



ZEN STUDIES SOCIETY
Daily Sutras

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ATTA DIPA

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

*You are the light (island).
Dwell.
You are the refuge.
Have no other as your refuge.
Light (island) of the Dharma.
Refuge of the Dharma.
Have no other as your refuge.*

VANDANA

Homage

NAMO TASSA
BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA

*Praise to the highest wisdom,
Homage to the Holy One,
The Enlightened One,
The Supremely Awakened One!*

TISARANA

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

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

PURIFICATION

San Ge Mon

All the harmful karma
Ever committed by me since of old
Caused by my beginningless
Greed, anger, and folly
Born of my body, mouth and thought
I now confess and purify it all.

OPENING THIS DHARMA

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

THE HEART SUTRA

Han Nya Shin Gyo

MAHA PRAJNA PARAMITA HRIDAYA SUTRA

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

HAN NYA SHIN GYO

Heart Sutra

MA KA HAN NYA HA RA MI TA SHIN GYO

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI
TA JI SHO KEN GO ON KAI KU DO IS SAI KU
YAKU SHA RI SHI SHIKI FU I KU KU FU I SHIKI
SHIKI SOKU ZE KU KU SOKU ZE SHIKI JU SO
GYO SHIKI YAKU BU NYO ZE SHA RI SHI ZE
SHO HO KU SO FU SHO FU METSU FU KU FU
JO FU ZO FU GEN ZE KO KU CHU MU SHIKI
MU JU SO GYO SHIKI MU GEN NI BI ZES SHIN
NI MU SHIKI SHO KO MI SOKU HO MU GEN
KAI NAI SHI MU I SHIKI KAI MU MU MYO
YAKU MU MU MYO JIN NAI SHI MU RO SHI
YAKU MU RO SHI JIN MU KU SHU METSU DO
MU CHI YAKU MU TOKU I MU SHO TOK KO
BO DAI SAT TA E HAN NYA HA RA MI TA KO
SHIN MU KE GE MU KE GE KO MU U KU FU
ON RI IS SAI TEN DO MU SO KU GYO NE HAN
SAN ZE SHO BUTSU E HAN NYA HA RA MI TA
KO TOKU A NOKU TA RA SAM MYAKU SAM BO
DAI KO CHI HAN NYA HA RA MI TA ZE DAI JIN
SHU ZE DAI MYO SHU ZE MU JO SHU ZE MU
TO TO SHU NO JO IS SAI KU SHIN JITSU FU KO
KO SETSU HAN NYA HA RA MI TA SHU SOKU
SETSU SHU WATSU GYA TEI GYA TEI HA RA
GYA TEI HARA SO GYA TEI BO JI SOWA KA
HAN NYA SHIN GYO

SHO SAI SHU

Great Light Dharani
(Repeat Three Times)

NA MU SA MAN DA

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

DEDICATION

Buddha-nature pervades the whole universe
Revealing right here now.
With this Heart Sutra and Great Light Dharani,
Let us unite with
Endless dimension universal life.

Buddha Shakyamuni Nyorai
Kanzeon Dai Bosatsu
Seishi Dai Bosatsu
Monju Dai Bosatsu
Fugen Dai Bosatsu
Jizo Dai Bosatsu
Kokuzo Dai Bosatsu
Tozan Chinju Namu Dai Bosatsu Dai Gongen
Namu Sanze Sanzen Sho Butsu

Past, present, future,
All Buddhas, Bodhisattvas,
Let true Dharma continue
Universal Sangha relation
Become complete.

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

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

DAI HI SHU

Great Compassionate Dharani

NA MU KA RA TAN NO

TO RA YA YA NA MU O RI YA BO RYO KI CHI
SHI FU RA YA FU JI SA TO BO YA MO KO SA
TO BO YA MO KO KYA RU NI KYA YA EN SA
HA RA HA EI SHU TAN NO TON SHA NA MU
SHI KI RI TO I MO O RI YA BO RYO KI CHI SHI
FU RA RI TO BO NA MU NO RA KI JI KI RI MO
KO HO DO SHA MI SA BO O TO JO SHU BEN
O SHU IN SA BO SA TO NO MO BO GYA MO
HA TE CHO TO JI TO EN O BO RYO KI RYO
GYA CHI KYA RA 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

DEDICATION

With this Great Compassionate Dharani
Let us dedicate to

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

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

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

ENMEI JUKKU KANNON GYO

Ten Phrase Life-Prolonging Kannon Sutra

KAN ZE ON
NA MU BUTSU YO
BUTSU U IN YO
BUTSU U EN BU PO
SO EN JO RAKU GA JO
CHO NEN KAN ZE ON
BO NEN KAN ZE ON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN

Kanzeon!

Devotion to Buddha!

Being one with Buddha

In affinity with all Buddhas and with

Buddha, Dharma, and Sangha.

Our true nature

Is eternal, joyous, selfless, and pure.

Chant every morning Kanzeon, with Nen!

Every evening Kanzeon, with Nen!

Nen, Nen arises from Mind.

Nen, Nen is not separate from Mind.

BODHISATTVA'S VOW

By Torei Enji Zenji

When I, a student of Dharma,
Look at the real form of the universe,
All is the never-failing manifestation
Of the mysterious truth of Tathagata.
In any event, in any moment, and in any place,
None can be other than
The marvelous revelation of its glorious light.
This realization made our ancestral teachers
And virtuous Zen masters extend tender care,
With a worshipping heart,
Even to such beings as beasts and birds.
This realization teaches us
That our daily food and drink,
Clothes and protections of life,
Are the warm flesh and blood,
The merciful transformation of Buddha.
Who can be ungrateful or not respectful
Even to insentient things,
Not to speak of human beings?
Even though they may be fools,
Be warm and compassionate toward them.
If by chance they should turn against us,
And abuse and persecute us,
We should bow down with humble words,
In the reverent belief that they are
The merciful avatars of Buddha,
Who uses devices to emancipate us

From harmful karma
That has been produced
And accumulated upon ourselves
Through our own egoistic delusion and attachment
Throughout the countless cycles of kalpa.
Then, in each moment's flash of our thought,
There will grow a lotus flower,
And each lotus flower will reveal a Buddha.
These Buddhas will glorify
Sukhavati, the Pure Land,
Every moment, everywhere.
May we extend This Mind over the whole universe
So that we and all beings together
May attain maturity in Buddha's wisdom.

SHIGU SEIGAN
Great Vows for All

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

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

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

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

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

TEI DAI DENPO
BUSSO NO MYO GO
A Rinzai Dharma Lineage

BIBÁSHI	BUTSU
SHIKÍ	BUTSU
BISHÁFU	BUTSU
KURUSÓN	BUTSU
KUNÁGÓN MUNÍ	BUTSU
KASHÓ	BUTSU

SHAKYÁMUNÍ	BUTSU
MAKÁ KASHÓ	SONJA
ANÁN	SONJA
SHÓNA 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 DARUMA	DAISHI
EKA DÁI SO	ZENJI
SÓ SÁN GÁN CHI	ZENJI
DÓ SHÍN DÁI I	ZENJI
GUNÍN DÁI MÁN	ZENJI
ENÓ DÁI KÁN	ZENJI
NÁN GAKU EJÓ	ZENJI
BASO DÓ ITSU	ZENJI
HYAKU JÓ EKÁI	ZENJI
Ó BAKU KIÚN	ZENJI
RÍN ZÁI GIGÉN	ZENJI
KÓ KÉ SÓN SHÓ	ZENJI
NÁN ÍN EGYÓ	ZENJI
FUKETSU ÉN SHÓ	ZENJI
SHUZÁN SHÓ NÉN	ZENJI
FÚNNYÓ ZÉN SHÓ	ZENJI
SEKISÓ SOÉN	ZENJI
YÓ GÍ HÓ É	ZENJI
HAKU ÚN SHUTÁN	ZENJI
GOSO HÓ ÉN	ZENJI
ÉN GÓ KOKU GÓN	ZENJI

KOKYÚ SHÓ RYÚ	ZENJI
Ó AN DÓN GÉ	ZENJI
MÍTTÁN GÁN KÉTSU	ZENJI
SHÓ GÉN SÚ GAKU	ZENJI
ÚN AN 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 ZUÍ SHÓ	ZENJI
I AN 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
TO 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

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

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 ITE KATSU O SAKE BUGA GOTO
KUNA RI CHO JANNO 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 MAKU 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
MICHI NAO SHI MUSO ONO SO O SO TOSHI TE
YUKU MO KAE RUMO YOSO NARA ZU MUNE

N'NO NEN O NEN TOSHI TE UTA UMO MAU
MO NORI NOKO E SAN MAI MUGE NO SORA
HIRO KU SHICHI EM MYO NO TSUKI SAE N
KONO TOKI NANI OKA MOTO MUBE KI JAKU
METSU GEN ZEN SURU YUE NI TO SHO SUNA
WACHI REN GEKO KU KONO MI SUNA WACHI
HOTO KENA RI

THE SONG OF ZAZEN

By Hakuin Ekaku Zenji

Sentient beings are fundamentally Buddhas.

It is like ice and water:

Apart from water, no ice can exist;

Outside sentient beings,

Where do we find the Buddhas?

Not knowing how near the Truth is,

We seek it far away--what a pity!

We are like one who, in the midst of water,

Cries in thirst so imploringly.

We are like the rich man's son

Who wandered away among the poor.

The reason why we transmigrate

Through the six worlds is that we are lost

In the darkness of ignorance.

Going astray further and further in the darkness,

When are we able to be free from birth and death?

As for Zazen practice in the Mahayana,

We have no words to praise it fully.

The virtues of perfection, such as charity, morality,

And the invocation of the Buddha's name,

Confession, and ascetic discipline,

And many other good deeds of merit—

All these return into THIS!

Even those who have practiced it
For just one sitting
Will see all their harmful karma erased;
Nowhere will they find deluded paths;
The Pure Land will be near at hand.
With a reverential heart,
If we listen to this truth even once,
And praise it, and gladly embrace it,
We will surely be blessed most infinitely.

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

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

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

How boundless the cleared sky of Samadhi!
How transparent the perfect moonlight
Of the Fourfold Wisdom.

At this moment, what more need we seek?
As the truth eternally reveals itself,
This very place is the lotus land of purity,
This very body is the body of the Buddha.

KOZEN DAITO KOKUSHI YUI KAI

NAN JIRA SHO NIN KONO SAN CHU NI KITA
ATTE DO NO TAME NI KO BEO ATSU MU EJI
KINO TAME NI SURU KOTO NAKA RE KATA AT
TE KIZU TO YU KOTO NA KU KUCHI AT TE
KURA WAZU TO YU KOTO NA SHI TADA SUBE
KARA KU JU NI JI CHU MURI ENO TOKO RONI
MUKA ATTE KIWA ME KITA RI KIWA ME SARU
BE SHI KO IN YANO GOTO SHI TSUTSU SHIN DE
ZO YO SHIN SURU KOTO NAKA RE KAN SHUSE
YO KAN SHUSE YO RO SO AN GYANO NO CHI
ARU IWA JI MON HAN KO BUK KAKU KYO KAN
KIN GIN O CHIRI BA ME TASHU NYO NETSU
ARU IWA JU KYO FU JU CHO ZA FU GA ICHI
JIKI BO SAI ROKU JI GYO DO TATO E IN MONI
SHI SARU TO IE DOMO BUS SO FUDE ENO
MYO DO O MOT TE KYO KAN NI KAZA I SEZU
NBA TACHI MACHI IN GAO HOTSU MUSHI SHIN
PU CHINI OTSU MINA KORE JAMA NO SHUZO
KUNA RI RO SO YO SARU KOTO HISA SHIKU
TOMO JISO NTO SHO SURU KOTO O YURU SA
JI ARU IWA ICHI NIN A RI YAGA INI MEN ZES
SHI IP PA BO TEI SEK KYAKU SHO NAI NI YASA
I KON O NITE KI SHITE HIO SUGO SUTO MO
SEN ITSU NI KOJI O KYU MEI SURU TEI WA RO
SO TO NICHU NICHU SHO KEN HO ON TEI NO
HITO NA RI TARE KA AE TE KYO KOTSU SEN YA
BEN SEN BEN SEN

DAITO KOKUSHI'S FINAL ADMONITION

You who have come to this mountain monastery, remember that you have gathered here for the sake of the Dharma, not for the sake of clothes and food. As long as you have shoulders, clothing will appear; as long as you have a mouth, food will come. Just devote yourselves to facing the inconceivable, twenty-four hours a day. Time passes like an arrow. I warn you, do not distract your minds with miscellaneous affairs. Be alert! Be alert!

After this old monk departs on his final pilgrimage, some of you may erect prosperous temples with pagodas, great halls, and sutras written in gold and silver. These may attract large crowds who loudly chant the sutras and dharanis. Or some of you may sit for long hours without lying down. You may eat only one meal a day, and practice ceaselessly throughout the six periods of the day.

Even if you dedicate yourselves that way, unless you keep to the mysterious and untransmissible path of the Buddhas and Ancestors, you will be confronted by the sudden chaos of the law of causation. Then true practice will fall away, and you will have joined the family of evil spirits!

No matter how much time has passed since my departure from this world, you will never be allowed to call yourselves my Dharma descendants.

However, one of you may dwell in a hut thatched with one bundle of straw, and pass the days eating the roots of wild herbs cooked in a broken-legged pot. Devoted to digging into This Matter, you will never be apart from me. You are a true student of Dharma, requiting the beneficence you have received. Who would dare to belittle or despise such a one?

Exert yourselves! Exert yourselves!

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

MEMORIAL DEDICATION

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

On this ___ day of _____, 20____
Offering incense, tea,
And Dai Segaki Chanting,
Let us dedicate to_____

All known and unknown
Deceased Dharma sisters and brothers
May the sun of wisdom shine ever more brightly
And may we all cease wandering
In the darkness of ignorance.

Let True Dharma continue
Universal Sangha relation
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

Chanting for Protecting Deities

BU CHIN SON SHIN DHARANI

NO BO BA GYA BA TEI TA RE RO KI YA HA RA
CHI BI SHI SHU DA YA BO DA YA BA GYA BA
TEI TA NI YA TA OM BI SHU DA YA BI SHU DA
YA SA MA SA MA SAN MAN DA HA BA SHA
SO HA RA DA GYA CHI GYA KA NO SO BA HAN
BA BI SHU TEI A BI SHIN SHA TO MAN SO GYA
TA HA RA 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 BA TA TA
GYA TA SAN BA JIN BA SO CHI SHU CHI TEI BO
JI YA BO JI YA BI BO JI YA BI BO JI YA BO DA
YA BO DA YA BI BO DA YA BI BO DA YA SAN
MAN DA HA RI SHU TEI SA RA BA TA TA GYA
TA KI RI DA YA CHI SHU TA NO CHI SHU CHI
TA MA KA BO DA REI SO WA KA

DAI BOSATSU DAI GONGEN DEDICATION

There is a reality even prior to heaven and earth.
Indeed it has no form, much less a name.
Calling forth that One shining alone,
With chanting of
Bu Chin Son Shin Dharani and Great Light Dharani
Let us dedicate to

Tozan Chinju Namu Dai Bosatsu Dai Gongen
And all protecting deities of this
Dai Bosatsu Mountain.

May we manifest our Bodhisattva spirit
May the light of Buddha's wisdom
Shine ever more brightly,
And may the wheel of Dharma turn without end.

Let True Dharma continue
Universal Sangha relation
Become complete.

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

FU E KO
(General Dedication)

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

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

DHARANI

Jizo Dai Bosatsu

(Ksitigharba-Bodhisattva)

ON KA KA KABI SAM MA EI SOWA KA

Benzaiten Dharani

ON SORO SOBA TEI EI SOWA KA

Kokuzo Dharani

NO BO AKYASHA

KYARABAYA ON ARIKYA

MARI BORI 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 SUN GYA YA
NAMU JI HO SHI FU
NAMU SHI FU SA MOKO SA
NAMU SHI SHIN SUN
NAMU SHU SHI
SARA GYA SARA GYA SARA GYA
MUTO NAN KI AGYA NI KI
NIGYA SHI KI AGYA NA KI
HARA NI KI ABI RA KI
HA DAI RI KI
SHIK KO SHIK KO
MAKU TOKU KU JU

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

Dai Ryu O

(Temple Guardians)

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

Yaku Shi Nyo Rai

(Bhaisajya-guru)

ON KORO KORO SEN DA RI
MA TO GI SO WA 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 TAYA UN

Amitabha Buddha Dharani

ON AMIRITA TEI SEI KARA UN

Dai Nichi Nyorai Dharani

ON ABIRA UNKEN
BAZARADATO BAN

Fudo Myo-o Dharani

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

MEAL CHANTS

Before the Meal

HAN NYA SHIN GYO

See page 7

NAMES OF THE TEN BUDDHAS

SHIN JIN PA SHIN BI RU SHA NO FU
EN MON HO SHIN RU SHA NO FU
SEM PAI KA SHIN SHI KYA MU NI FU
TO RAI A SAN MI RU SON PU
JI HO SAN SHI I SHI SHI FU
DAI SHIN BUN JI SU RI BU SA
DAI AN FU EN BU SA
DAI HI KAN SHI IN BU SA
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

THE FIVE REFLECTIONS

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

Secondly, let us be aware of
The quality of our deeds
As we receive this meal.

Thirdly, what is most essential
Is the practice of attention,
Which helps us cut through
Greed, anger, and delusion.

Fourthly, we appreciate this food,
Which sustains the good health
Of our body and mind.

Fifthly, in order to continue
Our practice for all beings,
We accept this offering.

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

*The first morsel is to destroy all harm
The second morsel is to practice all good deeds
The third morsel is to save all sentient beings
May we all attain the path of Buddhahood.*

After the Meal

Morning

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

Midday

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

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

ZEN STUDIES SOCIETY MEMORIAL DATES

February 15	Nirvana Day
March 11	Soen Roshi Memorial
March 28	Yasutani Roshi Memorial
April 8	Buddha's Birthday
April 10	Rinzai Day
May 7	Nyogen Senzaki Memorial
June 3	Gempo Roshi Memorial
July 4	Dai Bosatsu Zendo Kongo-ji Anniversary
Sept 15	New York Zendo Shobo-ji Anniversary
Sept 19	Kaiki (Chester & Dorris Carlson) Memorial
Oct 5	Bodhidharma Day
Nov 1	Soen Shaku Roshi Memorial
Dec 8	Buddha's Enlightenment Day

The 4th day of every month is Dai Bosatsu Day

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

O-Bon is celebrated on a Saturday in August.

NOTES

THE HEART SUTRA: In a narrow sense, it is possible to say that Avalokitesvara Bodhisattva was doing zazen practice with intense concentration on the Prajna Paramita Dharani: GATE GATE PARA GATE PARA SAM GATE BODHI SVAHA. By repeating this Dharani, the mystical sound affected him, and he went into a deeper, clearer state of mind. Thus, he awoke to prajna, true wisdom. In a broader sense, however, whether sitting still or walking freely, Avalokitesvara Bodhisattva was doing nothing but prajna paramita. With the highest praise and admiration, he told Sariputra the importance of the Prajna Paramita Dharani and encouraged everyone to practice likewise, so they could realize that form is no other than Sunyata, Sunyata is no other than form. It is this realization that frees us from all misfortune and suffering.

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

PRAJNA: True wisdom. (HANNYA, Japanese)

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

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

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

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

SUNYATA: "Voidness," "Emptiness," "As-it-is-ness." In the English language, "void" and "empty" have negative or even nihilistic implications, and "as-it-is-ness" may sound fatalistic. The original term sunyata has no negative, nihilistic, or fatalistic implication, but rather, it points positively to each fact as fact. Yet all composite things arise according to a combination of various causes and conditions, and change appearances moment after moment. Thus each composite thing has no inherent substance of its own – hence, "voidness," or "emptiness." Nevertheless, at each moment, all things are just as they are and cannot be otherwise – hence "as-it-is-ness." The word is pronounced shūn-ya-tá. (KU, Japanese)

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

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

GATE GATE PARA GATE PARA SAM GATE BODHI
SVAHA: “Gone, gone, gone to the other shore; having arrived at the other shore. O Bodhi (Enlightened Mind) Svaha (Hail)!”

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

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

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

Things are not what they seem
Nor are they otherwise.

DAI essentially means absolute. From the enlightened point of view, all phenomena – the sun, planets, mountains and rivers, trash and dirt,

humans and animals – have absolute nature of their own. Likewise, greed, anger, and delusion are as absolute as compassion and wisdom.

Only when we understand the reality of these two aspects are we able to realize the true nature of the universe, which is none other than the true nature of our very being. It is this very being that is called BOSA, from “Bodhisattva” in Sanskrit.

Literally, *bodhi* means enlightened and *sattva* means being.

DHARANI:

In esoteric Buddhism, short mystical verses are called *mantra*, while long ones are called *dharani*. Literally, dharani means that by which something is sustained: both dharani and mantra are composed of mystical syllables that protect the spiritual life of the one who recites them. In Zen Buddhism, they may be regarded as the quintessence of a sutra. A mystical power is embodied in these syllables. They may not make intellectual sense, but they have an effect on one’s state of mind.

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