



**TREELEAF SANGHA**  
CHANT BOOK FOR ***ONE DAY RETREAT***

Treeleaf Sangha  
Last revised, March 2025

## **MORNING SERVICE**

Officiant offers incense, everyone does 3 prostrations or deep bows after bell roll down



(BELLS ACCOMPANY PROSTRATIONS OR BOWS)

### **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.

### **EKO**

The pure body of the dharma realm fundamentally has no emerging or disappearing.  
The power of the vow of great compassion is manifest throughout the goings and  
comings of birth and death.

On this occasion of Hanamatsuri, we respectfully celebrate the occasion of the birth of  
our Great Benefactor and Founder of the Teachings, the Original Master, Most  
Reverend Shakyamuni Buddha.

Through chanting The Heart of the Perfection of Wisdom Sutra, we request his  
compassionate blessings for all beings in the ten directions and three times.

The auspicious appearance of the udambara flower: its fragrant aroma is drawn to the  
farthest reaches of the dharma realm. The sun of clarity is of a substance that is  
magnificent: its brilliance illuminates the entirety of heaven.

At the end of three incalculable aeons, the last body.

Great wonderful marks of forty-eight adornments.

Whether ordinary or sagely, all alike take refuge.

In the heavens above and this earth below, He alone is uniquely honored.

In more than three hundred assemblies, the rain of dharma moistened and bathed him from afar. For more than two thousand years, the wind of merit has howled and continued to blow.

May the flower of mind blossom all over the earth, and adornments spread throughout all dharma realms.

In acceptance of the mercy of Our Original Master the Tathagata, Shakyamuni Buddha, may 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 together)

**All Buddhas throughout space and time**

**All Bodhisattvas - Mahasattvas**

**Maha, Prajna, Paramita**

### ***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

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

In reciting ***The Identity of Relative and Absolute*** we dedicate our sincere efforts to the successive generations of Buddhas and Ancestors who transmitted the flame:

◎ Bibashi Butsu Daioshō

◎ Shiki Butsu Daioshō

◎ Bishafu Butsu Daioshō

◎ Kuruson Butsu Daioshō

◎ Kunagonmuni Butsu Daioshō

◎ Kashō Butsu Daioshō

◎ Shakamuni Butsu Daioshō

Makakashō Daioshō

Ananda Daioshō

Shōnawashu Daioshō

Ubakikuta Daioshō

Daitaka Daioshō

Mishaka Daioshō

Bashumitta Daioshō

Butsudanandai Daioshō

Fudamitta Daioshō

Barishiba Daioshō

Funayasha Daioshō  
Anabotei Daioshō  
KaDimora Daioshō

◎ **Nagyaharajuna Daioshō**

Kanadaiba Daioshō  
Ragorata Daioshō  
Sōgyanandai Daioshō  
Kayashata Daioshō  
Kumorata Daioshō  
Shayata Daioshō  
Bashubanzu Daioshō  
Manura Daioshō  
Kakurokuna Daioshō  
Shishibodai Daioshō  
Bashashita Daioshō  
Funyomitta Daioshō  
Hannyatara Daioshō

◎ **Bodai-daruma Daioshō**

Taiso Eka Daioshō  
Kanchi Sōsan Daioshō  
Daii Dōshin Daioshō  
Daiman Kōnin Daioshō

◎ **Daikan Enō Daioshō**

Seigen Gyōshi Daioshō  
Sekitō Kisen Daioshō  
Yakusan Igen Daioshō  
Ungan Donjō Daioshō

◎ **Tōzan Ryōkai Daioshō**

Ungo Dōyō Daioshō  
Dōan Dōhi Daioshō  
Dōan Kanshi Daioshō  
Ryōzan Enkan Daioshō  
Taiyō Kyōgen Daioshō  
Tōshi Gisei Daioshō  
Fuyō Dōkai Daioshō  
Tanka Shijun Daioshō

Chōro Seiryō Daishō  
Tendo Sōkaku Daishō  
Setchō Chikan Daishō  
◎ Tendo Nyojō Daishō

◎ Eihei Dōgen Daishō

Koun Ejō Daishō  
Tettsū Gikai Daishō

◎ Keizan Jōkin Daishō

Gasan Jōseki Daishō  
Taigen Sōshin Daishō  
Baisan Mompon Daishō  
Jochū Tengin Daishō  
Sekisō Enchū Daishō  
Taigan Sōbai Daishō  
Kensō Jōshun Daishō  
Jisan Eikun Daishō  
Daichū Reijō Daishō  
Nan'ō Ryōkun Daishō  
Daijū Ryūzon Daishō  
Hōgan Zensatsu Daishō  
Ryōzan Chōzen Daishō  
Kisshū Genshō Daishō  
Kigai Mon'ō Daishō  
Kanshū Taisatsu Daishō  
Tensō Juntetsu Daishō  
Kenkoku Keisatsu Daishō  
Raiten Gensatsu Daishō  
Kengan Zesatsu Daishō  
Hōkoku Satsuyū Daishō  
Rotei Shoshuku Daishō  
Fuhō Tatsuden Daishō  
Kachū Jakuchū Daishō  
Bunzan Kōrin Daishō  
Daichū Bunki Daishō  
Chōko Bungei Daishō  
Roshū Ezen Daishō  
Reisai Emon Daishō  
Tokuzui Tenrin Daishō

Shogaku Rinzui Daioshō  
Butsuzan Zuimyō Daioshō  
Bukkan Myōkoku Daioshō  
Butsuan Emyō Daioshō  
◎ Zuigaku Rempō Daioshō

◎ Gudo Wafu Daioshō

and to all other Honored Ones throughout history, same yet diverse Honored Ones, whose names have been forgotten or left unsaid.

The pure body of the dharma realm fundamentally has no emerging or disappearing. The power of the vow of great compassion is manifest throughout the goings and comings of birth and death.

Keizan Zenji's Record of the Transmission of the Light, proclaims and spreads their open-minded style of Zen.

The water of the streams of Etsu flows into the bay of cranes, widely benefiting the three realms. The clouds of Yoshimine circulate around Shogaku, broadly blanketing all nations.

May the sun of Dōgen Zenji and moon of Keizan Zenji hang together, shining their radiance on all fourteen thousand temples of our school. May father and son be intimate, extending their compassion to trillions of humans and devas in the ten directions.

We humbly pray that you will not abandon compassionate mind, but have pity for the six classes of ordinary beings in the three realms giving abundant assistance to your descendants; and that the ancestral wind shall ever blow.

(Everyone chants together)

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



(BELLS ACCOMPANY PROSTRATIONS OR BOWS)



## **CLOSING CEREMONY**

Officiant offers incense, everyone does 3 prostrations or deep bows after bell roll down



(BELLS ACCOMPANY PROSTRATIONS OR BOWS)

### ***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

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 honoured One; the Historical Buddha and Teacher and to those ancestral teachers: Eihei Dogen honoured One, Soji Keizan honoured One, all successive honoured Ones up until Zuigaku Rempo honoured One and Gudo Wafu honoured One and to all other honoured Ones throughout history, same yet diverse honoured 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 together)

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



(BELLS ACCOMPANY PROSTRATIONS OR BOWS)



## **SUTRA OPENING VERSE**

**(Kaikyō ge 開經偈)**

(Repeated 3X before Dharma talk)

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)**

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.

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

## **ROBE VERSE**

**(Takkesage)**

To be chanted by those placing on Rakusu or Okesa. When instructed so, at the end of  
the morning sitting, remove from case and place garment folded on top of head, then  
while in Gassho chant three times before wearing. You may chant all in English, but for  
the retreat, the chant leader will chant in the order *English-Japanese-English*.

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

Dai sai gedap-puku  
musō fuku den e  
hi bu nyorai kyo  
ko do shoshu jo.