



Dai Bai Zan
Cho Bo Zen Ji

Sutra Book





This Sutra Book is Dedicated to All Known and Unknown Dharma Sisters and Brothers with Grateful Acknowledgement to the many sources of translated texts (edited and modified to appear here), including the Sutra Books of the Zen Studies Society , the Sutra Book of Reibunzan Tokugan-ji (compiled by Glenn T. Webb, Kangan Sensei) and the Sutra Book of the Diamond Sangha (compiled by Robert Aitken Roshi).



Top: Entryway calligraphy by Mu Ho Genki Zenji of Zen Master Zuigan Shigen's saying, "Master! [mastery, wholeness]. Below left: Main Altar calligraphy by Eido Shimano Zenji, "What is This?" Below Right: Eido Shimano calligraphy of popular Zen saying, "Scoop up water, the moon is in your hands."

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Calligraphy by Eido Shimano Zenji. The scroll begins with the *kanji* “Kan!” which means “Barrier!” This is the response that Zen Master Ummon gave to his Dharma brother Suigan, when Suigan asked his compatriots if he had talked too much during the summer training period (Case 8 of the Hekiganroku, “Suigan’s Eyebrows”). The seven smaller *kanji* below “Kan!” are the first line of a two-stanza poem written by Daito Kokushi (1235 –1308), the founder of Daitoku-ji in Kyoto, when he passed through Ummon’s barrier. The meaning of it is more or less as follows: “Having passed this gate, the vital path goes to the South, North, East and West.” This calligraphy hangs in the Dokuson Room.

ATTA DIPA



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

Know!
You are the Light itself
Rely on yourself
Do not rely on others.
The Dharma is the Light
Rely on the Dharma
Do not rely on anything
Other than the Dharma.

VANDANA (Homage)

NAMO TASA
BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA

Homage to the Buddha,
The Venerable One,
The Enlightened One,
The Supremely Awakened One!

TISARANA

(Praise to and refuge with the Three Treasures)

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

PURIFICATION



In the past I have caused much harm. My greed, anger, and folly arise from the beginningless past; yet, they spring from this body, this mouth, and this mind. I alone am responsible for the suffering they have brought, and I hereby renounce and relinquish them all.

KAI KYO GE

Opening this Dharma



MU JO JIN JIN MI MYO HO
HYA KU SEN MAN GO NAN SO GU
GA KON KEN MON TOKU JU JI
GAN GE NYO RAI SHIN JITSU GI (3X)

OPENING THIS DHARMA

This Dharma, incomparably profound
and minutely subtle, is hardly 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 understand
and actualize

This Tathagata's true meaning.

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 UN 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 SAN MYAKU SAN 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 DO
SHU NO JO IS SAI KU SHIN JITSU FU KO
KO SETSU HAN NYA HA RA MI TA SHU
SOKU SETSU SHU WATSU GYA TE GYA TE
HA RA GYA TE HARA SO GYA TE BO JI
SOWA KA – HAN NYA SHIN GYO

HEART SUTRA

*MAHA PRAJNA PARAMITA HRIDAYA
SUTRA, A VA LO KI TES 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 DHAS ARE SHUN YA TA, THUS TRAN SCEND ING MIS FOR TUNE AND SUF FER ING. 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 SCIOUS NESS, NO IG NOR ANCE AND NO END TO IG NOR ANCE, NO OLD AGE AND DEATH AND NO END TO OLD AGE AND DEATH. NO SUF FER ING, NO CRA VING, NO EX TINC TION, NO PATH; NO WIS DOM, NO AT TAIN MENT. IN DEED, THERE IS NO THING TO BE AT TAINED; THE BO DHI SATT VA RE LIES ON PRAJ NA PA RA MI TA WITH NO HIN DRANCE IN THE MIND. NO HIN DRANCE, THERE FORE NO FEAR. FAR BE YOND UP SIDE DOWN VIEWS, AT LAST NIR VA NA. PAST, PRES ENT, AND FU TURE, ALL BUD DHAS, BO DHI SATT VAS, RE LY ON PRAJ NA PA RA MI TA AND

THERE FORE REACH THE MOST SU
PREME EN LIGHT EN MENT. THERE FORE
KNOW: PRAJ NA PA RA MI TA IS THE
GREAT EST DHA RA NI, THE BRIGHT EST
DHA RA NI, THE HIGH EST DHA RA NI,
THE IN COM PARA BLE DHA RA NI. IT
COM PLETE LY CLEARS ALL SUF FER ING.
THIS IS THE TRUTH, NOT A LIE. SO SET
FORTH THE PRAJ NA PA RA MI TA DHA
RA NI. SET FORTH THIS DHA RA NI AND
SAY: GA TE GA TE PA RA GA TE PARA
SAM GA TE, BO DHI SVA HA HEART SU
TRA

The Heart Sutra is a verbal description of the enlightened state by the Great Bodhisattva of Mercy, Avalokitesvara. It comes at the end of the Sutra on Perfecting Transcendental Wisdom, the Prajna Paramita, as the historical Buddha Sakyamuni, surrounded by his disciples, is sitting in deep meditation on Vulture Peak near Rajgir, in northern India. It seems that while he was watching the seated Buddha, Avalokitesvara experienced his most profound understanding of transcendental wisdom, the knowledge that is not subject to physical laws. Shariputra, the most intelligent disciple, begins the Heart Sutra by asking the unanswerable question that the disciples asked constantly. What is enlightenment? The answer that Avalokitesvara gave is regarded as the best one possible, i.e., the words that would naturally come to one's lips upon awakening.

Praj na pa ra mi ta: [Transcendental Wisdom],
skan dhas: [Aggregates of composition],
Shun ya ta: [Emptiness, ineffable source],
dha ra ni: [long mantra (mystic verse)],
ga te ga te pa ra ga te para sam ga te, Bo dhi sva
ha: [Bodhisattvas see the world as empty empty,
completely empty, and here now fully present].

SHO SAI SHU DHARANI

Great Light Mystic Verse

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 (Repeat 3X)

The Great Light Mystic Verse
to Dispel Ignorance and Suffering

Adoration to all the Buddhas in the Three Worlds and Ten Directions. Adoration to the incomparable one who shows us the way free from suffering. Adoration to the incomparable one who pervades the whole universe, revealing the Trikaya according to the circumstance. This one is the Light, the great Light itself. This glorious Light pulls all beings into the realm of Buddha and emancipates them. Thus disasters and sufferings of all kinds are vanquished. Bright realization appears and the virtue of this Dharani has been completed.



“Mu!” calligraphy by Mu Ho Genki Zenji

MORNING DEDICATION

(Honzon Eko for daily service)



Buddha Nature pervades the whole universe, revealing right here now. With this morning service, offering incense and pure water with chanting of Heart Sutra and Great Light Dharani, let us dedicate to 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, Namu Sanze Sanzen Sho Butsu.

*Buddha Shakyamuni Dai Osho (563-483? BCE)
Bodhidharma Daishi Dai Osho (483-540?)
Rinzai Gigen Zenji Dai Osho (d.866)
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1768)
To Rei En Ji Zenji Dai Osho (1721-1792)
ryōga Kutsu Soyen Zenji Dai Osho (1859-1919)
Choro An Nyogen Zenji Dai Osho (1876-1958)
Hannya Kutsu Gempo Zenji Dai Osho (1865-1961)
Mitta Kutsu Soen Zenji Dai Osho (1907-1984)
Shinkyō Shitsu Sochu Zenji Dai Osho (1921-1990)
Eryū Jokei Ruth Zenji Dai Osho (1892-1967)
Myō-on Maurine Zenji Dai Osho (1922-1990)
Mu Ho Genki Zenji Dai Osho (1933-2013)*

*Past, present, future,
All Buddhas, Bodhisattvas,
All Zenji Dai Osho,
Let True Dharma Continue,
Universal Sangha Relations
Become Complete.*

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

MORNING DEDICATION

(Asa morning service – Honzon Eko)



Buddha Nature pervades the whole universe, revealing right here now. With this morning service, let us dedicate to 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, Namu Sanze Sanzen Sho Butsu. Past, present, future All Buddhas, Bodhisattvas, Let True Dharma Continue, Universal Sangha Relations, Dai Bai Zan Cho Bo Zen Temple Become Complete.

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

(May all beings become complete in the perfection beyond all understanding, throughout the Ten Directions, in the Three Worlds of Time, as evidenced by all Awakened Ones. We declare that the Transcendental Wisdom unites all.)



Calligraphy by Genki Takabayashi Zenji of Rinzai Zenji's popular saying: "No Rank, No Post" or "wholly beyond rank or position."

DAI HI SHU DHARANI

Great Compassionate Mystic Verse

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

(“Dharani” means “purifying mystic verse;” a dharani is a long mantra. It can be chanted by itself to focus the attention of all present on the moment at hand, or used in conjunction with other sutras to further deepen a sense of harmony with all beings everywhere. “Dai Hi Shu” means “The Great Compassionate One” and refers to the Infinite Sea of Compassion in All Beings, personified as the Bodhisattva Avalokitesvara. Reciting the Dai Hi Shu is said to help one realize the inexpressible joy and ecstasy of the fully-awakened naturally compassionate heart. This Dharani implies adoration for Avalokitesvara and the awakening of the Bodhisattva’s heart/mind, as if to say: “Let go! Let go! Cling to Nothing! Let the Joy of Awareness Speak!” The words of this mantra have no direct translation, but the sounds themselves issuing forth from the chanter’s throat are said to stimulate a realization of complete harmony with the universe.)



*Calligraphy by Mu Ho Genki Zenji:
“Your Body, Pure as Mountain, is Buddha”*

DAI HI SHU DEDICATION



*With this Great Compassionate
Dharani, let us dedicate to:*

*Buddha Shakyamuni Dai Osho (563-483? BCE)
Bodhidharma Daishi Dai Osho (483-540?)
Rinzai Gigen Zenji Dai Osho (d.866)
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1768)
To Rei En Ji Zenji Dai Osho (1721-1792)
ryōga Kutsu Soyen Zenji Dai Osho (1859 –1919)
Choro An Nyogen Zenji Dai Osho (1876-1958)
Hannya Kutsu Gempo Zenji Dai Osho (1865-1961)
Mitta Kutsu Soen Zenji Dai Osho (1907-1984)
Shinkyō Shitsu Sochu Zenji Dai Osho (1921-1990)
Eryu Jokei Ruth Zenji Dai Osho (1892-1967)
Myo-on Maurine Zenji Dai Osho (1922-1990)
Mu Ho Genki Zenji Dai Osho (1933-2013)*

*Past, present, future
All Zenji Dai Osho
Please encourage
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

TEISHO DEDICATION



*Buddha Nature pervades
The whole universe,
Revealing right here now.
With this Teisho Meeting,
Let us unite with
Endless dimension universal life.*

*Giving dedication to:
The Duwamish Ancestors who first populated this
area and... Buddha Shakyamuni Nyorai
Monju Dai Bosatsu
Fugen Dai Bosatsu
Namu Sanze Sanzen Sho Butsu.*

*Buddha Shakyamuni Dai Osho (563-483? BCE)
Bodhidharma Daishi Dai Osho (483-540?)
Rinzai Gigen Zenji Dai Osho (d.866)*

*[Nasen Fugan Zenji Dai Osho (748-843)]
[Joshu Junen Zenji Dai Osho (778-897)]
[Mumon Ekai Zenji Dai Osho (1183-1260)]
[Setcho Ju Ken Zenji Dai Osho (980-1052)]
[Engo Kokugan Zenji Dai Osho (1063-1135)]
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1768)
(Iiō) ryōga Kutsu Soyen Zenji Dai Osho (1859-1919)
Choro An Nyogen Zenji Dai Osho (1876-1958)
Hanya Kutsu Gempo Zenji Dai Osho (1866-1961)
Mitta Kutsu Soen Zenji Dai Osho (1907-1984)
Mu Ho Genki Zenji Dai Osho (1933-2013)*

*[With special thanks to Zenshin Florence Caplow
Ni-Osho and Reigetsu Susan Moon Sensei the
editors of "The Hidden Lamp"]*

*Past, present, future, All Buddhas, Bodhisattvas,
All Ancestral Teachers, Let True Dharma
Continue, Universal Sangha Relations, Become
complete.*

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

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 NAN 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

(This chant is difficult to translate because it is mostly a collection of vocal vibrations that are said to transcend and bridge the dimensions of life and death. It can even be thought of as being written in the language of the deceased. It tells of transcending ideas of life and death by uniting with the fundamental or Absolute Mind that informs all the Buddhas, Bodhisattvas, and Dharma Ancestors, and animates all the myriad forms in the universe. Reciting this incantation encourages a supportive recognition and communion with all beings beyond our conceptualizations of time and space.)



Calligraphy by Mu Ho Genki Zenji saying, “Three pounds of flax.” This was a gift to Genjo Osho on occasion of his first Teisho on Tozan’s “Masagin.”

DAI SEGAKI DEDICATION



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

*On this _____ day of _____
Offering incense and pure water
With Dai Segaki chanting
Let us dedicate to _____ (and)*

*All known and unknown deceased Dharma
brothers and sisters.*

*May the sun of wisdom shine
brighter and brighter,*

*And may we all cease wandering
In the darkness of ignorance.*

*Let True Dharma Continue
Universal Sangha Relations
Become Complete*

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

BU CHIN SON SHIN DHARANI

Mystic Verse for Supportive Spirits

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
HA 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
SHA 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 BO DA REI BA SA 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 YU
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
CHI 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 RAN
GYA RA BEI BA ZA RAN HA BA TO BA
MAN SHA RI RAN SA RA BA SA TO BA
NAN SHA KYA 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 MA TA TA GYA TA SAN
BA JIN BA SO JI 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

BU CHIN SON SHIN 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 Supportive Spirits of this
Dai Bai Mountain*

*May we manifest our bodhisattva spirit,
May the light of Buddha's Wisdom
Shine brighter and brighter,
And may the wheel of
Dharma turn without end.*

*Let True Dharma Continue
Universal Sangha Relations
Become Complete*

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 (Repeat 33X)

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! (Bodhisattva of Compassion)
Praise and unite with Buddha
Inwardly Buddha
Outwardly Buddha
Manifesting as Buddha, Dharma and Sangha
Joyful, pure eternal being!
Morning mind is Kanzeon,
Evening mind is Kanzeon
Nen after nen arises from Mind.
Nen after nen is not separate from Mind.

DAI EI ZENJI HOTSU GAN MON

Priest Daiei's Prayer



DAI EI ZEN JI HOTSU GAN MON TADA
NEGA WAKU WA SORE GASHI DO SHIN
DEN GONI SHITE CHO ON FUTA I SHITE I
KYO AN SHIN JIN YUMYO O SHU BYO
KOTO GOTO KU NOZO KI KON SAN SUMI
YAKA NI SHO SHI MUNA UM MUSA I
MUNA MUSHO O JARO NI MUKA WAZU
JIKI NI SHO DO NO IT TE BON NO SHO
METSU SHI CHIE ZO CHO SUI TON NI DAI
JIO SATO ETE HOTO KENO EMYO O TSUGI
MORO MORO NO SHUJO WO DOSHI TE
BUS SONO ON O HO ZEN KOTO WO
TSUGI NI NEGA WAKU WA SORE GASHI
RIN MYO JU NO TOKI SHO BYO SHO NO
HICHI NICHI IZE ENNI ARA KAJI ME SHINO
ITA KAN KOTO NO SHIT TE AN JU SHO
NEN MATSU GO JIZA INI KONO MIO
TSUTE OWAT TE SUMI YAKA MI BUTSU
DONI SHO JI MANO ATTA RI SHOBU
TSUNI MAMI E SHO GAKU NO KIO UKE
HOK KAI NI BUN SHIN SHITE AMA NEKU
SHUJO UO DOSE UN KOTO WO JIP PO
SAN ZE IS SAI NO SHOBU TSU SHOSO UN
BOSA TSU MAKI SATSU MAKI HAN NYA
HARA MITSU

First we commit to realizing the Buddha Way
and to walking the Path at all times, without
ever casting it aside.

May it bring tranquility to our lives and fill us
with its magnitude; may it soothe our fears
and remove our misconceptions, so that our
sufferings and calamities are as nothing but
phantom devils.

May we overflow with the wisdom of all Awakened Beings and wake up ourselves to the vastness that underlies us all, so that we, too, can become as Buddhas whose compassionate love (Bodhicitta) works with all beings to free them from the treachery of self-ignorance.

Finally, preparing ourselves for the inevitable, when the time comes for us to die, may we have a minimum amount of sickness and suffering. May we become aware of our approaching deaths within seven days before our bodies drop and may we accept the news with ease.

After our bodies are lifeless and have been thrown away, we will be absorbed into the Buddha realm where we will see countless Buddha-beings whose teachings are one with Buddhadharma. Then may we work as one, together with all the Bodhisattvas, in the samsaric realm (in the Ten Directions and the Three Worlds of Time) to free all beings from delusion. Praise and thanksgiving to the Great and Profound Transcendental Truth (Prajnaparamita)!

TOREI ZENJI'S BODHISATTVA'S VOW PREFACE



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.

With this realization, our virtuous Zen ancestors extended tender care, with a compassionate heart, even to such beings as beasts and birds. Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink, and clothing. It is clear that these protections are nothing less than the warm flesh and blood, the merciful incarnation of Buddha. Realizing this, who cannot be respectful of all senseless things, not to speak of a human being.

Therefore even if someone names us as a sworn enemy and persecutes us, we should be warm and compassionate towards them. Their very abuse conveys the Buddha's boundless loving-kindness for us. It must be seen as a compassionate device to liberate us entirely from our own egoistic delusions and attachments we have built up from the beginningless past. With an open-hearted response to even the most cruel and foolish people, a most profound and pure faith arises. Then in each moment's flash of our thought, there will grow a lotus flower, and on each flower a Buddha will be revealed.

Everywhere is the glory of the Pure Land. In every moment, may we extend THIS mind over the whole universe, so that we and all beings together may attain maturity in Buddha's Wisdom.

**FOUR GREAT VOWS
SHI GU SEI GAN MON**



SHU JO MU HEN SEI GAN DO,

However innumerable all beings are, we vow to care for them all.

BO NO MU JIN SEI GAN DAN,

However inexhaustible delusions are, we vow to relinquish them all.

HO MON MU RYO SEI GAN GAKU,

However immeasurable gates to truth are, we vow to enter them all.

BUTSU DO MU JO SEI GAN JO.

However endless the Buddha's way is, we vow to follow it. *(Repeat 3X)*

ZAZEN WASAN

The Song of Zazen



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 TE 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 HORO

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 UNWO HANA RETA RI IN GA ICHI
NYONO MON HIRA KE MUNI MUSA N'NO
MICHU 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

Hakuin Ekaku Zenji (d.1768)



Sentient beings are primarily all Buddhas.

It is like ice and water.

Apart from water, no ice can exist;

Apart from sentient beings,
no Buddhas can be found.

Not knowing how near the Truth is,

We seek it far away – what a pity!

We are like a person who,

in the midst of water,

Cries in thirst so imploringly;

We are like the child of a wealthy person,

Who worries about having enough money.

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!

Those who truly practice zazen,

Even for just one sitting,

Will see all their evil karma erased;

Nowhere will they find evil paths,

But the Pure Land will be near at hand.

With a reverential heart,
 if we hear 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 opened;
The path independent of differentiation
 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.

**TEIDAI DENPO
BUSSO NO MYO GO**

(Ancestors in a Rinzai Zen Lineage)



BIBÁSHI	BUTSU
SHIKÍ	BUTSU
BISHÁFU	BUTSU
KURUSÓN	BUTSU
KUNÁGÓN MUNÍ	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
KYÓ	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 DHARUMA	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 SO 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 ZÚI 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 TÁI	ZENJI

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

Dedication to Women Dharma Ancestors

(Read on every other day of Sesshins)



We offer the merit of this
recitation in gratitude to:

Prajna Paramita Dai-osho
Maha Maya Dai-osho
Ratna Vati Dai-osho
Shri mala Dai-osho
Naga Deva Dai-osho
Pra bhuta Dai-osho

Maha Pajapati Dai-osho
Khe ma Dai-osho
Punnika Dai-osho
Pata chara Dai-osho
Bhad da Dai-osho
Dhamma dinna Dai-osho
Su mana Dai-osho
Kisa go tami Dai-osho
Su-Bha Dai-osho
Dhamma Dai-osho
Suk-ka Dai-osho
Up-pala-vanna Dai-osho

Zongchi Dai-osho
Shi-ji Dai-osho
Ling Hsing po Dai-osho
Ling chao Dai-osho
Liu Tie-mo Dai-osho
Mo-shan Liao-jan Dai-osho
Miao-hsin Dai-osho
Hui-kuang Dai-osho
Hui-wen Dai-osho
Fa-teng Dai-osho
Kong-shi Dao-ren Dai-osho

Wen-chao Dai-osho
Yu Dau-po Dai-osho
Miao-tao Dai-osho

Zen-shin Dai-osho
Ko-myo Dai-osho
Sei-shi Dai-osho
Ryo-nen Dai-osho
Sho-gaku Dai-osho
E-gi Dai-osho
Mugai Nyo-dai Dai-osho
Kaku-zan Dai-osho
E-kan Dai-shi Dai-osho
Myo-sho En-kan Dai-osho
Kon-to Ekyu Dai-osho
Moko-fu So-nin Dai-osho
Sho-taku Dai-osho
Yo-do Dai-osho
E-shun Dai-osho
Dai-tsu Bun-chi Dai-osho
Ryo-nen Genso Dai-osho
Tei-jitsu Dai-osho
Ohashi Dai-osho
Ten-myo Jor-in Dai-osho
Naga-sawa So-zen Dai-osho
Ken-do Koji-ma Dai-osho
Yo-shida E-shun Dai-osho

E-ryu Jo-kei Dai-osho
Myo-on Dai-osho
Ges-shin Myo-ko Dai-osho
Ho-un Jiyu Dai-osho
Charlotte Joko Dai-osho

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

**KO ZEN DAI TO KOKU SHI
YUI KAI**



NAN JIRA SHO NIN KONO SAN CHU NIKI
TAT TE. DO NO TAME NI KO BEWO. 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
CHU. MURI ENO TOKO RONI MUKAT TE.
KIWA ME KITA RI KIWA ME SARU BE SHI
KO IN YANO GOTO SHI. TSUTSU SHIN DE
ZO YO SHIN ZURU 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 FU JU CHO ZA FU GA. ICHI JIKI BO
SAI ROKU JI GYO DO TATO I IN MONI SHI
SARU TO IE DOMO. BUS SO FUDEN NO
MYO DO WO MOT TE. KYO KAN NI KAZA I
SEZUN BA. TACHI MACHI IN GAO HATSU
MUSHI. SHIN PU CHINI OTSU MINA KORE
JYAMA NO SHUZO KUNA RI. RO SO YO
WO SARU KOTO HISA SHIKU TOMO.
JISON TO 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 KIS SHITE HIWO
SUGO SUTO MO. SEN ITSU NI KOJI O KYU
MEI SURU TEI WA. RO SO TO NICHU NICHU
SHO KEN HO ON TEI NO HITO NA RI.
DARE KA AE TE KYO KOTSU SEN YA. BEN
SEN. BEN SEN.

NAMU DAI BO SA (repeat 5X)
(Unite with Great Bodhisattva Spirit)

Admonition of Daito Kokushi: (1282-1336)

All of you have come to this mountain to become students of Dharma. Make sure, therefore, that you are gathered here out of a sincere interest in the Way, and not for the sake of seeking personal advancement or a new livelihood that provides you with clothing and food. What the Way provides cannot be worn on any pair of shoulders, nor can it be eaten by any mouth. In each twenty-four hour day make sure that you face only the Inconceivable. What is here is quickly gone; therefore, see through your miscellaneous affairs, and realize that none of them are of great importance. Be alert! Be aware only of the Inconceivable!

After I drop this body, some of you may lead prosperous temples with many buildings and have sutra books embellished with gold. You and your disciples may become experts in sutra recitation. You may practice zazen longer than most and get fewer hours of sleep. You may limit yourselves to only one meal at dawn, filling all twelve hours of daylight with diligent practice. But none of that means anything if self concerns interfere with your total absorption in the wonderfully subtle and finely mysterious Way of all the Buddhas and Dharma ancestors. Self-motivated disciples are hopelessly out of touch with the law of causation, and will misread and pull down the highest teachings. Such people are no better than distracting demons. No matter how long it's been since this old monk has passed on, they are not to be regarded as my disciples.

On the other hand, if you find someone in some forsaken place who lives in a hut with a leaky roof and who makes do with a few discarded vegetables cooked in a cracked pot, but who is fully aware of the wonder of things and penetrates this matter of life and death – accept him, for he knows how to live and is never apart from me. Who could dare to carelessly belittle and disregard such a one? Exert yourself! Followers of the Way, combust completely!

VERSES ON THE FAITH MIND

Sosan Ganchi Zenji (d. 606 CE),
Third Zen Ancestor

The Great Way is not difficult for those unchained to their preferences. When idealization and vilification are both absent everything becomes clear and undisguised. Attach to the smallest distinction however, and heaven and earth are set infinitely apart. If you wish to see the truth, then do not cling to opinions for or against anything. To set up what you like against what you dislike is the disease of the mind. When the deep meaning of things is not understood the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space where nothing is lacking and nothing is in excess. Indeed, it is due to our choosing to retain or reject that we do not see the true nature of things. Live neither in the entanglements of outer things, nor in inner feelings of emptiness. Be serene in the oneness of things and all dualistic ideas will vanish.

When you try to stop activity to achieve passivity your very effort fills you with activity. As long as you tarry in dualism, how can you realize Oneness?

Those who do not live in the single Way fail in being either active or passive, present or empty. To deny the existence of things is to miss their reality; to assert the emptiness of things is to miss their reality. The more you talk and think about it, the further astray you wander from the truth. Stop talking and analyzing, and there is nothing you will not be able to see through. To return to the root is to gain insight, but to pursue appearances is to miss the source. At the moment of inner enlightenment there is a going beyond the relative and the absolute. The changes that appear to occur in the empty world we call real only because of our ignorance. Do not search for the truth; only cease to cherish opinions.

Do not remain in the dualistic state; avoid such pursuits carefully. If there is even a trace of attachment to this and that, or right and wrong, confusion ensues, and Mind is lost. Although all dualities come from the One, do not be attached even to this One. When the mind exists undisturbed in the Way, nothing in the world can offend, and when a thing can no longer offend, it ceases to exist in the old way.

When no discriminating thoughts arise, the old mind ceases to exist. When thought objects vanish, the thinking-subject vanishes. As when the mind vanishes, objects vanish. Things are objects because the mind makes distinctions; the mind is a subject only in relation to objects. Understand the relativity

of these two and the basic reality: the unity of emptiness. In this Emptiness subject and object are indistinguishable, and each contains in itself the whole universe. When one thing is not favored over another how can a one-sided and prejudiced view arise?

The Great Way is calm and open hearted. Those who travel it find it neither easy nor difficult, but those with limited views are fearful and irresolute, the faster they hurry, the slower they go, and clinging (attachment) cannot be limited. Even to be attached to the idea of enlightenment is to go astray. Just let things be in their own way and there will be neither coming nor going.

Obey the nature of things (your own nature), and you will walk freely and undisturbed. When thought is binding the truth is hidden, for everything is murky and unclear, and the burdensome practice of judging brings annoyance and weariness. What benefit can be derived from clinging to discriminating thoughts?

If you wish to move in the One Way do not dislike even the world of senses and ideas. Indeed, to accept them fully is identical with true Enlightenment. The wise person strives to no goals, but the foolish person is fettered by their own ideals. There is one Dharma, not many; separations arise from the clinging needs of the ignorant. To seek Mind with the (discriminating) mind is the greatest of all mistakes.

Only the ignorant cherish the idea of rest and unrest; with enlightenment there is no clinging to likes and dislikes. All dualities come from ignorant inference. They are like

dreams of flowers in the air: foolish to try to grasp them. Gain and loss, right and wrong: attachment to such thoughts must be abolished at once.

If the eyes remain truly open, all delusions will naturally cease. If the mind clings not to discriminations, the ten thousand things are as they are, of single essence. To fathom the mystery of this One-essence is to be released from all entanglements. When all things are seen equally the timeless Mind-essence is reached. No comparisons or analogies are possible when we return to the origin where we ever have been.

Consider movement stationary and the stationary in motion, both movement and rest disappear. When such dualities cease to exist, Oneness itself cannot exist. To this ultimate finality no law or description applies.

For the unified mind in accord with the Way all self-centered striving ceases, doubts and irresolution vanish and life in true faith is possible. With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing. All is empty, clear, self-illuminating, with no exertion of the mind's power. Here analysis falls short, and imagination fails to measure. In this world of Suchness there is neither self nor other-than-self.

To come directly into harmony with this reality just simply say when doubt arises, "Not two." In this "Not two" nothing is separate, nothing is excluded. No matter when or where, enlightenment means entering this truth. And this truth is beyond

extension or diminution in time or space; in it a single thought is ten thousand years.

Whether we are aware or not, everything is IT [nameless Tao]. The universe may be called infinitely large and infinitely small; yet, these are arbitrary distinctions. Definitions are no more than names. When fully awake, no boundaries are seen, form is non-form, non-form is form. Don't waste time in doubts and arguments that have nothing to do with this.

One thing, all things: move among and intermingle, without distinction. To live in this realization is to be without anxiety about non-perfection.

Where Mind is not divided from your mind by dualistic thinking, words fail; for the Way is fundamentally beyond language, in it there is no yesterday, no tomorrow, no today.

KANNON GYO

The Lotus Sutra, chapter XXV
“In Praise of the Bodhisattva of Compassion”

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 BO 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
KO 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 NOKU GO 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 GA NIN PI
NIN TO SHIN TOKU DO SHA SOKU KAI
GEN SHIN NI I SEP PO O I SHU KON GO
JIN TOKU DO SHA SOKU GEN SHU KON
GO SHIN 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
BUS SHI GA IN NEN MYO I KAN ZE ON GU
SOKU MYO SO SON GE TO MU JIN NI
NYO CHO KAN NON GYO ZEN NO SHO HO
SHO GU ZEI JIN NYO KAI RYAKU 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 KU 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 RYO 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 BO GAN JA GYU FUKU 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 EI
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 SHO FU I GUN JIN CHU
NEN PI KAN NON RIKI SHU UN 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 MOS SHO GI KAN ZE
ON JO SHO O KU NO SHI YAKU NO I SA EI
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 BON JI ZAI SHI
GO FU MON JI GEN JIN TSU RIKI SHA TO
CHI ZE NIN KU DOKU FU SHO BUS 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

Verse from Chapter XXV

The Universal Gateway of

Kanzeon Bodhisattva,

Perceiver of the Sounds of the World.

(Note on English translation: Chanting sutras is a very primal form of meditation practice that can quickly encourage a sense of unity with all things. The rhythm, beat and harmony of the chant are the catalysts for an intimate communion between body, mind and surroundings; therefore, the translation of the chant is of little or secondary importance. Translations should only be understood figuratively and not taken literally. The words tell us about mythological figures and symbols, and therefore should be interpreted accordingly. In the case of this chapter of the Lotus Sutra, by chanting the praises of the Kanzeon Bodhisattva we become the pure compassionate spirit that she/he represents in Buddhist iconography, and realizing our own unlimited nature, nothing can offend or harm us.)

At one time the Bodhisattva of Inexhaustible Intent posed a question to Shakyamuni Buddha in verse form:

“World-Honored One replete with wonderful features, I now ask you once again for what reason that Buddha’s son is named Perceiver of the Sounds of the World?”

The World Honored One endowed with wonderful features replied to Inexhaustible Intent in verse:

Listen to the actions of the Perceiver of the Sounds of the World, how aptly he responds in various quarters. His vast oath is deep as the ocean; kalpas pass but it remains unfathomable. He has attended many thousands and millions of Buddhas, setting forth his great pure vow. I will

describe him in outline for you – listen to his name, observe his body, bear him in mind, not passing the time vainly, for he can wipe out the pains of existence.

Suppose someone should conceive a wish to harm you, and push you into a great pit of fire. Think on the power of Kanzeon and the pit of fire will change into a pond! If you should be cast adrift on the vast ocean, menaced by dragons, fish and various demons, think on the power of Kanzeon, and the billows and waves cannot drown you! Suppose you are on the peak of Mount Sumeru, and someone pushes you off. Think on the power of Kanzeon and you will hang in midair like the sun! Suppose you are pursued by evil men who wish to throw you down from a diamond mountain. Think on the power of Kanzeon and they cannot harm a hair of you! Suppose you are surrounded by evil-hearted bandits, each brandishing a knife to wound you. Think on the power of Kanzeon and at once all will be swayed by compassion! Suppose you encounter trouble with the king's law, face punishment, and are about to forfeit your life. Think on the power of Kanzeon and the executioner's sword will be broken to bits! Suppose you are imprisoned in chains and locks, hands and feet bound by fetters. Think on the power of Kanzeon and they will fall off, leaving you free! Suppose with curses and various poisonous herbs someone should try to injure you. Think on the power of Kanzeon and the injury will rebound upon the originator. Suppose you encounter evil rakshasa demons, poison dragons and various demons. Think on the power of Kanzeon and then none of them dare to harm you.

If evil beasts should encircle you, their sharp fangs and claws inspiring terror, think on the power of Kanzeon and they will scamper away in boundless retreat. If lizards, snakes, vipers, and scorpions threaten you with poison breath that sears like flame, think on the power of Kanzeon

and, hearing your voice, they will flee of themselves. If clouds should bring thunder, and lightning strike, if hail pelts or drenching rain comes down, think on the power of Kanzeon and at that moment they will vanish away. If living beings encounter weariness or peril, immeasurable suffering pressing them down, the power of Kanzeon's wonderful wisdom can save them from the sufferings of the world. He is endowed with transcendental powers and widely practices the expedient means of wisdom. Throughout the lands of the ten directions there is no region where he does not manifest himself. In the many different kinds of evil circumstances, in the realms of hell, hungry ghosts or animals, the sufferings of birth, old age, sickness and death – all these he wipes out, bit by bit. He of the true gaze, the pure gaze, the gaze of great and encompassing wisdom, the gaze of pity, the gaze of compassion – constantly we implore him, constantly look up in reverence. His pure light, free of blemish, is a sun of wisdom dispelling all darkness. He can quell the wind and fire of misfortune and everywhere bring light to the world. The precepts from his compassionate body shake us like thunder, the wonder of his pitying mind is like a great cloud. He sends down the sweet dew, the Dharma rain, to quench the flames of earthly desires. When lawsuits bring you before the officials, when terrified in the midst of an army, think on the power of Kanzeon and hatred in all its forms will be dispelled. Wonderful sound, Kanzeon's Sounds, Brahma's sound, the sea-tide sound – they surpass those sounds of the world; therefore, you should constantly think on them, from thought to thought never entertaining doubt! Kanzeon's Sounds, pure sage – to those in suffering, in danger of death, he can offer aid and support. Endowed with all benefits, he views living beings with compassionate eyes. The sea of his accumulated blessings is immeasurable; therefore, you should bow your head to him!

At that time the Bodhisattva named Earth Holder rose from his seat, advanced, and said to the Buddha, "World-Honored One, if there are living beings that hear this teaching on Kanzeon, on the freedom of his actions, his manifestation of a Universal Gateway, and his transcendental powers, it should be known that the benefits these persons gain are not few!"

When the Buddha preached this sutra on the Universal Gateway, a multitude of eighty-four thousand persons in the assembly all vowed to attain the unparalleled state of anuttara-samyak-sambodhi.

KONGO HAN NYA HA RA MI KYO

The Sutra of The Diamond
of Perfect Wisdom

I

NYO ZE GA MON ICHI JI BUTSU ZAI SHA E
KOKU GI JU KI KO DOKU ON YO DAI BI KU
SHU SEN NI HYAKU GO JU NIN GU NI JI SE
SON JIKI JI JAKU E JI HATSU NYU SHA E
DAI JO KOTSU JIKI O GO JO CHU SHI DAI
KO CHI GEN JI HON JO BON JIKI KO SHU E
HATSU SEN SOKU I FU ZA NI ZA

II

JI CHO RO SHU BO DAI ZAI DAI SHU CHU
SOKU JU ZA KI HEN DAN U KEN U SHITSU
JAKU JI GAS SHO KU GYO NI BYAKU
BUTSU GON KE U SE SON NYO RAI ZEN
GO NEN SHO BO SA ZEN FU ZOKU SHO
BO SA SE SON ZEN NAN SHI ZEN NYO NIN
HOTSU A NOKU TA RA SAM MYAKU SAM
BO DAI SHIN UN GA O JU UN GA GO
BUKU GO SHIN BUTSU GON ZEN ZAI ZEN

ZAI SHU BO DAI NYO NYO SHO SETSU
NYO RAI ZEN GO NEN SHO BO SA ZEN FU
ZOKU SHO BO SA NYO KON TAI CHO TO I
NYO SETSU ZEN NAN SHI ZEN NYO NIN
HOTSU A NOKU TA RA SAM MYAKU SAM
BO DAI SHIN O NYO ZE JU NYO ZE GO
BUKU GO SHIN YUI NEN SE SON GAN
GYO YOKU MON

III

BUTSU GO SHU BO DAI SHO BO SA MA
KA SA O NYO ZE GO BUKU GO SHIN SHO
U IS SAI SHU JO SHI RUI NYAKU RAN SHO
NYAKU TAI SHO NYAKU SHI SHO NYAK KE
SHO NYAKU U SHIKI NYAKU MU SHIKI
NYAKU U SO NYAKU MU SO NYAKU HI U
SO NYAKU HI MU SO GA KAI RYO NYU
MU YO NE HAN NI METSU DO SHI NYO ZE
METSU DO MU RYO MU SHU MU HEN
SHU JO JITSU MU SHU JO TOKU METSU
DO SHA GA I KO SHU BO DAI NYAKU BO
SA U GA SO NIN SO SHU JO SO JU SHA SO
SOKU HI BO SA

IV

BU SHI SHU BO DAI BO SA O HO O MU
SHO JU GYO O FU SE SHO I FU JU SHIKI
FU SE FU JU SHO KO MI SOKU HO FU SE
SHU BO DAI BO SA O NYO ZE FU SE FU JU
O SO GA I KO NYAKU BO SA FU JU SO FU
SE GO FUKU TOKU FU KA SHI RYO SHU
BO DAI O I UN GA TO HO KO KU KA SHI
RYO FU HO CHA SE SON SHU BO DAI NAN
ZAI HOP PO SHI I JO GE KO KU KA SHI
RYO FU HO CHA SE SON SHU BO DAI BO
SA MU JU SO FU SE FUKU TOKU YAKU BU

NYO ZE FU KA SHI RYO SHU BO DAI BO SA
TAN NO NYO SHO KYO JU

V

SHU BO DAI O I UN GA KA I SHIN SO KEN
NYO RAI FU HO CHA SE SON FU KA I SHIN
SO TOK KEN NYO RAI GA I KO NYO RAI
SHO SETSU SHIN SO SOKU HI SHIN SO
BUTSU GO SHU BO DAI BON SHO U SO
KAI ZE KO MO NYAK KEN SHO SO HI SO
SOK KEN NYO RAI

VI

SHU BO DAI BYAKU BUTSU GON SE SON
HA U SHU JO TOKU MON NYO ZE GON
SETSU SHO KU SHO JIS SHIN FU BUTSU
GO SHU BO DAI MAKU SA ZE SETSU NYO
RAI METSU GO GO GO HYAKU SAI U JI
KAI SHU FUKU SHA O SHI SHO KU NO
SHO SHIN JIN I SHI I JITSU TO CHI ZE NIN
FU O ICHI BUTSU NI BUTSU SAN SHI GO
BUTSU NI SHU ZEN GON I O MU RYO
SEM MAN BUS SHO SHU SHO ZEN GON
MON ZE SHO KU NAI SHI ICHI NEN SHO
JO SHIN SHA SHU BO DAI NYO RAI SHI
CHI SHIK KEN ZE SHO SHU JO TOKU NYO
ZE MU RYO FUKU TOKU GA I KO ZE SHO
SHU JO MU BU GA SO NIN SO SHU JO SO
JU SHA SO MU HO SO YAKU MU HI HO
SO GA I KO ZE SHO SHU JO NYAKU SHIN
SHU SO SOKU I JAKU GA NIN SHU JO JU
SHA NYAKU SHU HO SO SOKU JAKU GA
NIN SHU JO JU SHA GA I KO NYAKU SHU
HI HO SO SOKU JAKU GA NIN SHU JO JU
SHA ZE KO FU O SHU HO FU O SHU HI HO
I ZE GI KO NYO RAI JO SETSU NYO TO BI

KU CHI GA SEP PO NYO BATSU YU SHA
HO SHO O SHA GA KYO HI HO

VII

SHU BO DAI O I UN GA NYO RAI TOKU A
NOKU TA RA SAM MYAKU SAM BO DAI
YA NYO RAI U SHO SEP PO YA SHU BO
DAI GON SE SON NYO GA GE BUS SHO
SETSU GI MU U JO HO MYO A NOKU TA
RA SAM MYAKU SAM BO DAI YAKU MU U
JO HO NYO RAI KA SETSU GA I KO NYO
RAI SHO SEP PO KAI FU KA SHU FU KA
SETSU HI HO HI HI HO SHO I SHA GA IS
SAI KEN SHO KAI I MU I HO NI U SHA
BETSU

VIII

SHU BO DAI O I UN GA NYAKU NIN MAN
SAN ZEN DAI SEN SE KAI SHIP PO I YU FU
SE ZE NIN SHO TOKU FUKU TOKU NYO I
TA FU SHU BO DAI GON JIN TA SE SON
GA I KO ZE FUKU TOKU SOKU HI FUKU
TOKU SHO ZE KO NYO RAI SETSU FUKU
TOKU TA NYAKU BU U NIN O SHI KYO
CHU JU JI NAI SHI SHI KU GE TO I TA NIN
SETSU GO FUKU SHO HI GA I KO SHU BO
DAI IS SAI SHO BUTSU GYU SHO BUTSU A
NOKU TA RA SAM MYAKU SAM BO DAI
HO KAI JU SHI KYO SHITSU SHU BO DAI
SHO I BUP PO SHA SOKU HI BUP PO

IX

SHU BO DAI O I UN GA SHU DA ON NO SA
ZE NEN GA TOKU SHU DA ON KA FU SHU
BO DAI GON HO CHA SE SON GA I KO
SHU DA ON MYO I NYU RU NI MU SHO

NYU FU NYU SHIKI SHO KO MI SOKU HO
ZE MYO SHU DA ON SHU BO DAI O I UN
GA SHI DA GON NO SA ZE NEN GA TOKU
SHI DA GON KA FU SHU BO DAI GON HO
CHA SE SON GA I KO SHI DA GON MYO
ICHI O RAI NI JITSU MU O RAI ZE MYO SHI
DA GON SHU BO DAI O I UN GA A NA
GON NO SA ZE NEN GA TOKU A NA GON
KA FU SHU BO DAI GON HO CHA SE SON
GA I KO A NA GON MYO I FU RAI NI JITSU
MU FU RAI ZE KO MYO A NA GON SHU
BO DAI O I UN GA A RA KAN NO SA ZE
NEN GA TOKU A RA KAN DO FU SHU BO
DAI GON HO CHA SE SON GA I KO JITSU
MU U HO MYO A RA KAN SE SON NYAKU
A RA KAN SA ZE NEN GA TOKU A RA KAN
DO SOKU I JAKU GA NIN SHU JO JU SHA
SE SON BU SETSU GA TOKU MU JO ZAM
MAI NIN CHU SAI I DAI ICHI ZE DAI ICHI RI
YOKU A RA KAN SE SON GA FU SA ZE NEN
GA ZE RI YOKU A RA KAN SE SON GA
NYAKU SA ZE NEN GA TOKU A RA KAN
DO SE SON SOKU FU SETSU SHU BO DAI
ZE GYO A REN NA GYO SHA I SHU BO DAI
JITSU MU SHO GYO NI MYO SHU BO DAI
ZE GYO A REN NA GYO

X

BUTSU GO SHU BO DAI O I UN GA NYO
RAI SHAKU ZAI NEN TO BUS SHO O HO U
SHO TOKU FU HO CHA SE SON NYO RAI
ZAI NEN TO BUS SHO O HO JITSU MU
SHO TOKU SHU BO DAI O I UN GA BO SA
SHO GON BUTSU DO FU HO CHA SE SON
GA I KO SHO GON BUTSU DO SHA SOKU
HI SHO GON ZE MYO SHO GON ZE KO
SHU BO DAI SHO BO SA MA KA SA O NYO

ZE SHO SHO JO SHIN FU O JU SHIKI SHO
SHIN FU O JU SHO KO MI SOKU HO SHO
SHIN O MU SHO JU NI SHO GO SHIN SHU
BO DAI HI NYO U NIN SHIN NYO SHU MI
SEN NO O I UN GA ZE SHIN I DAI FU SHU
BO DAI GON JIN DAI SE SON GA I KO BU
SETSU HI SHIN ZE MYO DAI SHIN

XI

SHU BO DAI NYO GO GA CHU SHO U SHA
SHU NYO ZE SHA TO GO GA O I UN GA ZE
SHO GO GA SHA NYO I TA FU SHU BO DAI
GON JIN TA SE SON TAN SHO GO GA SHO
TA MU SHU GA KYO GO SHA SHU BO DAI
GA KON JITSU GON GO NYO NYAKU U
ZEN NAN SHI ZEN NYO NIN I SHIP PO
MAN NI SHO GO GA SHA SHU SAN ZEN
DAI SEN SE KAI I YU FU SE TOKU FUKU TA
FU SHU BO DAI GON JIN TA SE SON
BUTSU GO SHU BO DAI NYAKU ZEN NAN
SHI ZEN NYO NIN O SHI KYO CHU NAI SHI
JU JI SHI KU GE TO I TA NIN SETSU NI SHI
FUKU TOKU SHO ZEN FUKU TOKU

***** XII *****

BU SHI SHU BO DAI ZUI SETSU ZE KYO
NAI SHI SHI KU GE TO TO CHI SHI SHO IS
SAI SE KEN TEN NIN A SHU RA KAI O KU
YO NYO BUTSU TO BYO GA KYO U NIN JIN
NO JU JI DOKU JU SHU BO DAI TO CHI ZE
NIN JO JU SAI JO DAI ICHI KE U SHI HO
NYAKU ZE KYO TEN SHO ZAI SHI SHO
SOKU I U BUTSU NYAKU SON JU DE SHI

XIII

NI JI SHU BO DAI BYAKU BUTSU GON SE

SON TO GA MYO SHI KYO GA TO UN GA
BU JI BUTSU GO SHU BO DAI ZE KYO MYO
I KON GO HAN NYA HA RA MI I ZE MYO JI
NYO TO BU JI SHO I SHA GA SHU BO DAI
BU SETSU HAN NYA HA RA MI SOKU HI
HAN NYA HA RA MI ZE MYO HAN NYA HA
RA MI SHU BO DAI O I UN GA NYO RAI U
SHO SEP PO FU SHU BO DAI BYAKU
BUTSU GON SE SON NYO RAI MU SHO
SETSU SHU BO DAI O I UN GA SAN ZEN
DAI SEN SE KAI SHO U MI JIN ZE I TA FU
SHU BO DAI GON JIN TA SE SON SHU BO
DAI SHO MI JIN NYO RAI SEP PI MI JIN ZE
MYO MI JIN NYO RAI SETSU SE KAI HI SE
KAI ZE MYO SE KAI SHU BO DAI O I UN
GA KA I SAN JU NI SO KEN NYO RAI FU
HO CHA SE SON FU KA I SAN JU NI SO
TOK KEN NYO RAI GA I KO NYO RAI SETSU
SAN JU NI SO SOKU ZE HI SO ZE MYO SAN
JU NI SO SHU BO DAI NYAKU U ZEN NAN
SHI ZEN NYO NIN I GO GA SHA TO SHIN
MYO FU SE NYAKU BU U NIN O SHI KYO
CHU NAI SHI JU JI SHI KU GE TO I TA NIN
SETSU GO FUKU JIN TA

XIV

NI JI SHU BO DAI MON SETSU ZE KYO
SHIN GE GI SHU TAI RUI HI KYU NI BYAKU
BUTSU GON KE U SE SON BU SETSU NYO
ZE JIN JIN KYO TEN GA JU SHAKU RAI SHO
TOKU E GEN MI ZO TOKU MON NYO ZE
SHI KYO SE SON NYAKU BU U NIN TOKU
MON ZE KYO SHIN JIN SHO JO SOKU SHO
JIS SO TO CHI ZE NIN JO JU DAI ICHI KE U
KU DOKU SE SON ZE JIS SO SHA SOKU ZE
HI SO ZE KO NYO RAI SETSU MYO JIS SO
SE SON GA KON TOKU MON NYO ZE KYO

TEN SHIN GE JU JI FU SOKU I NAN NYAKU
TO RAI SE GO GO HYAKU SAI GO U SHU
JO TOKU MON ZE KYO SHIN GE JU JI ZE
NIN SOKU I DAI ICHI KE U GA I KO SHI NIN
MU GA SO MU NIN SO MU SHU JO SO
MU JU SHA SO SHO I SHA GA GA SO
SOKU ZE HI SO NIN SO SHU JO SO JU SHA
SO SOKU ZE HI SO GA I KO RI IS SAI SHO
SO SOKU MYO SHO BUTSU BUTSU GO
SHU BO DAI NYO ZE NYO ZE NYAKU BU U
NIN TOKU MON ZE KYO FU KYO FU FU FU
I TO CHI ZE NIN JIN I KE U GA I KO SHU
BO DAI NYO RAI SETSU DAI ICHI HA RA
MI SOKU HI DAI ICHI HA RA MI ZE MYO
DAI ICHI HA RA MI SHU BO DAI NIN NIKU
HA RA MI NYO RAI SEP PI NIN NIKU HA
RA MI ZE MYO NIN NIKU HA RA MI GA I
KO SHU BO DAI NYO GA SHAKU I KA RI O
KAS SETSU SHIN TAI GA O NI JI MU GA SO
MU NIN SO MU SHU JO SO MU JU SHA
SO GA I KO GA O O SHAKU SETSU SETSU
SHI GE JI NYAKU U GA SO NIN SO SHU JO
SO JU SHA SO O SHO SHIN GON SHU BO
DAI U NEN KA KO O GO HYAKU SE SAN
NIN NIKU SEN NIN O NI SHO SE MU GA
SO MU NIN SO MU SHU JO SO MU JU
SHA SO ZE KO SHU BO DAI BO SA O RI IS
SAI SO HOTSU A NOKU TA RA SAM
NYAKU SAM BO DAI SHIN FU O JU SHIKI
SHO SHIN FU O JU SHO KO MI SOKU HO
SHO SHIN O SHO MU SHO JU SHIN
NYAKU SHIN U JU SOKU I HI JU ZE KO BUS
SETSU BO SA SHIN FU O JU SHIKI FU SE
SHU BO DAI BO SA I RI YAKU IS SAI SHU
JO KO O NYO ZE FU SE NYO RAI SETSU IS
SAI SHO SO SOKU ZE HI SO U SETSU IS SAI
SHU JO SOKU HI SHU JO SHU BO DAI NYO

RAI ZE SHIN GO SHA JITSU GO SHA NYO
GO SHA FU O GO SHA FU I GO SHA SHU
BO DAI NYO RAI SHO TOKU HO SHI HO
MU JITSU MU KO SHU BO DAI NYAKU BO
SA SHIN JU O HO NI GYO FU SE NYO NIN
NYU AN SOKU MU SHO KEN NYAKU BO
SA SHIN FU JU HO NI GYO FU SE NYO NIN
U MOKU NIK KO MYO SHO KEN SHU JU
SHIKI SHU BO DAI TO RAI SHI SE NYAKU U
ZEN NAN SHI ZEN NYO NIN NO O SHI KYO
JU JI DOKU JU SOKU I NYO RAI I BUTSU
CHI E SHI CHI ZE NIN SHIK KEN ZE NIN KAI
TOKU JO JU MU RYO MU HEN KU DOKU

XV

SHU BO DAI NYAKU U ZEN NAN SHI ZEN
NYO NIN SHO NICHI BUN I GO GA SHA TO
SHIN FU SE CHU NICHI BUN BU I GO GA
SHA TO SHIN FU SE GO NICHI BUN YAKU I
GO GA SHA TO SHIN FU SE NYO ZE MU
RYO HYAKU SEM MAN NOKU KO I SHIN
FU SE NYAKU BU U NIN MON SHI KYO
TEN SHIN JIN FU GYAKU GO FUKU SHO HI
GA KYO SHO SHA JU JI DOKU JU I NIN GE
SETSU SHU BO DAI I YO GON SHI ZE KYO
U FU KA SHI GI FU KA SHO RYO MU HEN
KU DOKU NYO RAI I HOTSU DAI JO SHA
SETSU I HOTSU SAI JO JO SHA SETSU
NYAKU U NIN NO JU JI DOKU JU KO I NIN
SETSU NYO RAI SHI CHI ZE NIN SHIK KEN
ZE NIN KAI TOKU JO JU FU KA RYO FU KA
SHO MU U HEN FU KA SHI GI KU DOKU
NYO ZE NIN TO SOKU I KA TAN NYO RAI A
NOKU TA RA SAM MYAKU SAM BO DAI
GA I KO SHU BO DAI NYAKU GYO SHO HO
SHA JAKU GA KEN NIN KEN SHU JO KEN
JU SHA KEN SOKU O SHI KYO FU NO CHO

JU DOKU JU I NIN GE SETSU SHU BO DAI
ZAI ZAI SHO SHO NYAKU U SHI KYO IS SAI
SE KEN TEN NIN A SHU RA SHO O KU YO
TO CHI SHI SHO SOKU I ZE TO KAI O KU
GYO SA RAI I NYO I SHO GE KO NI SAN
GO SHO

XVI

BU SHI SHU BO DAI NYAKU ZEN NAN SHI
ZEN NYO NIN JU JI DOKU JU SHI KYO
NYAKU I NIN KYO SEN ZE NIN SEN ZE ZAI
GO O DA AKU DO I KON ZE NIN KYO SEN
KO SEN ZE ZAI GO SOKU I SHO METSU TO
TOKU A NOKU TA RA SAM MYAKU SAM
BO DAI SHU BO DAI GA NEN KA KO MU
RYO A SO GI KO O NEN TO BUTSU ZEN
TOKU JI HAP PYAKU SHI SEM MAN NOKU
NAI YU TA SHO BUTSU SHI KAI KU YO JO
JI MU KU KA SHA NYAKU BU U NIN O GO
MAS SE NO JU JI DOKU JU SHI KYO SHO
TOKU KU DOKU O GA SHO KU YO SHO
BUTSU KU DOKU HYAKU BUN FU GYU IS
SEM MAN NOKU BUN NAI SHI SAN JU HI
YU SHO FU NO GYU SHU BO DAI NYAKU
ZEN NAN SHI ZEN NYO NIN O GO MAS SE
U JU JI DOKU JU SHI KYO SHO TOKU KU
DOKU GA NYAKU GU SES SHA WAKU U
NIN MON SHIN SOKU O RAN KO GI FU
SHIN SHU BO DAI TO CHI ZE KYO GI FU
KA SHI GI KA HO YAKU FU KA SHI GI

XVII

NI JI SHU BO DAI BYAKU BUTSU GON SE
SON ZEN NAN SHI ZEN NYO NIN HOTSU A
NOKU TA RA SAM MYAKU SAM BO DAI
SHIN UN GA O JU UN GA GO BUKU GO

SHIN BUTSU GO SHU BO DAI ZEN NAN
SHI ZEN NYO NIN HOTSU A NOKU TA RA
SAM MYAKU SAM BO DAI SHIN SHA TO
SHO NYO ZE SHIN GA O METSU DO IS SAI
SHU JO METSU DO IS SAI SHU JO I NI MU
U ICHI SHU JO JITSU METSU DO SHA GA I
KO SHU BO DAI NYAKU BO SA U GA SO
NIN SO SHU JO SO JU SHA SO SOKU HI BO
SA SHO I SHA GA SHU BO DAI JITSU MU U
MO HOTSU A NOKU TA RA SAM MYAKU
SAM BO DAI SHIN SHA SHU BO DAI O I
UN GA NYO RAI O NEN TO BUS SHO U HO
TOKU A NOKU TA RA SAM MYAKU SAM
BO DAI FU HO CHA SE SON NYO GA GE
BUS SHO SETSU GI BUTSU O NEN TO BUS
SHO MU U HO TOKU A NOKU TA RA SAM
MYAKU SAM BO DAI BUTSU GO NYO ZE
NYO ZE SHU BO DAI JITSU MU U HO NYO
RAI TOKU A NOKU TA RA SAM MYAKU
SAM BO DAI SHU BO DAI NYAKU U HO
NYO RAI TOKU A NOKU TA RA SAM
MYAKU SAM BO DAI SHA NEN TO BUTSU
SOKU FU YO GA JU KI NYO O RAI SE TO
TOKU SA BUTSU GO SHA KYA MU NI I
JITSU MU U HO TOKU A NOKU TA RA
SAM MYAKU SAM BO DAI ZE KO NEN TO
BUTSU YO GA JU KI SA ZE GON NYO O
RAI SE TO TOKU SA BUTSU GO SHA KYA
MU NI GA I KO NYO RAI SHA SOKU SHO
HO NYO GI NYAKU U NIN GON NYO RAI
TOKU A NOKU TA RA SAM MYAKU SAM
BO DAI

SHU BO DAI JITSU MU U HO BUT TOKU A
NOKU TA RA SAM MYAKU SAM BO DAI
SHU BO DAI NYO RAI SHO TOKU A NOKU
TA RA SAM MYAKU SAM BO DAI O ZE

CHU MU JITSU MU KO ZE KO NYO RAI
SETSU IS SAI HO KAI ZE BUP PO SHU BO
DAI SHO GON IS SAI HO SHA SOKU HI IS
SAI HO ZE KO MYO IS SAI HO SHU BO DAI
HI NYO NIN SHIN CHO DAI SHU BO DAI
GON SE SON NYO RAI SETSU NIN SHIN
CHO DAI SOKU I HI DAI SHIN ZE MYO DAI
SHIN SHU BO DAI BO SA NYAKU NYO ZE
NYAKU SA ZE GON GA TO METSU DO MU
RYO SHU JO SOKU FU MYO BO SA GA I
KO SHU BO DAI JITSU MU U HO MYO I BO
SA ZE KO BUS SETSU IS SAI HO MU GA
MU NIN MU SHU JO MU JU SHA SHU BO
DAI NYAKU BO SA SA ZE GON GA TO SHO
GON BUTSU DO ZE FU MYO BO SA GA I
KO NYO RAI SETSU SHO GON BUTSU DO
SHA SOKU HI SHO GON ZE MYO SHO
GON SHU BO DAI NYAKU BO SA TSU
DATSU MU GA HO SHA NYO RAI SETSU
MYO SHIN ZE BO SA

* * * * * XVIII * * * * *

SHU BO DAI O I UN GA NYO RAI U NIKU
GEN FU NYO ZE SE SON NYO RAI U NIKU
GEN SHU BO DAI O I UN GA NYO RAI U
TEN GEN FU NYO ZE SE SON NYO RAI U
TEN GEN SHU BO DAI O I UN GA NYO RAI
U E GEN FU NYO ZE SE SON NYO RAI U E
GEN SHU BO DAI O I UN GA NYO RAI U
HO GEN FU NYO ZE SE SON NYO RAI U
HO GEN SHU BO DAI O I UN GA NYO RAI
U BUTSU GEN FU NYO ZE SE SON NYO
RAI U BUTSU GEN SHU BO DAI O I UN GA
NYO GO GA CHU SHO U SHA BUS SETSU
ZE SHA FU NYO ZE SE SON NYO RAI
SETSU ZE SHA SHU BO DAI O I UN GA
NYO ICHI GO GA CHU SHO U SHA U NYO

ZE SHA TO GO GA ZE SHO GO GA SHO U
SHA SHU BU SE KAI NYO ZE NYO I TA FU
JIN TA SE SON BUTSU GO SHU BO DAI NI
SHO KOKU DO CHU SHO U SHU JO NYAK
KAN SHU SHIN NYO RAI SHI CHI GA I KO
NYO RAI SETSU SHO SHIN KAI I HI SHIN
ZE MYO I SHIN SHO I SHA GA SHU BO DAI
KA KO SHIN FU KA TOKU GEN ZAI SHIN
FU KA TOKU MI RAI SHIN FU KA TOKU

XIX

SHU BO DAI O I UN GA NYAKU U NIN
MAN SAN ZEN DAI SEN SE KAI SHIP PO I
YU FU SE ZE NIN I ZE IN NEN TOKU FUKU
TA FU NYO ZE SE SON SHI NIN I ZE IN
NEN TOKU FUKU JIN TA SHU BO DAI
NYAKU FUKU TOKU U JITSU NYO RAI FU
SETSU TOKU FUKU TOKU TA I FUKU
TOKU MU KO NYO RAI SE TOKU FUKU
TOKU TA

XX

SHU BO DAI O I UN GA BUK KA I GU
SOKU SHIKI SHIN KEN FU HO CHA SE SON
NYO RAI FU O I GU SOKU SHIKI SHIN KEN
GA I KO NYO RAI SETSU GU SOKU SHIKI
SHIN SOKU HI GU SOKU SHIKI SHIN ZE
MYO GU SOKU SHIKI SHIN SHU BO DAI O
I UN GA NYO RAI KA I GU SOKU SHO SO
KEN FU HO CHA SE SON NYO RAI FU O I
GU SOKU SHO SO KEN GA I KO NYO RAI
SETSU SHO SO GU SOKU SOKU HI GU
SOKU ZE MYO SHO SO GU SOKU

XXI

SHU BO DA NYO MO CHI NYO RAI SA ZE

NEN GA TO U SHO SEP PO MAKU SA ZE
NIN GA I KO NYAKU NIN GON NYO RAI U
SHO SEP PO SOKU I BO BUTSU FU NO GE
GA SHO SEK KO SHU BO DAI SEP PO SHA
MU HO KA SETSU ZE MYO SEP PO NI JI E
MYO SHU BO DAI BYAKU BUTSU GON SE
SON HA U SHU JO O MI RAI SE MON
SETSU ZE HO SHO SHIN JIN FU BUTSU GO
SHU BO DAI HI HI SHU JO HI FU SHU JO
GA I KO SHU BO DAI SHU JO SHU JO SHA
NYO RAI SEP PI SHU JO ZE MYO SHU JO

XXII

SHU BO DAI BYAKU BUTSU GON SE SON
BU TOKU A NOKU TA RA SAM MYAKU
SAM BO DAI I MU SHO TOKU YA BUTSU
GON NYO ZE NYO ZE SHU BO DAI GA O A
NOKU TA RA SAM MYAKU SAM BO DAI
NAI SHI MU U SHO HO KA TOKU ZE MYO
A NOKU TA RA SAM MYAKU SAM BO DAI

XXIII

BU SHI SHU BO DAI ZE HO BYO DO MU U
KO GE ZE MYO A NOKU TA RA SAM
MYAKU SAM BO DAI I MU GA MU NIN
MU SHU JO MU JU SHA SHU IS SAI ZEM
PO SOKU TOKU A NOKU TA RA SAM
MYAKU SAM BO DAI SHU BO DAI SHO
GON ZEM PO SHA NYO RAI SETSU SOKU
HI ZEM PO ZE MYO ZEM PO

XXIV

SHU BO DAI NYAKU SAN ZEN DAI SEN SE
KAI CHU SHO U SHO SHU MI SEN NYO
NYO ZE TO SHIP PO JU U NIN JI YU FU SE
NYAKU NIN I SHI HAN NYA HA RA MI KYO

NAI SHI SHI KU GE TO JU JI DOKU JU I TA
NIN SETSU O ZEN FUKU TOKU HYAKU
BUN FU GYU IP PYAKU SEM MAN NOKU
BUN NAI SHI SAN JU HI YU SHO FU NO
GYU

XXV

SHU BO DAI O I UN GA NYO TO MO CHI
NYO RAI SA ZE NEN GA TO DO SHU JO
SHU BO DAI MAKU SA ZE NEN GA I KO
JITSU MU U SHU JO NYO RAI DO SHA
NYAKU U SHU JO NYO RAI DO SHA NYO
RAI SOKU U GA NIN SHU JO JU SHA SHU
BO DAI NYO RAI SETSU U GA SHA SOKU
HI U GA NI BOM PU SHI NIN I I U GA SHU
BO DAI BOM PU SHA NYO RAI SETSU
SOKU HI BOM PU ZE MYO BOM PU

XXVI

SHU BO DAI O I UN GA KA I SAN JU NI SO
KAN NYO RAI FU SHU BO DAI GON NYO
ZE NYO ZE I SAN JU NI SO KAN NYO RAI
BUTSU GO SHU BO DAI NYAKU I SAN JU
NI SO KAN NYO RAI SHA TEN RIN JO O
SOKU ZE NYO RAI SHU BO DAI BYAKU
BUTSU GON SE SON NYO GA GE BUS SHO
SETSU GI FU O I SAN JU NI SO KAN NYO
RAI NI JI SE SON NI SETSU GE GON

NYAKU I SHI KEN GA
I ON JO GU GA
ZE NIN GYO JA DO
FU NO KEN NYO RAI

XXVII

SHU BO DAI NYO NYAKU SA ZE NEN NYO

RAI FU I GU SOKU SO KO TOKU A NOKU
TA RA SAM MYAKU SAM BO DAI SHU BO
DAI MAKU SA ZE NEN NYO RAI FU I GU
SOKU SO KO TOKU A NOKU TA RA SAM
MYAKU SAM BO DAI SHU BO DAI NYO
NYAKU SA ZE NEN HOTSU A NOKU TA RA
SAM MYAKU SAM BO DAI SHIN SHA
SETSU SHO HO DAM MES SO MAKU SA
ZE NEN GA I KO HOTSU A NOKU TA RA
SAM MYAKU SAM BO DAI SHIN SHA O
HO FU SETSU DAM MES SO

XXVIII

SHU BO DAI NYAKU BO SA I MAN GO GA
SHA TO SE KAI SHIP PO JI YU FU SE
NYAKU BU U NIN CHI IS SAI HO MU GA
TOKU JO O NIN SHI BO SA SHO ZEM BO
SA SHO TOKU KU DOKU GA I KO SHU BO
DAI I SHO BO SA FU JU FUKU TOKU KO
SHU BO DAI BYAKU BUTSU GON SE SON
UN GA BO SA FU JU FUKU TOKU SHU BO
DAI BO SA SHO SA FUKU TOKU FU O DON
JAKU ZE KO SETSU FU JU FUKU TOKU

XXIX

SHU BO DAI NYAKU U NIN GON NYO RAI
NYAKU RAI NYAK KO NYAKU ZA NYAKU
GA ZE NIN FU GE GA SHO SETSU GI GA I
KO NYO RAI SHA MU SHO JU RAI YAKU
MU SHO KO KO MYO NYO RAI

XXX

SHU BO DAI NYAKU ZEN NAN SHI ZEN
NYO NIN I SAN ZEN DAI SEN SE KAI SUI I
MI JIN O I UN GA ZE MI JIN SHU NYO I TA
FU SHU BO DAI GON JIN TA SE SON GA I

KO NYAKU ZE MI JIN SHU JITSU U SHA
BUS SOKU FU SETSU ZE MI JIN SHU SHO I
SHA GA BU SETSU MI JIN SHU SOKU HI
MI JIN SHU ZE MYO MI JIN SHU SE SON
NYO RAI SHO SETSU SAN ZEN DAI SEN SE
KAI SOKU HI SE KAI ZE MYO SE KAI GA I
KO NYAKU SE KAI JITSU U SHA SOKU ZE
ICHI GO SO NYO RAI SETSU ICHI GO SO
SOKU HI ICHI GO SO ZE MYO ICHI GO SO
SHU BO DAI ICHI GO SO SHA SOKU ZE FU
KA SETSU TAM BOM PU SHI NIN DON
JAKU GO JI

XXXI

SHU BO DAI NYAKU NIN GON BUS SETSU
GA KEN NIN KEN SHU JO KEN JU SHA KEN
SHU BO DAI O I UN GA ZE NIN GE GA SHO
SETSU GI FU HO CHA SE SON ZE NIN FU
GE NYO RAI SHO SETSU GI GA I KO SE
SON SETSU GA KEN NIN KEN SHU JO KEN
JU SHA KEN SOKU HI GA KEN NIN KEN
SHU JO KEN JU SHA KEN ZE MYO

GA KEN NIN KEN SHU JO KEN JU SHA KEN
SHU BO DAI HOTSU A NOKU TA RA SAM
MYAKU SAM BO DAI SHIN SHA O IS SAI
HO O NYO ZE CHI NYO ZE KEN NYO ZE
SHIN GE FU SHO HOS SO SHU BO DAI
SHO GON HOS SO SHA NYO RAI SETSU
SOKU HI HOS SO ZE MYO HOS SO

XXXII

SHU BO DAI NYAKU U NIN I MAN MU
RYO A SO GI SE KAI SHIP PO JI YU FU SE
NYAKU U ZEN NAN SHI ZEN NYO NIN
HOTSU BO DAI SHIN SHA JI O SHI KYO
NAI SHI SHI KU GE TO JU JI DOKU JU I NIN

EN ZETSU GO FUKU SHO HI UN GA I NIN
EN ZETSU FU SHU O SO NYO NYO FU DO
GA I KO

IS SAI U I HO
NYO MU GEN HO YO
NYO RO YAKU NYO DEN
O SA NYO ZE KAN

BU SETSU ZE KYO I CHO RO SHU BO DAI
GYU SHO BI KU BI KU NI U BA SOKU U BA
I IS SAI SE KEN TEN NIN A SHU RA TO
MON BUS SHO SETSU KAI DAI KAN GI
SHIN JU BU GYO KON GO HAN NYA HA
RA MI KYO

THE SUTRA OF THE DIAMOND OF PERFECT WISDOM

NARRATOR

THUS HAVE I HEARD: At one time, Buddha, together with 1,250 devoted Dharma-seekers, was staying in the Jeta grove, outside of Shravasti, a city in northern India.

One day, at mealtime, the World-honored One put on His robe and, carrying His bowl, made His way into the great city of Shravasti to receive offerings of food. In the midst of the city, He walked from door to door, according to tradition. In this way, all virtuous men and women were given an opportunity to learn the practice of charity.

Then Buddha returned to His retreat and took His meal. When He had finished, He put away His robe and eating bowl, washed His feet, arranged His seat and sat down.

In the midst of the devoted Dharma seekers was the venerable Subhuti. When the assembly had fallen silent, he arose, uncovered his right shoulder, knelt upon his right knee, and, respectfully putting his palms together in gassho, addressed Buddha.

SUBHUTI: World-honored One, it is most precious how mindful the Tathágata is of all the Bodhisattvas, protecting and instructing them so well! World-honored One, if virtuous men and women wish to realize Supreme Enlightenment, how should they abide and how should they control their thoughts?

BUDDHA: Very good, Subhuti! Just as you say, the Tathágata is ever-mindful of all the Bodhisattvas, protecting and instructing them well. Now listen and take my words to heart: I will tell you how virtuous men and women who wish to realize Supreme Enlightenment should abide and how they should control their thoughts.

SUBHUTI: World-honored One, with joyful anticipation we long to hear.

BUDDHA: Subhuti, Bodhisattvas should discipline their thoughts as follows: All living beings, whether born from eggs, from wombs, from moisture or by transformation; whether with form or without form; whether in a state of thinking or free from thought-necessity, or wholly beyond all thought realms – all these are led by me to attain Unbounded Nirvana. Yet even when uncountable, immeasurable numbers of beings have been liberated, in truth no being has been liberated. Why is this Subhuti? Because if a Bodhisattva holds the idea of an

ego-entity, a personality, a being or a separated individuality, he is not a true Bodhisattva.

Furthermore, in the practice of charity, a Bodhisattva should be detached. He should practice charity without regard to appearances, without regard to sound, odor, touch, flavor or any quality. In this way, the Bodhisattva should practice charity without attachment. When a Bodhisattva practices charity without cherishing any idea of form, his merit will be inconceivable.

Subhuti, what do you think: Can you measure all the space extending eastwards?

SUBHUTI: No, World-honored One, I cannot.

BUDDHA: Then can you measure all the space extending southward, westward, northward or in any other direction, including nadir and zenith?

SUBHUTI: No, World-honored One, I cannot.

BUDDHA: Well, Subhuti, equally immeasurable is the merit of a Bodhisattva who practices charity without any attachment to appearances. Bodhisattvas should persevere one-pointedly in this instruction.

BUDDHA: Tell me, is the Tathágata to be recognized by some material characteristics?

SUBHUTI: No, World-honored One, the Tathágata cannot be recognized by any material characteristic. And why? Because the Tathágata has said that material characteristics are not, in fact, material characteristics.

BUDDHA: Subhuti, wherever there are material characteristics, there is delusion, but whoever understands that all

characteristics are, in fact, no-characteristics, sees the Tathágata.

SUBHUTI: World-honored One, will there always be those who will perceive the truth of these teachings after coming to hear them?

BUDDHA: Subhuti, at the end of the last five hundred year period, following the decline of the Good Doctrine, there will still be self-controlled men and women, rooted in merit, who will perceive the truth of these teachings. But such beings have not strengthened their root of merit under just one Buddha, or two Buddhas, or three, or four, or five Buddhas, but under countless Buddhas; and their merit is of every kind. These men and women, coming to hear the teachings, will have immediate insight into their profound truth, and the Tathágata will recognize them. He will clearly perceive all those of pure heart and the magnitude of their moral excellence. Because such men and women will not fall back to cherishing the idea of an ego-entity, a personality, a being, or a separated individuality, they will not fall back to the idea of things as having intrinsic qualities, or even of things as devoid of intrinsic qualities.

And why? Because if such men and women allowed their minds to grasp and hold on to anything, they would be cherishing the idea of an ego-entity, a personality, a being, or a separated individuality. And if they held on to the notion of things as having intrinsic qualities, they would be cherishing the idea of an ego-entity, personality, being or separated individuality. So one should not

be attached to things as being possessed of, or devoid of, intrinsic qualities.

This is the reason why the Tathágata always teaches the saying: This Dharma is like a raft. The Buddha-teaching must be relinquished; how much more so misteaching!

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BUDDHA: Subhuti, has the Tathágata realized Supreme Enlightenment? Has the Tathágata a teaching to expound?

SUBHUTI: As I understand Buddha's meaning, there is no formulation of truth called Supreme Enlightenment. Moreover, the Tathágata has no formulated teaching to expound. And why? Because the Tathágata has said that truth is uncontainable and inexpressible. It neither is, nor is it not.

Thus, it is that this unformulated Principle is the foundation of the different systems of all the sages.

BUDDHA: If anyone filled three thousand galaxies of worlds with the seven treasures and gave it all away in gifts of alms, would he gain great merit?

SUBHUTI: Great indeed, World-honored One! Because merit is no other than no-merit, the Tathágata has characterized the merit as great.

BUDDHA: And yet, if anyone received and retained only four lines of this Sutra and taught and explained them to others, his merit would be the greater. Why? Because, Subhuti, from This arises all teachings and all Buddhas.

BUDDHA: What is known as "the teaching of Buddha" is not, in fact, Buddha-teaching.

Subhuti, does one who has entered the stream of Holy Life say to himself, “I have become a stream-entrant.”?

SUBHUTI: No, World-honored One – because “stream-entrant” is merely a name. There is no stream-entering. The disciple who pays no regard to form, sound, odor, taste, touch or any quality is called a stream-entrant.

BUDDHA: Does an adept who is subject to only one more rebirth say to himself, “I am a once-to-be-reborn.”?

SUBHUTI: No, World-honored One-because “once-to-be-reborn” is merely a name. There is no passing away or coming into existence. The adept who realizes this is called “once-to-be-reborn.”

BUDDHA: Does a venerable one who will never be reborn again as a mortal say to himself “I will not return.”?

SUBHUTI: No, World honored One-because “non-returner” is merely a name. There is no non-returning. Therefore the designation “non-returner.”

BUDDHA: Does a holy one say to himself, “I am a holy one?”

SUBHUTI: No, World honored One – because there is no such condition as being a holy one. World-honored One, if a holy one said to himself, “Such am I,” he would necessarily be cherishing the idea of an ego-entity, a personality, a being or a separated individuality. World-honored One, when the Buddha declares that I excel among holy men in quintessential samadhi, in dwelling in seclusion and in freedom from passions, I do not say to myself, “I am a holy one, free from

passions.” World-honored One, if I said to myself, “Such am I,” you would not declare, “Subhuti finds happiness abiding in peace, in seclusion.” This is because Subhuti abides nowhere. Therefore he is called Subhuti, Joyful-Abider-in-Peace, Dweller in Seclusion.

BUDDHA: In the remote past, when the Tathágata was revealed in Dipankara Buddha, did he have any degree of attainment in the Dharma?

SUBHUTI: No, World-honored One. When the Tathágata was revealed in Dipankara Buddha, he had no degree of attainment in the Dharma.

BUDDHA: Does a Bodhisattva establish any majestic Buddha-lands?

SUBHUTI: No, World-honored One – because setting forth majestic Buddha-lands is not a majestic setting-forth; this is merely a name.

BUDDHA: All Bodhisattvas, lesser and great, should develop a pure, lucid mind, not depending on sound, flavor, touch, odor or any quality. A Bodhisattva should develop a mind that alights on nothing whatsoever.

This may be likened to a human body as large as mighty Mount Sumeru. What do you think, would such a body be great?

SUBHUTI: Great indeed, World-honored One. This is because Buddha has explained that no body is called a great body.

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BUDDHA: Subhuti, if there were as many Ganges Rivers as the sand grains of the Ganges, would the sand grains of them all be many?

SUBHUTI: Many indeed, World-honored One! Even the Ganges Rivers would be innumerable; how many more so would be their sand grains!

BUDDHA: If a virtuous man or woman, for each sand grain in all those Ganges Rivers, filled three thousand galaxies of worlds with the seven treasures and gave it all away in gifts of alms, would he gain great merit?

SUBHUTI: Great indeed, World-honored One!

BUDDHA: And yet the merit would be far greater if a virtuous person studied this Sutra and taught others only four lines.

Furthermore, wherever this Sutra is proclaimed by even so little as four lines, that place should be venerated by the whole realm of Heavenly Beings, Men, and Titans as if it were a Buddha shrine. How much more blessed is one who is able to receive and retain the whole, and read and recite it throughout!

Such a one attains the highest and most wonderful truth. Wherever this sacred teaching may be found, you should conduct yourself as if in the presence of Buddha and disciples worthy of honor.

SUBHUTI: World-honored One, by what name should this Sutra be known, and how should we receive and retain it?

BUDDHA: This Sutra should be known as "The Diamond of Perfect Wisdom." According to Buddha's teaching, Perfect Wisdom is not really such. "Perfect Wisdom" is just a name given to it. Subhuti, has the Tathágata a teaching to expound?

SUBHUTI: World-honored one, the Tathágata has nothing to teach.

BUDDHA: What do you think? Would there be many atoms in three thousand galaxies of worlds?

SUBHUTI: Many indeed, World-honored One!

BUDDHA: The Tathágata declares that all these atoms are not really such; they are just called "atoms." The Tathágata declares that a world is not really a world; it is just called a "world."

Subhuti may the Tathágata be recognized by the thirty-two characteristics of an outstanding sage?

SUBHUTI: No, World-honored One, the Tathágata may not be recognized by these thirty-two characteristics. And why? Because the Tathágata has explained that the thirty-two characteristics are not really such; they are just called the “thirty-two characteristics.”

BUDDHA: If, on the one hand, a virtuous person sacrifices as many of his lives as the sand grains of the Ganges and, on the other hand, anyone retains only four lines of this Sutra, and teaches and explains them to others, the merit of the latter will be the greater.

SUBHUTI: I am deeply moved, World-honored One. It is a most precious thing that you should deliver this supremely profound teaching. Never have I heard such an exposition since of old my eye of wisdom first opened. World-honored One, if anyone listens to this teaching in faith with a pure, lucid mind, he will immediately conceive an idea of Fundamental Reality. Such a one establishes the most remarkable virtue. World-honored One, such an idea of Fundamental Reality is not, in fact, a distinctive idea; therefore, the Tathágata teaches that “Idea of Fundamental Reality” is just a name.

World-honored One, having listened to this teaching, I receive and retain it with faith and understanding. This is not difficult for me, but in ages to come – in the last five hundred years – if there are men and women coming to hear this teaching, who receive and retain it with faith and understanding, they will be persons of most

remarkable achievement. And why? Because they will be free from the idea of an ego-entity, free from the idea of a personality, free from the idea of a being, and free from the idea of a separated individuality. And why? Because the distinguishing of an ego-entity is erroneous. Likewise, the distinguishing of a personality, or a being, or a separated individuality is erroneous. Consequently, all those who have left behind every phenomenal distinction are called Buddhas.

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BUDDHA: Anyone who listens to this teaching and feels neither alarm nor awe nor dread is one of remarkable achievement. The Tathágata teaches that the Highest Perfection is not, in fact, the true Highest Perfection; such is merely a name. The Tathágata teaches that the Perfection of Patience is not the true Perfection of Patience; such is merely a name. Subhuti, I remember that long ago, sometime during my past five hundred mortal lives, I was an ascetic practicing patience. Even then I was free from distinctions of separated selfhood. When my body was mutilated, my limbs cut away piece by piece by the Rajah of Kalinga, had I been bound by distinctions of a separated individuality, feelings of anger and hatred would certainly have been aroused in me.

Therefore, Subhuti, Bodhisattvas should leave behind all phenomenal distinctions and arouse the thought of Supreme Enlightenment by not allowing the mind to depend on notions evoked by sounds, odors, flavors, touch-contacts or any qualities. The

mind should be kept independent of any thoughts that arise in it. If the mind depends on anything, it has no sure haven. This is why Buddha teaches that the mind of a Bodhisattva should not accept the appearances of things when exercising charity. As Bodhisattvas practice charity for the welfare of all living beings, they should do so in this manner. Just as the Tathágata declares that characteristics are not characteristics, so He declares that all living beings are not, in fact, living beings.

The Tathágata is He who declares that which is true, that which is fundamental, that which is ultimate. He does not declare that which is deceitful. That truth to which the Tathágata has attained is neither real nor unreal.

Subhuti, if a Bodhisattva practices charity with mind attached to notions of form, he is like a man groping sightless in the dark. But a Bodhisattva who practices charity with mind detached from form is like a man with open eyes in the radiant glory of the morning, to whom all kinds of objects are clearly visible.

If there are virtuous men and women in future ages, able to recite this Sutra in its wholeness, the Tathágata will clearly recognize them by means of his Buddha knowledge, and each one of them will bring immeasurable merit to fruition.

If, on the one hand, a virtuous person performs in the morning as many charitable acts of self denial as the sand grains of the Ganges, and performs as many again in the noonday and as many again in the evening, and continues doing so throughout numberless ages, and if, on the other hand, anyone listens to this teaching with faith and without contention, the latter will be the more blessed. But how can any comparison be

made with one who writes it down, retains it, and explains it to others!

Subhuti, we can summarize the matter by saying that the full value of this teaching can neither be conceived nor estimated, nor can any limit be set to it. The Tathágata has declared this teaching for the benefit of initiates of the Supreme Way. Whoever can study it, recite it and spread it abroad will be clearly perceived by the Tathágata and will achieve a perfection of merit beyond calculation – unlimited, inconceivable! In every case, such a one will exemplify Supreme Enlightenment, because those who find consolation in limited doctrines involving the conception of a separated individuality are unable to recite and openly explain this teaching.

In every place where this teaching is to be found, the whole realm of Heavenly Beings, Men, and Titans should offer worship. Such a place is sanctified like a shrine and should be venerated by all with ceremonial bows and circumambulations and with offerings of flowers and incense.

Furthermore, if virtuous men and women who receive this teaching are downtrodden, their unfortunate destiny is the inevitable result of Karma committed in their past mortal lives. By virtue of their present misfortunes, the effects of their past will be worked out, and then they will be in a position to realize Supreme Enlightenment.

Subhuti, I remember the infinitely remote past before Dipankara Buddha. There were 84,000 myriads of multi-millions of Buddhas, and to all these I made offerings: all these I served without the least trace of fault. Nevertheless, if anyone is able to recite this teaching at the end of the last five-hundred-year period, he will gain such merit that mine in the service of all the Buddhas could not be reckoned as one one-hundredth part of it, not even one thousand myriad multi-millionth part of it. Indeed, no comparison is possible!

Subhuti, if I fully detailed the merit gained by virtuous men and women coming to study and recite this teaching in the last period, my hearers would be filled with doubt and might become suspicious and unbelieving. The significance of this teaching and its rewards are beyond conception.

SUBHUTI: World-honored One, if virtuous men and women wish to realize Supreme Enlightenment, how should they abide and how should they control their thoughts?

BUDDHA: Virtuous men and women who wish to realize Supreme Enlightenment must resolve to liberate all living beings, yet when all have been liberated, in truth not any one is liberated. Why is this? If a Bodhisattva cherishes the idea of an ego-entity, a personality, a being or a separated individuality, he is consequently not a Bodhisattva. This is because in reality there is no formula for Supreme Enlightenment.

Subhuti, when the Tathágata was revealed in Dipankara Buddha was there any formula for the realization of Supreme Enlightenment?

SUBHUTI: No, World honored One. As I understand Buddha's meaning, there was no formula by which the Tathágata realized Supreme Enlightenment.

BUDDHA: Had there been any such formula, Dipankara Buddha would not have predicted that in the ages of the future I would come to be a Buddha called Shakyamuni. But Dipankara Buddha made that prediction because there is actually no formula for the realization of Supreme Enlightenment. In case anyone says that the Tathágata realized Supreme Enlightenment, I tell you truly, Subhuti, that there is no formula by which Buddha realized it. The basis of the Tathágata's realization of Supreme Enlightenment is wholly beyond; it is neither real nor unreal. Therefore I say that the

whole realm of formulations is not really such; it is just called “realm of formulations.”

A comparison may be made with the idea of a gigantic human body.

SUBHUTI: The World-honored One has declared that such is not a great body; “a great body” is just the name given to it.

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BUDDHA: Subhuti, it is the same concerning Bodhisattvas. If a Bodhisattva announces, “I will liberate all living creatures,” he is not rightly called a Bodhisattva. There is really no such condition as that called Bodhisattvaship. Buddha teaches that all things are devoid of selfhood, of personality. If a Bodhisattva says, “I will produce great Buddha lands,” do not call him a Bodhisattva, because the production of great Buddha lands is not really such, but just the label given to it.

Bodhisattvas who are wholly devoid of any conception of separate selfhood may be truly called Bodhisattvas.

Subhuti, does the Tathágata have the human eye?

SUBHUTI: Yes, World-honored One, He does.

BUDDHA: Does the Tathágata have the divine eye?

SUBHUTI: Yes, World-honored One, He does.

BUDDHA: Does the Tathágata have the wisdom eye?

SUBHUTI: Yes, World-honored One, He does.

BUDDHA: Does the Tathágata have the Dharma eye?

SUBHUTI: Yes, World-honored One, He does.

BUDDHA: Does the Tathágata have the Buddha eye of omniscience?

SUBHUTI: Yes, World-honored One, He does.

BUDDHA: Subhuti, concerning the sand grains of the Ganges, has the Buddha taught about them?

SUBHUTI: Yes, World-honored One, the Tathágata has taught concerning these grains.

BUDDHA: If there were as many Ganges Rivers as the sand grains of the Ganges, and if there were a Buddha land for each sand grain in all those Ganges Rivers, would those Buddha lands be many?

SUBHUTI: Many indeed, World-honored One!

BUDDHA: And yet, however many living beings there are in all those Buddha lands, though they have many modes of mind, the Tathágata understands them all – because the Tathágata teaches that there is no such thing as Mind; it is just called “Mind.” It is impossible to retain past mind, impossible to hold on to present mind, and impossible to grasp future mind.

Subhuti, if anyone filled three thousand galaxies of worlds with the seven treasures, and gave it all away in gifts of alms, would he gain great merit?

SUBHUTI: Yes, indeed, World-honored One, he would gain great merit!

BUDDHA: If such merit were real, the Tathágata would not have declared it to be great. But because it is without foundation, the Tathágata characterized it as “great.”

Subhuti, can the Buddha be perceived by His perfectly-formed body?

SUBHUTI: No, World-honored One, the Tathágata cannot be perceived by his perfectly-formed body – because the Tathágata teaches that a perfectly formed body is not really such; it is merely called a “perfectly formed body.”

BUDDHA: Can the Tathágata be perceived by means of any phenomenal characteristics?

SUBHUTI: No, World-honored One, the Tathágata may not be perceived by any phenomenal characteristics, because the Tathágata teaches that phenomenal characteristics are not really such; they are merely termed “phenomenal characteristics.”

BUDDHA: If anyone says that the Tathágata presents a teaching, he really slanders Buddha and is unable to explain what I teach. As to any Truth-declaring system, Truth is undeclarable, so “an enunciation of Truth” is just the name given to it.

SUBHUTI: World-honored One, in the ages of the future will there be men and women coming to hear this teaching who will grasp its profound meaning?

BUDDHA: Those to whom you refer are neither living beings nor nonliving beings – because “living beings” are not really such; they are just called by that name.

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SUBHUTI: World-honored One, in the realization of Supreme Enlightenment, did Buddha acquire nothing whatsoever?

BUDDHA: Just so, Subhuti, I acquired and received nothing at all.

This is everywhere, without differentiation or degree; therefore it is called "Supreme Enlightenment." It is straightly realized by freedom from separate personal selfhood and by cultivating all kinds of goodness.

But, though we speak of "goodness," the Tathágata declares that there is no goodness. Such is merely a name!

If there is one who gives away in gifts of alms a mass of the seven treasures equal in extent to as many mighty Mount Sumerus as there would be in three thousand galaxies of worlds, and if there is another who selects only four lines from this Sutra of Perfect Wisdom and clearly expounds them to others, the merit of the latter is so much greater than that of the former that they are not comparable!

Let no one say that the Tathágata cherishes the idea "I must liberate all living beings." Allow no such thought, Subhuti! In reality, there are no living beings to be liberated by the Tathágata. If there were living beings for the Tathágata to liberate, He would be deceived by the idea of a separate individuality.

Though ordinary people believe ego to be real, the Tathágata declares that ego is not different from non-ego. Those whom the Tathágata refers to as "ordinary people" are not really ordinary people. Such is merely another term.

Subhuti, can the Tathágata be perceived by the thirty-two characteristics of a great man?

SUBHUTI: Yes, certainly the Tathágata can be perceived by them.

BUDDHA: Subhuti, if the Tathágata could be perceived by such characteristics, any great imperial ruler would be the same as the Tathágata!

SUBHUTI: World-honored One, as I understand the meaning of the Buddha's words, the Tathágata cannot be perceived by the thirty-two characteristics.

BUDDHA:

Who sees Me by Form,
Who seeks Me by Sound,
Wrongly turned are his footsteps on
the Way,
For he cannot perceive the
Tathágata.

Subhuti, the Tathágata's realization was not by reason of His perfect form. On the other hand, if you think that an enlightened being is one who declares that all manifest standards are extinguished, do not be deceived – because one who has realized Supreme Enlightenment does not affirm any formula that advocates the annihilation of anything.

If a Bodhisattva bestows in charity enough of the seven treasures to fill as many worlds as there are sand grains in the Ganges River, and another, realizing that all things are egoless, attains perfection through patient forbearance, the merit of the latter will far

exceed that of the former, because all Bodhisattvas are insentient to the rewards of merit.

SUBHUTI: What does it mean, World-honored One, that Bodhisattvas are insentient to the rewards of merit?

BUDDHA: Bodhisattvas who achieve merit are not bound by desire for rewards.

If anyone says that the Tathágata comes, or goes, or sits, or lies down, he fails to understand my teaching – because the Tathágata neither comes from anywhere nor goes to anywhere. Therefore He is called “Tathágata.”

Subhuti, if a virtuous person ground an infinite number of galaxies to dust, would the resulting minute particles be many?

SUBHUTI: Many indeed, World-honored One! And why? Because if such were really minute particles, Buddha would not have spoken of them as minute particles. As to this, Buddha has declared that they are not really such. “Minute particles” is just the name given to them. Also, World-honored One, when the Tathágata speaks of galaxies of worlds, these are not really worlds; for if reality could be attributed to a world, it would be a self-existent universe, and the Tathágata teaches that there is really no such thing. “Universe” is merely a figure of speech.

BUDDHA: Words cannot explain the real nature of the universe. Only ordinary people bound by desire make use of these arbitrary distinctions.

If anyone says that Buddha declares any concept of ego, do you consider that he understands my teaching correctly?

SUBHUTI: No, World-honored One, such a one would not have any sound understanding of the Tathágata's teaching, because the World-honored One declares that notions of selfhood, personality, entity and separate individuality as really existing are erroneous – these terms are merely figures of speech.

BUDDHA: Those who aspire to realize Supreme Enlightenment should understand all varieties of things in the same way and cut off the arising of views, which are mere aspects. As regards aspects, the Tathágata declares that, in reality, they are not such. They are just called “aspects.”

Subhuti, someone might fill innumerable worlds with the seven treasures and give all away in gifts of alms, but if any virtuous person awakens the thought of Enlightenment and takes even only four lines from this Sutra, reciting, using, receiving, retaining and spreading them abroad and explaining them for the benefit of others, it will be far more meritorious. In what manner may he explain them to others? By detachment from appearances, by abiding in real truth.

So I tell you:

All composite things
Are like a dream, a fantasy,
a bubble and a shadow,
Are like a dewdrop and

a flash of lightning.

They are thus to be regarded.

– and so you should

Think in this way

of all this fleeting world:

As a star at dawn,

a bubble in a stream,

A dewdrop, a flash of lightning

in a summer cloud,

A flickering lamp, a phantom,

and a dream.

NARRATOR: When Buddha finished this teaching, the venerable Subhuti, together with the bhikshus, bhikshunis, lay-brothers and sisters, and the whole realm of Heavenly Beings, Men and Titans, were filled with joy by His teaching and, taking it sincerely to heart, they went their ways.



Calligraphy by Mu Ho Genki Zenji. “**The Great Tao Has No Gate,**” the first line of Zen Master Daido Mumon’s poem in his preface to the Mumonkan (Gateless Gate collection of Zen koans).

Ancestor Dedication



The Dharma Treasure shines in the Ocean of Shunyata. The waves of Samsara come and go.

*Transcending ancient and modern
In the midst of imperturbable Samadhi,
The form of no-form reveals Ever, ever and forever...
On this _____ day of _____, 20XX*

*Offering incense, flowers, light, fruit, sweets and tea.
With chanting of Great Compassionate Dharani, Let
us dedicate to:*

Rinzai Gigen Zenji Dai Osho (d. 866, Jan. 10th)

Hakuin Ekaku Zenji Dai Osho (d. 1768, Jan. 18th)

Shinkyō Shitsu Sochu Zenji Dai Osho

(1921-1990, Jan. 26th)

Buddha Shakyamuni Nyorai Dai Osho

(d.483 BCE?, Feb. 15th)

Mui Shitsu Eido Tai Zenji Dai Osho (2018, Feb.19th)

Mu Ho Genki Zenji Dai Osho (1933-2013, Feb. 24th)

Tozu Kaisan Mitta Kutsu Soen Genju Zenji Dai Osho

(d.1984, March 11th)

Tozu InNen Kaisan Choro An Nyogen Zenji Dai Osho

(1876-1958, May 7th)

Hanya Kutsu Gempo Zenji Dai Osho

(1886-1961, June 3rd)

Bodhidharma Daishi Dai Osho (540, Oct. 5th)

Ryoga Kutsu Soyen Shaku Zenji Dai Osho

(1893, 1859-1919, Nov. 1st)

*May the lineage of Dharma shine ever more brightly,
And may the flowers always bloom at Shorin-ji, The
temple of the first Zen Ancestor in China.*

Let True Dharma continue

Universal Sangha Relations

Dai Bai Zan Cho Bo Zen Temple

Become Complete

JI HO SAN SHI I SHI FU

SHI SON BU SA MO KO SA

MO KO HO JA HO RO MI

Buddha's Enlightenment 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.

On this morning of the 8th Day of Rohatsu

We offer incense, flowers, light, fruit, sweets and tea. With chanting of Great Compassionate Dharani, let us celebrate the enlightenment of

Buddha Shakyamuni Nyorai Dai Osho (d. 483? BCE)

May the light of Buddha's Wisdom shine brighter and brighter. And may the wheel of Dharma turn without end.

*Let True Dharma continue
Universal Sangha Relations
Dai Bai Zan Cho Bo Zen Temple
Become Complete*

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

Buddha's Birthday 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.

On this 8th Day of April 20XX, the 2,5xx year after the historical Buddha's death.

We offer incense, flowers, light, fruit, sweets and tea. With chanting of Great Compassionate Dharani, let us celebrate the birth of

Buddha Shakyamuni Nyorai Dai Osho (d. 480BCE)

May the light of Buddha's Wisdom shine brighter and brighter. And may the wheel of Dharma turn without end.

*Let True Dharma continue
Universal Sangha Relations
Dai Bai Zan Cho Bo Zen Temple
Become Complete*

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

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 all Buddhas,

Purity, wisdom and solemnity unite with merciful virtue.

May all beings be emancipated from impediments,

And may we reunite with the pure Dharma body of the Buddha.

New Year's Dedication



*DAIHANNYA-HARAKIKYO-TONOSANZO-
GENJO-BUJO-YAKU*

*Buddha Nature pervades the whole universe
and we profess that all beings reveal it right
here now.*

*The Dharma Treasure shines in the Ocean of
Shunyata. The waves of Samsara come and go.*

*Transcending ancient and modern
In the midst of imperturbable Samadhi,
The form of no-form reveals Ever, ever and
forever...*

On this 1st Day of January, 20XX

*Offering incense, flowers, light, fruit, cake and
tea. With chanting of Great Compassionate
Dharani,*

*We offer our caring heart to this world of
suffering and joy,*

*Giving thanks to and uniting with the Endless
Dimensions of Universal Life that have
manifested as the many Buddhas, Bodhisattvas,
and Dharma Ancestors.*

*May the lineage of Dharma shine ever more
brightly and may the flowers always bloom at
Shorin-ji, the temple of the first Zen Ancestor in
China.*

*May all beings become complete in the
perfection beyond all understanding,
throughout the Ten Directions, in the Three
Worlds of Time, as evidenced by all Awakened*

Ones. Through our efforts, may we all progress together towards a world of peace, justice and harmony with Nature.

*Let True Dharma continue
Universal Sangha Relations
Dai Bai Zan Cho Bo Zen Temple
Become Complete*

We declare that the Transcendental Wisdom unites all.

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



Zendo calligraphy by Yamanouchi Sensei of popular Zen saying, “Haku Un Mu Shin,” or “White Clouds No Mind.”

JOJU DHARANI

Jizo Dai Bosatsu (Ksitigarba-Bodhisattva)

ON KA KA KABI SAM MA EI SOWA KA

Benzaiten Dharani

ON SORA SOBA TEI EI SOWA KA

Shobo Kuji (Let True Dharma Continue)

ON A BEI DA BI DEI SOWA KA

Gyaku On Jin Shu (Purification Dharani)

NAMU FUDO YA

NAMU DABO YA

NAMU SHUN 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

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
SOWA KA

I Da Ten (Skanda-Temple Protecting Deity)

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 Deity)

ON BA SAM BA
EN TEI SHUYA JIN
SOWA KA

Ko Myo Dharani (Bright Light Dharani)

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

Dai Hi Shu Dharani

(The Great Compassionate Dharani)

NAMU KARA 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 SABOSATO NOMOBOGYA
MOHATECHO TOJITO EN OBORYOKI
RYOGYACHI KYARYACHI IKIRIMOKO
FUJISATO SABOSABO MORAMORA
MOKIMOKI RITON KURYO KURYO
KEMOTORYO TORYO HOJAYACHI
MOKOHOJAYACHI TORATORA CHIRINI
SHIFURAYA SHARO SHARO
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

Amitabha Buddha Dharani

ON AMIRITA

TEI SEI KARA UN

Dai Nichi Nyorai

ON ABIRA UNKEN

BAZARADATO BAN

Fudo Myo-o Dharani

NO MAKU SAN MAN DA

BAZARADAN SENDA

MAKAROSHADA SOWATAYA

UN TARATA KAN MAN

The Four Noble Truths

The Buddha speaks of the Way to his disciples at Deer Park in his first sermon.

“There are four truths:

- I) The existence of *Dukkha*
(i.e. Suffering - Struggle - Sorrow)
- II) The cause of *Dukkha*
(ignorance, attachment, repulsion)
- III) The Cessation of *Dukkha*
(enlightenment, *Nirvana*, *Satori*)
- IV) The Path that leads to the cessation of *Dukkha*.

Disciples, I call these the Four Noble Truths. The first is the existence of suffering. Birth, old age, sickness, and death are suffering. Sadness, anger, jealousy, worry, anxiety, fear, and despair are suffering. Separation from loved ones is suffering. Association with those you hate is suffering. Desire, attachment, and clinging to the five aggregates [matter, sensation, perception, mental formations, consciousness] are suffering.

Disciples, the second truth is the cause of suffering. Because of ignorance, people cannot see the truth

about life [everything is in flux, nothing is fixed, the ocean of birth and death, the wheel of becoming, *samsara*], and they become caught in the flames of desire, anger, jealousy, grief, worry, fear, and despair.

Disciples, the third truth is the cessation of suffering. Understanding the truth of life [communion with Nature on all levels, i.e., enlightenment] brings about the cessation of every grief and sorrow and gives rise to peace and joy.

Disciples, the fourth truth is the path which leads to the cessation of suffering. It is the Noble Eightfold Path. There are two extremes that a person on the path should avoid. One is to plunge oneself into sensual pleasures of excess, and the other is to practice to excess austerities which deprive the body of its needs. Both of these extremes lead to failure. The path I have discovered is the Middle Way, which avoids both extremes and has the capacity to lead one to understanding liberation and peace. It is the Noble Eightfold Path of:

- 1) Right Understanding (see where you are, have a good map)
- 2) Right Thought (good attitude, purpose, aspiration to be whole)
- 3) Right Speech (telling the truth, no gossip or wasted words)
- 4) Right Action (compassion, passionately doing what needs doing)
- 5) Right Livelihood (serving others, forwarding community)
- 6) Right Effort (serenity vs. anxiety)
- 7) Right Mindfulness (awareness, clarity)
- 8) Right Contemplation (dedicated focused meditation)

Disciples, why do I call this path the Right Path? I call it the Right Path because it does not avoid or deny suffering but allows for a direct confrontation with suffering as the means to transform it. The Noble Eightfold Path is the path of living in awareness. Mindfulness is the foundation. By practicing mindfulness, you can develop skills of contemplation, which enable you to attain Understanding. Thanks to right contemplation you realize right awareness, thoughts, speech, action, livelihood, and effort. The Understanding, which develops through direct experience of Dharma [dynamic Truth], can liberate you from every shackle of suffering and give birth to true peace and joy. I will guide you along this path of realization.”

SAN GE MON

Confessions of Self-Centered
Behavior



GA SHAKU SHO ZO SHO AKU GO
KAI YU MU SHI TON JIN CHI
JU U SHIN KU I SHI SHO SHO
IS SAI GA KON KAI SAN GE (Repeat 3X)

In the past I have caused much harm. My greed, anger, and folly arise from the beginningless past; yet, they spring from this body, this mouth, and this mind. I alone am responsible for the suffering they have brought, and I hereby renounce and relinquish them all.

SHICHI BUTSU TSU KAI NO GE

Commandments of the Seven
Buddhas



SHO AKU MAKU SA

SHU ZEN BU GYO

JI JO GO I

ZE SHO BUTSU KYO (Repeat 3X)

I shall not cause harm of any kind.

I will live in and be a servant to all that is good.

I shall cultivate the purity that is our nature.

This is the full teaching of the Awakened Ones.

SAN KI KAI

The Three places of Refuge



NA MU KI E BUTSU

NA MU KI E HO

NA MU KI E SO

I give myself to the Buddha.

(Shakyamuni, the teachers, and the process of mastery)

I give myself to the Dharma.

(The underlying fundamental Truth of the universe).

I give myself to the Sangha.

(The community of followers of the Way).

KI E BUTSU MU JO SON

KI E HO RI YOKU SON

KI E SO WA GO SON

The Buddha I embrace is indeed worthy
of my dedication.

The Dharma I accept is also worthy and
without blemish.

The Sangha I join is the model for
Harmony in the world.

KI E BUK KYO
KI E HO KYO
KI E SO KYO

I now am in the Buddha.
I now am in the Dharma.
I now am in the Sangha.

THE TEN PRECEPTS



I will be reverential and mindful with all life; I will not kill or be ruled by violence.

I will respect others' property; I will not steal.

I will be conscious and loving in my relationships; I will not be ruled by lust.

I will honor honesty and truth; I will not deceive.

I will exercise proper care of my body and mind; I will not be gluttonous or abuse intoxicants.

I will remember that silence is precious: I will not gossip or speak ill of others.

I will be humble; I will not exalt myself or judge others.

I will be grateful for my life; I will not covet or be directed by envy or jealousy.

I will keep my mind at peace; I will not be directed by anger.

I will esteem the three treasures, the Buddha, Dharma, and Sangha.

MEAL CHANTS

Before The Meal

HAN NYA SHIN GYO (page 3)

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 MON JU SHU RI BU SA.
DAI AN FU GEN 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 mindfulness, which helps us transcend 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 Four Reflections



I KU I DAN ISSAI AKU

First we vow to do no evil.

NIKU I SHU ISSAI ZEN

Second we vow to practice only good deeds.

SANKU I DO SHO SHUJO

Third we vow to care for all beings,

KAIKU J Ō BUTSU D Ō

In order to cultivate the path of awakening.

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



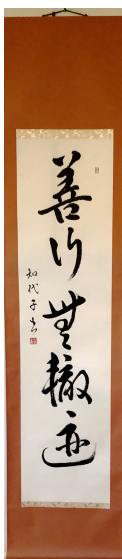
Having finished the midday meal,
Our bodily strength is fully restored,
Our power extends over the ten quarters
And through the three periods of time
And we are strong.
As to the revolving wheel of Dharma,
No thought is wasted over it –
May all beings attain true wisdom.

Four Great Vows

SHU-JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.



Calligraphy by the late Sochu Roshi of Ryutaku-Ji, given to Genjo Osho when he trained there in 1981, saying:
“Mu Shin” or “No Mind.”



This calligraphy hangs at the back of the zendo. It was done by artist Tomoko Shiraiwa. It references the first line from the 27th chapter of the Tao Te Ching, which in one translation reads: “A good walker leaves no tracks”, or might better read: “Benevolent deeds leave no trace.” It is hoped that as we exit the zendo that we take this message with us into our daily life, walking the path, doing kind actions that leave little or no wake or disturbance.