

BRIGHT WAY ZEN

Chant Book



Print by Mark Sosetsu Stauffer

Printed by Bright Way Zen 2023

Table of Contents

Short Verses

Instructions for Zazen	1
Kesa (Robe) Verse.....	2
Universal Dedication (English)	2
Ten Names of Buddha	2
Four Bodhisattva Vows	3
Sutra-opening Verse	3
Gatha of Atonement	3
Three Refuges Prayer	4
Enmei Jukku Kannon Gyo.....	4

Full Chanting Services

Full Chanting Service A	5
Full Chanting Service B	16

Recitations & Songs

Kyojukaimon	27
Fukanzazengi (Dogen).....	34
Zazen Yojinki (Part 1, Keizan)	38
Zazen Yojinki (Part 2, Keizan)	41
Silent Illumination (Hongzhi)	45
Genjokoan (Dogen)	49
Faith in Mind	54
Metta Sutra	59
Shantideva's Bodhisattva Vow.....	64
Vespers	70

Other Chants

Meal Verses	74
Adoration of the Buddha's Relics	76

<i>Appendix</i>	79
-----------------------	----

<i>Index</i>	80
--------------------	----

Instructions for Zazen

By Domyo Burk

Sit in a balanced, stable position with your spine erect.

Body and mind are one and posture is dynamic; proper sitting requires your full attention.

Be alert and appreciative because your life may end tomorrow and everything you love is changing.

Energized by not-knowing, devote yourself to the sacred act of being present for each moment without agenda.

Do not brace yourself against thoughts or feelings; simply sit wholeheartedly and they will come and go like clouds in a clear sky.

Do not struggle against forgetfulness; the instant you awaken, be grateful and throw away past and future.

Sink below the level of thinking and be aware of your direct experience, realizing it can never be grasped, but flows endlessly.

Settle into your true nature: boundless, selfless, joyous, and ready to respond with wisdom and compassion.



Short Verses

Kesa (Robe) Verse

(Chanted three times, once in Japanese, 2 times in English)

☐ Dai sai gedap-puku musō fuku den e hi bu nyorai kyo ko do shoshu jo	How great, the robe of liberation, a formless field of benefaction! Wrapping ourselves in buddha's teaching, we free all living beings.
---	--



Universal Dedication (English)

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita



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
- ☐ Kshitagarba Bodhisattva, great vow
- ☐ All honored ones, bodhisattvas, mahasattvas
- ☐ Wisdom beyond wisdom, maha prajna paramita



Four Bodhisattva Vows

Beings are numberless; I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
The buddha way is unsurpassable; I vow to embody it.



Sutra-opening Verse

(Kaikyō ge)

The unsurpassed, profound, and wondrous dharma
is rarely met with, even in a hundred, thousand,
million kalpas.
Now we can see and hear it, accept and maintain it.
May we unfold the meaning of the Tathagatha's truth.



Gatha of Atonement (3 times)

All harmful 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.

Three Refuges Prayer

I take refuge in buddha.
May all beings embody the great way,
resolving to awaken.

I take refuge in dharma.
May all beings deeply enter the sutras,
wisdom like an ocean.

I take refuge in sangha.
May all beings support harmony in the community,
free from hindrance.



Enmei Jukku Kannon Gyo ●

● Kan·ze·on
Na·mu Butsu
Yo Butsu U In
Yo Butsu U En
Bu 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

Full Chanting Service A

Three Full Bows ~ Gatha of Atonement ~ Three Refuges Prayer

Chant leader alone –

Harmony of Difference and Sameness ●

All together –

The mind of the great sage of In·di·a is in·ti·mate·ly trans·mit·ted
from west to east.

While hu·man fa·cul·ties are sharp or dull, the way has no
nor·thern or sou·thern an·ces·tors.

The True source shines clear in the light; the branch·ing streams
flow on in the dark.

Grasp·ing at things is sure·ly de·lu·sion; ac·cord·ing with
same·ness is still not en·ligh·ten·ment.

●^D All the ob·jects of the sen·ses in·ter·act and yet do not.

In·ter·act·ing brings in·volve·ment. Oth·er·wise, each keeps its
place.

Sights vary in qual·i·ty and form, sounds dif·fer as pleas·ing or
harsh.

Re·fined and com·mon speech come to·geth·er in the dark, clear
and mur·ky phra·ses are dis·tin·guished in the light.

The four el·e·ments re·turn to their na·tures just as a child turns
to its mo·ther;

Fire heats, wind moves, wa·ter wets, earth is so·lid.

Eye and sight, ear and sound, nose and smell, tongue and taste;

Thus with each and eve·ry thing, de·pen·ding on these roots, the
leaves spread forth.

Trunk and bran·ches share the es·sence re·vered and com·mon,
each has its speech.

In the light there is dark·ness, but don't take it as dark·ness;

In the dark there is light, but don't see it as light.

Light and dark op·pose one an·o·ther like the front and back foot
in walk·ing.

● Each of the myriad things has its mer·it, ex·pressed
ac·cord·ing to func·tion and place.

Phe·nom·e·na ex·ist; box and lid fit; prin·ci·ple res·ponds; ar·row
points meet.

●^D Hea·ring the words, un·der·stand the mean·ing; don't set up
stand·ards of your own.

If you don't un·der·stand the way right be·fore you, how will
you know the path as you walk?

Pro·gress is not a mat·ter of far or near, but if you are con·fused,
moun·tains and riv·ers block your way.

+ I re·spect·ful·ly urge you who stu·dy the mys·ter·y, do + not
pass your days and nights in vain.

Next page ►

Chant leader alone –

Throughout space and time human beings have penetrated and actualized this practice. They have passed the teaching down through the generations from teacher to student, face to face. In gratitude we offer the merit of our recitation of “The Harmony of Difference and Sameness” to the seven ancient Buddhas and to the teachers in our lineage in India, China, Japan and America:

All together –

- ▲ Bi·bashi Buddha, Great Teacher
- ▲ Shiki Buddha, Great Teacher
- ▲ Bi·shafu Buddha, Great Teacher
- ▲ Kuru·son Buddha, Great Teacher
- ▲ Kuna·gon·muni Buddha, Great Teacher
- ▲ Kashō Buddha, Great Teacher
- ▲ Shakya·muni Buddha, Great Teacher
- (*Indian Ancestors*)
- Great Teacher Maka·ka·shō
- Great Teacher Anan·da
- Great Teacher Shōna·wa·shu
- Great Teacher Ubaki·kuta
- Great Teacher Dai·taka
- Great Teacher Mi·shaka
- Great Teacher Bashu·mit·ta
- Great Teacher Butsu·da·nan·dai
- Great Teacher Fuda·mit·ta
- Great Teacher Bari·shiba
- Great Teacher Funa·ya·sha
- Great Teacher Ana·botei
- Great Teacher Kabi·mora

▲ Great Teacher Na·gya·ra·juna
 Great Teacher Kana·dai·ba
 Great Teacher Rago·rata
 Great Teacher Sō·gya·nan·dai
 Great Teacher Kaya·sha·ta
 Great Teacher Kumo·rata
 Great Teacher Sha·yata
 Great Teacher Ba·shu·ban·zu
 Great Teacher Manu·ra
 Great Teacher Kaku·ro·kuna
 Great Teacher Shishi·bodai
 Great Teacher Basha·shita
 Great Teacher Funyo·mit·ta
 Great Teacher Hann·ya·tara
 (*Chinese Ancestors*)

▲ Great Teacher Bodai·daruma
 Great Teacher Tai·so Eka
 Great Teacher Kanchi Sō·san
 Great Teacher Dai·i Dō·shin
 Great Teacher Daiman Kō·nin

▲ Great Teacher Dai·kan Enō
 Great Teacher Seigen Gyō·shi
 Great Teacher Seki·tō Kisen
 Great Teacher Yaku·san Igen
 Great Teacher Un·gan Don·jō

▲ Great Teacher Tō·zan Ryō·kai
 Great Teacher Un·go Dō·yō
 Great Teacher Dō·an Dō·hi
 Great Teacher Dō·an Kan·shi
 Great Teacher Ryō·zan En·kan
 Great Teacher Tai·yō Kyō·gen
 Great Teacher Tō·su Gisei
 Great Teacher Fuyō Dō·kai
 Great Teacher Tan·ka Shijun

Great Teacher Chō·rō Sei·ryō

Great Teacher Ten·dō Sō·kaku

Great Teacher Set·chō Chikan

▲ Great Teacher Ten·dō Nyojō

(Japanese Ancestors)

▲ Great Teacher Ei·hei Dō·gen

Great Teacher Kō·un Ejō

Great Teacher Tet·tsū Gikai

▲ Great Teacher Kei·zan Jō·kin

Great Teacher Mei·hō So·tetsu

Great Teacher Shu·gan Do·chin

Great Teacher Tetsu·zan Shi·kaku

Great Teacher Kei·gan Ei·sho

Great Teacher Chuzan Ryo·hun

Great Teacher Gisan To·nin

Great Teacher Sho·gaku Ken·ryu

Great Teacher Kinen Ho·ryu

Great Teacher Tei·shitsu Chisen

Great Teacher Kokei Sho·jun

Great Teacher Ses·so Yu·hō

Great Teacher Kai·ten Genju

Great Teacher Shu·zan Shun·sho

Great Teacher Cho·zan Sen·yetsu

Great Teacher Fuku·shu Kochi

Great Teacher Mei·do Yu·ton

Great Teacher Haku·hō Gen·tekki

Great Teacher Ges·shu So·ko

▲ Great Teacher Man·zan Do·haku

Great Teacher Gek·kan Giko

Great Teacher Dai·yu Es·sho

Great Teacher Kegon So·kai

Great Teacher Sho·un Tai·zui

Great Teacher Nichi·rin To·go

Great Teacher Son·no Kyo·do

Great Teacher So·gaku Rei·do

Great Teacher Dai·shun Ben·gyu

Great Teacher Ko·ho Haku·gan

▲ Great Teacher Kei·do Chisan

(*American Ancestors*)

▲ Great Teacher Ho·un Jiyu

Chant leader alone –

We also offer the merit to Houn Kyogen Carlson, honorary founder of this temple... and to Maha Pajapati, Hongzhi, Kosho Uchiyama, Shunryu Suzuki, Joko Beck, and Zenkei Blanche Hartman, to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all people of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Next page ►

Chant leader alone –

Maka Hannya Haramita Shingyo ●

All together –

Kan·ji·zai bo·sa gyo·ji han·nya ha·ra·mi·ta ji.
Sho·ken ●^D 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·met·su, fu·ku fu·jo,
fu·zo fu·gen ze·ko ku·chu.

Mu shiki mu·ju 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
met·su do, mu·chi yaku mu·toku. I mu sho toku ko.

Bo·dai·sat·ta, e han·nya ha·ra·mi·ta ● ko shin 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 but·su e han·nya ha·ra·mi·ta ●^D ko toku a·noku ta·ra
san myaku san 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 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·tei gya·tei + ha·ra·gya·tei hara·so·gya·tei, + bo·ji sowa·ka
han·nya shin·gyo.

Chant leader alone –

Universal Gateway of Compassion ●

All together –

Bod·hi·sat·tva In·fi·nite Thought

asked a ques·tion in verse:

“World·ho·nored One, of won·drous form,

I in·qui·re ag·ain of that bud·dha·child:

what are the caus·es of her name,

‘Re·gar·ding the Cries of the World?’”

●^D The Ho·nored One, of won·drous form,

Re·plied in verse to In·fi·nite Thought:

“Lis·ten to the deeds of Kan·ze·on,

who apt·ly re·sponds in ev·ery quar·ter.

With vast pledge as deep as oc·eans,

Through·out kal·pas be·yond reck·on·ing,

she served ma·ny thou·sands of mil·lions of bud·dhas,

bring·ing forth this great pure vow.

For you I ex·plain it brief·ly:

Hear·ing the name or see·ing the form of Kan·ze·on

with mind·ful re·mem·brance is not in vain,

for the woes of ex·is·tence can thus be re·lieved.

When liv·ing be·ings suf·fer hard·ships,

Burd·ened by im·meas·’rab·le woes,

the pow·er of Kan·ze·on’s won·drous wis·dom

can re·lieve the suf·’ring of the world.

Ful·ly en·dowed with mi·ra·cu·lous pow·ers,
Wid·ely prac·tic·ing wis·dom and skill·ful means,
in eve·ry land and in all di·rec·tions,
in no realm does she not ap·pear.

In all the var·i·ous ev·il des·tin·ies,
of hell be·ings, hun·gry ghosts, and an·i·mals,
the suf·'rings of birth, old age, sick·ness, and death,
are gra·dual·ly re·lieved by Com·pas·sion.

Oh you of the true gaze, of the pure gaze,
of the gaze of broad and great wis·dom,
of the com·pas·sion·ate gaze and the gaze of good will,
ev·er longed for, ev·er re·vered.

Un·blem·ished, ser·ene ra·di·ance,
Be·ne·vo·lent sun, dis·pel·ling all gloom,
Com·pas·sion can sub·due the wind and fi·re of woes,
Clear·ly il·lum·i·na·ting the world.

The pre·cepts of com·pas·sion roar like thun·der,
the kind heart won·drous as great clouds,
pour·ing dhar·ma rain of sweet dew,
quench·ing all flames of troub·ling pas·sion.

The wond·rous voice of Com·pas·sion,
Brah·ma·voice, voice of the roll·ing tides,
Sur·pas·ses ev·ery sound with·in all the world;
There·fore ev·er keep it in mind.

In each thought, with ne·ver a doubt,
 Kan·ze·on, the pure sage,
 in pain, a·go·ny, or in death's dis·tress,
 can pro·vide a sure sup·port.

Ful·ly en·dowed with all vir·tues,
 her eye of com·pas·sion be·holds all be·ings,
 + as·sem·bling a bound·less o·cean of hap·pi·ness;
 + thus, with rev·'rence, you should make pros·tra·tions.”

Chant leader alone (intoning) –

Any act of devotion or compassion, no matter how small, creates change in the world. Even little children in their play, who gather sand and make it into stupas, all such beings have fulfilled the Buddha way. We dedicate the merit of our practice to living Dharma teachers Gyokuko Carlson, Hogen and Chozen Bays, Keido Les Kaye, Kyoki Roberts, Dai'en Bennage, Eric Marcoux, and Pema Chodron.

We also dedicate the merit to all those who are experiencing pain and suffering, including those who are suffering alone, those without access to sufficient food and water, and those affected by oppression, injustice, racism, and war. In particular we dedicate merit to: (*chant names on merit list, end with “and to...”*)

Chant leader speaks out loud –

Call to mind anyone who is ill or in difficulty, or speak their names out loud. (*Leave about 5 seconds of silence*)

Next page ►

Chant leader intones –

We also dedicate merit to those who are in the transition of death, including: (*chant names on merit list, end with “and to...” and leave 5 seconds of silence*)

May we and they be serene throughout these transitions. May we aspire to turn the dharma wheel unceasingly, and thereby free the world from every tragedy of war, injustice and human-caused disaster. May great compassion cause all to awaken to our interdependence with our planet, its ecosystems, and wondrous creatures. May we acknowledge our physical temple is built on land stolen from the Kalapuya [*kah-lah-POO-yuh*], and may we learn from the ancestors of native peoples how to love this place. May we, together with all sentient beings, realize the enlightened way.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Three Full Bows

Full Chanting Service B

Three Full Bows ~ Gatha of Atonement ~ Three Refuges Prayer

Chant leader alone –

The Precious Mirror Samadhi ●

All together –

The dhar·ma of thus·ness is in·ti·mate·ly trans·mit·ted by
budd·has and an·ces·tors;

Now you have it; pre·serve it well.

A sil·ver bowl filled with snow; a he·ron hid·den in the moon.

Tak·en as sim·i·lar, they are not the same; not dis·ting·uished,
their pla·ces are known.

The mean·ing does not re·side in the words, but a pi·vo·tal
mo·ment brings it forth.

●^D Move and you are trapped; miss and you fall in·to doubt and
va·cil·la·tion.

Turn·ing a·way and touch·ing are both wrong, for it is like
mas·sive fire.

Just to por·tray it in lit·er·ar·y form is to stain it with
de·file·ment.

In dark·est night it is per·fect·ly clear; in the light of dawn it is
hid·den.

It is a stan·dard for all things; its use re·moves all suf·fer·ing.

’Though it is not con·struct·ed, it is not be·yond words.

Fac·ing a pre·cious mir·ror, form and re·flec·tion be·hold each
o·ther.

You are not it, but in truth it is you.

Like a new·born child, it is ful·ly en·dowed with five as·pects:

No go·ing, no com·ing, no a·ris·ing, no a·bid·ing;

A ba·by bab·bles - is an·y·thing said or not?

In the end it says no·thing, for the words are not yet right.

In the Il·lum·in·a·tion hex·a·gram, ap·par·ent and real in·ter·act,
Stacked to·geth·er they be·come three, the per·mu·ta·tions make
five,

Like the taste of the five·fla·vored herb, like the five·pronged
vaj·ra.

Won·drous·ly em·braced with·in the real, drum·ming and
sing·ing be·gin to·ge·ther.

Pen·e·trate the source and trav·el the path·ways; em·brace the
ter·ri·to·ry and trea·sure the roads.

You would do well to re·spect this; do not ne·glect it.

Na·'tral and won·drous, it is not a mat·ter of de·lu·sion or
en·light·en·ment.

With·in cau·ses and con·di·tions, time and sea·son, it is ser·ene
and il·lu·min·a·ting.

So mi·nute it ent·ers where there is no gap, so vast it tran·scends
all di·men·sion.

Just a hair's breadth's dev·i·a·tion, and you are out of tune.

Now there are sud·den and gra·du·al, so teach·ings and
ap·proa·ches a·rise.

With these mat·ters dis·tin·guished, each has its stand·ard,
Ma·stered or not, re·al·i·ty con·stant·ly flows.

Out·side still and in·side trem·bling, like teth·ered colts or
cow·er·ing rats,

The an·cient sa·ges grieved for them, and of·fered them the
dhar·ma.

Led by their in·vert·ed views, they take black for white.

When in·vert·ed think·ing stops, the af·firm·ing mind na·t·ral·ly
ac·cords.

If you want to fol·low in the an·cient tracks, please ob·serve the
sa·ges of the past.

One on the verge of re·al·i·zing the bud·dha way con·tem·pla·
ted a tree for ten long kal·pas,

● Like a bat·tle-scarred ti·ger, like a horse with shanks gone
gray.

Be·cause some are vul·gar, jewel·ed ta·bles and or·nate robes;
Be·cause some are wide-eyed, cats and white ox·en.

●^D With a great arch·er's skill one can hit the mark at a
hund·red yards,

But ar·rows meet·ing head on, how could it be a mat·ter of skill?

Wood·en man starts to sing; stone wo·man gets up danc·ing.

It is not reached by feel·ings or con·scious·ness, how could it
in·volve de·lib·er·a·tion?

Min·is·ters serve their lords, chil·dren o·bey their par·ents;

Not o·bey·ing is not fil·i·al, fail·ure to serve is no help.

With prac·tice hid·den, fun·ction se·cret·ly, like a fool, like an
i·di·ot;

+ Just to do this con·tin·u·ous·ly + is called the host with·in the
host.

Next page ►

Chant leader alone –

Throughout space and time human beings have penetrated and actualized this practice. Especially diligent and determined were the women ancestors who faced cultural obstacles in their efforts to realize the Way. In gratitude we offer the merit of our recitation of “The Precious Mirror Samadhi” to the six female Buddhas, and to those who have kept the practice alive throughout time in India, China, Japan and America:

All together –

▲ Prajna Paramita, Great Teacher

▲ Maha Māyā, Great Teacher

▲ Raṭna·vati, Great Teacher

▲ Shrī·mālā, Great Teacher

▲ Nāga Deva, Great Teacher

▲ Pra·bhūtā, Great Teacher

(Indian Ancestors)

▲ Great Teacher Maha Pajā·patī

▲ Great Teacher Khe·ma

Great Teacher Punnika

Great Teacher Pata·chara

Great Teacher Bhad·da

Great Teacher Dhamma·dinnā

Great Teacher Su·manā

Great Teacher Kisa·go·tami

Great Teacher Su·bhā

Great Teacher Dhamma

Great Teacher Suk·kā

Great Teacher Up·pala·vannā

(Chinese Ancestors)

▲ Great Teacher Dzung Chr

Great Teacher Shr·ji

Great Teacher Ling Sying·po

Great Teacher Ling·jau

Great Teacher Lyou Tye·mo

▲ Great Teacher Mo·shan Lyau·ran

Great Teacher Myau·syin

Great Teacher Hwei·gwang

Great Teacher Hwei·wen

Great Teacher Fadeng

Great Teacher Gung·shr Dau·ren

Great Teacher Wen·jau

Great Teacher Yu Dau·po

Great Teacher Myau·dau

(Japanese Ancestors)

▲ Great Teacher Zen·shin

Great Teacher Kō·myō

Great Teacher Sei·shi

Great Teacher Ryō·nen

Great Teacher Shō·gaku

Great Teacher Egi

Great Teacher Mugai Nyo·dai

Great Teacher Kaku·zan Shidō

Great Teacher E·kan Dai·shi

Great Teacher Myō·shō En·kan

Great Teacher Kon·tō Ekyū

Great Teacher Moku·fu So·nin

Great Teacher Shō·taku

Great Teacher Yō·dō

Great Teacher E·shun

Great Teacher Dai·tsu Bun·chi

Great Teacher Ryō·nen Gensō

Great Teacher Tei·jitsu

Great Teacher Ohashi

▲ Great Teacher Ten·myō Jōr·in

Great Teacher Naga·sawa So·zen
▲ Great Teacher Ken·dō Koji·ma
Great Teacher Yo·shida E·shun
(*American/Western Ancestors*)
Great Teacher E·ryu Jo·kei
Great Teacher Myo·on
Great Teacher Ges·shin Myo·ko
▲ Great Teacher Ho·un Jiyu

Chant leader alone –

We also offer the merit to Houn Kyogen Carlson, honorary founder of this temple... and to Eihei Dogen, Keizan Jokin, Keido Chisan, Hung-djer Jung-jaway*, Kosho Uchiyama, Shunryu Suzuki, Joko Beck, and Zenkei Blanche Hartman, to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all people of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Next page ►

Chant leader alone –

Heart Of Great Perfect Wisdom Sutra ●

All together –

A·va·lo·ki·tesh·var·a Bod·hi·sat·tva, when deep·ly prac·tic·ing
praj·na par·a·mi·ta, clear·ly saw that all five ag·gre·gates are
emp·ty and thus re·lieved all suf·fer·ing. ●^D

Sha·ri·pu·tra, form does not dif·fer from emp·ti·ness, emp·ti·ness
does not dif·fer from form. Form it·self is emp·ti·ness,
emp·ti·ness it·self form. Sen·sa·tions, per·cep·tions,
for·ma·tions, and con·scious·ness are al·so like this.

Sha·ri·pu·tra, all dhar·mas are marked by emp·ti·ness; they
nei·ther a·rise nor cease, are nei·ther de·fined nor pure,
nei·ther in·crease nor de·crease.

There·fore, giv·en emp·ti·ness, there is no form, no sen·sa·tion,
no per·cep·tion, no for·ma·tion, no con·scious·ness; no eye,
no ear, no nose, no tongue, no bo·dy, no mind; no sight, no
sound, no smell, no taste, no touch, no ob·ject of mind; no
realm of sight, ...down to no realm of mind con·scious·ness.

There is nei·ther ig·nor·ance nor ex·tinc·tion of ig·nor·ance,
...down to nei·ther old age and death, nor ex·tinc·tion of old
age and death; no suf·fer·ing, no cause, no ces·sa·tion, no
path; no know·ledge and no at·tain·ment.

With no·thing to at·tain, a bod·hi·sat·tva re·lies on praj·na
par·a·mi·ta, ● and thus the mind is with·out hind·rance.
With·out hind·rance, there is no fear. Far be·yond all
in·ver·ted views, one real·izes nir·va·na.

All bud·dhas of past, pres·ent, and fu·ture re·ly on praj·na
par·a·mi·ta ●^D and there·by at·tain un·sur·passed, com·plete,
per·fect en·light·en·ment.

There-fore, know the praj-na par-a-mi-ta as the great
mir-a-cu-lous man-tra, the great bright man-tra, the su-preme
man-tra, the in-comp-ra-ble man-tra, which re-moves all
suf-fer-ing and is true, not false.

There-fore we pro-claim the praj-na par-a-mi-ta man-tra, the
man-tra that says: “Ga-te Ga-te + Par-a-ga-te Para-sam-ga-te
+ Bod-hi Sva-ha.”

Chant leader alone –

Daihishin Dharani ●

All together –

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
●^D en
sa hara ha e 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 ra 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
 i ki i ki
 shi no shi no
 ora san fura sha ri
 ha za ha zan
 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
 ●^D nora kin ji
 somo ko
 mo ra no ra somo ko
 shira su omo gya ya
 so mo 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 modora
 hodo ya
 so mo ko.

Next page ►

Chant leader alone –

Shosai Myokichijo Dharani ●

All together (3 times) –

- (1st & 3rd) No mo san man da moto nan
oha ra chi koto sha sono nan
- D (1st & 3rd) 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
sowa ja sowa ja
+ sen chi gya
shiri ei
[1st & 2nd times:] somo ko
[3rd time:] so mo ko.

Chant leader alone (intoning) –

Any act of devotion or compassion, no matter how small, creates change in the world. Even little children in their play, who gather sand and make it into stupas, all such beings have fulfilled the Buddha way. We dedicate the merit of our practice to living Dharma teachers Gyokuko Carlson, Hogen and Chozen Bays, Keido Les Kaye, Kyoki Roberts, Dai'en Bennage, Eric Marcoux, and Pema Chodron.

We also dedicate the merit to all those who are experiencing pain and suffering, including those who are suffering alone, those without access to sufficient food and water, and those affected by oppression, injustice,

racism and war. In particular we dedicate merit to:
(*chant names on merit list, end with “and to...”*)

Chant leader speaks out loud –

**Call to mind anyone who is ill or in difficulty, or speak
their names out loud.** (*Leave about 10 seconds of silence*)

Chant leader intones –

**We also dedicate merit to those who are in the transition
of death, including:** (*chant names on merit list, end with
“and to...” and leave about 10 seconds of silence*)

**May we and they be serene throughout these transitions.
May we aspire to turn the dharma wheel unceasingly,
and thereby free the world from every tragedy of war,
injustice and human-caused disaster. May great
compassion cause all to awaken to our interdependence
with our planet, its ecosystems, and wondrous creatures.
May we acknowledge our physical temple is built on
land stolen from the Kalapuya [*kah-lah-POO-yuh*], and
may we learn from the ancestors of native peoples how
to love this place. May we, together with all sentient
beings, realize the enlightened way.**

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Three Full Bows

Kyojukaimon

Chant leader alone –

The Sixteen Bodhisattva Precepts ● Giving and Receiving the Teaching of the Precepts

All together –

The great precepts of the buddhas are kept carefully by the buddhas. Buddhas give them to buddhas; dharma ancestors give them to dharma ancestors. The transmission of the precepts is beyond the three existences of past, present and future. Enlightenment ranges from time eternal, and *is* even now. ●^D Shakyamuni, the buddha of this world, transmitted the precepts to Makakasho, and he transmitted them to Ananda. Thus they have been transmitted down through the generations. This is the meaning of the transmission of living wisdom.

Chant leader alone –

The Gateway of Contrition

All together –

Because of their limitless compassion, the buddhas and dharma ancestors have flung wide the gates of compassion to all living things. Although karmic consequence is inevitable at some point in the three periods of time, contrition brings freedom and immaculacy. As this is so, let us be utterly contrite before the buddhas.

May the buddhas and ancestors have compassion upon us, help us see the obstacle of suffering we have inherited from the limitless past, and lead us in such a way that we share the merit that fills the universe. For they, in the past, were as we are now, and we will be as they in the future.

All my past and harmful karma,
Born from beginningless greed, hate and delusion,
Through body, speech, and mind,
I now fully avow.

A contrite heart is open to the dharma, and finds the gateway to the precepts clear and unobstructed. Bearing this in mind, we should sit up straight in the presence of the buddha and make this act of contrition wholeheartedly.

Chant leader alone –

Taking Refuge

All together –

With a pure heart, we can take refuge in the three treasures.
We should repeat with bowed heads, making gassho:

I take refuge in the buddha,
I take refuge in the dharma,
I take refuge in the sangha.

We take refuge in the buddha as our true teacher; we take refuge in the dharma as the medicine for all suffering; we take refuge in the sangha as its members are wise and compassionate.

In the three treasures there are three merits. The first is the true source of the three treasures; the second is their presence in the past, the foundation of our tradition; the third is their presence at the present time.

At the source: the highest truth is called the buddha treasure; immaculacy is called the dharma treasure; harmony is called the sangha treasure.

In the past: those who realized the truth completely are called the buddha treasure; the truth realized is called the dharma treasure; those who have transmitted this dharma are called the sangha treasure.

In the present: those who teach devas and humans in the sky and in the world are called the buddha treasure; that which appears in the world and in the scriptures, becoming good for others, is called the dharma treasure; they who release their suffering and embrace all beings are called the sangha treasure.

These three merits mean that when we are converted to the three treasures, we can have the precepts of the buddhas completely. This merit bears fruit whenever a trainee and the buddha are one. We should make the buddha our teacher, and not follow wrong ways.

Chant leader alone –

Having taken refuge, we can embrace the three pure precepts:

All together –

Cease from evil - release all self-attachment.

This is the house of all the ways of buddha; this is the source of all the laws of buddhahood.

Do only good - take selfless action.

The dharma of perfect enlightenment is the dharma of all existence, never apart from the present moment.

Do good for others - embrace all things and conditions.

Leap beyond the holy and the unholy. Let us rescue ourselves together with all beings.

Chant leader alone –

Having embraced the three pure precepts, we can commit to the ten grave precepts:

All together –

Do not kill - cultivate and encourage life.

In the realm of the everlasting dharma, holding no thought of killing is the precept of not killing.

The life of buddha increases with life; no life can be cut off. Continue the life of buddha; do not kill buddha.

Do not steal - honor the gift not yet given.

In the realm of the unattainable dharma, holding no thought of gain is the precept of not stealing.

The self and the things of the world are just as they are; the mind and its object are one. The gateway to enlightenment stands open wide.

Do not misuse sexuality - remain faithful in relationships.

In the realm of the ungilded dharma, not coveting or creating a veneer of attachment is the precept of not misusing sexuality.

The three wheels are pure and clear. When there is nothing to desire, we follow the way of all buddhas.

Do not speak dishonestly - communicate truthfully.

In the realm of the inexplicable dharma, putting forth not one word is the precept of not speaking dishonestly.

The dharma wheel turns from the beginning. There is neither surplus nor lack. The sweet dew covers the earth, and within it lies the truth.

Do not become intoxicated - polish clarity, dispel delusion.

In the realm of the intrinsically pure dharma, not harboring delusions is the precept of not becoming intoxicated.

We are naturally pure; there is nothing to be deluded about. This is enlightenment itself. Understand this truly, and no intoxicants can be taken in.

Do not dwell on past mistakes - create wisdom from ignorance.

In the realm of the flawless dharma, not expounding upon error is the precept of not dwelling on past mistakes.

In the buddha dharma there is one path, one dharma, one realization, one practice. Do not engage in fault-finding. Do not condone haphazard talk.

Do not praise self or blame others - maintain modesty, extol virtue.

In the realm of the equitable dharma, not dwelling upon *I* versus *you* is the precept of not praising self or blaming others.

All buddhas and ancestors realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the dharma body, not even a speck of dust is seen upon the ground.

Do not be mean with dharma or wealth - share understanding, give freely of self.

In the genuine, all-pervading dharma, being jealous of nothing is the precept of not being mean with dharma or wealth.

One phrase, one verse - that is the ten thousand things and one hundred grasses; one dharma, one realization - that is all buddhas and dharma ancestors. From the beginning, not one thing has been begrudged.

Do not indulge anger - cultivate equanimity.

In the realm of the selfless dharma, not contriving reality for the self is the precept of not indulging anger.

Not advancing, not retreating, not real, not empty. There is a brilliant sea of clouds. There is a dignified sea of clouds. ●

Do not defame the three treasures.

In the realm of the One, holding no concept of ordinary beings and sages is the precept of not defaming the three treasures.

To do something by ourselves, without copying others, is to become an example to the world, and the merit of this becomes the source of all wisdom. Criticize nothing; accept everything.

Respect the buddha. Unfold the dharma. Nourish the sangha. ●^D

Within these precepts dwell the buddhas, enfolding all things within their unparalleled wisdom. There is no distinction between subject and object for any who dwell herein. All things, earth, trees, wooden posts, bricks, stones become buddhas once this refuge is taken. From these precepts come forth such a wind and fire that all are driven into enlightenment when the flames are fanned by the buddha's influence. This is the merit of non-action and non-seeking; the awakening to true wisdom. +

These sixteen precepts are roughly thus. + To be obedient to their teaching, accept them with bows.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita



Fukanzazengi

By Zen master Eihei Dogen

Chant leader alone –

Universally Recommended Instructions for Zazen ●

All together –

The way is originally perfect and all-pervading. How could it be contingent on practice and realization? The true vehicle is self-sufficient. What need is there for special effort? Indeed, the whole body is free from dust. Who could believe in a means to brush it clean? It is never apart from this very place; what is the use of traveling around to find it? And yet, if there is a hairsbreadth deviation, it is like the gap between heaven and earth. If the least like or dislike arises, the mind is lost in confusion. ●^D Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still short of the vital path of emancipation.

Consider the Buddha: although he was wise at birth, the traces of his six years of upright sitting can yet be seen. As for Bodhidharma, although he had received the mind-seal, his nine years of facing a wall is celebrated still. If even the ancient sages were like this, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual habit of investigating words and chasing phrases, and learn to take the backward step that turns the light and shines it inward. Body and mind of themselves will drop away, and your original face will manifest. If you want such a thing, get to work on it immediately.

For practicing zen, a quiet room is suitable. Eat and drink moderately. Put aside all involvements and suspend all affairs. Do not think “good” or “bad.” Do not judge true or false. Give up the operations of mind, intellect, and consciousness; stop measuring with thoughts, ideas, and views. Have no designs on becoming a buddha. How could that be limited to sitting or lying down?

At your sitting place, spread out a thick square mat and a round cushion. Sit either in the full-lotus or half-lotus position. In the full-lotus position, place your right foot on your left thigh, then your left foot on your right thigh. In the half-lotus, simply place your left foot on your right thigh. Tie your robes loosely and arrange them neatly. Place your right hand on your left leg and your left hand on your right palm, thumb-tips touching lightly. Straighten your body and sit upright, leaning neither left nor right, neither forward nor backward. Align your ears with your shoulders and your nose with your navel. Rest the tip of the tongue against the front of the palate, with teeth and lips closed. Keep your eyes open, and breathe softly through your nose.

Once you have adjusted your posture, take a breath and exhale fully, rock your body right and left, and settle into steady, immovable sitting. Think of not thinking. Not thinking—what kind of thinking is that? Nonthinking. This is the essential art of zazen.

The zazen I speak of is not meditation practice. It is simply the dharma gate of joyful ease, the practice-realization of totally culminated enlightenment. It is the koan realized, traps and snares can never reach it. If you grasp the point, you are like a dragon gaining the water, like a tiger taking to the mountains. For you must know that the true dharma appears of itself, so that from the start dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcending the mundane and

the sacred, and dying while either sitting or standing, have depended entirely on the power of zazen.

In addition, triggering awakening with a finger, a banner, a needle, or a mallet, and effecting realization with a whisk, a fist, a staff, or a shout - these cannot be understood by discriminative thought, much less can they be known through supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being so, intelligence or lack of it is not an issue; make no distinction between the dull and the sharp-witted. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the way. Practice-realization is naturally undefiled. Going forward is, after all, an everyday affair.

In our world and others, in both India and China, all equally hold the buddha-seal. While each lineage expresses its own style, they are all simply devoted to sitting, totally cast in resolute stability.

Although there are ten thousand distinctions and a thousand variations, they just wholeheartedly engage the way in zazen. ● Why leave behind the seat in your own home to wander in vain through the dusty realms of other lands? If you make one misstep you stumble past what is directly in front of you.

You have gained the pivotal opportunity of human form. Do not pass your days and nights in vain. You are taking care of the essential activity of the buddha way. Who would take wasteful delight in the spark from a flint stone? ●^D Form and substance are like dew on the grass, the fortunes of life are like a dart of lightning—emptied in an instant, vanished in a flash.

Please, honored followers of zen, long accustomed to groping for the elephant, do not doubt the true dragon. Devote your energies to the way that points directly to the real thing. Revere the one who has gone beyond learning and is free from

effort. Accord with the enlightenment of all the buddhas;
succeed to the samadhi of all the ancestors. + Continue to live
in such a way, and you will be such a person. + The treasure
store will open of itself, and you may enjoy it freely.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they
may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita



Zazen-Yojinki (Part 1)

By Zen master Keizan Jokin

Chant leader alone –

Points to Keep in Mind When Practicing Zazen ●

All together –

Zazen means to clarify the mind-ground and dwell comfortably in your actual nature. This is called revealing yourself and manifesting the original-ground.

In zazen both body and mind drop off. Zazen is far beyond the form of sitting or lying down. Free from considerations of good and evil, zazen transcends distinctions between ordinary people and sages, it goes far beyond judgments of deluded or enlightened. Zazen includes no boundary between sentient beings and buddha. Therefore put aside all affairs, and let go of all associations. ●^D Do nothing at all. The six senses produce nothing.

What is this? Its name is unknown. It cannot be called “body,” it cannot be called “mind.” Trying to think of it, the thought vanishes. Trying to speak of it, words die. It is like a fool, an idiot. It is as high as a mountain, deep as the ocean. Without peak or depths, its brilliance is unthinkable, it shows itself silently. Between sky and earth, only this whole body is seen.

This one is without comparison - he has completely died. Eyes clear, she stands nowhere. Where is there any dust? What can obstruct such a one?

Clear water has no back or front, space has no inside or outside. Completely clear, its own luminosity shines before form and emptiness were fabricated. Objects of mind and mind itself have no place to exist.

This has always been so but it is still without a name. The third patriarch, great teacher, temporarily called it “mind,” and the venerable Nagarjuna once called it “body.” Enlightened essence and form, giving rise to the bodies of all the Buddhas, it has no “more” or “less” about it.

This is symbolized by the full moon but it is this mind which is enlightenment itself. The luminosity of this mind shines throughout the past and brightens as the present. Nagarjuna used this subtle symbol for the samadhi of all the Buddhas but this mind is signless, non-dual, and differences between forms are only apparent.

Just mind, just body. Difference and sameness miss the point. Body arises in mind and, when the body arises, they appear to be distinguished. When one wave arises, a thousand waves follow; the moment a single mental fabrication arises, numberless things appear. So the four elements and five aggregates mesh, four limbs and five senses appear and on and on until the thirty-six body parts and the twelve-fold chain of interdependent emergence. Once fabrication arises, it develops continuity but it still only exists through the piling up of myriad dharmas.

The mind is like the ocean waters, the body like the waves. There are no waves without water and no water without waves; water and waves are not separate, motion and stillness are not different. So it is said, “A person comes and goes, lives and dies, as the imperishable body of the four elements and five aggregates.”

Now, zazen is entering directly into the ocean of buddha-nature and manifesting the body of the Buddha. The pure and clear mind is actualized in the present moment; the original light shines everywhere. The water in the ocean neither increases nor decreases, and the waves never cease. Buddhas have appeared in this world for the sake of the one great matter; to show the wisdom and insight of the Buddha to all living beings and to make their entry possible. For this, there is a

peaceful and pure way: zazen. This is nothing but the samadhi, in which all buddhas receive and use themselves as buddhas. It is also called the king of samadhis. If you dwell in this samadhi for even a short time, the mind-ground will be directly clarified. You should know that this is the true gate of the buddha-way.

If you wish to clarify the mind-ground, you should relinquish your various types of limited knowledge and understanding. Throw away both worldly affairs and buddha-dharma. Eliminate all delusive emotions. When the true mind of the sole reality is manifest, the clouds of delusion will clear away and the moon of the mind will shine brightly.

The Buddha said, “Listening and thinking are like being outside of the gate; zazen is returning home and sitting in peace.” How true this is! When we are listening and thinking, the various views have not been put to rest and the mind is still running over. Therefore other activities are like being outside of the gate. Zazen alone brings everything to rest and, flowing freely, reaches everywhere. So zazen is like returning home and sitting in peace. ●

The delusions of the five obstructions all arise out of basic ignorance. Being ignorant means not clarifying yourself. To practice zazen is to throw light on yourself. Even though the five obstructions are eliminated, if basic ignorance is not eliminated, you are not a buddha-ancestor. If you wish to eliminate basic ignorance, zazen practice of the way is the key.

●^D

An ancient master said, “When delusive thoughts cease, tranquility arises; when tranquility arises, wisdom appears; when wisdom appears, reality reveals itself.” If you want to eliminate delusive thoughts, you should cease to discriminate between good and evil. Give up all affairs with which you are involved; do not occupy your mind with any concerns nor become physically engaged in any activity. This is the primary

point to bear in mind. When delusive objects disappear,
delusive mind falls away...

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they
may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Zazen-Yojinki (Part 2)

By Zen master Keizan Jokin

Chant leader alone –

Points to Keep in Mind When Practicing Zazen ●

All together –

Zazen is not based upon teaching, practice or realization;
instead these three aspects are all contained within it. Measuring
realization is based upon some notion of enlightenment - this is
not the essence of zazen. Practice is based upon strenuous
application - this is not the essence of zazen. Teaching is based
upon freeing from evil and cultivating good - this is not the
essence of zazen. ●^D

Teaching is found in Zen but it is not the usual teaching.
Rather, it is a direct pointing, just expressing the way, speaking

with the whole body. Such words are without sentences or clauses. Where views end and concept is exhausted, the one word pervades the ten directions without setting up so much as a single hair. This is the true teaching of the buddhas and patriarchs.

Although we speak of “practice,” it is not a practice that you can do. That is to say, the body does nothing, the mouth does not recite, the mind doesn't think things over, the six senses are left to their own clarity and unaffected. So this is not the sixteen stage practice of the hearers. Nor is it the practice of understanding the twelve factors of inter-dependent emergence of those whose practice is founded upon isolation. Nor is it the six perfections within numberless activities of the bodhisattvas. It is without struggle at all so is called awakening or enlightenment. Just rest in the samadhi in which all of the buddhas receive and use themselves as buddhas, wandering playfully in the four practices of peace and bliss of those open to openness. This is the profound and inconceivable practice of buddhas and ancestors.

Although we speak of realization, this realization does not hold to itself as being “realization.” This is practice of the supreme samadhi which is the knowing of unborn, unobstructed, and spontaneously arising awareness. It is the door of luminosity which opens out onto the realization of the Buddha, born through the practice of the great ease. This goes beyond the patterns of holy and profane, goes beyond confusion and wisdom. This is the realization of unsurpassed enlightenment as our own nature...

To practice sitting, find a quiet place and lay down a thick mat. Don't let wind, smoke, rain or dew come in. Keep a clear space with enough room for your knees. The place where you sit should not be too bright in the daytime or too dark at night; it should be warm in winter and cool in summer. That's the key.

Drop mind, intellect and consciousness, leave memory, thinking, and observing alone. Don't try to fabricate Buddha. Don't be concerned with how well or how poorly you think you are doing; just understand that time is as precious as if you were putting out a fire on your head...

Now think of what is without thought. How can you think of it? Be beyond thinking. This is the essence of zazen. Shatter obstacles and become intimate with awakening awareness.

When you want to get up from stillness, put your hands on your knees, and sway seven or eight times in increasing movements. Breathe out through the mouth, put your hands to the floor and get up lightly from the seat. Slowly walk, circling to right or left.

If dullness or sleepiness overcome your sitting, move the body and open the eyes wider, or place attention above the hairline or between your eyebrows. If you are still not fresh, rub the eyes or the body. If that still doesn't wake you, stand up and walk, always clockwise. Once you've gone about a hundred steps you probably won't be sleepy any longer. The way to walk is to take a half step with each breath. Walk without walking, silent and unmoving.

If you still don't feel fresh after doing kinhin, wash your eyes and forehead with cold water. Or chant the "Three Pure Precepts of the Bodhisattvas." Do something; don't just fall asleep. You should be aware of the great matter of birth and death and the swiftness of impermanence. What are you doing sleeping when your eye of the way is still clouded? If dullness and sinking arise repeatedly you should chant, "Habituality is deeply rooted and so I am wrapped in dullness. When will dullness disperse? May the compassion of the buddhas and patriarchs lift this darkness and misery." ●

If the mind wanders, place attention at the tip of the nose and tanden and count the inhalations and exhalations. If that doesn't stop the scattering, bring up a phrase and keep it in

awareness - for example: “What is it that comes thus?” or “When no thought arises, where is affliction? - Mount Sumeru!” or “What is the meaning of Bodhidharma's coming from the West? - The cypress in the garden.” Sayings like this that you can't draw any flavour out of are suitable.

If scattering continues, sit and look to that point where the breath ends and the eyes close forever and where the child is not yet conceived, where not a single concept can be produced. When a sense of the two-fold emptiness of self and things appears, scattering will surely rest. ●^D

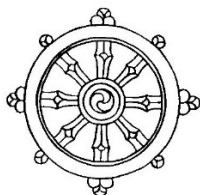
Arising from stillness, carry out activities without hesitation. This moment is the koan. When practice and realization are without complexity then the koan is this present moment. That which is before any trace arises, the scenery on the other side of time's destruction, the activity of all buddhas and patriarchs, is just this one thing...

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita



Silent Illumination

By Zen Master Hongzhi Zhengjue, from Cultivating the Empty Field

Chant leader alone –

Instructions for the Zazen of Silent Illumination ●

All together –

The field of boundless emptiness is what exists from the very beginning. You must purify, cure, grind down, or brush away all the tendencies you have fabricated into apparent habits. Then you can reside in the clear circle of brightness. Utter emptiness has no image, upright independence does not rely on anything. Just expand and illuminate the original truth unconcerned by external conditions.

Accordingly we are told to realize that not a single thing exists. ●^D In this field, birth and death do not appear. The deep source, transparent down to the bottom, can radiantly shine and can respond unencumbered to each speck of dust without becoming its partner.

The subtlety of seeing and hearing transcends mere colors and sounds. The whole affair functions without leaving traces, and mirrors without obscurations. Very naturally mind and dharmas emerge and harmonize. An ancient said that non-mind enacts and fulfills the way of non-mind. Enacting and fulfilling the way of non-mind, finally you can rest. Proceeding, you are able to guide the assembly. With thought clear, sitting silently, wander into the center of the circle of wonder. This is how you must penetrate and study.

Accord and respond without laboring and accomplish without hindrance. Everywhere turn around freely—not following conditions, not falling into classifications. Facing everything, let go and attain stability. Stay with that just as that.

Stay with this just as this. That and this are mixed together with no discriminations as to their places. So it is said that the earth lifts up the mountain without knowing the mountain's stark steepness. A rock contains jade without knowing the jade's flawlessness. This is how to truly leave home; how home-leaving must be enacted.

Awakened mind can permeate universally without grasping the merit of its illumination, and apprehend without being bound by discursive thinking. Emerging from manifestations, surpassing the emotions of deliberation and discussion, merely interact positively and appropriately without dependence upon others. All buddhas, all ancestors, all leaves, and all flowers relate in this manner. When responding, they do not grasp at forms; where illuminating, they do not attach to conditions. Then they can stay wide open and unhampered. Only intimate awareness appears complete everywhere. Let yourself accept it.

In upright practice let go from the edge of the high cliff, not grabbing anything. The ropes around your feet are severed. In wholeness, take one step.... Just when involved in deliberations, turn around from the stream of thoughts.... Oars pulled in, the solitary boat drifts past without difficulty. At this time, please tell me, who would be anxious to display the eye of discrimination?

Chant leader alone –

Guidepost for Silent Illumination

All together –

Silent and serene, forgetting words,
bright clarity appears before you.
When you reflect it you become vast,
where you embody it you are spiritually uplifted.
Spiritually solitary and shining,

inner illumination restores wonder.
 Dew in the moonlight, a river of stars,
 snow-covered pines,
 clouds enveloping the peak.
 In darkness it is most bright,
 while hidden all the more manifest.
 The crane dreams in the wintery mists.
 The autumn waters flow far in the distance.
 Endless *kalpas* are totally empty,
 all things completely the same.
 When wonder exists in serenity,
 all achievement is forgotten in illumination.
 What is this wonder?
 Alertly seeing through confusion
 is the way of silent illumination
 and the origin of subtle radiance.
 Vision penetrating into subtle radiance
 is weaving gold on a jade loom.
 Upright and inclined yield to each other;
 light and dark are interdependent.
 Not depending on sense faculty and object,
 at the right time they interact.
 Drink the medicine of good views.
 Beat the poisoned-smear drum.
 When they interact, killing and giving life are up to you.
 Through the gate the self emerges
 and the branches bear fruit.
 Only silence is the supreme speech,
 only illumination the universal response. ●
 Responding without falling into achievement,
 speaking without involving listeners,
 the ten thousand forms majestically glisten
 and expound the Dharma.
 All objects certify it, every one in dialogue.
 Dialoguing and certifying,
 they respond appropriately to each other;

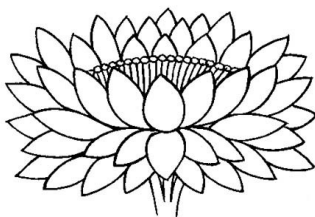
but if illumination neglects serenity
then aggressiveness appears.
Certifying and dialoguing,
they respond to each other appropriately;
but if serenity neglects illumination,
murkiness leads to wasted Dharma.
●^D When silent illumination is fulfilled,
the lotus blossoms, the dreamer awakens,
a hundred streams flow into the ocean,
a thousand ranges face the highest peak.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they
may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita



Genjokoan

By Zen master Eihei Dogen, translated by Shohaku Okumura

Chant leader alone –

Genjokoan: Actualization of Reality ●

All together –

When all dharmas are the Buddha Dharma, there is delusion and realization, practice, life and death, buddhas and living beings.

When the ten thousand dharmas are without fixed self, there is no delusion and no realization, no buddhas and no living beings, no birth and no death.

Since the Buddha Way by nature goes beyond the dichotomy of abundance and deficiency, there is arising and perishing, delusion and realization, living beings and buddhas.

●^D

Therefore flowers fall even though we love them; weeds grow even though we dislike them. Conveying oneself toward all things to carry out practice-enlightenment is delusion. All things coming and carrying out practice-enlightenment through the self is realization. Those who greatly realize delusion are buddhas. Those who are greatly deluded in realization are living beings. Furthermore, there are those who attain realization beyond realization and those who are deluded within delusion.

When buddhas are truly buddhas they don't need to perceive they are buddhas; however, they are enlightened buddhas and they continue actualizing buddha. In seeing color and hearing sound with body and mind, although we perceive them intimately, the perception is not like reflections in a mirror or the moon in water. When one side is illuminated, the other 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 verified by all things. To be verified by all things is to let the body and mind of the self and the body and mind of others drop off. There is a trace of realization that cannot be grasped. We endlessly express this ungraspable trace of realization.

When one first seeks the Dharma, one strays far from the boundary of the Dharma. When the Dharma is correctly transmitted to the self, one is immediately an original person. If one riding in a boat watches the coast, one mistakenly perceives the coast as moving. If one watches the boat in relation to the surface of the water, then one notices that the boat is moving. Similarly, when we perceive the body and mind in a confused way and grasp all things with a discriminating mind, we mistakenly think that the self-nature of the mind is permanent. When we intimately practice and return right here, it is clear that all things have no fixed self.

Firewood becomes ash. Ash cannot become firewood again. However, we should not view ash as after and firewood as before. We should know that firewood dwells in the dharma position of firewood and has its own before and after. Although before and after exist, past and future are cut off. Ash stays in the position of ash, with its own before and after. As firewood never becomes firewood again after it has burned to ash, there is no return to living after a person dies. However, in Buddha Dharma it is an unchanged tradition not to say that life becomes death. Therefore we call it no-arising. It is the established way of buddhas' turning the Dharma wheel not to say that death becomes life. Therefore, we call it no-perishing. Life is a position in time; death is also a position in time. This is like winter and spring. We don't think that winter becomes spring, and we don't say that spring becomes summer.

When a person attains realization, it is like the moon's reflection in water. The moon never becomes wet; the water is never disturbed. Although the moon is a vast and great light, it

is reflected in a drop of water. The whole moon and even the whole sky are reflected in a drop of dew on a blade of grass. Realization does not destroy the person, as the moon does not make a hole in the water. The person does not obstruct realization, as a drop of dew does not obstruct the moon in the sky. The depth is the same as the height. To investigate the significance of the length and brevity of time, we should consider whether the water is great or small, and understand the size of the moon in the sky.

When the Dharma has not yet fully penetrated body and mind, one thinks one is already filled with it. When the Dharma fills body and mind, one thinks something is still lacking. For example, when we sail a boat into the ocean beyond sight of land and our eyes scan the horizon in the four directions, it simply looks like a circle. No other shape appears.

This great ocean, however, is neither round nor square. It has inexhaustible characteristics. To a fish it looks like a palace; to a heavenly being a jeweled necklace. To us, as far as our eyes can see, it looks like a circle. All the myriad things are like this. Within the dusty world and beyond, there are innumerable aspects and characteristics; we only see or grasp as far as the power of our eye of study and practice can see. When we listen to the reality of myriad things, we must know that there are inexhaustible characteristics in both ocean and mountains, and there are many other worlds in the four directions. This is true not only in the external world, but also right under our feet or within a single drop of water.

When a fish swims, no matter how far it swims, it doesn't reach the end of the water. When a bird flies, no matter how high it flies, it cannot reach the end of the sky. When the bird's need or the fish's need is great, the range is large. When the need is small, the range is small. In this way, each fish and each bird uses the whole of space and vigorously acts in every place. However, if a bird departs from the sky, or a fish leaves the water, it immediately dies. We should know that for a fish water

is life, for a bird sky is life. A bird is life; a fish is life. Life is a bird; life is a fish. And we should go beyond this. There is practice-enlightenment—this is the way of living beings.

Therefore, if there are fish that would swim or birds that would fly only after investigating the entire ocean or sky, they would find neither path nor place. When we make this very place our own, our practice becomes the actualization of reality. When we make this path our own, our activity naturally becomes actualized reality. This path, this place, is neither big nor small, neither self nor others. It has not existed before this moment nor has it come into existence now. Therefore the reality of all things is thus.

In the same way, when a person engages in practice-enlightenment in the Buddha Way, as the person realizes one dharma, the person permeates that dharma; as the person encounters one practice, the person fully practices that practice. For this there is a place and a path. The boundary of the known is not clear; this is because the known which appears limited is born and practiced simultaneously with the complete penetration of the Buddha Dharma. We should not think that what we have attained is conceived by ourselves and known by our discriminating mind. Although complete enlightenment is immediately actualized, its intimacy is such that it does not necessarily form as a view. In fact, viewing is not something fixed.

The Zen Master of Mt. Magu was waving a fan. A monk approached him and asked, “The nature of wind is ever present and permeates everywhere. Why are you waving a fan?” The master said, “You know only that the wind’s nature is ever present—you don’t know that it permeates everywhere.” The monk said, “How does wind permeate everywhere?” The master just continued waving the fan. The monk bowed deeply.

The genuine experience of Buddha Dharma and the vital path that has been correctly transmitted are like this. To say we

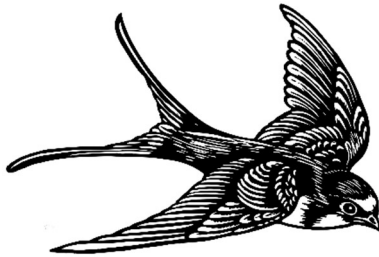
should not wave a fan because the nature of wind is ever present, and that we should feel the wind even when we don't wave a fan, is to know neither ever-presence nor the wind's nature. Since the wind's nature is ever present, the wind of the Buddha's family enables us to realize the gold of the great Earth and to transform the water of the long river into cream.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita



Faith In Mind

By Chan Master Seng Ts'an, translated by Chan Master Sheng Yen

Chant leader alone –

Faith in Mind ●

All together –

The Supreme Way is not difficult
If only you do not pick and choose.
Neither love nor hate, and you will clearly understand.
Be off by a hair,
And you are as far from it as heaven from earth.
If you want the Way to appear,
Be neither for nor against.
For and against opposing each other
This is the mind's disease.

Without recognizing the mysterious principle
It is useless to practice quietude.
The Way is perfect like great space,
Without lack, without excess. ●^D
Because of grasping and rejecting,
You cannot attain it.
Do not pursue conditioned existence;
Do not abide in acceptance of emptiness.

In oneness and equality,
Confusion vanishes of itself.
Stop activity and return to stillness,
And that stillness will be even more active.
Merely stagnating in duality,
How can you recognize oneness?
If you fail to penetrate oneness,

Both places lose their function.
Banish existence and you fall into existence;
Follow emptiness and you turn your back on it.

Excessive talking and thinking
Turn you from harmony with the Way.
Cut off talking and thinking,
And there is nowhere you cannot penetrate.
Return to the root and attain the principle;
Pursue illumination and you lose it.

One moment of reversing the light
Is greater than the previous emptiness.
The previous emptiness is transformed;
It was all a product of deluded views.
No need to seek the real;
Just extinguish your views.
Do not abide in dualistic views;
Take care not to seek after them.
As soon as there is right and wrong
The mind is scattered and lost.

Two comes from one,
Yet do not even keep the one.
When one mind does not arise,
Myriad dharmas are without defect.
Without defect, without dharmas,
No arising, no mind.
The subject is extinguished with the object.
The object sinks away with the subject.
Object is object because of the subject;
Subject is subject because of the object.
Know that the two
Are originally one emptiness.
In one emptiness the two are the same,
Containing all phenomena.

Not seeing fine or coarse,
How can there be any bias?

The Great Way is broad,
Neither easy nor difficult.
With narrow views and doubts,
Haste will slow you down.
Attach to it and you lose the measure;
The mind will enter a deviant path.
Let it go and be spontaneous,
Experience no going or staying.
Accord with your nature, unite with the Way,
Wander at ease, without vexation.

Bound by thoughts, you depart from the real;
And sinking into a stupor is as bad.
It is not good to weary the spirit.
Why alternate between aversion and affection?
If you wish to enter the one vehicle,
Do not be repelled by the sense realm.
With no aversion to the sense realm,
You become one with true enlightenment.

The wise have no motives;
Fools put themselves in bondage.
One dharma is not different from another.
The deluded mind clings to whatever it desires.
Using mind to cultivate mind
Is this not a great mistake?
The erring mind begets tranquility and confusion;
In enlightenment there are no likes or dislikes.
The duality of all things
Issues from false discriminations.
A dream, an illusion, a flower in the sky
How could they be worth grasping?
Gain and loss, right and wrong

Discard them all at once.
If the eyes do not close in sleep,
All dreams will cease of themselves.
If the mind does not discriminate,
All dharmas are of one suchness.
The essence of one suchness is profound;
Unmoving, conditioned things are forgotten.
Contemplate all dharmas as equal,
And you return to things as they are.

When the subject disappears,
There can be no measuring or comparing.
Stop activity and there is no activity;
When activity stops, there is no rest.
Since two cannot be established,
How can there be one?

In the very ultimate,
Rules and standards do not exist.
Develop a mind of equanimity,
And all deeds are put to rest.
Anxious doubts are completely cleared.
Right faith is made upright.
Nothing lingers behind,
Nothing can be remembered.

Bright and empty, functioning naturally,
The mind does not exert itself.
It is not a place of thinking,
Difficult for reason and emotion to fathom.
In the Dharma Realm of true suchness,
There is no other, no self.

To accord with it is vitally important;
Only refer to not-two.
In not-two all things are in unity;

Nothing is excluded.
 The wise throughout the ten directions
 All enter this principle.
 This principle is neither hurried nor slow
 One thought for ten thousand years.
 Abiding nowhere yet everywhere,
 The ten directions are right before you.
 The smallest is the same as the largest
 In the realm where delusion is cut off.
 The largest is the same as the smallest;
 No boundaries are visible.

Existence is precisely emptiness;
 Emptiness is precisely existence.
 If it is not like this,
 Then you must not preserve it.
 One is everything; everything is one.

If you can be like this,
 Why worry about not finishing?
 Faith and mind are not two;
 Non-duality is faith in mind. +
 The path of words is cut off; +
 There is no past, no future, no present.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they
 may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Metta (Lovingkindness) Sutra

*(Syllables with a downward arrow underneath are sung on a lower tone;
syllables with an upward arrow above are sung on a higher tone.
Underlined syllables are held longer.)*

Chant leader alone –

Metta Sutra●

All together –

This is what should be done
▼

By one ▲ who is skilled in good • ness
▼ ▼

And knows the path of peace
▼

Let them be able and up • right
▼ ▲

Straight • forward and gen • tle in speech
▼ ▲ ▼

Humble and not con • cei • ted,
▼ ▲

Con • tented and eas • ily sat • isfied
▼ ▲ ▼

Unburdened with dut • ies
▼

And frugal in their ways,

Peaceful and calm, and wise and skill • ful,

Not proud and de • man • ding in na • ture.

Let them not do the sligh • test thing

That the wise would la • ter re • prove.

Wishing: In gladness and in sa • fety,

May all be • ings be at ease.

Whatever li • ving be • ings there may be,

Whether they are weak or strong,

O • mit • ting none:

The great or the mi • ghty,

Medium, short or small;
▲
▼

the seen and the un • seen,
▼

Those living near and far a • way,
▲
▼

Those born and to-be-born.
▲
▼

May all be • ings be at ease!
▲
▼ ▼

Let none de • ceive a • no • ther,
▼ ▼ ▼

Or des • pise a • ny be • ing in a • ny state;
▲
▼ ▼ ▼

Let none through anger or ill-will
▼

Wish harm u • pon a • no • ther.
▲
▼

Even as a mo • ther pro • tects with her life
▼ ▼

Her child, her on • ly child,
▲
▼

So with a bound • less heart
▲
▼

Should one cherish all liv • ing beings;

Radiating kind • ness

over the en • ti • re world,

Spreading upwards to the skies

and down • wards to the depths,

Outwards and un • bound • ed,

Freed from ha • tred and ill-will.

Whether standing or walk • ing,

Seated or ly • ing down,

Free from drow • siness,

One should sus • tain this re • col • lec • tion.

This is said to be the sub • lime a • bi • ding:

By not holding to fixed views,

The pure-hear · ted one,

Having clarity of vi · sion,

Being freed from all sense de · sires,

Is not born a · gain in · to this world.



Shantideva's Bodhisattva Vow

*Adapted and excerpted from A Guide to the Bodhisattva's Way of Life, by
Shantideva*

*(Syllables with a downward arrow underneath are sung on a lower
tone; syllables with an upward arrow above are sung on a higher
tone. Underlined syllables are held longer.)*

Chant leader alone –

Shantideva's Bodhisattva Vow ●

All together –

Gladly do I rejoice



in the virtue that relieves the mi·ser·y



of all those in unfortunate states



and that places those with suffering in happiness...



With gladness I rejoice in the ocean of virtue



from developing an A·wake·ning Mind



that wishes all be·ings to be happy



and performs deeds that bring them be·ne·fit.



With folded hands I beseech



the Buddhas of all di·rec·tions
to shine the lamp of Dharma
for all bewildered in mis·er·y's gloom...

Thus by the virtue collected
through all that I have done,
may the pain of every living creature
be completely cleared away.

May I be the doctor and the medicine
and may I be the nurse
for all sick be·ings in the world
until everyone is healed.

May a rain of food and drink descend
to clear away the pain of thirst and hunger,
and during the eon of famine

may I myself change into food and drink.

May I become an inexhaustible treasure

for those who are poor and destitute;

may I turn into all things they could need

and may these be placed close be·side them.

Without any sense of loss

I shall give up my body and enjoyments

as well as all my virtues

of past, present and future

for the sake of be·ne·fi·ting all.

By giving up all, sorrow is transcended

and I will real·ize the sor·row·less state...

Just as the pre·vi·ous A·wake·n'd Ones

gave birth to an A·wake·ning Mind,

and just as they successive·ly dwelt

in the Bodhi·satt·va prac·ti·ces,

likewise for the sake of all that lives

do I give birth to an A·wake·ning Mind.

And likewise shall I too

successively follow the prac·ti·ces...

Today my life has borne fruit;

having well obtained this human ex·ist·ence,

I've been born in the family of Buddha

and now am one of Bud·dha's Child·ren...

By some co·in·ci·dence

an A·wake·ning Mind has been born with·in me.

It is the supreme am·bros·ia

that overcomes the sov'reignty of death.

It is the inexhaustible treasure
that eliminates all poverty in the world.

It is the supreme me·di·cine
that quells the world's disease...

It is the great sun that fin·a·lly removes
the misty ig·nor·ance of the world.

For all those guests
trav'ling on the path of con·di·tioned e·xist·ence
who wish to ex·pe·ri·ence the bounties of happiness,
this will satisfy them with joy
and actually place them in supreme bliss.

Today in the presence of all the Pro·tect·ors
I invite the world to be guests

at a festival of tem·po·ra·ry and ul·tim·ate delight.

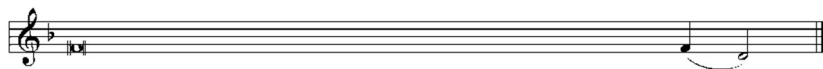
May all be joyful.



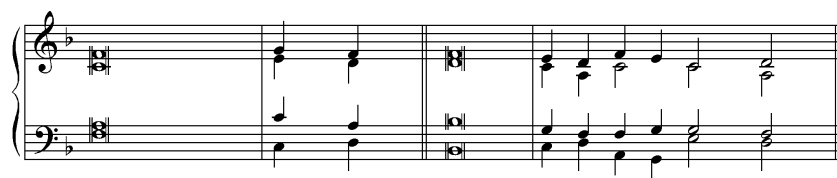
Vespers

Bells to begin zazen: + + +

Chant leader alone –



The Litany of the Great Compassionate One ●



Chant leader alone –

Adoration to the Triple | Treasure ⇅

All together –

Adoration to Kanzeon who is the great com | passionate one!!

Om to the one who leaps beyond all | fear! ⇅

Having adored thee, ~ may I enter into the heart of the noble, |
adored Kanzeon! ||

Thy life is the completion of | meaning; ⇅

It is pure, ~ it is that which makes all beings victorious ~ and
cleanses the | path of all existence. ||

Om, ~ O thou seer, ~ world-tran | scending one! ⇅

O hail to the | great bodhisattva! ||

There is so much suffering on this earth, | earth. ♪
Do, do the | work within my heart. ||
O great victor, I hold on, hold | on! ♪
To the source of cre | ation I cry! ||
Move, move, my obstructions | free one! ♪
Come, come, hear, hear, a | joy springs up in me! ||
Speak, speak, give me di | rection! ♪
Awakened, awakened, | I have awakened! ||
O merciful one, com | passionate one, ♪
Of daring ones the | most joyous, hail! ||
Thou art all suc | cessful, hail! ♪
Thou art the great suc | cessful one, hail! ||
Thou hast attained mastery in the | discipline, hail! ♪
Thou hast a weapon with | in thine hand, hail! ||
Thou hast the wheel within thine | hand, hail! ♪
Thou who | hast the lotus, hail! ||
Hail to thee who art the root of e | ternity! ♪
Hail to thee who | art all compassion! Hail! ||
+ Adoration to the triple | treasure! Hail! ♪
+ Give ear unto | this my prayer, hail! ||

Chant leader alone –



Hymn to Fudo ●



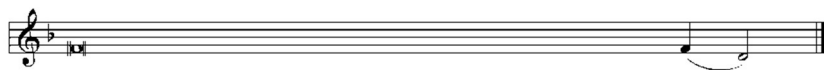
All together –

Hail to the mandala! ≈ Let us so be engulfed within its praises
evermore that, ≈ by our own wills and vigilance, ≈ may we
our fetters | cut away. ||

May we within the temple of our own hearts dwell ≈ amidst the
myriad | mountains. ||

Hail! | Hail! Hail! ||

Chant leader alone –



Hymn to Daikoku ●

All together –

Let us be engulfed within the mandala of the sons and daughters
of buddha. | Hail! ||

The arrow of emptiness. | Hail! ||

Chant leader alone –



Hymn to the Cosmic Buddha ●

All together –

Hail ≈ the beneficent mystic truth, ≈ the treasure. | Hail! ||

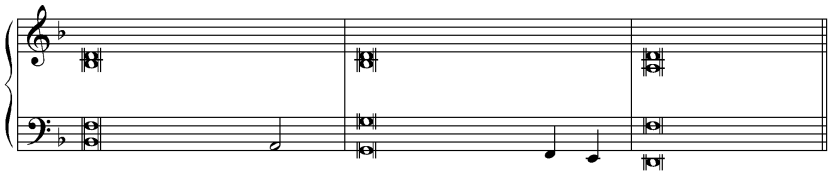
Chant leader alone –



The Golden Bell that Rings but Once ●

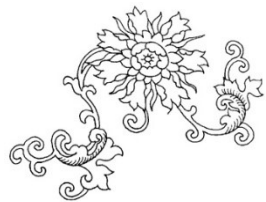
All together –

Peace upon the | pillow. ||



MAKURA OM, MAKURA OM, MAKURA OM.

Bells to end zazen after the last Om fades: ++



Formal Meal Verses

All together (before oryoki bowls are opened or serving starts) –

- ☐ **Buddha was born in Kapilavastu,
enlightened in Magadha,
taught in Varanasi,
entered nirvana in Kushinagara.
Now we set out Buddha's bowls;
may we, with all beings,
realize the emptiness of the three wheels:
giver, receiver, and gift.**

(Open oryoki bowls or prepare informal utensils & napkin.)

Chant leader alone –

In the midst of the three treasures which verify our understanding, entrusting ourselves to the sangha, we invoke:

All together (serving starts after Lochana 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**
- ☐ **Kshitagarba Bodhisattva, great vow**
- ☐ **All honored ones, bodhisattvas, mahasattvas**
- ☐ **Wisdom beyond wisdom, maha prajna paramita.**

Chant leader alone at Breakfast –

This morning meal of ten benefits nourishes us in our practice. Its rewards are boundless, filling us with ease and joy.

Chant leader alone at Lunch –

The three virtues and six tastes of this meal are offered to buddha and sangha. May all sentient beings in the universe be equally nourished.

All together –

- ☐ **We reflect on the effort that brought us this food and consider how it comes to us.**
- We reflect on our virtue and practice, and whether we are worthy of this offering.**
- We regard it as essential to keep the mind free from excesses such as greed.**
- We regard this food as good medicine to sustain our lives.**
- For the sake of enlightenment we now receive this food.**

All together (lunch only, while making the offering) –

Oh spirits, we now make this offering; this food is for all of you in the ten directions.

(While placing the implements)

- ☐ **First, this is for the three treasures;**
- next, for the four benefactors;**
- finally, for the beings in the six realms.**
- May all be equally nourished.**

(While raising the bowl)

The first bite is to end all evil;
the second is to cultivate all good;
the third is to free all beings.
May we all realize the buddha way.

(Meal is eaten in silence.)

All together (oryoki only, while wash water is first emptied after bowl washing) –

The water with which we wash our bowls tastes like heavenly nectar. We offer it to the many spirits to satisfy them.
Om, maha kushalaya svaha!

Chant leader alone (after meal; oryoki bowls are closed) –

☐ **Abiding in this ephemeral world like a lotus in muddy water, the mind is pure and goes beyond. Thus we bow to buddha** ☐☐

Adoration of the Buddha's Relics

Chant leader alone –

Adoration of the Buddha's Relics ●

All together –

Hom - age to ___ the ___ rel - ics of the

bud - dha of mer - it ___ all: hom - age to the

bod - y of truth which is truth it - self ___ and a

Fine

stup - a for the world of the dhar - ma for our pres - ent bod - y.



Through the mer - its of the bud - dha, the tru - th ent - ers



in - to us and we en - ter the truth; through the ex - cel -



-ent pow - er of bud - dha we real - ize truth. Let us do on -



-ly good for all liv - ing things that we may pos - sess



the true ___ mind; let us do on - ly pure dee ___ [ds]

ds that we may en - ter the pea - ce - ful mind

which is un - chan - ging great wis - dom.

Let us pay hom - age e - ter - nal - ly *D.C. al Fine*

to the Bud - dha, to the Bud - dha, to the Bud - dha.

(Go back to the beginning and repeat the first page)



Appendix

Notes and credits: Sutras and Shastras used in this chant book are based on the *Translation Compilation*, copyright Soto Shumuchō 1997. Slight modifications to accommodate chant style were done by Dharma Rain Zen Center. Music and words for “Vespers” and “Adoration of the Buddha’s Relics” are based on arrangements created by Roshi Ji-yu Kennett.

Symbols for Instruments:

- strike large gong
- ¹ strike large gong, 1st time through only
- ³ strike large gong, 3rd time through only
- ^D strike large gong as doshi bows on haishiki *after* the incense offering
- strike large gong in time with doshi (celebrant): 1st time as doshi bows on haishiki, 2nd time as doshi leaves the last altar at which incense is offered, 3rd time as doshi bows on haishiki again
- + strike small gong; for a chant that is recited more than once, strike the gong only during the last time through
- ▲ muffled strike (kwatz) on edge of large gong
- strike kaishaku (wooden clappers)

Index

Adoration of the Buddha's Relics	76	Metta Sutra	59
Ancentral Line	7	Precepts	27
Daihishin Dharani	23	Precious Mirror Samadhi	16
Enmei Jukku Kannon Gyo	4	Shantideva's Bodhisattva Vow	64
Faith in Mind	54	Shosai Myokichijo Dharani...	25
Four Bodhisattva Vows	3	Silent Illumination	45
Fukanzazengi	34	Sutra Opening Verse	3
Full Chanting Service A	5	Ten Names of Buddha	2
Full Chanting Service B	16	Three Refuges Prayer	4
Gatha of Atonement	3	Universal Dedication	2
Genjokoan	49	Universal Gateway of Compassion	12
Harmony of Difference & Sameness	5	Universally Recommended Instructions for Zazen	34
Heart Of Great Perfect Wisdom Sutra	22	Vespers	70
Instructions for Zazen	1	Zazen Yojinki (Part 1, Keizan)	38
Kesa (Robe) Verse	2	Zazen Yojinki (Part 2, Keizan)	41
Kyojukaimon	27		
Maka Hannya Haramita Shingyo	11		
Meal Verses	74		