

Cold Mountain Zen Sutra Book



Revised 2026

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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

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 (Miào zōng 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.

HAKUIN ZENJI ZAZEN WASAN 白隱禪師座禪和讚

Hakuin Zenji's Song of Zazen

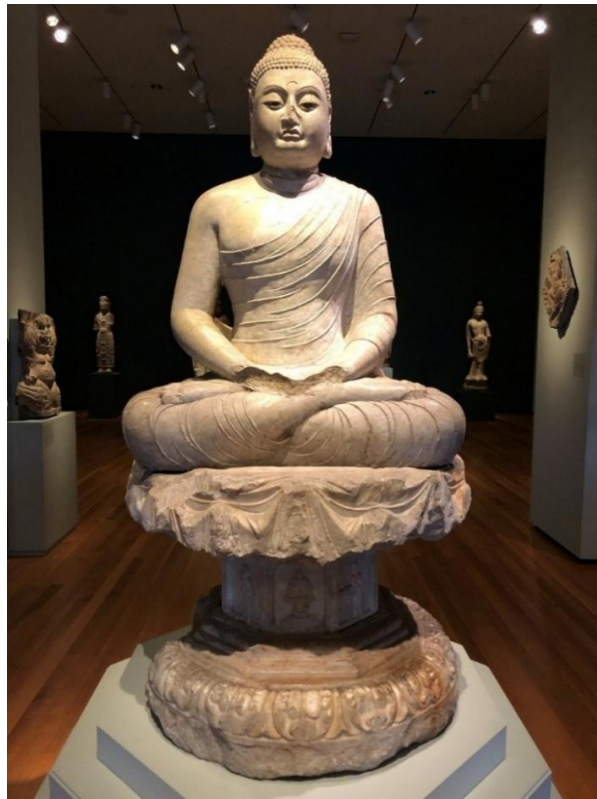
HAKU IN ZEN JI ZA ZEN WA SAN / SHU JO HON RAI HOTO
 KENA RI • MIZU TO KO RINO GOTO KUNI TE • MIZU WO HANA
 RETE KO RINA KU • SHUJO ONO HOKA NI HOTO KENA SHI •
 SHUJO O CHIKA KIWO SHIRA ZUSHI TE • TO KU MOTO MURU
 HAKA NASA YO • TATO EBA MIZU NO NAKA NII TE • KATSU WO
 SAKE BUGA GOTO KUNA RI • CHO JANNO 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
 MICHI 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, 6th 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 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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Myōshiji. 大本山妙心寺. Nihon bukkyō fukyūkai. 1970; Heisei 23 reprint.

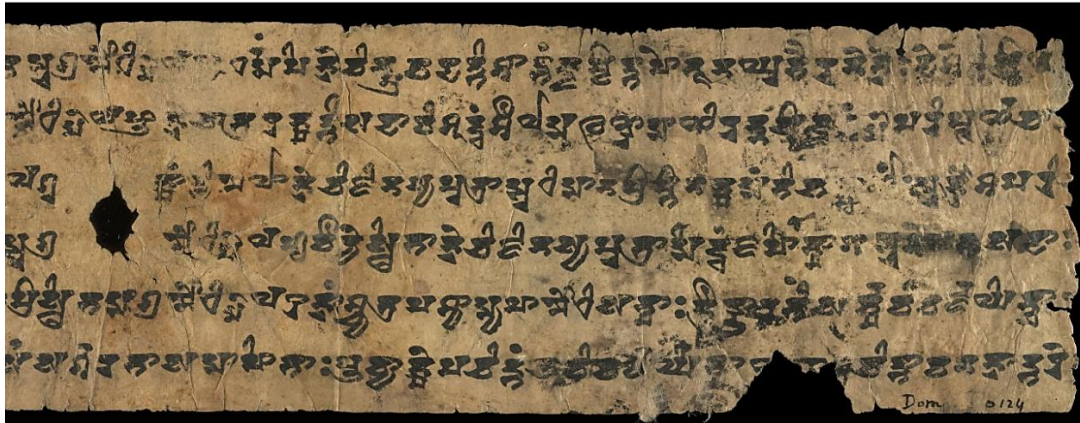
Rinzai-shū dan shinto kyōten gendai-go yaku-tsuki 臨濟宗檀信徒經典現代語訳
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Gethin, Rupert. *Sayings of the Buddha: A Selection of Suttas from the Pali Nikayas.* Oxford University Press, 2008.



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.