

Prajna Paramita Hridaya Sutra (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 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 paragyate parasam gyate bodhi svaha!

Hakuin Zenji's Song of Zazen

(Gassho)

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.

Dai segaki

(Gassho)

JA JIN NYŪ RYŌ SHĪ

SAN SHĪ I SHĪ FŪ IN KAN HA KAI SHI I SHĪ YUI SHIN ZŌ

NAMU JI HŌ FŪ
NAMU JI HŌ HĀ
NA MU JI HŌ SEN
NA MU HON SŪ SHI KYA MU NI FŪ
NA MU DAI ZU DAI HI KYŪ KU KAN SHI IN BU SĀ
NAMU KĪ KŌ O NAN SON SHĀ
NAMU SA BŌ
TO TO GYA TŌ
BO RYO KI CHI EN SAN MO RĀ
SAN MO RĀ KIN
NA MU SU RYO BO YĀ
TO TO GYA TO YĀ
TO JI TŌ EN
SU RYŌ SU RYŌ
BO YA SU RYŌ
BO YA SU RYŌ
SO MO KO

NA MU SĀ MAN DĀ HO DO NAN PAN

NA MU HŌ SHIN JI RAI
NA MU TO HŌ JI RAI
NA MU MYŌ SHI SHIN JI RAI
NA MU KŌ HA SHIN JI RAI
NA MU RI FU I JI RAI
NA MU KAN RO YŌ JI RAI
NA MU O MI TO JI RAI

NA MU O MI TO BO YĀ
TO TO GYA TO YĀ
TO NI YA TŌ

O MI RĪ TSU BO MĪ
O MI RI TŌ
SHI TA BO MĪ O MI RI TŌ
BI GYA RĀ CHĪ O MI RI TŌ
BI GYA RA TŌ GYA MI NĪ
GYA GYA NŌ SHI TO GYA RI SO MO KO

JIN SHŪ KYĀ JĪ JIN NIN SHĪ
FŪ SHĪ Ō SĀ SHŪ KĪ JĪN
GEN KAI BŌ MON SHĀ KEN SHĪN
SHĪ DŌ YU MIN SAN ZEN DŌ
KĪ TĪ SAN PŌ HĀ BŪ JĪ
KYŪ KIN TĒ SHIN BŪ JŌ GĀ
KUN TĒ BŪ HEN JIN MI RĀI
TĪ SHĪ SHUN SAN ZUN PĀ SHĪ
JI TEN KI JIN SHŪ GO KIN SU JI KYŪ
SU JI HEN
JI HŌ I SHĪ KI JIN KYŪ

TĪ SŪ SHŪ AN SHŪ SEN GĒN
HŌ TĀ BŪ MŌ KĪ RŌ TĒ
SON SHĀ FŪ RĀ JŪ BŪ KYŪ
MŌ SHA RĪ KŪ SAN NAN NYŌ
SŪ IN SAN YŪ SHĪ AN SHĪ
SAN ZŪ HĀ NAN KŪ SHUN SAN
KYŪ MŌ KUI KŌ SEN NĀ SŪ
JIN SHŪ RIN NUI
SAN JIN ZŪ

GEN I SU KUN TEI
FU GYŪ Ō I SHĪ
GO TEN I SHUN
SAN KAI KYŪ JIN BU DŌ

JĪ HŌ
SAN SHĪ I SHĪ SHI
FU SHI SON BU SĀ
MŌ KŌ SĀ
MO KŌ HŌ JĀ HŌ RŌ MI

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