



TREELEAF SANGHA

CHANT BOOK

(For Weekly and Monthly Zazenkai)

TABLE OF CONTENTS

WEEKLY ZAZENKAI CEREMONY	3
MONTHLY ZAZENKAI CEREMONY	6

- INKIN (OR SMALL BELL IN SOME CASES)
- KESU (BIG BELL)

Treeleaf Sangha
Last revised, October 2025

WEEKLY ZAZENKAI CEREMONY



(THREE PROSTRATIONS OR BOWS IN GASSHO AFTER SMALL BELL ROLL DOWN)



The Heart of the Perfection of Great Wisdom Sutra ◎

Avalokiteshvara Bodhisattva, Awakened One of Compassion,
In Prajna Paramita, the Deep Practice of Perfect Wisdom ◎

Perceived the emptiness of all five conditions, and was free of suffering.
Oh Shariputra, form is no other than emptiness, emptiness no other than form;
Form is precisely emptiness, emptiness precisely form.
Sensations, perceptions, formations and consciousness are also like this.
Oh Shariputra, all things are expressions of emptiness,
Not born, not destroyed, not stained, not pure;
Neither waxing nor waning.
Thus emptiness is not form; not sensation nor perception, not formation nor consciousness.
No eye, ear, nose, tongue, body, mind;
No sight, sound, smell, taste, touch, nor object of mind;
No realm of sight, no realm of consciousness;
No ignorance, no end to ignorance;
No old age and death, no cessation of old age and death;
No suffering, nor cause or end to suffering;
No path, no wisdom and no gain.
No gain – thus Bodhisattvas live this Prajna Paramita ◎ With no hindrance of mind.
No hindrance, therefore no fear.
Far beyond all delusion, Nirvana is already here.
All past, present and future Buddhas live this Prajna Paramita ◎ and realize supreme and complete enlightenment.

Therefore know that Prajna Paramita is the sacred mantra, the luminous mantra,
the supreme mantra, the incomparable mantra by which all suffering is clear.
This is no other than Truth.

Therefore set forth the Prajna Paramita mantra. Set forth this mantra and proclaim: Gate!

Gate! ● Paragate! Parasamgate! ● Bodhi! Svaha! Hannya Shingyo

EKO

(Dedication of merit, recited by ino alone):

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,
and to those ancestral teachers: Eihei Dogen Honored One, Soji Keizan Honored One, all successive Honored Ones, up until Zuigaku Rempo Honored One and Gudo Wafu Honored One and to all other Honored Ones throughout history, same yet diverse 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)

All Buddhas throughout space and time

All Bodhisattvas - Mahasattvas

Maha, Prajna, Paramita



(THREE PROSTRATIONS OR BOWS IN GASSHO AFTER SMALL BELL ROLL DOWN)



VERSE OF ATONEMENT

All harmful acts, words and thoughts, 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

FOUR VOWS

(Repeats three times)

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

MONTHLY ZAZENKAI CEREMONY



(THREE PROSTRATIONS OR BOWS IN GASSHO AFTER SMALL BELL ROLL DOWN)



Maka Hannya Haramita Shingyo ◎

Kan ji zai bo satsu
gyo jin han-nya ha ra mi ta ji
sho ken ◎ go on kai ku

do is-sai ku yaku
sha ri shi
shiki fu i ku
ku fu i shiki
shiki soku ze ku
ku soku ze shiki
ju so gyo shiki
yaku bu nyo ze
sha ri shi
ze sho ho ku so
fu sho fu metsu
fu ku fu jo
fu zo fu gen
ze ko ku chu
mu shiki mu ju so gyo shiki
mu gen ni bi zes-shin ni
mu shiki sho ko mi soku ho
mu gen kai nai shi mu i shiki kai
mu mu myo yaku mu mu myo jin
nai shi mu ro shi
yaku mu ro shi jin
mu ku shu metsu do
mu chi yaku mu toku
i mu sho tok-ko
bo dai sat-ta
e han-nya ha ra mi ta ◎ ko

shin mu 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.

(Wait for doshi to offer incense)

The identity of Relative and Absolute

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 primarily 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!

EKO

(Dedication of merit, recited by ino alone):

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

In reciting **THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA** and **THE IDENTITY OF RELATIVE AND ABSOLUTE** 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 Zuigaku Rempo Honored One and Gudo Wafu Honored One and to all other Honored Ones throughout history, same yet diverse 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)

All Buddhas throughout space and time

All Bodhisattvas - Mahasattvas

Maha, Prajna, Paramita



(THREE PROSTRATIONS OR BOWS IN GASSHO AFTER SMALL BELL ROLL DOWN)



SUTRA OPENING VERSE

(Kaikyō ge 開經偈)

(Repeated 3X before Dharma talk by Ino alone):

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

SUTRA CLOSING VERSE

(Fuekō 普回向)

(Ino alone):

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 chants)

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

VERSE OF ATONEMENT

All harmful acts, words and thoughts, 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

FOUR VOWS

(Repeats three times)

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

METTA VERSES

Do your best to actually feel sincerely the hopes conveyed, and do not merely mouth the words.

You will begin by offering Metta to yourself:

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, then a friend, then a passing stranger, then a difficult person in your life or this world (with the hope that, were they truly mentally and physically healthy and content, and at peace, they would not be so), then for all sentient beings everywhere:

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