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.

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, parasamgyate, bodhi svaha!
TEIDAI DENPO BUSSO NO MYOGO
(Dharma Lineage)

BIBASHI   BUTSU
SHIKI      BUTSU
BISHAFU    BUTSU
KURASON    BUTSU
KUNAGON MUNI BUTSU
KASHO      BUTSU
SHAKYAMUNI BUTSU
MAKA KASHO SONJA
ANAN       SONJA
SHONA WASHU SONJA
UBA KIKUTA SONJA
DAI TAKA   SONJA
MI SHAKA   SONJA
BASHU MITSU SONJA
BUTTA NAN DAI SONJA
FUKUTA MITTA SONJA
KYO        SONJA
FUNA YASHA SONJA
MEMYO      SONJA
KABIMORA  SONJA
RYUJU     SONJA
KANA DAIBA SONJA
RAGORATA  SONJA
SOGYA NANDAI SONJA
KAYASHATA SONJA
KUMORATA SONJA
SHAYATA  SONJA
BASHU BANZU SONJA
MANURA   SONJA
KAKU ROKUNA SONJA

SHISHI      SONJA
BASHA SHITA SONJA
FUNYO MITTA SONJA
HANNAKA TARA SONJA
BODAI DARUMA DAISHI
NISO EKA    DAISHI
SAN SO KAN CHI ZENJI
DO SHIN DAI I ZENJI
GUNIN TAI MAN ZENJI
ENO DAI KAN  ZENJI
NAN GAKU EJO ZENJI
BASO DO ITSU ZENJI
HYAKU JO EKI  ZENJI
O BAKU KIUN  ZENJI
RINZAI GIGEN ZENJI
KO KE ZON SHO ZENJI
NAN IN EGOY  ZENJI
FUKEITSU EN SHO ZENJI
SHUZAN SEI NEN ZENJI
FUNNYO ZEN SHO ZENJI
SEKISO SOEN  ZENJI
YO GI HO E   ZENJI
HAKU UN SHUTAN ZENJI
GOSO HO EN   ZENJI
EN GO KOKU GON ZENJI
KUKYU JO RYU ZENJI
O AN DON GE  ZENJI
MITTAN KAN KETSU ZENJI
SHO GEN SO GAKU ZENJI
UN NAN FUGAN ZENJI
KIDO CHIGU  ZENJI
NAM PO JO MYO ZENJI
SHU HO MYO CHO ZENJI
KAN ZAN EGEN ZENJI
JU O SO HITSU ZENJI
MU IN SO IN  ZENJI
NIP PO SO SHUN ZENJI
GITEN GEN SHO ZENJI
SEK KO SO SHIN ZENJI
TO YO EI CHO  ZENJI
TAI GA TAN KYO ZENJI
KO HO GEN KUN ZENJI
SEN SHO ZUI SHO ZENJI
I AN CHISATSU ZENJI
TO ZEN SO SHIN ZENJI
YO ZAN KEI YO ZENJI
GUDO TO SHOKU ZENJI
SHIDO MUNAN ZENJI
DO KYO ETAN  ZENJI
HAKU IN EKAKU ZENJI
GASAN JITO  ZENJI
IN ZAN IEN  ZENJI
TAI GEN SHIGEN ZENJI
GISAN ZEN RAI ZENJI
TEKISU GIBOKU ZENJI
RYO EN GEN SEKI ZENJI
SEI SETSU GENJO ZENJI
TAISHITSU MUMON ZENJI

KAKA SHOKAN FUIN YO KON

JI HO SAN SHI I SHI SHI FU
(Ten Directions, Three Worlds, All Buddhas)
SHI SON BU SA MO KO SA
(All Venerable ones, Bodhisattva-Mahasattvas)
MO KO HO JA HO RO MI
(The great Prajna Paramita)

HANNAKA HANNYA SHINGYGO

MAKA HANNAKA 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.
JI 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 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
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

Preface to the recorded sayings of Zen Master Rinzai of Chin Province

On top of Mount Obaku he met the painful stick. On Taigu’s ribs he could use his fist. „Garrulous grandmother!” „Bed-wetting little devil!” „This lunatic twice pulling the tigers whiskers!” In a rocky gorge he planted pines, a landmark for later generations.

He dug the ground with his mattock; the other were nearly buried alive. Having approved the youngster, Obaku slapped himself right on the mouth. On leaving, Rinzai wanted to burn the arm-rest; he will sit upon the tongues of everyone. If he didn’t go to Kan’an, he’d return to Kahoku. His temple overlooked the old ferry landing – he carried travellers across the stream. He guarded the vital fording-place like an escarpment ten thousand spans high. Snatching away the man or the surroundings, he shaped and fashioned superlative students. With his Three States and Three Fundamentals, he forged and tempered black-robed monks. He’s always at home, yet forever on the way. The true man without rank went in and out the face. The monks of the two halls gave equal shouts, but guest and host were obvious. Illumination and action are simultaneous, fundamentally without front or back. A mirror confronting a form, an empty valley echoing a sound.

Marvellously responding in any direction, he left not a trace behind. Tucking up his robe, he journeyed southward, then went to stay in Daimei. Kōke took him as his teacher and attended him in the eastern Hall. Still using the copper pitcher and iron bowl, he closed his room and stopped his words. As the pines grew old and the clouds idled, he found boundless contentment within himself. He had not long sat facing the wall when the secret transmission neared its end. To whom was the True Dharma transmitted? It was extinguished upon reaching the blind ass! Old En of Engaku has now undertaken to circulate this text. It has been examined and corrected; therefore it contains no error or confusion. There is still one more shout coming; it needs further consideration: Zen students who have the eye to see, I entreat you not to exploit this text. Preface respectfully composed on the day of the midautumn festival, the year Senna of Koshi era.
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. 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 Four-fold 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.

**Torei Zenji’s Bodhisattva Vow**

Disciples, When I humbly observe the true nature of things, all are the marvelous manifestations 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 to 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 to 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.

**ENMEI JUKU KANNON GYO**

(Repeat thirty-three times)

KAN ZE ON NA MU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BUPPO 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 Bodhisattva 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.

**Opening this Dharma**

MU JO JIN
JIN MU MYO NO HO WA
HYAKU SEN MAN GO NI HO AI
O KOTO KATASHI WARE IMA KEN
MON SHI JUJI SURU
KOTO O ETARI
NEGAWAKU WA NYORAI NO
SHINJITSU GI O
GESHI TATEMATSU RAN KOTO O.

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.
**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.

**LAY ORDINATION CEREMONY**

**Jukai**

(Everyone reads together except underlined words read only by Roshi)

**All my ancient Twisted Karma, From beginningless greed, hate and delusion. Born of body, speech and mind, I now fully avow.**

**Sentient Beings (page 15)**

**Awaken**
To the Universal Buddha!

**Awaken**
To the Universal Dharma!

**Awaken**
To the Universal Sangha!

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

Three pure precepts:

Commit no evil
Do every good
Purify your own mind

**Ten Precepts:**

1. From the most clear, profound and subtle mind, to not kill life.
2. From the most clear, profound and subtle mind, to not consider anything as one’s own.
3. From the most clear, profound and subtle mind, associations between a man and a woman should be open, pure and bright.
4. From the most clear, profound and subtle mind, true words and true mind are the base of attaining the way.
5. From the most clear, profound and subtle mind, do not delude the true self.

6. From the most clear, profound and subtle mind, do not point out other’s faults and mistakes.

7. From the most clear, profound and subtle mind, do not praise yourself and degrade others.

8. From the most clear, profound and subtle mind, do not be possessive with the Dharma treasures.

9. From the most clear, profound and subtle mind, do not indulge in anger.

10. From the most clear, profound and subtle mind, do not dishonour the Buddha, the Dharma or the Sangha.

**Buchinson Shin Dharani**

No Bo Ba Gya Ba Tei
Ta Re Ro Ki Ya
Ha Ra Chi
Bi ShiŌ Bō Ba Gya Ba Tei
Ta RE RO Ki Ya
Ha Ra Chī
Bi Shi SHU Da Yā
BO Da Yā
BA GYA BA TEI
TA Ni YÀ TÀ
On Bi Shu DA YĀ
Bi SHU DA YĀ SA MA SA
MA SAN MAN DÄ
Ha BA ShÄ
SO Ha Ra DÄ
GYA CHI GYA KA NÖ
SO BA HAN BÄ
Bi SHU TEI
A Bi SHIN ShÄ
TO MAN SO GYA TÄ
Ha Ra BA SHA NÖ
A Mi Ri TÄ
Bi SEI KEI
MA KA MAN NA RA
Ha Da I
A KA RÄ
A KA RÄ
A Yu San DA RA NĪ
ShU Da YÄ

**Will you observe these precepts always?**

SHU Da YÄ
GYA KYA NÖ
Bi SHU TEI
U SHU NI SHA
Bi JA YÄ
Bi SHU TEI
SA KA SA RÄ A RA
SHIN MEI
SAN SO NÎ TEI
SARÂ BÄ
TA TA GYA TÄ
BA RO GYA NÎ
SA TA Ha RA Mi TÄ
Ha RI HO RA NÎ
SARÂ BÄ
TA TA GYA TÄ
KÌ Ri DA YÄ
CHI SHU TA NÖ
CHI SHU CHI TÄ
MA KA MO DA REI
BA ZA RA GYA YÄ
SÖ GYA TA NÖ
Bi SHU TEI
SARÂ BÄ
Ha Ra DÄ
Ha Ya TO Ri
GYA CHI Ha Ri Bi SHU TEI
SA A CHI NÎ Ha RA DA YÄ
A YOKU SHU TEI

SAN MA YÀ CHI SHU CHI TEI
MA NI MA NĪ MA KA MA NÎ
TA TA TA BO DÄ
KU CHI HA RI SHU TEI
Bi SO BO DÄ
BO JI SHU TEI
JÀ YÄ JÀ YÄ
Bi JÀ YÄ
Bi JÀ YÄ
SA MO RÄ
SA MO RA
SARÂ BA
BO DÄ
CHI SHU CHI TA SHU TEI
BA JÌ RÌ BA ZÀ RÄ
GYARA BEI BA ZÀ RAN
HA BA TO MA MÀ
SHA RI RAN
SARÂ BA SA TO BA NÀ
SHA GYA YÀ HA RI Bi SHU TEI
SARÂ BÄ
GYA CHI HA RI SHU TEI
SARÂ BÄ TA TA GYA TÄ
SHIS SHA MEI
SAN MA JIN BA
SÖ EN DÖ SARÂ BÄ
TA TA GYA TÄ
SAN MA JIN BA
Ita Ten Fu Gin
(repeat each line until Roshi rings bell)

On Ita Tei Ta
Moko tei ta sowaka

Om Moko
Kya Ra Ya Sowaka

On Ken Ba Ya
Ken Ba Ya Sowaka

On Kura Danno
Un Jaka Sowaka

Om Bei
Shiramanda Ya Sowaka

Om Ba Sam Ba
En tei Shuya Jin Sowaka

Nan Da Ryu
Batsu Nan Da Ryu O
Shakera Ryu O
Washu Kitsu Ryu O
Toku Shaka Ryu O
Anaba Datta Ryu O
Manashi Ryu O
Uhada Ryu O