

*Tahoma-san Sogenji*

*Sutra Book*

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**One Drop Zendo Association**

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# The Heart Sutra

## Prajna Paramita Hridaya 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 mind is 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, paragate,  
parasam gyate, bodhi svaha!





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 Kanchī	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	Gasan 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		

## 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

## 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 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



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

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 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

## 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 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

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.





## 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.



Ita Ten Fu Gin  
[Morning sutras]

*Maha Prajna Paramita Hridaya Sutra* [p.1]

*Na Mu Sa Man Da* [p.6]

<i>On Ita Tei Ta</i>	Moko Tei Ta Sowaka
<i>Om Moko</i>	Ky Ra Ya Sowaka
<i>On Ken Ba Ya</i>	Ken Ba Ya Sowaka
<i>On Kura Dan No</i>	Un Jaka Sowaka
<i>Om Bei</i>	Shiramanda Ya Sowaka
<i>Om Ba Sam Ba</i>	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



# Buchinson Shin Dharani

[Chant to Protecting Deities]

*Buchinson Shin*

*Dharani*

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  
On 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 Kya No Bi Shu Tei

U Shu Ni Sha Bi Ja Ya  
Bi Shu Tei  
Sa Ka Sa Ra A Ra  
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 Mo Da Rei  
Ba Za 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 Yo 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 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



## 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.

[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.



## 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.

### ***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!