

Sutras

Ta San Ba Jin Ba So Ji Shu
Chi Tei Bo Ji Ya Bo Ji Ya Bi
Bo Ji Ya Bi Bo Ji Ya Bo Da
Ya Bo Da Ya Bi Bo Da Ya
Bi Bo Da Ya San Man Da
Ha Ri Shu Tei Sa Ra Ba Ta
Ta Gya Ta Ki Ri Da Ya Chi
Shu Ta No Chi Shu Chi Ta
Ma Ka Bo Da Rei So Wa Ka

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Notes:

- The Enmei Juku Kannon Gyo is chanted 33 times, with gradually increasing speed until it is quite fast at the end.
- Opening This Dharma is chanted before teisho.

Tahoma One Drop Zen Monastery, August, 2005

The Heart Sutra

Maha Prajna Paramita Hridaya 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, impulses, consciousness.

O Shariputra, all dharmas are marked with emptiness. They are without birth or death; are not tainted nor pure, do not increase nor decrease. Therefore, in emptiness: no form, no feelings, no perceptions, no impulses, 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 world of eyes, through to no world of mind consciousness. No ignorance and also no extinction of it, through to 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.

Shin Mei San So Ni Tei Sa
Ra Ba Ta Ta Gya Ta Ba Ro
Gya Ni Sa Ta Ha Ra Mi Ta
Ha Ri Ho Ra Ni Sa Ra Ba
Ta Ta Gya Ta Ki Ri Da Ya
Chi Shu Ta No Chi Shu
Chi Ta Ma Ka Bo Da Rei
Ba Sa Ra Gya Ya So Gya
Ta No Bi Shu Tei Sa Ra Ba
Ha Ra Da Ha Ya To Ri Gya
Chi Ha Ri Bi Shu Tei Ha
Ra Chi Ni Ha Ra Da Ya A
Yu Ku Shu Tei San Ma Ya
Chi Shu Chi Tei Ma Ni Ma
Ni Ma Ka Ma Ni Ta Ta Ta
Bo Da Ku Chi Ha Ri Shu
Tei Bi So Bo Da Bo Chi
Shu Tei Ja Ya Ja Ya Bi Ja
Ya Ni Ja Ya Sa Mo Ra Sa
Mo Ra Sa Ra Ba Bo Da Ji
Shu Chi Ta Shu Tei Ba Ji
Ri Ba Za Ran Gya Ra Bei
Ba Za Ran Ha Ba To Ba
Man Sha Ri Ran Sa Ra Ba
Sa To Ba Nan Sha Kya Ya
Ha Ri Bi Shu Tei Sa Ra Ba
Gya Chi Ha Ri Shu Tei Sa
Ra Ba Ta Ta Gya Ta Shi
Sha Mei San Ma Jin Ba So
En To Sa Ra Ma Ta Ta Gya

Opening This Dharma

The Dharma, incomparably profound and exquisite, is rarely met with even in hundreds of thousands of millions of kalpas. We are now permitted to hold it, see it, hear it, and accept it. May we awaken to the deep true Mind of Tathagata.

Buchinson Shin Dharani Chant for Protecting Deities

No Bo Ba Gya Ba Tei Ta
Re Ro Ki Ya Ha Ra Chi Bi
Shi Shu Da Ya Bo Da Ya
Ba Gya Ba Tei Ta Ni Ya Ta
Om Bi Shu Da Ya Bi Shu
Da Ya Sa Ma Sa Ma Sa
Man Da Ha Ba Sha So Ha
Ra Da Gya Chi Gya Ka No
So Ba Han Ba Bi Shu Tei
A Bi Shin Sha To Man So
Gya Ta Ha Ra Ba Sha No
A Mi Ri Ta Bi Sei Kei Ma Ka
Man Da Ra Ha Da I A Ka
Ra A Ka Ra A Yu San Da
Ra Ni Shu Da Ya Shu Da
Ya Gya Gya No Bi Shu Tei
U Shu Ni Sha Bi Sha Ya Bi
Shu Tei Sa Ka Sa Ra A Ra

The Bodhisattvas depend on Prajna Paramita and their minds are no hindrance. Without any hindrance, no fears exist. Far apart from every deluded view they dwell in Nirvana.

In the Three Worlds all Buddhas depend on Prajna Paramita and attain unsurpassed, complete, perfect Enlightenment.

Therefore 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:

Gyate, gyate, paragyate,
parasam gyate, bodhi svaha!

Teidai Denpo Busso No Myogo Dharma Lineage

Bibashi Butsu	Shayata Sonja
Shiki Butsu	Bashu Banzu Sonja
Bishafu Butsu	Manura Sonja
Kurason Butsu	Kaku Rokuna Sonja
Kunagon Muni Butsu	Shishi Sonja
Kasho Butsu	Basha Shita Sonja
	Funyo Mitta Sonja
	Hannya Tara Sonja
Shakyamuni Butsu	
Maka Kasho Sonja	Bodai Dharuma Daishi
Anan Sonja	Niso Eka Daishi
Shona Washu Sonja	Sanso Kanchi Zenji
Uba Kikuta Sonja	Doshin Dai'i Zenji
Dai Taka Sonja	Gunin Daiman Zenji
Mishaka Sonja	Eno Taikan Zenji
Bashu Mitsu Sonja	Nangaku Ejo Zenji
Butta Nandai Sonja	Baso Do'itsu Zenji
Fukuda Mitta Sonja	Hyakujo Ekai Zenji
Kyo Sonja	Obaku Kiun Zenji
Funa Yasha Sonja	Rinzai Gigen Zenji
Memyo Sonja	Koke Zonsho Zenji
Kabimora Sonja	Nan'in Egyo Zenji
Ryuju Sonja	Fuketsu Ensho Zenji
Kana Daiba Sonja	Shuzan Sei Nen Zenji
Ragorata Sonja	Fun'yo Zensho Zenji
Sogyo Nandai Sonja	Sekiso Soen Zenji
Kayashata Sonja	Yogi Hoe Zenji
Kumorata Sonja	

Dai E Zenji's Vow for Awakening

Our only prayer is to be firm in our determination to give ourselves completely to the Buddha's Way, so that no doubts arise however long the road seems to be; to be light and easy in the four parts of the body; to be strong and undismayed in body and in mind; to be free from illness and drive out both depressed feelings and distraction; to be free from calamity, misfortune, harmful influences and obstructions; not to seek the Truth outside of ourselves, so we may instantly enter the right way; to be unattached to all thoughts that we may reach the perfectly clear bright mind of Prajna and have immediate enlightenment on the Great Matter. Thereby we receive the transmission of the deep wisdom of the Buddhas to save all sentient beings who suffer in the round of birth and death. In this way we offer our gratitude for the compassion of the Buddhas and the Patriarchs. Our further prayer is not to be extremely ill or to be suffering at the time of departure, to know its coming seven days ahead so that we can quiet the mind to abandon the body and be unattached to all things at the last moment wherein we return to the Original Mind in the realm of no birth and no death and merge infinitely into the whole universe to manifest as all things in their True Nature and with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind. We offer this to all Buddhas and Bodhisattva-Mahasattvas of the past, present, and future in the ten quarters and to the Maha Prajna Paramita.

Enmei Juku Kannon Gyo

(Repeat Thirty-three Times)

Enmei Juku 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

Shikuseigan

(Repeat Three Times)

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

The Boddhisattva Vows

Sentient beings are numberless:

I vow to liberate them.

Desires are inexhaustible:

I vow to put an end to them.

The Dharmas are boundless:

I vow to master them.

The Buddha's way is unsurpassable:

I vow to become it.

Haku'un Shutan Zenji

Goso Hoen Zenji

Engo Kokugon Zenji

Kukyu Joryu Zenji

Oan Donge Zenji

Mittan Kanketsu Zenji

Shogen So Gaku Zenji

Un'an Fugan Zenji

Kido Chigu Zenji

Inzan Ien Zenji

Taigen Shigen Zenji

Gisan Zenrai Zenji

Tekisui Giboku Zenji

Ryoen Genseki Zenji

Seisetsu Genjo Zenji

Taishitsu Mumon Zenji

Kaka Shokan Fuin Yo Kon

Nampo Jomyo Zenji

Shuho Myocho Zenji

Kanzan Egen Zenji

Juo Sohitsu Zenji

Muin Soin Zenji

Nippo Soshun Zenji

Giten Gensho Zenji

Sekko Soshin Zenji

Toyo Eicho Zenji

Taiga Tankyo Zenji

Koho Genkun Zenji

Sensho Zuisho Zenji

Ian Chisatsu Zenji

Tozen Soshin Zenji

Yozan Keiyo Zenji

Gudo Toshoku Zenji

Shido Munan Zenji

Dokyo Etan Zenji

Hakuin Ekaku Zenji

Gasen Jito Zenji

Ji Ho San Shi I Shi Shi Fu

Shi Son Bu Sa Mo Ko Sa

Mo Ko Ho Ja Ho Ro Mi

Hannya Shingyo

Maka Hannya Haramita Shingyo

Kan Ji Zai Bo Sa 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 Ze
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 Ya Ha Ra Mi Ta
Ko Shin Mu Ke Ge Mu Ke 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 San Bo Dai Ko Chi
Han Ya 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 Tei Gya Tei
Ha Ra Gya Tei Ha Ra So Gya Tei
Bo Ji Sowa Ka Han Nya Shin Gyo

Torei Zenji's Bodhisattva Vow

Disciples, when I humbly observe the true nature of things, all are the marvelous manifestation of the Tathagata's truth. Atom by atom, instant by instant, all are none other than his mysterious radiance. Because of this our virtuous ancestors extended loving care and reverence toward even such beings as birds and beasts. How, then, can we be but humbly grateful for the food, drink, and clothing that nourishes and protects us throughout the day, these being in essence the warm skin and flesh of the great masters, the incarnate compassion of the Buddha?

If it is so even with inanimate objects, how much more should we be kind and merciful towards human beings, even those who are foolish. Though they become our sworn enemies, reviling and persecuting us, we should regard them as bodhisattva manifestations who, in their great compassion, are employing skillful means to help emancipate us from the sinful karma we have produced over countless kalpas through our biased, self-centered views.

If we awaken in ourselves this deep, pure faith, offering humble words and taking sincere refuge in the Buddha, then with every thought there will bloom a lotus flower, each with a Buddha, These Buddhas will establish Pure Lands everywhere and reveal the radiance of the Tathagata beneath our very feet. May we extend this mind throughout the universe, so that we and all sentient beings may equally bring to fruition the seeds of wisdom.

The Six Paramitas, such as giving, maintaining the precepts, and various other good deeds like invoking the Buddha's name, repentance, and spiritual training, all finally return to the practice of zazen. Even those who have sat zazen only once will see all karma erased. Nowhere will they find evil paths, and the Pure Land will not be far away. If we listen even once with open heart to this truth, then praise it and gladly embrace it, how much more so then if on reflecting within ourselves we directly realize Self-nature, giving proof to the truth that Self-nature is no nature. We will have gone far beyond idle speculation. The gate of the oneness of cause and effect is thereby opened, and not-two, not-three, straight ahead runs the Way.

Realizing the form of no-form as form, whether going or returning we cannot be any place else. Realizing the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma. How vast and wide the unobstructed sky of samadhi! How bright and clear the perfect moonlight of the Fourfold Wisdom! At this moment what more need we seek? As the eternal tranquility of Truth reveals itself to us, this very place is the Land of Lotuses and this very body is the body of the Buddha.

Sho Sai Shu

The Great Light Dharani
(Repeat Three Times)

Na Mu Sa Man Da

Mo To Nan O Ha Ra Chi
Ko To Sha So No Nan To
Ji To En Gya Gya Gya Ki
Gya Ki Un Nun Shi Fu Ra
Shi Fu Ra Ha Ra Shi Fu Ra
Ha Ra Shi Fu Ra Chi Shu
Sa Chi Shu Sa Shi Shu Ri
Shi Shu Ri So Ha Ja So
Ha Ja Se Chi Gya Shi Ri Ei
So Mo Ko

Dai Hi Shu

The Great Compassionate Dharani

Na Mu Ka Ra Tan No

To Ra Ya Ya Na Mu O Ri
Ya Bo Ryo Ki Chi Shi Fu
Ra Ya Fu Ji Sa To Bo Ya
Mo Ko Sa To Bo Ya Mo
Ko Kya Ru Ni Kya Ya En
Sa Ha Ra Ha Ei Shu Tan
No Ton Sha Na Mu Shi Ki
Ri To I Mo O Ri Ya Bo
Ryo Ki Chi Shi Fu Ra Ri
To Bo Na Mu No Ra Ki 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 Ryo Gya Chi Kya
 Rya Chi I Ki Ri Mo Ko Fu
 Ji 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 Chi Ri Ni
 Shi Fu Ra Ya Sha Ro Sha
 Ro Mo Mo Ha Mo Ra Ho
 Chi Ri Yu Ki Yu Ki Shi No Shi
 No O Ra San Fu Ra Sha Ri
 Ha Za Ha Za Fu Ra 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 Fu Ji Ya Fu Ji
 Ya Fu Do Ya Fu Do Ya Mi
 Chi Ri Ya No Ra Kin Ji Chi
 Ri Shu Ni No Ho Ya Mo
 No So Mo Ko Shi Do Ya
 So Mo Ko Mo Ko Shi Do
 Ya So Mo Ko Shi Do Yu
 Ki Shi Fu Ra Ya So Mo Ko
 No Ra Kin Ji So Mo Ko
 Mo Ra No Ra So Mo Ko
 Shi Ra Sun O Mo Gya Ya
 So Mo Ko So Bo Mo Ko
 Shi Do Ya So Mo Ko Sha

Ki Ra O Shi Do Ya So Mo
 Ko Ho Do Mo Gya Shi Do
 Ya So Mo Ko No Ra Kin Ji
 Ha Gya Ra Ya So Mo Ko
 Mo Ho Ri Shin Gya Ra Ya
 So Mo Ko Na Mu Ka Ra
 Tan No To Ra Ya Ya Na
 Mu O Ri Ya Bo Ryo Ki Chi
 Shi Fu Ra Ya So Mo Ko
 Shi Te Do Mo Do Ra Ho
 Do Ya So Mo Ko

The Song Of Zazen
 by Hakuin Ekaku Zenji

Hakuin Zenji's Song Of Zazen

All sentient beings are essentially Buddhas. As with water and ice, there is no ice without water; apart from sentient beings, there are no Buddhas. Not knowing how close the truth is we seek it far away— what a pity!

We are like one who in the midst of water cries out desperately in thirst. We are like the son of a rich man who wandered away among the poor. The reason we transmigrate through the Six Realms is because we are lost in the darkness of ignorance. Going further and further astray in the darkness, how can we ever be free from birth-and-death? As for the Mahayana practice of zazen, there are no words to praise it fully.