



TREELEAF SANGHA

*Ryaku Fusatsu*

CHANT BOOK

Treeleaf Sangha  
Last revised, April 2026

## ***Officiant offers incense***

ALL DO 3 PROSTRATIONS OR BOWS IN GASSHO AFTER THE BELL ROLL DOWN



### ***Officiant reads:***

The Great Precepts of Gautama Buddha were kept by all Buddhas; they were transmitted from Buddha to Buddha, and they were received by Ancestor after Ancestor. Our great master, Gautama Buddha, transmitted the precepts to Master Mahakasyapa; Master Mahakasyapa transmitted the precepts to Master Ananda, and the transmission of the Precepts has continued in this way, passing from orthodox successor to orthodox successor in one line. Now we reaffirm our commitment to the Precepts to return the profound benevolence of Gautama Buddha. We trust this to be the true reception of Gautama Buddha's wisdom and life. Respectfully following the approval of Gautama Buddha, we would like to devote ourselves to the precepts, beginning with atoning for past misdeeds.

### ***Everyone chants:***

*(Assembly either kneels or sits in gassho if preferred)*

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.

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.

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.

*(Everyone stands or sits in gassho at the sound of the three bells, and if possible either prostrate or bow in gassho with every bell hit during the chant)*

## ***Ino chants:***

Homage to the seven buddhas of the past  
Homage to Shakyamuni Buddha, a person of this Earth  
Homage to Miroku Buddha, symbol of hope for the future  
Homage to Monju Bodhisattva, symbol of great wisdom  
Homage to Fugen Bodhisattva, symbol of great activity  
Homage to Kanzeon Bodhisattva, symbol of great compassion  
Homage to the successive generations of ancestor bodhisattvas

*(At the sound of the two bells, everyone sits in zazen, seiza, or on a chair for the water purification)*

Water is taken from the bowl and sprinkled over oneself with either the fingers or a sprig of leaves as a symbolic purification of our heart and mind, cleansing the past, sincerely vowing to do better as we can in the future.

## ***OFFICIANT HITS CLAPPERS 3 TIMES AND RECITES ALONE:***

*(Preface to the Bodhisattva Precepts  
of the Brahmā's Net Sutra)*

All you disciples of the Buddha, join your palms in reverence and listen wholeheartedly.

*(Everyone holds hands in gassho while seated)*

I would now like to articulate the preface to the great precepts of the buddhas. If the members of the assembly will quietly listen, and they know that they have done wrong, they will repent. If they repent, then they will be at ease. If they do not repent, their crimes will grow more grievous. Those who are free of offenses are silent; because of their silence, you should know that they are all purified.

Worthy monks, laymen, laywomen, and all the rest, listen well! In the age of the semblance Dharma after the Buddha's passing into nirvana, you should revere the Prātimokṣa. The Prātimokṣa is none other than these precepts. When you observe these precepts, it is like darkness meeting with light; it is like a poor man becoming rich; it is like someone who is ill being healed; it is like a prisoner being released from his chains; it is like a traveler who is able to return home. You should know that these rules (i.e., the Prātimokṣa) are the great teacher for this assembly of people, and even if the Buddha were still in the world, it would be no different. Thoughts of fear are difficult to produce; wholesome thoughts are difficult to give rise to.

Therefore, a sutra says, “Do not trivialize minor misdeeds as if they are not problematic. Drops of water, although tiny, will gradually fill a large basin.” A single instant of sin can lead you to fall into the hell of uninterrupted suffering. Once you lose your human body, you won’t get another one for ten thousand kalpas. Just as a galloping horse [passes by swiftly], one’s physical strength will not remain—the transience of human life goes beyond the mountains and seas. Even if something remains for the duration of one day, it will be quite difficult to hold onto it tomorrow.

Members of the assembly should each energetically advance their own minds. Be careful not to be lazy, negligent, drowsy, or arbitrary. In the evening, you must gather your thoughts and focus them firmly on the Three Treasures. Don’t take as being a waste of time the effort to deepen your repentance for those of later generations. Members of the assembly, each of you in your own minds should carefully rely on these precepts. Discipline yourselves in the practices that accord with the Buddha’s teachings.”

*(Everyone chants)*

Today I reaffirm my commitment:

To seek as I can, in this body and life, to avoid doing harm

To seek as I can, in this body and life, to live in a healthful and helpful way, doing good

To seek as I can, in this body and life, to live for the benefit of all sentient beings.

To seek as I can, in this body and life, to refrain from the killing of life

To seek as I can, in this body and life, to live in generosity and refrain from taking that which is not given

To seek as I can, in this body and life, to refrain from misusing sexuality and all desire

To seek as I can, in this body and life, to refrain from false and malicious speech

To seek as I can, in this body and life, to refrain from intoxication in its many forms

To seek as I can, in this body and life, to refrain from unconstructively criticising the errors and faults of others

To seek as I can, in this body and life, to refrain from praising oneself and judging others

To seek as I can, in this body and life, to refrain from stinginess in bestowing the Buddhist teachings and all precious things

To seek as I can, in this body and life, to refrain from all anger

To seek as I can, in this body and life, to refrain from disparaging the Three Treasures, Buddha, Dharma, Sangha

***OFFICIANT HITS CLAPPERS TWICE***

*Everyone chants:*

*(A prostration or bow in gassho follows the small bell at the end of each line)*

I take refuge in Buddha, may all living beings embody the Great Way and give rise to the highest aspiration. ●

I take refuge in dharma, may all living beings enter deeply into the Sutras, that ocean of wisdom. ●

I take refuge in sangha, may all living beings support harmony in the Community, free from all hindrances. ●

### **All recite the 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

### ***OFFICIANT RECITES VERSE OF PURITY AND EKO ALONE:***

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.

Buddha Nature pervades the whole universe, Reality, existing right here now. In reaffirming our commitments to the precepts, 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 we all realize and live the Enlightened Way together.

*(Everyone recites:)*  
All Buddhas throughout space and time,  
all Bodhisattvas - Mahasattvas  
Maha, Prajna, Paramita

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