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(Chanter)

○ X RETURN TO ONENESS ○

(All)

Releasing all harmful karma
Ever created by me since of old,
On account of my beginning-less greed, anger and ignorance,
Born of my conduct, speech and thought,
Now I return to Oneness. X

(Chanter)

○ X VERSE OF THE ROBE ○

(All)

Vast is the Robe of Liberation,
A formless field of benefaction,
I wear the Tathagata's teaching,
Saving all creation. X

(Chanter)

○ X BODHISATTVA VOWS FOR ALL ○

(All)

Creations are numberless--I vow to free them.

Delusions are inexhaustible--I vow to transform them.

Reality is boundless--I vow to perceive it.

The Enlightened Way is unsurpassable

I vow to embody it. ○

Retreats: End of the Day

(Chanter)

○ X CLOSING NIGHT CHANT ○

(All)

Let me respectfully remind you,

Life and death are of supreme importance.

Time swiftly passes by and opportunity is lost.

Each of us must strive to awaken, awaken.

Take heed! Do not squander your life. X

(Chanter)

○ ○ ○ X ■ THE HEART OF THE PERFECTION OF GREAT
WISDOM SUTRA ○

(All)

Avalokitesvara Bodhisattva, doing deep Prajna Paramita,

clearly saw emptiness of all five skandhas,

thus completely relieving misfortune and pain. ○

O Shariputra, form is no other than emptiness,

emptiness no other than form.

Form is exactly emptiness, emptiness exactly form;

sensation, perception, reaction, consciousness

are likewise like this.

O Shariputra, all things are expressions of emptiness,

not born, not destroyed; not stained, not pure,

without loss, without gain; so in emptiness there is no form,

no sensation, perception, reaction, consciousness;

no eye, ear, nose, tongue, body, mind;

no color, sound smell, taste, touch, thing;

no realm of sight... no realm of consciousness;

no ignorance and no end to ignorance...
no old age and death and no end to old age and death;
no suffering, no cause or end to suffering,
no path, no wisdom and no gain.

No gain - thus Bodhisattvas live Prajna Paramita ○
with no hindrance in mind, no hindrance, therefore no fear,
far beyond all such delusion, Nirvana is already here.

All past, present and future Buddhas live Prajna Paramita
○ and therefore attain supreme, perfect Enlightenment.

Therefore know, Prajna Paramita is the great mantra,
the luminous mantra, the supreme mantra,
the incomparable mantra; by which all suffering is cleared.

This is the truth, not a lie.

Therefore set forth the Prajna Paramita mantra.

Set forth this mantra and proclaim:

Gate! Gate! * Paragate! Parasamgate! *

Bodhi Svaha! Prajna Heart Sutra. X

First Morning Service Dedication

(Chanter alone)

In reciting the Heart of the Perfection of Great Wisdom Sutra, we devote our lives to Awakening and Practicing Presence to:

* Reality in all its dimensions-
Totality
Unity
Mutuality
No Thing At All
And each and every Precious Particular
Unborn, Uncreated, Unceasing. *

May we raise a Field of Benefaction, dwelling wherever called forth in the infinite unfolding Mystery.

(All)

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

■ **MERGING OF SAMENESS AND DIFFERENCES** ○

The mind of the Great Sage of India
was intimately conveyed from west to east.

While human beings can be wise or foolish,
the Way has no northern or southern ancestors. ○

The Source shines clear and bright;
the branching streams flow through the darkness.

To be attached to things is illusion.
To encounter the absolute is not yet enlightenment.

Every sensation and realm of consciousness,
Intermingle even as they shine alone,
Interacting even as they merge,
Yet keeping their places in expressions of their own.

Sights vary in quality and form.
Sounds differ as pleasing or harsh.
The dark makes all words one.
The brightness distinguishes good and bad phrases.

The four elements return to their nature
as a child turns to its mother.
Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells,
tongue tastes.

Each is independent of the other,

Like leaves that come from the same root.
And though leaves and root return to the source,
Both roots and leaves have their own purposes.
 Within light there is darkness,
 but do not take it as darkness.
Within darkness there is light, but do not see it as light.
 Light and darkness are a pair,
like the foot before and the foot behind in walking. ○
 Each thing has its own intrinsic value,
 expressed according to function and place.
Ordinary life fits the absolute as a box and its lid.
 The absolute meets the relative
 like two arrows meeting in mid-air. ○
Hearing this you should grasp the great reality.
 Do not judge by any standards.
 If you do not see the Way,
 you do not see it even as you walk on it.
 When you walk the Way,
 you draw no nearer, progress no farther.
Who fails to see this is mountains and rivers away. *
I respectfully say to those who wish to be enlightened: *
 Do not waste your time by night or day. X

Second Morning Service Dedication

(Chanter alone)

Enlightenment pervades all creation,
Existing right here now.

In reciting Merging of Sameness and Differences,
We dedicate these merits to our lineage, especially:

- * The great Master Shakyamuni Buddha Daiosho,
Bodaidaruma Daiosho, Daikan Eno Daiosho,
Tozan Ryokai Daiosho, Eihei Dogen Daiosho,
Keizan Jokin Daiosho, All successive Daioshos
through Koun Taizan Daiosho,
Zen Master Bernie Glassman,
Roshi Paul Genki Kahn*

May we appreciate their benevolence and show our gratitude
By accomplishing the Enlightened Way together.

(All)

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

■ **PROLONGING LIFE TEN PHRASE
KANZEON SUTRA ○**

(3rd time only: ○)

Avalokitesvara, who hears the cries
of the world,
Takes refuge in Buddha,
Will be Buddha,
Helps all to be Buddhas,
Is not separate from
Buddha, Dharma, Sangha
Being eternal, intimate, pure and joyful.
In the morning be one with * Avalokitesvara,
In the evening be one with * Avalokitesvara,
Whose heart, moment by moment arises,
Whose heart moment by moment, remains! X

■ **ENMEI JUKKU KANNON GYO ○**
(Prolonging Life Ten Phrase Kanzeon Sutra)

3rd time only: ○

**KANZEON NAMU BUTSU
YO BUTSU U IN
YO BUTSU U EN
BU PO SO EN
JO RAKU GA JO
CHO NEN * KANZEON
BO NEN * KANZEON
NEN NEN JU SHIN KI
NEN NEN FU RI SHIN X**

(On the third time, ○ at the beginning; internal bells, 3rd time only.)

Third Morning Service Dedication

(Chanter alone)

Shakyamuni Buddha, the Great Physician, turns the Dharma Wheel, and so healing manifests throughout space and time. He releases all sentient beings from their suffering And brings them to great joy.

In reciting the Enmei Jukku Kannon Gyo,
We offer our healing energies to:

- * The peace of the world,
All ancestors of Sangha members,
And to all sick and suffering beings throughout
space and time. *

May the Dharma Body maintain strength and health,
And the years of life be lengthened for:

X All Zen Garland Teachers and their successors and students.
Let their vows be fully realized, And may all Dharma relations
become complete.

We especially pray for the health and well being of.....

X (Healing List)

May they be serene through all their ills.
May penetrating light dispel the darkness of ignorance.
Let all karma be wiped out, And the mind-flower bloom in
eternal spring. May we ascend to the throne of Enlightenment
And accomplish the Way together.

(All)

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

**■ BENEFICENT CHANT FOR
PROTECTION FROM HARM O
(SHO SAI MYO KICHIJO DHARANI)**

(If a full priest, one who has had Denkai is officiating, do this one time slowly. Otherwise, do this 3 times at normal speed, Officiant goes up to the altar at the 3rd time.)

3rd time only: O NO MO SAN MAN
DA MOTO NAN OHA
RA CHI KOTO SHA
SONO NAN O 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 X

(If this is chanted three times, O at the beginning of each repetition; internal bells, third time only.)

Fourth Morning Service Dedication

(Chanter alone)

Whenever this devoted invocation is sent forth,
It is perceived and subtly answered.
In reciting Beneficent Chant for Protection from Harm,
We dedicate its merits to:

* All guardians and protectors of the Dharma worlds
And their relations throughout space and time.*

As we seek protection and guidance,
Let us recognize and offer ourselves as protectors and
caretakers.

(All)

X Let us recognize ourselves as the child without food, the
family without home, refugee driven from native land.

X Let us recognize that this is the Pure Land,
And it is up to us to make it so.

X Let us appreciate all the life with which we share this
precious existence, from microorganisms to great whales,
from weed to rain forest, infinite sky with its clouds, winds,
sun, moon and endless galaxies.

X Let us care for the sacred elements – earth, water, air and
fire, let us help heal all forms of matter and energy that co-
create our precious earth and universe.

(Chanter alone)

May we show discernment and respect for the subtle interdependence
among all manifestations in creation.

(All)

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