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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
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DAILY ZEN BUDDHIST SUTRAS
Sydney Zen Centre, 251 Young St., Annandale, Sydney NSW 2038, Australia

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Purification

ALL THE EVIL KARMA EVER CREATED BY ME SINCE OF OLD,
ON ACCOUNT OF MY BEGINNINGLESS GREED, HATRED, AND
IGNORANCE,
BORN OF MY BODY, MOUTH, AND THOUGHT,
I NOW CONFESS OPENLY AND FULLY.

Vandana

NAMO TASSA BHAGAVATO ARAHATO
SAMMASAMBUDDHASSA

Tisarana

BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

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MAKA HAN NYA HARA MITA SHIN GYO

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 FUJO FU ZO FU GEN
ZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI
MU GEN-NI BI ZES-SHIN I
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
SHIM-MU KEI GE MU KEI 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 TO 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

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THE GREAT PRAJNA PARAMITA HEART SUTRA

Avalokiteshvara Bodhisattva, practising deep Prajna Paramita, clearly saw that all five skandhas are empty, 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, perception, mental reaction, consciousness are also like this. Shariputra, all things are essentially empty-- not born, not destroyed; not stained, not pure; without loss, without gain. Therefore in emptiness there is no form, no sensation, perception, mental reaction, consciousness; no eye, ear, nose, tongue, body, mind, no colour, sound, smell, taste, touch, object of thought; no seeing and so on to no thinking; no ignorance and also no ending of ignorance, and so on to no old age and death and also no ending of old age and death; no suffering, cause of suffering, cessation, path; no wisdom and no attainment. Since there is nothing to attain, the Bodhisattva lives by Prajna Paramita, with no hindrance in the mind; no hindrance and therefore no fear; far beyond delusive thinking right here is Nirvana. All Buddhas of past, present, and future live by Prajna Paramita, attaining Anuttara-samyak-sambodhi. Therefore know that Prajna Paramita is the great mantra, the vivid mantra, the unsurpassed mantra, the supreme mantra, which completely removes all suffering. This is truth, not mere formality. Therefore set forth the Prajna Paramita mantra,

set forth this mantra and proclaim:
Gate Gate Paragate Parasamgate
Bodhi Swaha!

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DEDICATION OF SUTRAS AT THE END OF SESSHIN

In the purity and clarity of the Dharmakaya,
in the fullness and perfection of the Sambogakaya,
in the infinite variety of the Nirmanakaya,
we dedicate the virtues of our sesshin and our reciting of "Maka Hannya
Haramita Shingyo"
to the Ancient Seven Buddhas, Dai Osho,
Shakyamuni Buddha, Dai Osho,
all Founding Teachers, past, present, future, Dai Osho;
and for the enlightenment of bushes and grasses and all the many beings
of the world;
in grateful thanks to all our many guides along the ancient way,
*All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the Great Prajnaparamita.

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SHO SAI MYO KICHJO DHARANI

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 SHIFURA HARA SHIFU RA HARA SHIFU RA
CHISHU SA CHISHU SA SHUSHI RI SHUSHI RI
SOHA JA SOHA JA SEN CHIRI GYA SHIRI EI SOMO KO

Veneration to all Buddhas!
The incomparable Buddha-power that banishes suffering.
Om! The Buddha of reality, wisdom, Nirvana!
Light! Light! Great light! Great light!
With no categories, this mysterious power
Saves all beings; suffering goes, happiness comes, Swaha!

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DEDICATION FOR DAILY EARLY MORNING SUTRAS

Our words ring out through space beyond the stars;
their qualities of virtue and compassion echo back from all the many
beings;
we recite the "Prajnaparamita Heart Sutra" and the "Shosaimyo Kichijo
Dharani"
for renewal of the Buddha-mind in fields and forests, homes and streets,
throughout the world,
in grateful thanks to all our many guides along the ancient way,
*All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the great Prajnaparamita.

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FIRST SUTRA SERVICE DEDICATION

Buddha-nature pervades the whole universe,
existing right here now.
With our reciting of "Maka Hannya Haramita Shingyo,"
"Shosaimyo Kichijo Dharani,"
let us unite with:
*The Ancient Seven Buddhas, Dai Osho,
Shakyamuni Buddha, Dai Osho,
Bodhidharma, Dai Osho,
Tozan Ryokai, Dai Osho,
Dogen Kigen, Dai Osho,
Keizan Jokin, Dai Osho,
Daiun Sogaku, Dai Osho,
Hakuun Ryoko, Dai Osho,
Koun Zenshin, Dai Osho,

All founding teachers, past, present, future, Dai Osho;
let true Dharma continue,
Sangha relations become complete;
*All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the great Prajnaparamita.

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HAKUIN ZENJI: SONG OF ZAZEN

All beings by nature are Buddha,
As ice by nature is water.
Apart from water there is no ice;
Apart from beings, no Buddha.

How sad that people ignore the near
And search for truth afar:
Like someone in the midst of water
Crying out in thirst;
Like a child of a wealthy home
Wandering among the poor.

Lost on dark paths of ignorance,
We wander through the Six Worlds;
From dark path to dark path--
When shall we be freed from birth and death?

Oh, the zazen of the Mahayana!
To this the highest praise!
Devotion, repentance, training,
The many paramitas--
All have their source in zazen.

Those who try zazen even once
Wipe away beginningless crimes.
Where are all the dark paths then?
The Pure Land itself is near.

Those who hear this truth even once
And listen with a grateful heart,
Treasuring it, revering it,
Gain blessings without end.

Much more, those who turn about
And bear witness to self-nature,
Self-nature that is no-nature,
Go far beyond mere doctrine.

Here effect and cause are the same;
The Way is neither two nor three.
With form that is no-form,
Going and coming, we are never astray;
With thought that is no-thought,
Singing and dancing are the voice of the Law.

Boundless and free is the sky of Samadhi!
Bright the full moon of wisdom!
Truly, is anything missing now?
Nirvana is right here, before our eyes;
This very place is the Lotus Land;
This very body, the Buddha

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AT THE END OF THE EVENING DURING SESSHIN

The sky of samadhi and the moonlight of wisdom are the temple of our
practice;
our friends and family members guide us as we walk the ancient path;
we dedicate the virtues of reciting Hakuin Zenji's "Song of Zazen" to:
Rinzai Gigen, Dai Osho,
Hakuin Ekaku, Dai Osho,
and to the guardians of the Dharma and the protectors of our sacred hall,
*All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the great Prajnaparamita.

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TOREI ZENJI: BODHISATTVA'S VOW

When I (a student of the 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 marvellous revelation of its glorious light.

This realization made our founding teachers and
virtuous Zen leaders extend tender care,
with the heart of worshipping,
to animals and birds, and indeed to all beings.
This realization teaches us that our daily food, drink, clothes, and
protections of life
are the warm flesh and blood, the merciful incarnation of Buddha
Who can be ungrateful or not respectful to each and every thing, as well
as to human
beings!

Even though someone may be a fool,
be warm and compassionate.
If by any chance such a person should turn against us,
become a sworn enemy and abuse and persecute us,
we should sincerely bow down with humble language,

in reverent belief that he or she is
the merciful avatar of Buddha,
who uses devices to emancipate us from sinful karma
that has been produced and accumulated upon ourselves
by our own egoistic delusion and attachment
through countless cycles of kalpas.

Then on each moment's flash of our thought there will grow a lotus
flower,
and on each lotus flower will be revealed a Buddha.
These Buddhas will glorify Sukhavati, the Pure Land, every moment and
everywhere.

May we extend this mind over all beings
so that we and the world together
may attain maturity in Buddha's wisdom.

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EN-MEI JIK-KU KAN-NON GYO
Ten Verse Kannon Sutra for Prolonging Life
(Repeat three or more times)

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

Kanzeon:
Veneration to the Buddha.
With Buddha I have origin;
With Buddha I have affinity;
Affinity with Buddha, Dhamma, Sangha;
Eternity, joy, self, and purity.
Mornings my thoughts are Kanzeon;
Evenings my thoughts are Kanzeon;
Thought after thought arise in the mind;
Thought after thought are not separate from mind.

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AT THE BEGINNING OF EVENING MEETINGS

Infinite realms of light and dark convey the Buddha-Mind;
birds and trees and stars and we ourselves come forth in perfect
harmony;
we recite our gatha and our sutra for the many beings of the world;
in grateful thanks to all our many guides along the ancient way,
*All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the great Prajnaparamita.

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SECOND SUTRA SERVICE DEDICATION

The Buddha and his teachers and his many sons and daughters
turn the Dhamma wheel to show the wisdom of the stones and clouds;
we dedicate the virtues of reciting Torei Zenji's "Bodhisattva's Vow" and
the "Enmei Jikku Kannon Gyo" to:

Choro Nyogen, Dai Osho,
Hannya Gempo, Dai Osho,
Mitta Soen, Dai Osho,

and to our relatives and companions of the past who rest in deepest
samadhi,

*All Buddhas throughout space and time,
all Bodhisattvas, Mahasattvas,
the great Prajnaparamita.

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SHIGU SEIGAN MON

SHU JO MU HEN SEI GAN DO
BONNO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSO DO MU JO SEI GAN JO

GREAT VOWS FOR ALL

Though the many beings are numberless,
I vow to save them.

Though greed, hatred, and ignorance rise endlessly,
I vow to cut them off.

Though the Dharma is vast and fathomless,
I vow to understand it.

Though Buddha's Way is beyond attainment,
I vow to embody it fully.

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ON OPENING THE DHARMA

The Dharma, incomparably profound and minutely subtle,
Is rarely encountered, even in hundreds of thousands of millions
of kalpas;
We now can see it, listen to it, accept and hold it:
May we completely realize the true meaning of the Tathagata.

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