

Zen Chants

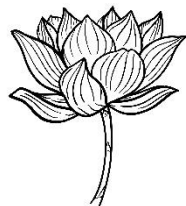
OPENING THIS DHARMA
(Repeat three times)

The Dharma is vast and subtle

We now have a chance to see this

Study and practice this

May we realize this true meaning



THE THREE REFUGES

I take refuge in Buddha,

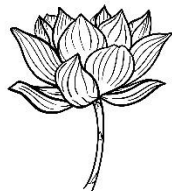
and resolve that with all beings I will understand the Great Way whereby the Buddha seed may forever thrive.

I take refuge in Dharma,

and resolve that with all beings I will enter deeply into the sutra-treasure whereby my wisdom may grow as vast as the ocean.

I take refuge in Sangha,

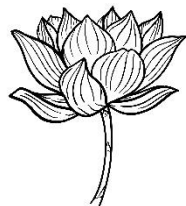
and in its wisdom, example, and never-failing help, and resolve that nothing will impede my progress toward full enlightenment.



ATTA-DIPA

Atta-Dipa
Viharatha
Atta-Sarana
Ananna-Sarana
Dhamma-Dipa
Dhamma-Sarana
Ananna-Sarana

(Translated from the Pali)
Dwell
You are the Light itself
Rely on yourself
The Dharma is the Light
Do not rely on anything other than the Dharma



THE HEART SUTRA¹

The Maha
Prajna Paramita Hridaya Sutra

Avalokitesvara Bodhisattva
when practicing deeply the Prajna Paramita
perceives that all five skandhas are empty
and is saved from all suffering and distress.

Shariputra,
form does not differ from emptiness,
emptiness does not differ from form.
That which is form is emptiness,
that which is emptiness, form.
The same is true of feelings,
perceptions, impulses, consciousness.

Shariputra,
all dharmas are marked with emptiness:
they do not appear or disappear,
are not tainted or pure,
do not increase or decrease.

Therefore, in emptiness no form, no feelings,
perceptions, impulses, consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind;
no color, no sound, no smell, no taste, no touch, no object of mind;

¹ Underlined syllables are sung a whole step down, a syllable with a line over it is chanted a minor third up

no realm of eyes, and so forth until no realm of mind
consciousness.

No ignorance and also no extinction of it,
and so forth until no old age and death
and also no extinction of them.

No suffering, no origination,
no stopping, no path, no cognition,
also no attainment with nothing to attain.

The Bodhisattva depends on Prajna Paramita
and the mind is no hindrance;
without any hindrance no fears exist.
Far apart from every perverted view
one dwells in Nirvana.

In the three worlds
all Buddhas depend on Prajna Paramita
and attain Anuttara Samyak Sambodhi.

Therefore, know that Prajna Paramita
is the great transcendent mantra
is the great bright mantra,
is the utmost mantra,
is the supreme mantra,
which is able to relieve all suffering
and is true, not false.

So proclaim the Prajna Paramita mantra,
proclaim the mantra, which says:

Gate, gate, paragate, parasamgate, bodhi, svaha
Gate, gate, paragate, parasamgate, bodhi, svaha
Gate, gate, paragate, parasamgate, bodhi, svaha.

TEN VERSE KANNON SUTRA

Kanzeon!

Praise to Buddha!

All are one with Buddha,

all awake to Buddha.

Buddha, Dharma, Sangha:

freedom, joy and purity.

Through the day Kanzeon,

Through the night Kanzeon.

This thought comes from Buddha-mind.

This thought is one with Buddha-mind.

(Repeat nine more times, beginning with "Kanzeon!")



THE BODHISATTVA VOWS

The many beings are numberless,
I vow to save them.

Greed, hatred and ignorance rise endlessly,
I vow to abandon them.

Dharma gates are countless,
I vow to wake to them.

Buddha's way is unsurpassed,
I vow to embody it fully.

