

Daily Sutras
for chanting and recitation



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Morning Service

MAHA PRAJNA PARAMITA HEART SUTRA

Avalokitesvara Bodhisattva, doing deep prajna paramita,
Clearly saw emptiness of all the five conditions,
Thus completely relieving misfortune and pain,
O Shariputra, form is no other than emptiness,
 emptiness is no other than form;
Form is exactly emptiness, emptiness exactly form;
Sensation, conception, discrimination,
 awareness are likewise like this.
O Shariputra, all dharmas are forms of emptiness,
 not born, not destroyed;
Not stained, not pure, without loss, without gain;
So in emptiness there is no form, no sensation,
 conception, discrimination, awareness;
No eye, ear, nose, tongue, body, mind;
No color, sound, smell, taste, touch, phenomena;
No realm of sight . . . no realm of consciousness;
No ignorance and no end to ignorance . . .
No old age and death, and no end to old age and death;
No suffering, no cause of suffering, no extinguishing, no path;
No wisdom and no gain. No gain and thus
The bodhisattva lives prajna paramita
With no hindrance in the mind, no hindrance, therefore no fear,
Far beyond deluded thoughts, this is nirvana.
All past, present, and future Buddhas live prajna paramita,
And therefore attain anuttara-samyak-sambodhi.
Therefore know, prajna paramita is
The great mantra, the vivid mantra,
The best mantra, the unsurpassable mantra;
It completely clears all pain — this is the truth, not a lie.
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say:
 Gate! Gate! Paragate! Parasamgate!
 Bodhi svaha. Prajna Heart Sutra.

MAKA HANNYA HARAMITA SHINGYO MAHA PRAJNA PARAMITA HEART SUTRA - JAPANESE

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 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 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.

DEDICATION

Buddha Nature pervades the whole universe existing right here now. In reciting the

... Maha Prajna Paramita Heart Sutra

or

... Maka Hannya Haramita Shingyo

We dedicate its merits to:

The Great Master Shakyamuni Buddha Daiocho,

The All Pervading and Everlasting Three Treasures,

All Arhats and Bodhisattva Mahasattvas and their relations throughout the Dharma Worlds. May our sincere vows to accomplish the Buddha Way be realized together.

ALL BUDDHAS THROUGHOUT SPACE AND TIME

ALL BODHISATTVA MAHASATTVAS

MAHA PRAJNA PARAMITA



IDENTITY OF RELATIVE AND ABSOLUTE

The mind of the Great Sage of India was intimately
Conveyed from west to east,
Among human beings are wise ones and fools,
But in the Way there is no northern or southern Patriarch.
The subtle source is clear and bright;
The tributary streams flow through the darkness.
To be attached to things is illusion;
To encounter the absolute is not yet enlightenment.
Each and all, the subjective and objective spheres are related,
And at the same time, independent.
Related, yet working differently, though each keeps its own place.
Form makes the character and appearance different;
Sounds distinguish comfort and discomfort.
The dark makes all words one;
The brightness distinguishes good and bad phrases.
The four elements return to their nature as a child to its mother.
Fire is hot, wind moves, water is wet, earth hard.
Eyes see, ears hear, nose smells, tongue tastes the salt and sour.
Each is independent of the other;
Cause and effect must return to the great reality.
The words high and low are used relatively.
Within light there is darkness,
But do not try to understand that darkness;
Within darkness there is light, But do not look for that light.
Light and darkness are a pair,
Like the foot before and the foot behind, in walking.
Each thing has its own intrinsic value and is
Related to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative
Like two arrows meeting in mid-air.
Reading words you should grasp the great reality.
Do not judge by any standards.
If you do not see the Way, you do not see it even as you walk on it.
When you walk the Way, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.

DEDICATION

We dedicate its merits to:

The Great Master Shakyamuni Buddha Dai Osho
Koso Joyo Daishi Eihei Dogen Dai Osho
Taiso Josai Daishi Soji Keisan Dai Osho
All Successive Daiosho through Hakuyu Taizan Daiosho and to Gonshin
Ryoko Daiosho and Musa Koryu Ro Daishi.
[And especially to _____ on this his memorial day.]

May we appreciate their benevolence and show our gratitude by
accomplishing the Buddha Way together.

ALL BUDDHAS THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



LINEAGE CHART

Bibashi Butsu Daioشو
Shiki Butsu Daioشو
Bishafu Butsu Daioشو
Kuruson Butsu Daioشو
Kunagommuni Butsu Daioشو
Kasho Butsu Daioشو
Shakamuni Butsu Daioشو

Makakasho Daioشو
Ananda Daioشو
Shonawashu Daioشو
Ubakikuta Daioشو
Daitaka Daioشو
Mishaka Daioشو
Bashumitsu Daioشو
Butsudanandai Daioشو
Fudamitta Daioشو
Barishiba Daioشو
Funayasha Daioشو
Anabotei Daioشو
Kabimora Daioشو
Nagyaharajuna Daioشو
Kanadaiba Daioشو
Ragorata Daioشو
Sogyanandai Daioشو
Kayashata Daioشو
Kumorata Daioشو
Shayata Daioشو
Bashubanzu Daioشو
Man'ura Daioشو
Kakurokuna Daioشو

Shishibodai Daioشو
Bashashita Daioشو
Funyomitta Daioشو
Hannyatara Daioشو
Bodaidaruma Daioشو
Taisho Eka Daioشو
Kanchi Sosan Daioشو
Daii Doshin Daioشو
Daiman Konin Daioشو
Daikan Eno Daioشو
Seigen Gyoshi Daioشو
Sekito Kisen Daioشو
Yakusan Igen Daioشو
Ungan Donjo Daioشو
Tozan Ryokai Daioشو
Ungo Doyo Daioشو
Doan Dohi Daioشو
Doan Kanshi Daioشو
Ryozan Enkan Daioشو
Taiyo Kyogen Daioشو
Tosu Gisei Daioشو
Fuyo Dokai Daioشو
Tanka Shijun Daioشو
Choro Seiryu Daioشو
Tendo Sokaku Daioشو
Setcho Chikan Daioشو
Tendo Nyojo Daioشو

Eihei Dogen Daioشو
Koun Ejo Daioشو
Tettsu Gikai Daioشو
Keizan Jokin Daioشو

Gasan Joseki Daioشو
Taigen Shoshin Daioشو
Baizan Monpon Daioشو
Nyochu Tengin Daioشو
Kisan Shosan Daioشو
Morin Shihan Daioشو
Shoshi Sotai Daioشو
Kenchu Hantetsu Daioشو
Daiju Soko Daioشو
Kinpo Jusen Daioشو
Kaiin Sochin
Tetsuei Seiton Daioشو
Shukoku Choton Daioشو
Ketsuzan Tetsuei Daioشو
Hoshi Soon Daioشو
Goho Kainon Daioشو
Tenkei Denson Daioشو
Shozan Monko Daioشو
Niken Sekiryu Daioشو
Reitan Roryu Daioشو
Kakujo Tosai Daioشو
Kakuan Ryogu Daioشو
Ryoka Daibai Daioشو
Ungan Guhaku Daioشو
Baian Hakujun Daioشو
Koun Taizan Daioشو

ENMEI JUKKU KANNON GYO

(x 3)

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.

DEDICATION

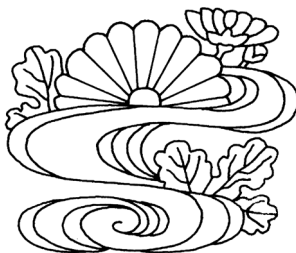
The Buddha turns the Dharma Wheel, and so reality is shown in all its many forms. He liberates all suffering sentient beings and brings them to great joy. We sincerely seek the beneficent guidance of the Three Treasures. In reciting the :

...Enmei Jukku Kannon Gyo

We dedicate its (their) merits to: All ancestors of Hazy Moon Sangha members and training (sesshin, ango) participants, and to all beings in the Dharma worlds (...and especially to _____ on the Nth day/year of their passing).

May penetrating light dispel the darkness of ignorance. Let all karma be wiped out and the mind-flower bloom in eternal spring. May we all ascend to the throne of Enlightenment, and realize the Buddha Way together.

ALL BUDDHAS THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



SHO SAI MYO KICHIJO DHARANI

x 3

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 SHIU RA SHIU RA HARA SHIU RA HARA
SHIU RA CHISHU SA CHISHU SA CHISHU RI CHISHU RI
SOWA JA SOWA JA SEN CHI GYA SHIRI EI SOMO KO.

DEDICATION

The absolute light, luminous throughout the whole universe,
unfathomable excellence penetrating everywhere;
Whenever this devoted invocation is sent forth, it is perceived and
subtly answered.

We dedicate these merits to:

All Buddhas and Bodhisattvas in the realm of Prajna Wisdom; To
the sixteen guardians, and to all protectors of the Dharma and their
relations though all space and time.

We especially pray for the health and well-being of (sick list names,
or special person), May they (he/she) be serene through all their
(his/her) ills and may we realize the Buddha Way together.

ALL BUDDHAS THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



Noon Service

BUCCHO SANSHO DHARANI

NO BO BAGYA BA TEI TARE RYOKI YA HARA CHI BISHI SHU
DAYA BO DAYA BAGYA BA TEI TANI YA TA ON BISHU DAYA
BISHU DAYA SAMA SAMA SAN MAN DA HABA SHA SOHA
RAN DA GYACHI GYAKA NO SOBA HAN BA BISHU TEI ABI
SHIN SHA TO MAN SOGYA TA HARA HASHA NO A MIRI TA BI
SE KEI MAKA MAN DARA HA DAI A KARA A KARA AYU SAN
DARA NI SHUDA YA SHUDA YA GYAGA NO BISHU TEI USHU
NISHA BISHA YA BISHU TEI SAKA SARA ARA SHIN MEI SAN
SONI TEI SARA BA TATA GYA TA BARO GYANI SATA HARA
MITA HARI HORA NI SARA BA TATA GYA TA KIRI TA YA
CHISHU TAN NO CHISHU CHI TEI MAKA BODA REI BA ZARA
GYA YA SUGYA TA NO BISHU TEI SARA BA HARA DA BAYA
TORI GYACHI HARI BISHU TEI HARA CHINI HARA DAYA A
YOKU SHU TEI SAN MA YA CHISHU CHI TEI MANI MANI MAKA
MANI TATAN DA BODA KUCHI HARI SHU TEI BISO BO DA BOJI
SHU TEI SHA YA SHA YA BISHA YA BISHA YA SAN MORA SAN
MORA SARA BA BO DA CHISHU CHI TEI SHU TEI BA JIRI BA
ZARA GYARA BEI BA ZARA HAN BA TO MAN MAN SHARI
RAN SARA BA SATO BAN NAN SHAGYA YA HARI BISHU TEI
SARA BA GYACHI HARI SHU TEI SARA BA TATA GYA TA SHI
SHA MEI SAN MA JIN BA SA EN TO SARA BA TATA GYA TA
SAN MA JIN BA SA CHISHU CHI TEI BO JIYA BO JIYA BIBO
JIYA BO DAYA BO DAYA BIBO DAYA BIBO DAYA SAN MAN
DA HARI SHU TEI SARA BA TATA GYA TA KIRI TA YA CHISHU
TAN NO CHISHU CHI TEI MAKA BODA REI SO WA KA.

DEDICATION

In reciting the Buccho Sansho Dharani we dedicate its merits to:
The Great Master, Shakyamuni Buddha Dai Osho
Koso Jōyō Daishi Eihei Dōgen Dai Osho,
Taisō Josai Daishi Sojō Keizan Dai Osho.
The Three Treasures everywhere.
All sentient beings in the Three Worlds.
We especially dedicate its merits to the peace of this temple
and the strength and sound practice of its members.
May this good karma be extended to all relations,
and may we realize the Buddha Way together.

ALL BUDDHAS THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



Evening Service

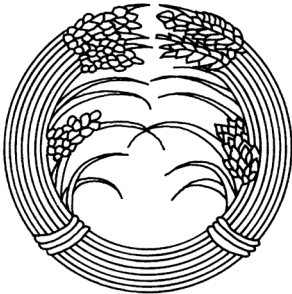
DAIHISHIN DHARANI

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI
SHIU 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 SHIU RA RI 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 DE CHO TO
JI TO EN O BO RYO KI RYO 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 SHIU RA YA SHA RO SHA
RO MO MO HA MO RA HO CHI RI I KI I 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 SHIU 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 SHIU RA YA SOMO KO SHITE DO MODO RA HODO
YA SO MO KO.

DEDICATION

May the merits of this Dana be extended to all sentient beings and may our sincere vows to accomplish the Buddha Way be realized together.

ALL BUDDHAS THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
MAHA PRAJNA PARAMITA



Daily Verses and Gathas

VERSE OF THE KESA

Vast is the robe of liberation,
A formless field of benefaction.
I wear the tathagata-teaching,
Saving all sentient beings.

FOUR VOWS

Sentient beings are numberless; I vow to save them;
Desires are inexhaustible; I vow to put an end to them.
The Dharmas are boundless; I vow to master them.
The Buddha way is unsurpassable; I vow to attain it.

EVENING GATHA

Let me respectfully remind you
Life and death are of supreme importance
Time swiftly passes by and opportunity is lost
Each of us should strive to awaken, awaken
Take heed, do not squander your life.

GATHA ON OPENING THE SUTRA

The Dharma, incomparably profound and infinitely subtle,
Is rarely encountered, even in millions of ages.
Now we see it, hear it, receive and maintain it;
May we completely realize the Tathagata's true meaning.

MEAL GATHA

ALL:

Buddha was born at Kapilavastu
Enlightened at Magadha
Taught at Paranasi
Entered Nirvana at Kusinagara
Now I open Buddha Tathagata's eating bowls
May we be relieved from self-clinging with all
sentient beings.

LEADER:

**In the midst of the three treasures, with all
sentient beings. Let us recite the Names of Buddha.**

ALL:

Pure Dharmakaya Vairochana Buddha
Complete Sambhogakaya Vairochana Buddha
Numerous Nirmanakaya Shakyamuni Buddhas
Future Maitreya Buddha
All Buddhas throughout space and time
Mahayana Saddharma Pundarika Sutra
Great Manjusri Bodhisattva
Mahayana Samantabhadra Bodhisattva
Great compassionate Avalokitesvara Bodhisattva
All Bodhisattva Mahasattvas
Maha Prajna Paramita

Shuso's Verse at Breakfast:

**This food comes from the efforts of all sentient beings, past and present,
and its ten advantages give us physical and spiritual well-being and
promote pure practice.**

Shuso's Verse at Lunch:

We offer this meal of three virtues and six tastes to the Buddha, Dharma, and Sangha, and to all the life in the Dharma worlds.

ALL:

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.

[Oryoki Lunch: All those of the spiritual worlds, now I give you
this offering. This food will pervade everywhere.]

First, this food is for the Three Treasures.

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

Third, it is for all beings 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 our Buddha Way.

ALL:

The water with which I wash these bowls tastes like ambrosia. I offer it to the
various spirits to satisfy them. Om, Makuasai Svaha!

LEADER:

May we exist in muddy water with purity like a lotus.

Thus we bow to Buddha.