



Chant Book

for weekly and monthly Zazenkai

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A note about Robes (Rakusu or Kesa)

Just prior to the beginning of the weekly and monthly Zazenkai, should you have already received the precepts (Jukai) and have a rakusu or in some cases a Kesa (for those ordained or with permission from their teacher), take a moment to do the following:

while waiting to be seated, standing in front of your sitting area, respectfully touch the Kesa/Rakusu to your head 3 times (for the Three Treasures - Buddha, Dharma, Sangha), then place, still folded, on top your head.

Holding your hands in Gassho recite the Verse of the Kesa (Takkesage) in English, Japanese or your own language, recite the following 3 times:

English

Robe of Liberation boundless
Field beyond both form and formless
Wearing the Tathagatha's Teachings
Vowing to save all sentient beings

Japanese

Dai sai geda puku
Musō fukuden e
Hi bu nyorai kyo
Kodo sho shu jo

Then place on the robe.

You will notice in our Zazenkai the Ino (person leading the Zazenkai) will already have on their Kesa or Rakusu and will usually say a hello and quickly begin so try to allow your self a few minutes before the ceremony to do the above.

The Robe should not be hastily thrown on and the Verse of the Kesa is necessary, you may choose to chant it to yourself silently or out loud, no matter, but please do.

Master Dogen's View on the Kesa and Takkesage taken from Kesa-Kudoku in Shobogenzo:

During my stay in Sung China, when I was making efforts on the long platform, I saw that my neighbor at the end of every sitting would lift up his kashaaya and place it on his head; then holding the hands together in veneration, he would quietly recite a verse.

At that time, there arose in me a feeling I have never before experienced. [My] body was overwhelmed with joy. The tears of gratitude secretly fell and soaked my lapels. The reason was that when I had read the Aagama sutra previously, I had noticed sentences about humbly receiving the kashaaya on the head, but I had not clarified the standards for his behavior. Seeing it done now, before my very eyes, I was overjoyed. I thought to myself, "It is a pity that when I was in my homeland there was no master to teach this, and no good friend to recommend it. How could I not regret, how could I not deplore, passing so much time in vain?"

Now that I am seeing and hearing it, I can rejoice in past good conduct. If I had vainly stayed in my home country, how could I have sat next to this treasure of a monk, who has received the transmission of, and who wears, the Buddha's robe itself?" The sadness-and-joy was not one-sided. A thousand myriad tears of gratitude ran down.

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*Begins with a series of rings of the small Inkin bell ●●●●●●●●
followed by 3x PROSTRATIONS by EVERYONE*

Then chant of Heart Sutra in English:

INO = CHANT LEADER ONLY

EVERYONE = ALL JOIN IN

INO ONLY =

The Heart of the Perfection of Great Wisdom Sutra
(Maha Hannya Haramita Shin Gyo in English)*

EVERYONE =

A/vo/lo/ki/tes/va/ra/ Bo/dhi/satt/va/, A/wa/kened/ One/ of/ Com/pas/sion/,

*In/ Praj/na/ Pa/ra/mi/ta/, the/Deep/ Prac/tice/ of/ Per/fect/ Wis/dom/**

Per/ceived/ the/ emp/ti/ness/ of /all /five /con/di/tions/,

And/ was/ free/ of/ suf/fer/ing/.

O/ Sha/ri/pu/tra/, form/ is/ no/ o/ther/ than/ emp/ti/ness/,

Emp/ti/ness/ no/ o/ther/ than/ form/;

Form/ is/ pre/cise/ly/ emp/ti/ness/, emp/ti/ness/ pre/cise/ly/ form/.

Sen/sa/tions/, per/cep/tions/, for/ma/tions/ and/ con/scious/ness/ are/ al/so/ like/ this/.

O/ Sha/ri/pu/tra/, all/ things/ are/ ex/pres/sions/ of/ emp/ti/ness/,

Not/ born/, not/ des/troyed/, not/ stained/, not/ pure/;

Nei/ther/ wax/ing/ nor/ wan/ing/.

Thus/ emp/ti/ness/ is/ not/ form/; not/ sen/sa/tion/ nor/ per/cep/tion/,

not/ for/ma/tion/ nor/ con/scious/ness/.

No/ eye/, ear/, nose/, tongue/, bo/dy/, mind/;

No/ sight/, sound/, smell/, taste/, touch/, nor/ ob/ject/ of/ mind/;

No/ realm/ of/ sight/, no/ realm/ of/ con/scious/ness/;

No/ ig/no/rance/, no/ end/ to/ ig/no/rance/;

No/ old/ age/ and/ death/,

No/ ces/sa/tion/ of/ old/ age/ and/ death/;

No/ suf/fer/ing/, nor/ cause/ or/ end/ to/ suf/fer/ing/;

No/ path/, no/ wis/dom/ and/ no/ gain/.

No/ gain/ – thus/ Bod/dhi/satt/vas/ live/ this/ Praj/na/ Pa/ra/mi/ta/*

With/ no/ hin/drance/ of/ mind/ –

No/ hin/drance/ there/fore/ no/ fear/.

Far/ be/yond/ all/ de/lu/sion/, Nir/va/na/ is/ al/rea/dy/ here/.

All/ past/, pre/sent/ and/ fu/ture/ Budd/has/

Live/ this/ Praj/na/ Pa/ra/mi/ta/*

And/ re/al/ize/ su/preme/ and/ com/plete/ en/light/en/ment/.

There/fore/ know/ that/ Praj/na/ Pa/ra/mi/ta/

Is/ the/ sac/red/ man/tra/, the/ lu/min/ous/ man/tra/,

the/ sup/reme/ man/tra/, the/ in/com/pa/ra/ble/ man/tra/

by/ which/ all/ suf/fe/ring/ is/ clear/.

This/ is/ no/ o/ther/ than/ Truth/.

There/fore/ set/ forth/ the/ Praj/na/ Pa/ra/mi/ta/ man/tra/.

Set/ forth/ this/ man/tra/ and/ pro/claim/*

(1x)

Gate! Gate! (Already Gone, Gone)

Paragate! (Already Gone Beyond)

Parasamgate! (Already Fully Beyond)

Bodhi! Svaha! * (Awakening, Rejoice)

FOLLOWED IN MONTHLY ZAZENKAI ONLY BY “The Identity of Relative and Absolute”

(see page 6)

INO=

Maka Hannya Haramita Shin Gyo*

(The Heart of the Great Perfection of Wisdom Sutra in JAPANESE)

EVERYONE =

Kan Ji Zai Bo Satsu Gyo Jin Han Nya Ha Ra Mi Ta Ji Sho
Ken Go* On Kai Ku Do I 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 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 Metsu Do Mu Chi
Yaku Mu Toku I Mu Sho Tok ko Bo Dai Sat Ta E Han-Nya
Ha Ra Mi Ta Ko* Shin Mu Kei Ge Mu Kei Ge Ko Mu
U Ku Fu On Ri Is-Sai Ten Do Mu So Ku Gyo Ne Han San
Ze Sho Butsu E Han Nya Ha Ra Mi Ta Ko* Toku A Noku
Ta Ra 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 * * *

DEDICATION OF MERIT

Read by ino only

Buddha Nature pervades the whole universe, Reality, existing right here:
In reciting THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA
we dedicate our sincere efforts to:

•Shakyamuni Buddha Honored One; the Historical Buddha and Teacher ...
and to those ancestral teachers:

Eihei Dogen Honored One

Soji Keizan Honored One,

All successive Honored Ones up until

Renpo Niwa Honored One and

Gudo Wafu Honored One

and to all other Honored Ones throughout history, Male and Female Honored Ones, whose
names have been forgotten or left unsaid.

We also dedicate these efforts to the Three Treasures,

Buddha, Dharma, Sangha,

To all Awakened Ones and Teachers in all places and times.

We especially seek tranquility & well being for all creatures now suffering or ill in health.

May they be serene through all their ills.

May their lives be at peace and Wisdom pervade the darkness of ignorance.

We dedicate our hopes and aspirations:

To all victims of war and violence and natural events

To the injured and to all families touched by these tragedies

To the healing of hatred in all countries and among all peoples

To the wisdom and compassion of our world leaders

To the peace of the world and harmony of all beings.

Thus, let the harmful effects of words, thoughts and actions be dispelled
and Compassion bloom in perpetual spring.

May we all realize and live the Enlightened Way together:

EVERYONE CHANTS:

ø All Buddhas throughout space and time

ø All Bodhisattvas-Mahasattvas

ø Maha • Prajna • Paramita •••••••• (followed 3x PROSTRATIONS by EVERYONE) •••

BE SEATED AS INSTRUCTED BY INO

During our MONTHLY 4-HOUR ZAZENKAI ONLY, we also chant the following:

INO ONLY:

THE IDENTITY OF RELATIVE AND ABSOLUTE (Sandokai)

EVERYONE:

The mind of the Great Sage of India

Is intimately conveyed west and east.

While human faculties are both wise or dull

In the Way there are no northern or southern ancestors.

The subtle Source shines clear in the light;

The branching streams flow in the dark.

To be attached to things is primordial illusion;

To encounter the absolute is not yet enlightenment.

* All spheres, every sense and field

intermingle even as they shine alone,

Interacting even as they merge,

Yet keeping their places in expressions of their own.

Sights differ primally in shape and character

And sounds in harsh or soothing tones.

The dark makes all words one;

The brightness distinguishes good and bad phrases.

The four elements return to their true nature

As a child turns to its mother.

Fire is hot, water is wet,

Wind moves and the earth is dense.

Eye and form, ear and sound, nose and smell,
Tongue and taste, the sweet and sour:
Each independent of the other
Like leaves that come from the same root.
And though leaves and root must go back to the Source
Both root and leaves have their own uses.
Light is also darkness,
But do not think of it as darkness.
Darkness is light;
Do not see it as light.
Light and darkness are not one, not two
Like the foot before and the foot behind in walking.
* Each thing has its own being
Which is not different from its place and function.
The relative fits the absolute
As a box and its lid.
The absolute meets the relative
Like two arrow points that touch in mid air.
* Hearing this, simply perceive what is,
Make no criterion.
If you do not see the Way,
You do not see it even as you walk upon it.
Walking forward in the way
You draw no nearer, progress no farther.
One who fails to see this truth
Is mountains and rivers away.
* Listen, those who would perceive this subtle matter:
* Live well your time by night and day!

FOUR VOWS

(to be recited 3x , vibrant on the second, soft on the third time):

To save all sentient beings, though beings numberless

To transform all delusions, though delusions inexhaustible

To perceive Reality, though Reality is boundless

To attain the Enlightened Way, a Way non-attainable

VERSE OF ATONEMENT

All evil karma ever created by me since of Old

On account of beginning-less greed, anger and ignorance

Born of my body, mouth and mind

Now I atone for them all.

METTA CHANT

for weekly and monthly Zazenkai

Take a moment to quiet your mind, and focus your attention on recalling the experience and sensation of loving kindness. Try to summon such feelings within, and hold them throughout your sincere reciting of the following. Try smiling gently, and mean it. That simple step really does something to put us in the right frame of mind.

You will then begin by offering Metta to yourself. If distracting thoughts arise, acknowledge them, let them pass, and return to your Metta practice from there, again and again, just as in Shikantaza. While reciting, try to maintain the experience and sensation of loving kindness to the beings mentioned. Note that the word “suffering” in the following refers to the Buddhist idea of Dukkha .

1. May I be free of suffering; may I feel safe and still.
2. May I be free of enmity; may I be loving, grateful and kind.
3. May I be healthy and at ease in all my ills.
4. May I be at peace, embracing all conditions of life.

Next, repeat the chant with a specific close loved one in mind ...

1. May he(he) be free of suffering; may he(he) feel safe and still.
2. May he(he) be free of enmity; may he(he) be loving, grateful and kind.
3. May he(he) be healthy and at ease in all his(her) ills.
4. May he(he) be at peace, embracing all conditions of life

Then, repeat the above in succession for a specific close friend, a specific neutral person (someone you neither like nor dislike), and then a difficult person (no need to start with the most difficult person, but someone whom you have a distaste for ... However, it is a good practice to focus on true enemies or hateful individuals. That is perhaps the most valuable and difficult practice of all).

Close with all beings:

1. May we be free of suffering; may we feel safe and still.
2. May we be free of enmity; may we be loving, grateful and kind.
3. May we be healthy and at ease in all our ills.
4. May we be at peace, embracing all conditions of life

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