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The Zen Buddhist texts listed below have been translated from Japanese
and rendered into
a thoughtful English by the Diamond Sangha members, Honolulu, Hawaii
headed by Robert
Aitken Roshi. Although the basic work was done in the 1970s and the 1980s
translations
of some of the texts are not final as they tend to continue to be
improved on and refined.
These texts are used with gratitude and delight by members of several
affiliated Zen
centers and communities, including California Diamond Sangha, Santa Rosa
and Berkeley,
USA (headed by John Tarrant Roshi); Sydney Zen Center, Australia, and
the Zen Group
of Western Australia, Perth, Australia.

[The final authoritative version of the sutras - as translated in Dec
1991 by Robert Aitken
Roshi can be now found in the document called: diamond-sangha-zen-
sutras.txt available
from the coombspapers at the above internet address.]

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ZEN BUDDHIST MEAL SUTRAS
Sydney Zen Centre, 251 Young St., Annandale, Sydney NSW 2038, Australia
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Buddha, born at Kapilavastu,
Attained the way at Magadha, preached at Varanasi,
Entered Nirvana at Kusinagara.
Now as we spread the bowls of Buddha Tathagatha
We make our vows together with all beings.
We and this food and our eating are vacant.

NYAN NI SAN BO
AN SU IN SHI
NYAN PIN DAI SHU NYAN

Vairochana, pure and clear Dharmakaya Buddha;
Lochana, full and complete Sambogakaya Buddha;
Shakyamuni, infinitely varied Nirmanakaya Buddha;
Maitreya, Buddha still to be born;
All Buddhas everywhere, past, present, future;
Mahayana, lotus of the subtle law;
Manjusri, great wisdom Bodhisattva;
Samantabhadra, Mahayana Bodhisattva;
Avalokitesvara, Great compassion Bodhisattva;
All venerated Bodhisattvas, Mahasattvas,
The great Prajna Paramita.

Porridge is effective in ten ways
To aid the student of Zen.

No limit to the good result,
Consumating eternal happiness.

These three virtues and six flavours
Are offered to the Buddha and Sangha
May all beings of the universe
Share alike this nourishment.

First, we consider in detail the merit of this food
and remember how it came to us;
Second, we evaluate our own virtue and practice,
lacking or complete, as we receive this offering;
Third, we are careful about greed, hatred and ignorance,
to guard our minds and to free ourselves from error;
Fourth, we take this good medicine to save our bodies
from emaciation;
Fifth, we accept this food to achieve the Way of the
Buddha.

()h, all you demons and spirits,
We now offer this food to you.
May all of you everywhere
Share it with us together.

The first portion is for the Three Treasures,
The second is for the Four Blessings;
The third is for the Six Paths;
Together with all we take this food.
The first taste is to cut off all evil,
The second is to practice all good,
The third is to save all beings;
May we all attain the Way of the Buddha.

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We wash our bowls in this water,
It has the flavour of ambrosial dew.
We offer it to all demons and spirits;
May all be filled and satisfied.
OM MAKULASAI SVAHA

* * *

The world is like an empty sky,
The lotus does not adhere to water.
Our minds, surpassing that in purity,
We bow in veneration to thee most Exalted One.

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