



ZEN CENTER
NORTH SHORE

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SHORT VERSES

Robe Chant

DAI ZAI GE DA PU KU
MU SO FU KU DE NE
HI BU NYO RAI KYO
KO DO SHO SHU JO

Great robe of liberation,
Field far beyond form and emptiness;
Wearing the Tathagata's teaching,
Saving all beings

Purification

All my ancient twisted karma
From beginningless greed, hate, and delusion
Born through body, speech, and mind
I now fully avow.

Three Refuges in Pali

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyampi buddham saranam gacchami
Dutiyampi dhammam saranam gacchami
Dutiyampi sangham saranam gacchami

Tatiyampi buddham saranam gacchami
Tatiyampi dhammam saranam gacchami
Tatiyampi sangham saranam gacchami

DEDICATION VERSE TO END SERVICE

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

All buddhas, ten directions, three times
All honored ones, bodhisattva-mahasattvas
Wisdom beyond wisdom
Maha Prajña Paramita

TEN NAMES OF BUDDHA

Vairochana Buddha, pure Dharmakaya
Lochana Buddha, complete Sambhogakaya
Shakyamuni Buddha, myriad Nirmanakaya
Maitreya Buddha, of future birth
All buddhas throughout space and time
Lotus of the Wondrous Dharma, Mahayana Sutra
Manjushri Bodhisattva, great wisdom
Samantabhadra Bodhisattva, great activity
Avalokiteshvara Bodhisattva, great compassion
All honored ones, bodhisattva-mahasattvas
Wisdom beyond wisdom, Maha-prajñaparamita

BEFORE LECTURE

MUJŌ JIN JIN MI MYŌ NO HŌWA
HYAKU SEN MAN GO NI MO AI-O KOTO KATASHI
WARE IMA KEN-MON SHI JU-JI SURU KOTO O ETARI
NEGAWAKUWA NYORAI NO SHIN-JITSU-GI O GESHI TATEMATSURAN

An unsurpassed, penetrating and perfect dharma
Is rarely met with even in a hundred thousand million kalpas.
Having it to see and listen to, to remember and accept,
I vow to taste the truth of the Tathagata's words.

AFTER LECTURE

May our intention equally extend to every being and place
With the true merit of buddha's way.

SHU-JŌ MU-HEN SEI-GAN-DŌ
BON-NŌ MU-JIN SEI-GAN-DAN
HO-MON MU-RYŌ SEI-GAN-GAKU
BUTSU-DO MU-JŌ SEI-GAN-JŌ

Beings are numberless; I vow to save them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
Buddha's way is unsurpassable; I vow to become it.

Three Refuges in English

I take refuge in Buddha
Before all beings,
Immersing body and mind deeply in the Way,
Awakening true mind.

I take refuge in Dharma
Before all beings,
Entering deeply the merciful ocean
Of Buddha's Way.

I take refuge in Sangha
Before all beings,
Bringing harmony to everyone,
Free from hindrance.

Jizo Dharani

OM KA KA KABI SAN MA E SOWA KA

MEAL VERSES

Verse for Setting Out Bowls

(Before serving)

All:

Buddha was born in Kapilavastu,
Enlightened in Magadha,
Taught in Varanasi,
Entered nirvana in Kushinagara.
Now we set out Buddha's bowls.
May we, with all beings,
Realize the emptiness of the three wheels: giver, receiver, and gift.

Ten Names of Buddha

(After bowls are opened)

Leader:

In the midst of the three treasures which verify our understanding,
Entrusting ourselves to the sangha, we invoke:

All:

Vairochana Buddha, pure Dharmakaya
Lochana Buddha, complete Sambhogakaya
Shakyamuni Buddha, myriad Nirmanakaya
Maitreya Buddha, of future birth
All buddhas throughout space and time
Lotus of the Wondrous Dharma, Mahayana Sutra
Manjushri Bodhisattva, great wisdom
Samantabhadra Bodhisattva, great activity
Avalokiteshvara Bodhisattva, great compassion
All honored ones, bodhisattva-mahasattvas
Wisdom beyond wisdom, Maha-prajñaparamita

Food Offering Verse (at breakfast)

Leader:

This morning meal of ten benefits
Nourishes us in our practice.
Its rewards are boundless,
Filling us with ease and joy.

Food Offering Verse (at lunch)

Leader:

The three virtues and six tastes of this meal
Are offered to buddha and sangha.
May all sentient beings in the universe
Be equally nourished.

Verse of Five Contemplations

(After serving, before eating)

All:

We reflect on the effort that brought us this food and consider how it comes to us.
We reflect on our virtue and practice, and vow to be worthy of this offering
We regard it as essential to keep the mind free from excesses such as greed.
We regard this food as good medicine to sustain our life.
For the sake of enlightenment we now receive this food.

Verse of Spirit Offering (lunch only)

All:

Oh spirits we now give you an offering.
This food is for all of you in the ten directions.

Bowl Raising Verse

All:

First, this is for the three treasures.
Next, for the four benefactors.
Finally, for the beings in the six realms.
May all be equally nourished.
The first portion is to end all evil.
The second is to cultivate all good.
The third is to free all beings.
May we all realize the buddha way.

Water Offering Verse

(After washing bowls)

All:

This water we use to wash our bowls,
Tastes like ambrosia.
We offer it to the many spirits,
To satisfy them.
Om, Mahakushalaya Svaha!

Verse of Purity while Abiding in the World

(After meals)

Leader:

Abiding in this ephemeral world, like a lotus in muddy water,
The mind is pure and goes beyond. Thus we bow to buddha.

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all five aggregates are empty and thus relieved all suffering.

Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight, no realm of mind consciousness. There is neither ignorance nor extinction of ignorance; neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

MAKA HANNYA HARAMITA SHIN GYO

KAN JI ZAI BO SATSU GYO JIN HAN NYA HA RA MIT 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 ZE SHIN NI MU SHIKI SHO KO MI
SOKU HO MU GEN KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU
MYO JIN NAI SHI MU RO SHI YAKU MU RO SHI JIN MU KU SHU METSU DO MU
CHI YAKU MU TOKU I MU SHO TOK KO BO DAI SAT TA E HAN NYA HA RA MIT
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 MIT TA KO TOKU A
NOKU TA RA SAM MYAKU SAM BO DAI KO CHI HAN NYA HA RA MI TA ZE DAI
JIN SHU ZE DAI MYO SHU ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU
SHIN JITSU FU KO KO SETSU HAN NYA HA RA MIT TA SHU SOKU SETSU SHU
WATSU GYA TE GYA TE HA RA GYA TE HARA SO GYA TE BO JI SOWA KA HAN
NYA SHIN GYO

HYMN TO THE PERFECTION OF WISDOM

Homage to the Perfection of Wisdom, the lovely, the holy. The Perfection of Wisdom gives light. Unstained, the entire world cannot stain her. She is a source of light and from everyone in the triple world she removes darkness. Most excellent are her works. She brings light so that all fear and distress may be forsaken and disperses the gloom and darkness of delusion. She herself is an organ of vision. She has a clear knowledge of the own being of all dharmas for she does not stray away from it. The Perfection of Wisdom of the buddhas sets in motion the wheel of dharma.

SHOSAIMYO KICHIJO DHARANI

NO MO SAN 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
CHISHU RI CHISHU RI
SOHA JA SOHA JA
SEN CHI GYA
SHIRI EI SO MO KO

ENMEI JUKKU KANNON GYO

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

LOVINGKINDNESS MEDITATION

This is what should be accomplished by the one who is wise, who seeks the good, and has obtained peace. Let one be strenuous, upright, and sincere, without pride, easily contented, and joyous. Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches. Let one's senses be controlled. Let one be wise but not puffed up, and let one not desire great possessions even for one's family. Let one do nothing that is mean or that the wise would reprove. May all beings be happy. May they be joyous and live in safety. All living beings, whether weak or strong, in high or middle or low realms of existence, small or great, visible or invisible, near or far, born or to be born, may all beings be happy. Let no one deceive another nor despise any being in any state. Let none by anger or hatred wish harm to another. Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all living things, suffusing love over the entire world, above, below, and all around without limit. So let one cultivate an infinite good will toward the whole world. Standing or walking, sitting or lying down, during all one's waking hours, let one practice The Way with gratitude. Not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves The Way will be freed from the duality of birth and death.

HARMONY OF DIFFERENCE AND EQUALITY

The mind of the great sage of India is intimately transmitted from west to east. While human faculties are sharp or dull, the Way has no northern or southern ancestors. The spiritual source shines clear in the light; the branching streams flow on in the dark. Grasping at things is surely delusion; according with sameness is still not enlightenment. All the objects of the senses interact and yet do not. Interacting brings involvement. Otherwise, each keeps its place. Sights vary in quality and form, sounds differ as pleasing or harsh. Refined and common speech come together in the dark, clear and murky phrases are distinguished in the light. The four elements return to their natures just as a child turns to its mother. Fire heats, wind moves, water wets, earth is solid. Eye and sights, ear and sounds, nose and smells, tongue and tastes; thus with each and every thing, depending on these roots, the leaves spread forth. Trunk and branches share the essence; revered and common, each has its speech. In the light there is darkness, but don't take it as darkness; In the dark there is light, but don't see it as light. Light and dark oppose one another like the front and back foot in walking. Each of the myriad things has its merit, expressed according to function and place. Phenomena exist, box and lid fit, principle responds, arrow points meet. Hearing the words, understand the meaning; don't set up standards of your own. If you don't understand the Way right before you, how will you know the path as you walk? Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way. I respectfully urge you who study the mystery, do not pass your days and nights in vain.

SANDOKAI

CHIKUDO DĀISEN NO SHĪN TŌZĀI MITSUNI ĀIFUSU NĪNKŌN NI RIDŌN ARI
DŌ NI NĀMBOKU NO SO NASHI RĒIGĒN MYŌNI KŌ KĒTTARI SHIHA ĀNNI
RUCHŪSU JI O SHŪSURU MO MOTO KORE MAYŌI RI NI KANŌ MO MATA
SATORI NI ARAZU MŌN MŌN ĪSSĀI NO KYŌ EGO TO FUEGO TO ESHITE
SARANI ĀI WATARU SHIKARA ZARE BA KURĀI NI YŌTTE JŪSU SHIKI MOTO
SHITSUZŌ O KOTONISHI SHŌ MOTO RĀKKU O KOTONISU ĀN WA JŌCHŪ NO
KOTO NI KANĀI MĒI WA SĒIDAKU NO KU O WAKATSU SHIDĀI NO SHŌ
ONozukara Fukusu kono sono haha o uru ga gotoshi hi wa nēsshi
kaze wa dōyō mizu wa uruōi chi wa kēngo manako wa iro mimi wa
ōnjō hana wa ka shita wa kānsō shikamo ichi-ichi no hō ni ōite ne
ni yōtte ha bŭnpusu hōnmatsu subekaraku shū ni kisu beshi sōnpi
sono go o mochiyu mēichū ni atātte ān ari ānsō o mōtte ō koto
nakare ānchū ni atātte mēi ari mēisō o mōtte miru koto nakare
mēiān ono-ono āitāi shite hisuru ni zēngo no ayumi no gotoshi
bānmotsu onozukara kō ari masani yō to sho to o yū beshi jisōn
sureba kāngāi gāsshi riōzureba sēnpō sasō koto o ukete wa
subekaraku shū o esu beshi mizukara kiku o rīssuru koto nakare
sokumoku dō o ese zūnba ashi o hakobu mo izukūnzo michi o
shirān ayumi o susumureba gōnnōn ni arazu mayōte sēnga no ko
o hedā tsū shīnde sān gēn no hito ni mōsu kōin munashiku
wataru koto nakare

SONG OF THE JEWEL MIRROR SAMADHI

The teaching of thusness has been intimately communicated by buddhas and ancestors. Now you have it, so keep it well. Filling a silver bowl with snow, hiding a heron in the moonlight – taken as similar they're not the same; when you mix them, you know where they are. The meaning is not in the words, yet it responds to the inquiring impulse. Move and you are trapped; miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like a massive fire. Just to depict it in literary form is to stain it with defilement. It is bright just at midnight, it doesn't appear at dawn. It acts as a guide for beings, its use removes all pains. Although it is not fabricated, it is not without speech. It is like facing a jewel mirror; form and image behold each other – you are not it, in truth it is you. Like a babe in the world, in five aspects complete; It does not go or come, nor rise nor stand. "Baba wawa" – is there anything said or not? Ultimately it does not apprehend anything because its speech is not yet correct. It is like the six lines of the illumination hexagram: relative and ultimate interact - piled up, they make three, the complete transformation makes five. It is like the taste of the five-flavored herb, like a diamond thunderbolt. Subtly included within the true, inquiry and response come up together. Communing with the source, travel the pathways, embrace the territory and treasure the road. Respecting this is fortunate; do not neglect it. Naturally real yet inconceivable, it is not within the province of delusion or enlightenment. With causal conditions, time and season, quiescently it shines bright. In its fineness it fits into spacelessness, in its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to accord with the proper attunement. Now there are sudden and gradual in which teachings and approaches arise. Once basic approaches are distinguished, then there are guiding rules. But even though the basis is reached and the approach

comprehended, true eternity still flows. Outwardly still while inwardly moving, like a tethered colt, a trapped rat – the ancient sages pitied them and bestowed upon them the teaching. According to their delusions, they called black as white; when erroneous imaginations cease, the acquiescent mind realizes itself. If you want to conform to the ancient way, please observe the sages of former times. When about to fulfill the way of buddhahood, one gazed at a tree for ten eons, like a battle-scarred tiger, like a horse with shanks gone gray. Because there is the common, there are jewel pedestals, fine clothing; because there is the startlingly different, there are house cat and cow. Yi with his archer's skill could hit a target at a hundred paces. But when arrow-points meet head on, what has this to do with the power of skill? When the wooden man begins to sing, the stone woman gets up dancing. It's not within reach of feeling or discrimination – how could it admit of consideration in thought? Ministers serve their lords, children obey their parents. Not obeying is not filial and not serving is no help. Practice secretly working within, like a fool, like an idiot. Just to continue in this way is called the host within the host.

HOKYO ZANMAI

NYOZE NO HŌ BŪSSO MITSU NI FUSU NĀNJI IMA KORE O ETARI YOROSHIKU
YOKU HŌGO SUBESHI GĪNNĀN NI YUKI O MORI MĒIGETSU NI RO O KAKUSU
RUI SHITE HITOSHI KARAZU KŌNZURU TOKĪMBA TOKORO O SHIRU KOKORO
KOTO NI ARA ZAREBA RĀIKI MATA OMOMUKU DŌZUREBA KAKYŪ O NASHI
TAGAEBE KOCHO NI OTSU HĀISOKU TOMO NI HI NARI DĀIKAJU NO GOTOSHI
TADA MŌNSĀI NI ARAWASEBA SUNAWACHI ZĒNNA NI ZOKUSU YAHĀN
SHŌMĒI TĒNGYŌ FURO MONO NO TAME NI NORI TO NARU MOCHĪTE
SHOKU O NUKU UI NI ARAZU TO IĒDOMO KORE GO NAKI NI ARAZU TĒNSHĪN
NI SHITE MYŌ NARI MĒIGO NI ZOKU SEZU ĪNNĒN JISETSU HŌKYŌ NI
NOZŌNDE GYŌYŌ ĀI MIRU GA GOTOSHI NĀNJI KORE KARE NI ARAZU KARE
MASANI KORE NĀNJI YO NO YŌNI NO GOSŌ GĀNGU SURU GA GOTOSHI
FUKO FURĀI FUKI FUJU BABA WAWA UKU MUKU TSUINI MONO O EZU GO
IMADA TADASHI KARAZARU GA YUENI JŪRI RĪKKŌ HĒNSHŌ EGO TATĀNDE
SĀN TO NARI HĒNJI TSUKITE GO TO NARU CHI SŌ NO AJIWĀI NO GOTOKU
KŌNGŌ NO CHO NO GOTOSHI SHŌCHŪ MYŌKYŌ KŌSHŌ NARABI AGU SHŪ
NI TSŪJI TO NI TSŪZU KYŌTĀI KYŌRO SHAKUNĒN NARU TOKĪMBA KITSU NARI
BŌNGO SUBEKARAZU JAKUNĒN TO SHITE SHŌCHO SU SĀI NIWA MUKĒN NI
IRI DĀI NIWA HŌJŌ O ZĒSSU GŌKOTSU NO TAGĀI RIRYO NI ŌZESU IMA
TŌNZĒN ARI SHŪSHU O RĪSSURU NI YŌTTE SHŪSHU WAKARU SUNAWACHI
KORE KIKU NARI SHŪ TSŪJI SHU KIWAMARU MO SHĪNJŌ RUCHŪ HOKA JAKU
NI UCHIUGOKU WA TSUNAGERU KOMA, FUKUSERU NEZUMI SĒNSHŌ KORE O
KANASHĪNDE HŌ NO DĀNDO TO NARU SONO TĒNDŌ NI SHITAGĀTTE SHI O
MŌTTE SO TO NASU TĒNDŌ SŌMĒSSUREBA KŌSHĪN MIZUKARA YURUSU
KOTETSU NI KANAWĀN TO YŌSEBA KŌ ZĒNKO O KĀNZEYO UMA NO YOME
NO GOTOSHI GERETSU ARU O MŌTTE HŌKI CHĪNGYO KYŌI ARU O MŌTTE
RINU BYĀKKO GĒI WA GYŌRIKI O MŌTTE ITE HYĀPPO NI ATSU SĒMPŌ ĀI Ō
GYŌRIKI NĀNZO AZUKARĀN BOKUJĪN MASANI UTĀI SEKIJO TĀTTE MŌ JŌSHIKI

NO ITARU NI ARAZU MUSHIRO SHIRYO O IRĒN YA SHĪN WA KIMI NI BUSHI KO
WA CHICHI NI JŪNZU JŪNZE ZAREBA KŌ NI ARAZU BUSE ZAREBA HO NI
ARAZU SĒNKŌ MITSUYŌ WA GU NO GOTOKU RO NO GOTOSHI TADA YOKU
SŌZOKU SURU O SHUCHŪ NO SHU TO NAZUKU

FUKANZAZENGI

Universally Recommended Instructions for Zazen

The Way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to practice?

And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the Way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you still are short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inwards. Body and mind of themselves will drop away, and your original face will manifest. If you want such a thing, get to work on such a thing immediately.

For practicing Zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think "good" or "bad." Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a Buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose

with your navel. Rest the tip of your tongue against the front of the roof of your mouth, with teeth and lips together, both shut. Always keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking – what kind of thinking is that? Non-thinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the Dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true Dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout – these cannot be understood by discriminative thinking, much less can they be known through the practice of supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being the case, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging in the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In general, in our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally engaged in resolute stability. Although they say that there are ten thousand distinctions and a thousand variations, they just wholeheartedly negotiate the way in zazen. Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flint stone? Besides, form and substance are like the dew on the grass, the

fortunes of life like a dart of lightning – emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from effort. Accord with the enlightenment of all the Buddhas; succeed to the samadhi of all the ancestors. Continue to live in such a way, and you will be such a person. The treasure store will open of itself, and you may enjoy it freely.

GENJO KOAN

As all things are buddha-dharma, there is delusion and realization, practice, birth and death, and there are buddhas and sentient beings. As the myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death. The buddha way is, basically, leaping clear of the many and the one; thus there are birth and death, delusion and realization, sentient beings and buddhas. Yet, in attachment blossoms fall, and in aversion weeds spread.

To carry yourself forward and experience myriad things is delusion. That myriad things come forth and experience themselves is awakening. Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization, who are in delusion throughout delusion. When buddhas are truly buddhas they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddhas.

When you see forms or hear sounds fully engaging body-and-mind, you grasp things directly. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illuminated the other side is dark.

To study the buddha way is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of realization remains, and this no-trace continues endlessly.

When you first seek dharma, you imagine you are far away from its environs. But dharma is already correctly transmitted; you are immediately your original self.

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind you might suppose that your mind and nature are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has unchanging self.

Firewood becomes ash, and it does not become firewood again. Yet, do not suppose that the ash is future and the firewood past. You should understand that firewood abides in the phenomenal expression of firewood which fully includes past and future, and is independent of past and future.

Ash abides in the phenomenal expression of ash which fully includes future and past. Just as firewood does not become firewood again after it is ash, you do not return to birth after death. This being so, it is an established way in buddha-dharma to deny that birth turns into death. Accordingly, birth is understood as no-birth. It is an unshakable teaching in Buddha's discourse that death does not turn into birth. Accordingly, death is understood as no-death. Birth is an expression complete this moment. Death is an expression complete this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

Enlightenment is like the moon reflected in the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water. Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not hinder the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When dharma does not fill your whole body and mind, you think it is already sufficient. When dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the midst of an ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this. Though there are many features in the dusty world and the world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

A fish swims in the ocean, and no matter how far it swims there is no end to the water. A bird flies in the sky, and no matter how far it flies, there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large their field is large. When their need is small their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air it will die at once. If the fish leaves the water it will die at once. Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. It is possible to illustrate this with more analogies. Practice, enlightenment, and people are like this.

Now if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; for the place, the way, is neither large nor small, neither yours nor others'. The place, the way, has not carried over from the past, and it is not merely arising now.

Accordingly, in the practice-enlightenment of the buddha way, meeting one thing is mastering it; doing one practice is practicing completely.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the mastery of buddha-dharma. Do not suppose that what you realize becomes your knowledge and is grasped by your consciousness. Although actualized immediately, the inconceivable may not be distinctly apparent. Its appearance is beyond your knowledge.

Zen master Baoche of Mount Mayu was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then do you fan yourself?" "Although you understand that the nature of wind is permanent," Baoche replied, "you do not understand the meaning of its reaching everywhere." "What is the meaning of its reaching everywhere?" asked the monk again. The master just kept fanning himself. The monk bowed deeply. The actualization of the buddha-dharma, the vital path of its correct transmission, is like this. If you say that you do not need to fan yourself because the nature of wind is permanent and you can have wind without fanning, you will understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the Buddha's house brings forth the gold of the earth and makes fragrant the cream of the long river.

SELF-RECEIVING AND EMPLOYING SAMADHI

Now, all ancestors and all buddhas who uphold buddha-dharma have made it the true path of enlightenment to sit upright practicing in the midst of self-fulfilling samadhi. Those who attained enlightenment in India and China followed this way. It was done so because teachers and disciples personally transmitted this excellent method as the essence of the teaching.

In the authentic tradition of our teaching, it is said that this directly transmitted, straightforward buddha-dharma is the unsurpassable of the unsurpassable. From the first time you meet a master, without engaging in incense offering, bowing, chanting Buddha's name, repentance, or reading scriptures, you should just wholeheartedly sit, and thus drop away body and mind.

When even for a moment you express the Buddha's seal in the three actions by sitting upright in samadhi, the whole phenomenal world becomes the Buddha's seal and the entire sky turns into enlightenment. Because of this all buddha tathagatas as the original source increase their dharma bliss and renew their magnificence in the awakening of the way. Furthermore, all beings in the ten directions and the six realms, including the three lower realms, at once obtain pure body and mind, realize the state of great emancipation, and manifest the original face.

At this time, all things realize correct awakening; myriad objects partake of the buddha body; and sitting upright under the bodhi tree, you immediately leap beyond the boundary of awakening. At this moment you turn the unsurpassably great dharma wheel and expound the profound wisdom, ultimate and unconditioned. Because such broad awakening resonates back to you and helps you inconceivably, you will in zazen unmistakably drop away body and mind, cutting off the various defiled thoughts from the past, and realize essential buddha-dharma. Thus you will raise up buddha activity at innumerable practice places of buddha tathagatas everywhere, cause everyone to have the opportunity of ongoing buddhahood, and vigorously uplift the ongoing buddha-dharma.

Because earth, grass, trees, walls, tiles, and pebbles all engage in buddha activity, those who receive the benefit of wind and water caused by them are inconceivably helped by the Buddha's guidance, splendid and unthinkable, and awaken intimately to themselves. Those who receive these water and fire benefits spread the Buddha's guidance based on original awakening. Because of this, all those who live with you and speak with you will obtain endless buddha virtue and will unroll widely inside and outside of the entire universe, the endless, unremitting, unthinkable, unnamable buddha-dharma.

All this, however, does not appear within perception, because it is unconstructedness in stillness- it is immediate realization. If practice and realization were two things, as it appears to an ordinary person, each could be recognized separately. But what can be met with recognition is not realization itself, because realization is not reached by a deluded mind. In stillness, mind and object merge in realization and go beyond enlightenment; nevertheless, because you are in the state of self-fulfilling samadhi, without disturbing its quality or moving a particle you extend the Buddha's great activity, the incomparably profound and subtle teaching.

Grass, trees, and lands which are embraced by this teaching together radiate a great light and endlessly expound the inconceivable, profound dharma. Grass, trees, and walls bring forth the teaching for all beings, common people as well as sages. And they in accord extend this dharma for the sake of grass, trees, and walls. Thus, the realm of self-awakening and awakening others invariably holds the mark of realization with nothing lacking, and realization itself is manifested without ceasing for a moment.

This being so, the zazen of even one person at one moment imperceptibly accords with all things and fully resonates through all time. Thus in the past, future, and present of the limitless universe this zazen carries on the Buddha's teaching endlessly. Each moment of zazen is equally wholeness of practice, equally wholeness of realization.

This is not only practice while sitting, it is like a hammer striking emptiness: before and after, its exquisite peal permeates everywhere. How can it be limited to this moment? Hundreds of things all manifest original practice from the original face; it is impossible to measure. Know that even if all buddhas of the ten directions, as innumerable as the sands of the Ganges, exert their strength and with the buddhas' wisdom try to measure the merit of one person's zazen, they will not be able to fully comprehend it.

EIHEI KOSO HOTSUGANMON

We vow with all beings, from this life on throughout countless lives, to hear the true dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the buddha-dharma; and that in doing so, the great earth and all living beings together will attain the buddha way.

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the way, may all buddhas and ancestors who have attained the buddha way be compassionate to us and free us from karmic effects, allowing us to practice the way without hindrance.

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and ancestors of old were as we; we in the future shall be buddhas and ancestors. Revering buddhas and ancestors, we are one buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain buddhahood and let go of the attainment. Therefore, the Chan Master Lungya said:

*Those who in past lives were not enlightened will now be enlightened.
In this life, save the body which is the fruit of many lives.
Before buddhas were enlightened, they were the same as we.
Enlightened people of today are exactly as those of old.*

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified buddha. Confessing and repenting in this way, one never fails to receive profound help from all buddhas and ancestors. By revealing and disclosing our lack of faith and practice before the buddha, we melt away the root of transgressions by the power of our confession and repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

SONG OF THE GRASS ROOF HERMITAGE

I've built a grass hut where there's nothing of value.
After eating, I relax and enjoy a nap.
When it was completed, fresh weeds appeared.
Now it's been lived in – covered by weeds.
The person in the hut lives here calmly,
Not stuck to inside, outside, or in between.
Places worldly people live, he doesn't live.
Realms worldly people love, he doesn't love.
Though the hut is small, it includes the entire world.
In ten square feet, an old man illumines forms and their nature.
A bodhisattva trusts without doubt.
The middling or lowly can't help wondering;
Will this hut perish or not?
Perishable or not, the original master is present,
not dwelling south or north, east or west.
Firmly based on steadiness, it can't be surpassed.
A shining window below the green pines —
Jade palaces or vermilion towers can't compare with it.
Just sitting with head covered, all things are at rest.
Thus, this mountain monk doesn't understand at all.
Living here he no longer works to get free.
Who would proudly arrange seats, trying to entice guests?
Turn around the light to shine within, then just return.
The vast inconceivable source can't be faced or turned away from.
Meet the ancestral teachers, be familiar with their instruction,
Bind grasses to build a hut, and don't give up.
Let go of hundreds of years and relax completely.
Open your hands and walk, innocent.
Thousands of words, myriad interpretations,
Are only to free you from obstructions.
If you want to know the undying person in the hut,
Don't separate from this skin bag here and now.

HSIN HSIN MING

Faith in mind

Attaining the Way is not difficult,
Just avoid picking and choosing.
If you have neither aversion nor desire,
You'll thoroughly understand.
A hair's breadth difference
Is the gap between heaven and earth.
If you want it to come forth,
Let there be no positive and negative,
For such comparisons
Are a sickness of the mind.
Without knowing the Great Mystery
Quiet practice is useless.
The great perfection is the same as vast space,
Lacking nothing, nothing extra.
Due to picking up and discarding
You will not know it.
Don't chase the conditioned
Nor abide in forbearing emptiness.
In singular equanimity
The self is extinguished.
Ceasing movement and returning to stillness,
This is complete movement.
But only suppress the two aspects
How can you realize unity?
Not penetrating the one,
The two lose their life.
Reject existence and you fall into it,
Pursue emptiness and you move away from it.
With many words, and thoughts
You miss what is right before you.
Cutting off words and thought
Nothing remains unpenetrated.
Return to the root and attain the essence,
For if you chase the light you'll lose the Way.
But if you reflect the light for but a moment,
All previous shadows are dispelled.
All previous shadows are transformed
Because they were all due to delusive views.
It's no use to seek truth,
Just let false views cease.

Don't abide in duality
And take care not to seek,
For as soon as there is yes and no,
The mind is lost in confusion.
Two comes forth from one,
But don't hold even the one,
For when even the one mind is unborn,
The myriad things are flawless
Without flaws, without things.
With no birth, no mind,
Function is lost to conditions,
Conditions perish in function,
Conditions arise from function,
Function is actualized from conditions.
You should know that duality
Is originally one emptiness,
And one emptiness unifies duality,
Encompassing the myriad forms.
Not perceiving refined or vulgar
Is there any prejudice?
The Great Way is vast,
With neither ease nor difficulty.
If you have biased views and doubts,
And move too fast or slow,
Grasping the world without measure,
Then your mind has taken a wayward path.
Let it all naturally drop away
And embody no coming or going.
In accord with your fundamental nature unite with the Way
And wander the world without cares.
Being tied by thought runs counter to Truth,
But sinking into a daze is not good.
Don't belabor the spirit.
Why adhere to intimate or distant?
If you want to experience the one vehicle,
Don't malign the senses,
For when the senses are not maligned
That itself is perfect awakening.
The wise do not move,
But the ignorant bind themselves.
Though one Dharma differs not from another
The deluded self desires each,
Objectifying the mind to realize mind.

Is this not a great error?
Delusion gives rise to quietness or chaos,
But enlightenment has not positive and negative.
The duality of existence
Is born from false discrimination,
Flourishing dreams and empty illusions.
Why try to grab them?
Gain and loss, true and false,
Drop them all in one moment.
If the eyes don't sleep
All dreams disappear.
If the mind does not go astray
The myriad dharmas are but One,
And the One encompasses the Mystery.
In stillness, conditioned existence is forgotten,
And the myriad things are seen equally,
Naturally returning to each one's own nature.
When all dharmas are extinguished
It is immeasurable.
Cease movement and no movement exists,
When movement stops there is no cessation.
Since two are not manifest
How is there even one?
Finally, ultimately,
Principles do not exist.
Bring forth the mind of equanimity
And all activities will be put to rest,
All doubts extinguished.
True faith is upright,
And nothing then remains,
Nothing is remembered,
And the empty brightness shines naturally
Without effort of mind.
There, not a thought can be measured,
Reason and emotion can't conceive it.
In the Dharma realm of true thusness
There is neither other, nor self;
One should hasten to behold it.
Just say, "Not two,"
For in "not two" all things are united,
And there is nothing not included.
The wise ones of the ten directions
Have entered this great understanding,

An understanding that neither hastens nor tarries.
In ten thousand years, a single thought,
Not to be found within "existence and nonexistence,"
But meeting the eye in the ten directions.
The smallest is no different from the largest.
Eliminating boundaries,
The largest is the same as the smallest.
Not seeing divisions,
Existence is but emptiness,
Emptiness, existence.
That which is not of this principle
Must not be preserved.
The one is everything,
Everything, the one.
If your understanding is thus,
What is left to accomplish?
Faith and mind are undivided,
Nonduality is both faith and mind.
The way of words is cut off,
Leaving no past, no future, no present.

GATE OF SWEET DEW

Homage to the buddhas in ten directions.

Homage to the dharma in ten directions.

Homage to the sangha in ten directions.

Homage to our original teacher, Shakyamuni Buddha.

Homage to the great merciful, compassionate reliever of suffering, Avalokiteshvara Bodhisattva.

Homage to the expounder of the teachings, the venerable Ananda.

Giving rise to the awakened mind, we unconditionally offer up a bowl of pure food to all the hungry ghosts in every land to the farthest reaches of vast emptiness in the ten directions, including every atom throughout the entire dharma realm. We invite all our departed ancestors going back to ancient times, the spirits dwelling in mountains, rivers, and earth, as well as rough demonic spirits from the untamed wilderness, to come and gather here.

Now, with deep sympathy we offer food to all of you, sincerely hoping that you will each accept this food and turn it over, making offerings to buddhas, sages, and all sentient beings throughout the vast emptiness of the universe, so that you and all the many sentient beings will be satisfied. Moreover, we sincerely wish that your bodies be conveyed by these mantrams and food so that you may depart from suffering, be liberated, find birth in heaven, and receive joy. In accordance with your intentions, may you travel freely through the pure lands in the ten directions and arouse awakened mind, practicing the awakened way, and in the future become a buddha without regressing. We entreat those who have previously attained the way since ancient times to vow to realize liberation together with all other beings. Day and night, constantly protect us so that our vows will be fulfilled. We offer food to beings throughout the dharma realm, so that every being will equally receive this fortunate offering. Whatever virtue and merit this produces, we completely transfer and dedicate to the unsurpassed awakening with total clarity and wisdom of the whole dharma realm of true reality, that all may speedily attain buddhahood without incurring any other destinies. May all sentient beings of the dharma realm take advantage of this teaching to quickly attain buddhahood.

KAN RO MON

(Italicized portions of the text are not chanted.)

Dharani for Summoning Deceased Spirits to the Great Assembly

NŌ BŌ BOHORI GYARI TARI TATĀ GYATA YA

Dharani for Breaking Down the Gates of Hell and Opening Throats

ŌM BOHO TĒIRI GYATARI TATĀ GYATA YA

Dharani for Blessing Food with the Unimpeded Radiance of Innumerable Virtues

NŌ MAKU SARABA TATĀGYATA BARO KITĒI ŌM SĀM BARĀ SĀM BARĀ ŪN

Dharani of the Flavor of Dharma Covered with Sweet Dew

**NŌ MAKU SORO BAYA TATĀGYATA YA TANYATA ŌM SORO SORO HARA
SORO HARA SORO SOWAKA**

*Dharani for Contemplating Vairochana through the Word "Heart-Mind" on a
Sphere of Water*

NŌ MAKU SĀMMĀN DA BOTANĀN BĀN *(repeat until bell)*

Dharanis Summoning the Five Tathagathas with Precious Names (gassho)

Homage to the Many Jewels Tathagatha,

NŌ BŌ BAGYA BATĒI HARA BOTA ARA TĀNNŌ YA TATĀGYATA YA
**Removing the karma of greed, fully complete with blessings and
wisdom.**

Homage to the Wondrous Form Body Tathagatha,

NŌ BŌ BAGYA BATĒI SORO BAYA TATĀGYATA YA
Destroying disgrace and vileness, fully complete with good marks.

Homage to the King of Sweet Dew Tathagatha,

NŌ BŌ BAGYA BATĒI AMI RITĒI ARĀN JAYA TATĀGYATA YA
Pouring the Dharma into body and mind, granting pleasure.

Homage to the Boundless Body Tathagatha,

NŌ BŌ BAGYA BATĒI BIHO RAGYA TARAYA TATĀGYATA YA
Opening wide all throats, satisfying them with food and drink.

Homage to the Freedom from Fear Tathagatha

NŌ BŌ BAGYA BATĒI ABA ĒN GYARA YA TATĀGYATA YA
Completely banishing fear, freeing all from rebirths as hungry ghosts

Dharani for Arousing Bodhi Mind (Gassho)

(Call and response, repeats three times.)

Doshi: ŌM BOJI SHĪTTA BODĀ HADĀYĀMI.

All: ŌM BOJI SHĪTTA BODĀ HADĀYĀMI.

Dharani for Giving the Bodhisattva Samaya Precepts (Call and response, repeats three times.)

Doshi: ŌM SĀMMAYA SATO BĀN.

All: ŌM SĀMMAYA SATO BĀN.

(End gassho. Third time continues into the following . . .)

Esoteric Dharani for Residing in the Great Virtuous Jeweled Pavilion.

**NŌ MAKU SARABA TATĀGYATA NĀN ŌM BIHORA GYARA BĒI MANI HARA
BĒI TATA TANI TASHANI MANI MANI SOHA RABĒI BIMA RĒI SHA GYARA
GĒN BIRĒI ŪNNŪN JĪN BARAJĪN BARA BODA BIROKI TĒI KUGYA
CHISHŪTTA GYARA BĒI SOWAKA ŌM MANI BAJI RĒI ŪN ŌM MANI DA RĒI
ŪN BĀTTA**

Dharani of All Buddhas' Radiant True Words Anointing the Head

**ŌM A BOGYA BĒI ROSHA NŌ MAKA BODARA MANI HĀN DOMA JĪN BARA
HARA BARI TAYA ŪN**

Dedication

By the positive energy of this assembly, we repay the virtue of our parents' toil and care. May the living be blessed with joy and longevity without misery. May the deceased be freed from suffering and be born into peaceful nurturing. May conscious beings in the three realms, having received the four benefactions, together with those born to suffering in the threefold path and the eight difficult situations, all thoroughly repent their errors, wash away their defects, finally depart the round of samsara, and be born in the pure land.

NAMES OF BUDDHAS AND ANCESTORS

Bibashi Butsu Daiosho Shiki Butsu Daiosho Bishafu Butsu Daiosho
Kurusōn Butsu Daiosho Kunagōnmuni Butsu Daiosho Kashō
Butsu Daiosho Shakamuni Butsu Daiosho Makakashō Daiosho
Anānda Daiosho Shōnawashu Daiosho Ubakikuta Daiosho
Dāitaka Daiosho Mishaka Daiosho Vashumitsu Daiosho
Butsudanāndāi Daiosho Fudamitta Daiosho Barishiba Daiosho
Funayasha Daiosho Anabotēi Daiosho Kabimara Daiosho
Nagyaharajuna Daiosho Kanadāiba Daiosho Ragorata Daiosho
Sōgyanāndāi Daiosho Kayashata Daiosho Kumorata Daiosho
Shayata Daiosho Vashubānzu Daiosho Manura Daiosho
Kakurokuna Daiosho Shishibodāi Daiosho Bashashita Daiosho
Funyomitta Daiosho Hānnyatara Daiosho Bodāidaruma Daiosho
Tāiso Eka Daiosho Kānchi Sōsān Daiosho Dāi-I Dōshīn Daiosho
Dāimān Kōnīn Daiosho Dāikān Enō Daiosho Sēigēn Gyōshi
Daiosho Sekitō Kisēn Daiosho Yakusān Igēn Daiosho Ūngān Dōnjō
Daiosho Tōzān Ryōkai Daiosho Ūngodōyō Daiosho Dōān Dōhi
Daiosho Dōān Kānshi Daiosho Ryozān Ēnkān Daiosho Tāiyō
Kyōgēn Daiosho Tōsu Gisēi Daiosho Fuyō Dōkai Daiosho Tānka
Shijūn Daiosho Chōro Sēiryō Daiosho Tēndō Sōgaku Daiosho
Sēcchō Chikān Daiosho Tēndō Nyojō Daiosho Ēihēi Dōgēn
Daiosho Koūn Ejō Daiosho Tēttsū Gikāi Daiosho Kēizān Jōkīn
Daiosho Gasān Jōseki Daiosho Tāigēn Sōshīn Daiosho Bāizān
Mōmpōn Daiosho Jōchū Tēngīn Daiosho Shīngān Dōkū Daiosho
Sēnsō Esāi Daiosho Iyoku Chōyū Daiosho Mugāi Kēigōn Daiosho

Nēnshitsu Yokaku Daiosho Sēssō Hōseki Daiosho Tāiēi Zeshō
Daiosho Nāmpo Gēntaku Daiosho Zōdēn Yokō Daiosho Tēnyū
Sōēn Daiosho Kēn'ān Jūnsa Daiosho Chōkoku Koēn Daiosho
Sēnshū Dōnko Daiosho Fudēn Gēntotsu Daiosho Dāishūn Kān'yu
Daiosho Tēnrīn Kānshū Daiosho Sēssān Tetsuzēn Daiosho Fuzān
Shūnki Daiosho Jīssān Mokuīn Daiosho Sēngān Bōnryū Daiosho
Dāiki Kyōkān Daiosho Ēnjō Gikān Daiosho Shōūn Hōzui Daiosho
Shizān Tokuchu Daiosho Nānsō Shīnshu Daiosho Kānkāi Tokuōn
Daiosho Kosēn Bāidō Daiosho Gyakushitsu Sojūn Daiosho
Butsumōn Sogaku Daiosho Gyokujūn So-ōn Daiosho Shōgaku
Shūnryū Daiosho Hakuryu Sojun Daiosho Shunbo Zenkei Daiosho

NAMES OF WOMEN ANCESTORS

Acharya Mahapajapati Acharya Mitta Acharya Yasodhara Acharya
Tissa Acharya Sujata Acharya Sundari-nanda Acharya Vaddhesi
Acharya Patachara Acharya Visakha Acharya Singalaka-mata Acharya
Khema Acharya Uppalavanna Acharya Samavati Acharya Uttara
Acharya Chanda Acharya Uttama Acharya Bhadda Kundalakesa
Acharya Nanduttara Acharya Dantika Acharya Sakula Acharya Siha
Acharya Dhammadinna Acharya Kisagotami Acharya Ubbiri Acharya
Isidasi Acharya Bhadda Kapilani Acharya Mutta Acharya Sumana
Acharya Dhamma Acharya Chitta Acharya Anopama Acharya Sukka
Acharya Sama Acharya Utpalavarna Acharya Shrimala Devi Acharya
Congchi Acharya Lingzhao Acharya Moshan Liaoran Acharya Liu
Tiemo Acharya Miaoxin Acharya Daoshen Acharya Shiji Acharya
Zhi' an Acharya Huiguang Acharya Kongshi Daoren Acharya Yu
Daopo Acharya Huiwen Acharya Fadeng Acharya Wenzhao Acharya
Miaodao Acharya Zhitong Acharya Zenshin Acharya Zenzo Acharya
Ezen Acharya Ryonen Acharya Egi Acharya Shogaku Acharya Ekan
Acharya Shozen Acharya Mokufu Sonin Acharya Myosho Enkan
Acharya Ekyu Acharya Eshun Acharya Soshin Acharya Soitsu
Acharya Chiyono

DAIHI SHIN DHARANI

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 RU 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 SU 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