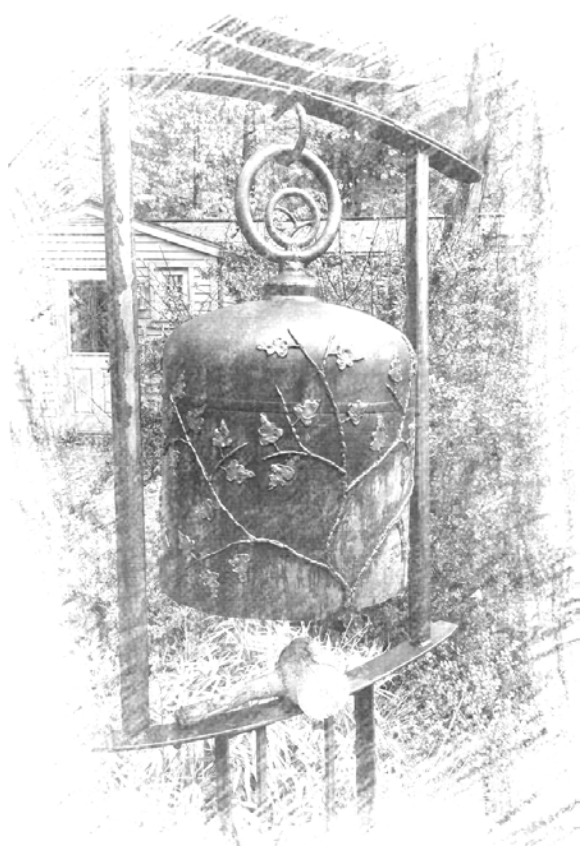


ITHACA ZEN CENTER

CHANT BOOK

COPYRIGHT © 2019
ITHACA ZEN CENTER
ITHACAZENCENTER.ORG



MAKA HANNYA HARAMITA 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 ZETS 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
SHIN 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 DHI SOWA KA HAN-
NYA SHIN GYO

THE GREAT TRANSCENDENT WISDOM

HEART SUTRA

The clear, compassionate mind dwelling deep in Transcendent Wisdom clearly sees that all apparent beings are without a true self—transforming all suffering and distress. Shariputra, form is no other than emptiness, emptiness no other than form; form is exactly emptiness, emptiness exactly form; sensation, thought, impulse, consciousness are also like this. Shariputra, all things are marked by emptiness—not born, not destroyed; not stained, not pure; without gain, without loss. Therefore, in emptiness there is no form, no sensation, thought, impulse, consciousness; no eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, thought; no realm of sight to no realm of thought; no ignorance and also no ending of ignorance to no old age and death and also no ending of old age and death; no suffering, source of suffering, cessation, path; no wisdom and no attainment. Thus, with

nothing to attain, Bodhisattvas who dwell in Transcendent Wisdom have no hindrance in the mind – no hindrance, therefore no fear. Far beyond delusive thinking, they finally attain complete nirvana. All Buddhas – past, present, and future – live in Transcendent Wisdom and thus attain Complete Perfect Enlightenment. Therefore, know that Transcendent Wisdom is the great mantra, the wisdom mantra, the unsurpassed mantra, the supreme mantra which completely removes all suffering. This is true, not false. Therefore, set forth the Transcendent Wisdom mantra, set forth this mantra and declare: Gate, Gate, Paragate, Parasamgate, Bodhi Swaha!

DHARANI OF REMOVING DISASTER

SHO SAI SHU

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 RI EI SO MO KO
(three times)

DHARANI OF THE GREAT

COMPASSIONATE ONE

DAI HI EN MON BU KAI JIN SHU

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 TA 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 DE
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 KI 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 KI 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 KI 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

KO ZEN DAI TO KOKU SHI YUI KAI

NAN JIRA SHO NIN KONO SAN CHU NI
KITA- ATTE DO NO TAME NI KO BEO
ATSU MU EJI KINO TAME NI SURU KOTO
NAKA RE KATA A- TTE KIZU TO YU KOTO
NA KU KUCHI A- TTE KURA WAZU TO
YU KOTO NA SHI TADA SUBE KARA KU
JU NIJI CHU MURI ENO TOKO RONI
MUKA- ATTE KIWA ME KITA RI KIWA ME
SARU BE SHI KO IN YANO GOTO SHI
TSUTSU SHIN DE ZO YO SHIN SURU
KOTO NAKA RE KAN SHUSE YO KAN
SHUSE YO RO SO AN GYANO NO CHI
ARU IWA JI MON HAN KO BU- KAKKU
KYO KAN KIN GIN O CHIRI BA ME
TASHU NYO NETSU ARU IWA JU KYO
FUN JU CHO ZA FU GA ICHI JIKI BO SAI
ROKU JI GYO DO TATO I IN MONI SHI
SARU TO IE DOMO BU- SSO FUDEN NO
MYO DO O MO- TTE KYO KAN NI KAZA I

SEZU NBA TACHI MACHI IN GAO HATSU
MUSHI SHIN PU CHINI OTSU MINA KORE
JYAMA NO SHUZO KUNA RI RO SO YO
SARU KOTO HISA SHIKU TOMO JISON TO
SHO SURU KOTO O YURU SA JI ARU IWA
ICHI NIN A RI YAGA INI MEN
ZE- SHI I- PPA BO TEI SE- KKYAKU SHO
NAI NI YASA I KON O NITE KI- SSHITE
HIO SUGO SUTO MO SEN ICHI NI KOJI O
KYU MEI SURU TEI WA RO SO TO NICH
NICH SHO KEN HO ON TEI NO HITO NA
RI TARE KA AE TE KYO KOTSU SEN YA
BEN SEN BEN SEN

THE FINAL INSTRUCTIONS OF NATIONAL TEACHER KOZEN DAITO

All you people, you enter this monastery to study Zen. Don't do it for clothes or food. If you've got shoulders, you won't be without clothes. If you've got a mouth, you won't go without eating. Always direct yourself, 24 hours a day, to the place beyond knowing. Study hard, reach it, master it, and leave. Time is like an arrow; so be careful, don't occupy your mind with miscellaneous affairs. You've got to see that! You've got to see that!

After this old monk's pilgrimage, some of you may have rich temples with large halls and volumes of sutras decorated with gold and silver, full of noisy enthusiasts; or may read sutras and recite dharanis, do zazen for long periods without lying down, eat only breakfast, and work day and night. Although you do these things, if you don't set your mind on the marvelous untransmitted way of Buddha and the

enlightened ones, you immediately deny cause and effect, and the true teaching falls to the ground. All these are a bunch of devils, and though this old monk may have left this world for a long time, you are not to be allowed to call yourselves my descendants.

But if there is one person who seriously studies the self's affairs, even if living out in the fields in a straw hut and cooking meals of vegetable roots over a grass fire in a broken pot, here is the one who sees me daily and is grateful for what has been received. Who would dare to be careless? Work hard! Work hard!

THE FOUR GREAT VOWS

SHU JO MU HEN

SEI GAN DO

BON NO MU JIN

SEI GAN DAN

HO MON MU RYO

SEI GAN GAKU

BUTSU DO MU JO

SEI GAN JO

However innumerable beings are,

I vow to- save them.

However inexhaustible delusions are,

I vow to- extinguish them.

However immeasurable Dharmas are,

I vow to- master them.

However incomparable Buddha-truth is,

I vow to- attain it.

THE EIGHT VERSES OF TRAINING THE MIND

May I always cherish all beings
With the resolve to accomplish for them
The highest good that is more precious
Than any wish-fulfilling jewel

Whenever I associate with others
May I view myself as the lowest of all
And from the depths of my heart
May I humbly honor them

Examining my mental continuum throughout all my actions
As soon as delusion develops
Whereby I or others would act inappropriately
May I firmly face it and avert it

Whenever I see unfortunate beings
Oppressed by evil and violent suffering
May I cherish them as if I had found
A rare and precious treasure

Even if others I have helped
And of whom I had great hopes
Nevertheless harm me without any reason
May I see them as my holy spiritual guide

When others out of jealousy
Harm me or insult me
May I take defeat upon myself
And offer them the victory

In short, may I directly and indirectly
Offer help and happiness to all beings
And secretly take upon myself
All their harm and suffering

Furthermore, through all these method practices
Together with a mind undefiled by stains of
 conceptions of the eight extremes
And that sees all phenomena as illusory
May I be released from the bondage of
 mistaken appearance and conception