

SUTRA TRANSCRIPTS

MAKA HANNYA HARAMITA SHINGYO

KAN JI SAI BO SA GYŌ JIN
HANNYA HARA MITA
JI SHŌ KEN GO ON KAI KŪ DO
ISSAI KŪ YAKU SHA RI SHI SHIKI
FU I KŪ KŪ FU I SHIKI SHIKI SOKU ZE KŪ KŪ SOKU ZE SHIKI JU
SŌ GYŌ SHIKI YAKU BU NYO ZE
SHA RI SHI ZE SHO HŌ KŌ SŌ FU SHŌ
FU METSU FU KŪ FU JŌ FU ZŌ FU GEN ZE
KO KŪ CHŪ MU SHIKI MU JU SŌ GYŌ SHIKI
MU GEN NI BI ZESSHIN NI
MU SHIKI SHŌ KŌ MI SOKU HŌ
MU GEN KAI NAI SHI MU I SHIKI KAI
MU MU MYŌ YAKU MU MU MYŌ JIN
NAI SHI MU RŌ SHI YAKU MU RŌ SHI JIN
MU KŪ SHŪ METSU DŌ MU CHI YAKU
MU TOKU I MU SHO TOKKO
BO DAI SATTA E HANNYA HA RA MI TA
KO SHIN MU KEI GE MU KEI GE
KO MU U KŪ FU ON RI ISSAI
TEN DŌ MU SŌ KŪ GYŌ
NE HAN SAN ZE SHO BUTSU E HANNYA HA RA MI TA
KO TOKU A NOKU TA RA SAN MYAKU
SAN BO DAI KO CHI HANNYA HA RA MI TA
ZE DAI JIN SHU ZE DAI MYŌ SHU
ZE MU JŌ SHU ZE MU TŌ DŌ SHU
NŌ JO ISSAI KU SHIN JITSU
FU KO KO SETSU HANNYA HA RA MI TA
SHU SOKU SETSU SHU WATSU
GYA TEI GYA TEI HARA GYA TEI
HARA SŌ GYA TEI BO JI SO WA KA HANNYA SHINGYŌ

The Heart Sutra

Thus have I heard. Once the Blessed One was dwelling in Rajagriha at Vulture Peak mountain, together with a great gathering of the sangha of monks and a great gathering of the sangha of bodhisattvas. At that time the Blessed One entered the samadhi that expresses the dharma called 'profound illumination', and at the same time noble Avalokiteśvara, the Bodhisattva of Compassion, while practicing the profound prajnaparamita, clearly saw the five skandhas to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra said to noble Avalokiteśvara: "How should a son or daughter of noble family train, who wishes to practice the profound prajnaparamita?"

Addressed in this way, noble Avalokiteśvara said to venerable Shariputra:

"O Shariputra, a son or daughter of noble family who wishes to practice the profound prajnaparamita should see in this way: seeing the five skandhas to be empty of nature. Form is emptiness; emptiness also is form. Emptiness is no other than form; form is no other than emptiness. In the same way, feeling, perception, formation, and consciousness are emptiness. Thus, Shariputra, all dharmas are emptiness. There are no characteristics. There is no birth and no cessation. There is no impurity and no purity. There is no decrease and no increase. Therefore, Shariputra, in emptiness, there is no form, no feeling, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no appearance, no sound, no smell, no taste, no touch, no dharmas, no ignorance, no end of ignorance up to no old age and death, no end of old age and death; no suffering, no origin of suffering, no cessation of suffering, no path, no wisdom, no attainment, and no non-attainment. Therefore, Shariputra, since the Bodhisattvas have no attainment, they abide by means of prajnaparamita.

Since there is no obscuration of mind, there is no fear. They transcend falsity and attain complete nirvana. All the Buddhas of the three times, by means of prajnaparamita, fully awaken to unsurpassable, true, complete enlightenment. Therefore, the great mantra of prajnaparamita, the mantra of great insight, the unsurpassed mantra, the unequaled mantra, the mantra that calms all suffering, should be known as truth, since there is no deception. The prajnaparamita mantra is said in this way:

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

Thus, Shariputra, the bodhisattva mahāsattva should train in the profound prajnaparamita.

Then the Blessed One arose from that samadhi and praised noble Avalokiteśvara, saying, "Good, good, O son of noble family; thus it is, O son of noble family, thus it is. One should practice the profound prajnaparamita just as you have taught and all the tathagatas will rejoice."

When the Blessed One had said this, venerable Shariputra and noble Avalokiteśvara, the whole assembly and the world with its gods, humans, asuras, and gandharvas rejoiced and praised the words of the Blessed One.

SHOSAISHU

(repeat three times)

**NA MU SA MAN DA
MO TO NAN O HARA CHI
KOTO SHA
SONO NAN TO JI TO EN**

**GYA GYA GYA KI GYA KI
UN NUN SHIFU RA SHIFU RA
HA RA SHI FU RA HARA SHI FU RA
CHI SHU SHA CHI SHU SHA
CHI SHU RI CHI SHU RI
SO WA JA SO WA JA
SE CHI GYA SHI RI E SO MO KO**

DISASTER PREVENTION DHARANI

Veneration to all Buddhas
The incomparable Buddha-power
that banishes suffering.
OM! The Buddha of reality, wisdom,
Nirvana!

Light! Light! Great Light! Great Light!
With no categories,
this mysterious power
Save all beings;
Suffering goes, happiness comes,
Svaha!

EMMEI JUKKU KANNON GYO

(repeat three times)

**KAN ZE ON NAMU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BUP PO SO EN
JO RAKU GA JO
CHO NEN KANZEON
BO NEN KANZEON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN**

TEN VERSE KANNON SUTRA OF TIMELESS LIFE

Kanzeon! I venerate the Buddha;
With Buddha I have source;
With Buddha I have affinity;
Affinity with Buddha, Dharma, Sangha;
Constancy, ease (joy), the self, and purity.
Mornings, my thought is Kanzeon;
Evenings, my thought is Kanzeon.
Thought after thought arises in mind.
Thought after thought is not separate from
mind.

FUEKO

**NEGAWAKU WA KONO KUDOKU
WO MOTTE
AMANEKU ISSAI NI OYOBOSHI
WAREA TO SHUJO TO MINA TOMO
NI BUTSUDO WO JOZEN KOTO WO**

May this merit extend universally to all,
so that we together
with all beings
realize the Buddha way.

**JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MOKO HO JA HO RO MI**

This I ask of the Buddhas
Of all ten directions and all three times
And of the Bodhisattvas and Mahasattvas

SHIGU SEIGAN

(repeat three times)

**SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSO DO MU JO SEI GAN JO**

The Four Great Vows

However innumerable all beings are, I vow to save them all.

However inexhaustible my delusions are, I vow to overcome them all.

However immeasurable the Dharma teachings are, I vow to master them all.

However immeasurable the Buddha's way is, I vow to follow it to its very end.

SHOKUJI GO KANMON

- 1. HITOTSU NIWA KOH NO TASHO O HAKARI
KA NO RAISHO O HAKARU**
- 2. FUTATSU NIWA ONORE GA TOKUGYO NO ZENKETSU O HAKATTE,
KU NI ŌZU**
- 3. MITTSU NIWA SHIN O FUSEGI,
TOGA TONTŌ O HANARURU O SHU TO SU**
- 4. YOTTSU NIWA MASA NI RYOYAKU O KOTO TO SURU WA GYOKO O
RYOZEN GA TAME NARI**
- 5. ITSUTSU NIWA DOGYO O JOZEN GA TAME NI MASA NI KONO JIKI
UKUBESHI**

The five reflections

1. First, let us reflect on our own work, let us see whence this comes
2. Secondly, let us reflect how imperfect our virtue is, whether we deserve this offering
3. Thirdly, what is most essential is to hold our minds in control and be detached from the various faults, greed etc.
4. Fourthly, that this is taken as medicinal and is to keep our bodies in good health
5. Fifthly, in order to accomplish the task of enlightenment of all, we accept this food.

GREAT COMPASSION DHARANI (DAI HI SHU)

NAMU KARA TAN NO TORA YA YA
NAMU ORI YA BORYO KI CHI
SHIFU RA YA FUJI SATO BO YA
MO KO SATO BO YA
MO KO KYA RUNI KYA YA
EN SA HARA HA EI
SHU TAN NO TON SHA
NAMU SHIKI RI TO I MO ORI YA
BORYO KI CHI SHIFU RA RIN
TO BO NAMU NO RA KIN 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 RU GYA CHI KYA RYA CHI
I KIRI MO KO FUJI 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 CHIRI NI SHIFU RA YA
SHA RO SHA RO MO MO HA MO RA
HO CHI RI U KI U KI SHI NO SHI NO
ORA SAN FURA SHA RI
HA ZA HA ZA FURA 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 FUJI YA FUJI YA
FUDO YA FUDO YA
MI CHIRI YA NORA KIN JI
CHIRI SHUNI NO HOYA MONO SOMO KO
SHIDO YA SOMO KO
MOKO SHIDO YA SOMO KO
SHIDO YU KI SHIFU RA YA SOMO KO
NORA KIN JI SOMO KO
MO RA NO RA SOMO KO
SHIRA SU OMO GYA YA SOMO KO
SOBO MOKO SHIDO YA SOMO KO
SHAKI RA OSHI DO YA SOMO KO
HODO MOGYA SHIDO YA SOMO KO
NORA KIN JI HA GYARA YA SOMO KO

**MO HORI SHIN GYARA YA SOMO KO
NAMU KARA TAN NO TORA YA YA
NAMU ORI YA BORYO KI CHI
SHIFU RA YA SOMO KO
SHITE DO MODO RA HODO YA SO MO KO**

GREAT COMPASSION DHARANI

Adoration to the Three Treasures -

Buddha, Dharma, and Sangha !

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion !

Adoration to the one who removes all fear and suffering !

Having adored Avalokitesvara Bodhisattva,

May we now recite this glorious dharani which purifies all beings,
which fulfills the wishes of all beings.

Hail to Bodhisattva Mahasattva who embodies the Trikaya,
who has the transcendental wisdom.

Hail to Bodhisattva Mahasattva who sustains the highest,
the most complete wisdom and who is free from all impediments.

Hail to Bodhisattva Mahasattva

whose deeds reveal the fundamental purity of all beings.

Hail to Bodhisattva Mahasattva who wipes away the three evil delusions –
greed, anger, and folly.

Quick, quick ! Come ! Here, here !

A joy springs up in us. Help us to enter into the realm of great realization.

Avalokitesvara Bodhisattva, Bodhisattva of Compassion,
guide us to spiritual contentment.

Accomplishment, accomplishment !

Having testified to the freedom and compassion of the mind of Avalokitesvara,

Having purified our own body and mind,

Having become as brave as a lion,

Having become manifest into all beings,

Having attained to the Wheel of Dharma and the Lotus Flower,
we can now save all beings without hindrance.

May the understanding of the mysterious nature of Avalokitesvara prevail
forever, ever and ever.

Adoration to the Three Treasures -

Buddha, Dharma, and Sangha !

Adoration to Avalokitesvara, the Bodhisattva Mahasattva,
the Bodhisattva of Compassion !

May this dharani be effective. Hail !

HAKUIN ZENJI ZAZEN WASAN

SHUJŌ HONRAI HOTOKE NARI
MIZU TO KŌRI NO GOTOKU NITE
MIZU O HANARETE KŌRI NAKU
SHUJŌ NO HOKA NI HOTOKE NASHI

SHUJŌ CHIKAKI O SHIRAZU SHITE
TŌKU MOTOMURU HAKANASA YO
TATOEBA MIZU NO NAKA NI ITE
KATSU O SAKEBU GA GOTOKU NARI

CHOJA NO IE NO KO TO NARITE
HINRI NI MAYOU NI KOTONARAZU
ROKUSHU RINNE NO INNEN WA
ONORE GA GUCHI NO YAMIJI NARI

YAMIJI NI YAMIJI O FUMISOETE
ITSUKA SHŌJI O HANARU BEKI
SORE MAKAEEN NO ZENJŌ WA
SHŌTAN SURU NI AMARI ARI

FUSE YA JIKAI NO SHOHARAMITSU
NENBUTSU ZANGE SHUGYŌ TŌ
SONO SHINA ŌKI SHOZENGYŌ
MINA KONO UCHI NI KISURU NARI

ICHIZA NO KŌ O NASU HITO MO
TSUMISHI MURYŌ NO TSUMI HOROBU
AKUSHU IZUKU NI ARINU BEKI
JŌDO SUNAWACHI TŌKARAZU

KATAJIKE NAKUMO KONO NORI O
HITOTABI MIMI NI FURURU TOKI
SANDAN ZUIKI SURU HITO WA
FUKU O URU KOTO KAGIRI NASHI

IWANYA MIZUKARA EKŌ SHITE
JIKI NI JISHŌ SHŌ SUREBA
JISHŌ SUNAWACHI MUSHŌ NITE
SUDE NI KERON O HANARETARI

**INGA ICHINYO NO MON HIRAKE
MUNI MUSAN NO MICHI NAOSHI
MUSO NO SO O SO TO SHITE
YUKUMO KAERUMO YOSO NARAZU**

**MUNEN NO NEN O NEN TO SHITE
UTAU MO MAU MO NORI NO KOE
ZANMAI MUGE NO SORA HIROKU
SHICHI ENMYŌ NO TSUKI SAEN**

**KONO TOKI NANI O KA MOTOMU BEKI
JAKUMETSU GENZEN SURU YUE NI
TŌSHO SUNAWACHI RENGEKOKU
KONO MI SUNAWACHI HOTOKE NARI**

HAKUIN'S SONG OF PRACTICING DHYANA

All beings are primarily Buddhas.
It is like water and ice: there is no ice apart from water;
There are no Buddhas apart from beings.
Not knowing how close the truth is to them,
Beings seek for it afar--what a pity!
They are like those who, being in the midst of water,
Cry out for water, feeling thirst.

They are like the son of the rich man,
Who, wandering away from his father,
Goes astray amongst the poor.
It is all due to their ignorance
That beings transmigrate in the darkness
Of the Six Paths of existence.

When they wander from darkness to darkness,
How can they ever be free from birth-and-death?

As for the Dhyana practice as taught in the Mahayana,
No amount of praise can exhaust its merits.
The Six Paramitas -beginning with the Giving, Observing the Precepts and other
good deeds, variously enumerated,
Such as Nembutsu, Repentance, Moral Training, and so on –
All are finally reducible to the practice of Dhyana.

The merit of Dhyana practice, even during a single sitting,
Erases the countless sins accumulated in the past.
Where then are the Evil Paths to misguide us?
The Pure Land cannot be far away.
Those who, for once, listening to the Dharma
In all humility, praise it and faithfully follow it,
Will be endowed with innumerable merits.

But how much more so when you turn your eyes within yourselves
And have a glimpse into your self-nature!
You find that the self-nature is no-nature-
The truth permitting no idle sophistry.
For you, then, open the gate leading to the oneness of cause and effect;
Before you, then, lies a straight road of non-duality and non-trinity.

When you understand that form is the form of the formless,
Your coming-and-going takes place nowhere else but where you are ;
When you understand that thought is the thought of the thought-less,
Your singing-and-dancing is no other than the voice of the Dharma.
How boundless is the sky of Samadhi !
How refreshingly bright is the moon of the Fourfold Wisdom !
Being so is there anything you lack?
As the Absolute presents itself before you,
To be place where you stand is the Land of the Lotus,
And your person, the body of the Buddha .

KŌZEN DAITŌ KOKUSHI YUI KAI

NAN JIRA SHO NIN
KONO SAN CHŪ NI KITATTE
DŌ NO TAME NI KŌ BE O ATSUMU
EJIKI NO TAME NI
SURU KOTO NAKARE
KATA ATTE KIZU TO IU KOTO NAKU
KUCHI ATTE KURAWAZU TO IU KOTO NASHI
TADA SUBEKARAKU JŪNI JI CHŪ
MURIE NO TOKORO NI MUKATTE
KIWAME KITARI KIWAME SARU BESHI
KŌINYA NO GOTOSHI TSUTSUSHINDE
ZŌYŌSHIN SURU KOTO NAKARE
KANSHUSEYO KANSHUSEYO
RŌSŌ ANGYA NO NOCHI
ARUIWA JIMON HANKŌ BUKKAKU KYŌKAN
KINGIN O CHIRIBAME
TASHU NYŌNETSU ARUIWA
JUKYŌ FŪJU CHŌZA FUGA
ICHI JIKI BŌSAI ROKUJI GYŌDŌ
TATOI INMO NI SHI SARU TO IEDOMO
BUSSO FUDEN NO MYŌDŌ O MOTTE
KYŌKAN NI KAZAI WO SEZUN BA
TACHIMACHI INGA O HOTSUMU SHI
SHINPŪCHI NI OTSU
MINA KORE JAMA NO SHUZOKU NARI
RŌSŌ YO O SARU KOTO HISASHIKU TOMO
JISON TO SHŌ SURU KOTO O YURUSAJI
ARUIWA ICHININ ARI
YAGAI NI MENZETSU SHI
IPPA BŌTEI SEKKYAKU SHŌNAI NI
YASAIKON WO NITE KISSHITE
HI WO SUGOSU TOMO
SEN ITSU NI KOJI O KYŪMEI SURU TEI WA
RŌSŌ TO NICHINICHI SHŌKEN
HŌONTEI NO HITO NARI
TARE KA AETE KYŌKOTSU SENYA
BENSEN BENSEN

DAITO KOKUSHI'S ADMONITION

O you, monks, who are in this mountain monastery, remember that you are gathered here for the sake of religion and not for the sake of clothes and food.

As long as you have shoulders [that is, the body], you will have clothes to wear, and as long as you have a mouth, you will have food to eat.

Be ever mindful, throughout the twelve hours of the day, to apply yourselves to the study of the Unthinkable. Time passes like an arrow, never let your minds be disturbed by worldly cares. Ever, ever be on the look-out.

After my departure, some of you may preside over five temples in prosperous conditions, with towers and halls and holy books all decorated in gold and silver, and devotees may noisily crowd into the grounds; some may pass hours in reading the sutras and reciting the dharanis, and sitting long in contemplation may not give themselves up to sleep; they may, eating once a day and observing the fastdays, and, throughout the six periods of the day, practice all the religious deeds.

Even when they are thus devoted to the cause, if their thoughts are not really dwelling on the mysterious and untransmissible Way of the Buddhas and Fathers, they may yet come to ignore the law of moral causation, ending in a complete downfall of the true religion. All such belong to the family of evil spirits; however long my departure from the world may be, they are not to be called my descendants.

Let, however, there be just one individual, who may be living in the wilderness in a hut thatched with one bundle of straw and passing his days by eating the roots of wild herbs cooked in a pot with broken legs; but if he single-mindedly applies himself to the study of his own [spiritual] affairs, he is the very one who has a daily interview with me and knows how to be grateful for his life.

Who should ever despise such a one?

O monks, be diligent, be diligent.