

## **Hakuin's *Song of Zazen***

From the very beginning, all beings are by nature buddha.  
Like water and ice – without water, no ice – outside us no buddhas.  
How near the truth yet how far we seek,  
Like one in water crying, “I thirst.”  
Like a child of rich birth wandering poor on this earth, we endlessly circle the six worlds.  
The cause of our sorrow is ego delusion.  
From dark path to dark path, we’ve wandered in darkness.  
When shall we be free from birth and death?  
The gateway to freedom is zazen samadhi –  
Beyond exaltation, beyond all our praises,  
The pure mahayana.  
Upholding the precepts, repentance and giving,  
Paramitas and virtue, the way of right living –  
All come from zazen.  
Thus one true samadhi extinguishes evils.  
It purifies karma, dissolving obstructions.  
Then where are the dark paths to lead us astray?  
The pure lotus land is not far away.

Hearing this truth, heart humble and grateful,  
To praise and embrace it, to practice its wisdom,  
Brings unending blessings, brings mountains of merit.  
And when we turn inward and prove our true nature – that true self is no-self, our own  
self is no-self – we go beyond ego and past clever words.  
Then the gate to the oneness of cause and effect is thrown open.  
Not two and not three, straight ahead runs the way.  
Our form now being no form, in going and returning we never leave home.  
Our thought now being no-thought, our dancing and songs are the voice of the dharma.  
How vast is the heaven of boundless samadhi!  
How bright and transparent the moonlight of wisdom!  
At this very moment, what is there outside us,  
What is there we lack?  
Nirvana is openly shown to our eyes.  
This earth where we stand is the pure lotus land,  
And this very body, the body of buddha.



***Emmei Jikku Kannon Gyo***  
***The Ten Verse Kannon Sutra of Timeless Life***

Kanzeon  
Na mu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
joraku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

Kanzeon  
Praise to Buddha  
All are one with Buddha  
All awake to Buddha  
Buddha, Dharma, Sangha  
Our True-nature is eternal, joyous, selfless and pure  
Through the day Kanzeon  
Through the night Kanzeon  
Thought after thought arises in Mind  
Thought after thought is not separate from Mind  
Each moment itself is Mind ↓↑

***Maka Hannya Haramita Shin Gyo***  
***The Great Prajna Paramita Heart Sutra***

Kan ji zai bo sa gyo jin han-nya har a 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 i  
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 tok-ko  
bo dai sat-ta e han-nya ha ra mi ta

ko shim-mu kei ge mu kei 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

The Bodhisattva of Compassion  
from the depths of prajna wisdom  
saw the emptiness of all five skandas  
and sundered the bonds that create suffering.

Know then form here is only emptiness,  
emptiness only form.  
Form is no other than emptiness,  
emptiness no other than form.

Feeling, thought and choice,  
consciousness itself,  
are the same as this.

Dharmas here are empty,  
all are the primal void.  
None are born or die,  
nor are they stained or pure,  
nor do they wax or wane.

So in emptiness no form,  
no feeling, thought or choice,  
nor is there consciousness.

No eye, ear, nose, tongue, body-mind,  
no color, sound, smell, taste, touch,  
or what the mind takes hold of,  
nor even act of sensing.

No ignorance or end of it,  
nor all that comes of ignorance,  
no withering, no death, no end of them.

Nor is there pain or cause of pain or cease in pain  
or noble path to lead from pain,  
not even wisdom to attain,  
attainment too is emptiness.

So know that the Bodhisattva,  
holding to nothing whatever

but dwelling in prajna wisdom  
is freed of delusive hindrance,  
rid of the fear bred by it,  
and reaches clearest nirvana.

All buddhas of past and present,  
Buddhas of future time,  
through faith in prajna wisdom  
come to full enlightenment.

Know then the great dharani,  
the radiant, peerless mantra,  
the supreme, unfailing mantra,  
the Prajna Paramita,  
whose words allay all pain.

This is highest wisdom,  
true beyond all doubt,  
know and proclaim its truth:

Ga-te ga-te par-a-ga-te  
para-sam ga-te  
bod-hi sva-ha! ↓↑

### ***Torei Zenji's Bodhisattva Vow***

I am only a simple disciple,  
But I offer these respectful words:  
When I regard the true nature  
of the many dharmas,  
I find them all to be sacred forms  
Of the Tathagata's never-failing essence.  
Each particle of matter, each moment,  
Is no other  
than the Tathagata's inexpressible radiance.  
With this realization,  
Our virtuous ancestors gave tender care,  
With compassionate minds and hearts,  
to beasts and birds.  
Among us, in our own daily lives,  
Who is not reverently grateful  
for the protections of life:  
Food, drink and clothing!  
Though they are inanimate things,  
They are nonetheless  
the warm flesh and blood,  
The merciful incarnations of Buddha.

Furthermore, to be compassionate with ignorant people,  
hateful and resentful, cursing, causing distress,

this is a compassionate device to liberate us entirely  
from the mean-spirited delusions  
we have built up with our wrongful conduct  
from the beginningless past.  
With our open response,  
we completely relinquish ourselves,  
And the most profound and pure faith arises.

At the peak of each thought  
a lotus flower opens,  
And on each flower  
there is revealed a Buddha.  
Everywhere is the Pure Land in its beauty.  
We see fully the Tathagata's radiant light  
right where we are.  
May we retain this mind  
And extend it throughout the world  
So that we and all beings  
Become mature in Buddha's wisdom.