

Cold Mountain Zen Sutra Book



Revised 2026

ASA (Morning Sutras)

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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 (9th Century).
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 Rinzaï 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;.

Authorities:

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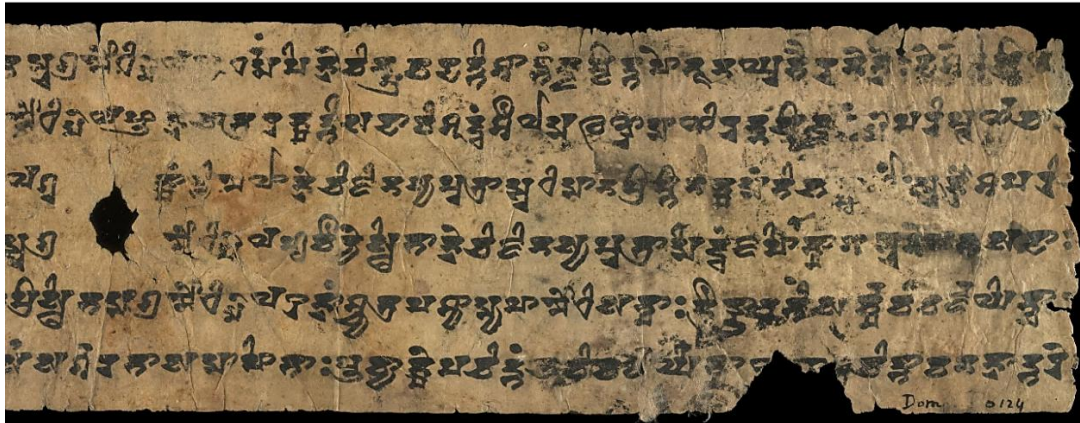
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Sanskrit manuscript of the Lotus Sūtra in South Turkestan Brahmi script. Wikimedia Commons.



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