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DAILY SUTRAS

for

CHANTING AND RECITATION

The Zen Studies Society
New York

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ATTA DIPA

ATTA DIPA
VIHARATHA
ATTA SARANA
ANANNA SARANA
DHAMMA DIPA
DHAMMA SARANA
ANANNA SARANA

You are the light (island).

Dwell.

You are the refuge.

Have no other as your refuge.

Light (island) of the Dharma.

Refuge of the Dharma.

Have no other as your refuge.

VANDANA

Homage

NAMO TASSA
BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA

Praise to the highest wisdom,

Homage to the Holy One,

The Enlightened One,

The Supremely Awakened One!

TISARANA

BUDDHAM SARANAM
GACCHAMI
DHAMMAM SARANAM
GACCHAMI
SANGHAM SARANAM
GACCHAMI

*I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.*

SAN KI KAI

NAMU KI E BUTSU
NAMU KI E HO
NAMU KI E SO
KI E BUTSU MU JO SON
KI E HO RI YOKU SON
KI E SO WA GO SON
KI E BUK KYO
KI E HO KYO
KI E SO KYO

*I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.
I take refuge in Buddha,
honed as highest.
I take refuge in Dharma,
honed as pure.
I take refuge in Sangha,
honed as harmonious.
I have taken refuge in Buddha.
I have taken refuge in Dharma.
I have taken refuge in Sangha.*

PURIFICATION

All the harmful karma ever committed
by me since of old,
Caused by my beginningless greed,
anger, and folly,
Born of my body, mouth, and
thought,
I now atone for and purify it all.

SAN GE MON

GA SHAKU SHO ZO SHO AKU GO
KAI YU MU SHI TON JIN CHI
JU SHIN KU I SHI SHO SHO
IS SAI GA KON KAI SAN GE

OPENING THIS DHARMA

This Dharma,
incomparably profound and
minutely subtle,
Is rarely met with,
even in hundreds of thousands of
millions of eons.
We now can see This,
listen to This,
accept and hold This.
May we completely realize and
actualize
the Tathagata's teaching.

KAI KYO GE

MU JO JIN JIN MI MYO HO
HYAKU SEN MAN GO NAN SO GU
GA KON KEN MON TOKU JU JI
GAN GE NYO RAI SHIN JITSU GI

THE HEART SUTRA

MAHA PRAJNA PARAMITA HRIDAYA SUTRA

A VA LO KI TESH VA RA, THE BO
DHI SATT VA OF COM PAS SION,
DO ING DEEP PRAJ NA PA RA MI
TA, CLEAR LY SAW THAT THE
FIVE SKAN DAS ARE SHUN YA
TA, THUS TRAN SCEND ING MIS
FOR TUNE AND SUF FER RING.
O SHA RI PU TRA, FORM IS NO O
THER THAN SHUN YA TA, SHUN
YA TA IS NO O THER THAN
FORM. FORM IS EX ACT LY SHUN
YA TA, SHUN YA TA EX ACT LY
FORM. FEEL ING, THOUGHT, VO
LI TION, AND CON SCIOUS NESS
ARE LIKE WISE LIKE THIS. O
SHA RI PU TRA, RE MEM BER
DHAR MA IS FUN DA MEN TAL
LY SHUN YA TA. NO BIRTH, NO
DEATH. NO THING IS DE FILED,
NO THING IS PURE. NO THING
CAN IN CREASE, NO THING CAN
DE CREASE. HENCE IN SHUN YA
TA NO FORM, NO FEEL ING, NO
THOUGHT, NO VO LI TION, NO
CON SCIOUS NESS; NO EYES, NO
EARS, NO NOSE, NO TONGUE,
NO BO DY, NO MIND; NO SEE
ING, NO HEAR ING, NO SMELL
ING, NO TAST ING, NO TOUCH
ING, NO THINK ING; NO WORLD
OF SIGHT, NO WORLD OF CON

SCIOUSNESS; NO IGNORANCE
AND NO END TO IGNORANCE;
NO OLD AGE AND DEATH AND NO
END TO OLD AGE AND DEATH.
NO SUFFERING, NO CRAVING,
NO EXTINCTION, NO PATH; NO
WISDOM; NO ATTAINMENT.
IN DEED, THERE IS NO THING
TO BE ATTAINED. THE BOODHI
SATTVA RELIES ON PRAJNA PA
RAMITA WITH NO HINDRANCE
IN THE MIND. NO HINDRANCE,
THEREFORE NO FEAR. FAR BE
YOND UPSIDE DOWN VIEWS,
AT LAST NIRVANA. PAST, PRE
SENT, AND FUTURE, ALL BUD
DHAS, BOODHI SATTVA RELY
ON PRAJNA PA RAMITA AND
THEREFORE REACH THE MOST
SUPREME ENLIGHTENMENT.
THEREFORE KNOW: PRAJNA
PA RAMITA IS THE GREAT EST
DHARANI, THE BRIGHT EST
DHARANI, THE HIGHEST
DHARANI, THE INCOMPARABLE
DHARANI. IT COMPLETELY
CLEARS ALL SUFFERING. THIS
IS THE TRUTH, NOT A LIE. SO
SET FORTH THE PRAJNA PA
RAMITA DHARANI. SET FORTH
THIS DHARANI AND SAY:
GA TE, GA TE, PA RA GA TE,
PARA SAM GA TE, BOODHI SVA
HA HEART SUTRA.

HAN NYA SHIN GYO

The Heart Sutra

MA KA HAN NYA HA RA MI TA 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 MET-
SU 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

SHO SAI SHU

Great Light Dharani (three times)

NA MU SA MAN DA

MO TO NAN O HA RA CHI KO TO
SHA SO NO NAN TO JI TO EN GYA
GYA GYA KI GYA KI UN NUN SHI
FU RA SHI FU RA HA RA SHI FU
RA HA RA SHI FU RA CHI SHU SA
CHI SHU SA SHU SHI RI SHU SHI
RI SO HA JA SO HA JA SE CHI GYA
SHI RI EI SO MO KO

*Adoration to all the Buddhas in the
Three Worlds and Ten Directions. Hail to
the Incomparable One who can remove
all disasters. Hail to the Incomparable
One who pervades the whole universe,
revealing the Trikaya, who is the Light,
the great Light itself. This glorious
Light brings all beings into the realm
of Buddha, and emancipates them; thus
disasters disappear. Bright realization
shines, and the virtue of this Dharani has
been accomplished.*

DEDICATION

Buddha-nature pervades
the whole universe,
Revealing right here now.
With this Heart Sutra and Great
Light Dharani, let us unite with
Endless Dimension Universal Life.
Buddha Shakyamuni Nyorai
Kanzeon Dai Bosatsu
Seishi Dai Bosatsu
Monju Dai Bosatsu
Fugen Dai Bosatsu
Jizo Dai Bosatsu
Kokuzo Dai Bosatsu
Tozan Chinju
Namu Dai Bosatsu Dai Gongen
Namu Sanze Sanzen Sho Butsu
Past, present, future,
All Buddhas, Bodhisattvas,
Let true Dharma continue;
Universal Sangha connection
Become complete.

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

*The Ten Directions, the Three
Worlds, all Buddhas, all Venerable
Ones, Bodhisattvas, Mahasattvas;
Great Prajna Paramita!*

DAI HI SHU

Great Compassionate Dharani

NA MU KA RA TAN NO

TO RA YA YA NA MU O RI YA BO
RYO KI CHI SHI FU RA YA FU JI
SA TO BO YA MO KO SA TO BO YA
MO KO KYA RU NI KYA YA EN SA
HA RA HA EI SHU TAN NO TON
SHA NA MU SHI KI RI TO I MO O
RI YA BO RYO KI CHI SHI FU RA
RI TO BO NA MU NO RA KI 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
RYO GYA CHI KYA RYA CHI I KI RI
MO KO FU JI SA TO SA BO SA BO
MO RA MO RA MO KI MO KI RI
TO IN KU RYO KU RYO KE MO TO
RYO TO RYO HO JA YA CHI MO KO
HO JA YA CHI TO RA TO RA CHI
RI NI SHI FU RA YA SHA RO SHA
RO MO MO HA MO RA HO CHI RI
I KI I KI SHI NO SHI NO O RA SAN
FU RA SHA RI HA ZA HA ZA FU
RA 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 FU JI YA FU JI YA FU DO YA
FU DO YA MI CHI RI YA NO RA
KIN JI CHI RI SHU NI NO HO YA

MO NO SO MO KO SHI DO YA SO
MO KO MO KO SHI DO YA SO MO
KO SHI DO YU KI SHI FU RA YA
SO MO KO NO RA KIN JI SO MO
KO MO RA NO RA SO MO KO SHI
RA SUN O MO GYA YA SO MO KO
SO BO MO KO SHI DO YA SO MO
KO SHA KI RA O SHI DO YA SO
MO KO HO DO MO GYA SHI DO YA
SO MO KO NO RA KIN JI HA GYA
RA YA SO MO KO MO HO RI SHIN
GYA RA YA SO MO KO NA MU KA
RA TAN NO TO RA YA YA NA MU
O RI YA BO RYO KI CHI SHI FU RA
YA SO MO KO SHI TE DO MO DO
RA HO DO YA SO MO KO

*Adoration to the Three Treasures,
Buddha, Dharma and Sangha!
Adoration to Avalokitesvara, the
Bodhisattva-Mahasattva, the Great
Compassionate One!
Adoration to the one who removes
all fear and suffering!*

*Having adored Avalokitesvara
Bodhisattva, may we enter into the
heart of the blue-necked one who
purifies all beings and fulfills the
wishes of all beings.*

*Hail to the Bodhisattva-Mahasat-
tva, who embodies the Trikaya,
who is imbued with transcendental
wisdom.*

*Hail to the Bodhisattva-Mahasattva,
who frees all beings from defilement.*

*Hail to the Bodhisattva-Mahasattva,
who sustains the highest, most
complete wisdom and is free from all
impediments.*

*Hail to the Bodhisattva-Mahasattva,
whose deeds reveal the fundamental
purity of all beings.*

*Hail to the Bodhisattva-Mahasattva,
who wipes away the three delusions:
greed, anger and folly.*

Quick, quick! Come, come!

Hear, hear! Do the work!

Joy springs up in us.

*Help us to enter into the realm of
great realization.*

*Avalokitesvara, Bodhisattva of
Compassion, guide us to spiritual
accomplishment.*

Accomplishment, accomplishment!

Be awakened, be awakened!

Have awakened, have awakened!

To the merciful blue-necked one, hail!

To the one with a lion's head, hail!

To the beneficent one, hail!

*To the one holding the Wheel of
Dharma and the Lotus Flower, hail!*

*Adoration to the Three Treasures,
Buddha, Dharma, and Sangha! Ado-
ration to Avalokitesvara, Bodhisat-
tva-Mahasattva, the Bodhisattva of
Compassion!*

*May this mystical dharani be fully
realized.*

DEDICATION

With this Great Compassionate
Dharani, let us dedicate to

Buddha Shakyamuni Dai Osho
Bodai Daruma Daishi Dai Osho
Rinzai Gigen Zenji Dai Osho
Myoan Yosai Zenji Dai Osho
Dogen Kigen Zenji Dai Osho
Mugai Nyodai Zenni Dai Osho
Hakuin Ekaku Zenji Dai Osho
Torei Enji Zenji Dai Osho
Ryoga Kutsu Soen Zenji Dai Osho
Hannya Kutsu Gempo Zenji
Dai Osho
Hakuun Shitsu Ryoko Zenji
Dai Osho
Tozu Kaisan Mitta Kutsu Soen Zenji
Dai Osho
Tozu Kaisan Mui Shitsu Eido Zenji
Dai Osho
Tozu Innen Kaisan Choro An
Nyogen Zenji Dai Osho

Past, present, future,
All ancestral teachers Dai Osho,
please encourage, protect, and
guide us all.

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

ENMEI JUKKU KANNON GYO

Ten-Phrase Life-Prolonging
Kannon Sutra

KAN ZE ON
NA MU BUTSU
YO BUTSU 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

Kanzeon!

Salutation and devotion to Buddha!

We are one with Buddha.

In karmic affinity with all Buddhas

*Karmic affinity with Buddha, Dhar-
ma and Sangha.*

*Our true nature is eternal, joyous,
selfless, and pure.*

Every morning Kanzeon, with Nen!

Every evening Kanzeon, with Nen!

Nen, Nen arises from Mind.

Nen, Nen, not separate from Mind.

BODHISATVA'S VOW

By Torei Enji Zenji

When I, a student of Dharma,
look at the real form of the
universe, all is the never-failing
manifestation of the mysterious
truth of Tathagata.

In any event, in any moment, and in
any place, none can be other than
the marvelous revelation of its
glorious light.

This realization made our ancestral
teachers and virtuous Zen
masters extend tender care, with
a worshipping heart, even to such
beings as beasts and birds.

This realization teaches us
that our daily food and drink,
clothes and protections of life,
are the warm flesh and blood,
the merciful transformation of
Buddha.

Who can be ungrateful or not
respectful even to insentient
things, not to speak of human
beings? Even though they may be
fools, be warm and compassionate
toward them.

If by chance they should turn
against us, and abuse and
persecute us, we should bow
down with humble words, in
the reverent belief that they are
the merciful avatars of Buddha,
who uses devices to emancipate
us from harmful karma that has
been produced and accumulated
upon ourselves through our own
egoistic delusion and attachment
throughout the countless cycles of
kalpa.

Then, in each moment's flash of our
thought, there will grow a lotus
flower, and each lotus flower will
reveal a Buddha.

These Buddhas will glorify
Sukhavati, the Pure Land,
every moment, everywhere.

May we extend This Mind over the
whole universe,
So that we and
all beings together
May attain maturity in Buddha's
wisdom.

SHIGU SEIGAN

Great Vows for All

SHU JO MU HEN
 SEI GAN DO
BON NO MU JIN
 SEI GAN DAN
HO MON MU RYO
 SEI GAN GAKU
BUTSU DO MU JO
 SEI GAN JO

However innumerable
all beings are,
I vow to save them all.

However inexhaustible
delusions are,
I vow to extinguish them all.

However immeasurable
Dharma teachings are,
I vow to master them all.

However endless
the Buddha's Way is,
I vow to follow it.

**TEI DAI DENPO
BUSSO NO MYO GO**

A Rinzai Dharma Lineage

BIBÁSHI	BUTSU
SHIKÍ	BUTSU
BISHÁFU	BUTSU
KURUSÓN	BUTSU
KUNÁGÓN MUNI	BUTSU
KASHÓ	BUTSU
SHAKYÁMUNÍ	BUTSU
MAKÁ KASHÓ	SONJA
ANÁN	SONJA
SHÓNÁ WASHU	SONJA
UBA KIKUTÁ	SONJA
DÁI TAKA	SONJA
MI SHAKÁ	SONJA
BASHU MITSU	SONJA
BÚTTÁ NÁNDÁI	SONJA
FUKUTÁ MÍTTÁ	SONJA
KYO	SONJA
FUNA YASHA	SONJA
MEMYÓ	SONJA
KABIMORA	SONJA
RYÚJÚ	SONJA
KANA DÁIBÁ	SONJA
RAGORATA	SONJA
SÓGYÁ NÁNDÁI	SONJA
KAYASHATA	SONJA
KUMORATA	SONJA
SHAYATÁ	SONJA
BASHU BÁNZÚ	SONJA
MANURÁ	SONJA
KAKU ROKUNÁ	SONJA

SHISHI	SONJA
BASHA SHITA	SONJA
FUNYO MÍTTÁ	SONJA
HÁNNYÁ TARA	SONJA
BODÁI DARUMA	DAISHI
EKA DÁI SO	ZENJI
SÓ SÁN GÁN CHI	ZENJI
DÓ SHÍN DÁI I	ZENJI
GUNÍN DÁI MÁN	ZENJI
ENÓ DÁI KÁN	ZENJI
NÁN GAKU EJÓ	ZENJI
BASO DÓ ITSU	ZENJI
HYAKU JÓ EKÁI	ZENJI
Ó BAKU KIÚN	ZENJI
RÍN ZÁI GIGÉN	ZENJI
KÓ KÉ SÓN SHÓ	ZENJI
NÁN ÍN EGYÓ	ZENJI
FUKETSU ÉN SHÓ	ZENJI
SHUZÁN SHÓ NÉN	ZENJI
FÚNNYÓ ZÉN SHÓ	ZENJI
SEKISÓ SOÉN	ZENJI
YÓ GÍ HÓ É	ZENJI
HAKU ÚN SHUTÁN	ZENJI
GOSO HÓ ÉN	ZENJI
ÉN GÓ KOKU GÓN	ZENJI
KOKYÚ SHÓ RYÚ	ZENJI
Ó ÁN DÓN GÉ	ZENJI
MÍTTÁN GÁN KETSU	ZENJI
SHÓ GÉN SÚ GAKU	ZENJI
ÚN ÁN FUGÁN	ZENJI
KIDÓ CHIGU	ZENJI
NÁM PÓ SHÓ MYÓ	ZENJI
SHÚ HÓ MYÓ CHÓ	ZENJI

KÁN ZÁN EGÉN	ZENJI
JU Ó SÓ HITSU	ZENJI
MU ÍN SÓ ÍN	ZENJI
NÍP PÓ SÓ SHÚN	ZENJI
GITÉN GÉN SHÓ	ZENJI
SÉK KÓ SÓ SHÍN	ZENJI
TÓ YÓ É CHÓ	ZENJI
TÁI GÁ TÁN KYÓ	ZENJI
KÓ HÓ GÉN KÚN	ZENJI
SÉN SHÓ ZUÍ SHÓ	ZENJI
I ÁN CHISATSU	ZENJI
TÓ ZÉN SÓ SHÍN	ZENJI
YÓ ZÁN KÉI YÓ	ZENJI
GUDÓ TÓ SHUKU	ZENJI
SHIDÓ BUNÁN	ZENJI
DÓ KYÓ ETÁN	ZENJI
HAKU ÍN EKAKU	ZENJI
TÓ RÉI ÉN JI	ZENJI
GASÁN JITÓ	ZENJI
TAKU JÚ KOSÉN	ZENJI
SOZÁN GÉN KYÓ	ZENJI
KASÁN ZÉN RYÓ	ZENJI
SÓ HÁN GÉM PÓ	ZENJI
GÉM PÓ GIYÚ	ZENJI
SÓ ÉN GÉN JÚ	ZENJI
EI DÓ SOTAI	ZENJI

JIHÓ SÁNSHÍ
 ISHI ISHI FÚ
 SHI SÓN BUSÁ MOKÓ SÁ
 MOKÓ HOJÁ HORÓ MÍ

OTHER SERVICES

THE LOTUS SUTRA

CHAPTER 25

MYO HO REN GE KYO

KAN ZE ON BO SA FU MON BON
DAI NI JU GO

NI JI MU JIN NI BO SA SOKU JU
ZA KI HEN DAN U KEN GAS SHO
KO BUTSU NI SA ZE GON SE SON
KAN ZE ON BO SA I GA IN NEN
MYO KAN ZE ON BUTSU GO
MU JIN NI BO SA ZEN NAN SHI
NYAKU U MU RYO HYAKU SEN
MAN NOKU SHU JO JU SHO KU
NO MON ZE KAN ZE ON BO SA
IS SHIN SHO MYO KAN ZE ON BO
SA SOKU JI KAN GO ON JO KAI
TOKU GE DATSU

NYAKU U JI ZE KAN ZE ON BO
SA MYO SHA SETSU NYU DAI
KA KA FU NO SHO YU ZE BO SA
I JIN RIKI KO NYAKU I DAI SUI
SHO HYO SHO GO MYO GO SOKU
TOKU SEN SHO NYAKU U HYAKU
SEN MAN NOKU SHU JO I GU
KON GON RU RI SHA KO MEI NO
SAN GO KO HAKU SHIN JU TO
HO NYU O DAI KAI KE SHI KOKU

FU SUI GO SEN PO HYO DA RA
SETSU KI KOKU GO CHU NYAKU
U NAI SHI ICHI NIN SHO KAN
ZE ON BO SA MYO SHA ZE SHO
NIN TO KAI TOKU GE DATSU RA
SETSU SHI NAN I ZE IN NEN MYO
KAN ZE ON

NYAKU BU U NIN RIN TO HI GAI
SHO KAN ZE ON BO SA MYO SHA
HI SHO SHU TO JO JIN DAN DAN
E NI TOKU GE DATSU NYAKU
SAN ZEN DAI SEN KOKU DO MAN
CHU YA SHA RA SETSU YOKU
RAI NO NIN MON GO SHO KAN
ZE ON BO SA MYO SHA ZE SHO
AK KI SHO FU NO I AKU GEN JI
SHI KYO BU KA GAI SETSU BU U
NIN NYAKU U ZAI NYAKU MU ZAI
CHU KAI KA SA KEN GE GO SHIN
SHO KAN ZE ON BO SA MYO SHA
KAI SHITSU DAN E SOKU TOKU
GE DATSU NYAKU SAN ZEN DAI
SEN KOKU DO MAN CHU ON
ZOKU U ICHI SHO SHU SHO SHO
SHO NIN SAI JI JU HO KYO KA
KEN RO GO CHU ICHI NIN SA ZE
SHO GON SHO ZEN NAN SHI MO
TOKU KU FU NYO TO O TO I SHIN
SHO KAN ZE ON BO SA MYO GO
ZE BO SA NO I MU I SE O SHU JO
NYO TO NYAKU SHO MYO SHA O

SHI ON ZOKU TO TOKU GE DATSU
SHU SHO NIN MON GU HOS SHO
GON NA MU KAN ZE ON BO SA
SHO GO MYO GO SOKU TOKU GE
DATSU MU JIN NI KAN ZE ON BO
SA MA KA SA I JIN SHI RIKI GI GI
NYO ZE

NYAKU U SHU JO TA O IN YOKU
JO NEN KU GYO KAN ZE ON BO
SA BEN TOKU RI YOKU NYAKU
TA SHIN NI JO NEN KU GYO
KAN ZE ON BO SA BEN TOKU RI
SHIN NYAKU TA GU CHI JO NEN
KU GYO KAN ZE ON BO SA BEN
TOKU RI CHI MU JIN NI KAN ZE
ON BO SA U NYO ZE TO DAI I JIN
RIKI TA SHO NYO YAKU ZE KO
SHU JO JO O SHIN NEN

NYAKU U NYO NIN SE CHOKU GU
NAN RAI HAI KU YO KAN ZE ON
BO SA BEN SHO FUKU TOKU CHI
E SHI NAN SE CHOKU GU NYO
BEN SHO TAN SHO U SO SHI NYO
SHUKU JIKI TOKU HON SHU NIN
AI KYO MU JIN NI KAN ZE ON BO
SA U NYO ZE RIKI NYAKU U SHU
JO KU GYO RAI HAI KAN ZE ON
BO SA FUKU FU TO EN ZE KO
SHU JO KAI O JU JI KAN ZE ON BO
SA MYO GO MU JIN NI NYAKU U

NIN JU JI ROKU JU NI OKU GO GA
SHA BO SA MYO JI BU JIN GYO KU
YO ON JIKI E BUKU GA GU I YAKU
O NYO I UN GA ZE ZEN NAN SHI
ZEN NYO NIN KU DOKU TA FU
MU JIN NI GON JIN TA SE SON
BUTSU GON NYAKU BU U NIN
JU JI KAN ZE ON BO SA MYO GO
NAI SHI ICHI JI RAI HAI KU YO
ZE NI NIN FUKU SHO TO MU I O
HYAKU SEN MAN NOK KO FU KA
GU JIN MU JIN NI JU JI KAN ZE ON
BO SA MYO GO TOKU NYO ZE MU
RYO MU HEN FUKU TOKU SHI RI

MU JIN NI BO SA BYAKU BUTSU
GON SE SON KAN ZE ON BO SA
UN GA YU SHI SHA BA SE KAI UN
GA NI I SHU JO SEP PO HO BEN
SHI RIKI GO JI UN GA BUTSU GO
MU JIN NI BO SA ZEN NAN SHI
NYAKU U KOKU DO SHU JO O I
BUS SHIN TOKU DO SHA KAN ZE
ON BO SA SOKU GEN BUS SHIN
NI I SEP PO O I BYAKU SHI BUS
SHIN TOKU DO SHA SOKU GEN
BYAKU SHI BUS SHIN NI I SEP PO
O I SHO MON SHIN TOKU DO SHA
SOKU GEN SHO MON SHIN NI I
SEP PO O I BON NO SHIN TOKU
DO SHA SOKU GEN BON NO
SHIN NI I SEP PO O I TAI SHAKU

SHIN TOKU DO SHA SOKU GEN
TAI SHAKU SHIN NI I SEP PO O
I JI ZAI TEN SHIN TOKU DO SHA
SOKU GEN JI ZAI TEN SHIN NI I
SEP PO O I DAI JI ZAI TEN SHIN
TOKU DO SHA SOKU GEN DAI
JI ZAI TEN SHIN NI I SEP PO O I
TEN DAI SHO GUN SHIN TOKU
DO SHA SOKU GEN TEN DAI SHO
GUN SHIN NI I SEP PO O I BI SHA
MON SHIN TOKU DO SHA SOKU
GEN BI SHA MON SHIN NI I SEP
PO O I SHO O SHIN TOKU DO SHA
SOKU GEN SHO O SHIN NI I SEP
PO O I CHO JA SHIN TOKU DO
SHA SOKU GEN CHO JA SHIN NI
I SEP PO O I KO JI SHIN TOKU DO
SHA SOKU GEN KO JI SHIN NI I
SEP PO O I SAI KAN SHIN TOKU
DO SHA SOKU GEN SAI KAN SHIN
NI I SEP PO O I BA RA MON SHIN
TOKU DO SHA SOKU GEN BA RA
MON SHIN NI I SEP PO O I BI KU
BI KU NI U BA SOKU U BA I SHIN
TOKU DO SHA SOKU GEN BI KU
BI KU NI U BA SOKU U BA I SHIN
NI I SEP PO O I CHO JA KO JI SAI
KAN BA RA MON BU NYO SHIN
TOKU DO SHA SOKU GEN BU NYO
SHIN NI I SEP PO O I DO NAN DO
NYO SHIN TOKU DO SHA SOKU
GEN DO NAN DO NYO SHIN NI I

SEP PO O I TEN RYU YA SHA KEN
DATSU BA A SHU RA KA RU RA
KIN NA RA MA GO RA KA NIN PI
NIN TO SHIN TOKU DO SHA SOK
KAI GEN SHI NI I SEP PO O I SHU
KON GO JIN TOKU DO SHA SOKU
GEN SHU KON GO JIN NI I SEP PO

MU JIN NI ZE KAN ZE ON BO SA
JO JU NYO ZE KU DOKU I SHU
SHU GYO YU SHO KOKU DO DO
DATSU SHU JO ZE KO NYO TO O
TO IS SHIN KU YO KAN ZE ON
BO SA ZE KAN ZE ON BO SA MA
KA SA O FU I KYU NAN SHI CHU
NO SE MU I ZE KO SHI SHA BA
SE KAI KAI GO SHI I SE MU I SHA
MU JIN NI BO SA BYAKU BUTSU
GON SE SON GA KON TO KU YO
KAN ZE ON BO SA SOKU GE KYO
SHU HO SHU YO RAKU GE JIKI
HYAKU SEN RYO GON NI I YO SHI
SA ZE GON JIN SHA JU SHI HOS
SE CHIN PO YO RAKU JI KAN ZE
ON BO SA FU KO JU SHI MU JIN
NI BU BYAKU KAN ZE ON BO SA
GON JIN SHA MIN GA TO KO JU
SHI YO RAKU NI JI BUTSU GO
KAN ZE ON BO SA TO MIN SHI
MU JIN NI BO SA GYU SHI SHU
TEN RYU YA SHA KEN DATSU BA
A SHU RA KA RU RA KIN NA RA

MA GO RA GA NIN PI NIN TO KO
JU ZE YO RAKU SOKU JI KAN ZE
ON BO SA MIN SHO SHI SHU GYU
O TEN RYU NIN PI NIN TO JU GO
YO RAKU BUN SA NI BUN ICHI
BUN BU SHA KA MU NI BUTSU
ICHI BUN BU TA HO BUT TO MU
JIN NI KAN ZE ON BO SA U NYO
ZE JI ZAI JIN RIKI YU O SHA BA
SE KAI NI JI MU JIN NI BO SA I GE
MON WATSU

SE SON MYO SO GU

GA KON JU MON PI BU SHI GA
IN NEN MYO I KAN ZE ON GU
SOKU MYO SO SON GE TO MU JI
NI NYO CHO KAN NON GYO ZEN
NO SHO HO SHO GU ZEI JIN NYO
KAI RYAK KO FU SHI GI JI TA SEN
NOKU BUTSU HOTSU DAI SHO
JO GAN GA I NYO RYAKU SETSU
MON MYO GYU KEN SHIN SHIN
NEN FU KU KA NO METSU SHO
U KU KE SHI KO GAI I SUI RAKU
DAI KA KYO NEN PI KAN NON
RIKI KA KYO HEN JO CHI WAKU
HYO RYU KO KAI RYU GYO SHO
KI NAN NEN PI KAN NON RIKI
HA RO FU NO MOTSU WAKU
ZAI SHU MI BU I NIN SHO SUI
DA NEN PI KAN NON RIKI NYO
NICHU KO KU JU WAKU HI AKU

NIN CHIKU DA RAKU KON GO
SEN NEN PI KAN NON RIKI FU
NO SON ICHI MO WAKU JI ON
ZOKU NYO KAKU SHU TO KA
GAI NEN PI KAN NON RIKI GEN
SOKU KI JI SHIN WAKU SO O
NAN GU RIN GYO YOKU JU SHU
NEN PI KAN NON RIKI TO JIN
DAN DAN E WAKU SHU KIN KA
SA SHU SOKU HI CHU KAI NEN
PI KAN NON RIKI SHAKU NEN
TOKU GE DATSU SHU SO SHO
DOKU YAKU SHO YOKU GAI SHIN
SHA NEN PI KAN NON RIKI GEN
JAKU O HON NIN WAKU GU AKU
RA SETSU DOKU RYU SHO KI TO
NEN PI KAN NON RIKI JI SHIP PU
KAN GAI NYAKU AKU JU I NYO RI
GE SO KA FU NEN PI KAN NON
RIKI SHI SO MU HEN PO GAN JA
GYU FUK KATSU KE DOKU EN KA
NEN NEN PI KAN NON RIKI JIN
JO JI E KO UN RAI KU SEI DEN GO
BAKU JU DAI U NEN PI KAN NON
RIKI O JI TOKU SHO SAN SHU JO
HI KON YAKU MU RYO KU HIS
SHIN KAN NON MYO CHI RIKI
NO GU SE KEN KU GU SOKU JIN
ZU RIKI KO SHU CHI HO BEN JIP
PO SHO KOKU DO MU SETSU FU
GEN SHIN SHU JU SHO AKU SHU
JI GOKU KI CHIKU SHO SHO RO

BYO SHI KU I ZEN SHITSU RYO
METSU SHIN KAN SHO JYO KAN
KO DAI CHI E KAN HI KAN GYU
JI KAN JO GAN JO SEN GO MU
KU SHO JO KO E NICHI HA SHO
AN NO BUKU SAI FU KA FU MYO
SHO SE KEN HI TAI KAI RAI SHIN
JI I MYO DAI UN JU KAN RO HO
U METSU JO BON NO EN JO SHO
KYO KAN JO FU I GUN JIN CHU
NEN PI KAN NON RIKI SHU ON
SHI TAI SAN MYO ON KAN ZE ON
BON NON KAI CHO ON SHO HI
SE KEN NON ZE KO SHU JO NEN
NEN NEN MO SHO GI KAN ZE ON
JO SHO O KU NO SHI YAKU NO
I SA E KO GU IS SAI KU DOKU JI
GEN JI SHU JO FUKU JU KAI MU
RYO ZE KO O CHO RAI

NI JI JI JI BO SA SOKU JU ZA KI
ZEN BYAKU BUTSU GON SE SON
NYAKU U SHU JO MON ZE KAN
ZE ON BO SA HON JI ZAI SHI GO
FU MON JI GEN JIN ZU RIKI SHA
TO CHI ZE NIN KU DOKU FU SHO
BU SETSU ZE FU MON BON JI
SHU CHU HACHI MAN SHI SEN
SHU JO KAI HOTSU MU TO TO A
NOKU TA RA SAN MYAKU SAN
BO DAI SHIN

THE LOTUS SUTRA

CHAPTER 25

Lead Chanter:

In verse Mujinni Bodhisattva (the Bodhisattva of Inexhaustible Intent) asked,

“World Honored One, possessor of all grace, for what reason is the heir of the Buddha named Kanzeon, Perceiver of the Sounds of the World?”

All:

The World Honored One answered too in verse:

“Listen to the actions of Kanzeon which have their application to all! Her vow is deep like the ocean, unfathomable though kalpas pass. A myriad of Buddhas she has truly served, and made a great, pure vow. If you hear her name and see her body, and bear her in mind, your life will not be in vain; and you will end all sufferings.

If someone wants to hurt you and pushes you into a great fire pit,
If you think on the power of Kanzeon the fire pit will change into a pond.

If you're cast adrift upon the vast ocean and meet danger from drag-

ons, fish and demons,
If you think on the power of
Kanzeon the waves will not drown
you.

If from the peak of Sumeru some-
one would push you down,
If you think on the power of
Kanzeon like the sun you will stand
firm in the sky.

If evil ones chase you and push you
from Mount Diamond,
If you think on the power of
Kanzeon not even a single hair will
be harmed.

If robbers surround you, each with
a sword drawn to strike,
If you think on the power of
Kanzeon compassion will awaken
in them.

If you suffer by royal command and
your life is to end in execution,
If you think on the power of
Kanzeon the sword will be broken
to bits.

If you are imprisoned, shackled,
and chained,
If you think on the power of
Kanzeon the fetters will drop and
you'll be released.

If someone wants to injure you with
curses or with poison,

If you think on the power of
Kanzeon these ills will return from
whence they came.

If you meet evil rakshas, poisonous
dragons or demons,
If you think on the power of
Kanzeon they will not dare to harm
you.

If you are surrounded by dangerous
beasts whose teeth and claws are
fearfully sharp,
If you think on the power of
Kanzeon they will run away in
boundless retreat.

If vipers, lizards, snakes or scor-
pions threaten to scorch you with
poisonous breath,
If you think on the power of
Kanzeon they will turn away quick-
ly at the sound of your voice.

If thunder booms and lightning
flashes, if hailstones beat and rain
pours down,
If you think on the power of
Kanzeon immediately they will
vanish away.

If sentient beings are in great ad-
versity and immeasurable suffering
presses them down, the wonderful
power of the wisdom of Kannon can
relieve the misery of the world.

Endowed with transcendent powers, full master of wisdom and skillful means, in all the worlds, in the ten directions, there's no place she doesn't manifest herself.

The pain of those in the troubled states: Hell dwellers, hungry spirits and beasts; the sufferings of birth, old age, illness and death all by degrees are ended by her.

She of the true gaze, she of the pure gaze, the gaze of great and encompassing wisdom, gaze of pity, gaze of compassion—ever longed for, ever revered.

She is a spotless pure ray of light, a sun of wisdom dispelling darkness.

Subduer of woes of storm and fire, illumining all the world.

Her will of compassion shakes like thunder; her mind of mercy is like a great cloud that sends down sweet dew of Dharma rain to quench the flames of earthly desires.

In disputes before judges or in the midst of battle,
If you think on the power of
Kanzeon all enemies will flee away.

She has a wondrous voice, the voice of one who perceives the world, a brahma voice, a voice of the rolling

tide, a voice unsurpassed in all this world; therefore, you should always think on her.

Have no doubt, even for a moment. The pure seer Kanzeon will be a refuge when you are in distress or facing death. She is endowed with every quality. Her eye of compassion sees all sentient beings; her oceanic blessings are beyond measure. Therefore you should pay homage to her.”

Then Jiji (Earth Holder) Bodhisattva arose,
stood before the Buddha and addressed him thus:

“World Honored One, those who hear this teaching on Kanzeon Bosatsu, and hear of her deeds and transcendent powers, her manifestation of the Universal Gateway, no small amount of merit will they gain.”

Lead Chanter:

(All with hands in gassho)

When the Buddha taught this scripture on the Universal Gateway, a multitude eighty-four thousand strong all vowed to attain Supreme Enlightenment, with which nothing in the universe compares.

ZAZEN WASAN

By Hakuin Ekaku Zenji

SHU JO HON RAI HOTO KENA RI
MIZU TO KO RINO GOTO KUNI
TE MIZU O HANA RETE KO RINA
KU SHUJO ONO HOKA NI HOTO
KENA SHI SHUJO O CHIKA KIO
SHIRA ZUSHI TE TO KU MOTO
MURU HAKA NASA YO TATO EBA
MIZU NO NAKA NI ITE KATSU O
SAKE BUGA GOTO KUNA RI CHO
JANO IE NO KOTO NARI TE HIN
RINI MAYO UNI KOTO NARA ZU
ROKU SHU RIN NENO IN NEN
WA ONO REGA GUCHI NO YAMI
JINA RI YAMI JINI YAMI JIO FUMI
SOE TE ITSU KA SHO JIO HANA
RUBE KI SORE MAKI EN NO ZEN
JO WA SHO TAN SURU NI AMA
RIA RI FUSE YA JIKA INO SHOHA
RAMI TSU NEM BUTSU SAN GE
SHUGYO OTO O SONO SHINA O
KI SHOZE N'GYO O MINA KONO
UCHI NI KISU RUNA RI ICHI
ZANO KO O NASU HITO MO
TSUMI SHI MURYO ONO TSUMI
HORU BU AKU SHU IZU KUNI
ARI NUBE KI JO DO SUNA WACHI

TO KARA ZU KATA JIKE NAKU
MO KONO NORI O HITO TABI
MIMI NI FURU RUTO KI SAN TAN
ZUI KI SURU HITO WA FUKU O
URU KOTO KAGI RINA SHI IWA
N'YA MIZU KARA EKO OSHI TE
JIKI NI JISHO O SHO SURE BA
JISHO O SUNA WACHI MUSHO
ONI TE SUDE NI KERO'NO HANA
RETA RI IN GA ICHI NYONO MON
HIRA KE MUNI MUSAN'NO NAO
SHI MUSO ONO SO O SO TOSHI
TE YUKU MO KAE RUMO YOSO
NARA ZU MUNE N'NO NEN O
NEN TOSHI TE UTA UMO MAU
MO NORI NOKO E SAN MAI
MUGE NO SORA HIRO KU SHICHI
EM MYO NO TSUKI SAE N KONO
TOKI NANI OKA MOTO MUBE
KI JAKU METSU GEN ZEN SURU
YUE NI TO SHO SUNA WACHI
REN GEKO KU KONO MI SUNA
WACHI HOTO KENA RI

THE SONG OF ZAZEN

By Hakuin Ekaku Zenji

Sentient beings are fundamentally Buddhas.

It is like ice and water:

Apart from water, no ice can exist;
outside sentient beings,
where do we find the Buddhas?

Not knowing how near the Truth is, we seek it far away. What a pity!
We are like one who, in the midst of water, cries in thirst so imploringly.
We are like the rich man's son who wandered away among the poor.
The reason why we transmigrate through the six worlds is that we are lost in the darkness of ignorance. Going astray further and further in the darkness, when are we able to be free from birth and death?

As for Zazen practice in the Mahayana, we have no words to praise it fully.

The virtues of perfection, such as charity, morality, and the invocation of the Buddha's name, confession, and ascetic discipline, and many other good deeds of merit—all these return into THIS!

Even those who have practiced it for just one sitting will see all their harmful karma erased; nowhere will they find deluded paths; the Pure Land will be near at hand.

With a reverential heart, if we listen to this truth even once, and praise it, and gladly embrace it, we will surely be blessed most infinitely.

But if we concentrate within, and testify to the truth that self-nature is no-nature, we have really gone beyond foolish talk.

The gate of the oneness of cause and effect is open; the path of non-duality runs straight ahead.

To regard the form of no-form as form, whether going or returning, we cannot be any place else. To regard the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma.

How boundless the cleared sky of Samadhi!

How transparent the perfect moonlight of the Fourfold Wisdom.

At this moment, what more need we seek?

As the truth eternally reveals itself, this very place is the Lotus Land of Purity, this very body is the Body of the Buddha.

KOZEN DAITO KOKUSHI YUI KAI

NAN JIRA SHO NIN KONO SAN
CHU NI KITA ATTE DO NO TAME
NI KO BEO ATSU MU EJI KINO
TAME NI SURU KOTO NAKA RE
KATA AT TE KIZU TO YU KOTO
NA KU KUCHI AT TE KURA
WAZU TO YU KOTO NA SHI TADA
SUBE KARA KU JU NI JI CHI
MURI ENO TOKO RONI MUKA
ATTE KIWA ME KITA RI KIWA
ME SARU BE SHI KO IN YANO
GOTO SHI TSUTSU SHIN DE ZO
YO SHIN SURU KOTO NAKA RE
KAN SHUSE YO KAN SHUSE YO
RO SO AN GYANO NO CHI ARU
IWA JI MON HAN KO BUK KAKU
KYO KAN KIN GIN O CHIRI BA
ME TASHU NYO NETSU ARU
IWA JU KYO FUN CHO ZA FU GA
ICHI JIKI BO SAI ROKU JI GYO
DO TATO E IN MONI SHI SARU
TO IE DOMO BUS SO FUDEN'NO
MYO DO O MOT TE KYO KAN NI
KAZA I SEZU NBA TACHI MACHI
IN GAO HATSU MUSHI SHIN PU
CHINI OTSU MINA KORE JAMA

NO SHUZO KUNA RI RO SO YO
SARU KOTO HISA SHIKU TOMO
JISO NTO SHO SURU KOTO O
YURU SA JI ARU IWA ICHI NIN
A RI YAGA INI MEN ZES SHI IP
PA BO TEI SEK KYAKU SHO NAI
NI YASA I KON O NITE KI SHITE
HIO SUGO SUTO MO SEN ITSU
NI KOJI O KYU MEI SURU TEI
WA RO SO TO NICHI NICHI SHO
KEN HO ON TEI NO HITO NA RI
TARE KA AE TE KYO KOTSU SEN
YA BEN SEN BEN SEN

DAITO KOKUSHI'S FINAL ADMONITION

You who have come to this mountain monastery, remember that you have gathered here for the sake of the Dharma, not for the sake of clothes and food. As long as you have shoulders, clothing will appear; as long as you have a mouth, food will come.

Just devote yourselves to facing the inconceivable, twenty-four hours a day. Time passes like an arrow.

I warn you, do not distract your minds with miscellaneous affairs.

Be alert! Be alert!

After this old monk departs on his final pilgrimage, some of you may erect prosperous temples with pagodas, great halls, and sutras written in gold and silver. These may attract large crowds who loudly chant the sutras and dharanis.

Or some of you may sit for long hours without lying down. You may eat only one meal a day, and practice ceaselessly throughout the six periods of the day.

Even if you dedicate yourselves that way, unless you keep to the mysterious and untransmissible path of the Buddhas and Ancestors, you will be confronted by the sudden chaos of the law of causation.

Then true practice will fall away, and you will have joined the family of evil spirits! No matter how much time has passed since my departure from this world, you will never be allowed to call yourselves my Dharma descendants.

However, one of you may dwell in a hut thatched with one bundle of straw, and pass the days eating the roots of wild herbs cooked in a broken-legged pot.

Devoted to digging into This Matter, you will never be apart from me. You are a true student of Dharma, requiting the beneficence you have received. Who would dare to belittle or despise such a one?

Exert yourselves!
Exert yourselves!

BUDDHA'S BIRTHDAY

Verse of Ambrosial Nectar

GO KIN KAM MO SHI JI RAI
JIN SHI SO NEN KUN TE JU
U SHU SHUN SAN RIN RI KU
ZUN SHIN JI RAI JIM PA SHIN

Having poured ambrosial nectar
over the Buddha,

Purity, wisdom, and virtue
gather here.

May all beings be emancipated
from the five impediments,

And may we all realize the pure
Dharma Body of the Buddha.

DAI SEGAKI

Chanting for the Deceased

JYA JIN NYU RYO SHI

SAN SHI I SHI FU IN KAN HA KAI
SHIN I SHI YUI SHIN ZO NA MU JI
HO FU NA MU JI HO HA NA MU JI
HO SEN NA MU HON SU SHI KYA
MU NI FU NA MU DAI ZU DAI HI
KYU KU KAN SHI IN BU SA NA
MU KI KO O NAN SON SHA NA
MU SA BO TO TO GYA TO BO RYO
KI CHI EN SAN MO RA SAN MO
RA KIN NA MU SU RYO BO YA TO
TO GYA TO YA TO JI TO YEN SU
RYO SU RYO BO YA SU RYO BO
YA SU RYO SO MO KO NA MU SA
MAN DA HO DO NAN PAN NA MU
HO SHIN JI RAI NA MU TO HO JI
RAI NA MU MYO SHI SHIN JI RAI
NA MU KO HA SHIN JI RAI NA MU
RI FU I JI RAI NA MU KAN RO YO
JI RAI NA MU O MI TO JI RAI NA
MU O MI TO BO YA TO TO GYA TO
YA TO NI YA TO O MI RI TSU BO
MI O MI RI TO SHI TA BO MI O
MI RI TO BI GYA RA CHI O MI RI
TO BI GYA RA TO GYA MI NI GYA
GYA NO SHI TO GYA RI SO MO KO

JIN SHU KYA JI JIN NIN SHI FU
SHI O SA SHU KI JIN GEN KAI BO
MON SHA KEN SHIN SHI DO YU
MI SAN ZEN DO KI I SAM BO HA
BU JI KYU KIN TE SHIN BU JO KA
KUN TE BU HEN JIN MI RAI I SHI
SHUN SAN ZUN PA SHI JI TEN KI
JIN SHU GO KIN SU JI KYU SU JI
HEN JI HO I SHI KI JIN KYU I SU
SHU AN SHU SEN GEN HO TA BU
MO KI RO TEI SON SHA FU RA JU
BU KYU MO SHA RI KU SAN NAN
NYO SU IN SAN NYU SHI AN SHI
SAN ZU HA NAN KU SHUN SAN
KYU MO KUI KO SEN NA SU JIN
SHU RIN NUI SAN JIN ZU GEN NI
SU KUN TEI FU GYU O I SHI GO
TEN NI SHUN SAN KAI KYU JIN
BU DO JI HO SAN SHI I SHI SHI
FU SHI SON BU SA MO KO SA MO
KO HO JA HO RO MI

DAI SEGAKI

(no mokugyo)

JYA-JIN NYU-RYO SHI

SAN SHI ISHI FU IN KAN
HAKAI SHIN ISHI YUI SHIN ZO
NAMU-JIHO FU
NAMU-JIHO HA
NAMU-JIHO SEN
NAMU-HON SU SHIKYAMUNIFU
NAMU-DAI ZUDAI HIKYU
KUKAN SHI-IN BUSA
NAMU-KI KO ONAN SON SHA

NAMU-SABO TOTOGYATO
BORYOKICHI-EN SAN MORA
SAN MORA KIN

NAMU-SURYOBOYA
TOTOGYATOYA TOJITO EN
SURYO SURYO
BOYASURYO BOYASURYO
SOMOKO

NAMU-SAMANDA
HODONAN PAN

NAMU-HO SHIN JIRAI
NAMU-TOHO JIRAI
NAMU-MYO SHISHIN JIRAI
NAMU-KO HASHIN JIRAI
NAMU-RIFUI JIRAI
NAMU-KAN ROYO JIRAI
NAMU-OMITAJIRAI

NAMU-OMITOBOYA
TOTOGYATOYA TONIYATO

OMIRI TSUBOMI
OMIRITO SHITABOMI
OMIRITO BIGYARACHI
OMIRITO BIGYARATO
GYAMINI GYAGYANO
SHITOGYARI-SOMOKO

JIN SHU KYA JI JIN NIN **SHI**
FU SHI O SA SHU KI **JIN**
GEN KAI BO MON SHA KEN **SHIN**
SHI DO YU MI SAN ZEN **DO**
KI I SAM BO HA BU **JI**
KYU KIN TE SHIN BU JO **KA**
KUN TE BU HEN JIN MI **RAI**
I SHI SHUN SAN ZUN **PA SHI**

JITEN KIJIN SHU
GOKIN SUJIKYU SUJIHEN
JIHO ISHI KIJIN KYU

I SU SHU AN SHU SEN **GEN**
HO TA BU MO KI RO **TEI**
SON SHA FU RA JU BU **KYU**
MO SHA RI KU SAN NAN **NYO**
SU IN SAN NYU SHI AN **SHI**
SAN ZU HA NAN KU SHUN **SAN**
KYU MO KUI KO SEN NAN **SU**
JIN SHU RIN NUI SAN JIN **ZU**

GEN NISUKUNTEI FUGYU
OISHI GOTEN NISHUN
SAN KAI KYU JIN BUDO

JI HO SANSHI ISHI-ISHI FU
SHISON BUSA MOKO SA MOKO
HOJA HORO MI

MEMORIAL DEDICATION

One stream of a valley
Pours the ambrosial nectar,
Ten thousand peaks of pine wind
strike the Dharma drum.

On this _____ day of
_____, 20____,
Offering incense, tea,
and Dai Segaki chanting,
Let us dedicate to:

And all known and unknown
Deceased Dharma relations.

May the sun of wisdom shine ever
more brightly,
And may we all cease wandering in
the darkness of ignorance.

Let True Dharma continue,
Universal Sangha connection
Become complete.

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

DHARANI

DAI HI SHU

(no mokugyo)

NA MU KA RA TAN NO
TORAYA YA NAMUORIYA
BORYOKICHI SHIFURAYA
FUJISATOBOYA
MOKOSATOBOYA MOKO
KYARUNIKYAYA EN SA
HARAHAEI SHUTANNO TON
SHA NAMUSHIKIRI TOIMO
ORIYA BORYOKICHI SHIFURA
RITOBONAMUNORA KIJIKIRI
MOKOHODO SHAMISABO
OTOJO SHUBEN OSHUIN
SABOSATONOMOBOGYA
MOHATECHO TOJITO EN
OBORYOKI RYOGYACHI
KYARYACHI IKIRIMOKO
FUJISATOSABOSABO
MORAMORA MOKIMOKI
RITONKURYOKURYO
KEMOTORYO TORYO
HOJAYACHI MOKOHOJAYACHI
TORATORACHIRINI
SHIFURAYASHAROSHARO
MOMOHAMORA HOCHIRI

IKI-IKI SHINOSHINO ORASAN
FURASHARI HAZAHAZA
FURASHAYA KURYO KURYO
MORAKURYO KURYO
KIRISHARO SHARO SHIRISHIRI
SURYO SURYO FUJIYA FUJIYA
FUDOYA FUDOYA MICHIRIYA
NORAKIN JI CHIRISHUNINO
HOYAMONOSOMOKO SHIDOYA
SOMOKO MOKOSHIDOYA
SOMOKO SHIDOYUKI
SHIFURAYA SOMOKO
NORAKIN JI SOMOKO
MORANORASOMOKO
SHIRASUN OMOGYAYA
SOMOKO SOBOMOKOSHIDOYA
SOMOKO SHAKIRA OSHIDOYA
SOMOKO HODOMOGYASHIDOYA
SOMOKO NORAKIN JI
HAGYARAYA SOMOKO MOHORI
SHIN GYARAYA SOMOKO
NAMUKARATAN NO TORAYA
YA NAMUORIYA BORYOKICHI
SHIFURAYA SOMOKO SHITEDO
MODORA HODOYA SO MO KO

BU CHIN SON SHIN DHARANI

NO BO BA GYA BA TEI TA RE RO
KI YA HA RA CHI BI SHI SHU DA
YA BO DA YA BA GYA BA TEI TA
NI YA TA OM BI SHU DA YA BI
SHU DA YA SA MA SA MA SAN
MAN DA HA BA SHA SO HA RA
DA GYA CHI GYA KA NO SO BA
HAN BA BI SHU TEI A BI SHIN
SHA TO MAN SO GYA TA HA RA
BA SHA NO A MI RI TA BI SEI KEI
MA KA MAN DA RA HA DA I A KA
RA A KA RA A YU SAN DA RA NI
SHU DA YA SHU DA YA GYA GYA
NO BI SHU TEI U SHU NI SHA BI
JA YA BI SHU TEI SA KA SA RA A
RA SHIN MEI SAN SO NI TEI SA
RA BA TA TA GYA TA BA RO GYA
NI SA TA HA RA MI TA HA RI HO
RA NI SA RA BA TA TA GYA TA KI
RI DA YA CHI SHU TA NO CHI SHU
CHI TA MA KA MO DA REI BA ZA
RA GYA YA SO GYA TA NO BI SHU
TEI SA RA BA HA RA DA HA YA
TO RI GYA CHI HA RI BI SHU TEI
HA RA CHI NI HA RA DA YA A YO

KU SHU TEI SAN MA YA CHI SHU
CHI TEI MA NI MA NI MA KA MA
NI TA TA TA BO DA KU CHI HA RI
SHU TEI BI SO BO DA BO JI SHU
TEI JA YA JA YA BI JA YA BI JA YA
SA MO RA SA MO RA SA RA BA
BO DA JI SHU CHI TA SHU TEI BA
JI RI BA ZA RA GYA RA BEI BA
ZA RAN HA BA TO MA MA SHA
RI RAN SA RA BA SA TO BA NAN
SHA GYA YA HA RI BI SHU TEI SA
RA BA GYA CHI HA RI SHU TEI
SA RA BA TA TA GYA TA SHI SHA
MEI SAN MA JIN BA SO EN TO SA
RA BA TA TA GYA TA SAN MA JIN
BA SO CHI SHU CHI TEI BO JI YA
BO JI YA BI BO JI YA BI BO JI YA
BO DA YA BO DA YA BI BO DA YA
BI BO DA YA SAN MAN DA HA RI
SHU TEI SA RA BA TA TA GYA TA
KI RI DA YA CHI SHU TA NO CHI
SHU CHI TA MA KA BO DA REI SO
WA KA

BUCHIN SONSHIN DHARA NI

(no mokugyo)

NO BO BAGYABATEI
TAREROKIYA HARACHI
BISHISHUDAYA BODAYA
BAGYABATEI TANIYATA OM BI
SHUDAYA BISHUDAYA SAMA
SAMA SAN MAN DA HABASHA
SOHARADA GYACHIGYAKANO
SOBAHAN BA BISHUTEI
ABISHIN SHA TOMAN SOGYATA
HARABASHANO AMIRITA
BISEI KEI MAKAMANDARA
HADA I AKARA AKARA
AYUSAN DARANI SHUDAYA
SHUDAYA GYAGYANO BISHUTEI
USHUNISHA BIJAYA BISHUTEI
SAKASARA ARASHIN MEI
SAN SONITEI SARABA
TATAGYATA BAROGYANI
SATAHARAMITA HARIHORANI
SARABA TATAGYATA KIRIDAYA
CHISHUTANO CHISHUCHITA
MAKAMODAREI BAZARAGYAYA
SO GYATANO BISHUTEI
SARABA HARADA HAYATORI
GYACHI HARIBISHUTEI
HARACHINI HARADAYA

AYOKUSHUTEI SAN MAYA
CHISHUCHITEI MANIMANI
MAKAMANI TATATABODA
KUCHIHARISHUTEI BISOBODA
BOCHISHUTEI JAYA JAYA
BIJAYA BIJAYA SAMORA
SAMORA SARABABODA
CHISHUCHITASHUTEI BAJIRI
BAZARAN GYARABEI BAZARAN
HABATOMAMA SHARIRAN
SARABA SATOBA NAN
SHAKYAYA HARIBISHUTEI
SARABA GYACHIHARISHUTEI
SARABA TATAGYATA SHI SHA
MEI SAN MA JIN BA SO EN
TO SARBA TATAGYATA SAN
MA JIN BA SO JISHUCHITEI
BO JIYA BO JIYA BIBOJIYA
BIBOJIYA BO DAYA BO
DAYA BIBODAYA BIBODAYA
SAN MAN DA HARISHUTEI
SARABA TATAGYATA KIRIDAYA
CHISHUTANO CHISHUCHITA
MAKABODAREI SO WA KA

DAI BOSATSU DAI GONGEN DEDICATION

There is a reality even prior to
heaven and earth.

Indeed it has no form, much less a
name.

Calling forth that One shining alone,
with chanting of

Bu Chin Son Shin Dharani and
Great Light Dharani,

Let us dedicate to

Tozan Chinju Namu Dai Bosatsu
Dai Gongen and all protecting dei-
ties of this Dai Bosatsu Mountain.

May we manifest our Bodhisattva
spirit,

May the light of Buddha's wisdom
shine ever more brightly, and may
the wheel of Dharma turn without
end.

Let True Dharma continue
Universal Sangha connection
Become complete.

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

JOJU DHARANI

Jizo Dai Bosatsu

(Ksitigarba-Bodhisattva)

ON KA KA KABI SAM MA EI
SOWA KA

Benzaiten

ON SORA SOBA TEI EI
SOWA KA

Kokuzo

NO BO AKYASHA
KYARABAYA ON ARIKYA
MARI BORI SOWA KA

Shobo Kuju

(Let True Dharma Continue)

ON A BEI DA BI DEI SOWA KA

Gyaku-on Jinshu

(Purification)

NAMU FUDO YA
NAMU DABO YA
NAMU SUN GYA YA
NAMU JI HO SHI FU
NAMU SHI FU SA MOKO SA
NAMU SHI SHIN SUN
NAMU SHU SHI
SARA GYA SARA GYA

SARA GYA
MUTO NAN KI
AGYA NI KI
NIGYA SHI KI
AGYA NA KI
HARA NI KI
ABI RA KI
HA DAI RI KI
SHIK KO SHIK KO
MAKU TOKU KU JU

*I give my life to the Buddha
I give my life to the Dharma
I give my life to the Sangha.
I give my life to all the Buddhas
In the ten directions.
I give my life to the
Great Bodhisattvas.
I give my life to the Arhats.
I give my life to the
Enlightened Teachers.
All harmful karma
Go away, go away, go away!
The seven devils
Quickly leave, quickly leave, never
stay!*

Dai Ryu O

(Temple Guardians)

NAN DA RYU O
BATSU NAN DA RYU O
SHA KA RA RYU O
WA SHU KITSU RYU O
TOKU SHAKA RYU O
A NABA DAT TA RYU O
MA NA SHI RYU O
U HA RA RYU O

Yaku Shi Nyo Rai

(Bhaisajya-guru)

ON KO RO KO RO SEN DA RI
MA TO GI SO WA KA

I Da Ten

(Skanda Temple Protecting)

ON ITA TEI TA MOKO TEI TA
SOWA KA

Kanzeon Dai Bosatsu

(Avalokiteshvara-Bodhisattva)

ON A RO RI KYA SOWA KA

Shu Ya Jin

(Night Watch)

ON BA SAM BA
EN TEI SHUYA JIN SOWA KA

Ko Myo Dharani

(Bright Light)

ON ABO KYA
BEI ROSHA NO
MAKA BO DA RA
MANI HAN DO MA
JIM BA RA
HARA BARI TA YA UN

Amitabha Buddha

ON AMIRITA TEI SEI KARA UN

Dai Nichi Nyorai

ON ABIRA UNKEN
BAZARADA TO BAN

Fudo Myo-o

NO MAKU SAN MAN DA
BAZARADAN SENDA
MAKAROSHADA SOWATAYA
UN TARATA KAN MAN

MEAL CHANTS

Before the Meal:

HAN NYA SHIN GYO

(See p. 7)

NAMES OF THE TEN BUDDHAS

SHIN JIN PA SHIN BI RU SHA

NO FU

EN MON HO SHIN RU SHA

NO FU

SEM PAI KA SHIN

SHI KYA MU NI FU

TO RAI A SAN MI RU SON PU

JI HO SAN SHI I SHI SHI FU

DAI SHIN BUN JI SU RI BU SA

DAI AN FU EN BU SA

DAI HI KAN SHI IN BU SA

SHI SON BU SA MO KO SA

MO KO HO JA HO RO MI

THE FIVE REFLECTIONS

First, let us reflect on our own work, and the effort of those who brought us this food.

Secondly, let us be aware of the quality of our deeds as we receive this meal.

Thirdly, what is most essential is the practice of attention, which helps us cut through greed, anger, and delusion.

Fourthly, we appreciate this food, which sustains the good health of our body and mind.

Fifthly, in order to continue our practice for all beings, we accept this offering.

THE THREE MORSELS

IKKU I DAN ISSAI AKU
NIKU I SHU ISSAI ZEN
SANKU I DO SHO SHUJO
KAIKU JO BUTSU DO

The first morsel is to destroy all harm.

The second morsel is to practice all good deeds.

The third morsel is to save all sentient beings.

May we all attain the path of Buddhahood.

After the Meal:

Morning

Having finished the morning meal, let us pray that all beings may accomplish whatever tasks they are engaged in, and be fulfilled with all the Buddha-Dharmas.

Midday

Having finished the midday meal, our bodily strength is fully restored; our power extends over the ten directions and through the three periods of time.

As to the revolving wheel of Dharma, no thought is wasted over it.

May all beings attain true wisdom.

**SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO**

SELECTED RECITATIONS

METTA SUTTA

AVERO HOMI

May I be free from enmity and danger.

ABVYA PAJJO HOMI

May I be free from mental suffering.

ANIGHO HOMI

May I be free from physical suffering.

SUKHI ATTANAM PARIHARAMI

May I take care of myself happily.

SABBE SATTHA AVERA HONTU

May all beings be free from enmity and danger.

ABVYA PAJJA HONTU

May all beings be free from mental suffering.

ANIGHA HONTU

May all beings be free from physical suffering.

SUKHIATTANAMPARIHARANTU

May all beings take care of themselves happily.

SUKHITA HOTHHA

May all beings be happy.

DUKKHA MUCCHATA

May all beings be free from suffering.

SADHU SADHU SADHU

May it be so.

FAITH IN MIND

(J: SHINJIN-MEI)

By Sosan Ganchi Zenji

(Ch: Chien-chih Seng-ts'an)

Third Zen Ancestor

The Perfect Way is not difficult; just avoid getting caught up in preferences. When you are free from aversion and craving, it reveals itself fully and without disguise.

A tenth of an inch's difference, and heaven and earth are set apart. If you wish to see it before your own eyes, have no fixed thoughts either for or against it.

To set up what you like against what you dislike: This is the disease of the mind. When the deep meaning of the Way is not understood, peace of mind is disturbed to no purpose.

The Way is perfect, like vast space, with nothing wanting, nothing superfluous. It is indeed due to picking and choosing that you lose sight of its suchness.

Pursue not outer entanglements, dwell not in the inner void. Be serene in the oneness of things, and dualism vanishes by itself.

When you strive to gain quiescence by stopping motion, the quiescence thus gained is ever in motion. As long as you tarry in dualism, how can you realize oneness?

And when oneness is not thoroughly understood, in two ways loss is sustained: The denying of reality is the asserting of it, and the asserting of emptiness is the denying of it.

Wordiness and intellection —
The more with them
the further astray we go.
Away, therefore, with wordiness
and intellection,
and there is no place where we
cannot pass freely.

When we return to the root,
we gain the meaning. When we
pursue external objects, we lose
the essence. The moment we are
enlightened within,
we go beyond the voidness of the
world confronting us.

Transformations going on in
an empty world appear real all
because of ignorance.
Try not to seek after the true;
just cease cherishing opinions.

Abide not with dualism;
carefully avoid pursuing it.
As soon as you have right and
wrong, confusion ensues, and Mind
is lost.

The two exist because of the one,
but hold not even to this one.
When Mind is not disturbed, the ten
thousand things offer no offense.

No offense offered, and no ten
thousand things; no disturbance,
and no mind set up to work. The
subject is quieted when the object
ceases. The object ceases when the
subject is quieted.

The object is an object for the
subject; the subject is a subject for
the object. Know that the relativity
of the two rests ultimately on one
Emptiness.

In one Emptiness the two are not
distinguished, and each contains in
itself all the ten thousand things.
When no discrimination is made
between this and that,
how can a one-sided and prejudiced
view arise?

The Great Way is calm and large-hearted. For it, nothing is easy, nothing is hard. Small views are irresolute; the more in haste the tardier they go.

Clinging is never kept within bounds; it is sure to go the wrong way. Quit it, and everything follows its own course; while essence neither departs nor abides.

Obey the nature of things, and you are in concord with the Way, calm and easy and free from annoyance. But when your thoughts are entangled, they lead away from the truth; they grow heavier and duller and are not at all sound.

When they are not sound, the spirit is troubled. What is the use of being partial and one-sided then? If you want to walk the course of the One Vehicle, be not prejudiced against the six sense-objects.

When you are not prejudiced against the six sense-objects, you are then one with enlightenment. The wise are non-active, but the ignorant bind themselves up.

While in the Dharma itself there is no individuation, they ignorantly attach themselves to particular objects. Their own minds create illusions. Is this not the greatest of all self-contradictions?

The ignorant cherish the idea of rest and unrest; the enlightened have no likes and dislikes. All forms of dualism are contrived by the ignorant themselves.

They are like visions and flowers in the air; why should we trouble ourselves to take hold of them? Gain and loss, right and wrong, away with them, once and for all!

If an eye never falls asleep,
all dreams will by themselves cease.
If the mind retains its oneness,
the ten thousand things are of one suchness.

When the deep mystery of one suchness is fathomed, all of a sudden we forget external entanglements. When the ten thousand things are viewed in their oneness, we return to the origin and remain where we ever have been.

Forget the wherefore of things, and we attain to a state beyond analogy. Movement stopped and there is no movement; rest set in motion and there is no rest. When dualism does no more obtain, oneness itself abides not.

The ultimate end of things where they cannot go any further is not bound by rules and measures. In the mind harmonious with the Way we have the principle of identity, in which we find all strivings quieted.

Doubts and irresolutions are completely done away with, and true faith is manifested. There is nothing left behind, nothing retained.

All is void, lucid, and self-illuminating. There is no exertion, no waste of energy. This is where thinking never attains; this is where the imagination fails to measure.

In the higher realm of True Suchness there is neither “self” nor “other”: When direct identification is sought, we can only say, “Not two.”

In being “not two,” all is the same.
All that is, is comprehended in
it. The wise throughout the ten
directions all enter into absolute
faith.

This faith is beyond quickening
time and extending space.
For it, one instant is ten thousand
years; whether you see it or not, it
manifests everywhere before you.

Infinitely small things are as large
as large things can be, for here
no external conditions obtain;
infinitely large things are as small
as small things can be, for objective
limits are here of no consideration.

What is, is the same as what is not;
what is not, is the same as what is:
Where this state of things fails to
obtain, indeed, no tarrying there.

One in All, All in One —
If only this is realized,
No more worry about your not
being perfect!

Where Mind and each believing
mind are not divided, and
undivided are each believing mind
and Mind, this is where words fail;
For it is not of the past, present, or
future.

ON ZEN

By Daio Kokushi

There is a reality even prior to
heaven and earth.
Indeed, it has no form, much less a
name.
Eyes fail to see it; it has no voice for
ears to detect.
To call it Mind or Buddha violates
its nature,
For it then becomes like a visionary
flower in the air.
It is not Mind, nor Buddha;
Absolutely quiet, and yet
illuminating in a mysterious way,
It allows itself to be perceived only
by the clear-eyed.
It is Dharma, truly beyond form and
sound;
It is Tao, having nothing to do with
words.
Wishing to entice the blind,
the Buddha has playfully let words
escape his golden mouth. Heaven
and earth are ever since filled with
entangling briars.
O my good worthy friends gathered
here, if you desire to listen to the
thunderous voice of the Dharma,
exhaust your words,
empty your thoughts,
for then you may come to
recognize this One Essence.

ZEN STUDIES SOCIETY COMMEMORATIVE DATES

- Feb 15 Nirvana Day
Feb 19 Eido Shimano Roshi
Mar 11 Soen Nakagawa Roshi
Mar 28 Haku'un Yasutani Roshi
Apr 8 Buddha's Birthday
Apr 1 Rinzai Gigen Zenji
May 7 Nyogen Senzaki Sensei
June 3 Gempo Yamamoto Roshi
July 4 Dai Bosatsu Zendo
Kongo-ji Anniversary
Sept 15 New York Zendo
Shobo-ji Anniversary
Sept 19 Kaiki (Chester and
Dorris Carlson)
Oct 5 Bodhidharma Day
Nov 1 Soen Shaku Roshi
Dec 8 Buddha's Enlightenment

The 4th day of every month is
Dai Bosatsu Day.

The 21st day of every month is
Dai Bosatsu Mandala Day.

The 2nd weekend in August is
O-Bon Commemoration.

NOTES

THE HEART SUTRA

In a narrow sense, it is possible to say that Avalokitesvara Bodhisattva was doing zazen practice with intense concentration on the Prajna Paramita Dharani: GA-TE GA-TE PARA GA-TE PARA SAM GA-TE BODHI SVAHA. By repeating this Dharani, the mystical sound affected him, and he went into a deeper, clearer state of mind.

Thus, he awoke to prajna, true wisdom. In a broader sense, however, whether sitting still or walking freely, Avalokitesvara Bodhisattva was doing nothing but prajna paramita. With the highest praise and admiration, he told Sariputra the importance of the Prajna Paramita Dharani and encouraged everyone to practice likewise, so they could realize that form is no other than Sunyata, Sunyata is no other than form. It is this realization that frees us from all misfortune and suffering.

MAHA: Great, all-encompassing, absolute. (DAI, Japanese)

PRAJNA: True wisdom. (HANNYA, Japanese)

PARAMITA: Literally, “to reach the other shore,” but in a spiritual sense, “to go beyond the ordinary state of mind”; perfection. (HARAMITA, Japanese)

HRIDAYA: Heart, or essence. (SHIN, Japanese)

SUTRA: A sutra is a text said to have been spoken by the Buddha himself, recorded by his students after his death. With the development of Mahayana Buddhism, further sutras were written centuries after the Buddha’s passing, but always revealed his essential teachings. In a broader sense, sutras include the enlightened sayings of the great Ancestral Teachers, as well as verses and dharani. (KYO or GYO, Japanese)

SKANDHAS: According to Buddhism, all elements of the phenomenal world are composed of five aggregates: form, feeling, thought, volition, and consciousness. (ON or UN, Japanese)

SUNYATA: “Voidness,” “Emptiness,” “As-it-is-ness.” In the English language, “void” and “empty” have negative or even nihilistic implications, and “as-it-is-ness” may sound fatalistic. The original term sunyata

has no negative, nihilistic, or fatalistic implication, but rather, it points positively to each fact as fact. Yet all composite things arise according to a combination of various causes and conditions, and change appearances moment after moment. Thus each composite thing has no inherent substance of its own – hence, “voidness,” or “emptiness.” Nevertheless, at each moment, all things are just as they are and cannot be otherwise – hence “as-it-is-ness.” The word is pronounced shūn-yatá. (KU, Japanese)

SARIPUTRA: A disciple of Shakyamuni Buddha. He is the representative listener to the Heart Sutra preached by Avalokiteshvara Bodhisattva. (SHARISHI, Japanese)

DHARMA: The law, truth, or teaching; in lower-case plural form, phenomena. (HO, Japanese)

GA-TE GA-TE PA-RA GA-TE PARA SAM GA-TE BODHI SVAHA: “Gone, gone, gone to the other shore; having arrived at the other shore. Bodhi (Enlightened Mind) Svaha (Hail)!”

NAMU DAI BOSA

A mantra composed by Soen Nakagawa Roshi. Unlike most other mantras that have meaning only in the context of the repetition of their sounds, the words carry special significance.

NAMU, an expression of salutation, is best rendered into English as adoration to, to be united with, or having devotion toward.

DAI existentially means large or great. From the ordinary point of view, we consider the sun large and great; a particle of dust small and inconsequential. This is true, but not completely true. As the Lankavatara Sutra says,

“Things are not what they seem.
Nor are they otherwise.”

DAI essentially means absolute. From the enlightened point of view, all phenomena – the sun, planets, mountains and rivers, trash and dirt, humans and animals – have absolute nature of their own.

Likewise, greed, anger, and delusion are as absolute as compassion and wisdom. Only when we understand the reality of these two aspects are we able to realize the true nature of

the universe, which is none other than the true nature of our very being. It is this very being that is called BOSA, from “Bodhisattva” in Sanskrit. Literally, bodhi means enlightened and sattva means being.

DHARANI

In esoteric Buddhism, short mystical verses are called mantra, while long ones are called dharani. Literally, dharani means that by which something is sustained: both dharani and mantra are composed of syllables that protect the spiritual life of the one who recites them. They may be regarded as the quintessence of a sutra. A mystical power is embodied in these syllables; they have an effect on one’s state of mind.

FU E KO

(General Dedication)

NEGAWAKU WA KONO
KUDOKU O MOTTE
AMANEKU ISSAI NI OYOBOSHI
WARERA TO SHUJO TO MINA
TOMONI
BUTSU DO O JO ZEN KOTO O

May we extend This Mind over the
whole universe,
So that we and
all beings together
May attain maturity in Buddha's
wisdom.

This Sutra Book is dedicated to
Soen Shaku Roshi, First Ancestor
of Zen in America; his disciples,
D. T. Suzuki and **Nyogen Senzaki**,
and **Ida Russell**, first Zen student
in America.

It is revised, edited, and offered by
Shinge Roko Sherry Chayat,
marking her retirement as
Abbot of The Zen Studies Society,
with deep bows of gratitude to the
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Without a breeze the lotus petals stir.
It's obvious a fish swims there.

Calligraphy by Soen Shaku Roshi