kan ze on  
Na mu Butsu  
Yo butsu u in  
Yo butsu u en  
Bup po so en  
Jo raku ga jo  
Cho nen Kan ze on  
Bo nen Kan ze on  
Nen nen ju shin ki  
Nen nen fu ri shin

All Buddhas, ten directions, three times

All beings, Bodhisattvas, Mahasattvas

Wisdom beyond wisdom, *Maha Prajna Paramita*

# FUKANZAZENGI

BY EIHEI DOGEN, ZENJI

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammled. What need is there for concentrated effort? Indeed, the whole body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal? – the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm (facing upwards) on your right palm, thumb-tips touching. Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting position. Think of not-thinking. How do you think of not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when he gains the water, like the tiger when she enters the mountain. For you must know that just there (in zazen) the right Dharma is manifesting itself and that from the first, dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength (of zazen.)

In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a *hossu*, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers, either. It must be deportment beyond hearing and seeing—is it not a principle that is prior to knowledge and perceptions?

This being the case, intelligence or lack of it does not matter; between the dull and sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward (in practice) is a matter of everydayness.

In general, this world, and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen. Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha-Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning—emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' *samadhi*. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will.

# Genjo Koan – Actualizing the Fundamental Point

By Eihei Dogen, Zenji

As all things are buddha-dharma, there is delusion and realization, practice, and birth and death, and there are buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death. The buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When buddhas are truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.

When you first seek dharma, you imagine you are far away from its environs. But dharma is already correctly transmitted; you are immediately your original self.

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood, which fully includes past and future and is independent of past and future. Ash abides in the phenomenal expression of ash, which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water.

Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each

reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When dharma does not fill your whole body and mind, you think it is already sufficient. When dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the middle of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising now. Accordingly, in the practice-enlightenment of the buddha way, meeting one thing is mastering it – doing one practice is practicing completely.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of buddha-dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be apparent. Its appearance is beyond your knowledge.

Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?" "Although you understand that the nature of the wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

*Translated by Robert Aitken, Roshi, and Kazuaki Tanahashi*

## DAIHI SHIN DHARANI

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 RA RIN TO BO NA MU NO RA KIN JI KI RI MO KO HO DO SHA  
MI SA BO O TO JO SHU BEN O SHU IN SA BO SA TO NO MO BO GYA MO  
HA TE CHO TO JI TO EN O BO RYO KI RU 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 U KI U 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 OMO 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 HARA 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

# MERGING OF DIFFERENTNESS AND UNITY

SANDOKAI, COMPOSED BY SEKITO KISEN

The mind of the great sage of India is intimately communicated between east and west. People's faculties may be keen or dull, but in the path there are no 'southern' or 'northern' ancestors. The spiritual source shines clearly in the light; the branching streams flow in the darkness. Grasping things is basically delusion; merging with the principles is still not enlightenment. Each sense and every field interact and do not interact; when interacting they also merge, otherwise they remain in their own states. Forms are basically different in material and appearance, sounds are fundamentally different in pleasant and harsh quality. 'Darkness' is a word for merging upper and lower; 'light' is an expression for distinguishing pure and defiled. The four gross elements return to their own natures like a baby taking to its mother; fire heats, wind moves, water wets, earth is solid. Eye and form, ear and sound, nose and smell, tongue and taste thus in all things the leaves spread from the root; the whole process must return to the source; 'noble' and 'base' are only manners of speaking. Right in light there is darkness, but don't confront it as darkness; right in darkness there is light, but don't see it as light. Light and dark are relative to one another like forward and backward steps. All things have their function: it is a matter of use in the appropriate situation. Phenomena exist like box and cover joining; principle accords like arrow points meeting. Hearing the words, you should understand the path as it meets your eyes, how can you know the way as you walk. Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way. I humbly say to those who study the mystery, don't waste time.

# THE REFUGES

I take refuge in the Buddha.

I take refuge in the Dharma.

I take refuge in the Sangha.

I take refuge in the Buddha as the perfect teacher.

I take refuge in the Dharma as the perfect teaching.

I take refuge in the Sangha as the perfect life.

Now I have completely taken refuge in the Buddha

Now I have completely taken refuge in the Dharma.

Now I have completely taken refuge in the Sangha.

## DEDICATION I

May we awaken Buddha's compassion and luminous mirror wisdom chanting the:

*Great Wisdom Beyond Wisdom Heart Sutra*

(or)

*Maka Hanya Hara Mitta Shin Gyo*

And the:

*Sho Sai Myo Kichijo Dharani* for removing hindrances

(or)

*Enmei Jukku Kannon Gyo* for protecting life

We dedicate this merit to

Our original ancestor in India Great Teacher Shakyamuni Buddha

Our first ancestor in China Great Teacher Bodhidharma

Our first ancestor in Japan Great Teacher Eihei Dogen

The Perfect Wisdom Bodhisattva Manjusri

Gratefully we offer this virtue of all beings

All Buddhas, ten directions, three times

All beings, Bodhisattvas, Mahasattvas

Wisdom beyond wisdom, Maha Prajna Paramita

## DEDICATION II

May all awakened beings extend with true compassion their luminous mirror wisdom

With full awareness we have chanted;

Merging with Difference and Unity

(or)

Song of the Jewel Mirror Samadhi

We dedicate this merit and virtue to

Bibashi Butsu Daisho...

..... Keizan Joku Daisho

## DEDICATION III

Now we have dedicated our practice to the Great Teachers who have transmitted the lamp through three countries

May our life reveal their compassion.

Mindful of this we venerate the founder of these temples,

Great Teacher Shogaku Shunryu

Let us honor his true being

*Ji ho san shi I shi fu*

*Shi son bus a mo ko sa*

*Mo ko ho ja ho ro mi*

# ROBE CHANT

DAI ZAI GE DA PPU KU  
MU SO FU KU DEN E  
HI BU NYO RAI KYO  
KO DO SHO SHU JO

DAI ZAI GE DA PPU KU  
MU SO FU KU DEN E  
HI BU NYO RAI KYO  
KO DO SHO SHU JO

Great robe of liberation  
Field far beyond form and emptiness  
Wearing the Tathagata's teaching  
Saving all beings

## BEFORE LECTURE

An unsurpassed, penetrating and perfect Dharma  
Is rarely met with even in a hundred thousand million *kalpas*.  
Having it to see and listen to, to remember and accept,  
I vow to taste the truth of the Tathagata's words.

## AFTER LECTURE

### DEDICATION

May our intention equally penetrate  
Every being and place  
With the true merit of Buddha's Way.

### FOUR VOWS

Beings are numberless; I vow to awaken with them.  
Delusions are inexhaustible; I vow to end them.  
Dharma gates are boundless; I vow to enter them.  
Buddha's Way is unsurpassable; I vow to become it.