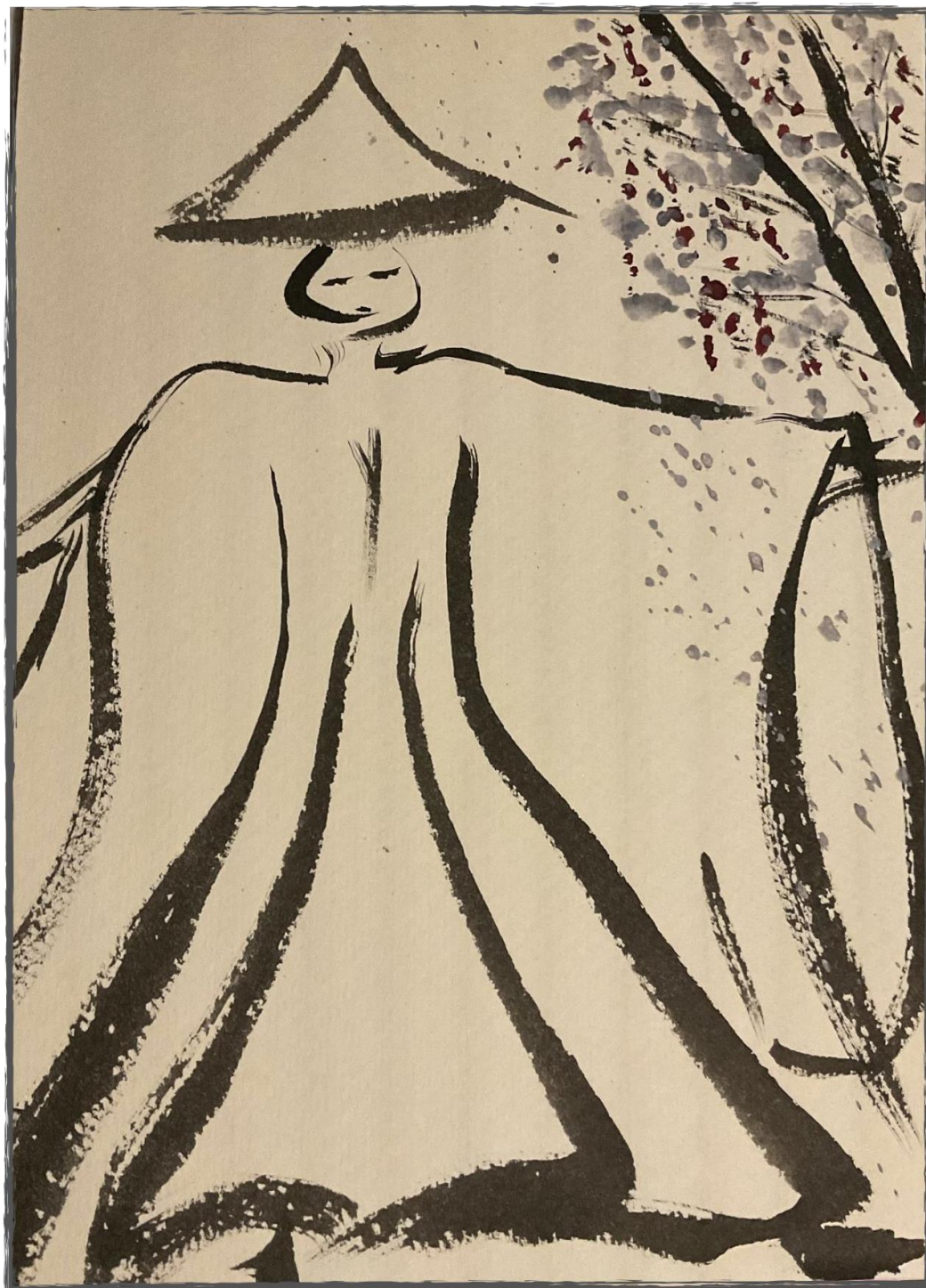


OzZen Robe of Liberation Sutra Book



Kate Koch 'Robe of Liberation'



May we all awaken to the Heart that aspires to be awakened.

This Sutra Book is dedicated to all beings everywhere.

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VERSE OF THE KESA

Vast is the Robe of Liberation
A formless field of benefaction
Wearing the Universal Teaching
I realise One True Nature
Thus, Harmonising all beings.

AT-ONE-MENT GATHA

All harmful actions, ever committed by me since of old; on
account of my beginningless greed, hatred and ignorance;
born of my conduct, speech and thought;
I now acknowledge, openly and fully.

TI-SARANA

Buddham saranam gacchāmi;

I take refuge in Buddha;

Dhammam saranam gacchāmi;

I take refuge in Dharma;

Sangham saranam gacchāmi.

I take refuge in Sangha.

THE FIVE REMEMBERANCES

1. I am of the nature to grow old. There is no way to escape growing old.
2. I am of the nature to have ill health. There is no way to escape ill health.
3. I am of the nature to die. There is no way to escape death.
4. All that is dear to me and everyone I love are of the nature to change.
There is no way to escape being separated from them.
5. My actions are my only true belongings. I cannot escape the
consequences of my actions. My actions are the ground upon which I
stand.

PEACEFUL DWELLING AS CHANGE ITSELF

Unceasing change turns the wheel of life,
and so reality is shown in all its many forms.
Peaceful dwelling as change itself,
Liberates all suffering sentient beings and brings them to great joy.

THE SUTRA ON THE HEART OF REALISING WISDOM BEYOND WISDOM

Avalokiteshvara, who helps all to awaken,
moves in the deep course of
realising wisdom beyond wisdom,
sees that all five streams of
body, heart, and mind are without boundary,
and frees all from anguish.

O Shariputra [who listens to the teachings of the Buddha],
form is not separate from boundlessness;
boundlessness is not separate from form.
Form is boundlessness; boundlessness is form.
Feelings, perceptions, inclinations, and discernment are also like
this.

O Shariputra,
boundlessness is the nature of all things.
It neither arises nor perishes,
neither stains nor purifies,
neither increases nor decreases.
Boundlessness is not limited by form,
nor by feelings, perceptions, inclinations, or discernment.
It is free of the eyes, ears, nose, tongue, body, and mind;
free of sight, sound, smell, taste, touch, and any object of mind;
free of sensory realms, including the realm of the mind.
It is free of ignorance and the end of ignorance.

Boundlessness is free of old age and death,
and free of the end of old age and death.
It is free of suffering, arising, cessation, and path,
and free of wisdom and attainment.

Being free of attainment, those who help all to awaken
abide in the realization of wisdom beyond wisdom
and live with an unhindered mind.

Without hindrance, the mind has no fear.

Free from confusion, those who lead all to liberation
embody profound serenity.

All those in the past, present, and future
who realize wisdom beyond wisdom,
manifest unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom
is no other than this wondrous mantra,
luminous, unequalled, and supreme.

It relieves all suffering.

It is genuine, not illusory.

So set forth this mantra of realizing wisdom beyond wisdom.
Set forth this mantra that says:

GATÉ, GATÉ, PARAGATÉ, PARASAMGATÉ, BODHI! SVAHA!
GONE, GONE, GONE BEYOND, ALTOGETHER HAVE GONE,
AWAKENING JOY

THE HEART OF THE HEART SUTRA

The Bodhisattva of Compassion, Avalokiteshvara, hears the cries of the world

shiki fu i ku

ku fu i shiki

shiki zoku ze ku

ku zoku ze shiki

nyangganaygam biiway garruugu biiwaygirraygam

biiwaygirraygam biiway garruugu nyangganaygam

nyangganaygam yilaanangga biiwaygirraygam

biiwaygirraygam yilaanangga nyangganaygam.

form is not separate from boundlessness

boundlessness is not separate from form

form is exactly boundlessness

boundlessness is exactly form

May all beings realise their true nature and experience profound serenity together

THE FOUR GREAT VOWS (GUMBAYNGGIRR)

Ya rrang maay al guu nu wu ma gam bay gam bi ya.

Ngaa ja girr aal ga la biin wa ruu gu may gu.

Ya rrang may al bi ya gay gum bun yam bay.

Ngaa ja girr aal ga la biin bi li gay gi gu.

Ya rrang garr gin wu ma gam bay gam bi ya.

Ngaa ja girr aal ga la biin nga rrang ay gu.

Ya rrang warluuny Buddha gundi junga nga rrayng gi gam bi ya.

Ngaa ja girraalgi yala ngilina yaa rri yii li way gu.

THE FOUR GREAT VOWS

The many beings are numberless;

I vow to awake with them.

Greed, anger and ignorance rise endlessly;

I vow to see them.

Dharma gates are countless;

I vow to enter them.

The Awakened Way is unsurpassable.

I vow to embody it fully.

WORDS ON LOVING KINDNESS

May we all aspire
To be skilled in goodness
One who knows the path of peace:
Sustaining and giving of life.
Wholesome in mind and in body.
Taking only what freely is given,
And giving freely of all that we can.
Let us be able and upright.
Straightforward and gentle in speech.
Not cherishing our views or our judgments.
Not proud or demanding in nature.
Wishing: In gladness and in safety
May all beings be at ease.
Whatever living beings there may be;
Whether they are weak or strong,
Omitting none,
The seen and the unseen,
Those living near and far away,
Those born and to-be-born,
May all beings be at ease.

Let none deceive another,
Or despise any being in any state.
Let none through anger or ill-will
Wish harm upon another.
Even as a mother protects with her life
Her child, her only child,
So with a boundless heart
May we cherish all living beings;
Radiating kindness over the entire world,
Spreading upwards to the skies,
And downwards to the depths;
Outwards and unbounded,
Freed from hatred and ill-will.
Whether standing or walking,
Seated or lying down,
Sustained in open awareness.
In all of life's Teachings.
Entering just this moment,
Compassion's Way.

CLOSING GATHA

(Chant Leader) Let us be reminded respectfully

(all) Life and death are of supreme importance

(Chant Leader) Time swiftly passes, and with it our only chance

(all) Each of us must aspire to awaken

(Chant Leader) Be aware

(all) Do not squander our life.

ON OPENING THE DHARMA

This Dharma, incomparably profound and minutely subtle,
is rarely encountered, even in hundreds of thousands of millions of ages;

Now we can see it, hear it, hold and maintain it;

May we completely realise its true meaning.

THE PRACTICE PRINCIPLES

Caught in a self-centred dream, only suffering.

Holding to self-centred thoughts, exactly the dream.

Each moment, life as it, the only Teacher.

Being just this moment, Compassion's Way.

THE ALTERNATIVE PRACTICE PRINCIPLES

(To be recited at the end of a sesshin or Zazenkai)

No longer caught in the self-centred dream.

I have given up seeking,

Content just to be

With whatever this moment brings.

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 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 Mahāyāna deserves the highest praise:
Offerings, precepts, Pāramitās, Nembutsu, atonement, training—
The many other virtues-- all rise within zazen.

Those who try zazen even once wipe away immeasurable crimes—
Where are all the dark paths then?
The Pure Land itself is near.

Those who hear this truth even once and listen with a grateful heart,
Treasuring it, revering it, gain blessings without end.
Much more, those who turn about, and bear witness to self-nature,
Self-nature that is no-nature,
Go far beyond mere doctrine.

Here effect and cause are the same,
The Way is neither two nor three.
With form that is no form,
Going and coming, we are never astray.
With thought that is no-thought,
Singing and dancing are the voice of the Law.
Boundless and free is the sky of samādhi!
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.

Faith In Mind

(Edited version from Seng-Ts'an, the third founding teacher)

The Great Way is not difficult;
just avoid picking and choosing!
Only when you neither long nor loath
does it clearly reveal itself.
To see its truth
be neither for, nor against.
Conflicts between liking and disliking
are a disease of the mind.
Gain and loss, right and wrong
away with them once and for all!
The Perfect Way, like vast space
lacks nothing, has nothing in excess.
When the mind does not discriminate
all things are as they really are.
Entering the deep mystery of this suchness
releases us from all attachments.
Viewing all things in their oneness
we return to our original nature.
This state wherein all relations have ceased
is indescribable by analogy.
The mind in full accord with the Way
drops off its self-centred preoccupations.

Doubts clear up
true faith prevails.
All is empty, clear,
revealed effortlessly, naturally.
Neither thinking nor imagination
can ever reach this state.
This ultimate reality
retains neither self nor other.
In this non-dual world
all is one, nothing left out
In this unmeasurable truth
one instant is ten thousand years.
Things do not separate into here, or there
infinity is manifested everywhere.
One thing is everything
all things are One.
If you know only this, then
don't worry about attaining perfect knowledge.
The mind of faith is not divided
Faith and mind are not two
Words fail to describe it
for it is neither of the past, present, nor future.

BUDDHA NATURE IS IMPERMANENCE

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.

Written by Barry Magid.

