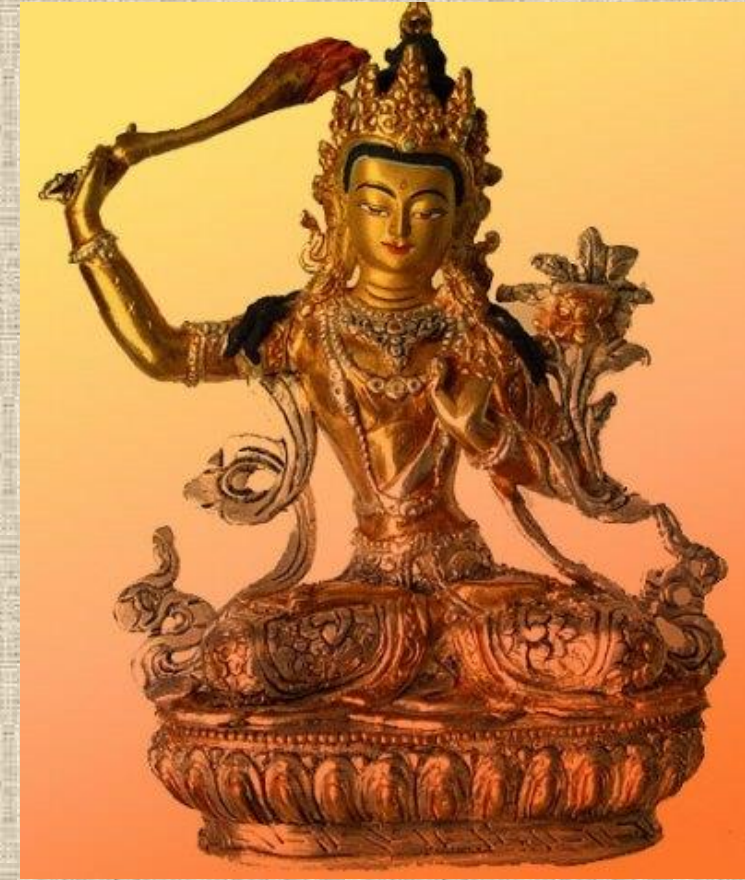


## 1 Hymn to the Perfection of Wisdom

Homage to the Perfection of Wisdom, the Lovely, the Holy!  
The Perfection of Wisdom gives light.  
Unstained, the entire world cannot stain her.  
She is a source of light,  
And from everyone in the Triple World,  
She removes darkness.  
Most excellent are her works.  
She brings light so that all  
Fear and distress may be forsaken,  
and disperses the gloom and darkness of delusion.  
She, herself, is an organ of vision;  
She has a clear knowledge of the own-being of all dharmas,  
For she does not stray away from it.  
The Perfection of Wisdom of the Buddhas, the Lords,  
Sets in motion the Wheel of Dharma.

## 2 Heart of Great Perfect Wisdom Sutra

Avalokiteśvara Bodhisattva, when deeply practicing Prajñā Pāramitā, clearly saw that all five aggregates are empty and thus relieved all suffering. “Śāriputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself, form. Sensation, perception, formation and consciousness are also like this. Śāriputra, all dharmas are marked by emptiness. They neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind-consciousness. There is neither ignorance nor extinction of ignorance... neither old-age-and-death nor extinction of old-age-and-death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.” With nothing to attain, a Bodhisattva relies on Prajñā Pāramitā, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes Nirvāṇa. All Buddhas of past, present,

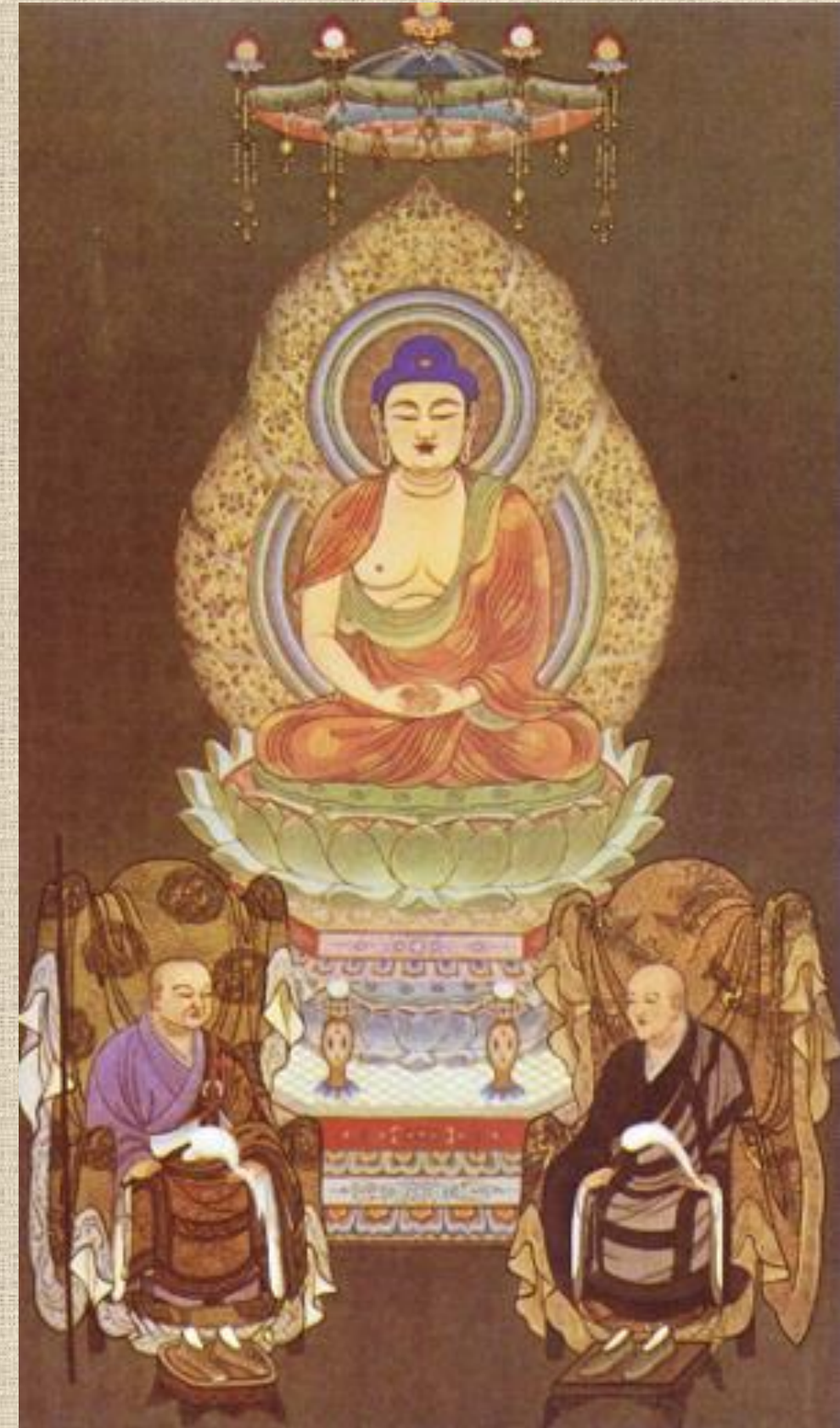


and future rely on Prajñā Pāramitā and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the Prajñā Pāramitā as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering, and is true, not false. Therefore, we proclaim the Prajñā Pāramitā mantra, the mantra that says: ga-TE, ga-TE, PĀ-ra-ga-TE, PĀ-ra-sam-ga-TE, bodhi, svāhā!



### 3 Maka Hannya Haramitta Shin Gyō (Japanese Heart Sūtra)

kan ji zai bo satsu gyo jin han nya ha ra mi tta 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 ze sshin 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 kko bo dai sa tta  
e ha nnya ha ra mi tta ko shin mu kei ge  
mu kei ge ko mu u ku fu on ri i ssai ten do mu so  
ku gyo ne han san ze sho butsu  
e ha nnya ha ra mi tta ko  
toku a noku ta ra san myaku san bo dai  
ko chi ha nnya ha ra mi tta  
ze dai jin shu ze dai myo shu  
ze mu jo shu ze mu to do shu  
no jo i ssai ku shin jitsu fu ko  
ko setsu ha nnya ha ra mi tta shu  
soku setsu shu watsu  
gya tei gya tei ha ra gya tei  
hara so gya tei bo ji sowa ka  
ha nnya shin gyo





#### 4 **Shō Sai Myō Kichijō Dhāraṇī** (Disaster Preventing Mantra)

no mo sam man da moto nan  
oha ra chi koto sha  
sono nan to ji to en  
gya gya gya ki  
gya ki un nun  
shifu ra shifu ra hara  
shifu ra hara shifu ra  
chishu sa chishu sa  
chishu ri chishu ri  
sowa ja sowa ja  
sen chi gya  
shiri ei so mo ko

#### 5 **En Mei Jukku Kannon Gyō** (Ten-Character Life-Extending Kannon Sūtra)

kan ze on  
na mu butsu  
yō butsu ū in  
yō butsu ū en  
bu ppō sō en  
jō raku ga jō  
chō nen kan ze on  
bō nen kan ze on  
nen nen jū shin ki  
nen nen fū ri shin





## 9 Names of the Buddhas and Ancestors

Bibashi-butsumō Dáioshō Shiki-butsumō Dáioshō Bishafu-butsumō Dáioshō Kurusōn-butsumō Dáioshō Kunagōnmuni-butsumō Dáioshō Kashō-butsumō Dáioshō Shakamuni-butsumō Dáioshō Makakashō Dáioshō Ananda Dáioshō Shōnawashu Dáioshō Ubakikuta Dáioshō Daitaka Dáioshō Mishaka Dáioshō Vashumitsu Dáioshō Butsudanándái Dáioshō Fudamitta Dáioshō Barishiba Dáioshō Funayasha Dáioshō Anabotēi Dáioshō Kabimara Dáioshō Nagayaharajuna Dáioshō Kanadáiba Dáioshō Ragorata Dáioshō Sōgyanándái Dáioshō Gayashata Dáioshō Kumorata Dáioshō Shayata Dáioshō Vashubánsu Dáioshō Manora Dáioshō Kakurokuna Dáioshō Shishibodái Dáioshō Bashashita Dáioshō Fúnyomitta Dáioshō Hányatara Dáioshō Bodáidaruma Dáioshō Táiso Eka Dáioshō Kánchi Sōsán Dáioshō Dái-i Dōshín Dáioshō Dáimán Kōnín Dáioshō Dáikán Enō Dáioshō Séigén Gyōshi Dáioshō Sekitō Kisén Dáioshō Yakusán Igén Dáioshō Úngán Dónjō Dáioshō Tōzán Ryōkái Dáioshō Úngo Dōyō Dáioshō Dōán Dōhi Dáioshō Dōán Kánshi Dáioshō Ryōzán Énkán Dáioshō Táiyō Kyōgén Dáioshō Tōsu Gisēi Dáioshō Fuyō Dōkái Dáioshō Tánka Shijún Dáioshō Chōro Séiryō Dáioshō Téndō Sōgaku Dáioshō Sétchō Chikán Dáioshō Téndō Nyojō Dáioshō Éihéi Dōgén Dáioshō Koún Ejō Dáioshō Téttsū Gikái Dáioshō Kéizán Jōkín Dáioshō ———

Gasán Jōseki Dáioshō Táigén Sōshín Dáioshō Báizán Mōnpón Dáioshō Jōchū Téngín Dáioshō Shíngán Dōkū Dáioshō Sénsō Esái Dáioshō Iyoku Chōyū Dáioshō Mugái Kéigón Dáioshō Nénshitsu Yokaku Dáioshō Séssō Hōseki Dáioshō Táie Zeshō Dáioshō Námpō Géntaku Dáioshō Zōdén Yokō Dáioshō Tényū Soén Dáioshō Kén'án Jínsa Dáioshō Chōkoku Koén Dáioshō Sénsū Dónkō Dáioshō Fudén Géntotsu Dáioshō Dáishún Kányu Dáioshō Ténrín Kánshū Dáioshō Séssán Tetsuzén Dáioshō Fuzán Shunki Dáioshō Jíssán Mokuín Dáioshō Séngán Bónryū Dáioshō Dáiki Kyōkán Dáioshō Énjō Gikán Dáioshō Shōún Hōzui Dáioshō Shisán Tokuchū Dáioshō Nánsō Shínshu Dáioshō Kánkái Tokuón Dáioshō Kosén Báidō Dáioshō Gyakushitsu So-

jún Dáioshō Butsumón Sogaku Dáioshō Gyokujún Soón Dáioshō Shōgaku Shúnryū Dáioshō

## 10 Names of the Women Ancestors

Ācariyā Mahāpajāpatī Ācariyā Mittā Ācariyā Yasodharā Ācariyā Tissā Ācariyā Upasamā Ācariyā Visākhā Ācariyā Khemā Ācariyā Uppalavaṇṇā Ācariyā Sundarī-Nandā Ācariyā Vaddhesī Ācariyā Paṭācārā Ācariyā Uttamā Ācariyā Bhaddā-Kuṇḍalakesā Ācariyā Nanduttarā Ācariyā Dantikā Ācariyā Sakulā Ācariyā Sīhā Ācariyā Dhammadinnā Ācariyā Kisagotamī Ācariyā Vāseṭṭhī Ācariyā Ubbirī Ācariyā Isidāsī Ācariyā Bhaddā-Kapilānī Ācariyā Muttā Ācariyā Cāpā Ācariyā Dhammā Ācariyā Cittā Ācariyā Sumanā Ācariyā Vimalā Ācariyā Addhakasī Ācariyā Padumāvātī Ācariyā Ambapālī Ācariyā Anopamā Ācariyā Abhirūpā-Nandā Ācariyā Jentī



# 11 Dai Hi Shin Dhāraṇī

(Heart of Great Compassion Dhāraṇī)

Namu kara tan no tora ya ya, namu ori ya, boryo ki chi shifu 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 shifu ra rin to bo na mu 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 en 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 yu ki yu 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 hoyo 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.



**15 Victorious Topknot Dhāraṇī**  
(Uṣṇīṣa Vijaya Dhāraṇī (Skt.), Bucchō Sonshō Darani (J.))

nō bō bagya bā tē tare roki yā hara chī bishi shū  
daya bō daya bagya bā tē tani yā tā on bishu daya bishu daya  
sama sama san man dā haba shā soha ran dā gyachi gyagya nō  
soba han bā bishu tē abi shin shā tō man sogya tā hara  
hasha nō ā miri tā bī sē kē maka man dara hā dai ā kara ā kara ayu  
san dara nī shuda yā shuda yā gyagya nō bishu tē ushu nisha bisha yā  
bishu tē saka sara ara shin mei san soni tē sara bā tata gyā tā  
baro gyani sata hara mita hari hora nī sara bā tata gyā tā  
kiri tā yā chishu tan nō chishu chī tē maka boda rē bā zara gyāyā  
sugya tā nō bishu tē sara bā hara dā baya tori gyachi hari  
bishu tē hara chini hara daya ā yoku shū tē san mā yā  
chishu chī tē mani mani maka mani tadān da boda kuchi hari shū tē biso  
bō dā boji shū tē shā yā shā yā bisha yā bisha yā  
san mora san mora sara bā bō dā chishu chī tē shū tē bā jiri bā  
zara gyara bē bā zara ban bā tō mā mā shari ran sara bā  
sato ban nan shagya yā hari bishu tē sara bā gyachi hari shū tē sara bā  
tata gyā tā shishhā mē san mā jin bā sā en tō sara bā tata gyā tā  
san mā jin bā sā chishu chī tē bō jiya bō jiya bibo jiya bibo  
jiya bō daya bō daya bibo daya bibo daya san man dā hari shū tē  
sara bā tata gyā tā kiri tā yā chishu tan nō chishu chī tē  
maka boda rē so wa kā

**16 Lotus Sūtra Universal Gateway Chapter Gāthās**

Listen to the practices of Avalokiteśvara,  
Which pertain to everyone!  
Her vow is deep as the ocean  
And her era is of inconceivable length.

Having waited upon  
Many thousands of koṭis of Buddhas,  
She made a great, pure vow;  
I will now briefly explain it to you.  
If you hear her name and see her form,  
And contemplate her in thought,  
Your life will not be in vain,  
And you will end all suffering.  
If anyone would hurt you,  
And pushes you into a raging fire,  
If you contemplate the power of Avalokiteśvara  
The fire will change into a pool of water.  
If you drift upon the great ocean and meet danger  
From dragons, fishes and demons,  
If you contemplate the power of Avalokiteśvara  
You will not be swallowed by the waves.  
If you are on the peak of Sumeru  
And are pushed off by someone,  
If you contemplate the power of Avalokiteśvara  
You will stay suspended in the air like the sun.  
If any evil being chases you  
And pushes you off of Mt. Diamond,  
If you contemplate the power of Avalokiteśvara  
Not even a single hair will be hurt.  
If evil bandits surround you  
Each with a sword and the intent to harm,  
If you contemplate the power of Avalokiteśvara  
The thought of mercy will awaken in them.  
If you suffer under the punishment of a king  
And your life is to be ended by execution,



A voice unsurpassed in this realm.  
For this reason you should always contemplate her.  
You should have no doubt, even for a moment.  
The pure sage Avalokiteśvara will be a refuge  
When suffering distress or the misery of death.  
She is endowed with every quality,  
Sees sentient beings with her benevolent eyes,  
And her ocean of merit is boundless.  
For this reason you should pay her homage.

## 17 Fukan Zazen Gi

(A Universal Recommendation of the Principles of Seated Meditation)

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammelled. What need is there for concentrated effort? Indeed, the whole body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you gain pride of understanding and are rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, raising an aspiration to escalate the very sky. You are playing in the entrance way, but you are still short of the vital path of emancipation.

Consider the Buddha: Although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall are celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want to attain suchness, you should practice suchness without delay.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad". Do not administer pros and cons. Give up the operations of mind, intellect and consciousness; stop measuring with thoughts, ideas and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down? At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking – what kind of thinking is that? Non-thinking. This is the essential art of *zazen*.

The *zazen* I speak of is not meditation practice. It is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the *koan* realized; traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true Dharma appears of



itself, so that from the start, dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of *zazen*.

In addition, triggering awakening with a finger, a banner, a needle or a mallet, and effecting realization with a whisk, a fist, a staff or a shout – these cannot be understood by discriminative thinking; much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the Way. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the Buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally engaged in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the Way in *zazen*. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep, you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the Buddha-Way. Who would take wasteful delight in the spark from a flint-stone? Besides, form and substance are like the dew on the grass, the fortunes of life like a dart of lightning – emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the

elephant, do not doubt the true dragon. Devote your energies to the way of direct pointing at the real. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the Buddhas, succeed to the *samādhi* of all the Ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

