

Tahoma-san Sogenji

Sutra Book

This book is distributed by
One Drop Zendo Association

Tahoma-san Sogenji Zen Monastery
contact:

360.331.4142
Tahoma@whidbey.com

© 2013

Contents

The Heart SutraPrajna Paramita Hridaya Sutra	1
Teidai Denpo Busso No Myogo	3
Hannya Shingyo	5
Sho Sai Shu	6
Preface to the Recorded Sayings of Zen Master Rinzai	7
Dai Hi Shu	9
Song Of Zazen	11
Torei Zenji's Bodhisattva Vow	13
Enmei Jikku Kannon Gyo	15
Shi Gu Sei Gan Mon	15
The Bodhisattva Vows	16
Dai E Zenji's Vow for Awakening	17
Opening This Dharma	19
Ita Ten Fu Gin	20
Buchinson Shin Dharani	21
Meal Sutras	23
About Chanting	25

Ita Ten

Originally from the Shinto tradition, Ita Ten is an honoring/placating of the Spirit Forces that affect the running of the monastery, and in particular provide food.

The Ita Ten sutras and offerings point to a natural reciprocity between humans and other-than-human living systems. However you look at it, whether Spirit/Energies that live in trees and stones and affect our physical and mental wellbeing, the interconnectedness of all living systems within a given ecosystem, or the unity of consciousness of the entire phenomenal universe, there is a give and take in life on earth that is crucial to our survival. Ita Ten reminds us of that.

Please Note

The densu's introduction to a chant is set in ***bold italic print***, and is not always the sutra title.

Sho Sai Shu:

A Dharani to be chanted quickly for harmony and concentration

Dai Hi Shu:

Originally a devotional Dharani to the Lord of Death (Shiva). This sutra is often read in memory of those who had karmic connections with Tahoma-san Sogenji or members of the Sangha.

Buchinson Shin Dharani:

Dharani of the Victorious Buddha Crown. It lists and venerates the spirits who have supported and transmitted the practice of the Buddha Dharma through the ages.

Enmei Jikku Kannon Gyo:

The translation of this mantra reads:

KANZEON!

Devotion to Buddha
at one with the Buddha

Related to all Buddhas in cause and effect.

And to Buddha, Dharma, and Sangha.

Eternal joyful autonomous purity

Morning mind is Kanzeon

Evening mind is Kanzeon

This very moment arises from Mind

This very moment is not separate from Mind!

Ceremonies

Morning Choka

Heart Sutra	1
Teidai Denpo Busso No Myogo	3
Hannya Shingyo	5
Sho Sai Shu	6
Preface to the Recorded Sayings of Zen Master Rinzai	7
Dai Hi Shu	9
The Song of Zazen	11
Torei Zenji's Bodhisattva Vow	13
Enmei Jikku Kannon Gyo	15
Shi Gu Sei Gan Mon	15
The Bodhisattva Vows	16

Evening Sutra

Dai E Zenji's Vow for Awakening	17
---------------------------------	----

Teisho

At Start

Dai Hi Shu (3 times)	9
Opening this Dharma	19

At End

The Bodhisattva Vows	16
----------------------	----

<i>Ita Ten Fu Gin</i>	
<i>Morning</i>	
Hannya Shingyo	5
Sho Sai Shu	6
Ita Ten Fu Gin	20
<i>Evening</i>	
Buchinson Shin Dharani	21
Sho Sai Shu	6
Ita Ten Fu Gin (partial)	20
 <i>Meal Sutras</i>	
<i>At Start</i>	
Heart Sutra	1
The Five Reflections	23
Verse of the Three Morsels of Food	23
<i>At End</i>	
Verse of the Water Offering	24
Verse after the Morning Gruel Meal	24
Verse after the Mid-Day Meal	24

About Chanting

From the most basic tenet of Zen, self and Buddha are one. Buddha's mind is our mind. We sleep, wake up, eat, and work with the mind of Buddha. Simply chant sutras with your whole Mind, chanting sutras only for the sake of chanting sutras.

To explain it further, ears, mouth, voice, and mind become One, and deep Samadhi is entered. By chanting sutras in this way the deep link among all will be realized; Mind will extend throughout the universe, and inner and outer worlds become One.

Eko:

In a chant by the Densu, Head Monk, or Roshi, any power or merit gained by the Samadhi of the sutra chanting is offered to all beings. This chant is called an eko.

Hannya Shingyo/Heart Sutra:

Embodies the essential teachings of Mahayana Buddhist practice.

Dharani:

The word dharani is from a Sanskrit word that means "to hold or maintain." It is a long verse mantra, which is said to hold deep meaning and beneficial power such as protection or healing for those who recite it, though it makes no intellectual sense. The Japanese versions that are chanted are essentially transliterations of the original Sanskrit. Chanting dharanis was a practice of Shingon and was incorporated in the Chinese Zen of the Sung Dynasty, then brought back to Japan by Japanese Zen Masters.

The Heart Sutra
Prajna Paramita Hridaya Sutra

[after eating]

Verse of the Water Offering

The water with which we wash our bowls tastes like heavenly nectar. We drink it for the myriad beings in all realms, that they too may be filled and satisfied.

[one of the following depending on the meal]

Verse after the Morning Gruel Meal

Having finished the morning meal, let us pray that all beings may accomplish whatever tasks they are engaged in and be fulfilled with all the Buddha Dharmas.

Verse after the Mid-Day/Evening Meal

Having finished the mid-day/evening meal, our bodily strength is fully restored.

Our power extends over the ten quarters and through the three periods of time, and we are strong.

As to revolving the wheel of Dharma, let no thought be wasted over it.

May all beings attain true wisdom.



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 mind is no hindrance. Without any hindrance, no fears exist. Far apart from every deluded view they dwell in Nirvana.

Meal Sutras

[before eating]

Maha Prajna Paramita Hridaya Sutra [p.1]

The Five Reflections

First, let us reflect deeply on our true efforts and the efforts of those who brought us this food.

Second, may we live in a way that makes us worthy to receive it.

Third, what is most essential is the practice of mindfulness, which helps us transcend greed, anger, and delusion.

Forth, we appreciate this food, which sustains the good health of our body and mind.

Fifth, we accept this food to complete the awakening of the pure mind of all beings.

Verse of the Three Morsels of Food

The first morsel is to cut all delusions.

The second morsel is to maintain our clear mind.

The third morsel is to liberate all sentient beings.

May we all realize the Buddha's Way.

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!



Bi So Bo Da
 Bo Ji Shu Tei
 Ja Ya Ja Ya
 Bi Ja Ya Bi Ja Ya
 Sa Mo Ra Sa Mo Ra
 Sa Ra Ba Bo Da
 Chi Shu Chi Ta Shu Tei
 Ba Ji Ri Ba Za Ra
 Gya Ra Bei Ba Za Ran
 Ha Ba To Ma Ma
 Sha Ri Ran Sa Ra Ba
 Sa To Ba Nan
 Sha Gya Ya
 Ha Ri Bi Shu Tei
 Sa Ra Ba
 Gya Chi Ha Ri Shu Tei
 Sa Ra Ba Ta Ta Gya Ta
 Shis Sha Mei
 San Ma Jin Ba
 So En Do Sa Ra Ba
 Ta Ta Gya Ta
 San Ma Jin Ba
 So Chi 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 Mo Da Rei
 So Wa Ka

Na Mu Sa Man Da
 [p.6]

On Ita Tei Ta
 Moko Tei Ta Sowaka

Om Ba Sam Ba
 En Tei Shuya Jin Sowaka



Teidai Denpo Busso
 No Myogo
 (Dharma Lineage)

Teidai Denpo Busso No

<i>Myogo</i>		Gayashata	Sonja
Bibashi	Butsu	Kumorata	Sonja
Shiki	Butsu	Shayatā	Sonja
Bishafu	Butsu	Bashu Banzū	Sonja
Kurason	Butsu	Manurā	Sonja
Kunagon Muni	Butsu	Kaku Rokunā	Sonja
Kashō	Butsu	Shishi	Sonja
		Basha Shita	Sonja
Shakamuni	Butsu	Funyo Mitta	Sonja
Maka Kashō	Sonja	Hannya Tara	Sonja
Anan	Sonja		
Shōna Washu	Sonja	Bodai Darumā	Daishi
Uba Kikutā	Sonja	Niso Eka	Daishi
Dai Daka	Sonja	Sansō Kanchi	Zenji
Misha Kā	Sonja	Dōshin Dai'i	Zenji
Bashu Mitsu	Sonja	Gunin Taiman	Zenji
Budda Nandai	Sonja	Enō Taikan	Zenji
Fukudā Mitta	Sonja	Nangaku Ejō	Zenji
Kyō	Sonja	Baso Dōitsu	Zenji
Funa Yasha	Sonja	Hyakujō Ekai	Zenji
Memyō	Sonja	Ōbaku Kiun	Zenji
Kabimora	Sonja	Rinzai Gigen	Zenji
Ryūjū	Sonja	Kōkē Sonshō	Zenji
Gana Daibā	Sonja	Nanin Egyō	Zenji
Ragorata	Sonja	Fuketsu Enshō	Zenji
Sōgyā Nandai	Sonja	Shusan Seinen	Zenji

Funnyō Zenshō	Zenji	Dōkyō Etan	Zenji
Sekisō Soen	Zenji	Hakuin Ekaku	Zenji
Yōgi Hōe	Zenji	Gasen Jitō	Zenji
Haku'un Shutan	Zenji	Inzan Ien	Zenji
Goso Hōen	Zenji	Taigen Shigen	Zenji
Engō Kokugon	Zenji	Gisan Zenrai	Zenji
Kukyū Jōryū	Zenji	Tekisui Giboku	Zenji
Ōan Dongē	Zenji	Ryōen Genseki	Zenji
Mittan Kanketsu	Zenji	Seisetsu Genjō	Zenji
Shōgen Sōgaku	Zenji	Taishitsu Mumon	Zenji
Unan Fugan	Zenji		
Kidō Chigu	Zenji	Ka Ka Shō Kan Fuin Yō Kon	
Nanpō Jōmyō	Zenji	Ji Hō San Shi I Shi Shi Fu	
Shūhō Myōchō	Zenji	Shi Son Bu Sa Mo Ko Sa	
Kanzan Egen	Zenji	Mo Ko Ho Ja Ho Ro Mī	
Juō Sōhitsu	Zenji		
Muin Sōin	Zenji		
Nippō Sōshun	Zenji		
Giten Genshō	Zenji		
Sekkō Sōshin	Zenji		
Tōyō Eichō	Zenji		
Taigā Tankyō	Zenji		
Kōhō Genkun	Zenji		
Senshō Zuishō	Zenji		
Ian Chisatsu	Zenji		
Tōzen Sōshin	Zenji		
Yōzan Keiyō	Zenji		
Gudō Tōshoku	Zenji		
Shidō Munan	Zenji		

Buchinson Shin Dharani

[Chant to Protecting Deities]

<i>Buchinson Shin</i>	U Shu Ni Sha Bi Ja Ya
<i>Dharani</i>	Bi Shu Tei
No Bo Ba Gya Ba Tei	Sa Ka Sa Ra A Ra
Ta Re Ro Ki Ya	Shin Mei San So Ni Tei
Ha Ra Chi	Sa Ra Ba Ta Ta Gya Ta
Bi Shi Shu Da Ya	Ba Ro Gya Ni
Bo Da Ya	Sa Ta Ha Ra Mi Ta
Ba Gya Ba Tei	Ha Ri Ho Ra Ni
Ta Ni Ya Ta	Sa Ra Ba Ta Ta Gya Ta
On Bi Shu Da Ya	Ki Ri Da Ya
Bi Shu Da Ya	Chi Shu Ta No
Sa Ma Sa Ma Sa Man	Chi Shu Chi Ta
Da	Ma Ka Mo Da Rei
Ha Ba Sha So Ha Ra Da	Ba Za Ra Gya Ya
Gya Chi Gya Ka No	So Gya Ta No
So Ba Han Ba	Bi Shu Tei Sa Ra Ba
Bi Shu Tei	Ha Ra Da Ha Ya To Ri
A Bi Shin Sha	Gya Chi Ha Ri
To Man So Gya Ta	Bi Shu Tei
Ha Ra Ba Sha No	Ha Ra Chi Ni
A Mi Ri Ta	Ha Ra Da Ya
Bi Sei Kei	A Yo Ku Shu Tei
Ma Ka Man Da Ra	San Ma Ya
Ha Da I A Ka Ra	Chi Shu Chi Tei
A Ka Ra	Ma Ni Ma Ni
A Yu San Da Ra Ni	Ma Ka Ma Ni
Shu Da Ya Shu Da Ya	Ta Ta Ta Bo Da
Gya Kya No Bi Shu Tei	Ku Chi Ha Ri Shu Tei

Ita Ten Fu Gin

[Morning sutras]

Maha Prajna Paramita Hridaya Sutra [p.1]

Na Mu Sa Man Da [p.6]

On Ita Tei Ta Moko Tei Ta Sowaka
Om Moko Ky Ra Ya Sowaka
On Ken Ba Ya Ken Ba Ya Sowaka
On Kura Dan No Un Jaka Sowaka
Om Bei Shiramanda Ya Sowaka
Om Ba Sam Ba En Tei Shuya Jin Sowaka

Nan Da Ryu O

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



Hannya Shingyo

<i>Maka Hannya</i>	Mu Chi Yaku Mu Toku
<i>Haramita Shingyo</i>	I Mu Sho Tok' Ko
Kan Ji Zai Bo Sa Gyo Jin	Bo Dai Sat Ta
Han Nya Ha Ra Mi Ta	E Han-nya Ha Ra Mi Ta
Ji Sho Ken Go On Kai	Ko Shin Mu Kei Ge
Ku Do Is-sai Ku Yaku	Mu Kei Ge Ko Mu
Sha Ri Shi	U Ku Fu On Ri
Shiki Fu I Ku	Is-sai Ten Do Mu So
Ku Fu I Shiki	Ku Gyo Ne Han
Shiki Soku Ze Ku	San Ze Sho Butsu
Ku Soku Ze Shiki	E Han-nya Ha Ra Mi Ta
Ju So Gyo Shiki	Ko Toku A Noku Ta Ra
Yaku Bu Nyo Ze	San Myaku San Bo Dai
Sha Ri Shi	Ko Chi Han-nya Ha Ra
Ze Sho Ho Ku So	Mi Ta
Fu Sho Fu Metsu	Ze Dai Jin Shu
Fu Ku Fu Jo	Ze Dai Myo Shu
Fu Zo Fu Gen	Ze Mu Jo Shu
Ze Ko Ku Chu	Ze Mu To Do Shu
Mu Shiki Mu Ju	No Jo Is-sai Ku Shin
So Gyo Shiki Mu Gen	Jitsu Fu Ko
Ni Bi Zes-shin	Ko Setsu
Ni Mu Shiki Sho Ko Mi	Han-nya Ha Ra Mi Ta
Soku Ho Mu Gen Kai	Shu Soku Setsu
Nai Shi Mu I Shiki Kai	Shu Watsu
Mu Mu Myo Yaku Mu	Gya Tei Gya Tei
Mu Myo Jin	Ha Ra Gya Tei
Nai Shi Mu Ro Shi	Ha Ra So Gya Tei
Yaku Mu Ro Shi Jin	Bo Ji So Wa Ka
Mu Ku Shu Metsu Do	Han-nya Shin Gyo

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

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.



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.



Preface to the Recorded Sayings of
Zen Master Rinzai

Preface to the Recorded Sayings of Zen Master Rinzai

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 tiger's whiskers!" In a rocky gorge he planted pines, a landmark for later generations. He dug the ground with his mattock; the others were nearly buried alive. Having approved the youngster, Obaku slapped himself right on the mouth. On leaving, Rinzai wanted to burn the armrest; he will sit upon the tongues of everyone.

If he didn't go to Kanan he'd return to Kahoku. His temple overlooked the old ferry landing—he carried travelers 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.

Marvelously responding in any direction, he left not a trace behind. Tucking up his robe he journeyed southward, then went to stay in Daimei. Koke 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 mid-autumn festival, the year Senna of Koshi era.



Dai E Zenji's Vow for Awakening

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

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.



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 Cho 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

[Dai Hi Shu continued]

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

Enmei Jikku Kannon Gyo

[repeat thirty-three times]

Enmei Jikku 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

Shi Gu Sei Gan Mon

[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

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.



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. 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.



Torei Zenji's Bodhisattva Vow

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