



ZEN RIVER

Sutra Book



ZEN RIVER SUTRA BOOK

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MARCH 2013

1. MAKA HANNYA HARAMITTA SHINGYŌ

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 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 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 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 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.



2. SANDŌKAI

Chikudo dai sen no shin, tō zai mitsu ni ai fu su. Nin kon ni ridon ari, dō ni nam boku no so nashi. Rei gen myō ni kō kettari; shiha an ni ru chū su. Ji o shū suru mo moto kore mayoi; ri ni kanōmo mata satori ni arazu. mon mon is sai no kyō, ego to fu ego to. Eshite sarani ai wataru; shika ra za reba ku rai ni yotte jū su. Shiki moto shitsu zō o koto ni shi; shō moto rakku o koto ni su. An na jō chū no koto ni kanai; mei wa sei daku no ku o wakatsu. Shidai no shō onozu kara fukusu, kono sono haha o uru ga gotoshi. Hi wa nesshi, kaze wa dō yō, mizu wa uru oi, chi wa ken go. Manako wa iro, mimi wa on jō, hana wa ka, shita wa kanso. Shikamo ichi ichi no hō ni oi te, ne ni yotte habun pusu. Hon matsu sube karaku shū ni kisu beshi; sonpi sono go o mochiyu. Mei chū ni atatte an ari, an sō o motte ō koto nakare. An chū ni atatte mei ari, mei sō o motte miru koto nakare. Mei an ono ono ai tai shite, hisuru ni zen go no ayumi no gotoshi. Ban motsu onozu kara kō ari, masani yō to sho to o yu beshi. Jison sureba kan gai gasshi; ri ō zureba sen po sa sō. Koto o ukete wa sube karaku shū

o esu beshi; mizu kara kiku o rissuru
koto nakare. Sokumoku dō o e se zun
ba, ashi o hakobu mo izu kun zo michi
o shiran. Ayumi o susu mureba gon
non ni arazu, mayōte sen ga no ko o
hedatsu. Tsushin de san gen no hito ni
mōsu, kō in muna shiku wataru koto
nakare.

ALL BUDDHAS
THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



3. IDENTITY OF RELATIVE AND ABSOLUTE

The mind of the great sage of India was intimately conveyed from West to East. Among human beings are wise men and fools, but in the Way there is no northern or southern patriarch. The subtle source is clear and bright. The tributary streams flow through the darkness. To be attached to things is illusion. To encounter the absolute is not yet enlightenment. Each and all, the subjective and objective spheres are related and at the same time independent. Related, yet working differently, though each keeps its own place. Form makes the character and appearance different. Sounds distinguish comfort and discomfort. The dark makes all words one, the brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other. Cause and effect must return to the great reality. The words high and low are used relatively. Within light there is darkness, but do not try to understand

that darkness. Within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind in walking. Each thing has its own intrinsic value and is related to everything else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative like two arrows meeting in midair. Reading words you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way, it is not near, it is not far. If you are deluded, you are mountains and rivers away from it. I respectfully say to those who wish to be enlightened: Do not waste your time by night or day.

ALL BUDDHAS
THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



4. WHITE PLUM LINEAGE

1. Bibashi Butsu Daioshō
2. Shiki Butsu Daioshō
3. Bishafu Butsu Daioshō
4. Kuruson Butsu Daioshō
5. Kunagommuni Butsu Daioshō
6. Kashō Butsu Daioshō
7. Shakamuni Butsu Daioshō
8. Makakashō Daioshō
9. Ananda Daioshō
10. Shōnawashu Daioshō
11. Ubakikuta Daioshō
12. Daitaka Daioshō
13. Mishaka Daioshō
14. Bashumittā Daioshō
15. Butsudanandai Daioshō
16. Fudamittā Daioshō
17. Barishiba Daioshō
18. Funayasha Daioshō
19. Anabotei Daioshō
20. Kabimora Daioshō
21. Nagyaharajuna Daioshō
22. Kanadaaiba Daioshō
23. Ragorata Daioshō
24. Sōgyanandai Daioshō
25. Kayashata Daioshō
26. Kumorata Daioshō
27. Shayata Daioshō
28. Bashubanzu Daioshō
29. Manura Daioshō
30. Kakurokuna Daioshō

31. Shishibodai Daioshō
32. Bashashita Daioshō
33. Funyomitta Daioshō
34. Hannyatara Daioshō
35. Bodaidaruma Daioshō
36. Taiso Eka Daioshō
37. Kanchi Sōsan Daioshō
38. Dai-i Dōshin Daioshō
39. Daiman Kōnin Daioshō
40. Daikan Enō Daioshō
41. Seigen Gyōshi Daioshō
42. Sekitō Kisen Daioshō
43. Yakusan Igen Daioshō
44. Ungan Donjō Daioshō
45. Tōzan Ryōkai Daioshō
46. Ungo Dōyō Daioshō
47. Dōan Dōhi Daioshō
48. Dōan Kanshi Daioshō
49. Ryōzan Enkan Daioshō
50. Taiyō Kyōgen Daioshō
51. Tōshi Gisei Daioshō
52. Fuyō Dōkai Daioshō
53. Tanka Shijun Daioshō
54. Chōro Seiryō Daioshō
55. Tendō Sōkaku Daioshō
56. Setchō Chikan Daioshō
57. Tendō Nyojō Daioshō
58. Eihei Dōgen Daioshō
59. Koun Ejō Daioshō
60. Tettsū Gikai Daioshō
61. Keizan Jōkin Daioshō

62. Gasan Jōseki Daioshō
63. Taigen Soshin Daioshō
64. Baizan Monpon Daioshō
65. Nyochū Tengin Daioshō
66. Kisan Shōsan Daioshō
67. Morin Shihan Daioshō
68. Taishi Sōtai Daioshō
69. Kenchū Hantetsu Daioshō
70. Daiju Sōkō Daioshō
71. Kinpō Jusen Daioshō
72. Tetsu-ei Seiton Daioshō
73. Shūkoku Chōton Daioshō
74. Ketsuzan Tetsu-ei Daioshō
75. Hōshi Sō-on Daioshō
76. Goho Kai-on Daioshō
77. Tenkei Denson Daioshō
78. Zōzan Monkō Daioshō
79. Niken Sekiryō Daioshō
80. Reitan Roryo Daioshō
81. Kakujō Tōsai Daioshō
82. Kakuan Ryōgu Daioshō
83. Ryōkai Daibai Daioshō
84. Ungan Guhaku Daioshō
85. Bai-an Hakujun Daioshō
86. Koun Taizan Daioshō



5. 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.

6.SHO SAI MYO KICHIJO DARANI

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
shiu ra shiu ra
hara shiu ra hara shiu ra
chishu sa chishu sa
chishu ri chishu ri
sowa ja sowa ja
sen chi gya
shiri ei so mo ko.

7^A. MAHA PRAJNA PARAMITA HEART SUTRA

Avalokitesvara Bodhisattva, doing deep Prajna Paramita clearly saw emptiness of all the five conditions, thus completely relieving misfortune and pain. O Shariputra, form is no other than emptiness, emptiness no other than form. Form is exactly emptiness, emptiness exactly form. Sensation, conception, discrimination, awareness are likewise like this. O Shariputra, all dharmas are forms of emptiness, not born, not destroyed, not stained, not pure; without loss, without gain. So in emptiness there is no form, no sensation, conception, discrimination, awareness. No eye, ear, nose, tongue, body, mind. No color, sound, smell, taste, touch, phenomena. No realm of sight, no realm of consciousness, no ignorance and no end to ignorance. No old age and death and no end to old age and death. No suffering, no cause of suffering. No extinguishing, no path, no wisdom and no gain. No gain and thus the Bodhisattva lives Prajna Paramita with no hindrance in the mind, no hindrance, therefore no fear; far beyond deluded thoughts, this is Nirvana. All past, present and

future Buddha's live Prajna Paramita and therefore attain anuttara-samyak-sambodhi. Therefore know Prajna Paramita is the great mantra, the vivid mantra, the best mantra, the unsurpassable mantra, it completely clears all pain; this is the truth, not a lie. So set forth the Prajna Paramita mantra, set forth this mantra and say: Gate! Gate! Paragate! Parasamgate!
Bodhi Svaha! Prajna Heart Sutra!

ALL BUDDHAS
THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



7^B. PRECIOUS MIRROR SAMADHI

The dharma of thusness is intimately transmitted by buddhas and ancestors. Now you have it; preserve it well. A silver bowl filled with snow, a heron hidden in the moon. Taken as similar, they are not the same; not distinguished, their places are known. The meaning does not reside in the words, but a pivotal moment brings it forth. 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 portray it in literary form is to stain it with defilement. In darkest night it is perfectly clear; in the light of dawn it is hidden. It is a standard for all things; its use removes all suffering. Although it is not constructed, it is not beyond words. Like facing a precious mirror; form and reflection behold each other. You are not it, but in truth it is you. Like a newborn child, it is fully endowed with five aspects. No going, no coming, no arising, no abiding; “Baba wawa”—is anything said or not? In the end it says nothing, for the words are not yet right. In the hexagram “double fire,” when main and subsidiary lines

are transposed, piled up they become three; the permutations make five. Like the taste of the five-flavored herb, like the five-pronged vajra. Wondrously embraced within the complete, drumming and singing begin together. Penetrate the source and travel the pathways, embrace the territory and treasure the roads. You would do well to respect this; do not neglect it. Natural and wondrous, it is not a matter of delusion or enlightenment. Within causes and conditions, time and season, it is serene and illuminating. So minute it enters where there is no gap, so vast it transcends dimension. A hairsbreadth deviation, and you are out of tune. Now there are sudden and gradual, in which teachings and approaches arise. With teachings and approaches distinguished, each has its standard. Whether teachings and approaches are mastered or not, reality constantly flows. Outside still and inside trembling, like tethered colts or cowering rats. The ancient sages grieved for them, and offered them the dharma. Led by their inverted views, they take black for white. When inverted thinking stops, the affirming mind naturally accords. If you want to

follow in the ancient tracks, please observe the sages of the past. One on the verge of realizing the buddha way contemplated a tree for ten kalpas. Like a battle-scarred tiger, like a horse with shanks gone grey. Because some are vulgar, jeweled tables and ornate robes. Because others are wide-eyed, cats and white oxen. With his archer's skill, Yi hit the mark at a hundred paces. But when arrows meet head-on, how could it be a matter of skill? The wooden man starts to sing, the stone woman gets up dancing. It is not reached by feelings or consciousness; how could it involve deliberation? Ministers serve their lords, children obey their parents. Not obeying is not filial, Failure to serve is no help. With practice hidden, function secretly, like a fool, like an idiot. Just to continue in this way is called the host within the host.



8. DAIHISHIN DHARANI

Namu kara tan no tora ya ya namu ori
ya boryo ki chi shiu 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 shiu 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 shiu ra ya sha ro sha ro
mo mo ha mo ra ho chi ri i ki i ki shi no
shi no ora san fura sha ri ha za ha zan
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
shiu 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 shiu ra ya
somo ko shite do modo ra hodo ya so
mo ko.



9. VERSE OF THE OKESA

Vast is the robe of liberation,
a formless field of benefaction.
I wear the Tathagata teaching,
saving all sentient beings.

10. TAKKESA GE

Dai sai gedap-puku
Musō fuku den e
Hi bu nyorai kyo
Ko do shoshu jo.

11. GATHA ON OPENING THE SUTRA

The Dharma, incomparably
profound and infinitely subtle,
is rarely encountered, even
in millions of ages.
Now we see it, hear it, receive
and maintain it.
May we completely realize the
Tathagata's true meaning

12.FOUR VOWS

Sentient beings [of my own mind]*
are numberless;
I vow to save them.

Afflictions [of my own mind]*
are inexhaustible;
I vow to put an end to them.

The Dharma Gates [of my own
nature]* are boundless;
I vow to practise them.

The Buddha Way [of my own nature]*
is unsurpassable;
I vow to attain it.

* 2ND TIME ROUND

13.SHIGU SEIGAN MON

Shujō muhen sei gan do
bon-no mujin sei gan dan
ho mon muryō sei gan gaku
butsu do mujō sei gan jo.

14.VERSE OF ATONEMENT

All evil karma ever committed
by me since of old,
On account of my beginningless
greed, anger, and ignorance,
Born of my body, mouth, and thought,
Now I atone for it all.

15.SHARI RAIMON

Is-shin cho rai
man toku en man
sha ka nyo rai
shin jin sha ri
hon ji hos-shin
hok-kai to ba
ga to rai kyo
i ga gen shin
nyu ga ga nyu
butsu ga ji ko
ga sho bo dai
i butsu jin riki
ri yaku shu jo
hotsu bo dai shin
Shu bo satsu gyo
do nyu en jaku
byo do dai chi
kon jo cho rai.



16.JIZO SHINGON DHARANI

Om ka ka kabi
san ma e sowa ka

17^A. RYOGON SHIN SHU

(Surangama Heart Dharani)

On ono ri bisha chi
bira hoja rato ri
hodo hodo ni
hoja ra honi han
kuki tsuryo yo han
somo ko

(so mo ko, last time round)



17^B. ALL BUDDHAS...

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajna Paramita.

Ji ho san shi i shi fu
Shi son bu sa mo ko sa
Mo ko ho ja ho ro mi



18. KANROMON

Busho Sanbo

[chant three times]

Namu jip-po butsu
namu jip-po ho
namu jip-po so
namu hon shi shaka muni butsu
namu dai zu dai hikyu kukan zeon bosa
namu kei kyo a nan son ja.

Choshō hotsugan

Ze sho shu to
Hosshin shite ikki no jojiki o buji shite,
amaneku jippo, gujin koku,
shuhen hokkai, mijin setchu,
shou kokudo no issai no gaki ni hodokosu,
senmo ku on, san sen chishu,
naishi koya no shokijin to,
ko kitatte koko ni atsumare,
ware ima himin shite,
amaneku nanji ni jiki o hodokosu.
Negawaku wa nanji kakkaku,
waga kono jiki o ukete,
tenji motte jinko kukai no
shobutsu gyussho,
issai no ujo ni kuyo shite, nanji to ujo to,
amaneku mina boman sen koto o,
mata negawaku wa nanji ga mi,
kono shujiki ni jojite,
ku o hanarete gedasshi,

ten ni shojite raku o uke,
jippo no jodo mo
kokoro ni shitagatte yuō shi,
bodaishin o hasshi, bodaidō o gyoji,
torai ni sabusshite, nagaku taiten naku,
saki ni dō o uru mono wa,
chikatte aido dassen koto o,
mata negawaku wa nanjira,
chuya gojō ni, ware o yogo shite,
waga shogan o manzen koto o.
Negawaku wa kono jiki o hodokosu,
shoshō no kudoku,
amaneku motte hokkai no ujo ni ese shite,
moro moro no ujo to,
byodogu u naran,
moro moro no ujo to tomo ni,
onajiku kono fuku o motte,
koto gotoku motte shinnyo hokkai,
mujo bodai, issai chichi ni eko shite,
negawaku wa sumiyaka ni jobusshite,
yoka o manek koto nakaran.
Hokkai no ganjiki
negawaku wa kono hō ni jojite,
toku jobussuru koto o en.



Unshu kijin choshō darani
No bo bohori gyari tari
tata gyataya [3 times]

Ha jigokumon kai inko darani
On boho teiri gyatari
tata gyataya [3 times]

Muryō itoku jizai komyō kaji onjiki darani
No maku saraba
tata gyata
baro kitei on
san bara san bara un [3 times]

Mō kanro homi darani
No maku soro baya
tata gyataya ta nyata on
soro soro hara soro
hara soro sowaka [3 times]

Birushana ichiji shin suirin kan darani
No maku san manda
bota nan ban [3 times / many times]



Go nyorai hogo chosho darani

Namu taho nyorai.

No bo bagya batei

hara bota ara tan no ya tata gyataya.

Joken ton go fuku chi en man.

Namu myo shiki shin nyorai.

No bo bagya batei

soro baya tata gyataya.

Hashu rogyo en man so ko.

Namu kanro o nyorai.

No bo bagya batei

ami ritei aran jaya tata gyataya.

Kan po shin jin ryo juke raku.

Namu ko haku shin nyorai.

No bo bagya batei

biho ragya taraya tata gyataya.

In ko ko dai on jiki ju bo.

Namu rifuji nyorai.

No bo bagya batei

aba en gyaraya tata gyataya.

Kufu shitsu jori gakishu.

[3 times]

[repeat after Doshi: three times]

On

bo jishitta

boda hada yami.

[repeat after Doshi: three times]

On

san maya

sato ban.

Daiho rokaku zenju himitsu

konpon darani

No maku saraba tata gyata nan

on bihora gyarabej mani hara bej

tata tani tashani mani mani soha rabej

bima rej shagyara genbi rej

un nun jin bara jin bara boda biroki tei

kugya chishut-ta gyara bej sowaka

on mani baji rej un

on manida rej un bat-ta [3 times]

Shobutsu komyo shingon kancho darani

On abogya bej rosha no

maka bodara mani han doma

jin bara hara bari taya un. [3 times]

[slower]

I su shu an shu sen gen

ho to bu mo ki ro te

son sha fu ra ju mu kyu

mo sha ri ku san nan yo

su in san yu shi an shi

san zu ha nan ku shu san

kyu mo kui ko sen nan su

jin shu rin nui san jin zu.

19. MEAL GATHA

[BEFORE OPENING BOWLS]

Buddha was born at Kapilavastu,
Enlightened at Magadha,
Taught at Paranasi,
Entered nirvana at Kusinagara.

Now I open Buddha Tathagata's
eating bowls;
may we be relieved from self-clinging
with all sentient beings.



[BEFORE & DURING SERVING OF MEAL]

*Ino: In the midst of the Three Treasures
with all sentient beings, let us recite the
names of Buddha:*

Pure Dharmakaya Vairochana Buddha,
Complete Sambhogakaya
Lochana Buddha,
Numerous Nirmanakaya
Shakyamuni Buddha,
Future Maitreya Buddha,
All Buddhas throughout space and time,
Mahayana Saddharma Pundarika Sutra,
Great Manjushri Bodhisattva,
Mahayana Samantabhadra Bodhisattva,
Great Avalokiteshvara Bodhisattva,
All Bodhisattva Mahasattvas,
Maha Prajna Paramita.

[AT BREAKFAST]

*Ino / Shuso: This food comes from the
efforts of all sentient beings past and
present, and its ten advantages give us
physical and spiritual well-being, and
promote pure practice.*

[AT LUNCH]

*Ino / Shuso: We offer this meal of three
virtues and six tastes to the Buddha,
Dharma and Sangha, and to all life in the
Dharma worlds.*



[WHEN MEAL HAS BEEN SERVED]

(Gassho)

First, seventy-two labors
brought us this food,

(Shashu bow)

We should know how it comes to us.

(Zazen Mudra)

Second, as we receive this offering,
we should consider whether our
virtue and practice deserve it.

Third, as we desire the natural order
of mind to be free from clinging,
we must be free from greed.

Fourth, to support our life
we take this food.

Fifth, to attain our Way we take this food.

[AT LUNCH ONLY: SMALL FOOD OFFERING]

[All those of the spiritual worlds,
now I give you this offering; this
food will pervade everywhere.]

First, this food is for the Three Treasures;
second, it is for our teachers, parents,
nation, and all sentient beings;
third, it is for all beings in the six worlds.
Thus, we eat this food with everyone.

We eat to stop all evil,
to practice good,
to save all sentient beings,
and to accomplish our Buddha Way.



[AS SERVERS COLLECT AMBROSIA WATER]

The water with which I wash these
bowls tastes like ambrosia.
I offer it to the various spirits
to satisfy them.
Om Makurasai Svaha!

[WHEN BOWLS ARE WRAPPED]

*Ino: May we exist in muddy waters
with purity like a lotus.
Thus we bow to Buddha.*

