



CHANTS  
for PRACTICE

Beginner's Mind Zen Center  
[www.beginnersmindzencenter.org](http://www.beginnersmindzencenter.org)  
northridge, california

## SHORT VERSES

### ROBE CHANT

Japanese (once)

Dāi zāi ge dap-pu kū  
Mu sō fu ku dēn-ne  
Hi bu nyorāi kyō  
Kō do sho shu jō

English (2x)

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

### AFTER DEDICATION

English

All buddhas, ten directions, three worlds  
Honored ones, bodhisattvas, mahasattvas  
Wisdom beyond wisdom,  
Maha prajna paramita

Japanese

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

### THE 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

## MEAL CHANT

### *Leader signals with wooden blocks*

(Come to *gassho*: palms together in front of face.)

First, seventy two labors brought us this food,  
we should know how it comes to us.

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.

First, this food is for the Three Treasures.

Second, it is for our teachers,  
parents, nations and all sentient beings.

Third, it is for all being 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 the Buddha Way.

(Bow to food and begin eating)

(When finished, sit in meditation until leader signals with blocks – then  
place hands in *gassho*.)

*Leader chants: May we exist in muddy water with purity like the lotus;  
Thus we bow to Buddha.*

(With hands still in *gassho*, bow to bowls.)

## Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva, when practicing deeply prajna paramita, saw clearly that all five skandas 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 is form. Sensation, perception, formation, and consciousness are also like this.

Shariputra, all dharmas are marked with emptiness. They do not arise nor cease, are not defiled nor pure, do not increase nor decrease.

It follows, with emptiness, that 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; no ignorance nor extinction of ignorance... no old age and death nor extinction of old age and death; no suffering, no causation, no cessation, no path; no knowledge and no attainment.

With nothing to attain, the bodhisattva relies on prajna paramita, and the mind has no hindrances. Without any hindrances, no fears exist. Far beyond every inverted view one dwells in nirvana.

In the three worlds all Buddhas depend on prajna paramita, thereby attaining unsurpassed, complete, perfect enlightenment.

Therefore know the Prajna Paramita Mantra is the great transcendent mantra, is the great bright mantra, is the supreme mantra, is the incomparable mantra, which removes all suffering and is true, not false.

Thus proclaim the Prajna Paramita Mantra, proclaim the mantra that says *Gate gate paragate parasamgate bodhi svaha!*

## MAKA HĀNNYA HARAMĪTTA SHĪN GYŌ

Kan ji zai bo satsu gyo jin han ya 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 jo 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 mit 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.

## LOVING KINDNESS SUTTA

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.

## ENMĒI JŪKKU KĀNNŌN GYŌ

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

All buddhas, ten directions, three worlds  
Honored ones, bodhisattvas, mahasattvas  
Wisdom beyond wisdom, maha prajna paramita

## 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 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.

# SHŌSĀIMYŌ KICHIJŌ DHARANI

## 1<sup>ST</sup> AND 2<sup>ND</sup> VERSE

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  
somo ko

## 3<sup>RD</sup> VERSE

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

## DĀIHI SHĪN 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

## 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 are 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 does not 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 is 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.

## GĒNJO KOĀN

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 to death. 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 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.

## ĒIHĒI KOSO HOTSUGĀNMŌN

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 Lung-ya 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. 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 repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

## ZAZENSHIN

### THE PENETRATING POINT OF ZAZEN

The essential function of every Buddha,  
The functioning essence of every ancestor,  
Moves along with your non-thinking  
And is completed in the realm of non-merging.  
As it moves along with your non-thinking,  
Its appearance is immediate.  
As it is completed in the realm of non-merging,  
Completeness itself is realization.  
When appearance is immediate,  
You have no defilement.  
When completeness is realization,  
You stay in neither the general nor the particular.  
When you have immediacy without defilement,  
Immediacy is dropping away with no obstacles.  
Realization, neither general nor particular,  
Is effort without desire.  
Clear water all the way to the bottom;  
A fish swims like fish.  
Vast sky transparent throughout;  
A bird flies like birds.

## 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, maja prajnaparamita

## Names of the Buddhas and Ancestors

Bibashi Butsu Dāioshō	Sōgyanāndāi Dāioshō
Shiki Butsu Dāioshō	Kayashata Dāioshō
Bishafu Butsu Dāioshō	Kumorata Dāioshō
Kurusōn Butsu Dāioshō	Shayata Dāioshō
Kunagōnmuni Butsu Dāioshō	Vashubānzu Dāioshō
Kashō Butsu Dāioshō	Manura Dāioshō
Shakamuni Butsu Dāioshō	Kakurokuna Dāioshō
Makakashō Dāioshō	Shishibodāi Dāioshō
Anānda Dāioshō	Bashashita Dāioshō
Shōnawashu Dāioshō	Fūnyomitta Dāioshō
Ubakikuta Dāioshō	Hānnyatara Dāioshō
Dāitaka Dāioshō	Bodāidaruma Dāioshō
Mishaka Dāioshō	Tāiso Eka Dāioshō
Vashumitsu Dāioshō	Kānchi Sōsān Dāioshō
Butsudanāndāi Dāioshō	Dāi-I Dōshīn Dāioshō
Fudamitta Dāioshō	Dāimān Kōnīn Dāioshō
Barishiba Dāioshō	Dāikān Enō Dāioshō
Funayasha Dāioshō	Sēigēn Gyōshi Dāioshō
Anabotēi Dāioshō	Sekitō Kisēn Dāioshō
Kabimara Dāioshō	Yakusān Igēn Dāioshō
Nagyaharajuna Dāioshō	Ūngān Dōnjō Dāioshō
Kanadāiba Dāioshō	Tōzān Ryōkai Dāioshō
Ragorata Dāioshō	Ūngodōyō Dāioshō

Dōan Dōhi Dāioshō  
Dōan Kanshi Dāioshō  
Ryōzān Ēnkān Dāioshō  
Taiyō Kyōgēn Dāioshō  
Tōsu Gisēi Dāioshō  
Fuyō Dōkai Dāioshō  
Tanka Shijūn Dāioshō  
Chōro Sēiryō Dāioshō  
Tēndō Sōgaku Dāioshō  
Sēcchō Chikān Dāioshō  
Tendō Nyōjō Dāioshō  
Ēiheī Dōgēn Dāioshō  
Koūn Ejō Dāioshō  
Tēttsū Gikāi Dāioshō  
Kēizān Jōkīn Dāioshō  
Gasān Jōseki Dāioshō  
Taigēn Sōshīn Dāioshō  
Bāizān Mōmpōn Dāioshō  
Jōchū Tēngīn Dāioshō  
Shīngān Dōkū Dāioshō  
Sēnsō Esai Dāioshō  
Iyoku Chōyū Dāioshō  
Mugāi Kēigōn Dāioshō  
Nēnshitsu Yokaku Dāioshō  
Sēssō Hōseki Dāioshō

Tāiēi Zeshō Dāioshō  
Nāmpo Gēntaku Dāioshō  
Zōdēn Yokō Dāioshō  
Tēnyū Sōēn Dāioshō  
Kēn'an Jūnsa Dāioshō  
Chōkoku Koēn Dāioshō  
Sēnshū Dōnko Dāioshō  
Fudēn Gēntotsu Dāioshō  
Dāishūn Kān'yu Dāioshō  
Tēnrīn Kānshū Dāioshō  
Sēssān Tetsuzēn Dāioshō  
Fuzān Shūnki Dāioshō  
Jīssān Mokūin Dāioshō  
Sēngān Bōnryū Dāioshō  
Dāiki Kyōkān Dāioshō  
Ēnjō Gikān Dāioshō  
Shōūn Hōzui Dāioshō  
Shizān Tokuchu Dāioshō  
Nānsō Shīnshu Dāioshō  
Kānkāi Tokuōn Dāioshō  
Kosēn Bāidō Dāioshō  
Gyakushitsu Sojūn Dāioshō  
Butsumōn Sogaku Dāioshō  
Gyokujūn So-ōn Dāioshō  
Shōgaku Shūnryū Dāioshō

## Names of Women Ancestors

Acharya Majapajapati	Acharya Chitta	Acharya Shogaku
Acharya Mitta	Acharya Anopama	Acharya Ekān
Acharya Yasodhara	Acharya Sukka	Acharya Shōzēn
Acharya Tissa	Acharya Sama	Acharya Mokufu Sonin
Acharya Sujata	Acharya Utpalavarna	Acharya Myosho Ēnkān
Acharya Sundari-nanda	Acharya Shrimala Devi	Acharya Ekyu
Acharya Vaddhesi	Acharya Congchi	Acharya Eshūn
Acharya Patachara	Acharya Lingzhao	Acharya Soshin
Acharya Visakha	Acharya Moshan Liaoran	Acharya Soitsu
Acharya Singalaka-mata	Acharya Liu Tiemo	Acharya Chiyono
Acharya Khema	Acharya Miaoxin	Acharya Fadeng
Acharya Samavati	Acharya Daoshen	
Acharya Uttara	Acharya Shiji	
Acharya Chanda	Acharya Zhi'an	
Acharya Uttama	Acharya Huiguang	
Acharya Bhadda Kundalakesa	Acharya Kongshi Daoren	
Acharya Nanduttara	Acharya Yu Daopo	
Acharya Dantika	Acharya Huiwen	
Acharya Sakula	Acharya Ubbiri	
Acharya Siha	Acharya Wenzhao	
Acharya Dhammadinna	Acharya Miaodao	
Acharya Kisagotami	Acharya Zhitong	
Acharya Isidasi	Acharya Zēnshīn	
Acharya Bhadda Kapilani	Acharya Zēno	
Acharya Mutta	Acharya Ezēn	
Acharya Sumana	Acharya Ryonēn	
Acharya Dhamma	Acharya Egi	

## BEFORE LECTURE

Mujō jīn jīn mi myō no hō wa  
Hyaku sēn mǎn go ni mo āi-o koto katashi  
Ware ima kēn-mōn shi ju-ji suru koto o etari  
Negawakuwa nyorai no shīn-jitsu-gi  
O geshi tatematsurān

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

## AFTER LECTURE

May our intention equally penetrate  
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.  
Dharmas are boundless; I vow to master them.  
Buddha's Way is unsurpassable; I vow to become it.