

SUTRA BOOK

平常心

ZEN CENTER
OF PHILADELPHIA

CEDAR AVENUE

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MAHA PRAJNA PARAMITA HEART SUTRA

Avalokitesvara Bodhisattva,
doing deep Prajna Paramita,
clearly saw emptiness of all the five conditions,
thus completely relieving misfortune and pain.

O Shariputra, form is no other than emptiness,
emptiness no other than form.
Form is exactly emptiness,
emptiness exactly form.

Sensation, conception, discrimination, awareness
are likewise like this.

Oh Shariputra, all dharmas are forms of
emptiness, not born, not destroyed,
not stained, not pure, without loss,
without gain.

So in emptiness there is no form; no sensation,
conception, discrimination, awareness;
no eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, phenomena;
no realm of sight, no realm of consciousness;
no ignorance and no end to ignorance,
no old age and death,
and no end to old age and death,
no suffering, no cause of suffering,
no extinguishing, no path,
no wisdom and no gain.

No gain and thus the bodhisattva
lives Prajna Paramita.

With no hindrance in the mind;
no hindrance, therefore no fear.

Far beyond deluded thoughts,
this is Nirvana.

All past, present and future buddhas live
Prajna Paramita and therefore attain
anutara-samyak-sambodhi.

Therefore know Prajna Paramita is
the great mantra, the vivid mantra,
the best mantra, the unsurpassable mantra.
It completely clears all pain.
This is the truth not a lie.

So set forth the Prajna Paramita mantra,
set forth this mantra and say:
Gate! Gate! Paragate! Parasamgate!
Bodhi Svaha! Prajna Heart Sutra.

IDENTITY OF RELATIVE AND ABSOLUTE

The mind of the Great Sage of India was intimately conveyed from West to East.

Among human beings are wise ones and fools,
but in the Way there is no northern or southern ancestor.

The subtle source is clear and bright,
the tributary streams flow through the darkness.

To be attached to things is illusion,
to encounter the absolute is not yet enlightenment.

Each and all the subjective and objective spheres
are related, and at the same time independent.

Related, yet working differently,
though each keeps its own place.

Form makes the character and appearance different.

Sounds distinguish comfort and discomfort.

The dark makes all words one,
the brightness distinguishes good and bad phrases.

The four elements return to
their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard, eyes see,
ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other,
cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness,
but do not try to understand that darkness.

Within darkness there is light,
but do not look for that light.

Light and darkness are a pair like the foot before
and the foot behind in walking.

Each thing has its own intrinsic value and is related to
everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative like
two arrows meeting in mid-air.

Reading words you should grasp the great reality.
Do not judge by any standards.

If you do not see the Way
you do not see it even as you walk on it.

When you walk the Way, it is not near, it is not far.

If you are deluded you are mountains
and rivers away from it.

I respectfully say to those who wish to be awakened:
Do not waste your time by night or day.

ENMEI JUKKU KANNON GYO

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

BODHISATTVA'S VOW

When I, a student of the Way,
look at the real form of the universe,
all is the never-failing manifestation,
of the mysterious truth of the Awakened Life.

In any event,
in any moment,
and in any place,
none can be other than the marvelous
revelation of its glorious light.

This realization made our ancestors and
teachers extend tender care,
with respectful hearts,
even to such beings as birds and beasts.

This realization teaches us,
that our daily food, drink, clothes,
and protections of life,
are the warm flesh and blood,
the merciful incarnation of the Awakened One.

Who can be ungrateful or not respectful,
even to senseless things, not to speak of
human beings?

Even though they may be fools,
be warm and compassionate towards them.

If by any chance they should turn against us,
become a sworn enemy and
abuse and persecute us,
we should sincerely bow down with
humble language,
in the reverent understanding
that they are the merciful messengers
of the Awakened One,
who use devices to emancipate us
from blind tendencies,
produced and accumulated upon ourselves,
by our own egoistic delusion and attachment,
through countless cycles of space and time.

Then on each moment's flash of our thought,
there will grow a lotus flower;
And on each lotus flower will be
revealed Perfection,
unceasingly manifest as our life,
just as it is,
right here and right now.

May we extend this mind to all beings,
so that we and the world together
may attain maturity in the wisdom of the
Awakened Life.

GREAT VOWS FOR ALL

Sentient beings are numberless;
I vow to save them.

Delusions are inexhaustible;
I vow to put an end to them.

The Dharma is boundless;
I vow to master it.

The Buddha Way is unsurpassable;
I vow to embody it.

DEDICATION

All Buddhas throughout space and time,
all Honored Ones, Bodhisattvas, Mahasattvas,
wisdom beyond wisdom,
Maha Prajna Paramita

THE LINEAGE

Bibashi Butsu Daioشو
Shiki Butsu Daioشو
Bishafu Butsu Daioشو
Kuruson Butsu Daioشو
Kunagommuni Butsu Daioشو
Kasho Butsu Daioشو
Shakyamuni Butsu Daioشو
Makakasho Daioشو
Ananda Daioشو
Shonawashu Daioشو
Ubakikuta Daioشو
Daitaka Daioشو
Mishaka Daioشو
Bashumitsu Daioشو
Butsudanandai Daioشو
Fudamitta Daioشو
Barishiba Daioشو
Funayasha Daioشو
Anabotei Daioشو
Kabimora Daioشو
Nagyaharajuna Daioشو
Kanadaiba Daioشو

Ragarata Daioشو
Sogyanandai Daioشو
Kayashata Daioشو
Kumorata Daioشو
Shayata Daioشو
Bashubanzu Daioشو
Man'ura Daioشو
Kakurokuna Daioشو
Shishibodai Daioشو
Bashashita Daioشو
Funyomitta Daioشو
Hannyatara Daioشو
Bodaidaruma Daioشو
Taiso Eka Daioشو
Kanchi Sosan Daioشو
Daii Doshin Daioشو
Daiman Konin Daioشو
Daikan Eno Daioشو
Seigen Gyoshi Daioشو
Sekito Kisen Daioشو
Yakusan Igen Daioشو
Ungan Donjo Daioشو

Tozan Ryokai Daiocho
Ungo Doyo Daiocho
Doan Dohi Daiocho
Doan Kanshi Daiocho
Ryozan Enkan Daiocho
Taiyo Kyogen Daiocho
Toshi Gisei Daiocho
Fuyo Dokai Daiocho
Tanka Shijun Daiocho
Choro Seiryō Daiocho
Tendo Sokaku Daiocho
Setcho Chikan Daiocho
Tendo Nyojo Daiocho
Eihei Dogen Daiocho
Koun Ejo Daiocho
Tettsu Gikai Daiocho
Keizan Jokin Daiocho
Gasen Joseki Daiocho
Taigen Soshin Daiocho
Baizan Monpon Daiocho
Nyochō Tengin Daiocho
Kisan Shosan Daiocho

Morin Shihan Daiocho
Taishi Sotai Daiocho
Kencho Hantetsu Daiocho
Daiju Soko Daiocho
Kinpo Jusen Daiocho
Tetsuei Seiton Daiocho
Shokoku Choton Daiocho
Ketsuzan Tetsuei Daiocho
Hoshi Soon Daiocho
Goho Kainon Daiocho
Tenkei Denson Daiocho
Zozan Monko Daiocho
Niken Sekiryō Daiocho
Reitan Roryō Daiocho
Kakujo Tosai Daiocho
Kakuan Ryōgu Daiocho
Ryōka Daibai Daiocho
Ungan Guhaku Daiocho
Baian Hakujun Daiocho
Hakuyu Taizan Daiocho
Joko Beck Daiocho

WOMEN ANCESTORS

Prajna Paramita Daioشو	Huiguang Daioشو
Maha Maya Daioشو	Kongshi Daoren Daioشو
Srimala Daioشو	Yu Daopo Daioشو
Ratnavati Daioشو	Huiwen Daioشو
Mahapajapati Daioشو	Fadeng Daioشو
Khema Daioشو	Wenzhao Daioشو
Patachara Daioشو	Miaocong Daioشو
Dhammadinna Daioشو	Miadao Daioشو
Sukha Daioشو	Zenshin Daioشو
Bhadda Kundalakesa Daioشو	Zenzo Daioشو
Yasodhara Daioشو	Ezen Daioشو
Kisagotami Daioشو	Komyo Daioشو
Prabhuta Daishi	Ryonen Daioشو
Sinha Vijurbhita Daioشو	Mugai Nyodai Daioشو
Vasumitra Daishi	Ekan Daioشو
Zongchi Daioشو	Shido Daioشو
Ling Xingpo Daioشو	Konto Ekyu Daioشو
Pang Lingzhao Daishi	Mokufu Sonin Daioشو
Liu Tiemo Daioشو	Myosho Enkan Daioشو
Moshan Liaoran Daioشو	Soitsu Daioشو
Miaoxin Daioشو	Shotaku Daioشو
Daoshen Daioشو	Soshin Daioشو

Bunchi Jo Daiosho
Ryonen Gensho Daiosho
Satsu Daishi
Teijitsu Daiosho
Otagaki Rengetsu Daiosho
Mizuno Jorin Daiosho
Hori Mitsujo Daiosho
Ando Dokai Daiosho
Yamaguchi Kokan Daiosho
Nagazawa Sozen Daiosho
Kojima Kendo Daiosho
Yoshida Eshun Daiosho
Ruth Fuller Sasaki Daiosho
Jiyu Kennett Daiosho
Joko Beck Daiosho

VERSE OF THE KESA

Vast is the robe of liberation,
a formless field of benefaction;
wearing the Universal Teaching,
I realize one true nature
thus harmonizing all being.

SHO SAI MYO KICHIJO DHARANI

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 shiu ra shiu ra hara shiu ra hara shiu ra
chisu sa chisu sa chisu ri chisu ri sowa ja sowa
ja sen chi gya shiri ei somo ko

DAIHISHIN DHARANI

Namu kara tan no, tora ya ya namu
ori ya boryo ki chi shiu 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 shiu ra ri

Toi 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 de cho to ji to en o bo ryo ki ryo gya chi

Kya rya chi i kiri mo ko fuji sa to sa bo sa bo

Mo ra mo ra mo ki mo ki ri to in
ku ryo ku ryo ke mo to ryo to ryo

Ho ja ya chi mo ko ho ja ya chi

To ra to ra chiri ni shiu ra ya sha ro
sha ro mo mo ha mo ra ho

Chi ri i ki i ki shi no shi no ora san
fura sha ri ha za ha za

Fura sha ya ku ryo ku ryo mo ra ku ryo ku ryo

Ki ri sha ro sha ro shi ri shi ri su ryo su ryo

Fuji ya fuji ya fudo ya fudo ya mi chiri ya
Nora kin ji chiri shuni no hoyo
mono somo ko shido ya somo ko
Moko shido ya somo ko shido
yu ki shiu 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 kara tan no tora ya ya
Namu ori ya, boryo ki chi shiu ra ya somo ko
Shite do modo ra hodo ya so mo ko

I AM MY BODY

I am my body,
a living breathing body, with all its physical
sensations of comfort and discomfort,
relaxation and tension, changing each moment
with each inhalation and exhalation, dependent
each moment on the air I breathe and the
environment which sustains my life.

I am my desires,
my appetites, my needs for love and
attachment, my ambitions and my ideals. In
each moment, I may experience satisfaction or
lack, fullness or emptiness, learning gradually
to distinguish my needs from my wants, the
conditions for my flourishing from the fleeting
effects of gratification.

I am my emotions,
my love and my anger, my sadness and my
joy, my calmness and anxiety, moment after
moment reflecting my inescapable dependence
on others, and my vulnerability to the
vicissitudes of their attention.

I am my thoughts,
which pass through my awareness moment
after moment, like clouds through the sky,
sometimes peacefully, sometimes not.
Whatever their content, I can recognize them as
part of the ongoing flow of my consciousness,
a necessary part of what feels like me, to
be neither banished or suppressed, but
acknowledged in their passing.

I am my intention to practice,
the values and ideals of the Buddha Way, which
are not of my own creation, but are passed
down to me through generations of students
and teachers, on whom I depend for the forms
and discipline and understanding that make
practice possible. I am simultaneously the
product of that long tradition, its manifestation
in the present, and its shaper for the future.

I am a whole person,
whose body, desires, emotions, thoughts,
intentions and awareness are all inseparable
from my Buddha nature, all continually
manifesting their inherent interdependence,
impermanence and perfection, just as they are,
right here and right now.

WHAT ZEN PRACTICE IS

Practice is about experiencing the truth of who we really are.

Practice is about being with our life as it is, not as we would like it to be.

Practice is about the clash between what we want and what is.

Practice is about the transformation of our unnecessary suffering.

Practice is about attending to, and experiencing, wherever we are stuck, whatever we're holding, whatever blocks us from our true nature.

Practice is about turning away from constantly seeking comfort and from trying to avoid pain.

Practice ultimately deals with just one thing: the fear at the base of human existence—the fear that I am not.

Practice is about willingly residing in whatever life presents to us.

Practice is about seeing through our belief systems; so even if they remain, they no longer run us.

Practice is about turning from a self-centered view to a life-centered view.

Practice is about learning to be happy, but we will never be happy until we truly experience our unhappiness.

Practice is about slowly increasing our awareness of who we are and how we relate to life.

Practice is about moving from a life of drama to a life of no drama.

Practice is about finally understanding the paradox that although everything is a mess, all is well.

Practice is about learning to say "Yes" to everything, even when we hate it.

Practice always comes back to just the willingness to be.

WALT WHITMAN'S PRECEPTS

This is what you shall do;
Love the earth and sun and the animals,
despise riches, give alms to every one that asks,
stand up for the stupid and crazy,
devote your income and labor to others,
hate tyrants, argue not concerning God,
have patience and indulgence toward the people,
take off your hat to nothing known or
unknown or to any man or number of men,
go freely with powerful uneducated
persons and with the young
and with mothers of families,
read these leaves in the open air every
season of every year of your life,
re-examine all you have been told
at school or church or in any book,
dismiss what insults your own soul,
and your very flesh will be a great poem.

