

# TREELEAF SANGHA CHANT BOOK

FOR RETREAT - December 2011

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(FOR RETREAT - December 2011)

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## SPECIAL VERSES

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### Robe Verse

*(Takkesage)*

*(To be chanted by those placing on Rakusu or Kesa. When told at end of morning sitting, remove from case and place garment folded on top of head, then Gassho and chant **3X** before wearing)*

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

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### Sutra Opening Verse

*(Kaikyôge)*

*(To be chanted **3X** before Dharma Talk by Teacher)*

The *Dharma*, incomparably profound and infinitely subtle,  
Is always encountered, yet rarely perceived.  
Now we see, hear, receive and maintain this,  
May we all realize the *Tathagatha's* true meaning.

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### On Closing the Sutra

*(To be chanted after Dharma Talk by Teacher)*

CHANT LEADER ONLY:

*May the merits of these Teachings penetrate into each thing in all places  
so that we and every sentient being together may realize the Buddha's Way.*

EVERYONE TOGETHER:

All Buddhas throughout space and time  
All Bodhisattvas-Mahasattvas  
Maha Prajna Paramita

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## SPECIAL VERSES (Cont.)

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### VERSE OF ATONEMENT

All evil Karma, ever committed by me since of old,  
On account of beginningless greed, anger and ignorance,  
Born of my body, mouth and mind,  
Now I atone for them all

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### THE FOUR VOWS (To be chanted **3x**)

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

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**PRINT THESE OUT AND POST  
THEM AROUND THE  
WASHROOM!!**

**RECITE EACH AFTER 3 BOWS:**

**VERSE ON ENTERING BATH**

Bathing the body,  
may all living beings  
be clean in body and mind,  
pure and shining within and without.

**VERSE FOR TOOTH BRUSHING**

Brushing my teeth and rinsing my mouth,  
I vow to speak purely and lovingly.  
When my mouth is fragrant with  
right speech,  
A flower blooms in the garden of the heart.

**VERSE FOR FACE/HAND WASHING**

Washing the face/hands,  
I vow with all beings  
To pierce the pure Dharma gate  
Forever undefiled

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**VERSE ON ENTERING TOILET**

Defiled or immaculate,  
increasing or decreasing--  
these concepts exist only in our mind.  
The reality of interbeing is unsurpassed.

**VERSE AFTER EACH OF THE FOREGOING**

Using the (bath / tooth brush/  
wash basin / toilet)  
I vow with all beings  
To pierce defilement  
clearing greed, anger and ignorance.

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## DAILY “LONG” SERVICE

INO = CHANT LEADER ONLY

EVERYONE = ALL JOIN IN

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**PLEASE EVERYONE JOIN IN PROSTRATIONS (3x) AT START and LISTEN FOR INSTRUCTIONS AS TO WHETHER HEART SUTRA RECITATION IS IN ENGLISH OR JAPANESE (Alternate Days)**

INO ONLY = \* \* \* ^ (ENGLISH VERSION: First Day Only):

### *The Heart of the Perfection of Great Wisdom Sutra\**

(Maka Hannya Haramita Shin Gyo in English)

EVERYONE =

A/vo/lo/ki/tes/va/ra/ Bod/hi/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) <i>Gate! Gate!</i>	(Already Gone, Gone)
<i>Paragate!</i>	(Already Gone Beyond)
<i>Parasamgate! *</i>	(Already Fully Beyond)
<i>Bodhi! Svaha!</i>	(Awakening, Rejoice)

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*CONTINUE ON NEXT PAGE ...*

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**OR (JAPANESE VERSION: Second Day Only):**

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INO ONLY = \* \* \* ^

***Maka Hannya Haramita Shin Gyo\****

*(The Heart of the Perfection of Great 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 To Shu No Jo Is Sai Ku Shin Jitsu Fu Ko Ko Setsu Han  
Nya Ha Ra Mi Ta Shu Soku Setsu Shu Watsu Gya\* Tei  
Gya Tei Ha Ra Gya Tei Hara\* So Gya Tei Bo Ji Sowa Ka  
Han Nya Shin Gyo

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THEN ...

# FIRST DEDICATION

## ***READ BY INO ONLY:***

Buddha Nature pervades the whole universe, Reality, existing right here - now:

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 ...

To the all-pervading and everlasting Three Treasures:

To all Arhats and Bodhisattvas-Mahasattvas and

Their relations throughout the dharma worlds

May our sincere vows to accomplish and live the Enlightened Way be realized together:

## **EVERYONE CHANTS:**

ø All Buddhas throughout space and time

ø All Bodhisattvas-Mahasattvas

ø Maha • Prajna • Paramita

## **FOLLOWED BY:**

---

**On 1<sup>st</sup> Day: The Identity of Relative and Absolute**

**On 2<sup>nd</sup> Day: Daihishin Dharani**

**(FIRST DAY ONLY):**

**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 **percieve** this subtle matter:

\* *Live well your time by night and* day!

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or (SECOND DAY ONLY):

INO ONLY: \* \* \* ^

**Dai Hi Shin Dharani** \*

(Great Compassionate Mind Dharani)

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 \*EN SA HARA HA EI 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 RYA CHI I KIRI MO KO  
FUJI SA TO SA BO SA BO MO RA MO RA MO KI MO KI RI TO IN KU  
RYO KU RYO KE MO TO RYO TO RYO HO JA YA CHI MO KO HO JA  
YA CHI TO RA TO RA CHIRI NI 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 SHINU NO HOYA MONO SOMO KO SHIDO YA SOMO KO  
MOKO SHIDO YA SOMO KO SHIDO YU KI SHIFU RA YA SOMO KO  
\*NORA KIN JI SOMO KO MO RA NO RA SOMO KO SHIRA SU OMO  
GYA YA SOMO KO SOBO MOKO SHIDO YA SOMO KO SHAKI RA  
OSHI DO YA SOMO KO HODO MOGYA SHIDO YA SOMO KO NORA  
KIN JI HA GYARA YA SOMO KO MO HORI SHIN GYARA YA SOMO  
KO NAMU KARA TAN NO TORA YA YA \*NAMU ORI YA BORYO KI  
CHI SHIFU RA YA SOMO KO \*SHITE DO MODO RA HODO YA SO  
MO KO

(the syllables in bold are sung long)

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## SECOND DEDICATION & NAMES OF ANCESTORS

**READ BY INO ONLY: (NOTE: WOMEN ANCESTORS ON 2<sup>nd</sup> DAY)**

Buddha Nature pervades the whole universe, Reality, existing right here - now:

In reciting (*THE DAIHISHIN DHARANI* or *THE IDENTITY OF RELATIVE AND ABSOLUTE*) we dedicate our sincere efforts to the successive generations of buddhas and ancestors who transmitted the flame: **RECITE ALL TOGETHER** (*reading down, then over*)

### (FIRST DAY ONLY)

\* Bi bashi butsu Dai osho,  
\* Shiki butsu Dai osho,  
\* Bi shafu butsu Dai osho,  
\* Kuru son butsu Dai osho,  
\* Kuna gon muni butsu Dai osho,  
\* Kasho butsu Dai osho,  
\* Shakya muni butsu Dai osho,  
Maka ka shyo Dai osho,  
Anan da Dai osho,  
Shona wa shyu Dai osho,  
Ubaki kuta Dai osho,  
Dai taka Dai osho,  
Mi shaka Dai osho,  
Bashu mitsu Dai osho,  
Butsu da nan dai Dai osho,  
Fuda mit ta Dai osho,  
Bari shiba Dai osho,  
Funa ya sha Dai osho,  
Ana bo tei Dai osho,  
Kabi mora Dai osho,  
\* Na gyaa ra jyuna Dai osho,  
Kana dai ba Dai osho,  
Rago rata Dai osho,  
So gya nan dai Dai osho,  
Kaya shya ta Dai osho,  
Kumo rata Dai osho,  
Shy yata Dai osho,  
Ba shyu ban zu Dai osho,  
Manu ra Dai osho,  
Kaku ro kuna Dai osho,

Shishi bodai Dai osho,  
Bashya shita Dai osho,  
Funyo mi ta Dai osho,  
Hann ya tara Dai osho,  
\* Bodai daruma Dai osho,  
Tai so Eka Dai osho,  
Kanchi Sosan Dai osho,  
Daii Do shin Dai osho,  
Daiman Ko nin Dai osho,  
\* Dai kan Eno Dai osho,  
Seigen Gyoshi Dai osho,  
Seki to Kisen Dai osho,  
Yaku san Igen Dai osho,  
Un gan Don jo Dai osho,  
\* To zan Ryo kai Dai osho,  
Un go Do yo Dai osho,  
Do an Do hi Dai osho,  
Do an Kan shi Dai osho,  
Ryo zan En kan Dai osho,  
Dai yo Kyo gen Dai osho,  
Tosu Gisei Dai osho,  
Fuyo Do kai Dai osho,  
Tanka Shi jyun Dai osho,  
Cho ro Sei ryo Dai osho,  
Ten do So kaku Dai osho,  
Set cho Chikan Dai osho,  
\* Ten do Nyojo Dai osho,  
\* Ei hei Do gen Dai osho,  
Ko un Ej o Dai osho,  
Tetsu Gikai Dai osho,  
\* Kei zan Jo kin Dai osho,  
Gasan Jôseki Dai osho  
Taigen Sôshin Dai osho  
Baisan Mompon Dai osho

\* Jochû Tengin Dai osho  
\* Sekisô Enchû Dai osho  
\* Taigan Sôbai Dai osho  
Kensô Jôshun Dai osho  
Jisan Eikun Dai osho  
Daichû Reijô Dai osho  
Nan' ô Ryôkun Dai osho  
Daijû Ryûzon Dai osho  
Hôgan Zensatsu Dai osho  
Ryôzan Chôzen Dai osho  
Kisshû Genshō Dai osho  
Kigai Mon' ô Dai osho  
Kanshû Taisatsu Dai osho  
Tensô Juntetsu Dai osho  
Kenkoku Keisatsu Dai osho  
Raiten Gensatsu Dai osho  
Kengan Zesatsu Dai osho  
Hôkoku Satsuyû Dai osho  
Rotei Shoshuku Dai osho  
Fuhô Tatsuden Dai osho  
Kachû Jakuchû Dai osho  
Bunzan Kôrin Dai osho  
Daichû Bunki Dai osho  
Chôko Bungei Dai osho  
Roshû Ezen Dai osho  
Reisai Emon Dai osho  
Tokuzui Tenrin Dai osho  
Shogaku Rinzui Dai osho  
Butsuzan Zuimyô Dai osho  
Bukkan Myôkoku Dai osho  
Butsuan Emyô Dai osho  
Zuigaku Rempô Dai osho

## (SECOND DAY ONLY – WOMEN ANCESTORS)

Prajna Paramita Dai osho, Mother of All Buddhas \*

Maha Maya Dai osho, Birth Mother of Buddha \*

Yasodhara Dai osho, Wife of Buddha \*

Mahapajapati Gotami Dai osho, Adopted Mother of Buddha and

Founder of the Nun's Sangha \*

Srimala Dai osho, Mother of All Lay Disciples\*

Khema Dai osho

Sundarinanda Dai osho

Patacara Dai osho, Who overcame great grief

Bhadda Kundalakesa Dai osho

Sumana Dai osho, Who nursed others

Kisagotami Dai osho, Who sought the mustard seed

Dhamma Dai osho, Whose husband refused to allow

Uppalavanna Dai osho, Who was a victim of violence

Soma Dai osho

Sakula Dai osho

Bhadda Kapilani Dai osho

Singalaka mata Dai osho

Samavati Dai osho

Sanghamitta Theri Dai osho

Prasannasilla Dai osho

Jingjian Dai osho

Myoren Dai osho, Twining Vine of Bodhidharma

Empress Wu Dai osho

Laywoman Lingzhao Dai osho

Ling Xingpo Dai osho

Moshan Liaoran Dai osho \*

Liu Tiemo Dai osho

Miaoxin Dai osho

Shiji Dai osho

Juhan Daojen Dai osho

Huiguang Dai osho

Huiwen Dai osho

Fadeng Dai osho

Yu Daopo Dai osho

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Zhidong Dai osho  
Wenzhao Dai osho  
Miaohui Dai osho  
Jizong Xingche Dai osho  
Jifu Zukui Dai osho  
Shenyi Dai osho  
Zenshin Dai osho  
Empress Kōmyō Dai osho  
Ryonen Dai osho  
Shogaku Dai osho  
Egi Dai osho \*, Disciple and nurse of Eihei Dogen Dai osho  
Kakuzan Shido Dai osho  
Ekan Daishi Dai osho. Abbess and mother of Keizan Dai osho  
Kontō Ekyu Dai osho \*, First among Soto women heirs in Japan  
Mokufu Sonin Dai osho  
Soitsu Dai osho  
Eshun Dai osho, Who transcended physical beauty  
Yōdō Dai osho  
Kodai-in Dai osho  
Soshin-ni Dai osho  
Tenshu Dai osho  
Daitsu Bunchi Dai osho  
Tachibana no Someko Dai osho  
Tokugon Riho Dai osho  
Teijitsu Dai osho  
Otagaki Rengetsu Dai osho  
Mizuno Tenmyō Jorin Dai osho  
Hori Mitsujo Dai osho  
Nagasawa Sozen Dai osho  
Kendō Kojima Dai osho, And all who sought reforms and equality  
Kasai Joshin Dai osho, Who brought sewing of the Kesa to the West  
Ruth Eryu Jokei Fuller Dai osho  
Jiho Sargent Dai osho \*

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*CONTINUE ON NEXT PAGE ...*

**READ BY INO ONLY:**

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.

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

**EVERYONE CHANTS:**

- ø All Buddhas throughout space and time
- ø All Bodhisattvas-Mahasattvas
- ø Maha • Prajna • Paramita

**FOLLOWED BY:                      INO ONLY = \* \* \* ^**  
**Enmei Jukku Kannon Gyo \***

(Ten-Verse Sutra of Avalokiteshvara)

**EVERYONE =**

(Chant **3 times in Japanese, 4 times in English**, at increasing speed and power)

Kanzeon Namu Butsu	Kanzeon!
Yo Butsu U In	At one with Buddha
Yo Butsu U En	Directly Buddha
Bup Po So En	Also indirectly Buddha
Jo Raku Ga Jo	And indirectly Buddha, Dharma, Sangha
Cho Nen Kanzeon	Joyful, pure eternal being!
Bo Nen Kanzeon	Morning mind is *Kanzeon
Nen Nen Ju Shin Ki	Evening mind is *Kanzeon
Nen Nen Fu Ri Shin	Nen, nen arises from mind
	Nen, nen is not separate from mind.

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*CONTINUE ON NEXT PAGE ...*

## THIRD DEDICATION

### **READ BY INO ONLY:**

Buddha Nature pervades the whole universe, Reality, existing right here - now:

In reciting the *Ten-Verse Sutra of Avalokiteshvara* we dedicate our sincere efforts to, seeking 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 terrorism 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 ••••••

(3x PROSTRATIONS by EVERYONE) •••

**-- END OF "LONG" SERVICE --**

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## DAILY “SHORT” SERVICE

INO = CHANT LEADER ONLY

EVERYONE = ALL JOIN IN

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**PLEASE EVERYONE JOIN IN PROSTRATIONS (3x) AT START and LISTEN FOR INSTRUCTIONS AS TO WHETHER RECITATION IS HEART SUTRA (SECOND day)**  
or  
**MASTER HAKUIN’S SONG IN PRAISE OF ZAZEN (FIRST day)**

### (FIRST DAY ONLY)

INO ONLY = \* \* \* ^

### Zen Master Hakuin's Chant in Praise of Zazen \*

*(Hakuin Zenji Zazen-Wasan, a traditional Rinzai chant)*

From the very beginning  
all beings are Buddha.  
Like water and ice,  
without water no ice,  
outside us no Buddhas. \*  
How near the truth,  
yet how far we seek,  
like one in water crying, “I thirst!”  
Like a child of rich birth  
wandering poor on this earth,  
we endlessly circle the six worlds.  
The cause of our sorrow is ego delusion.  
From dark path to dark path  
We’ve wandered in darkness—  
how can we be free from birth and death?  
The gateway to freedom is zazen samadhi—  
beyond exaltation, beyond all our praises,  
the pure Mahayana.  
Upholding the precepts,

repentance and giving,  
the countless good deeds,  
and the way of right living  
all come from zazen.

Thus one true samadhi extinguishes evils;  
it purifies karma, dissolving obstructions.

Then where are the dark paths  
to lead us astray?

The pure lotus land is not far away.  
Hearing this truth, heart humble and grateful,

to praise and embrace it,  
to practice its wisdom,  
brings unending blessings,  
brings mountains of merit.

And when we turn inward  
and prove our True-nature—  
that True-self is no-self,  
our own Self is no-self—

we go beyond ego and past clever words.

Then the gate to the oneness  
of cause and effect  
is thrown open.

Not two and not three,  
straight ahead runs the Way.

Our form now being no-form,  
in going and returning we never leave home.

Our thought now being no-thought,  
our dancing and songs  
are the voice of the Dharma.

How vast is the heaven  
of boundless samadhi!

How bright and transparent  
the moonlight of wisdom!  
What is there outside us,  
what it there we lack?  
Nirvana is openly shown to our eyes.  
This earth where we stand  
is the pure lotus land,  
and this very body the body of Buddha.

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## (SECOND DAY ONLY)

INO ONLY = \* \* \* ^

### *The Heart of the Perfection of Great Wisdom Sutra\**

(Maka Hannya Haramita Shin Gyo in English)

EVERYONE =

A/vo/lo/ki/tes/va/ra/ Bod/hi/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)	<i>Gate! Gate!</i>	(Already Gone, Gone)
	<i>Paragate!</i>	(Already Gone Beyond)
	<i>Parasamgate! *</i>	(Already Fully Beyond)
	<i>Bodhi! Svaha!</i>	(Awakening, Rejoice)

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## ***DEDICATION - 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* (or *ZEN MASTER HAKUIN'S CHANT IN PRAISE OF ZAZEN*) 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

(*with Hakuin chant only*: as well as Doshin Cantor 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 terrorism 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 •••••• (3x **PROSTRATIONS** by **EVERYONE**) •••

**-- ALL SIT --**

## *Formal Meal Verses*

*(Gyôhatsu nenju)*

Passages in *underlined italics* are chanted by chant leader only

### **BOWLS SHOULD BE YET UNOPENED:**

Verse upon Hearing the Meal Signal (Clappers/Block 1x)

*(Montsui no ge)*

**EVERYONE:**

*(Hands in Gassho)* **Buddha was born in Kapilavastu,  
enlightened in Magadha,  
taught in Varanasi,  
entered nirvana at Kushinagara.**

Verse for Setting Out Bowls

*(Tenpatsu no ge)*

**EVERYONE:**

*(Hands in Gassho)* **Now we set out Buddha's bowls;  
may we, with all living beings,  
realize the emptiness of self-clinging, and of the three wheels:  
giver, receiver, and gift.**

**GASSHO, THEN OPEN BOWLS WITH CARE. DO NOT YET SERVE FOOD OR  
PLACE SPOON INTO BOWL YET:**

Verse of Buddha Names  
(Butsumyô)

**CHANT LEADER ONLY: (Clappers/Block 1x)**

*(Hands in Gassho)* **In the midst of the Three Treasures**  
**which verify our understanding,**  
**Entrusting ourselves to the Sangha,**  
**we recall:** (Clappers/Block 1x)

**EVERYONE: (Clappers/Block after each name)**

*(Hands in Gassho)*

**Homage to the boundless Dharmakaya Vairochana Buddha**  
**The complete Sambhogakaya Lochana Buddha**  
**The manifest Nirmanakaya Shakyamuni Buddha**  
**The future Maitreya Buddha**  
**All Buddhas past, present, and future in the ten directions**  
**The Mahayana Saddharma Pundarika Sutra**  
**The great Manjusri Bodhisattva, great wisdom**  
**The Mahayana Samantabhadra Bodhisattva, great activity**  
**The great Avalokiteshvara Bodhisattva, great compassion**  
**The many Bodhisattvas, Mahasattvas**  
**The Maha Prajnaparamita.**

**(Clappers/Block 1x)**

Food Offering Verses  
(Sejiki ge)

**CHANT LEADER ONLY:**

*(Hands in Gassho)* **This food comes from the efforts**  
**of all sentient beings past and present,**  
**and is medicine for nourishment of our Practice.**  
**We offer this meal of many virtues and tastes**  
**to the Buddha, Dharma, and Sangha,**  
**and to all life in every realm of existence.**  
**May all sentient beings in the universe**  
**be sufficiently nourished.**

**FOOD IS NOW SERVED. DO NOT PLACE SPOON INTO EATING BOWL YET.**

**PRIOR TO EATING, THE FOLLOWING VERSES ARE CHANTED:**

(Clappers/Block 1x)

Verse of Five Contemplations  
(*Gokan ge*)

**EVERYONE:**

(*Hands in Gassho*) **First, we reflect on the labours that brought us this food and consider how it comes to us.**

(*Bow in Shashu*) **Second, as we receive this offering, we should consider whether our virtue and practice deserve it.**

(*Hands in Zazen Mudra*) **Third, we regard greed as an obstacle to freedom of mind.**

**Fourth, we regard this meal as medicine to sustain our life.**

**Fifth, to attain the Way, we now receive this food.**

Verse of Food Offering  
(*Saba ge*)

**REMOVE A FEW MORSELS, AND PLACE ASIDE ON SMALL DISH**

**EVERYONE:**

(*Hands in Gassho*) **For all creatures who hunger, and to nourish this world, now we present you this offering. This food is for all of you in the ten directions.**

Bowl Raising Verse  
(*Keihatsu no ge*)

**EVERYONE:**

(*Hands in Gassho*) **First, this is for the Three Treasures;**  
(*Bow, put spoon in main bowl, handle facing away from you*) **Second, it is for our teachers, parents, planet, and all sentient beings.;**  
(*Hands in Gassho*) **Third, it is for every being in all realms of existence.**  
(*Bow, hold main owl above eye level*) **Thus we eat this food with everyone. We eat to end all suffering, to practice the harmless and beneficial, to save all sentient beings, and to accomplish the Buddha Way.**

(*Place bowl down, Gassho*) **The first portion is to end all evil;**  
**the second is to cultivate every good;**  
**the third is to free all beings.**  
**May everyone realize the Buddha Way.**

(*When the preceding verses have been chanted, begin eating.*  
*Remember to leave some tea or water in glass at end*)

\* \* \*

(*Wait for all to finish, and all should finish promptly. When leader indicates, pour remaining tea/water into largest bowl, sponge, then repeat for smaller bowls. Squeeze sponge into last bowl, drink contents.*  
*When finished washing bowls, chant the following*).

Verse of Rinsing Water  
(*Sessui no ge*)

**EVERYONE:**

(*Hands in Gassho*) **The water with which we wash our bowls tastes like ambrosia.**

**We offer it to all who thirst, that they may be satisfied.**

**And may the fires of greed and our excess desires be quenched.**

**REWRAP BOWLS, WITH CARE AND IN PROPER ORDER:**

**(Clappers/Block 1x)**

Verse of Purity While Abiding in the World  
(shose kaibon no ge)

**CHANT LEADER ONLY:**

*(Hands in Gassho) Abiding in this ephemeral world  
May we exist in muddy water with purity like a lotus  
Nothing escapes the boundless mind  
Thus we bow to Buddha.*

*(Rise from seat, place bowls aside, straighten Zafu, pick up bowls, bow toward Zafu and room while holding bowls,, retire with bowls)*

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**TO BE RECITED DURING LAST SITTING OF DAY:**

**METTA CHANT (on FIRST day) and FUKANZAZENGI (on SECOND day)**

## **METTA VERSES**

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(she) be free of suffering; may he(she) feel safe and still.*

*2. May he(she) be free of enmity; may he(she) be loving, grateful and kind.*

*3. May he(she) be healthy and at ease in all his(her) ills.*

*4. May he(she) 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*
- 

## ON SECOND DAY:

INO ONLY = \* \* \* ^

## FUKAN ZAZENGI

(Universally Recommended Instructions for Zazen)

*By Master Eihei Dogen*

*You may read and recite along, or simply listen ...*

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 practice? 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. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to reach for the heavens. You are playing in the entranceway, but you are still are 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 practice 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 to realize such, get to work on such right now.

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, the movements of the conscious mind; 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 mat and put a cushion on it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first 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. Then place your right hand on your left leg and your left hand on your right palm, thumb-tips lightly touching. 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 your tongue against the front of the roof of your mouth, with teeth together and lips shut. Always 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 not-thinking. How do you think not-thinking? Non-thinking. This in itself 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 transcendence of both mundane and sacred and dying while either sitting or standing have all 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 thinking; much less can they be known through the practice of supernatural power.

**They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?**

**This being the case, 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 general, 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, total engagement in resolute sitting. Although they say that 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? Besides, form and substance are like the dew on the grass, the fortunes of life 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 of direct pointing at the real. 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, for you to do with as you will. \***

