



Daily Sutras

SUTRAS

for chanting and recitation

The sutras are our gift to the world, chanted in gratitude for the way of wisdom and compassion that is affirmed more deeply with each service.

Chanting Notations:

U = unison

H = harmony

R = recitation

F = fast

M = medium

S = slow

Contents

Morning Service

- Verse of the Kesa 6
- Opening the Zendo 6
- Master Hakuin's Song of Zazen 7
- Great Vows for All 10

Evening Service

- Closing the Zendo 11
- Torei Zenji's Bodhisattva's Vow 11
- Great Vows for All 13

Teisho

- Maka Hannya Haramita Shin Gyo 14
- Emmei Jikku Kannon Gyo 17
- Ancestral Teachers 18
- Opening the Dharma 21
- Great Vows for All 21

Purification 22

Recitations

- Afirming Faith in Mind 23
- Song of the Grass-Roof Hermitage 29

Pronunciation Guide 30

Morning Service



Verse of the Kesa

(H/S) Wondrous is the robe of liberation,
A treasure beyond form and emptiness.
Wearing it I will unfold Buddha's teaching
For the benefit of all sentient beings. ▼^



Opening the Zendo

(R) I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.

Master Hakuin's Song of Zazen Zazen Wasan

From the very beginning
all beings are by nature Buddha.
Like water and ice,
without water no ice,
outside us no Buddhas.

How near the truth
yet how far we seek,
like one in water crying "I thirst!"
Like a child of rich birth
wand'ring poor on this earth
we endlessly circle the six worlds.

The cause of our sorrow is ego delusion.
From dark path to dark path
we've wandered in darkness—
when shall we be free from birth and death?

The gateway to freedom is zazen samadhi—
beyond exaltation,
beyond all our praises,
the pure Mahayana.

Upholding the precepts,
repentance and giving,
paramitas and virtue,
the way of right living
all come from zazen.

Thus one true samadhi extinguishes evils;
it purifies karma,
dissolving obstructions.
Then where are the dark paths
to lead us astray?
The pure lotus land is not far away.

Hearing this truth, heart humble and grateful,
to praise and embrace it,
to practice its wisdom,
brings unending blessings,
brings mountains of merit.

And when we turn inward
and prove our true nature—
that True-self is no-self,
our own Self is no-self—
we go beyond ego and past clever words.

Then the gate to the oneness
of cause and effect is thrown open.
Not two and not three,
straight ahead runs the Way.
Our form now being no-form,
in going and returning we never leave home.
Our thought now being no-thought,
our dancing and songs
are the voice of the Dharma.

How vast is the heaven
of boundless samadhi!
How bright and transparent
the moonlight of wisdom!
At this very moment,
what is there outside us,
what is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand
is the pure lotus land,
and this very body the body of Buddha.

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 Master Hakuin's Song of Zen to
all our many guides along the ancient way.*

(a special dedication to someone who is ill or who has died may be inserted)

(H/S) All Buddhas throughout space and time

All Bodhisattva-mahasattvas

The great Prajna Paramita ▼^

Great Vows for All

Shigu Seigan Mon



(U/F) 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

Buddha's Way is unsurpassed

I vow to embody it fully

(H/S) Shu jo mu hen sei gan do

Bon no mu jin sei gan dan

Ho mon mu ryo sei gan gaku

Butsu do mu jo sei gan jo

(U/F) 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

Buddha's Way is unsurpassed

I vow to embody it fully ▼▲

Evening Service



Closing the Zendo

- (R) I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.

Torei Zenji's Bodhisattva Vow

- (R) I am only a simple disciple,
but I offer these respectful words:
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 realization, our virtuous ancestors,
with compassionate minds and hearts, gave tender care
to beasts and birds.
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,
cursing me and tormenting me.
I single-mindedly trust that this itself
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.

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 Torei Zenji's Bodhisattva Vow to
all our many guides along the ancient way.*

(a special dedication to someone who is ill or who has died may be
inserted)

(H/S) All Buddhas throughout space and time

All Bodhisattva-mahasattvas

The great Prajna Paramita ▼^

Great Vows for All

Shigu Seigan Mon



(U/F) 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
Buddha's Way is unsurpassed
I vow to embody it fully

(H/S) Shu jo mu hen sei gan do
Bon no mu jin sei gan dan
Ho mon mu ryo sei gan gaku
Butsu do mu jo sei gan jo

(U/F) 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
Buddha's Way is unsurpassed
I vow to embody it fully ▼^

Teisho

Maka Hannya Haramita Shin Gyo

The Great Prajna Paramita Heart Sutra

(U/F) Kan ji zai bo sa gyo jin han-ya har a 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-ya 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 Bodhisattva of Compassion
from the depths of prajna wisdom
saw the emptiness of all five skandas and
sundered the bonds that create suffering.

Know then form here is only emptiness,
emptiness only form.
Form is no other than emptiness,
emptiness no other than form.

Feeling, thought and choice
consciousness itself
are the same as this.

Dharmas here are empty,
all are the primal void.
None are born or die.
Nor are they stained or pure,
nor do they wax or wane.

So in emptiness no form,
no feeling, thought or choice,
nor is there consciousness.

No eye, ear, nose,
tongue, body mind;
no color, sound, smell,
taste, touch or what the mind
takes hold of,
nor even act of sensing.

No ignorance or end of it,
nor all that comes of ignorance;
no withering, no death,
no end of them.
Nor is there pain or cause of pain
or cease in pain or noble path
to lead from pain,
not even wisdom to attain,
attainment too is emptiness.
So know that the Bodhisattva,
holding to nothing whatever
but dwelling in prajna wisdom,
is freed of delusive hindrance,
rid of the fear bred by it,
and reaches clearest nirvana.

All buddhas of past and present,
buddhas of future time
through faith in prajna wisdom
come to full enlightenment.

Know then the great dharani,
the radiant, peerless mantra,
the supreme, unfailing mantra,
the Prajna Paramita,
whose words allay all pain.
This is highest wisdom,
true beyond all doubt,
know and proclaim its truth:

Ga-te, ga-te
par-a-ga-te
para-sam ga-te
bod-hi sva-ha! ▼^



Emmei Jikku Kannon Gyo

The Ten Verse Kannon Sutra of Timeless Life

(H/M) Kanzeon
Na mu butsu
yo butsu u in
yo butsu u en
buppo so en
joraku ga jo
cho nen kanzeon
bo nen kanzeon
nen nen ju shin ki
nen nen fu ri shin.

Kanzeon
Praise to Buddha
All are one with Buddha
All awake to Buddha
Buddha, Dharma, Sangha
Our True-nature is
Eternal, joyous, selfless and pure
Through the day Kanzeon
Through the night Kanzeon
Thought after thought
Arises in Mind
Thought after thought
Is not separate from Mind
Each moment itself is Mind ♡^

Ancestral Teachers

(Female ancestors are listed in italics)



Oh Awakened Ones,

All men and women who have made manifest the Dharma

May the power of your samadhi sustain us!

We now return the merit of our practice to:

- (U/F) Vipashyin Buddha Honored One
Shikhin Buddha Honored One
Vishvabhu Buddha Honored One
Krakucchanda Buddha Honored One
Kanakamuni Buddha Honored One
Kashyapa Buddha Honored One
Shakyamuni Buddha Honored One
Mahakashyapa Honored One
Prajapati Honored One
Ananda Honored One
Ashvaghosha Honored One
Nagarjuna Honored One
Vasubandhu Honored One
Bodhidharma Honored One
Huike Honored One (Eka)
Congzhi Honored One (Soji)
Sengcan Honored One (Sosan)
Huineng Honored One (Eno)
Huizhong Honored One (National Teacher, Echu)
Yongjia Honored One (Yoka)
Mazu Honored One (Baso)
Shitou Honored One (Sekit)
Baizhang Honored One (Hyakujo)
Pangyun Honored One (Houn)
Lingchao Honored One (Reisho)
Nanquan Honored One (Nansen)
Zhaozhou Honored One (Joshu)

Huangbo Honored One	(Obaku)
Changsha Honored One	(Chosha)
Daowu Honored One	(Dogo)
Guishan Honored One	(Isan)
Longtan Honored One	(Ryutan)
Deshan Honored One	(Tokusan)
<i>Liutie Honored One</i>	<i>(Iron Grinder Liu, Ryu Tetsuma)</i>
Dongshan Honored One	(Tozan Ryokai)
<i>Moshan Honored One</i>	<i>(Massan)</i>
Juzhi Honored One	(Gutei)
Linji Honored One	(Rinzai)
Yangshan Honored One	(Kyozan)
<i>Miaoxin Honored One</i>	<i>(Myoshin)</i>
Xiangyan Honored One	(Kyogen)
Sansheng Honored One	(Sansho)
Yanto Honored One	(Ganto)
Xuefeng Honored One	(Seppo)
Caoshan Honored One	(Sozan)
Changqing Honored One	(Chokei)
Ruiyan Honored One	(Zuigan)
Yunmen Honored One	(Unmon)
Bajiao Honored One	(Basho)
Dongshan Honored One	(Tozan Shusho)
Fengxue Honored One	(Fuketsu)
Fayan Honored One	(Hogen)
Shoushan Honored One	(Shuzan)
Shishuang Honored One	(Sekiso)
Doushuai Honored One	(Tosotsu)
Wuzu Honored One	(Goso)
Hongzhi Honored One	(Wanshi)
Yuanwu Honored One	(Engo)
Dahui Honored One	(Daie)
Xuehdou Honored One	(Setcho)
Huoan Honored One	(Wakuan)
Rujing Honored One	(Nyajo)
Wumen Honored One	(Mumon)

Dogen Honored One
Keizan Honored One
Muso Honored One
Bassui Honored One
Ikkyu Honored One
Bankei Honored One
Hakuin Honored One
Torei Honored One
Ryokan Honored One
Daiun Honored One
Hakuun Honored One
Koun Honored One
Clear Zen Kapleau Honored One
Dawn Cloud Aitken Honored One
Toni Packer Honored One ▼▲



Dedication

Return of Merit

*Buddha-nature pervades the whole universe, existing right here and
now*

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 gathas and our sutras for the many beings of the world

In grateful thanks to all our many guides along the ancient way

(a special dedication to someone who is ill or has died may be
inserted)

(H/S) All Buddhas throughout space and time

All Bodhisattva-_{ma}hasattvas

The great Prajna Paramita ▼▲



Opening the Dharma

(H/S) The Dharma,
 incomparably profound and minutely subtle,
 is rarely encountered,
 even in hundreds of thousands of millions of kalpas.
 Now we can see it, hear it,
 accept and hold it.
 May we completely realize
 the Tathagata's true meaning. ▼▲



Great Vows for All

Shigu Seigan Mon

(U/F) 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
 Buddha's Way is unsurpassed
 I vow to embody it fully

(H/S) Shu jo mu hen sei gan do
 Bon no mu jin sei gan dan
 Ho mon mu ryo sei gan gaku
 Butsu do mu jo sei gan jo

(U/F) 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
 Buddha's Way is unsurpassed
 I vow to embody it fully ▼▲



Purification

(U/F) All harmful karma created by me
since time immemorial
stemming from greed, hatred, and ignorance
born of my conduct, speech and thought
I now repent openly and fully. ▼^

Recitations

Affirming Faith in Mind

By Sengcan

The Great Way is not difficult
for those who do not pick and choose.
When preferences are cast aside
the Way stands clear and undisguised.
But even slight distinctions made
set earth and heaven far apart.
If you would clearly see the truth,
discard opinions pro and con.

To founder in dislike and like
is nothing but the mind's disease.
And not to see the Way's deep truth
disturbs the mind's essential peace.

The Way is perfect like vast space,
where there's no lack and no excess.
Our choice to choose and to reject
prevents our seeing this simple truth.

Both striving for the outer world
as well as for the inner void
condemn us to entangled lives.
Just calmly see that all is One
and by themselves false views will go.

Attempts to stop activity
will fill you with activity.
Remaining in duality,
you'll never know of unity.

And not to know this unity
lets conflict lead you far astray.
When you assert that things are real
you miss their true reality,
But to assert that things are void
also misses reality.

The more you talk and think on this
the further from the truth you'll be.
Cut off all useless thoughts and words
and there's nowhere you cannot go.

Returning to the root itself,
you'll find the meaning of all things.
If you pursue appearances
you overlook the primal source.
Awakening is to go beyond
both emptiness as well as form.

All changes in this empty world
seem real because of ignorance.
Do not go searching for the truth,
just let those fond opinions go.

Abide not in duality,
refrain from all pursuit of it.
If there's a trace of right and wrong,
True-mind is lost, confused, distraught.

From One Mind comes duality,
but cling not even to this One.
When this One Mind rests undisturbed
then nothing in the world offends.
And when no thing can give offense,
then all obstructions cease to be.

If all thought-objects disappear
the thinking-subject drops away.
For things are things because of mind,
as mind is mind because of things.

These two are merely relative
and both at source are Emptiness.
In Emptiness these are not two,
yet in each are contained all forms.

Once coarse and fine are seen no more,
then how can there be taking sides?
The Great Way is without limit,
beyond the easy and the hard.

But those who hold to narrow views
are fearful and irresolute;
their frantic haste just slows them down.
If you're attached to anything,
you surely will go far astray.

Just let go now of clinging mind,
and all things are just as they are.
In essence nothing goes or stays.

See into the true self of things,
and you're in step with the Great Way,
thus walking freely, undisturbed.

But live in bondage to your thoughts,
and you will be confused, unclear.
This heavy burden weighs you down—
Oh why keep judging good and bad?

If you would walk the highest Way,
do not reject the sense domain.
For as it is, whole and complete,
this sense world is enlightenment.

The wise do not strive after goals,
but fools themselves in bondage put.
The One Way knows no differences,
the foolish cling to this and that.

To seek Great Mind with thinking mind
is certainly a grave mistake.
From small mind comes rest and unrest,
but mind awakened transcends both.

Delusion spawns dualities —
These dreams are naught but flowers of air —
Why work so hard at grasping them?

Both gain and loss, and right and wrong —
Once and for all get rid of them.
When you no longer are asleep,
all dreams will vanish by themselves.

If mind does not discriminate,
all things are as they are, as One.
To go to this mysterious Source
frees us from all entanglements.

When all is seen with “equal mind,”
to our Self-nature we return.
This single mind goes right beyond
all reasons and comparisons.

Stop movement and there's no movement,
stop rest and no-rest comes instead.
When rest and no-rest cease to be,
then even oneness disappears.

This ultimate finality is
beyond all laws, can't be described.
With single mind one with the Way,
all ego-centered strivings cease.

Doubts and confusion disappear,
and so true faith pervades our life.
There is no thing that clings to us,
and nothing that is left behind.

All's self-revealing, void and clear,
without exerting power of mind.
Thought cannot reach this state of truth,
here feelings are of no avail.

In this true world of Emptiness
both self and other are no more.
To enter this true empty world,
immediately affirm "not-two."

In this "not-two" all is the same,
with nothing separate or outside.
The wise in all times and places
awaken to this primal truth.

The Way's beyond all space, all time,
one instant is ten thousand years.
Not only here, not only there,
truth's right before your very eyes.

Distinctions such as large and small
have relevance for you no more.
The largest is the smallest too —
here limitations have no place.

What is is not, what is not is—
if this is not yet clear to you,
you're still far from the inner truth.

One thing is all, all things are one —
know this and all's whole and complete.

When faith and Mind are not separate,
and not separate are Mind and faith,
this is beyond all words, all thought
For here there is no yesterday,
 no tomorrow,
 no today.

Song of the Grass-Roof Hermitage

By Shitou Xiqian

I've built a grass hut where there's nothing of value.
After eating, I relax and enjoy a nap.
When it was completed, fresh weeds appeared.
Now it's 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 doesn't live.
Realms worldly people love, he doesn't love.
Though the hut is small, it includes the entire world.
In ten square feet, an old man illumines forms and their nature.
A Great Vehicle bodhisattva trusts without doubt.
The middling or lowly can't 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 can't be surpassed.
A shining window below the green pines—
jade palaces or vermilion towers can't compare with it.
Just sitting with head covered all things are at rest.
Thus, this mountain monk doesn't understand at all.
Living here he no longer works to get free.
Who would proudly arrange seats, trying to entice guests?
Turn around the light to shine within, then just return.
The vast inconceivable source can't be faced or turned away from.
Meet the ancestral teachers, be familiar with their instruction,
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,
don't separate from this skin bag here and now.

Pronunciation of the Chinese Ancestral Names in Pinyin

Pronunciation of initials

Pinyin	English Approximation
q	cheap
x	shoe
zh	junk
ch	church
sh	short
r	z as in azure
z	kids or reads
c	hats

Pinyin	English Approximation
e	as in duh
ei	as in hay
eng	as in sung
er	as in cur
i	as in bee
after c, s, z	zzz
after ch, sh, zh	rr
ie	ee-eh or yeh
iang	ee-ang
in	as in green
iu	as in leo
o	as in saw
ong	oong
u	as in goose
uan	
after j, q, x, y	when or ü
ui	as in way
un	as in book
after j, q, x	as in win
uo	waw (as in thaw)

