

ZEN

STONE
WATER
ZEN
SANGHA

**ONLINE ZENDO
SUTRA BOOK**

THE VERSE OF ATONEMENT

(Before morning zazen on Sesshin and Saturday morning zazen)

All evil karma ever committed by me since of old
On account of my beginningless greed, anger and ignorance
Born of my body mouth and thought
Now I atone for it all

THE VERSE OF THE KESA

(At the end of regular morning zazen)

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathagata teaching
Saving all sentient beings

THE FOUR VOWS

(At the end of the final sitting of the day)

Sentient beings are numberless, I vow to save them
Desires are inexhaustible, I vow to put an end to them
The Dharmas are boundless, I vow to master them
The Buddha Way is unsurpassable, I vow to attain it

GATHA ON OPENING THE SUTRA

(Before Dharma talk)

The Dharma, incomparably profound and infinitely subtle
is rarely encountered, even in millions of ages
Now we see it, hear it, receive and maintain it
May we completely realize the Tathagata's true meaning

MAHA PRAJNA PARAMITA WORK GATHA

(Before Samu)

Gate! Gate! Paragate! Parasamgate! Bodhi Svaha

MAHA PRAJNA PARAMITA HEART SUTRA
(The Heart of the Perfection of Wisdom Sutra)

Avalokitesvara Bodhisattva doing deep prajna paramita clearly saw emptiness of all the five conditions, thus completely relieving misfortune and pain. O Shariputra, form is no other than emptiness, emptiness no other than form. Form is exactly emptiness, emptiness exactly form; sensation, conception, discrimination, awareness are likewise like this. O Shariputra, all Dharmas are forms of emptiness, not born, not destroyed; not stained, not pure, without loss, without gain; so in emptiness there is no form, no sensation, conception, discrimination, awareness, no eye, ear, nose, tongue, body, mind; no colour, sound, smell, taste, touch, phenomena; no realm of sight... no realm of consciousness; no ignorance and no end to ignorance... no old age and death, and no end to old age and death; no suffering, no cause of suffering, no extinguishing, no path; no wisdom and no gain. No gain and thus the Bodhisattva lives prajna paramita with no hindrance in the mind, no hindrance therefore no fear, far beyond deluded thoughts; this is nirvana. All past, present and future Buddhas live prajna paramita and therefore attain anuttara-samyak-sambodhi. Therefore know, prajna paramita is the great mantra, the vivid mantra, the best mantra, the unsurpassable mantra; it completely clears all pain - this is the truth, not a lie. So set forth the prajna paramita mantra, set forth this mantra and say:
Gate! gate! paragate! parasamgate! bodhi svaha! prajna heart sutra!

**All Buddhas throughout space and time
All Bodhisattva, Mahasattvas
Maha Prajna Paramita**

ENMEI JUKKO KANNON GYO

(The Ten-Verse Kannon Sutra for Protecting Life)

*KAN ZE ON NA MU BUTSU YO BUTSU U IN YO BUTSU U EN BU 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*

MAKA HANNYA HARAMITA SHINGYO

(Heart Sutra in Sino-Japanese)

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 JU 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
MU SHO TO KO BO DAI SAT TA E HAN NYA HA RA MI TA KO SHIN MU KE GE MU
KE GE KO MU U KU FU ON RI IS SAI TEN DO MU SO KU GYO NE HAN SAN ZE
SHO BUTSU E HAN NYA HA RA MI TA KO TOKU A NOKU TA RA SAM MYAKU
SAM BO DAI KO CHI HAN NYA HA RA MI TA ZE DAI JIN SHU ZE DAI MYO SHU ZE
MU JO SHU ZE MU TO TO SHU NO JO IS SAI KU SHIN JITSU FU KO KO SETSU HAN
NYA HA RA MI TA SHU SOKU SETSU SHU WATSU GYA TEI GYA TEI HA RA GYA
TEI HARA SO GYA TEI BO JI SOWA KA HAN NYA SHIN GYO

SANDOKAI

(The Identity of Relative and Absolute)

The Mind of the great sage of India was intimately conveyed from West to East. Among human beings are wise ones and fools, but in the Way there is no northern or southern ancestor. The subtle source is clear and bright. The tributary streams flow through the darkness. To be attached to things is illusion. To encounter the absolute is not yet enlightenment. Each and all, the subjective and objective spheres are related and at the same time independent. Related, yet working differently, though each keeps its own place. Form makes the character and appearance different. Sounds distinguish comfort and discomfort. The dark makes all words one, the brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other. Cause and effect must return to the great reality. The words high and low are used relatively. Within light there is darkness, but do not try to understand that darkness. Within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind in walking.

Each thing has its own intrinsic value and is related to everything else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative like two arrows meeting in midair. Reading words you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way, it is not near, it is not far. If you are deluded, you are mountains and rivers away from it. I respectfully say to those who wish to be enlightened:

Do not waste your time by night or day.

SHO SAI MYO KITCHIJO DHARANI

(Auspicious Dharani For Averting Calamity)

NO MO SAN MAN DO MOTO NAN OHA RA CHI KOTO SHA SONO NAN TO JI TO
EN GYA GYA GYA KI GYA KI UN NUN SHI U RA SHI U RA HARA SHI U RA HARA
SHI U RA CHISHU SA CHISHU SA CHISU RI CHISHU RI SOWA JA SOWA JA SEN CHI
GYA SHIRI EI SOMOKO

DAIHISHIN DHARANI

(Sutra of Great Compassion with a Thousand Hands and Eyes)

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI SHIU RA YA FUJI
SATO BO YA MOKO SATO BO YA MO KO KYA RUNI KYA YA EN SA HARA HA EI
SHU TAN NO TON SHA NAMU SHIKI RI TOI MO ORI YA BORYO KI CHI SHIU RA RI
TO BO NA MU NO RA KIN JI KI RI MO KO HO DO SHA MI SA BO O TO JO SHU
BAN O SHU IN SA BO SA TO NO MO BO GYA MO HA DE CHO TO JI TO EN O BO
RYO KI RYO 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 SHIU RA YA SHA RO SHA
RO MO MO HA MO RA HO CHI RI I KI I 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 SHIU 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 SHAKIRA 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 SHIU RA YA SOMO KO SHITE DO MODO RA HODO YA SO MO KO