

# Cold Mountain Zen Sutra Book



Revised 2026

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## ***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)**Bodhidharma** (達摩) **Daishi Daioṣhō****Śāntideva Daishi Daioṣhō****Hui-k'o** (*Huikě* 慧可) **Zenji Daioṣhō****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****Milarepa Daishi Daioṣhō****Miao-tsung** (*Miàozōng* 妙總) **Daishi Dainisō****Dōgen** (道元) **Zenji Daioṣhō****Daitō** (大燈) **Kokushi** (国師) **Daioṣhō****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 MAKI SATSU. MAKI  
 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.

## 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;.

### **Authorities:**

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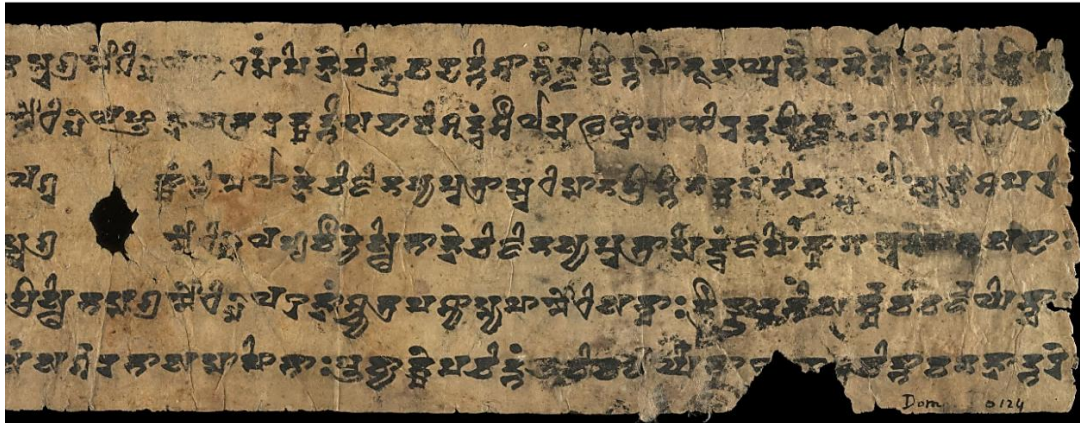
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Sanskrit manuscript of the Lotus Sūtra in South Turkestan Brahmi script. Wikimedia Commons.



Eight orihon (accordion format), finely woodblock-printed, of the complete Lotus Sūtra [S.: Saddharmapundarika Sūtram; J.: Myōhōrengekyō 妙法蓮華經]. Jonathan Hill Bookseller.