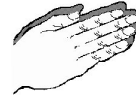


Weeklong Cloud Retreat
Sutra Book

ATTA DIPA

ATTA DIPA
VIHARATHA
ATTA SARANA
ANANNA SARANA
DHAMMA DIPA
DHAMMA SARANA
ANANNA SARANA



VANDANA (Homage)

NAMO TASA
BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA

TISARANA

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

PURIFICATION

In the past I have caused much harm. My greed, anger, and folly arise from the beginningless past; yet, they spring from this body, this mouth, and this mind. I alone am responsible for the suffering they have brought, and I hereby renounce and relinquish them all.

OPENING THIS DHARMA

This Dharma, incomparably profound and minutely subtle, is hardly met with even in hundreds of thousands of millions of eons. We now can see THIS. Listen to THIS. Accept and hold THIS. May we completely understand and actualize This Tathagata's true meaning.

(HAN NYA SHIN GYO
The Heart Sutra)

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 UN 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 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 TE
GYA TE HA RA GYA TE HARA SO GYA TE BO JI SOWA KA -
HAN NYA SHIN GYO

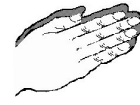
(SHO SAI SHU DHARANI
Great Light Mystic Verse)

NA MU SA MAN DA MO TO NAN O HA RA CHI KO TO SHA
SO NO NAN TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHI FU RA SHI FU RA HA RA SHI FU RA HA RA SHI FU RA
CHI SHU SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA
SO HA JA SE CHI GYA SHI RE EI SO MO KO

NA MU SA MAN DA MO TO NAN O HA RA CHI KO TO SHA
SO NO NAN TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHI FU RA SHI FU RA HA RA SHI FU RA HA RA SHI FU RA
CHI SHU SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA
SO HA JA SE CHI GYA SHI RE EI SO MO KO

NA MU SA MAN DA MO TO NAN O HA RA CHI KO TO SHA
SO NO NAN TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHI FU RA SHI FU RA HA RA SHI FU RA HA RA SHI FU RA
CHI SHU SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA
SO HA JA SE CHI GYA SHI RE EI SO MO KO

(MORNING DEDICATION
Asa morning service)



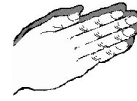
Buddha Nature pervades the whole universe, revealing right here now. With this morning service, let us dedicate to Endless Dimension Universal Life, Buddha Shakyamuni Nyorai, Kanzeon Dai Bosatsu, Seishi Dai Bosatsu, Monju Dai Bosatsu, Fugen Dai Bosatsu, Jizo Dai Bosatsu, Kokuzo Dai Bosatsu, Namu Sanze Sanzen Sho Butsu. Past, present, future All Buddhas, Bodhisattvas, Let True Dharma Continue, Universal Sangha Relations, Become Complete.

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

(DAI HI SHU DHARANI
Great Compassionate Mystic Verse)

NA MU KA RA TAN NO TO RA YA YA NA MU O RI YA BO
RYO KI CHI SHI FU RA YA FU JI SA TO BO YA MO KO SA
TO BO YA MO KO KYA RU NI KYA YA EN SA HA RA HA EI
SHU TAN NO TON SHA NA MU SHI KI RI TO I MO O RI YA
BO RYO KI CHI SHI FU RA RI TO BO NA MU NO RA KI 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 KI RI
MO KO FU JI 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 CHI RI
NI SHI FU RA YA SHA RO SHA RO MO MO HA MO RA HO
CHI RI I KI I KI SHI NO SHI NO O RA SAN FU RA SHA RI
HA ZA HA ZA FU RA 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 FU JI YA FU JI YA FU DO YA FU DO YA MI CHI RI
YA NO RA KIN JI CHI RI SHU NI NO HO YA MO NO SO MO
KO SHI DO YA SO MO KO MO KO SHI DO YA SO MO KO
SHI DO YU KI SHI FU RA YA SO MO KO NO RA KIN JI SO
MO KO MO RA NO RA SO MO KO SHI RA SUN O MO GYA
YA SO MO KO SO BO MO KO SHI DO YA SO MO KO SHA KI
RA O SHI DO YA SO MO KO HO DO MO GYA SHI DO YA SO
MO KO NO RA KIN JI HA GYA RA YA SO MO KO MO HO RI
SHIN GYA RA YA SO MO KO NA MU KA RA TAN NO TO RA
YA YA NA MU O RI YA BO RYO KI CHI SHI FU RA YA SO MO
KO SHI TE DO MO DO RA HO DO YA SO MO KO

(DAI HI SHU DEDICATION)



With this Great Compassionate Dharani, let us dedicate to:

*Buddha Shakyamuni Dai Osho (d480BCE)
Bodhidharma Daishi Dai Osho (470-543)
Rinzai Gigen Zenji Dai Osho (d867)
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1769)
To Rei En Ji Zenji Dai Osho (1721-1792)
Ryoga Kutsu Soyen Zenji Dai Osho (1859 -1919)
Choro An Nyogen Zenji Dai Osho (1876-1958)
Hannya Kutsu Gempo Zenji Dai Osho (1865-1961)
Mitta Kutsu Soen Zenji Dai Osho (1907-1984)
Shinkyō Shitsu Sochu Zenji Dai Osho (1921-1990)
Yoho Shitsu Genpo Zenji Dai Osho (??)
Eryu Jokei Ruth Zenji Dai Osho (d.1967)
Myo-on Maureen Zenji Dai Osho (1922-1990)
Muho Genki Zenji Dai Osho*

*Past, present, future
All Zenji Dai Osho
Please encourage
And guide us all*

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

(DAI SEGAKI
Chanting for the Deceased)



JYA JIN NYU RYO SHI SAN SHI I SHI FU IN KAN HA KAI SHIN I
SHI YUI SHIN ZO NA MU JI HO FU NA MU JI HO HA NA MU JI
HO SEN NA MU HON SU SHI KYA MU NI FU NA MU DAI ZU DAI
HI KYU KU KAN SHI IN BU SA NA MU KI KO O NAN SON SHA NA
MU SA BO TO TO GYA TO BO RYO KI CHI EN SAN MO RA SAN
MO RA KIN NA MU SU RYO BO YA TO TO GYA TO YA TO JI TO
YEN SU RYO SU RYO BO YA SU RYO BO YA SU RYO SO MO KO
NA MU SA MAN DA HO DO NAN PAN NA MU HO SHIN JI RAI NA
MU TO HO JI RAI NA MU MYO SHI SHIN JI RAI NA MU KO HA
SHIN JI RAI NA MU RI FU I JI RAI NA MU KAN RO YO JI RAI NA
MU O MI TO JI RAI NA MU O MI TO BO YA TO TO GYA TO YA TO
NI YA TO O MI RI TSU BO MI O MI RI TO SHI TA BO MI O MI RI
TO BI

GYA RA CHI O MI RI TO BI GYA RA TO GYA MI NI GYA GYA NO
SHI TO GYA RI SO MO KO JIN SHU KYA JI JIN NIN SHI FU SHI O
SA SHU KI JIN GEN KAI BO MON SHA KEN SHIN SHI DO YU MI
SAN ZEN DO KI I SAM BO HA BU JI KYU KIN TE SHIN BU JO KA
KUN TE BU HEN JIN MI RAI I SHI SHUN SAN ZUN PA SHI JI TEN
KI JIN SHU GO KIN SU JI KYU SU JI HEN JI HO I SHI KI JIN KYU
I SU SHU AN SHU SEN GEN HO TA BU MO KI RO TEI SON SHA
FU RA JU BU KYU MO SHA RI KU SAN NAN NYO SU IN SAN NYU
SHI AN SHI SAN ZU HA NAN KU SHUN SAN KYU MO KUI KO SEN
NAN SU JIN SHU RIN NUI SAN JIN ZU GEN NI SU KUN TEI FU
GYU O I SHI GO TEN NI SHUN SAN KAI KYU JIN BU DO

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

(DAI SEGAKI DEDICATION)

*One stream of a valley
Pours the ambrosial nectar,
Ten thousand peaks of pine wind
Strike the Dharma drum.*



*On this _____ day of _____
Offering incense and pure water
With Dai Segaki chanting
Let us dedicate to _____ (and)*

*All known and unknown deceased Dharma
brothers and sisters.*

*May the sun of wisdom shine
brighter and brighter,*

*And may we all cease wandering
In the darkness of ignorance.*

*Let True Dharma Continue
Universal Sangha Relations
Become Complete*

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

**TOREI ZENJI's
BODHISATTVA'S VOW**



When I, a student of Dharma, look at the real form of the universe, all is the never-failing manifestation of the mysterious truth of Tathagata. In any event, in any moment, and in any place, none can be other than the marvelous revelation of its glorious light.

With this realization, our virtuous Zen ancestors extended tender care, with a compassionate heart, even to such beings as beasts and birds. Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink, and clothing. It is clear that these protections are nothing less than the warm flesh and blood, the merciful incarnation of Buddha. Realizing this, who cannot be respectful of all senseless things, not to speak of a human being.

Therefore even if someone names us as a sworn enemy and persecutes us, we should be warm and compassionate towards them. Their very abuse conveys the Buddha's boundless loving-kindness for us. It must be seen as a compassionate device to liberate us entirely from our own egoistic delusions and attachments we have built up from the beginning-less past. With an open-hearted response to even the most cruel and foolish people, a most profound and pure faith arises. Then in each moment's flash of our thought, there will grow a lotus flower, and on each flower a Buddha will be revealed.

Everywhere is the glory of the Pure Land. In every moment, may we extend THIS mind over the whole universe, so that we and all beings together may attain maturity in Buddha's Wisdom.

(FOUR GREAT VOWS
SHI GU SEI GAN MON)



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.

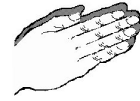
SHU JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.

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.

(DAI HI SHU DHARANI
Great Compassionate Mystic Verse)

NA MU KA RA TAN NO TO RA YA YA NA MU O RI YA BO
RYO KI CHI SHI FU RA YA FU JI SA TO BO YA MO KO SA
TO BO YA MO KO KYA RU NI KYA YA EN SA HA RA HA EI
SHU TAN NO TON SHA NA MU SHI KI RI TO I MO O RI YA
BO RYO KI CHI SHI FU RA RI TO BO NA MU NO RA KI 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 KI RI
MO KO FU JI 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 CHI RI
NI SHI FU RA YA SHA RO SHA RO MO MO HA MO RA HO
CHI RI I KI I KI SHI NO SHI NO O RA SAN FU RA SHA RI
HA ZA HA ZA FU RA 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 FU JI YA FU JI YA FU DO YA FU DO YA MI CHI RI
YA NO RA KIN JI CHI RI SHU NI NO HO YA MO NO SO MO
KO SHI DO YA SO MO KO MO KO SHI DO YA SO MO KO
SHI DO YU KI SHI FU RA YA SO MO KO NO RA KIN JI SO
MO KO MO RA NO RA SO MO KO SHI RA SUN O MO GYA
YA SO MO KO SO BO MO KO SHI DO YA SO MO KO SHA KI
RA O SHI DO YA SO MO KO HO DO MO GYA SHI DO YA SO
MO KO NO RA KIN JI HA GYA RA YA SO MO KO MO HO RI
SHIN GYA RA YA SO MO KO NA MU KA RA TAN NO TO RA
YA YA NA MU O RI YA BO RYO KI CHI SHI FU RA YA SO MO
KO SHI TE DO MO DO RA HO DO YA SO MO KO

(TEISHO DEDICATION)



*Buddha Nature pervades
The whole universe,
Revealing right here now.
With this Teisho Meeting,
Let us unite with
Endless dimension universal life.*

*Buddha Shakyamuni Nyorai
Kanzeon Dai Bosatsu
Monju Dai Bosatsu
Fugen Dai Bosatsu
Jizo Dai Bosatsu
Namu Sanze Sanzen Sho Butsu.*

*Buddha Shakyamuni Dai Osho (d480 BCE)
Bodhidharma Daishi Dai Osho (470-543)
[O Baku Kiun Zenji Dai Osho (d850)]
Rinzai Gigen Zenji Dai Osho (d867)
[Nansen Zenji Dai Osho (748-834)]
[Joshu Jushin Zenji Dai Osho (778-897)]
[Mumon Ekai Zenji Dai Osho (1183-1260)]
[Setcho Ju Ken Zenji Dai Osho (980-1052)]
[Engo Kokugan Zenji Dai Osho (1063-1135)]
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1769)
To Rei En Ji Zenji Dai Osho (1721-1792)
Hanya Kutsu Gempo Zenji Dai Osho (d1961)
Mitta Kutsu Soen Genju Zenji Dai Osho (d1984)
Muho Genki Zenji Dai Osho*

*Past, present, future,
All Buddhas, Bodhisattvas,
Ancestral Teachers,
Let True Dharma Continue,
Universal Sangha Relation,
Become complete.*

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

THE SONG OF ZAZEN
by Hakuin Ekaku Zenji (d.1768)



Sentient beings are primarily all Buddhas. It is like ice and water. Apart from water, no ice can exist; apart from sentient beings, no Buddhas can be found.

Not knowing how near the Truth is, we seek it far away - what a pity! We are like a person who, in the midst of water, cries in thirst so imploringly; we are like the child of a wealthy person, who worries about having enough money.

The reason why we transmigrate through the six worlds is that we are lost in the darkness of ignorance; going astray further and further in the darkness, when are we able to be free from birth-and-death?

As for Zazen practice in the Mahayana, we have no words to praise it fully. The virtues of perfection such as charity, morality, and the invocation of the Buddha's name, confession, and ascetic discipline, and many other good deeds of merit, all these return into THIS!

Those who truly practice zazen, even for just one sitting, will see all their evil karma erased; nowhere will they find evil paths, but the Pure Land will be near at hand.

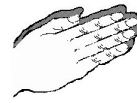
With a reverential heart, if we hear this Truth even once, and praise it, and gladly embrace it, we will surely be blessed most infinitely. But, if we concentrate within, and testify to the truth that self-nature is No-nature, we have really gone beyond foolish talk.

The gate of the oneness of cause and effect is opened; the path independent of differentiation runs straight ahead.

To regard the form of no-form as form, whether going or returning, we cannot be any place else; to regard the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma. How boundless the cleared sky of Samadhi! How transparent the perfect moonlight of the Fourfold Wisdom!

At this moment what more need we seek? As the Truth eternally reveals itself, this very place is the Lotus Land of Purity, this very body is the Body of the Buddha.

(FOUR GREAT VOWS
SHI GU SEI GAN MON)

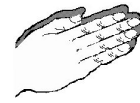


SHU JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.

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.

(KAI KYO GE
Opening this Dharma)



MU JO JIN JIN MI MYO HO

HYA KU SEN MAN GO NAN SO GU
GA KON KEN MON TOKU JU JI
GAN GE NYO RAI SHIN JITSU GI

MU JO JIN JIN MI MYO HO
HYA KU SEN MAN GO NAN SO GU
GA KON KEN MON TOKU JU JI
GAN GE NYO RAI SHIN JITSU GI

MU JO JIN JIN MI MYO HO
HYA KU SEN MAN GO NAN SO GU
GA KON KEN MON TOKU JU JI
GAN GE NYO RAI SHIN JITSU GI

(HEART SUTRA)

MAHA PRAJNA PARAMITA HRIDAYA SUTRA, A VA LO KI TES VA RA, THE BO DHI SATT VA OF COM PAS SION, DO ING DEEP PRAJ NA PA RA MI TA, CLEAR LY SAW THAT THE FIVE SKAN DHAS ARE SHUN YA TA, THUS TRAN SCEND ING MIS FOR TUNE AND SUF FER ING. O SHA RI PU TRA, FORM IS NO O THER THAN SHUN YA TA, SHUN YA TA IS NO O THER THAN FORM. FORM IS EX ACT LY SHUN YA TA, SHUN YA TA EX ACT LY FORM. FEEL ING, THOUGHT, VO LI TION, AND CON SCIOUS NESS ARE LIKE WISE LIKE THIS. O SHA RI PU TRA, RE MEM BER, DHAR MA IS FUN DA MEN TAL LY SHUN YA TA. NO BIRTH, NO DEATH, NO THING IS DE FILED, NO THING IS PURE. NO THING CAN IN CREASE, NO THING CAN DE CREASE. HENCE IN SHUN YA TA, NO FORM, NO FEEL ING, NO THOUGHT, NO VO LI TION, NO CON SCIOUS NESS, NO EYES, NO EARS, NO NOSE, NO TONGUE, NO BO DY, NO MIND, NO SEE ING, NO HEAR ING, NO SMELL ING, NO TAST ING, NO TOUCH ING, NO THINK ING; NO WORLD OF SIGHT, NO WORLD OF CON SCIOUS NESS, NO IG NOR ANCE AND NO END TO IG NOR ANCE, NO OLD AGE AND DEATH AND NO END TO OLD AGE AND DEATH. NO SUF FER ING, NO CRA VING, NO EX TINC TION, NO PATH; NO WIS DOM, NO AT TAIN MENT. IN DEED, THERE IS NO THING TO BE AT TAINED; THE BO DHI SATT VA RE LIES ON PRAJ NA PA RA MI TA WITH NO HIN DRANCE IN THE MIND. NO HIN DRANCE, THERE FORE NO FEAR. FAR BE YOND UP SIDE DOWN VIEWS, AT LAST NIR VA NA. PAST, PRES ENT, AND FU TURE, ALL BUD DHAS, BO DHI SATT VAS, RE LY ON PRAJ NA PA RA MI TA AND THERE FORE REACH THE MOST SU PREME EN LIGHT EN MENT. THERE FORE KNOW: PRAJ NA PA RA MI TA IS THE GREAT EST DHA RA NI, THE BRIGHT EST DHA RA NI, THE HIGH EST DHA RA NI, THE IN COM PARA BLE DHA RA NI. IT COM PLETE LY CLEARS ALL SUF FER ING. THIS IS THE TRUTH, NOT A LIE. SO SET FORTH THE PRAJ NA PA RA MI TA DHA RA NI. SET FORTH THIS DHA RA NI AND SAY: GA TE GA TE PA RA GA TE PARA SAM GA TE, BO DHI SVA HA HEART SU TRA

BU CHIN SON SHIN DHARANI

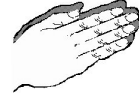
(Mystic Verse for Supportive Spirits)

NO BO BA GYA BA TEI TA RE RO KI YA HA RA CHI BI SHI SHU DA
YA BO DA YA BA GYA BA TEI TA NI YA TA OM BI SHU DA YA BI
SHU DA YA SA MA SA MA SAN MAN DA HA BA SHA SO HA RA DA
GYA CHI GYA KA NO SO BA HAN BA BI SHU TEI A BI SHIN SHA
TO MAN SO GYA TA HA RA HA SHA NO A MI RI TA BI SEI KEI MA
KA MAN DA RA HA DA I A KA RA A KA RA A YU SAN DA RA NI
SHU DA YA SHU DA YA GYA GYA NO BI SHU TEI U SHU NI SHA BI
SHA YA BI SHU TEI SA KA SA RA A RA SHIN MEI SAN SO NI TEI
SA RA BA TA TA GYA TA BA RO GYA NI SA TA HA RA MI TA HA RI
HO RA NI SA RA BA TA TA GYA TA KI RI DA YA CHI SHU TA NO
CHI SHU CHI TA MA KA BO DA REI BA SA RA GYA YA SO GYA TA
NO BI SHU TEI SA RA BA

HA RA DA HA YA TO RI GYA CHI HA RI BI SHU TEI HA RA CHI NI
HA RA DA YA A YU KU SHU TEI SAN MA YA CHI SHU CHI TEI MA
NI MA NI MA KA MA NI TA TA TA BO DA KU CHI HA RI SHU TEI BI
SO BO DA BO CHI SHU TEI JA YA JA YA BI JA YA BI JA YA SA MO
RA SA MO RA SA RA BA BO DA JI SHU CHI TA SHU TEI BA JI RI
BA ZA RAN GYA RA BEI BA ZA RAN HA BA TO BA MAN SHA RI
RAN SA RA BA SA TO BA NAN SHA KYA YA HA RI BI SHU TEI SA
RA BA GYA CHI HA RI SHU TEI SA RA BA TA TA GYA TA SHI SHA
MEI SAN MA JIN BA SO EN TO SA RA MA TA TA GYA TA SAN BA
JIN BA SO JI SHU CHI TEI BO JI YA BO JI YA BI BO JI YA BI BO
JI YA BO DA YA BO DA YA BI BO DA YA BI BO DA YA SAN MAN DA
HA RI SHU TEI SA RA BA TA TA GYA TA KI RI DA YA CHI SHU TA
NO CHI SHU CHI TA MA KA BO DA REI SO WA KA

BU CHIN SON SHIN DEDICATION

*There is a reality even prior
To heaven and earth.*



*Indeed it has no form,
Much less a name.*

*Calling forth that One, shining
Alone, with chanting of
The Heart Sutra and
Bu Chin Son Shin Dharani let us dedicate to*

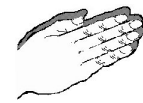
*Tozan Chinju Namu Dai Bosatsu Dai Gongen
And All Supportive Spirits of this
Dai Bai Mountain*

*May we manifest our bodhisattva spirit,
May the light of Buddha's Wisdom
Shine brighter and brighter,
And may the wheel of
Dharma turn without end.*

*Let True Dharma Continue
Universal Sangha Relations
Become Complete*

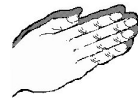
JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

(DAI EI ZENJI HOTSU GAN MON
Priest Daiei's Prayer)



DAI EI ZEN JI HOTSU GAN MON TADA NEGA WAKU WA
SORE GASHI DO SHIN DEN GONI SHITE CHO ON FUTA I
SHITE I KYO AN SHIN JIN YUMYO O SHU BYO KOTO
GOTO KU NOZO KI KON SAN SUMI YAKA NI SHO SHI
MUNA UM MUSA I MUNA MUSHO O JARO NI MUKA WAZU
JIKI NI SHO DO NO IT TE BON NO SHO METSU SHI CHIE
ZO CHO SUI TON NI DAI JIO SATO ETE HOTO KENO
EMYO O TSUGI MORO MORO NO SHUJO WO DOSHI TE
BUS SONO ON O HO ZEN KOTO WO TSUGI NI NEGA
WAKU WA SORE GASHI RIN MYO JU NO TOKI SHO BYO
SHO NO HICHI NICHI IZE ENNI ARA KAJI ME SHINO ITA
KAN KOTO NO SHIT TE AN JU SHO NEN MATSU GO JIZA
INI KONO MIO TSUTE OWAT TE SUMI YAKA MI BUTSU
DONI SHO JI MANO ATTA RI SHOBU TSUNI MAMI E SHO
GAKU NO KIO UKE HOK KAI NI BUN SHIN SHITE AMA
NEKU SHUJO UO DOSE UN KOTO WO JIP PO SAN ZE IS
SAI NO SHOBU TSU SHOSO UN BOSA TSU MAKU SATSU
MAKA HAN NYA HARA MITSU

Priest Daiei's Prayer
[read at final day Banka])



First we commit to realizing the Buddha Way and to walking the Path 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 phantom devils.

May we overflow with the wisdom of all Awakened Beings and wake up ourselves to the vastness that underlies us all, so that we, too, can become as Buddhas whose compassionate love (Bodhicitta) works with all beings to free them from the treachery of self-ignorance.

Finally, preparing ourselves for the inevitable, when the time comes for us to die, may we 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 will be absorbed into the Buddha realm where we will see countless Buddha-beings whose teachings are one with Buddhadharma. Then may we work as one, together with all the Bodhisattvas, in the samsaric realm (in the Ten Directions and the Three Worlds of Time) to free all beings from Delusion. Praise and thanksgiving to the Great and Profound Transcendental Truth (Prajna-paramita)!

(FOUR GREAT VOWS
SHI GU SEI GAN MON)



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.

TEIDAI DENPO
BUSO NO MYO GO

(Ancestors in a Rinzai Zen Lineage)

BIBÁSHI	BUTSU
SHIKÍ	BUTSU
BISHÁFU	BUTSU
KURUSÓN	BUTSU
KUNÁGÓN MUNÍ	BUTSU
KASHÓ	BUTSU



SHAKYÁMUNÍ	BUTSU
MAKÁ KASHÓ	SONJA
ANÁN	SONJA
SHÓNÁ WASHU	SONJA
UBA KIKUTÁ	SONJA
DÁI TAKA	SONJA
MI SHAKÁ	SONJA
BASHU MITSU	SONJA
BÚTTÁ NÁNDÁI	SONJA
FUKUTÁ MÍTTÁ	SONJA
KYÓ	SONJA
FUNA YASHA	SONJA
MEMYÓ	SONJA
KABIMORA	SONJA
RYÚJÚ	SONJA
KANA DÁIBÁ	SONJA
RAGORATA	SONJA
SÓGYÁ NÁNDÁI	SONJA
KAYASHATA	SONJA
KUMORATA	SONJA
SHAYATÁ	SONJA
BASHU BÁNZÚ	SONJA
MANURÁ	SONJA
KAKU ROKUNÁ	SONJA
SHISHI	SONJA

BASHA SHITA	SONJA
FUNYO MÍTTÁ	SONJA
HÁNNYÁ TARA	SONJA

BODÁI DHARUMA	DAISHI
EKA DÁI SO	ZENJI
SÓ SÁN GÁN CHI	ZENJI
DÓ SHÍN DÁI I	ZENJI
GUNÍN DÁI MÁN	ZENJI
ENÓ DÁI KÁN	ZENJI
NÁN GAKU EJÓ	ZENJI
BASO DÓ ITSU	ZENJI
HYAKU JÓ EKÁI	ZENJI
Ó BAKU KIÚN	ZENJI
RÍN ZÁI GIGÉN	ZENJI
KÓ KÉ SÓN SHÓ	ZENJI
NÁN ÍN EGYÓ	ZENJI
FUKETSU ÉN SHÓ	ZENJI
SHUZÁN SHÓ NÉN	ZENJI
FÚNNYÓ ZÉN SHÓ	ZENJI
SEKISÓ SOÉN	ZENJI
YÓ GÍ HÓ É	ZENJI
HAKU ÚN SHUTÁN	ZENJI
GOSO HÓ ÉN	ZENJI
ÉN GÓ KOKU GÓN	ZENJI
KOKYÚ SHÓ RYÚ	ZENJI
Ó ÁN DÓN GÉ	ZENJI
MÍTTÁN GÁN KETSU	ZENJI
SHÓ GÉN SÚ GAKU	ZENJI
ÚN ÁN FUGÁN	ZENJI
KIDÓ CHIGU	ZENJI

NÁM PÓ SHÓ MYÓ	ZENJI
SHÚ HÓ MYÓ CHÓ	ZENJI
KÁN ZÁN EGÉN	ZENJI
JU Ó SÓ HITSU	ZENJI

MU ÍN SO ÍN	ZENJI
NÍP PÓ SÓ SHÚN	ZENJI
GITÉN GÉN SHÓ	ZENJI
SÉK KÓ SÓ SHÍN	ZENJI
TÓ YÓ É CHÓ	ZENJI
TÁI GÁ TÁN KYÓ	ZENJI
KÓ HÓ GÉN KÚN	ZENJI
SÉN SHÓ ZÚI SHÓ	ZENJI
I ÁN CHISATSU	ZENJI
TÓ ZÉN SÓ SHÍN	ZENJI
YÓ ZÁN KÉI YÓ	ZENJI
GUDÓ TÓ SHUKU	ZENJI
SHIDÓ BUNÁN	ZENJI
DÓ KYÓ ETÁN	ZENJI
HAKU ÍN EKAKU	ZENJI
TÓ RÉI ÉN JI	ZENJI
GASÁN JÍTÓ	ZENJI
TAKU JÚ KOSÉN	ZENJI
SOZÁN GÉN KYÓ	ZENJI
KASÁN ZÉN RYÓ	ZENJI
SÓ HÁN GÉM PÓ	ZENJI
GÉM PÓ GIYÚ	ZENJI
SÓ ÉN GÉN JÚ	ZENJI
ÉI DÓ TÁI	ZENJI

JIHÓ SÁNSHÍ
 ISHI ISHI FÚ
 SHI SÓN BUSÁ MOKÓ SÁ
 MOKÓ HOJÁ HORÓ MÍ

Dedication to Women Dharma Ancestors

We offer the merit of this recitation in gratitude to:



Prajna Paramita Dai-osho
Maha Maya Dai-osho
Ratna Vati Dai-osho
Shri mala Dai-osho
Naga Deva Dai-osho
Pra bhuta Dai-osho

Maha Pajapati Dai-osho
Khe ma Dai-osho
Punnika Dai-osho
Pata chara Dai-osho
Bhad da Dai-osho
Dhamma dinna Dai-osho
Su mana Dai-osho
Kisa go tami Dai-osho
Su-Bha Dai-osho
Dhamma Dai-osho
Suk-ka Dai-osho
Up-pala-vanna Dai-osho

Zongchi Dai-osho
Shi-ji Dai-osho
Ling Hsing po Dai-osho
Ling chao Dai-osho
Liu Tie-mo Dai-osho
Mo-shan Liao-jan Dai-osho
Miao-hsin Dai-osho
Hui-kuang Dai-osho
Hui-wen Dai-osho
Fa-teng Dai-osho
Kong-shi Dao-ren Dai-osho
Wen-chao Dai-osho

Yu Dau-po Dai-osho
Miao-tao Dai-osho

Zen-shin Dai-osho
Ko-myo Dai-osho
Sei-shi Dai-osho
Ryo-nen Dai-osho
Sho-gaku Dai-osho
E-gi Dai-osho
Mugai Nyo-dai Dai-osho
Kaku-zan Dai-osho
E-kan Dai-shi Dai-osho
Myo-sho En-kan Dai-osho
Kon-to Ekyu Dai-osho
Moko-fu So-nin Dai-osho
Sho-taku Dai-osho
Yo-do Dai-osho
E-shun Dai-osho
Dai-tsu Bun-chi Dai-osho
Ryo-nen Genso Dai-osho
Tei-jitsu Dai-osho
Ohashi Dai-osho
Ten-myo Jor-in Dai-osho
Naga-sawa So-zen Dai-osho
Ken-do Koji-ma Dai-osho
Yo-shida E-shun Dai-osho

E-ryu Jo-kei Dai-osho
Myo-on Dai-osho
Ges-shin Myo-ko Dai-osho
Ho-un Jiyu Dai-osho

Jiho sanshi
Ishi ishi fu
Shi son busa moko sa
Moko hoja horo mi

**KO ZEN DAI TO KOKU SHI
YUI KAI**



NAN JIRA SHO NIN KONO SAN CHU NIKI TAT TE. DO NO
TAME NI KO BEWO. ATSU MU. EJI KINO TAME NI SURU
KOTO NAKA RE. KATA AT TE KIZU TO YU KOTO NA KU.
KUCHI AT TE KURA WAZU. TO YU KOTO NA SHI. TADA SUBE
KARA KU JU NI JI CHU. MURI ENO TOKO RONI MUKAT TE.
KIWA ME KITA RI KIWA ME SARU BE SHI KO IN YANO GOTO
SHI. TSUTSU SHIN DE ZO YO SHIN ZURU KOTO NAKA RE.
KAN SHUSE YO KAN SHUSE YO. RO SO AN GYANO NO CHI.
ARU IWA JI MON HAN KO BUK KAKU KYO KAN KIN GIN O
CHIRI BA ME TASHU NYO NETSU. ARU IWA JU KYO FU JU
CHO ZA FU GA. ICHI JIKI BO SAI ROKU JI GYO DO TATO I
IN MONI SHI SARU TO IE DOMO. BUS SO FUDEN NO MYO
DO WO MOT TE. KYO KAN NI KAZA I SEZUN BA. TACHI
MACHI IN GAO HATSU MUSHI. SHIN PU CHINI OTSU MINA
KORE JYAMA NO SHUZO KUNA RI. RO SO YO WO SARU
KOTO HISA SHIKU TOMO. JISON TO SHO SURU KOTO O
YURU SA JI. ARU IWA ICHI NIN A RI YAGA INI MEN ZES SHI.
IP PA BO TEI SEK KYAKU SHO NAI NI. YASA I KON O NITE
KIS SHITE HIWO SUGO SUTO MO. SEN ITSU NI KOJI O KYU
MEI SURU TEI WA. RO SO TO NICHU NICHU SHO KEN HO ON
TEI NO HITO NA RI. DARE KA AE TE KYO KOTSU SEN YA.
BEN SEN. BEN SEN.

NAMU DAI BO SA

NAMU DAI BO SA(repeat 5X)



Admonition of Daito Kokushi: (1282-1336)
(Read on Final Kaichin)



All of you have come to this mountain to become students of Dharma. Make sure, therefore, that you are gathered here out of a sincere interest in the Way, and not for the sake of seeking personal advancement or a new livelihood that provides you with clothing and food. What the Way provides cannot be worn on any pair of shoulders, nor can it be eaten by any mouth. In each twenty-four hour day make sure that you face only the Inconceivable. What is here is quickly gone; therefore, see through your miscellaneous affairs, and realize that none of them are of great importance. Be alert! Be aware only of the Inconceivable!

After I drop this body, some of you may lead prosperous temples with many buildings and have sutra books embellished with gold. You and your disciples may become experts in sutra recitation. You may practice zazen longer than most and get fewer hours of sleep. You may limit yourselves to only one meal at dawn, filling all twelve hours of daylight with diligent practice. But none of that means anything if self concerns interfere with your total absorption in the wonderfully subtle and finely mysterious Way of all the Buddhas and Dharma ancestors. Self-motivated disciples are hopelessly out of touch with the law of causation, and will misread and pull down the highest teachings. Such people are no better than distracting demons. No matter how long it's been since this old monk has passed on, they are not to be regarded as my disciples.

On the other hand, if you find someone in some forsaken place who lives in a hut with a leaky roof and who makes do with a few discarded vegetables cooked in a cracked pot, but who is fully aware of the wonder of things and penetrates this matter of life and death - accept him, for he knows how to live and is never apart from me. Who could dare to carelessly belittle and disregard such a one? Exert yourself! Followers of the Way, combust completely!

MEAL CHANTS



Namses of the Ten Buddhas

SHIN JIN PA SHIN BI RU SHA NO FU. EN MON HO SHIN RU SHA NO FU. SEM PAI KA SHIN SHI KYA MU NI FU. TO RAI A SAN MI RU SON PU. JI HO SAN SHI I SHI SHI FU. DAI SHIN MON JU SHU RI BU SA. DAI AN FU GEN BU SA. DAI HI KAN SHI IN BU SA. SHI SON BU SA MO KO SA. MO KO HO JA HO RO MI.

The Five Reflections

First, let us reflect on our own work, and the effort of those who brought us this food.

Secondly, let us be aware of the quality of our deeds as we receive this meal.

Thirdly, what is most essential is the practice of mindfulness, which helps us transcend greed, anger and delusion.

Fourthly, we appreciate this food, which sustains the good health of our body and mind.

Fifthly, in order to continue our practice for all beings, we accept this offering.

I KKU I DAN ISSAI AKU
NIKU I SHU ISSAI ZEN
SANKU I DO SHO SHUJO
KAIKU JO BUTSU DO

After The Meal

Morning

Having finished the morning meal,
Let us pray that all beings may accomplish
Whatever tasks they are engaged in
And be fulfilled with all the
Buddha Dharmas.

Midday

Having finished the midday meal,
Our bodily strength is fully restored,
Our power extends over the ten quarters
And through the three periods of time
And we are strong.
As to the revolving wheel of Dharma,
No thought is wasted over it -
May all beings attain true wisdom.

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.

