

Ordinary Mind Zendo

Sutra Book



Buddha Nature is impermanence.

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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!

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

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 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.

Sandokai

CHI KU DO DAI SEN NO SHIN TO ZAI MITSU NI AI
FU SU NIN KON NI RI DON ARI DO NI NAM BO
KU NO SO NASHI REI GEN MYO NI KO KET TARI SHI
HA AN NI RU CHU SU JI WO SHU SU RU MO
MOTO KO RE MA YOI RI NI KA NO MO MATA SA
TO RI NI ARA ZU MON MON IS SAI NO KYO EGO
TO FU EGO TO E SHI TE SA RA NI AI WATA
RU SHI KARA ZA RE BA KU RAI NI YO TE JU
SU SHIKI MOTO SHITSU ZO WO KO TO NI SHI SHO MOTO
RAK KU WO KO TO NI SU AN WA JO CHU NO
KOTO NI KA NAI MEI WA SEI DAKU NO KU WO WA
KA TSU SHI DAI NO SHO ONO ZU KARA FU KU SU
KO NO SONO HA HA WO URU GA GO TO SHI HI
WA NES SHI KA ZE WA DO YO MI ZU WA URU
OI CHI WA KEN GO MA NA KO WA IRO MIMI WA
ON JO HANA WA KA SHI TA WA KAN SO SHI KA
MO ICHI ICHI NO HO NI OI TE NE NI YO TE
HA BUM PU SU HO MATSU SU BE KARA KU SHU NI
KISU BESHI SOM PI SONO GO WO MO CHI U MEI CHU
NI ATA TE AN ARI AN SO WO MO TE O KOTO
NA KA RE AN CHU NI ATA TE MEI ARI MEI SO
WO MO TE MI RU KO TO NA KA RE MEI AN
ONO ONO AI TAI SHI TE HI SU RU NI ZEN GO
NO AYU MI NO GO TO SHI BAM MO TSU ONO ZU
KARA KO ARI MA SA NI YO TO SHO TO WO I
U BESHI JI SON SU RE BA KAN GAI GAS SHI RI
O ZU RE BA SEMPO SA SO KO TO WO UKE TE
WA SU BE KARA KU SHU WO ESU BESHI MI ZU KARA
KI KU WO RI SU RU KO TO NA KA RE SO
KU MO KU DO WO ESE ZUM BA ASHI WO HA KO
BU MO IZU KUN ZO MI CHI WO SHI RAN AYU MI
WO SU SU MU RE BA GON NON NI ARA ZU MA
YO TE SEN GA NO KO WO HE DA TSU TSU TSU
SHIN DE SAN GEN NO HI TO NI MO SU KO IN
MU NA SHI KU WA TA RU KO TO NA KA RE

Buddha Nature is Impermanence

I am my body,
a living breathing body, with all its physical sensations of comfort and discomfort, relaxation and tension, changing each moment with each inhalation and exhalation, dependent each moment on the air I breathe and the environment which sustains my life.

I am my desires, my appetites, my needs for love and attachment, my ambitions and my ideals. In each moment, I may experience satisfaction or lack, fullness or emptiness, learning gradually to distinguish my needs from my wants, the conditions for my flourishing from the fleeting effects of gratification.

I am my emotions,
my love and my anger, my sadness and my joy, my calmness and anxiety, moment after moment reflecting my inescapable dependence on others, and my vulnerability to the vicissitudes of their attention.

I am my thoughts,
which pass through my awareness moment after moment, like clouds through the sky, sometimes peacefully, sometimes not. Whatever their content, I can recognize them as part of the ongoing flow of my consciousness, a necessary part of what feels like me, to be neither banished or suppressed, but acknowledged in their passing.

I am my intention to practice
the values and ideals of the Buddha Way, which are not of my own creation, but are passed down to me through generations of students and teachers, on whom I depend for the forms and discipline and understanding that make practice possible. I am simultaneously the product of that long tradition, its manifestation in the present, and its shaper for the future.

I am a whole person,
whose body, desires, emotions, thoughts, intentions and awareness are all inseparable from my Buddha nature, all continually manifesting their inherent interdependence, impermanence and perfection, just as they are, right here and right now.

The Lineage

Bibashi Butsu Daioشو	Kakurokuna Daioشو	Koun Ejo Daioشو
Shiki Butsu Daioشو	Shishibodai Daioشو	Tettsu Gikai Daioشو
Bishafu Butsu Daioشو	Bashashita Daioشو	Keizan Jokin Daioشو
Kuruson Butsu Daioشو	Funyomitta Daioشو	Gasán Joseki Daioشو
Kunagommuni Butsu Daioشو	Hannyatara Daioشو	Taigen Soshin Daioشو
Kasho Butsu Daioشو	Bodaidaruma Daioشو	Baizan Monpon Daioشو
Shakyamuni Butsu Daioشو	Taiso Eka Daioشو	Nyocho Tengin Daioشو
Makakasho Daioشو	Kanchi Sosan Daioشو	Kisan Shosan Daioشو
Ananda Daioشو	Daii Doshin Daioشو	Morin Shihan Daioشو
Shonawashu Daioشو	Daiman Konin Daioشو	Taishi Sotai Daioشو
Ubakikuta Daioشو	Daikan Eno Daioشو	Kencho Hantetsu Daioشو
Daitaka Daioشو	Seigen Gyoshi Daioشو	Daiju Soko Daioشو
Mishaka Daioشو	Sekito Kisen Daioشو	Kinpo Jusén Daioشو
Bashumitsu Daioشو	Yakusan Igen Daioشو	Tetsuei Seiton Daioشو
Butsudanandai Daioشو	Ungan Donjo Daioشو	Shukoku Choton Daioشو
Fudamitta Daioشو	Tozan Ryokai Daioشو	Ketsuzan Tetsuei Daioشو
Barishiba Daioشو	Ungo Doyo Daioشو	Hoshi Soon Daioشو
Funayasha Daioشو	Doan Dohi Daioشو	Goho Kainon Daioشو
Anabotei Daioشو	Doan Kanshi Daioشو	Tenkei Denson Daioشو
Kabimora Daioشو	Ryozan Enkan Daioشو	Zozan Monko Daioشو
Nagayaharajuna Daioشو	Taiyo Kyogen Daioشو	Niken Sekiryó Daioشو
Kanadaiba Daioشو	Toshi Gisei Daioشو	Reitan Roryu Daioشو
Ragarata Daioشو	Fuyo Dokai Daioشو	Kakujo Tosai Daioشو
Sogyanandai Daioشو	Tanka Shijun Daioشو	Kakuan Ryogu Daioشو
Kayashata Daioشو	Choro Seiryó Daioشو	Ryoka Daibai Daioشو
Kumorata Daioشو	Tendo Sokaku Daioشو	Ungan Guhaku Daioشو
Shayata Daioشو	Setcho Chikan Daioشو	Baian Hakujun Daioشو
Bashubanzu Daioشو	Tendo Nyojo Daioشو	Hakuyu Taizan Daioشو
Manura Daioشو	Eihei Dogen Daioشو	Joko Beck Daioشو

Enmei Jukku Kannon Gyo

KAN ZE ON NA MU
BUTSU YO
BUTSU U IN YO
BUTSU U EN BUP
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

Great Vows for All

Sentient beings are numberless;
I vow to save them.
Delusion are inexhaustible;
I vow to put an end them.
The dharma is boundless;
I vow to master it.
The Buddha way is unsurpassable;
I vow to embody it.

SHUJO MU HEN SEI GAN DO
BONNO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

Dedication

All Buddhas Throughout Space and Time,
All Honored Ones, Bodhisattvas, Mahasattvas,
Wisdom Beyond Wisdom,
Maha Prajna Paramita.