

Chant Book



Print by Mark Sosetsu Stauffer



Dharma Rain
zen center

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Verses

Kesa (Robe) Verse

(*Sange mon*)

- How great, the robe of liberation,
a formless field of benefaction!
Wrapping ourselves in buddha's teaching,
we free all living beings. (*chanted 3 times*)



Sutra-opening Verse

(*Kaikyō ge*)

The unsurpassed, profound, and wondrous dharma
is rarely met with, even in a hundred, thousand, million kalpas.
Now we can see and hear it, accept and maintain it.
May we unfold the meaning of the Tathagatha's truth.



Closing Invocation

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.



Verse for Investigating Dharma Teachings

May the sacred presence of him who said he would abide
in his teaching be our guide.
May we follow his glorious example and tread with unfaltering
step this noble path until we, too, shall attain enlightenment.

Verse of Purity While Abiding in the World

(Shi sekai bon no ge)

Abiding in this ephemeral world
like a lotus in muddy water,
the mind is pure and goes beyond.
Thus we bow to buddha.



Fusatsu (Repentance) Verse

(Sange mon)

All my past and harmful karma,
Born from beginningless greed, hate, and delusion,
Through body, speech and mind,
I now fully avow.



Four Bodhisattva Vows

(Shigu seigan mon)

Beings are numberless; I vow to free them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
The buddha way is unsurpassable; I vow to realize it.



Adoration of the Buddha's Relics

(Shari raimon)

Homage to the relics of the buddha of complete merit. Homage to the body of truth, which is truth itself, and a stupa for the world of the dharma for the benefit of our present body. Through the merits of buddha, the truth enters into us and we enter into the truth. Through the excellent power of Buddha we realize truth. Let us do only good for all living things, that we may possess the true mind. Let us do only pure deeds that we may enter the peaceful world which is unchanging great wisdom. Let us pay homage eternally to the buddha.

Full Morning Service

Nine full bows: ◆^R

Incense offering: ●●●*

*see appendix for
key to symbols for
use of instruments

Chant leader alone –

Harmony of Difference and Sameness ●

All together –

The mind of the great sage of In·di·a is in·ti·mate·ly trans·mit·ted
from west to east.

While hu·man fa·cul·ties are sharp or dull, the way has no
nor·thern or sou·thern an·ces·tors.

The True source shines clear in the light; the branch·ing streams
flow on in the dark.

Grasp·ing at things is sure·ly de·lu·sion; ac·cor·ding with same·ness
is still not en·ligh·ten·ment.

●^D All the ob·jects of the sen·ses in·ter·act and yet do not.

In·ter·act·ing brings in·volve·ment. Oth·er·wise, each keeps its
place.

Sights var·y in qual·i·ty and form, sounds dif·fer as pleas·ing or
harsh.

Re·fined and com·mon speech come to·geth·er in the dark, clear
and mur·ky phra·ses are dis·tin·guished in the light.

The four el·e·ments re·turn to their na·tures just as a child turns to
its moth·er;

Fire heats, wind moves, wa·ter wets, earth is so·lid.

Eye and sight, ear and sound, nose and smell, tongue and taste;

Thus with each and eve·ry thing, de·pen·ding on these roots, the
leaves spread forth.

Trunk and bran·ches share the es·sence re·vered and com·mon, each
has its speech.

In the light there is dark·ness, but don't take it as dark·ness;

In the dark there is light, but don't see it as light.

Light and dark **op·pose** one an·o·ther like the front and back foot in walk·ing.

● **Each** of the myriad things has its mer·it, ex·pressed ac·cord·ing to func·tion and place.

Phenom·e·na ex·ist; box and lid fit; prin·ci·ple res·ponds; ar·row points meet.

● Hea·ring the words, un·der·stand the mean·ing; **don't** set up stand·ards of your own.

If you don't un·der·stand the way right be·fore you, how will you know the path as you walk?

Pro·gress is not a mat·ter of far or near, **but** if you are con·fused, moun·tains and riv·ers block your way.

+ I re·spect·ful·ly urge you who stu·dy the mys·ter·y, **do + not** pass your days and nights in vain.

Chant leader alone –

The Precious Mirror Samadhi ●

All together –

The dhar·ma of thus·ness is in·ti·mate·ly trans·mit·ted by budd·has and an·ces·tors;

Now you have it; **pre·serve it well**.

●^D **A sil·ver bowl** filled with snow; a he·ron hid·den in the moon.

Tak·en as sim·i·lar, they are not the same; not dis·ting·uished, their places are known.

The mean·ing does not re·side in the words, **but a pi·vo·tal mo·ment brings it forth**.

Move and you are trapped; **miss and you fall in·to doubt and va·cil·la·tion**.

Turn·ing a·way and touch·ing are both wrong, **for it is like mas·sive fire**.

Just to por·tray it in lit·er·ar·y form is to stain it with de·file·ment.

In dark·est night it is per·fect·ly clear; **in the light of dawn it is**

hid·den.

It is a stan·dard for all things; its use re·moves all suf·fer·ing.

'Though it is not con·struct·ed, it is not be·yond words.

Fac·ing a pre·cious mir·ror, form and re·flec·tion be·hold each o·ther.

You are not it, but in truth it is you.

Like a new·born child, it is ful·ly en·dowed with five as·pects:

No go·ing, no com·ing, no a·ris·ing, no a·bid·ing;

A ba·by bab·bles - is an·y·thing said or not?

In the end it says no·thing, for the words are not yet right.

In the Il·lum·in·a·tion hex·a·gram, ap·par·ent and real in·ter·act,

Stacked to·geth·er they be·come three, the per·mu·ta·tions make five,

Like the taste of the five·fla·vored herb, like the five·pronged vaj·ra.

Won·drous·ly em·braced with·in the real, drum·ming and sing·ing be·gin to·geth·er.

Pen·e·trate the source and travel the path·ways; em·brace the ter·ri·to·ry and trea·sure the roads.

You would do well to re·spect this; do not ne·glect it.

Na·'tral and won·drous, it is not a mat·ter of de·lu·sion or en·light·en·ment.

With·in causes and con·di·tions, time and sea·son, it is ser·ene and il·lu·min·a·ting.

So mi·nu·te it en·ters where there is no gap, so vast it tran·scends all di·men·sion.

Just a hair's breadth's dev·i·a·tion, and you are out of tune.

Now there are sud·den and gra·du·al, so teach·ings and ap·proa·ches a·rise.

With these mat·ters dis·tin·guished, each has its stand·ard,

Ma·stered or not, re·al·i·ty con·stant·ly flows.

**Out-side still and in-side trem·bling, like teth·ered colts or
cow·er·ing rats,**

**The an·cient sa·ges grieved for them, and of·fered them the
dhar·ma.**

Led by their in·vert·ed views, they take black for white.

**When in·vert·ed think·ing stops, the af·firm·ing mind na·t'ral·ly
ac·cords.**

**If you want to fol·low in the an·cient tracks, please ob·serve the
sa·ges of the past.**

**One on the verge of re·al·i·zing the bud·dha way con·tem·pla·ted a
tree for ten long kal·pas,**

● **Like a bat·tle·scarred ti·ger, like a horse with shanks gone gray.**

Be·cause some are vul·gar, jewel·ed ta·bles and or·nate robes;

Be·cause some are wide·eyed, cats and white ox·en.

● **With a great arch·er's skill one can hit the mark at a hund·red
yards,**

But ar·rows meet·ing head on, how could it be a mat·ter of skill?

Wood·en man starts to sing; stone wo·man gets up danc·ing.

**It is not reached by feel·ings or con·scious·ness, how could
it in·volve de·lib·er·a·tion?**

Min·is·ters serve their lords, chil·dren o·bey their par·ents;

Not o·bey·ing is not fil·i·al, fail·ure to serve is no help.

With prac·tice hid·den, fun·ction se·cret·ly, like a fool, like an i·di·ot;

**+ Just to do this con·tin·u·ous·ly + is called the host with·in the
host.**

Chant one of the following two lineages –

*The Traditional Line of Dharma Ancestors can be found
on the next page. ►*

The Line of Women Dharma Ancestors is on page 10. ►

(Traditional Line of Dharma Ancestors)

Chant leader alone –

We offer the merit of this recitation of “The Harmony of Difference and Sameness” and “The Precious Mirror Samadhi” in gratitude, to:

All together –

▲ Bi·bashi Butsu Dai·oshō

(Vipashyin Buddha)

▲ Shiki Butsu Dai·oshō

(Shikhin Buddha)

▲ Bi·shafu Butsu Dai·oshō

(Vishvabhu Buddha)

▲ Kuru·son Butsu Dai·oshō

(Krakucchanda Buddha)

▲ Kuna·gon·muni Butsu Dai·oshō

(Kanakamuni Buddha)

▲ Kashō Butsu Dai·oshō

(Kashyapa Buddha)

▲ Shakya·muni Butsu Dai·oshō

Butsu·da·nan·dai Dai·oshō

(Buddhanandi)

Fuda·mit·ta Dai·oshō

(Buddhamitra)

Bari·shiba Dai·oshō

(Pārshva)

Funa·ya·sha Dai·oshō

(Punyayashas)

Ana·botei Dai·oshō

(Ashvaghosa)

Kabi·mora Dai·oshō

(Kapimāla)

▲ Na·gya·ra·juna Dai·oshō

(Nāgārjuna)

Kana·dai·ba Dai·oshō

(Kānadeva)

Rago·rata Dai·oshō

(Rāhulata)

Sō·gya·nan·dai Dai·oshō

(Sanghanandi)

Kaya·sha·ta Dai·oshō

(Gayāshata)

Kumo·rata Dai·oshō

(Kumārata)

Sha·yata Dai·oshō

(Jayata)

Ba·shu·ban·zu Dai·oshō

(Vasubandhu)

Maka·ka·shō Dai·oshō

(Mahākāshyapa)

Anan·da Dai·oshō

(Ānanda)

Shōna·wa·shu Dai·oshō

(Shānavāsa)

Ubaki·kuta Dai·oshō

(Upagupta)

Dai·taka Dai·oshō

(Dhṛitaka)

Mi·shaka Dai·oshō

(Micchaka)

Bashu·mit·ta Dai·oshō

(Vasumitra)

Manu·ra Dai·oshō

(Manorhita)

Kaku·ro·kuna Dai·oshō

(Haklenayashas)

Shishi·bodai Dai·oshō

(Āryasimha)

Basha·shita Dai·oshō

(Basiasita)

Funyo·mit·ta Dai·oshō

(Punyamitra)

Hann·ya·tara Dai·oshō

(Prajñātāra)

▲ Bodai·daruma Dai·oshō

(Bodhidharma)

Tai·so Eka Dai·oshō

(Dazu Huike)

Kanchi Sō·san Dai·oshō

(Jianzhi Sengcan)

Dai·i Dō·shin Dai·oshō

(Dayi Daoxin)

Daiman Kō·nin Dai·oshō

(Daman Hongren)

▲ Dai·kan Enō Dai·oshō

(Dajian Huineng)

Seigen Gyō·shi Dai·oshō

(Qingyuan Xingsi)

Seki·tō Kisen Dai·oshō

(Shitou Xiqian)

Yaku·san Igen Dai·oshō

(Yaoshan Weiyan)

Un·gan Don·jō Dai·oshō

(Yunyan Tansheng)

▲ Tō·zan Ryō·kai Dai·oshō

(Dongshan Liangjie)

Un·go Dō·yō Dai·oshō

(Yunyu Daoying)

Dō·an Dō·hi Dai·oshō

(Tongan Daopi)

Dō·an Kan·shi Dai·oshō

(Tongan Guanzhi)

Ryō·zan En·kan Dai·oshō

(Liangshan Yuanguan)

Tai·yō Kyō·gen Dai·oshō

(Dayang Jingxuan)

Tō·su Gisei Dai·oshō

(Touzi Yiqing)

Fuyō Dō·kai Dai·oshō

(Furong Daokai)

Tan·ka Shijun Dai·oshō

(Danxia Zichun)

Chō·rō Sei·ryō Dai·oshō

(Changlu Qingliao)

Ten·dō Sō·kaku Dai·oshō

(Tiantong Zongjue)

Set·chō Chikan Dai·oshō

(Xuedou Zhijian)

▲ Ten·dō Nyojō Dai·oshō

(Tiantong Rujing)

▲ Ei·hei Dō·gen Dai·oshō

Ko·un Ejō Dai·oshō

Tet·tsū Gikai Dai·oshō

▲ Kei·zan Jō·kin Dai·oshō

Mei·ho So·tetsu Dai·oshō

Shu·gan Do·chin Dai·oshō

Tetsu·zan Shi·kaku Dai·oshō

Kei·gan Ei·sho Dai·oshō

Chuzan Ryo·hun Dai·oshō

Gisan To·nin Dai·oshō

Sho·gaku Ken·ryu Dai·oshō

Kinen Ho·ryu Dai·oshō

Tei·shitsu Chisen Dai·oshō

Kokei Sho·jun Dai·oshō

Ses·so Yu·ho Dai·oshō

Kai·ten Genju Dai·oshō

Shu·zan Shun·sho Dai·oshō

Cho·zan Sen·yetsu Dai·oshō

Fuku·shu Kochi Dai·oshō

Mei·do Yu·ton Dai·oshō

Haku·ho Gen·tekki Dai·oshō

Ges·shu So·ko Dai·oshō

▲ Man·zan Do·haku Dai·oshō

Gek·kan Giko Dai·oshō

Dai·yu Es·sho Dai·oshō

Kegon So·kai Dai·oshō

Sho·un Tai·zui Dai·oshō

Nichi·rin To·go Dai·oshō

Son·no Kyo·do Dai·oshō

So·gaku Rei·do Dai·oshō

Dai·shun Ben·gyu Dai·oshō

Koho Haku·gan Dai·oshō

▲ Kei·do Chisan Dai·oshō

▲ Ho·un Jiyu Dai·oshō

Chant leader alone –

We also offer the merit to Nyogen Senzaki, (*additional names may be chanted here*), to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to the four benefactors, rescue all beings in the three worlds and make the four wisdoms perfect together with all living things. We pray that this sangha may prosper and all misfortune cease.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Go to the “Heart of Great Perfect Wisdom Sutra” on page 12. ►

*If the Traditional Line of Dharma Ancestors has been chanted,
skip this lineage chant and go directly to page 12. ►*

(Line of Women Dharma Ancestors)

Chant leader alone –

We offer the merit of this recitation of “The Harmony of Difference and Sameness” and “The Precious Mirror Samadhi” in gratitude, to:

All together –

▲ Prajna Paramita Dai·oshō

▲ Maha Māyā Dai·oshō

▲ Ratna·vati Dai·oshō

▲ Shrī·mālā Dai·oshō

▲ Nāga Deva Dai·oshō

▲ Pra·bhūtā Dai·oshō

▲ Maha Pajā·patī Dai·oshō

▲ Khe·ma Dai·oshō

Punnika Dai·oshō

Pata·chara Dai·oshō

Bhad·da Dai·oshō

Dhamma·dinnā Dai·oshō

Su·manā Dai·oshō

Kisa·go·tami Dai·oshō

Su·bhā Dai·oshō

Dhammā Dai·oshō

Suk·kā Dai·oshō

Up·pala·vannā Dai·oshō

▲ Dzung Chr Dai·oshō

(Zongchi)

Shr·ji Dai·oshō

(Shiji)

Ling Sying·po Dai·oshō

(Ling Xingpo)

Ling·jau Dai·oshō

(Lingzhao)

Lyou Tye·mo Dai·oshō

(Liu Tiemo)

▲ Mo·shan Lyau·ran Dai·oshō

(Moshan Liaoran)

Myau·syn Dai·oshō

(Miaoxin)

Hwei·gwang Dai·oshō

(Huiguang)

Hwei·wen Dai·oshō

(Huiwen)

Fadeng Dai·oshō

(Fadeng)

Gung·shr Dau·ren Dai·oshō

(Kongshi Daoren)

Wen·jau Dai·oshō

(Wenzhao)

Yu Dau·po Dai·oshō

(Yu Daopo)

Myau·dau Dai·oshō

(Miaodao)

▲ Zen·shin Dai·oshō
Kō·myō Dai·oshō
Sei·shi Dai·oshō
Ryō·nen Dai·oshō
Shō·gaku Dai·oshō
Egi Dai·oshō
Mugai Nyo·dai Dai·oshō
Kaku·zan Shidō Dai·oshō
E·kan Dai·shi Dai·oshō
Myō·shō En·kan Dai·oshō
Kon·tō Ekyū Dai·oshō
Moku·fu So·nin Dai·oshō
Shō·taku Dai·oshō
Yō·dō Dai·oshō
E·shun Dai·oshō
Dai·tsu Bun·chi Dai·oshō

Ryō·nen Gensō Dai·oshō
Tei·jitsu Dai·oshō
Ohashi Dai·oshō
 ▲ Ten·myō Jōr·in Dai·oshō
Naga·sawa So·zen Dai·oshō
 ▲ Ken·dō Koji·ma Dai·oshō
Yo·shida E·shun Dai·oshō

E·ryu Jo·kei Dai·oshō
 (Ruth Fuller Sasaki)
Myo·on Dai·oshō
 (Maurine Stuart)
Ges·shin Myo·ko Dai·oshō
 (Prabhasa Dharma Cheney)
 ▲ Ho·un Jiyu Dai·oshō

Chant leader alone –

We also offer the merit to Nyogen Senzaki, (*additional names may be chanted here*), to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all women of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Chant leader alone –

Heart Of Great Perfect Wisdom Sutra ●

All together –

A·va·lo·ki·tesh·var·a Bod·hi·sat·tva, when deeply prac·tic·ing
praj·na par·a·mi·ta, clear·ly saw ●^D that all five ag·gre·gates
are emp·ty and thus re·lieved all suf·fer·ing.

Sha·ri·pu·tra, form does not dif·fer from emp·ti·ness, emp·ti·ness
does not dif·fer from form. Form it·self is emp·ti·ness,
emp·ti·ness it·self form. Sen·sa·tions, per·cep·tions,
for·ma·tions, and con·scious·ness are al·so like this.

Sha·ri·pu·tra, all dhar·mas are marked by emp·ti·ness; they
nei·ther a·rise nor cease, are nei·ther de·filed nor pure,
nei·ther in·crease nor de·crease.

There·fore, giv·en emp·ti·ness, there is no form, no sen·sa·tion,
no per·cep·tion, no for·ma·tion, no con·scious·ness;
no eye, no ear, no nose, no tongue, no bo·dy, no mind;
no sight, no sound, no smell, no taste, no touch, no ob·ject of
mind; no realm of sight, ...down to no realm of mind
con·scious·ness.

There is nei·ther ig·nor·ance nor ex·tinc·tion of ig·nor·ance,
...down to nei·ther old age and death, nor ex·tinc·tion of
old age and death; no suf·fer·ing, no cause, no ces·sa·tion,
no path; no know·ledge and no at·tain·ment.

With no·thing to at·tain, a bod·hi·sat·tva re·lies on praj·na
par·a·mi·ta, ● and thus the mind is with·out hind·rance.
With·out hind·rance, there is no fear. Far be·yond all
in·ver·ted views, one real·izes nir·va·na.

All bud·dhas of past, pres·ent, and fu·ture re·ly on praj·na
par·a·mi·ta ● and there·by at·tain un·sur·passed, com·plete,
per·fect en·light·en·ment.

There·fore, know the praj·na par·a·mi·ta as the great
mir·a·cu·lous man·tra, the great bright man·tra, the su·preme
man·tra, the in·comp·ra·ble man·tra, which re·moves all
suf·fer·ing and is true, not false.

Therefore we proclaim the praj·na par·a·mi·ta man·tra, the
man·tra that says: “Ga·te Ga·te + Par·a·ga·te Par·a·sam·ga·te
+ Bod·hi Sva·ha.”

(Dedication of Merit)

Chant leader alone –

Absolute light, luminous throughout the whole universe;
unfathomable excellence penetrating everywhere; whenever these
devoted invocations are sent forth, they are perceived and subtly
answered.

We dedicate these merits to those who are ill, including: (*Names
of ill are intoned*)

We also dedicate these merits to those who are in the transition of
death, including: (*Names of recently deceased are intoned*)

May we and they be serene throughout these transitions. May we
aspire to turn the dharma wheel unceasingly, and thereby free the
world from every tragedy of war, epidemic and starvation. May we,
together with all sentient beings, realize the enlightened way.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Nine full bows: ◆^R

Three standing bows with doshi: ◆◆◆

Three standing bows after doshi leaves: ◆◆◆



Kanzeon Service

Nine full bows: ◆^R

Incense offering at Main & Kanzeon Altars: ●●●

Chant leader alone –

Verse of the Universal Gateway Chapter ●

All together –

Bod·hi·sat·tva In·fi·nite **Thought**

asked a ques·tion in **verse:**

“World·ho·nored **One**, of won·drous **form**,

I in·qui·re ag·ain of that **bud·dha·child:**

what are the caus·es **of her name,**

‘Re·gar·ding the **Cries** of the **World?**’”

The Ho·nored **One**, of won·drous **form**,

Re·plied in verse to In·fi·nite **Thought:**

“Li·sen to the **deeds of Kan·ze·on**,

who apt·ly re·sponds **in ev·ery** **quar·ter.**

With vast pledge **as deep** **as oc·eans**,

Through·out kal·pas be·yond reck·on·ing,

she served ma·ny thou·sands of mil·lions of **bud·dhas**,

●^D bring·ing **forth this great pure** **vow.**

For you I ex·plain **it brief·ly:**

Hear·ing the **name** or see·ing the **form of Kan·ze·on**

with mind·ful re·mem·brance **is not in** **vain,**

for the **woes** of ex·is·tence **can** thus be re·lieved.

Ev·en if some·one **with** harm·ful in·tent

should push you in·to **a fi·er·y** **pit,**

by mind·ful·ly in·vok·ing **Kan·ze·on’s** **po·wer,**

the pit of fire will turn in·to a pool.

If drift·ing in a vast sea,

Men·aced by dra·gons, fish, or de·mons,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

the bil·low·ing waves can·not drown you.

If from Mount Su·me·ru's lof·ty peak,

Some·one were to throw you down,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

like the sun you would stand firm in the sky.

If pur·sued by wick·ed men,

down from Dia·mond Peak,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

they could not harm a sin·gle hair.

If sur·round·ed by vic·ious ban·dits,

each with a sword, drawn to strike,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

at once their hearts will turn to com·pas·sion.

If, per·se·cut·ed by rul·ers,

you face tor·ture and ex·e·cu·tion,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

their weap·ons will shat·ter to piec·es.

If im·pris·oned in shack·les and chains,

hands and feet bound in re·straints,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

sud·den·ly you shall be re·leased.

If by cur·ses or poi·son·ous herbs,

Some·one wish·es to hurt your bo·dy,

by mind·ful·ly in·vok·ing Kan·ze·on's po·wer,

the harm·ful in·tent will re·turn to its source.

If you meet ev-il crea-tures,
Poi-son-ous dra-gons, or var-i-ous de-mons,
 by mind-ful-ly in-vok-ing Kan-ze-on's po-wer,
none will dare to harm you.

If sur-roun-ded by rag-ing beasts
with sharp fangs and dread-ful claws,
 by mind-ful-ly in-vok-ing Kan-ze-on's po-wer,
they will quick-ly scat-ter in all di-rec-tions.

If ven-om-ous snakes or scor-pi-ons
Threat-en with dead-ly breath of fi-re,
 by mind-ful-ly in-vok-ing Kan-ze-on's po-wer,
at the sound of your voice they will turn and de-part.

If clouds thun-der and light-ning strikes,
Hail-stones fall, and it rains in tor-rents,
 by mind-ful-ly in-vok-ing Kan-ze-on's po-wer,
in-stant-ly they will dis-si-pate.

When liv-ing be-ings suf-fer hard-ships,
Burd-ened by im-meas-'rab-le woes,
the pow-er of Kan-ze-on's won-dr-ous wis-dom
can re-lieve the suf-'ring of the world.

Ful-ly en-dowed with mi-ra-cu-lous pow-ers,
Wide-ly prac-tic-ing wis-dom and skill-ful means,
in eve-ry land and in all di-rec-tions,
in no realm does she not ap-pear.

In all the var-i-ous ev-il des-tin-ies,
of hell be-ings, hun-gry ghosts, and an-i-mals,
the suf-'rings of birth, old age, sick-ness, and death,
are gra-dual-ly re-lieved by Kan-ze-on.

Oh you of the true gaze, of the pure gaze,
 of the gaze of broad and great wis-dom,
 of the com-pas-sion-ate gaze and the gaze of good will,
 ev-er longed for, ev-er re-vered.

Un-blem-ish-ed, ser-ene ra-di-ance,
 Be-ne-vo-lent sun, dis-pel-ling all gloom,
 Kan-ze-on can sub-due the wind and fi-re of woes,
 Clear-ly il-lum-i-na-ting the world.

The pre-cepts of com-pas-sion roar like thun-der,
 the kind heart won-drous as great clouds,
 pour-ing dhar-ma rain of sweet dew,
 quench-ing all flames of troub-ling pas-sion.

In dis-put-es be-fore jud-ges,
 or fear-ful in the midst of bat-tle,
 by mind-ful-ly in-vok-ing Kan-ze-on's po-wer,
 ● all hos-til-i-ties will be dis-persed.

The wond-rous voice of Kan-ze-on,
 Brah-ma-voice, voice of the roll-ing tides,
 Sur-pas-ses ev-ery sound with-in all the world;
 There-fore ev-er keep it in mind.

In each thought, with ne-ver a doubt,
 Kan-ze-on, the pure sage,
 in pain, a-go-ny, or in death's dis-tress,
 can pro-vide a sure sup-port.

Ful-ly en-dowed with all vir-tues,
 her eye of com-pas-sion be-holds all be-ings,
 as-sem-bling a bound-less o-cean of hap-pi-ness;
 thus, with rev-'rence, you should make pros-tra-tions.”

● **Then Earth-Hol·der Bod·hi·sat·tva a·rose from his seat,**
went be·fore the Bud·dha and said:

**“Oh World-ho·nored One, those liv·ing be·ings who hear these
 ver·ses on Kan·ze·on, their be·ne·fits will not be slight,
 and the same for those peo·ple who hear of her deeds,
 of her ma·ni·fes·ta·tion of a un·i·ver·sal gate·way,
 and her su·per·na·tu·ral pow·ers.”**

When the Bud·dha had taught this “U·ni·ver·sal Gate·way”
chap·ter, + all eight·y·four thou·sand be·ings
in the as·sem·bly a·roused the thought of
un·sur·passed, + com·plete, per·fect en·ligh·ten·ment.

(Dedication of Merit)

Chant leader alone –

Absolute light, luminous throughout the whole universe;
 unfathomable excellence penetrating everywhere; whenever these
 devoted invocations are sent forth, they are perceived and subtly
 answered.

We dedicate these merits to those who are ill, including: (*Names
 of ill are intoned*)

We also dedicate these merits to those who are in the transition of
 death, including: (*Names of recently deceased are intoned*)

May we and they be serene throughout these transitions. May we
 aspire to turn the dharma wheel unceasingly, and thereby free the
 world from every tragedy of war, epidemic and starvation. May we,
 together with all sentient beings, realize the enlightened way.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Victor's Ceremony

Nine full bows: ◆^R

Incense offering at main altar: ●●●

Chant leader alone –

Butchō Sonshō Dharani

(Crown of the Victor Dharani)

All together (3 Times) –

● 1st & 3rd

**No bo bagya ba tei tare roki ya
hara chi bishi shu daya bo daya
bagya ba tei tani ya ta**

● 1st & 3rd

**on bishu daya bishu daya
sama sama san man da
haba sha soha ran da gyachi gyagya no
soba han ba bishu tei
abi shin sha to man
sogya ta hara hashu no a miri ta
bi sei ke maka man dara ha dai
a kara a kara ayu san dara ni
shuda ya shuda ya gyagya no bishu tei
usha nisha bisha ya bishu tei
saka sara ara shin mei
san soni tei sara ba tata gya ta
baro gyani sata hara mita hari hora ni
sara ba tata gya ta kiri ta ya
chishu tan no chishu chi tei maka boda rei
ba zara gya ya sugya ta no bishu tei
sara ba hara da**

baya tori gyachi hari bishu tei
 hara chini hara daya a yoku shu tei san ma ya
 chishu chi tei mani mani maka mani
 tatan da boda kuchi hari shu tei
 biso bo da boji shu tei
 sha ya sha ya bisha ya bisha ya
 san mora san mora sara ba bo da
 chishu chi tei shu tei
 ba jiri ba zara gyara bei ba zara han ba
 to ma ma shari ran
 sara ba sato ban nan shagya ya
 hari bishu tei sara ba gyachi hari shu tei
 sara ba tata gya ta shi sha mei
 san ma jin ba sa en to
 sara ba tata gya ta
 san ma jin ba sa chishu chi tei
 bo jiya bo jiya bibo jiya bibo jiya
 bo daya bo daya bibo daya bibo daya
 san man da hari shu tei
 sara ba tata gya ta

[first and second time through]

kiri ta ya
 chishu tan no
 chishu chi tei
 maka boda rei sowa ka
 bu cho son sho dhara ni *[back to beginning]*

[last – 3rd – time through]

+ kiri ta ya
 chishu tan no
 chishu chi tei
 + maka boda rei so wa ka.

Chant leader alone –

Shosai Myō•kichijō Dharani ●

(Marvelously Beneficial Disaster-preventing Dharani)

All together (3 Times) –

● No mo san man da moto nan ● oha ra chi koto sha
sono nan to ji to en gya gya gya ki gya ki un nun
shiu ra shiu ra hara shiu ra hara shiu ra chishu sa
chishu sa chishu + ri chishu ri sowa ja sowa ja +
sen chi gya shiri e somo ko [3rd time: so mo ko...]

Chant leader alone –

We offer the merit of this recitation of the *Victor's Dharani* and the *Disaster-preventing Dharani* to: our benefactor and founder of the teachings, the original teacher Shakyamuni Buddha; the highest ancestor, great master Joyo Dogen; the greatest ancestor, great master Josai Keizan; and to the three treasures in all the worlds.

We pray for a calm setting for cultivation of the way, favorable conditions for awakening, the avoidance of all calamities, and tranquility within the sangha.

All together –

- Ji Ho San Shi I Shi Fu
- Shi Son Bu Sa Mo Ko Sa
- Mo Ko Ho Ja Ho Ro Mi

Nine full bows: ◆^R

Three standing bows with doshi: ◆◆◆

Three standing bows after doshi leaves: ◆◆◆

Special Kanzeon Ceremony

Nine full bows: ◆^R

Incense offering at main & Kanzeon altars: ●●●

Chant leader alone –

Maka Hannya Haramita Shingyo

All together (3 Times) –

● Kan·ji·zai bo·sa gyo·ji han·nya ha·ra·mi·ta ji.
 Sho·ken go·on kai·ku do is·sai ku yaku. ●^{D(1st & Last)}

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 toku 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
 [3rd time through: Han·nya Shin·gyo.]

Chant leader alone (sung; no mokugyo) –

▲ **Namu Kanzeon Bosatsu**

All together (9 Times) –

● **Namu + Kanzeon + Bosatsu**

Chant leader alone –

Enmei Jukku Kannon Gyo ●

All together (18 Times) –

● **Kan·ze·on**

Na·mu Butsu

Yo Butsu U In

Yo Butsu U En

Bu Po So En

Jo Raku Ga Jo

Cho Nen Kan·ze·on

Bo Nen Kan·ze·on

+ Nen Nen Ju Shin Ki

+ Nen Nen Fu Ri Shin

Chant leader alone (sung; no mokugyo) –

▲ **Namu Kanzeon Bosatsu**

All together (9 Times) –

● **Namu + Kanzeon + Bosatsu**

Chant leader alone –

All-accepting Kanzeon is the gateway to buddha mind. In Kanzeon we are one with buddha; in cause and effect, related to all buddhas, to dharma and to sangha. Our true nature is eternal, joyous, selfless and pure. We have chanted Kanzeon with nen. Arising from mind, nen is the function of mind. May the merit of our effort penetrate into all things in all places so that we, together with all sentient beings, can realize the buddha way.

All together –

● **Ji Ho San Shi I Shi Fu**

● **Shi Son Bu Sa Mo Ko Sa**

● **Mo Ko Ho Ja Ho Ro Mi**

Nine full bows: ◆^R

Three standing bows with doshi: ◆◆◆

Three standing bows after doshi leaves: ◆◆◆

Fudo Ceremony

Nine full bows: ◆^R

Incense offering at main & Fudo altars: ●●●

Chant leader alone –

Maka Hannya Haramita Shingyo

All together (3 Times) –

● **Kan·ji·zai bo·sa gyo·ji han·nya ha·ra·mi·ta ji.**
Sho·ken go·on kai·ku do is·sai ku yaku. ●^{D(1st & Last)}

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 toku 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
[3rd time through: Han·nya Shin·gyo.]

Chant leader alone –

Fudo Myo-o Dharani ●

All together (7 Times) –

● Hail to the Man·da·la! Let us so be en·gulfed with·in its prai·ses e·ver·more that by our own wills and vig·il·ance may we our fet·ters cut a·way. May we with·in the temp·le of our own hearts dwell + a·midst the myr·iad moun·tains + Hail! Hail! Hail!

Chant leader alone –

Kojin Shingon Dharani ●

All together (21 Times) –

Om ● Ken Ba·ya Ken Ba·ya + Um·ba·ta + So·wa·ka.

Chant leader alone –

The Immovable One appears in all conditions, remaining steadfast in great vigilance. True to his vows, he cuts through delusion, unmoved by wind and fire. Let us cultivate this steadfast way within ourselves and cut the bonds of our illusions. May the merit of this penetrate into all things in all places, so that we, together with all sentient beings, can realize the buddha way.

All together –

- Ji Ho San Shi I Shi Fu
- Shi Son Bu Sa Mo Ko Sa
- Mo Ko Ho Ja Ho Ro Mi

Nine full bows: ◆^R

Three standing bows with doshi: ◆◆◆

Three standing bows after doshi leaves: ◆◆◆

Founders' Ceremony

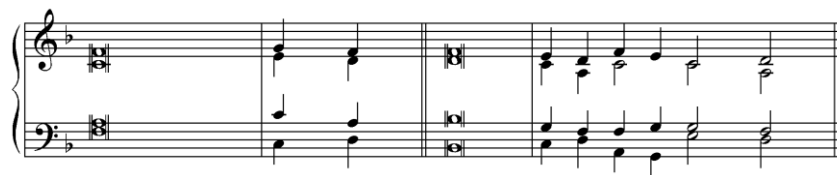
Three full bows: ◆^R

Incense offering: ●●●

Chant leader alone –



The Litany of the Great Compassionate One ●



Chant leader alone –

Adoration to the Triple | Treasure ⇅

All together –

Adoration to Kanzeon who is the great com | passionate one!||

Om to the one who leaps beyond all | fear! ⇅

Having adored thee, ≈ may I enter into the heart of the noble, | adored
Kanzeon! ||

Thy life is the completion of | meaning; ⇅

It is pure, ≈ it is that which makes all beings victorious ≈ and cleanses
the | path of all existence. ||

Om, ≈ O thou seer, ≈ world-tran | scending one! ⇅

O hail to the | great bodhisattva! ||

All, ≈ all is defilement, defilement, earth, | earth. ♢
 Do, do the | work within my heart. ||
 O great victor, I hold on, hold | on! ♢
 To Indra the cre | ator I cry! ||
 Move, move, my defilement | free one! ♢
 Come, come, hear, hear, a | joy springs up in me! ||
 Speak, speak, give me di | rection! ♢
 Awakened, awakened, | I have awakened! ||
 O merciful one, com | passionate one, ♢
 Of daring ones the | most joyous, hail! ||
 Thou art all suc | cessful, hail! ♢
 Thou art the great suc | cessful one, hail! ||
 Thou hast attained mastery in the | discipline, hail! ♢
 Thou hast a weapon with | in thine hand, hail! ||
 Thou hast the wheel within thine | hand, hail! ♢
 Thou who | hast the lotus, hail! ||
 Hail to thee who art the root of e | ternity! ♢
 Hail to thee who | art all compassion! Hail! ||
 + Adoration to the triple | treasure! Hail! ♢
 + Give ear unto | this my prayer, hail! ||

Chant leader alone –

Adoration of the Buddha's Relics ●

All together –





Through the mer-its of the bud - dha, the tru - th ent-ers



in - to us and we en - ter the truth; through the ex-cel-



-ent pow-er of bud - dha we real - ize truth. Let us do on-



-ly good for all liv - ing things that we may pos - sess



the true ___ mind; let us do on - ly pure dee ___ [ds]

ds that we may en - ter the pea - ce - ful mind

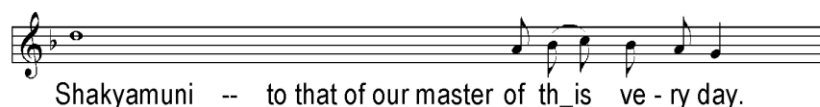
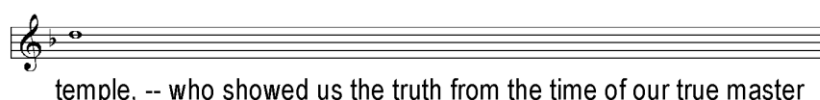
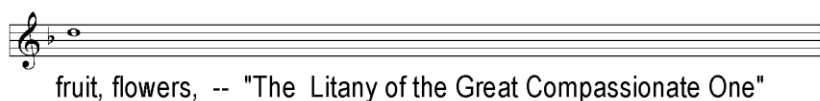
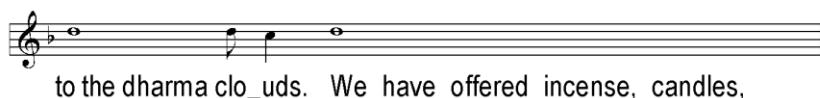
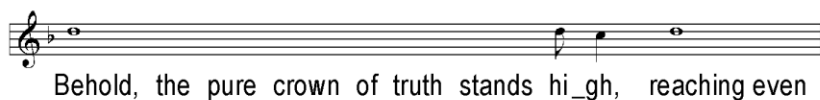
which is un - chan - ging great wis - dom.

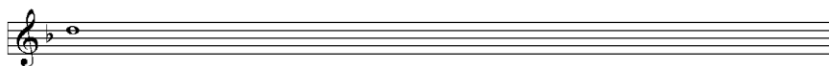
Let us pay hom - age e - ter - nal - ly *D.C. al Fine*

to the Bud-dha, to the Bud-dha, to the Bud - dha.

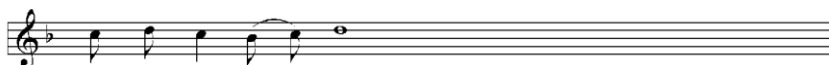
(Go back to the beginning and repeat the first page)

Chant leader alone –





May the offerings we make here show our gratitude and joy to



all li - ving things. We__ pray that the merits thereof shall not



only be gi__ven to our founders, but light the way of all



who have not yet fou__nd the__ tru__th.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Three full bows: ◆^R

Three standing bows with doshi: ◆◆◆

Three standing bows after doshi leaves: ◆◆◆



Fukanzazengi

Incense offering: ●●●

Chant leader alone –

Universally Recommended Instructions for Zazen ●

All together –

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 find it? 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. ●^D Suppose you are confident in your understanding and rich in enlightenment, gaining the wisdom that knows at a glance, attaining the way and clarifying the mind, arousing an aspiration to reach for the heavens. You are playing in the entranceway, but you are still 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 habit 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 such a thing, get to work on it immediately.

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, and consciousness; 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 square mat and a round cushion. Sit either in the full-lotus or half-lotus position. In the full-lotus position, 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. Place your right hand on your left leg and your left hand on your right palm, thumb-tips touching lightly. 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 the tongue against the front of the palate, with teeth and lips closed. 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 of not thinking. Not thinking—what kind of thinking is that? Nonthinking. This 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 transcending the mundane and the sacred, and dying while either sitting or standing, have 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 thought, much less can they be known through supernatural power. They must represent conduct beyond seeing and hearing. Are they not a standard prior to knowledge and views?

This being so, 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 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, totally cast in resolute stability. Although 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 stone? ● Form and substance are like dew on the grass, the fortunes of life are 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 that points directly to the real thing. 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, and you may enjoy it freely.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Final bows with doshi (remain seated): ◆◆◆



Kyojukaimon

Incense offering: ●●●

Chant leader alone –

The Sixteen Bodhisattva Precepts ● Giving and Receiving the Teaching of the Precepts

All together –

The great precepts of the buddhas are kept carefully by the buddhas. Buddhas give them to buddhas; dharma ancestors give them to dharma ancestors. The transmission of the precepts is beyond the three existences of past, present and future. Enlightenment ranges from time eternal, and *is* even now. ●^D Shakyamuni, the buddha of this world, transmitted the precepts to Makakasho, and he transmitted them to Ananda. Thus they have been transmitted down through the generations. This is the meaning of the transmission of living wisdom.

Chant leader alone –

The Gateway of Contrition

All together –

Because of their limitless compassion, the buddhas and dharma ancestors have flung wide the gates of compassion to all living things. Although karmic consequence is inevitable at some point in the three periods of time, contrition brings freedom and immaculacy. As this is so, let us be utterly contrite before the buddhas.

May the buddhas and ancestors have compassion upon us, help us see the obstacle of suffering we have inherited from the limitless past, and lead us in such a way that we share the merit that fills the universe. For they, in the past, were as we are now, and we will be as they in the future.

All my past and harmful karma,
Born from beginningless greed, hate and delusion,
Through body, speech, and mind,
I now fully avow.

A contrite heart is open to the dharma, and finds the gateway to the precepts clear and unobstructed. Bearing this in mind, we should sit up straight in the presence of the buddha and make this act of contrition wholeheartedly.

Chant leader alone –

Taking Refuge

All together –

With a pure heart, we can take refuge in the three treasures. We should repeat with bowed heads, making gassho:

I take refuge in the buddha,
I take refuge in the dharma,
I take refuge in the sangha.

We take refuge in the buddha as our true teacher; we take refuge in the dharma as the medicine for all suffering; we take refuge in the sangha as its members are wise and compassionate.

In the three treasures there are three merits. The first is the true source of the three treasures; the second is their presence in the past, the foundation of our tradition; the third is their presence at the present time.

At the source: the highest truth is called the buddha treasure; immaculacy is called the dharma treasure; harmony is called the sangha treasure.

In the past: those who realized the truth completely are called the buddha treasure; the truth realized is called the dharma treasure; those who have transmitted this dharma are called the sangha treasure.

In the present: those who teach devas and humans in the sky and in the world are called the buddha treasure; that which appears in the world and in the scriptures, becoming good for others, is called the dharma treasure; they who release their suffering and embrace all beings are called the sangha treasure.

These three merits mean that when we are converted to the three treasures, we can have the precepts of the buddhas completely. This merit bears fruit whenever a trainee and the buddha are one. We should make the buddha our teacher, and not follow wrong ways.

Chant leader alone –

Having taken refuge, we can embrace the three pure precepts:

All together –

Cease from evil - release all self-attachment.

This is the house of all the ways of buddha; this is the source of all the laws of buddhahood.

Do only good – take selfless action.

The dharma of the anuttara-samyak-sambodhi, perfect enlightenment, is the dharma of all existence, never apart from the present moment.

Do good for others – embrace all things and conditions.

Leap beyond the holy and the unholy. Let us rescue ourselves together with all beings.

Chant leader alone –

Having embraced the three pure precepts, we can commit to the ten grave precepts:

All together –

Do not kill – cultivate and encourage life.

In the realm of the everlasting dharma, holding no thought of killing is the precept of not killing.

The life of buddha increases with life; no life can be cut off. Continue the life of buddha; do not kill buddha.

Do not steal – honor the gift not yet given.

In the realm of the unattainable dharma, holding no thought of gain is the precept of not stealing.

The self and the things of the world are just as they are; the mind and its object are one. The gateway to enlightenment stands open wide.

Do not misuse sexuality – remain faithful in relationships.

In the realm of the ungilded dharma, not coveting or creating a veneer of attachment is the precept of not misusing sexuality.

The three wheels are pure and clear. When there is nothing to desire, we follow the way of all buddhas.

Do not speak dishonestly – communicate truthfully.

In the realm of the inexplicable dharma, putting forth not one word is the precept of not speaking dishonestly.

The dharma wheel turns from the beginning. There is neither surplus nor lack. The sweet dew covers the earth, and within it lies the truth.

Do not become intoxicated – polish clarity, dispel delusion.

In the realm of the intrinsically pure dharma, not harboring delusions is the precept of not becoming intoxicated.

We are naturally pure; there is nothing to be deluded about. This is enlightenment itself. Understand this truly, and no intoxicants can be taken in.

Do not dwell on past mistakes – create wisdom from ignorance.

In the realm of the flawless dharma, not expounding upon error is the precept of not dwelling on past mistakes.

In the buddha dharma there is one path, one dharma, one realization, one practice. Do not engage in fault-finding. Do not condone haphazard talk.

Do not praise self or blame others – maintain modesty, extol virtue.

In the realm of the equitable dharma, not dwelling upon *I* versus *you* is the precept of not praising self or blaming others.

All buddhas and ancestors realize the empty sky and the great earth. When they manifest the noble body, there is neither inside nor outside in emptiness. When they manifest the dharma body, not even a speck of dust is seen upon the ground.

Do not be mean with dharma or wealth – share understanding, give freely of self.

In the genuine, all-pervading dharma, being jealous of nothing is the precept of not being mean with dharma or wealth.

One phrase, one verse - that is the ten thousand things and one hundred grasses; one dharma, one realization - that is all buddhas and dharma ancestors. From the beginning, not one thing has been begrudged.

Do not indulge anger – cultivate equanimity.

In the realm of the selfless dharma, not contriving reality for the self is the precept of not indulging anger.

Not advancing, not retreating, not real, not empty. There is a brilliant sea of clouds. There is a dignified sea of clouds. ●

Do not defame the three treasures.

In the realm of the One, holding no concept of ordinary beings and sages is the precept of not defaming the three treasures.

To do something by ourselves, without copying others, is to become an example to the world, and the merit of this becomes the source of all wisdom. Criticize nothing; accept everything.

Respect the buddha. Unfold the dharma. Nourish the sangha. ●

Within these precepts dwell the buddhas, enfolding all things within their unparalleled wisdom. There is no distinction between subject and object for any who dwell herein. All things, earth, trees, wooden posts, bricks, stones become buddhas once this refuge is taken. From these precepts come forth such a wind and fire that all are driven into enlightenment when the flames are fanned by the buddha's influence. This is the merit of non-action and non-seeking; the awakening to true wisdom.+

These sixteen precepts are roughly thus.+ To be obedient to their teaching, accept them with bows.

Chant leader alone –

We offer the merit of this scripture recitation to all, so that they may be able to obtain the truth.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

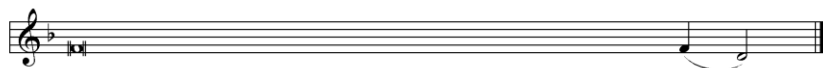
Final bows with doshi (remain seated): ◆◆◆



Vespers

Bells to begin zazen: + + +

Chant leader alone –



The Litany of the Great Compassionate One ●



Chant leader alone –

Adoration to the Triple | Treasure ⇅

All together –

Adoration to Kanzeon who is the great com | passionate one!||

Om to the one who leaps beyond all | fear! ⇅

Having adored thee, ≈ may I enter into the heart of the noble, | adored
Kanzeon! ||

Thy life is the completion of | meaning; ⇅

It is pure, ≈ it is that which makes all beings victorious ≈ and cleanses
the | path of all existence. ||

Om, ≈ O thou seer, ≈ world-tran | scending one! ⇅

O hail to the | great bodhisattva! ||

All, ≈ all is defilement, defilement, earth, | earth. ⚡
 Do, do the | work within my heart. ||
 O great victor, I hold on, hold | on! ⚡
 To Indra the cre | ator I cry! ||
 Move, move, my defilement | free one! ⚡
 Come, come, hear, hear, a | joy springs up in me! ||
 Speak, speak, give me di | rection! ⚡
 Awakened, awakened, | I have awakened! ||
 O merciful one, com | passionate one, ⚡
 Of daring ones the | most joyous, hail! ||
 Thou art all suc | cessful, hail! ⚡
 Thou art the great suc | cessful one, hail! ||
 Thou hast attained mastery in the | discipline, hail! ⚡
 Thou hast a weapon with | in thine hand, hail! ||
 Thou hast the wheel within thine | hand, hail! ⚡
 Thou who | hast the lotus, hail! ||
 Hail to thee who art the root of e | ternity! ⚡
 Hail to thee who | art all compassion! Hail! ||
 + Adoration to the triple | treasure! Hail! ⚡
 + Give ear unto | this my prayer, hail! ||

Chant leader alone –



Hymn to Fudo ●



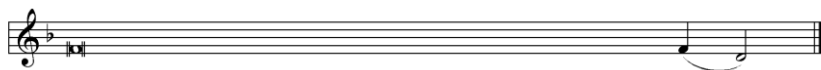
All together –

Hail to the mandala! ≈ Let us so be engulfed within its praises
evermore that, ≈ by our own wills and vigilance, ≈ may we
our fetters | cut away. ||

May we within the temple of our own hearts dwell ≈ amidst the
myriad | mountains. ||

Hail! | Hail! Hail! ||

Chant leader alone –



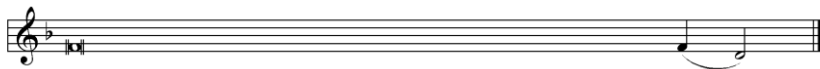
Hymn to Daikoku ●

All together –

Let us be engulfed within the mandala of the sons and daughters of
buddha. | Hail! ||

The arrow of emptiness. | Hail! ||

Chant leader alone –

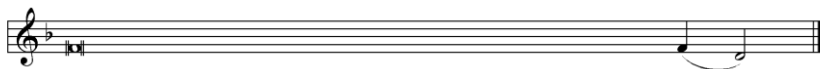


Hymn to the Cosmic Buddha ●

All together –

Hail ≈ the beneficent mystic truth, ≈ the treasure. | Hail! ||

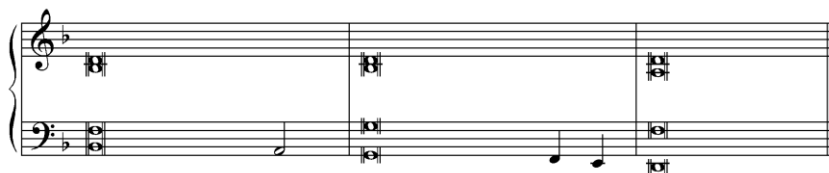
Chant leader alone –



The Golden Bell that Rings but Once ●

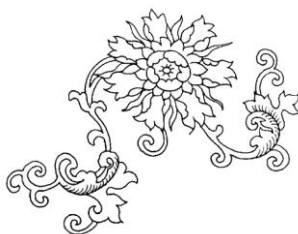
All together –

Peace upon the | pillow. ||



MAKURA OM, MAKURA OM, MAKURA OM.

Bells to end zazen after the last Om fades: ++



Formal Meal Verses

All together (before oryoki bowls are opened or serving starts) –

- ☐ **Buddha was born in Kapilavastu,**
enlightened in Magadha,
taught in Varanasi,
entered nirvana in Kushinagara.
Now we set out Buddha's bowls;
may we, with all beings,
realize the emptiness of the three wheels:
giver, receiver, and gift.

(Open oryoki bowls or prepare informal utensils & napkin.)

Chant leader alone –

In the midst of the three treasures which verify our understanding, entrusting ourselves to the sangha, we invoke:

All together (serving starts after Lochana Buddha) –

- ☐ **Vairochana Buddha, pure Dharmakaya**
- ☐ **Lochana Buddha, complete Sambhogakaya**
- ☐ **Shakyamuni Buddha, myriad Nirmanakaya**
- ☐ **Maitreya Buddha, of future birth**
- ☐ **All buddhas throughout space and time**
- ☐ **Lotus of the Wondrous Dharma, Mahayana Sutra**
- ☐ **Manjushri Bodhisattva, great wisdom**
- ☐ **Samantabhadra Bodhisattva, great activity**
- ☐ **Avalokiteshvara Bodhisattva, great compassion**
- ☐ **Kshitagarba Bodhisattva, great vow**
- ☐ **All honored ones, bodhisattvas, mahasattvas**
- ☐ **Wisdom beyond wisdom, maha prajna paramita.**

Chant leader alone at Breakfast –

This morning meal of ten benefits nourishes us in our practice. Its rewards are boundless, filling us with ease and joy.

Chant leader alone at Lunch –

The three virtues and six tastes of this meal are offered to buddha and sangha. May all sentient beings in the universe be equally nourished.

All together –

- ☐ **We reflect on the effort that brought us this food and consider how it comes to us.**

We reflect on our virtue and practice, and whether we are worthy of this offering.

We regard it as essential to keep the mind free from excesses such as greed.

We regard this food as good medicine to sustain our lives.

For the sake of enlightenment we now receive this food.

All together (lunch only, while making the offering) –

Oh spirits, we now make this offering; this food is for all of you in the ten directions.

(While placing the implements)

- ☐ **First, this is for the three treasures;
next, for the four benefactors;
finally, for the beings in the six realms.
May all be equally nourished.**

(While raising the bowl)

**The first bite is to end all evil;
the second is to cultivate all good;
the third is to free all beings.
May we all realize the buddha way.**

(Meal is eaten in silence.)

All together (oryoki only, while wash water is first emptied after bowl washing) –

The water with which we wash our bowls tastes like heavenly nectar. We offer it to the many spirits to satisfy them.

Om, maha kushalaya svaha!

Chant leader alone (after meal; oryoki bowls are closed) –

☐ Abiding in this ephemeral world like a lotus in muddy water, the mind is pure and goes beyond. Thus we bow to buddha. ☐☐

Shortened Line of Dharma Ancestors

Chant leader alone –

We offer the merit of this recitation of the [name of chant] in gratitude to:

The seven buddhas of the past;
 ▲ Shakyamuni Butsu Dai·oshō;
 The successive ancestors of India;
 ▲ Bodai·daruma Dai·oshō;
 The successive ancestors of China;
 ▲ Ei·hei Dō·gen Dai·oshō;
 The successive ancestors of Japan;
 Founders of this temple,
 ▲ Kei·do Chisan Dai·oshō
 ▲ Ho·un Jiyu Dai·oshō

We pray that we may be able to show our gratitude to the four benefactors, rescue all beings in the three worlds and make the Four Wisdoms perfect together with all living things. We pray that this sangha may prosper and all misfortune cease.

Names of the Ten Buddhas

- ☐ Vairochana Buddha, pure Dharmakaya
- ☐ Lochana Buddha, complete Sambhogakaya
- ☐ Shakyamuni Buddha, myriad Nirmanakaya
- ☐ Maitreya Buddha, of future birth
- ☐ All buddhas throughout space and time
- ☐ Lotus of the Wondrous Dharma, Mahayana sutra
- ☐ Manjushri Bodhisattva, great wisdom
- ☐ Samantabhadra Bodhisattva, great activity
- ☐ Avalokiteshvara Bodhisattva, great compassion
- ☐ Kshitagarba Bodhisattva, great vow
- ☐ All honored ones, bodhisattvas, mahasattvas
- ☐ Wisdom beyond wisdom, maha prajna paramita.

Daihishin Dharani (Great Compassionate Mind Dharani)

Namu kara tan nō, tora yā yā, namu ori yā,
 boryo kī chī shihu rā yā, fuji sato bō yā,
 moko sato bō yā, mō kō kyā runi kyā yā, ● en,
 sā hara hā e shū tan nō ton shā, namu shiki rī toi mō,
 ori yā, boryo kī chī, shihu rā, rin tō bō, nā mū nō rā,
 kin jī kī rī, mō kō hō dō, shā mī sā bō,
 ō tō jō shū ben, ō shū in, sā bō sā tō, nō mō bō gya,
 mō hā tē chō, tō jī tō, en, ō bō ryō kī, rū gyā chī,
 kyā rā chī, ī kiri mō kō, fuji sā tō, sā bō sā bō,
 mō rā mō rā, mō kī mō kī, rī tō in kū ryō kū ryō,
 kē mō tō ryō tō ryō, hō jā yā chī, mō kō hō jā yā chī,
 tō rā tō rā, chiri nī, shihu rā yā, shā rō shā rō,
 mō mō hā mō rā, hō chī rī, ī kī ī kī, shī nō shī nō,
 ora san fura shā rī, hā zā hā zan, fura shā yā,
 kū ryō kū ryō, mō rā kū ryō kū ryō,
 kī rī shā rō shā rō, shī rī shī rī, sū ryō sū ryō, fuji yā,
 fuji yā, fudo yā fudo yā, mī chiri yā, ● nora kin jī,
 chiri shuni nō, hoyo mono, somo kō, shido yā,
 somo kō, moko shido yā, somo kō, shido yū kī,
 shihu rā yā, somo kō, ● nora kin jī, somo kō,
 mō rā nō rā somo kō, shira sū omo gyā yā, somo kō,
 sobo moko shido yā, somo kō, shaki rā oshi dō yā,
 somo kō, hodo mogya shido yā, somo kō, nora kin jī
 hā gyara yā, somo kō, mō hori shin gyara yā, somo kō,
 namu kara tan nō tora yā yā, + namu ori yā,
 boryo kī chī, shihu rā yā, somo kō, + shite dō modora,
 hodo yā, sō mō kō. ❧

Shosai Myokichijo Dharani (Disaster-preventing)

No mo san man da, moto nan, oha ra chi koto sha,
sono nan to ji ● to, en, gya gya, gya ki gya ki,
un nun, shiu ra shiu ra, hara shiu ra hara shiu ra,
chishu sa chishu sa, chishu + ri chishu ri,
sowa ja sowa ja, + sen chi gya, shiri ei so mo ko.

Jizo Bodhisattva Dharani

(Chanted three, seven or nine times)

Om ka ka kabi san ma ei soha ka

Daikoku Mantra

(Chanted three, seven or nine times)

On maka kya ra ya sowa ka

Shari Raimon (Verse of homage to Buddha's relics)

Is-shin cho rai, man toku en man, ● sha ka nyo rai,
shin jin sha ri, hon ji hos-shin, hok-kai to ba,
ga to rai kyo, i ga gen shin, nyu ga ga nyu,
butsu ga ji ko, ga sho bo dai, i butsu jin riki,
ri yaku shu jo, + hotsu bo dai shin, shu bo satsu gyo,
do nyu en jaku, + byo do dai chi, kon jo cho rai.

Appendix

Notes and credits: Sutras and Shastras used in this chant book are based on the *Translation Compilation*, copyright Soto Shumuchō 1997. Slight modifications to accommodate chant style were done by Dharma Rain Zen Center. Music and words for “Vespers” and “Adoration of the Buddha’s Relics” are based on arrangements created by Roshi Jiyu Kennett.

Traditional Line of Dharma Ancestors: Underlined parts of names are stressed and held somewhat longer, but not necessarily consistently. Chanted names are in Japanese Romaji for ease of chanting and for consistency with the Japanese Soto Shu. For Indian and Chinese ancestors, English approximations of Pali names or Pinyin versions of Chinese names are given in parentheses. Wades-Giles equivalents of Pinyin names are given below:

Romaji	Pinyin	Wade-Giles
Taiso Eka	Dazu Huike	Ta-tsu Hui-k’o
Kanchi Sōsan	Jianzhi Sengcan	Chien-Chih Seng-ts’an
Daii Dōshin	Dayi Daoxin	Ta-i Tao-hsin
Daiman Kōnin	Daman Hongren	Ta-man Hung-jen
Daikan Enō	Dajian Huineng	Ta-chien Hui-neng
Seigen Gyōshi	Qingyuan Xingsi	Ch’ing-yüan Hsing-ssu
Sekitō Kisen	Shitou Xiqian	Shih-t’ou Hsi-ch’ien
Yakusan Igen	Yaoshan Weiyan	Yao-shan Wei-yen
Ungan Donjō.....	Yunyan Tansheng	Yün-yen T’an-sheng
Tōzan Ryōkai	Dongshan Liangjie	Tung-shan Liang-chieh
Ungo Dōyō.....	Yunyu Daoying	Yün-chü Tao-ying
Dōan Dōhi.....	Tongan Daopi.....	T’ung-an Tao-p’i
Dōan Kanshi	Tongan Guanzhi.....	T’ung-an Kuan-chih
Ryōzan Enkan	Liangshan Yuanguan.....	Liang-shan Yüan-kuan
Taiyō Kyōgen	Dayang Jingxuan.....	Ta-yang Ching-hsüan
Tōsu Gisei	Touzi Yiqing	T’ou-tzu I-ch’ing
Fuyō Dōkai	Furong Daokai	Fu-jung Tao-k’ai
Tanka Shijun	Danxia Zichun.....	Tan-hsia Tzu-ch’un
Chōrō/Shinketsu Seiryō ...	Zhenxie/Changlu Qingliao.	Chen-hsieh Ch’ing-liao
Tendō Sōkaku	Tiantong Zongjue.....	T’ien-t’ung Tsung-chüeh
Setchō Chikan	Xuedou Zhijian	Hsüeh-tou Chih-chien
Tendō Nyojō	Tiantong Rujing	T’ien-t’ung Ju-ching

Line of Women Dharma Ancestors: This list was compiled by Sallie Jiko Tisdale. Chinese names are written in this book using the Yale phonetic system for ease of chanting, but the Yale system is rarely used in literature, so Pinyin versions are given in parentheses and Wade-Giles versions are below.

Yale	Pinyin	Wade-Giles
Dzung Chr.....	Zongchi	Tsung Ch'ih
Shrji	Shiji	Shih-chi
Ling Syingpo.....	Ling Xingpo	Ling Hsing-p'o
Lingjau	Lingzhao.....	Ling-chao
Lyou Tyemo.....	Liu Tiemo.....	Liu Tie-mo
Moshan Lyauran	Moshan Liaoran	Mo-shan Liao-jan
Myausyin.....	Miaoxin	Miao-hsin
Hweigwang	Huiguang	Hui-kuang
Hweiwen	Huiwen	Hui-wen
Fadeng.....	Fadeng.....	Fa-teng
Gungshr Dauren	Kongshi Daoren	K'ung-shih Tao-jen
Wenjau	Wenzhao.....	Wen-chao
Yu Daupo	Yu Daopo	Yu Tao-p'o
Myaudau	Miaodao	Miao-tao

Symbols for Instruments:

- strike large gong
- ¹ strike large gong, 1st time through only
- ³ strike large gong, 3rd time through only
- ^D strike large gong as doshi bows on haishiki *after* the incense offering
- strike large gong in time with doshi (celebrant): 1st time as doshi bows on haishiki, 2nd time as doshi bows to the last altar at which incense is offered, 3rd time as doshi bows on haishiki again
- + strike small gong; for a chant that is recited more than once, strike the gong only during the last time through
- ▲ muffled strike (kwatz) on edge of large gong
- strike kaishaku (wooden clappers)
- ◆ strike inkin (hand-bell)
- ◆^R ring-down on inkin for full bows -

Ring down pattern: Seven evenly spaced tings followed by a ring down and 1) a single ting to start the first full bow; 2) a single ting to start the second bow; 3) a third ting as the doshi's head comes off the floor after the second bow, to signify the next bow will be the last in the series; 4) a fourth ting to start the third bow.

◆◆◆ strike inkin three times for -

Final bows with doshi: Standing bows in time with doshi. 1st time as doshi bows toward altar, 2nd time as doshi bows toward precentor, 3rd time after doshi walks to back of hall and turns around, or returns to her/his seat and makes a shashu (hands clasped) bow.
Three bows after doshi leaves: Standing bows. Once to the left, once to the right, once to the center.

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