

ZEN SUTRA BOOK

Daniel Doen Silberberg Sensei

LOST  COIN

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Four Noble Truths

1. Life means suffering.
2. The origin of suffering is attachment.
3. The cessation of suffering is attainable.
4. The path to the cessation of suffering.

The Eightfold Path

1. Right View	Wisdom
2. Right Intention	
3. Right Speech	
4. Right Action	Ethical Conduct
5. Right Livelihood	
6. Right Effort	
7. Right Mindfulness	Mental Development
8. Right Concentration	

The Precepts

The Three Treasures

I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha

I take refuge in the Buddha, the incomparably honored one
I take refuge in the Dharma, honorable for its purity
I take refuge in the Sangha, honorable for its harmony

I have taken refuge in the Buddha
I have taken refuge in the Dharma
I have taken refuge in the Sangha

The Three Pure Precepts

Not Creating Evil

Practicing Good

Actualizing Good For Others

The Ten Grave Precepts

1. Affirm life; Do not kill
2. Be giving; Do not steal
3. Honor the body; Do not misuse sexuality
4. Manifest truth; Do not lie
5. Proceed clearly; Do not cloud the mind
6. See the perfection; Do not speak of others' errors and faults
7. Realize self and other as one; Do not elevate the self and blame others
8. Give generously; Do not be withholding
9. Actualize harmony; Do not be angry
10. Experience the intimacy of things;
Do not defile the Three Treasures

Gatha of Atonement

All evil karma ever committed by me since of old,
On account of my beginningless greed, anger, and ignorance
Born of my body, mouth, and thought,
Now I atone for it all. (x3)

The Verse of the Okesa
(Verse of the Kesa/Vestment of Compassion)

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathagata teaching
Saving all sentient beings. (x3)

The Four Bodhisattva 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. (x3)

The 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.

Maka Hannya Haramita Shingyo

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 to 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

Maha Prajna Paramita Heart Sutra **(Heart Sutra English)**

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 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 Buddha's 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!

Dedication First Morning Service

LEADER:

Buddha Nature pervades the whole universe existing right here and now.

In reciting the MAKĀ HANNYA HARAMITA SHINGYO we dedicate its merits to:

the great Master Shakyamuni Buddha Daioṣho, 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:

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 men 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 midair. 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.

Sandokai¹

Chikudo dai sen no shin, tō zai mitsu ni ai fu su. Nin kon ni ridon ari,
dō ni nam boku no so nashi. Rei gen myō ni kō kettari; shiha an ni ru
chū su. Ji o shū suru mo moto kore mayoi; ri ni kanomo mata satori ni
arazu. Ź mon mon is sai no kyō, ego to fu ego to. Eshite sarani ai
wataru, shika ra za reba ku rai ni yotte jū su. Shiki moto shitsu zō o
koto ni shi; shō moto rakku o koto ni su. An na jō chū no koto ni kanai;
mei wa sei daku no ku o wakatsu. Shidai no shō onozu kara fukusu,
kono sono haha o uru ga gotoshi. Hi wa nesshi, kaze wa dō yō, mizu
wa uru oi chi wa kengo. Manako wa iro, mimi wa on jō, hana wa ka,
shita wa kanso. Shikamo ichi ichi no hō ni oi te, ne ni yotte habun
pusu. Hon matsu sube karaku shū ni kisu beshi; sonpi sono go o
mochiyu. Mei chū ni atatte an ari, an sō o motte ō koto nakare. An
chū ni atatte mei ari, mei sō o motte miru koto nakare. Mei an ono
ono ai tai shite, hisuru ni zen go no ayumi no gotoshi, ban motsu
onozu kara kō ari, masani yō to sho to o yu beshi. Jison sureba kan
gai gasshi; ri ō zureba sen po sa sō. Koto o ukete wa sube karaku
shū o esu beshi. Mizu kara kiku o rissuru koto nakare. Sokumoku dō
o e se zun ba, ashi o hakobu mo izu kun zo michi o shiran. Ayumi o
susu mureba gon non ni arazu, mayōte sen ga no ko o hedatsu
tsushin de san gen no hito ni mōsu, kō in muna shiku wataru koto
nakare.

¹ All underlines have double length emphasis or 2 counts during chanting. (Double consonants, double vowels, the ō, and words ending with 'n')

Dedication Second Morning Service
(White Plum Lineage, Short Dedication)

LEADER:

Buddha Nature pervades the whole universe existing right here now.

In reciting THE IDENTITY OF RELATIVE AND ABSOLUTE (and/or
THE SANDOKAI) we dedicate its merits to:

The Great Master Shakyamuni Buddha Daioshō

Bodaidaruma Daioshō

Daikan Eno Daioshō

Tozan Ryokai Daioshō

Eihei Dogen Daioshō

Keizan Jokin Daioshō

All successive Daioshōs through Koun Taizan Daioshō

and to Gonshin Ryoko Daioshō

and Musa Koryu Ro Dai Shi

(And especially to <...> on this Memorial Day)

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

ALL:

All Buddhas throughout space and time,

All Bodhisattvas Mahasattvas,

Maha Prajna Paramita

Dedication Second Morning Service
(White Plum Lineage, Long Dedication)

LEADER:

Buddha Nature pervades the whole universe existing right here now.
In reciting THE IDENTITY OF RELATIVE AND ABSOLUTE (and/or
THE SANDOKAI) we dedicate its merits to:

ALL:²

- | | |
|--|-----------------------------------|
| 1. Bibashi Butsu <u>Dai-o-sho</u> | 14. Bashumitsu <u>Daiosho</u> |
| 2. Shiki Butsu <u>Daiosho</u> | 15. Butsudanan-dai <u>Daiosho</u> |
| 3. Bishafu Butsu <u>Daiosho</u> | 16. Fudamitta <u>Daiosho</u> |
| 4. Kuruson Butsu <u>Daiosho</u> | 17. Barishiba <u>Daiosho</u> |
| 5. Kunagommuni Butsu
<u>Daiosho</u> | 18. Funayasha <u>Daiosho</u> |
| 6. Kashō Butsu <u>Daiosho</u> | 19. Anabotei <u>Daiosho</u> |
| 7. Shakamuni Butsu <u>Daiosho</u> | 20. Kabimora <u>Daiosho</u> |
| 8. Makakasho <u>Daiosho</u> | 21. Nagyaharajunya <u>Daiosho</u> |
| 9. Ananda <u>Daiosho</u> | 22. Kanadaiba <u>Daiosho</u> |
| 10. Shonawashu <u>Daiosho</u> | 23. Ragorata <u>Daiosho</u> |
| 11. Ubakikuta <u>Daiosho</u> | 24. Sogyanan-dai <u>Daiosho</u> |
| 12. <u>Daitaka</u> <u>Daiosho</u> | 25. Kayashata <u>Daiosho</u> |
| 13. Mishaka <u>Daiosho</u> | 26. Kumorata <u>Daiosho</u> |
| | 27. Shayata <u>Daiosho</u> |

² All underlines have double length emphasis or 2 counts during chanting. (Double consonants, double vowels, the ō, and words ending with 'n')

- | | |
|------------------------------------|--------------------------------------|
| 28. <u>Bashubanzu Daiosho</u> | 55. <u>Ten-do Sokaku Daiosho</u> |
| 29. <u>Manura Daiosho</u> | 56. <u>Set-cho Chikan Daiosho</u> |
| 30. <u>Kakurokuna Daiosho</u> | 57. <u>Ten-do Nyojo Daiosho</u> |
| 31. <u>Shishibodai Daiosho</u> | 58. <u>Ei-hei Do-gen Daiosho</u> |
| 32. <u>Bashashita Daiosho</u> | 59. <u>Koun Ejo Daiosho</u> |
| 33. <u>Funyomitta Daiosho</u> | 60. <u>Tet-tso Gikai Daiosho:</u> |
| 34. <u>Hannyatara Daiosho</u> | 61. <u>Kei zan Jokin Daiosho</u> |
| 35. <u>Bodaidaruma Daiosho</u> | 62. <u>Gasán Joseki Daiosho</u> |
| 36. <u>Taiso Eka Daiosho</u> | 63. <u>Tai-gen Soshin Daiosho</u> |
| 37. <u>Kanchi So-san Daiosho</u> | 64. <u>Bai-zan Mon-pon Daiosho</u> |
| 38. <u>Daii Do-shin Daiosho</u> | 65. <u>Nyo-chu Ten-gin Daiosho</u> |
| 39. <u>Dai-man Ko-nin Daiosho</u> | 66. <u>Kisan Sho-san Daiosho</u> |
| 40. <u>Dai-kan Eno Daiosho</u> | 67. <u>Mo-rin Shihan Daiosho</u> |
| 41. <u>Sei-gen Gyo-shi Daiosho</u> | 68. <u>Taishi So-tai Daiosho</u> |
| 42. <u>Sekito Kisen Daiosho</u> | 69. <u>Ken-chu Han tet su</u> |
| 43. <u>Yakusan Igen Daiosho</u> | <u>Daiosho</u> |
| 44. <u>Un-gan Don-jo Daiosho</u> | 70. <u>Dai-ju So-ko Daiosho</u> |
| 45. <u>To-zan Ryo-kai Daiosho</u> | 71. <u>Kin-po Jusen Daiosho</u> |
| 46. <u>Ungo Doyo Daiosho</u> | 72. <u>Tetsu-ei Sei-ton Daiosho</u> |
| 47. <u>Do-an Dohi Daiosho</u> | 73. <u>Shu-koku Cho-ton Daiosho</u> |
| 48. <u>Do-an Kanshi Daiosho</u> | 74. <u>Ketsuzan Tetsu-ei Daiosho</u> |
| 49. <u>Ryō-zan En-kan Daiosho</u> | 75. <u>Ho-shi So-on Daiosho</u> |
| 50. <u>Tai-yo Kyo-gen Daiosho</u> | 76. <u>Goho Kai-on Daiosho</u> |
| 51. <u>To-shi Gisei Daiosho</u> | 77. <u>Ten-kei Den-son Daiosho</u> |
| 52. <u>Fuyo Do-kai Daiosho</u> | 78. <u>Zo-zan Mon-ko Daiosho</u> |
| 53. <u>Tanka Shijun Daiosho</u> | 79. <u>Ni-ken Sekiryō Daiosho</u> |
| 54. <u>Choro Sei-ryo Daiosho</u> | 80. <u>Rei-tan Roryo Daiosho</u> |

81. Kaku-jo To-sai Daiosho

82. Kaku-an Ryogu Daiosho

83. Ryo-kai Dai-bai Daiosho

84. Un-gan Guhaku Daiosho

85. Bai-an Hakuju Daiosho

86. Ko-un Tai-zan Daiosho

LEADER:

And to Gon-shin Ryoko Daiosho and Musa Koryu Ro Dai Shi

(And especially to <...> on this Memorial Day)

May we appreciate their benevolence

and show our gratitude by accomplishing the Buddha Way together.

ALL:

All Buddhas throughout space and time,

All Bodhisattva Mahasattvas

Maha Prajna Paramita

Enmei Jukku Kannon Gyo

Kanzeon na mu butsu yo butsu u en yo butsu u en bup po so en jo
raku ga jo cho nen kanzeon bo nen kanzeon nen nen ju shin
ki nen nen fu ri shin. (x3)

Translation: KANZEON! At one with the Buddha

Related to all Buddhas in cause & effect.

And to Buddha, Dharma and Sangha.

Joyful, pure, eternal being!

Morning mind is Kanzeon

Evening mind is Kanzeon

This very moment arises from Mind

This very moment is not separate from mind.

Dedication Third Morning Service

LEADER:

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 Buddha, Dharma
and Sangha.

In reciting THE ENMEI JUKKU KANNON GYO and in offering
flowers, candlelight & incense we dedicate its merits to:

The peace of the world.

All ancestors of Lost Coin members
(and retreat /sesshin / ango participants)
and to all beings in the Dharma worlds

(and especially to _____ on this the ___ day/month/year since he/
she passed away (If recently deceased add: May they have a swift
passage to the other shore)

[Skip the following if chanting "Sho sai myo" or if Doen Sensei is
present]

:

May the Dharma Body maintain strength and health and the years of
life be lengthened for:

SOTEN GENPO DAIOSHO, DAIDO LOORI DAIOSHO

and for DOEN SENSEI Daiosho Leader of Lost Coin Sangha. Let

their vows be fully realized and may they live in perfect peace with Buddha Dharma.

[Skip sick list if chanting Sho Sai Myo]

:

We especially pray for the health and well being of (sick list)

May they/he/she be serene through all their/his/her ills.

May penetrating light dispel the darkness of ignorance.

Let all Karma be wiped out and the mind flower bloom in eternal spring.

May we ascend to the throne of Enlightenment, and realize the Buddha-way together.

ALL:

All Buddhas throughout space and time,

All Bodhisattva Mahasattvas,

Maha Prajna Paramita

Sho Sai Myo Kichijo 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 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 so mo ko.

Dedication Fourth Morning Service

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 through all space and time.

[Skip the following if chanting "Sho sai myo" or if Doen Sensei is present]

:

May the Dharma Body maintain strength and health and the years of life be lengthened for:

SOTEN GENPO DAIOSHO,

DAIDO LOORI DAISHO, and for DOEN SENSEI DAIOSHO Leader of Lost Coin Sangha. Let their vows be fully realized and may they live in perfect peace with Buddha Dharma.

We especially pray for the health and well being of (sick list)

May they/he/she be serene through all their/his/her ills.

And may we realize the Buddha Way together

ALL:
All Buddhas throughout space and time,
All Bodhisattva Mahasattvas,
Maha Prajna Paramita

MEAL SERVICE

Meal Chant Introduction

Buddha was born at Kapilavastu,
Enlightened at Magadha,
Taught at Varanasi,
Entered Nirvana at Kushinagara,
Now I open Buddha Tathagata's eating bowls;
May we be relieved from self-clinging
With all sentient beings

Long Meal Gatha

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, 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.

Short Meal Gatha

We receive this food in gratitude to all beings
Who have helped to bring it to our table,
And vow to respond in turn to those in need
With wisdom and compassion.

Ambrosia Water

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

Muddy Water

May we exist in muddy water with purity like a lotus. Thus we
bow to Buddha.

Work Gatha

Gate! Gate! Paragate! Parasamgate! Bodhi Svaha! (x5)
Prajna Paramita.

Seven Buddhas

Namu Past Seven Buddhas
Namu Shakyamuni Buddha
Namu Manjushri Bodhisattva
Namu Samantabhadra Bodhisattva
Namu Avalokiteshvara Bodhisattva
Namu Maitreya Buddha
Namu Successive Daiocho.

Three Treasures (for Fusatsu Ceremony)

Being one with the Buddha; with all sentient beings, raise the Bodhi
Mind. Let the supreme way be realized.

Being one with the Dharma; with all sentient beings, penetrate all
sutras. Let wisdom be like the ocean.

Being on with the Sangha; with all sentient beings, lead the people.
Let harmony pervade everywhere.

Benzaiten Jinshu

Om sowa sowa tsi ei sowa ka. (7x)

Daishin 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 hoyo 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 Evening Service

May this compassionate 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