

# Cold Mountain Zen Sutra Book



Revised 2026

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## ***ASA (Morning Sutras)***

### **ATTA DIPA**

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

### **THREE JEWELS**

BUDDHAM SHARANAM GACHHAAMI  
DHARMAM SHARANAM GACHHAAMI  
SANGHAM SHARANAM GACHHAAMI

## KANNON GYŌ 觀音經

Chapter 25 of the Lotus Sūtra :

“The Universal Gateway of the Bodhisattva Avalokiteśvara”

MYO HO RENGE 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 ME 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 JU 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 JU 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. MOT-TOKU KU FU. NYO TO O TO. IS-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. SET-CHOKU  
 GU NAN. RAI HAI KU YO. **KAN ZE ON BO SA**. BEN SHO FUKU TOKU.  
 CHI E SHI NAN. SET-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 PUKU. SHO TO MU I. O  
 HYAKU SEN MAN NOK-KO. FU KA GU JIN. MU JIN NI. JU JI **KAN ZE**  
**ON BO SA** MYO GO. TOKU NYO ZE. MU RYO MU HEN. FUKU TOKU  
 SHI **\*RI**. MU JIN NI BO SA. BYAKU BUTSU GON SE SON. **KAN ZE**  
**ON BO SA**. UN GA YU SHI SHA BA SE KAI. UN GA NI I SHU JO  
 SEP-PO. HO BEN SHI RIKI. GO JI UN GA. BUTSU GO MU JIN NI BO  
 SA. ZEN NAN SHI. NYAKU U KOKU DO SHU JO. O I BUS-SHIN TOKU

DO \***SHA. KAN ZE ON BO SA.** SOKU GEN BUS-SHIN. NI I SEP-PO. O  
 I BYAKU SHI BUS-SHIN TOKU DO SHA SOKU GEN BYAKU SHI BUS-  
 SHIN. NI I SEP-PO. O I SHO MON SHIN TOKU DO SHA. SOKU GEN  
 SHO MON SHIN. NI I SEP-PO. O I BON NO SHIN TOKU DO SHA.  
 SOKU GEN BON NO SHIN. NI I SEP-PO. O I TAI SHAKU SHIN TOKU  
 DO SHA. SOKU GEN TAI SHAKU SHIN. NI I SEP-PO. O I JI ZAI TEN  
 SHIN TOKU DO SHA. SOKU GEN JI ZAI TEN SHIN. NI I SEP-PO. O I  
 DAI JI ZAI TEN SHIN TOKU DO SHA. SOKU GEN DAI JI ZAI TEN  
 SHIN. NI I SEP-PO. O I TEN DAI SHO GUN SHIN TOKU DO SHA.  
 SOKU GEN TEN DAI SHO GUN SHIN. NI I SEP-PO. O I BI SHA MON  
 SHIN TOKU DO SHA. SOKU GEN BI SHA MON. SHIN NI I SEP-PO. O  
 I SHO Ō SHIN TOKU DO SHA. SOKU GEN SHO Ō 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. GEN DATSU BA.  
 A SHU RA. KA RU RA. KIN NA RA. MA GO RA GA. NIN PI NIN TO  
 SHIN TOKU DO SHA. SOK-KAI GEN SHI. NI I SEP-PO. O I SHU KON  
 GO JIN TOKU DO SHA. SOKU GEN SHU KON GO JIN. NI I SEP-PO.  
 MU JIN NI. ZE **KAN ZE ON BO SA** JO JU NYO ZE KU DOKU. I SHU  
 JU 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 JU YO RAKU. GE JIKI HYAKU SEN RYO  
 GON. NI I YO SHI. SA ZE GON. NIN JA. JU SHI HOS-SE. CHIN BO  
 YO RAKU. JI **KAN ZE ON BO SA** FU KO JU SHI. MU JIN NI. BU  
 BYAKU **KAN ZE ON BO SA** GON. NIN JA. 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 ZE JIN NYO KAI. RYAK-KO  
 FU SHI GI. JI TA SEN NOKU **\*BUTSU.** HOTSU DAI SHO JO GAN. GA  
 I NYO RYAKU SETSU. MON MYO GYU KEN SHIN. SHIN NEN FU KU  
 KA. NO METSU SHO U KU. KE SHI KO GAI I. SUI RAKU DAI KA KYO.  
 NEN PI KAN NON RIKI. KA KYO HEN JO CHI. WAKU HYO RYU KO  
 KAI. RYU GYO SHO KI NAN. NEN PI KAN NON RIKI. HA RO FU NO  
 MOTSU. WAKU ZAI SHU MI BU. I NIN SHO SUI DA. NEN PI KAN NON  
 RIKI. NYO NICHU KO KU JU. WAKU HI AKU NIN CHIKU. DA RAKU  
 KON GO SEN. NEN PI KAN NON RIKI. FU NO SON ICHI MO. WAKU  
 JI ON ZOKU NYO. KAKU SHU TO KA GAI. NEN PI KAN NON RIKI.  
 GEN SOKU KI JI SHIN. WAKU SO O NAN KU. RIN GYO YOKU JU JU.

NEN PI KAN NON RIKI. TO JIN DAN DAN E. WAKU SHU KIN KA SA.  
 SHU SOKU HI CHU KAI. NEN PI KAN NON RIKI. SHAKU NEN TOKU  
 GE DATSU. SHU SO SHO DOKU YAKU. SHO YOKU GAI SHIN SHA.  
 NEN PI KAN NON RIKI. GEN JAKU O HON NIN. WAKU GU AKU RA  
 SETSU. DOKU RYU SHO KI TO. NEN PI KAN NON RIKI. JI SHIP-PU  
 KAN GAI. NYAKU AKU JU I NYO. RI GE SO KA FU. NEN PI KAN NON  
 RIKI. SHIS-SO MU HEN BO. GAN JA GYU BUK-KATSU. KE DOKU EN  
 KA NEN. NEN PI KAN NON RIKI. JIN JO JI E KO. UN RAI KU SE  
 DEN. GO BAKU JU DAI U. NEN PI KAN NON RIKI. O JI TOKU SHO  
 SAN. SHU JO HI KON NYAKU. 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 GOK-KI CHIKU SHO. SHO RO BYO SHI KU. I ZEN  
 SHITSU RYO METSU. SHIN KAN SHO JO KAN. KO DAI CHI E KAN.  
 HI KAN GYU JI KAN. JO GAN JO SEN GO. MU KU SHO JO KO. E  
 NICHU HA SHO AN. NO BUKU SAI FU KA. FU MYO SHO SE KEN. HI  
 TAI KAI RAI SHIN. JI I MYO DAI UN. JU KAN RO HO U. METSU JO  
 BON NO EN. JO SHO KYO KAN JO. FU I GUN JIN CHU. NEN PI KAN  
 NON **\*RIKI**. SHU ON SHIT-TAI SAN. MYO ON KAN ZE ON. BON NON  
 KAI CHO ON. SHO HI SE KEN ON. ZE KO SHU JO NEN. NEN NEN  
 MOS-SHO GI. KAN ZE ON JO SHO. O KU NO SHI YAKU. NO I SA E  
 KO. GU IS-SAI KU DOKU. JI GEN JI SHU JO. FUKU JU KAI MU RYO.  
 ZE KO O CHO **\*RAI**. NI JI JI JI BO SA. SOKU JU ZA KI. ZEN BYAKU  
 BUTSU GON SE SON. NYAKU U SHU JO. MON ZE **KAN ZE ON BO**  
**SA** HON. JI ZAI SHI GO. FU MON JI GEN JIN ZU RIKI SHA. TO CHI  
 ZE NIN. KU DOKU FU SHO. BUS-SETSU ZE FU MON BON **\*JI**. SHU  
 CHU HACHI MAN SHI SEN SHU JO. KAI HOTSU MU TO **\*DO**. A NOKU  
 TA RA SAN MYAKU SAN BO DAI SHIN.

## HANNYA SHIN GYŌ 般若心經

### The Heart Sūtra

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 I. 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 TEI GYA TEI. HA RA GYA TEI. HARA SO GYA TEI.  
 BO JI SOWA KA. \*HAN NYA SHIN GYO

**SHŌ SAI SHŪ** 消災呪

Dharani of the Great Light that Dispels Ignorance and Suffering

NA MU SA MAN DA / MOTO NAN. OHA RA  
 CHI. KOTO SHA. SONO NAN. TO JI TO. EN.  
 GYA GYA. GYA KI GYA KI. UN NUN SHIFU RA.  
 SHIFU RA. HARA SHIFU RA HARA SHIFU RA.  
 CHISHU SA CHISHU SA. SHUSHI RI SHUSHI  
 RI. SOHA JA SOHA JA. SE CHI GYA. SHIRI EI.  
 SO MO **\*KO**

NA MU SA MAN DA. MOTO NAN. OHA RA CHI.  
 KOTO SHA. SONO NAN. TO JI TO. EN. GYA  
 GYA. GYA KI GYA KI. UN NUN SHIFU RA.  
 SHIFU RA. HARA SHIFU RA HARA SHIFU RA.  
 CHISHU SA CHISHU SA. SHUSHI RI SHUSHI  
 RI. SOHA JA SOHA JA. **\*SE** CHI GYA. SHIRI  
 EI. SO MO **\*KO**

NA MU SA MAN DA. MOTO NAN. OHA RA CHI.  
 KOTO SHA. SONO NAN. TO JI TO. EN. GYA  
 GYA. GYA KI GYA KI. UN NUN SHIFU RA.  
 SHIFU RA. HARA SHIFU RA HARA SHIFU RA.  
 CHISHU SA CHISHU SA. SHUSHI RI SHUSHI  
 RI. SOHA JA SOHA JA. **\*SE** CHI GYA. SHIRI  
**\*EI.** SO MO **\*KO**



*Seated Guanyin*, China, Jin dynasty. The Cleveland Museum of Art.

## HONZON EKŌ 本尊回向

### Thanksgiving

We have offered evidence of our belief  
 That all beings may awaken to Buddhahood,  
 Which is the True Nature of Things,  
 As manifested by the Buddha Śākyamuni,  
 The Dharma His Teaching,  
 And the Sangha His Following.  
 May the purity of our faith  
 Bring us in touch with all Buddha-beings,  
 Beginning with Lord Śākyamuni, and including  
 The Lord of Wisdom Mañjuśrī and  
 The Lord of Compassion Avalokiteśvara.  
 May all beings attain Buddhahood,  
 The Perfection Beyond Understanding.  
 In the Ten Directions,  
 In the Three Worlds of Time,  
 In all Awakened Ones,  
 We declare the Supreme Wisdom:  
 The Unity of Emptiness and the Trusting Mind.



*Hasedera Temple, Kamakura, Japan*

**DAI HI SHŪ 大悲呪**

## Dharani of the Great Compassionate One

NAMU KARA TAN NO / TORA YA YA. NAMU ORI YA. BORYO  
 KI CHI SHIFU RA YA. FUJI SATO BO YA. MOKO SATO BO  
 YA. MO KO KYA RUNI KYA YA. EN. SA HARA HA EI. SHU  
 TAN NO TON SHA. NAMU SHIKI RI TOI MO ORI YA. BORYO  
 KI CHI SHIFU RA. RIN TO BO. NA MU NO RA KIN 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 KIRI.  
 MO KO FUJI 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. CHIRI  
 NI. SHIFU RA YA. SHA RO SHA RO MO MO HA MO RA. HO  
 CHI RI. YU KI YU KI. SHI NO SHI NO ORA SAN FURA SHA  
 RI. HA ZA HA ZA. FURA 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. FUJI YA FUJI YA. FUDO YA FUDO YA. MI  
 CHIRI YA. NORA KIN JI. CHIRI SHUNI NO. HOYA MONO.  
 SOMO KO. SHIDO YA. SOMO KO. MOKO SHIDO YA. SOMO  
 KO. SHIDO YU KI. SHIFU RA YA. SOMO KO. NORA KIN JI.  
 SOMO KO. MO RA NO RA. SOMO KO. SHIRA SUN. OMO  
 GYA YA. SOMO KO. SOBO MOKO SHIDO YA. SOMO KO.  
 SHAKI RA OSHI DO YA. SOMO KO. HODO MOGYA SHIDO  
 YA. SOMO KO. NORA KIN JI HA GYARA YA. SOMO KO. MO  
 HORI SHIN GYARA YA SOMO KO. NAMU KARA TAN NO.  
 TORA YA YA. NAMU ORI \***YA** BORYO KI \***CHI**. SHIFU RA YA.  
 SOMO KO. SHITE DO MODO RA \***HODO** YA. SO MO KO

**DAI HI SHŪ EKŌ** 大悲呪回向

Thanksgiving

May the effect of our faith, thus expressed,  
direct us to the same meditative depths,  
the very same samādhi, of

**Śākyamuni Buddha Daiohō** (大和尚)

**Nāgārjuna Daishi** (大師) **Daiohō**

**Prajñātārā Daishi Dainisō** (大尼僧)

**Bodhidharma** (達摩) **Daishi Daiohō**

**Śāntideva Daishi Daiohō**

**Hui-k'o** (*Huikě* 慧可) **Zenji** (禪師) **Daiohō**

**Seng-ts'an** (*Sēngcàn* 僧璨) **Zenji Daiohō**

**Hui-neng** (*Huìnéng* 惠能) **Zenji Daiohō**

**Lin-chi** (*Línji* 臨濟) **Zenji Daiohō**

**Wu-men** (*Wúmén* 無門) **Zenji Daiohō**

**Nāropa Daishi Daiohō**

**Marpa Daishi Daiohō**

**Milarepa Daishi Daiohō**

**Miao-tsung** (*Miàozōng* 妙總) **Daishi Dainisō**

**Dōgen** (道元) **Zenji Daiohō**

**Daitō** (大燈) **Kokushi** (国師) **Daiohō**

**Tsongkhapa Daishi Daiohō**

**Ch'i-yuan** (*Qíyuán* 祇園) **Daishi Dainisō** and

**Hakuin** (白隱) **Zenji Daiohō**.

To these and all others who have transmitted the radiance of the  
Dharma in the saṃsāric realm, we offer our gratitude.

**SHINJIN MEI** 信心銘

## Verses on the Faith Mind

The Great Way is not difficult  
 For those who have no preferences.  
 When love and hate are both absent  
 Everything becomes clear and  
     undisguised.  
 Make the smallest distinction,  
     however,  
 And heaven and earth are set  
     infinitely apart.  
 If you wish to see the truth,  
 Then hold no 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  
     accept 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 such erroneous views will  
     disappear by themselves.  
 When you try to stop activity to  
     achieve passivity  
 Your very effort fills you with activity.  
 As long as you remain in one  
     extreme or the other  
 You will never know Oneness.  
 Those who do not live in the single  
     Way  
 Fail in both activity and passivity,  
     assertion and denial.  
 To deny the reality 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 thinking,  
 And there is nothing you will not be  
     able to know.  
 To return to the root is to find the  
     meaning,  
 But to pursue appearances is to miss  
     the source.  
 At the moment of inner enlightenment  
 There is a going beyond appearance  
     and emptiness.  
 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 this and that, of right and wrong,  
 The Mind-essence will be lost in  
     confusion.  
 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 of the  
subject [mind].

The mind [subject] is such because  
of things [object].

Understand the relativity of these two  
And the basic reality: the unity of  
emptiness.

In this Emptiness the two are  
indistinguishable

And each contains in itself the whole  
world.

If you do not discriminate between  
coarse and fine,

You will not be tempted to prejudice  
and opinion.

To live in the Great Way is 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 you 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  
distinctions and separations?

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 strive to no goals

But the foolish fetter themselves.

There is one Dharma, not many:

Distinctions arise from the clinging  
needs of the ignorant.

To seek Mind with the [discriminating]  
mind

Is the greatest of all mistakes.

Rest and unrest derive from illusion;  
With enlightenment there is no liking  
and disliking.

All dualities come from ignorant  
inference.

They are like dreams or flowers in  
air—

Foolish to try to grasp them.

Gain and loss, right and wrong:

Such thoughts must finally be  
abolished at once.

If the eye never sleeps,

All dreams will naturally cease.

If the mind makes no discriminations,

The ten thousand things

Are as they are, of single essence.

To understand the mystery of this  
one-essence

Is to be released from all  
entanglements.

When all things are seen equally

The timeless self-essence is reached.

No comparisons or analogies are  
possible

In this causeless, relationless state.

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 irresolutions 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 thought, feeling, knowledge and  
 imagination  
 Are of no value.  
 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 doubts arise,  
 "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.

Emptiness here, emptiness there,  
 But the infinite universe stands  
 Always before your eyes.  
 Infinitely large and infinitely small;  
 No difference, for definitions have  
 vanished and no boundaries are  
 seen.

So too with being and non-being.  
 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.  
 To live in this faith is the road to  
 non-duality.  
 Because the non-dual is one with  
 the trusting mind.

Words! The Way is beyond language.  
 For in it there is

No yesterday  
 No tomorrow  
 No today.

**SHI GU SEI GAN MON 四弘誓願文**  
The 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**

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**

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**



*Buddha Calling on Earth to Witness, India (9<sup>th</sup> Century).*  
The Cleveland Museum of Art.

## TEISHO SUTRAS

### KAI KYŌ GE 開經偈

On Opening the Dharma

KAI KYO GE /

[Once]

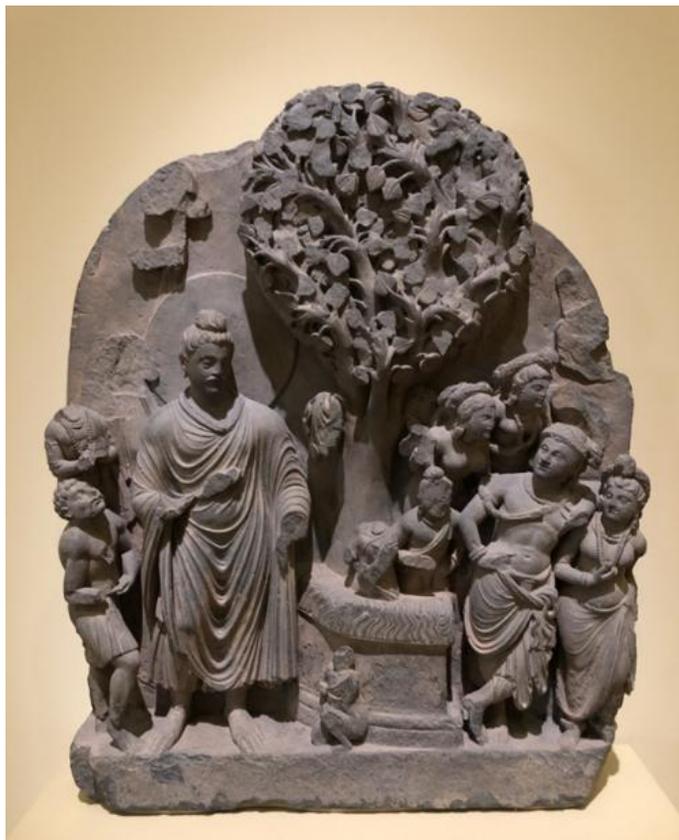
MU JO JIN JIN MI MYO HO

HYAKU SEN MAN GO NAN SO GU

GA KON KEN MON TOKU JU JI

GAN GE NYO RAI SHIN JITSU GI

[Repeat three times]



*Siddhartha at the Bodhi Tree, AD 100s-200s. Pakistan.  
The Cleveland Museum of Art.*

**DAI HI SHŪ** 大悲呪

Dharani of the Great Compassionate One

NAMU KARA TAN NO / TORA YA YA. NAMU ORI YA.  
 BORYO KI CHI SHIFU RA YA. FUJI SATO BO YA. MOKO  
 SATO BO YA. MO KO KYA RUNI KYA YA. EN. SA HARA  
 HA EI. SHU TAN NO TON SHA. NAMU SHIKI RI TOI MO  
 ORI YA. BORYO KI CHI SHIFU RA. RIN TO BO. NA MU  
 NO RA KIN 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 KIRI. MO KO FUJI 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. CHIRI NI.  
 SHIFU RA YA. SHA RO SHA RO MO MO HA MO RA. HO  
 CHI RI. YU KI YU KI. SHI NO SHI NO ORA SAN FURA  
 SHA RI. HA ZA HA ZA. FURA 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. FUJI YA FUJI YA. FUDO YA  
 FUDO YA. MI CHIRI YA. NORA KIN JI. CHIRI SHUNI NO.  
 HOYA MONO. SOMO KO. SHIDO YA. SOMO KO. MOKO  
 SHIDO YA. SOMO KO. SHIDO YU KI. SHIFU RA YA.  
 SOMO KO. NORA KIN JI. SOMO KO. MO RA NO RA.  
 SOMO KO. SHIRA SUN. OMO GYA YA. SOMO KO. SOBO  
 MOKO SHIDO YA. SOMO KO. SHAKI RA OSHI DO YA.  
 SOMO KO. HODO MOGYA SHIDO YA. SOMO KO. NORA  
 KIN JI HA GYARA YA. SOMO KO. MO HORI SHIN GYARA  
 YA SOMO KO. NAMU KARA TAN NO. TORA YA YA. NAMU  
 ORI **\*YA** BORYO KI **\*CHI**. SHIFU RA YA. SOMO KO. SHITE  
 DO MODO RA **\*HODO** YA. SO MO KO

**DAI HI SHŪ EKŌ** 大悲呪回向

Thanksgiving

May the effect of our faith, thus expressed,  
direct us to the same meditative depths,  
the very same samādhi, of

**Śākyamuni Buddha Daioṣhō** (大和尚)

**Nāgārjuna Daishi Daioṣhō** (大師)

**Prajñātārā Daishi Dainisō** (大尼僧)

**Bodhidharma (達摩) Daishi Daioṣhō**

**Śāntideva Daishi Daioṣhō**

**Hui-k'o (Huikě 慧可) Zenji Daioṣhō** (禪師)

**Seng-ts'an (Sēngcàn 僧璨) Zenji Daioṣhō**

**Hui-neng (Huìnéng 惠能) Zenji Daioṣhō**

**Lin-chi (Línji 臨濟) Zenji Daioṣhō**

**Wu-men (Wúmén 無門) Zenji Daioṣhō**

**Nāropa Daishi Daioṣhō**

**Marpa Daishi Daioṣhō**

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**Tsongkhapa Daishi Daioṣhō**

**Ch'i-yuan (Qíyuán 祇園) Daishi Dainisō** and

**Hakuin (白隱) Zenji Daioṣhō.**

To these and all others who have transmitted the radiance of the  
Dharma in the saṃsāric realm, we offer our gratitude.

**HAKUIN ZENJI ZAZEN WASAN** 白隱禪師座禪和讚

## Hakuin Zenji's Song of Zazen

HAKU IN ZEN JI ZA ZEN WA SAN / SHU JO HON RAI HOTO  
 KENA RI • MIZU TO KO RINO GOTO KUNI TE • MIZU WO HANA  
 RETE KO RINA KU • SHUJO ONO HOKA NI HOTO KENA SHI •  
 SHUJO O CHIKA KIWO SHIRA ZUSHI TE • TO KU MOTO MURU  
 HAKA NASA YO • TATO EBA MIZU NO NAKA NII TE • KATSU WO  
 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 JIWO FUMI SOE TE • ITSU KA SHO JIWO HANA RUBE  
 KI • SORE MAKA 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 ENGYO  
 O • MINA KONO UCHI NI KISU RUNA RI • ICHI ZANO KO WO  
 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 WO URU KOTO KAGI RINA SHI • IWA ENYA MIZU KARA  
 EKO OSHI TE • JIKI NI JISHO WO 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 MUSAN NO  
 MICHU NAO SHI • MUSO ONO SO WO SO TOSHI TE • YUKU MO  
 KAE RUMO YOSO NARA ZU • MUNEN NO NEN WO NEN TOSHI  
 TE • UTA UMO MAU MO NORI NOKO E • SAN MAI MUGE NO  
 SORA HIRO KU • SHICHI EN MYO NO TSUKI SAE EN • KONO  
 TOKI NANI WOKA MOTO MUBE KI • JAKU METSU GEN ZEN  
 SURU YUE NI • TO SHO SUNA WACHI REN GEKO KU • KONO  
 MI SUNA WACHI HOTO KE NA RI

**SHI GU SEI GAN MON** 四弘誓願文  
The 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**

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**

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**



*Seated Amitayas Buddha*, China, 6<sup>th</sup> Century.  
The Cleveland Museum of Art.

## **BANKA** (Afternoon Sutras)

### **HANNYA SHIN GYŌ** 般若心經

The Heart Sūtra

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 I. 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 TEI GYA TEI. HA RA GYA TEI. HARA SO GYA  
TEI. BO JI SOWA KA. \***HAN** NYA SHIN GYO

**SHŌ SAI SHŪ** 消災呪

Dharani of the Great Light that Dispels Ignorance and Suffering

NA MU SA MAN DA / MOTO NAN. OHA RA  
CHI. KOTO SHA. SONO NAN. TO JI TO. EN.  
GYA GYA. GYA KI GYA KI. UN NUN SHIFU RA.  
SHIFU RA. HARA SHIFU RA HARA SHIFU RA.  
CHISHU SA CHISHU SA. SHUSHI RI SHUSHI  
RI. SOHA JA SOHA JA. SE CHI GYA. SHIRI  
EI. SO MO **\*KO**

NA MU SA MAN DA . MOTO NAN. OHA RA  
CHI. KOTO SHA. SONO NAN. TO JI TO. EN.  
GYA GYA. GYA KI GYA KI. UN NUN SHIFU RA.  
SHIFU RA. HARA SHIFU RA HARA SHIFU RA.  
CHISHU SA CHISHU SA. SHUSHI RI SHUSHI  
RI. SOHA JA SOHA JA. **\*SE** CHI GYA. SHIRI  
EI. SO MO **\*KO**

NA MU SA MAN DA . MOTO NAN. OHA RA  
CHI. KOTO SHA. SONO NAN. TO JI TO. EN.  
GYA GYA. GYA KI GYA KI. UN NUN SHIFU RA.  
SHIFU RA. HARA SHIFU RA HARA SHIFU RA.  
CHISHU SA CHISHU SA. SHUSHI RI SHUSHI  
RI. SOHA JA SOHA JA. **\*SE** CHI GYA. SHIRI  
**\*EI.** SO MO **\*KO**



*Stele with Shakyamuni and his Bodhisattvas, China, 6<sup>th</sup> Century.  
The Cleveland Museum of Art.*

## HONZON EKŌ 本尊回向

### Thanksgiving

We have offered evidence of our belief  
 That all beings may awaken to Buddhahood,  
 Which is the True Nature of Things,  
 As manifested by the Buddha Śākyamuni,  
 The Dharma His Teaching,  
 And the Sangha His Following.  
 May the purity of our faith  
 Bring us in touch with all Buddha-beings,  
 Beginning with Lord Śākyamuni, and including  
 The Lord of Wisdom Mañjuśrī and  
 The Lord of Compassion Avalokiteśvara.  
 May all beings attain Buddhahood,  
 The Perfection Beyond Understanding.  
 In the Ten Directions,  
 In the Three Worlds of Time,  
 In all Awakened Ones,  
 We declare the Supreme Wisdom:  
 The Unity of Emptiness and the Trusting Mind.



*Amitabha Triad*, Korea, Joseon Dynasty.  
 The Cleveland Museum of Art.

**DAI HI SHŪ** 大悲呪

Dharani of the Great Compassionate One

NAMU KARA TAN NO / TORA YA YA. NAMU ORI YA. BORYO  
 KI CHI SHIFU RA YA. FUJI SATO BO YA. MOKO SATO BO  
 YA. MO KO KYA RUNI KYA YA. EN. SA HARA HA EI. SHU  
 TAN NO TON SHA. NAMU SHIKI RI TOI MO ORI YA. BORYO  
 KI CHI SHIFU RA. RIN TO BO. NAMU NO RA KIN 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 KIRI. MO KO FUJI 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. CHIRI NI. SHIFU RA YA. SHA RO SHA RO MO  
 MO HA MO RA. HO CHI RI. YU KI YU KI. SHI NO SHI NO  
 ORA SAN FURA SHA RI. HA ZA HA ZA. FURA 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. FUJI YA FUJI  
 YA. FUDO YA FUDO YA. MI CHIRI YA. NORA KIN JI. CHIRI  
 SHUNI NO. HOYA MONO. SOMO KO. SHIDO YA. SOMO KO.  
 MOKO SHIDO YA. SOMO KO. SHIDO YU KI. SHIFU RA YA.  
 SOMO KO. NORA KIN JI. SOMO KO. MO RA NO RA. SOMO  
 KO. SHIRA SUN. OMO GYA YA. SOMO KO. SOBO MOKO  
 SHIDO YA. SOMO KO. SHAKI RA OSHI DO YA. SOMO KO.  
 HODO MOGYA SHIDO YA. SOMO KO. NORA KIN JI HA  
 GYARA YA. SOMO KO. MO HORI SHIN GYARA YA SOMO  
 KO. NAMU KARA TAN NO. TORA YA YA. NAMU ORI \***YA**  
 BORYO KI \***CHI**. SHIFU RA YA. SOMO KO. SHITE DO MODO  
 RA \***HODO** YA. SO MO KO

**DAI HI SHŪ EKŌ** 大悲呪回向

Thanksgiving

May the effect of our faith, thus expressed,  
direct us to the same meditative depths,  
the very same samādhi, of

**Śākyamuni Buddha Daioṣhō** (大和尚)

**Nāgārjuna Daishi Daioṣhō**

**Prajñātārā Daishi Dainisō** (大尼僧)

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**Nāropa Daishi Daioṣhō**

**Marpa Daishi Daioṣhō**

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**Tsongkhapa Daishi Daioṣhō**

**Ch'i-yuan (Qíyuán 祇園) Daishi Dainisō** and

**Hakuin (白隱) Zenji Daioṣhō.**

To these and all others who have transmitted the radiance of the  
Dharma in the saṃsāric realm, we offer our gratitude.

**DAIE ZENJI HOTSU GAN MON** 大慧禪師發願文

## Priest Daie's Prayer

HOTSU GAN MON / TADA NEGA WAKU WA SORE GASHI. DŌ  
 SHIN KEN GONI SHITE. CHŌ ON FUTAI. SHITAI KYŌ AN. SHIN  
 JIN YUMYŌ. SHUBYŌ KOTO GOTO KU NOZO KI. KON SAN  
 SUMI YAKA NI SHO SHI. MUNAN MUSAI MUMA MUSHO. JARO  
 NI MUKA WAZU. JIKI NI SHŌ DŌ NI IT-TE. BON NŌ SHŌ  
 METSU SHI. CHIE ZŌ CHŌ SHI. TON NI DAI JIO SATO ETE.  
 HOTO KENO EMYŌ WO TSUGI. MORO MORO NO SHUJŌ WO  
 DOSHI TE. BUS-SO NO ON WO HŌ ZEN KOTO WO. TSUGI NI  
 KOI NEGA WAKU WA. SORE GASHI. RIN MYŌ JŪ NO TOKI.  
 SHŌ BYŌ SHŌ NŌ. SHICHI NICH IZE ENNI. ARA KAJI ME  
 SHINO ITA RAN KOTO WO SHIT-TE. AN JŪ SHŌ NEN. MATSU  
 GO JIZA INI. KONO MIO TSUTE OWAT-TE. SUMI YAKA NI  
 BUTSU DONI SHŌ JI. MANO ATTA RI SHOBU TSUNI MAMI E.  
 SHŌ GAKU NO KIO UKE. HOK-KAI NI BUN SHIN SHITE. AMA  
 NEKU SHUJŌ WO DO SEN KOTO WO. JIP-PO SAN ZE IS-SAI  
 NO SHOBU TSU. SHOSO UN BOSA TSU MAKA SATSU. MAKA  
 HAN NYA HARA MITSU

First, we pray that we may find the Buddha Way and make it our own, 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 phantoms.

May we store up the wisdom of all Awakened Beings and wake up ourselves to the vastness that underlies us all, so that we, too, can become truly useful as Buddhas whose divine love (Bodhicitta) works to save all beings from the treachery of self-ignorance.

Finally, we pray that when the time comes for us to die, we may 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 pray that we may be accepted in the Buddha realm where we will see countless Buddha-beings whose teachings are one with Buddhadharma.

May we work as one, together with all the Bodhisattvas, in the saṃsāric realm (in the Ten Directions and the Three Worlds of Past, Present and Future) to save all sentient beings from Delusion.

Praise and glory always to the Great and Profound Transcendental Truth (Mahā Prajñā Pāramitā!)

**SHI GU SEI GAN MON** 四弘誓願文  
The 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**

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**

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**



*Standing Shakyamuni, Pakistan, 2<sup>nd</sup> Century AD.*  
The Cleveland Museum of Art.

## **SESSHIN MEAL CHANTS**

### **Homage to the Ten Buddhas**

SHIN JIN PA SHIN BI RU SHA NO FU  
 EN MON HO SHIN RU SHA NO FU  
 SEN 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

### **Verse of the Morning Gruel Meal**

SHU YU JU RI NYO I AN JIN  
 KO HO BU HEN KYU KIN JO RA

### **Verse of the Midday Meal**

SAN TE RU MI SHI FU KYU ZUN  
 HA KAI YU JIN FU ZUN KYUN NYO

### **Homage the Hungry Ghosts**

JI TEN KI JIN SHU  
 GO KIN SU JI KYU  
 SU JI HEN JI HO  
 I SHI KI JIN KYU

### **The Five Reflections**

First, I reflect on my own efforts,  
 And ask why and from where they come.  
 Second, I recognize how imperfect  
 my experience is,  
 and ask if I deserve this offering of food.  
 Third, I realize that I must control my mind,  
 and be detached from my physical self.  
 Fourth, I shall eat this food for the sole  
 purpose of keeping my body in good health.  
 First, I accept it in order to accomplish the task of true  
 self-realization.

### **Verse of the Three Morsels of Food**

The first morsel will help me ignore delusion,  
 the “evil” of living.  
 The second will help me achieve clarity,  
 the “virtue” of living.  
 The third will keep my heart in tune  
 with other sentient beings.  
 May we all realize wholeness  
 in the Buddha Way!

### **Verse of the Waste Water**

GA SHI SEN PASSUI  
 NYO TEN KANRO MI  
 SEYO KINJINSHU  
 SHITSURYO TOKU BOMAN  
 ON MAKU RA SAI SOWA KA

### **Verse after the Morning Gruel Meal**

NYAKI SHUKUI  
 TOGAN SHUJO  
 SHOSA KAIBEN  
 GU SHO BUPPO

### **Verse after the Midday Meal**

BONJIKI KOTCHI SHIKI RIKI JU  
 ISHIN JIPPO SANZE YU  
 YOIN TENKA FUSAI NEN  
 ISSAI SHUJO GYAKU JINZU

## English Translations and Commentaries

### Atta Dipa (p. iii)

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

(from *Virtual Sutra Book* dreammountain.org)

### Three Jewels (p. iii)

The Buddha is the refuge of the world

The Dharma is the refuge of the world

The Sangha is the refuge of the world

(from Google Translate)

The commentaries and translations below are from the legacy *Cold Mountain Sutra Book*:

### KANNON GYŌ 觀音經 (pp. 1-5).

The 25th chapter of the Lotus Sūtra (*Saddharma Puṇḍarīka Sūtra*) is a hymn in praise of the Bodhisattva of Mercy, Avalokiteśvara (Kannon in Japanese). It was recited by the historical Buddha Śākyamuni and is still recited every morning in Zen temples in East Asia. The version printed here is a Romanized form of the Chinese as approximated in Japanese pronunciation. As with all scripture recitation, the most important thing is to recite as many syllables as possible on each outbreath, thereby regulating the breath and quieting the mind. The gist of the Kannon Gyō is as follows:

At a meeting of Lord Śākyamuni with his followers, one of them, the Bodhisattva Akṣayamati, asks why the Bodhisattva of Mercy is so great. Specifically, he asks how he came by his name. (The words Avalokiteśvara, Kannon, Kuan-yin, etc., all indicate that the mercy and compassion of this bodhisattva are inexhaustible, that he is the Regarder or Perceiver of the Cries and Sounds of the Universe.) The Bodhisattva Akṣayamati (“Mujin i bosatsu” 無盡意菩薩) asks Lord Śākyamuni how this could be, to which the Buddha responds by enumerating in detail how completely the Bodhisattva of Mercy is out of self and in tune with other. The condition of every being is known to the Bodhisattva of Mercy, and any being will benefit just by saying his name. The ultimate goal for anyone reciting the Kannon Gyō is to build respect for the compassionate bodhisattva in us all and, indeed, to come to, know no self outside of other.

## **HANNYA SHIN GYŌ** 般若心經 (p. 6)

The Heart Sūtra is a verbal description of the enlightened state of consciousness. It was given by the Great Bodhisattva of Mercy, Avalokiteśvara, and comes at the end of the scripture on Perfect Transcendental Wisdom, the Prajñā Pāramitā Sūtra, as the historical Buddha Śākyamuni, surrounded by his disciples, is sitting in deep meditation on Vulture Peak near Rajgir, in northern India. While watching the seated Buddha, the Bodhisattva Avalokiteśvara experienced his most profound understanding of transcendental wisdom. Śāriputra, the most intelligent disciple, begins the Heart Sūtra by asking the unanswerable question that the disciples asked constantly. The answer Avalokiteśvara gave has been regarded, even by the Lord Śākyamuni himself, as the best one possible.

"Avalokiteśvara, how can we achieve such enlightenment?" "Śāriputra, we must see the natural thusness or emptiness of all phenomena. Form is emptiness; emptiness is form; emptiness is not apart from form; form is not apart from emptiness. Feeling, perceiving, even consciousness itself, is empty. All conditions of being (dharma) are emptiness and have no characteristics. The Buddha-Mind is unborn and undying; it is not impure or pure, it neither grows or shrinks. Thus, there is no form, no feeling, no sight, no thought; no eye, no nose, no tongue, no body, no mind, no appearance, no sound, no smell, no taste, no sensation, no ideas; nor is there any such thing as hearing well or poorly, or of being wise or stupid; there is no suffering, no cause of suffering, no ending of suffering, or way to end suffering; there is no wisdom, attainment, or nonattainment. Buddhas and Bodhisattvas awaken through transcendental wisdom. 'Gone! Gone! Here, Fully Awake!' This, Śāriputra, is how we should live."

## **SHŌ SAI SHŪ** 消災呪 (p. 7)

Purifying Scriptures (dharani) are important in the Buddhist tradition. Zen temples use two such scriptures more than others: this one and the *Dai Hi Shū*. The *Shō Sai Shū* is usually recited following any formal recitation of the Heart Sūtra. It is always repeated three times. The gist of the *Shō Sai Shū* is this: We are slaves to our innate ignorance about ourselves. We think we exist independently of each other and other things and in a world that is forever and truly dualistic, just as the discriminating mind perceives it to be. But this is ignorance; this is the darkness in which all self-suffering and self-striving thrives. There is a Great Light, says the scripture, which dispels the darkness of ignorance, and its offspring, suffering. This light is the Light of Enlightened Being (Buddhas), for whom obstructions fall away in the union of form and emptiness. "Let us adore this Great Light of Oneness, let us speak its unspeakable message; let us burn in its moisture and drown in its flame; let us burst ourselves asunder in its heights and depths!" The *Shō Sai Shū* is composed of the incomprehensible but purifying sounds (gya, gya gya ki, gya ki, etc.) of the speaking, burning, drowning, bursting Self.

**DAI HI SHŪ** 大悲呪 (p. 9)

The "purifying scripture" (dharani) known in Japanese as the *Dai Hi Shū* is the longer of the two most important scriptures of this type in Zen canonical literature. The *Dai Hi Shū* may be used by itself when an occasion requires the recitation of a single purifying scripture (or "magical spell") to focus the attention of all present on the moment at hand. But before daily periods of meditation begin and at other times when a, fully formal attitude of mind is sought, *the Dai Hi Shū* is recited only after the recitation of the *Shō Sai Shū*. The Great Compassionate One (*Dai Hi*) is the Infinite Sea of Compassion in All Beings, personified in scripture as Avalokiteśvara, the Lord Who Perceives the Sounds of Suffering Beings Everywhere. This Bodhisattva of Compassion is the spiritual object of the *Dai Hi Shū*, which expresses in words the inexpressible joy and ecstasy of the fully-awakened heart that is both there, in the Lord, and potentially in all of us. By worshipping Him we "enter into the fully awakened heart" of ourselves, the scripture implies.

"Adore Him! Enter His Heart Let Go! Cling to Nothing! Let the Joy of Awareness Speak!" The "magical words" that follow (shiri, shiri; suryo, etc.) are nonsensical, ecstatic; they issue directly from the "throat of the peacock," the symbol of ultimate and complete harmony with the universe.

**SHI GU SEI GAN MON** 四弘誓願文 (p. 14)

Sentient beings are everywhere: I vow to open myself to them.

The physical illusion is so real: I vow to see it for what it is.

Aspects of being are infinite: I vow to know them all.

The Buddha's teaching is complete; I vow to perfect myself in it.

**KAI KYŌ GE** 開經偈 (p. 15)

The incomparable, unfathomable, subtle, and marvelous Dharma;  
that encounters the countless obstructions and dangers blocking the way to the  
Awakening Mind:

We now will see it and hear it and be able to receive it with our own hands and  
hearts;

in the hope that these words will lead all beings to the full realization of  
Buddhahood.

**HAKUIN ZENJI ZAZEN WASAN** 白隱禪師座禪和讚 (p. 18)

The relationship of all sentient beings to Buddhahood is like the relationship of water and ice: there is no ice apart from water, and there are no Buddhas apart from sentient beings. If you refuse to admit that truth you will begin to look for Buddha elsewhere. You then become like a person surrounded by

water who complains that he is thirsty, or like the child of a wealthy family who worries about having enough money.

The karmic Law of Rebirth in one of the Six Modes of Existence (saṃsāra) becomes the dark path of one's own grumbling. We grope along that path blindly hoping to be released, at some time, from birth and death. The holy way to that release is clear: it requires only our participation in the Bodhisattva Life of generosity, vigilance, and the other perfections; calling the Buddha's name, telling the truth, and other spiritual training. *All* such excellent practices, return to this: the person who practices zazen accumulates merits sufficient to overcome an infinitude of sins and illusions.

There will then be no hell (durgati) but only paradise (sukhāvātī), now! With all naturalness, when this truth is truly "heard" even once, the hearer is filled with ecstasy and praise and experiences boundless happiness. That person can then see his own funeral, and when he exposes and confronts his own nature directly, "his own nature" becomes the "nature that is not;" whereupon all foolish discussion (prapañca) falls away, the gate stands open for cause and effect to become one, and the single path of paths appears. With an aspect that is the aspect of "no aspect" (animitta), going and coming, like space and time, have no significance. With ideas and feelings that are in fact "non-ideas-and-feelings" (asaṃjñā), the sky opens to unobstructed understanding (samādhi) and the moon of pure wisdom shines cold and clear. Then, without desiring anything, Nirvana becomes a reality, and here, which is to say, in the "Lotus Land," this body is nothing but Buddha!

### **Homage to the Ten Buddhas (p. 27)**

To Vairocana Buddha, who is Buddhahood personified, pure and undefiled.

To Lochana Buddha, who is the embodiment of all cosmic Buddhas and Bodhisattvas, perfect and full.

To Śākyamuni Buddha, the Historical One who is one of many physical manifestations taught the complete doctrine.

To Maitreya Buddha, who will again take human form in future time.

To all Space/Time Buddhas of the Past, Present, Future, and the Ten Points.

To Mañjuśrī, the Bodhisattva of Mercy, Avalokiteśvara.

To all other Bodhisattvas and Great Ones.

And to Perfected Transcendental Wisdom Itself: we offer homage.

### **Verse of the Morning Gruel Meal (p. 27)**

The morning meal has numerous advantages which are of great benefit to those on the spiritual journey. It will bring them unimagined good, ultimately helping them achieve the happiness that comes with full self-realization.

### **Verse of the Midday Meal (p. 27)**

The blessings of the Three Merits (thoroughness, cleanliness, honesty) and the Six Tastes (hot, salty, bitter, sour, sweet, bland), we bestow on all beings: the Buddha, the priests, all people, animals, and plants of this world...To all of them alike we offer praise.

### **Homage the Hungry Ghosts (p. 27)**

With the beings in unseen godly and demon forms, we now respectfully join ourselves and make this offering of food in the Ten Directions, saying: "We are you."

### **Verse of the Waste Water (p. 28)**

The water with which we wash our bowls tastes like heavenly nectar. We drink it for the myriad beings in all realms so that they, too, may be filled and satisfied. "Om, Hahula-sa-Svaha!" [Magic phrase conveying the sense "Peace be with You."]

### **Verse after the Morning Gruel Meal (p. 28)**

Now we have eaten the morning meal (gruel) to benefit all sentient beings by making all our thoughts and deeds receptive to the Buddha's teaching.

### **Verse after the Midday Meal (p. 28)**

With the strength and health that this meal brings us, we will be brave in this phantom world of space and time, revolving in the cycles of its existence for the sole purpose of benefitting all beings.



*Portrait of Hottō Emmyō Kokushi.* Japan, Kamakura Period.  
The Cleveland Museum of Art.

## NOTES ON REVISED SUTRA BOOK FOR COLD MOUNTAIN ZEN:

**Language.** Sutras in this book are mainly read with Japanese pronunciation.

Japanese vowel sounds:

**A** is like “a” in “father; **I** is like “i” in “machine”; **U** is like “u” in “put”; **E** is like “e” in “bet”; **O** is like “o” in “horse.” The diacritics on the vowels Ō and Ū indicate double-length of sound. In this book, long-vowels are marked to signal meaning, not duration (see below for duration).

Whether read in Japanese or Chinese, these sutras have identical written characters. Here are the first seven characters of “Opening of the Dharma” (Kai Kyō Ge):

Japanese:	mu	jō	jin	jin	mi	myō	hō
Chinese:	wú	shàng	shèn	shēn	wēi	miào	fǎ
Characters:	無	上	甚	深	微	妙	法

Here is a phrase from Kannon Gyō:

Japanese	nyaku san zen dai sen koku do
Chinese:	ruò sān qiān dà qiān guó tǔ
Characters	若三千大千國土

Here, note that 若 “nyaku” and 國 “koku” are two-syllable readings in Japanese, but are one-syllable readings in Chinese (若 ruò and 國 guó). In either language, these seven characters are read in cadence with seven strokes on the wooden fish. In Chinese, it is one character per syllable; in Japanese it can be one or two syllables per character.

A “word” in this sutra book is a block of roman letters that represents a Chinese character. Each “word” equals one beat or stroke on the wooden fish. The phrase “HYAKU 百 SEN 千 MAN 万 OKU 億 SHU 衆” is five “words” in this sutra book, so this phrase has a value of five beats. Note: there are seven syllables here: HYA KU SEN MAN O KU SHU, but only five beats, because HYA-KU and O-KU are Japanese two-syllable pronunciations of one-syllable Chinese characters.

- “HYAKU 百” (Chinese: bǎi) [a hundred] is one word/character, one beat, but two syllables;
- “OKU 億” (Chinese: yì) [hundred million] is one word/character, one beat, but two syllables;
- “SEN 千” (Chinese: qiān) [a thousand] is one beat, one word, one-syllable.

The words before the **forward slash** are chanted by the leader. The assembly joins in on the words after the **forward slash**. For “HOTSU GAN MON / TADA NEGA WAKU WA SORE GASHI, the leader chants “HOTSU GAN MON,” then the assembly joins in on “TADA NEGA WAKU WA SORE GASHI.”

**Double consonants.** In Japanese, syllables ending in “tsu” especially, but sometimes ending in “ku” or “chi” lose their vowels when joined to syllables beginning with certain consonants; when this happens, the ending vowel is dropped from the first syllable, and the value of the starting consonant of the second syllable is hardened, or emphasized. “SETSU” 説 is “to teach, explain, say” and “HO” 法 is “dharma.” “SETSU HO” is “teaching dharma.” The compound word to “teach dharma,” after applying this rule, is SETSU + HO=SEPPPO (two beats, rendered as “SEP-PO” to indicate two-beats). Other examples: GATSU + SHO=GAS-SHO; SETSU+YOKU=SET-CHOKU. In this revised sutra book, a hyphen is used to illustrate that these are joined syllables that have dropped vowels; they have a value of two beats. IS-SHIN gets two beats; SET-CHOKU gets two beats.

The **periods** in this transliteration are placed where Japanese sutras use Japanese-style periods [ 。 ] or commas [ 、 ]. **The periods do not indicate pauses or breaths**; they separate units of meaning in the prayer. They are inserted to help readers find their places.

The dots that separate phrases in **HAKUIN ZENJI ZAZEN WASAN** do not separate units of meaning. They separate chanted phrases. The “words” in this particular sutra do not necessarily represent single Chinese characters, as they do in other sutras, although sometimes they do.

The following phrase has eight “words,” or eight beats, even though there are thirteen syllables. But in this case, most of the “words” do not correspond to characters.

#### **HOTO KENA RI • MIZU TO KO RINO GOTO**

- HOTOKE is the character 仏, a word for “Buddha.”
- In this sutra, HOTOKE is split into HOTO and KE;
- HOTO is a stand-alone two-syllable beat, but not a word;
- KE is joined to NA, which is the first syllable of the word/character “NARI” 成. KE+NA=KENA, a two syllable beat that has no meaning.
- “MIZU” 水 means water. It is a two-syllable, one-character word.
- “TO” is a particle meaning “and.” It has no Chinese character.
- The first syllable of KORI 氷 (KO), which means “ice,” is a stand-alone syllable in this sutra (it has no meaning);
- the second syllable of KORI, RI, is attached to the copula “NO” to create “RINO” which is one beat, two syllables, but not a word.

The **asterisks** \* followed by **BOLD ITALICS** signify the time to strike a bell; these bell-strikes are retained from the legacy Cold Mountain Sutra Book.

**KAN ZE ON BO SA** and **HA NYA HARA MITA** are bolded to help members find their places; the bolded font does not indicate volume or emphasis.

The bolded lineage names from the Ekō (“Thanksgiving”) should be read aloud:

“**Wu-men** (*Wúmén* 無門) **Zenji Daioshō**” is read “**Wu-men Zenji Daioshō**”

In this example, “**Wu-men**” is the Wade-Giles romanization of Chinese characters; “*Wúmén*” in parentheses is the Hanyu-Pinyin version with tones, followed by Chinese characters 無門 (pronounced “Mumon” in Japanese). The parenthetical information provided is not read aloud; only the bolded names.

**Consonants with variants.** As second parts of compounds, syllables that begin with “H” like “HO” can also be pronounced “PO” or “BO” in Japanese; the same *kana* is used for all three. BO and PO are distinguished from each other and from HO with diacritics; [(ほ(ho)/ぼ(bo)/ぽ(po)] . “SHO” can be pronounced “JO”; [しょう(sho)/じょう(jo)], depending on the preceding syllable and the preference of the speaker, the regional dialect, or the style of the temple. Some priests pronounce 念彼 “NEN PI” but others say “NEN BI.” Both are correct. When authorities differ on these pronunciations, I have chosen the pronunciations which have the most adherents in the authoritative Rinzai sources. The tie-breaker when there is disagreement among these sources is to adopt the reading in the legacy Cold Mountain Sutra Book.

**Pali/Sanskrit** (italicized letter is approximate pronunciation)

**a**=hut; **ā**=far; **i**=sit; **ī**=seet;**u**=put; **ū**=flute; **r**=risk; **e**=say; **o**=hope; **g**=give;  
**ñ**=punch/canyon; **ś** or **ṣ**=ship;.

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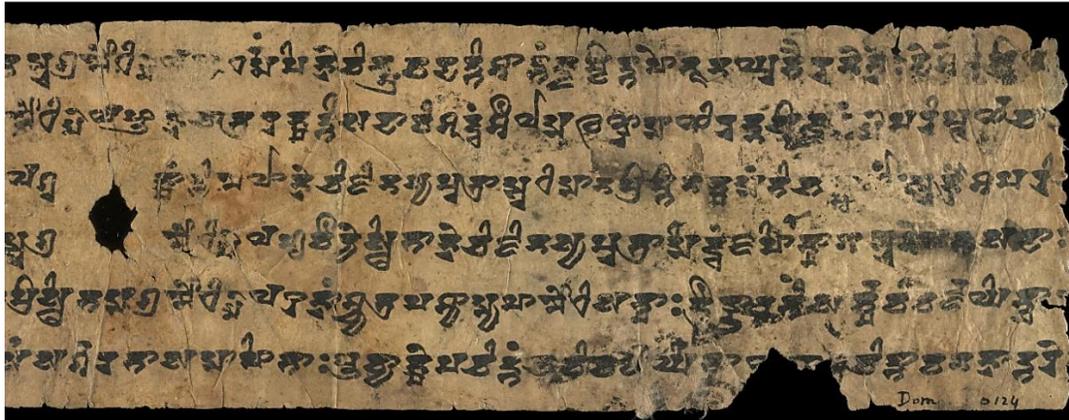
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Sanskrit manuscript of the Lotus Sūtra in South Turkestan Brahmi script. Wikimedia Commons.



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