



TREELEAF SANGHA

CHANT BOOK FOR NEHAN-E CEREMONY

● INKIN (OR SMALL BELL IN SPECIFIC SITUATIONS)

◎ KESU (BIG BELL)

▲ MUTED BELL OR INKIN (on its own, it means to strike the bell and keep the striker on it to mute or dampen the sound)

SPECIAL NEHAN-E SERVICE

(Doshi offers incense)

(AFTER THE BELL ROLL DOWN)



(DO 3 PROSTRATIONS OR DEEP BOWS IN GASSHO. FOLLOWING THE BELLS)



The Verse of Homage to Buddha's Relics, Shari Raimon

With wholehearted gratitude we bow to the relics still present of the True Body
◎ of the Tathagata Shakyamuni, who is fully endowed with myriad virtues; to the
Dharma Body which is Truth itself; and to the whole universe which is his Stupa.
With deep respect we venerate the One who lived his life for the sake of all beings.
Though the sustenance of Buddha, the Truth enters us and we enter Truth.

Let us strive to benefit all living beings, ● arouse the thought of Awakening, cultivate
Bodhisattva Practice, and together enter Perfect Peace, ● the penetration of the
equality of all things.
Now let us reverently bow.

WAIT SILENTLY AS OFFICIANT SETS OFF TO OFFER INCENSE

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.

DEDICATION

(Chanted by ino alone)

Buddha Nature pervades the whole universe, Reality, existing right here now: We recall this day when some 2500 years ago, Shakyamuni Buddha, our historical Teacher, entered into Parinirvana. In reciting THE VERSE OF HOMAGE TO THE BUDDHA'S RELICS and THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA we offer our reverence, and dedicate this gathering, to our great original source teacher, Shakyamuni Buddha. On this day of his entry into Parinirvana, mindful of his Teachings, we go forward with boundless gratitude and joy and vow to practice endlessly...

The Pure Dharma Body of the Buddha is always clear, beyond birth and death and expressed by all things, yet cannot be seen so long as one is lost in duality. The Buddha lived within coming and going, birth and death, a man of great compassion for all living beings. For this we bow in gratitude, and aspire that we may illuminate our minds in the midst of delusion.

On this day we have gathered to commemorate our Great Teacher Shakyamuni Buddha's entry into Parinirvana, and we offer incense, flowers, light, fruit and sweet water, all symbols of reverence, life and the satisfaction of all desires. We further

dedicate the merit of this Zazen gathering in gratitude for his great Compassionate acts in leaving us these Timeless Teachings.

The moon over Mount Ryoju, the Vulture Peak, shines wondrously in all directions. The sala trees bloom and their petals convey the fragrance of the Dharma down through time.

The Buddha transcended desire and his understanding has helped all who are deluded until this present moment. The merits of suchness will extend from the beginningless past to the endless future.

All the myriad forms of existence join in recognising the profound importance of this day and wholeheartedly recite with us, some in words and some in silence. We are filled with awe at the countless voices which thus proclaim the Dharma, and we vow to embrace and sustain it endlessly. We also remember and dedicate this day and these efforts to all our parents, grand-parents, siblings, our relatives near and distant, all our ancestors reaching back through the generations, and our dear friends and other cherished ones who have passed from this seen world.

And for those children we recall, born or unborn, now departed, we open our hearts to grief, to the bonds which will always remain, and proclaim our vow to care for the children of this world today.

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:

(ALL CHANT)

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

(AFTER THE BELL ROLL DOWN)



(DO 3 PROSTRATIONS OR DEEP BOWS IN GASSHO. FOLLOWING THE BELLS)

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



- 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



(After the two bells, bow in gassho)