**FOUR PRACTICE PRINCIPLES**

Caught in a Self-Centered Dream, only Suffering

Waking to a dream within a dream

Each Moment, Life As It Is, the Only Teacher

Being Just This Moment, Compassion’s Way

**MAHA PRAJNA PARAMITA HEART 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 color, 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 anutara-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!

**THE HEART SUTRA** (ALTERNATIVE TRANSLATION)

Compassion hears the world cry out,

Seeing the wisdom of what’s real—

All things and thoughts are nothing but relation—

And so frees all from suffering.

Shariputra, this body is all relationship, relationship all this body,

This body is nothing other than relationship, relationship nothing other than this body.

Reactions, perceptions, predispositions and discriminations just the same

Shariputra, relation is the sole nature of all things and thoughts,

Not birth or destruction, stain or purity, perfection or lack.

Beyond relationship there is no body, no reaction, perception, predisposition, or discrimination,

No eye, ear, nose, tongue, body, or mind,

No sight, sound, smell, taste, touch or thought.

No separate eye and no separate discriminating mind

No cause of ignorance and so no end to ignorance

No old age and death and no end to old age and death

No truth of suffering, no truth of thirst, no truth of letting go,

No path, no knowledge and no final goal.

Because there is no goal to seek,

Waking to compassion we live out this wisdom of what’s real,

Not resisting life as it is. Not resisting life we have no fear,

And live beyond all views and all views of nirvana.

All Buddhas gone, present, and yet to come

Take refuge in this wisdom of what’s real, and so find complete and true awakening.

This is highest mantra, the unique mantra,

The cure for all suffering, the truth that is reality,

So speak the mantra of the wisdom of reality:

Gaté, gaté, paragaté, parasamgaté, bodhi svaha!

**IDENTITY OF RELATIVE AND ABSOLUTE (SANDOKAI)**

BY ZEN MASTER TS’AN-T’UNG-CH’I (SEKITO KISEN)

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 mid-air.

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 awakened:

Do not waste your time by night or day.

**AT-ONE-MENT GATHA**

All harmful karma, ever created by me of old

On account of my beginning less greed, hatred and ignorance

Born of my conduct, speech and thought

I atone for it now

**GATHA ON OPENING THE SUTRAS**

This Dharma, incomparably profound and minutely subtle

Is rarely encountered

Even in hundreds of thousands of millions of ages.

Now we can see it, hear it, hold and maintain it.

May we completely understand the Tathagata’s true meaning.

**THE ROBE CHANT**

Vast is the Robe of Liberation,

A formless field of benefaction

I wear the Tathagata’s teaching

Saving all sentient beings

**FOUR GREAT VOWS**

Living beings are numberless

I vow to save them

Delusions are inexhaustible

I vow to transform them

Dharma doors are boundless

I vow to enter them

The Buddha Way is unsurpassable

I vow to embody it

**SHI GU SEI GAN MON**

(FOUR GREAT VOWS, SINO-JAPANESE VERSION)

SHU JO MU HEN SEI GAN DO

BON NO SHU JIN SEI GAN DAN

HO MON MU RYO SEI GAN GAKU

BUTSU DO MU JO SEI GAN JO

**MAKA HANNYA HARAMITA SHIN GYO**

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 TOK 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

**ENMEI JUKKU KANNON GYO**

KAN ZE ON

NA MU BUTSU

YOBUTSU 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