

WOODCHESTER
VALLEY
ZENDO

SUTRA BOOK

Z | STONEWATER
N | ZEN SANGHA

Sept 2023

Gatha of Atonement

All evil karma

Ever created by me since of old

On account of my beginningless greed, anger and ignorance.

Born of my body, speech and thought,

Now I atone for it all.

Four Bodhisattva Vows

佛 <small>ぶつ</small> butsu	法 <small>ほふ</small> hō	煩 <small>ぼん</small> bon	衆 <small>しゆ</small> shu	四 <small>し</small> shi
道 <small>どう</small> dō	門 <small>もん</small> mon	惱 <small>なう</small> nō	生 <small>じよ</small> jō	弘 <small>く</small> ku
無 <small>む</small> mu	無 <small>む</small> mu	無 <small>む</small> mu	無 <small>む</small> mu	誓 <small>せい</small> sei
上 <small>じやう</small> jō	量 <small>りやう</small> ryō	盡 <small>じん</small> jin	邊 <small>へん</small> hen	願 <small>がん</small> gan
誓 <small>せい</small> sei	誓 <small>せい</small> sei	誓 <small>せい</small> sei	誓 <small>せい</small> sei	文 <small>もん</small> mon
願 <small>がん</small> gan	願 <small>がん</small> gan	願 <small>がん</small> gan	願 <small>がん</small> gan	
成 <small>じやう</small> jō	學 <small>がく</small> gaku	斷 <small>だん</small> dan	度 <small>ど</small> do	

Though the many beings are numberless,
I vow to save them all;

Though delusive passions and thoughts rise endlessly,
I vow to turn them around;

Though the Dharma is vast and fathomless;
I vow to enter it fully;

Though the way of the awakened is unsurpassed,
I vow to walk along, all the way

En-mei Jik-ku Kan-non 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.

Kanzeon!

Salutation to the Awaken'd One!

With the Awaken'd One I'm one in origin;

With the Awaken'd One I'm one with all;

With the Awaken'd One Dharma and Sangha I'm bound;

Eternal, Joyous, Pure.

Mornings my thought is Kanzeon.

Evenings my thought is Kanzeon.

Thought after thought arises in the heart-mind.

Thought after thought not separate from heart-mind.

Ti-Sarana

Buddham Saranam Gacchami

Dhamman Saranam Gacchami

Sangham Saranam Gacchami

Om Shanti Shanti Shanti

The Brahmaviharas or Four Infinite Minds

May all beings be free from suffering and the roots of suffering.

May all beings know happiness and the roots of happiness.

May all beings live in sympathetic joy, rejoicing in the happiness of others.

May all beings live in equanimity, free from greed, aggression and delusion.

The Verse of the Kesa

Vast is the robe of liberation

A formless field of benefaction

I wear the Tathagata's teaching

Saving all sentient beings.

Gatha on Opening the Sutra

The Dharma, incomparably profound and infinitely subtle is rarely encountered, even in millions of ages

Now we see it, hear it, receive and maintain it

May we completely realize the Tathagata's true meaning

Maha Prajna Paramita Work Gatha

Gate! Gate! Paragate! Parasamgate! Bodhi Svaha

Evening Call

Let me respectfully remind you,
Life and death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each of us should strive to awaken.
Awaken! Take heed!
Do not squander your life.

Dedication

All Buddhas
throughout space and time
All Bodhisattvas, Mahasattvas,

Maha Prajna Paramita Heart Sutra

Avalokiteshvara Bodhisattva, practising deep Prajna Paramita, clearly saw that all five skandhas are empty, transforming all suffering and distress ●◦
Shariputra, form is no other than emptiness, emptiness no other than form;
form is emptiness, emptiness is form;
feeling, perception, mental reaction, consciousness are also like this.
Shariputra, all dharmas are essentially empty:
not born, not destroyed;
not stained, not pure; without loss, without gain.
Therefore in emptiness there is no form, no feeling, no perception, mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind,
no colour, sound, smell, taste, touch, objects of mind;
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 suffering, cause of suffering, 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, thus no fear;
far beyond delusive thinking right here is Nirvana.
All Buddhas past, present, and future live by Prajna Paramita ●,
attaining Anuttara-Samyak-Sambodhi.
Therefore know that Prajna Paramita is
the great mantra, the wisdom mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all suffering.
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! Prajna Heart Sutra▲

The Sixteen Bodhisattva Precepts

The Three Treasures

I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha

The Teaching of the Seven Buddhas

Not to do harm
Always to do good
And to keep one's heart-mind pure.
This is the teaching of all the Buddhas.

The Three Pure Precepts

Not Creating Evil
Practising Good
Actualising Good For Others

The Ten Grave Precepts

Affirm life: Do not kill
Be giving: Do not steal
Honour the body: Do not misuse sexuality
Manifest truth: Do not lie
Proceed clearly: Do not cloud the mind
See the perfection: Do not indulge in
speaking the faults of others
Realise self and other as one: Do not elevate
the self and blame others
Give generously: Do not be withholding
Actualize harmony: Do not indulge in anger
Experience the intimacy of things: Do not
defile the Three Treasures

On Trust in Heart-Mind (Shinjin No Mei)

The Great Way is not difficult
for those who have no preferences.
When craving and hatred are both absent
everything becomes clear and undisguised.
Cling to an attachment, even the smallest,
and heaven and earth are set infinitely apart.

If you wish to see the truth
then cling to no opinion for or against.
The struggle of what one likes and what one dislikes
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 midst of activity
in the oneness of things
and 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 are attached to 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 again to miss their reality.
The more you talk and think about it,
the further astray you wander from the truth.
Stop arguing and debating,
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 contend for the truth;
only cease to cling to opinions.
Do not stick to the dualistic state.
avoid such pursuits carefully.
If you cling to this and that, to right or not-right,
the Mind-essence will be lost in confusion.

Although all dualities come from the the mind,
do not be attached even to this Oneness.
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 dualistic 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 of the subject;
the mind is such because of things.
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 are not stuck on 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 -
and the faster they hurry, the slower they go -
and clinging has no end:
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,
and the burdensome practice of judging
brings annoyance and weariness.
What benefit can be derived from dualistic 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 are not driven by goals, but the foolish fetter themselves.
There is one Dharma, not many;
attachments arise from the clinging needs of the ignorant.
To seek Mind with the discriminating mind
is the greatest of all mistakes.
Rest and unrest derive from illusion;
with enlightenment there is no attachment to liking and disliking.
All dualisms come from ignorant inference.
They are like dreams or flowers in air:
the foolish to try to grasp them.
Gain and loss, right and not right - go far beyond
such illusive thoughts and attachments.

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 movement stationary
and the stationary in motion,
and both the state of movement and the state of rest 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 becomes possible.
With a single stroke we are freed from bondage;
Nothing clings to us and we cling 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 avail.

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 doubts arise: "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: Is and Is-not.
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 or attachment.
To live in this realization
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 ● dualistic language,
for in it there is ●
 no yesterday
 no tomorrow ●
 no today.

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Torei Zenji: The Bodhisattva Vow

When I look at the real form of the universe,
all is the never-failing manifestation of the mysterious truth of
Tathagata.

In any event, in any moment, and in any place,
none can be other than the marvellous revelation of its glorious light.
This realisation made our founding teachers and virtuous Zen leaders
extend tender care, with the heart of worshipping, to animals and
birds, and indeed to all beings.

This realization teaches us that our daily food, drink, clothes, and
protections of life
are the warm flesh and blood, the merciful incarnation of Buddha.
Who can be ungrateful or not respectful to each and every thing, as
well as to human beings?

Even though someone may be a fool,
let's be warm and compassionate.

If by any chance such a person should turn against us,
become a sworn enemy and abuse and persecute us,
we should sincerely bow down with humble language,
in reverent belief that he or she is the merciful avatar of Buddha,
who uses devices to emancipate us from sinful karma
that has been produced and accumulated upon ourselves
by our own egoistic delusion and attachment
through countless cycles of kalpas.

Then on each moment's flash of our thought there will grow a lotus
flower,

and on each lotus flower will be revealed a ● Buddha.

These ● Buddhas will glorify Sukhavati, the Pure Land, every moment
and everywhere.

May we extend this mind over all beings
so that we and the world together
may attain maturity in ● Buddha's wisdom.

Hakuin Zenji's Song of Zazen

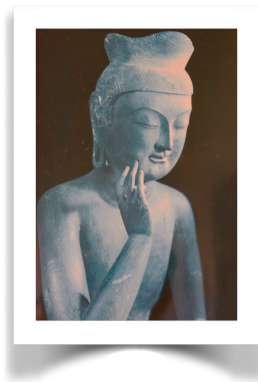
All beings by nature are Buddha,
As ice by nature is water.
Apart from water there is no ice;
Apart from beings, no Buddha.
How sad that people ignore the near
And search for truth afar:
Like someone in the midst of water
Crying out in thirst,
Like a child of a wealthy home
Lost among the poor
Wandering through the Six Worlds,
From dark path to dark path,
Lost in the darkness of ignorance:
When shall we be freed from birth and death?

Oh, the zazen of the Mahayana!
It can never be praised enough!
The many paramitas of dana, sila, Nembutsu,
Repentance, sadhana and so on
All have their source in zazen.
The one practice of Zazen erases numberless sins:
Where then are all the hells?
The Pure Land itself cannot be far away!
Once you hear this precious Dharma,
Treasure it and delight in it,
You enter into eternal happiness.

When you truly turn your eyes inwards
And bear witness to Self-Nature,
Self-Nature that is no-nature,
You will have gone beyond meaningless debates:
The gate of oneness of cause and effect opens,

The Path is beyond not-two and not-three.

Entering the form of no-form,
Your going and coming is nowhere else;
Entering the thought of no-thought,
Your singing and dancing is the voice of Dharma.
How boundless and free is the sky of Samádhi!
How bright the Moon of the Fourfold Wisdom!
At this moment what are you seeking?
Nirvana is right here before your eyes,
This very place is the Lotus Land,
This very body, the ● Buddha.



Sesshin Ending Ceremony

All: I bow down to the youthful Arya Manjushri.
You lions among humans,
Gone to freedom in the present, past and future
In the worlds of ten directions,
To all of you, with body, speech and sincere mind I bow down.
With the energy of aspiration for the bodhisattva way,
With a sense of deep respect,
And with as many bodies as atoms of the world,
To all you Buddhas visualized as real, I bow down.
On every atom are Buddhas numberless as atoms,
Each amidst a host of bodhisattvas,
And I am confident the sphere of all phenomena
Is entirely filled with Buddhas in this way.
With infinite oceans of praise for your life's journey
And oceans of sound from our voices,
I sing the breathtaking excellence of Buddhas,
And celebrate all of your lives.

Dedication

Ino: In the purity and clarity of the Dharmakaya
In the fulness and perfection of the Sambogakaya,
In the infinite variety of the Nirmanakaya,
We dedicate the virtues our sesshin and our recitations
To the ancient seven Buddhas, **All:** Dai Osho,
Shakyamuni Buddha, **All:** Dai Osho,
All founding teachers, past present future, **All:** Dai Osho;
And for the enlightenment of bushes and grasses
And all the many beings of the world;
In the grateful thanks to all our many guides along the Ancient Way,

All: All Buddhas throughout space and time,
All bodhisattvas, Mahasattvas,
Maha Prajna Paramita

Service

Jikido: Prepare for Service

All: stand, Hands in Shasshu

Sensei enters, bows at Haishiki, offers incense at altar, back at Haishiki

All: three full bows, sit down

Heart Sutra

(see page 5)

Ino: In reciting the Heart Sutra we dedicate its merits to:

All: seated bow, head touches the floor, staying down

Ino: ◦ The Great Master, Shakyamuni Buddha; the all-pervading and everlasting Three Treasures ◦

All: end bow

Ino: to the peace of the world, the peace of this sangha, and the strength and sound practice of its members; to the restoration of the natural world, its waters, plants and creatures and to all efforts in its service with gratitude. May this good karma be extended to all relations and may we realise the Buddha Way together.

ALL: chant (hands in gassho)

- All Buddhas throughout space and time
- All Bodhisattvas Mahasattvas
- Maha Prajna Paramita

▲ Identity of Relative and Absolute ●

ALL: 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 midair. ● 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 enlightened: ◦ Do not waste your time by night or day ▲

Ino:

Buddha Nature pervades the whole universe existing right here now. In reciting the Identity of Relative and Absolute, we dedicate its merits to:

◦ The Great Master Shakyamuni Buddha; Bodhidharma; Daikan Eno; Tozan Ryokai; Eihei Dogen; Keizan Jokin. All successive ancestors through Koun Taizan and to Mahaprajnapati Shoji Eka and all women lineage holders whose names have been lost or forgotten ◦ [And especially to …on the Memorial Day]

May we appreciate their benevolence and show our gratitude by accomplishing the Buddha Way together.

ALL: chant (hands in gassho)

- All Buddhas throughout space and time
- All Bodhisattva Mahasattvas
- Maha Prajna Paramita

▲ Sho Ho Sai Mio 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 chishu sa chishu sa chishu ri chishu ri sowa ja sowa ja sen chi gya shiri ei so moko. ●

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 chishu sa chishu sa chishu ri chishu ri sowa ja sowa ja sen chi gya shiri ei so moko

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 ● chishu sa chishu sa chishu ri ◦ chishu ri sowa ja sowa ja

◦ sen chi gya shiri ei so mo ko. ▲

Ino: The absolute light, luminous throughout the whole universe, unfathomable excellence penetrating everywhere.

Whenever this subtle invocation is sent forth it is perceived and subtly answered.

We dedicate these merits to the Buddhas and Bodhisattvas in the realm of Prajna wisdom, to the sixteen guardians and all protectors of the Dharma throughout space and time

May the Dharma body maintain strength and health and the years of life be lengthened for

Master Shoji Keizan, Abbot of Fell End and Founder of StoneWater Zen Sangha

[or, Master Mokurai Tenshin, Elder of White Plum Asangha]

May his vows be fully realized and may he live in perfect peace with Buddha Dharma

We especially pray for the health and wellbeing of

May they and their families be serene throughout all their ills.

May we live lightly and less violently on the earth in the food, products and energy we consume, may we draw strength and guidance from the living world, its ancestors and future generations and may we realize the Buddha Way together.

- All Buddhas throughout space and time All Bodhisattva
- Mahasattvas
- Maha Prajna Paramita

Ino: En-mei Jik-ku Kan-non Gyo •

ALL: (hands in gassho, 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. (7 times)

Ino: The absolute light, luminous throughout the whole universe, unfathomable excellence penetrating everywhere.

Whenever this subtle invocation is sent forth it is perceived and subtly answered.

We dedicate these merits to the Buddhas and Bodhisattvas in the realm of Prajna wisdom, to the sixteen guardians and all protectors of the Dharma throughout space and time

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May they and their families be serene throughout all their ills.

May we live lightly and less violently on the earth in the food, products and energy we consume, may we draw strength and guidance from the living world, its ancestors and future generations and may we realize the Buddha Way together.

ALL: (chant hands in gassho)

- All Buddhas throughout space and time
- All Bodhisattvas, Mahasattvas,

All: stand up while chanting third line, hands in Gassho

- Maha Prajna Paramita

All: three full bows

All: standing bow facing altar (hands in Gassho)

All: standing bow facing each other (hands in Shasshu)

