



# The Zen Garland Order

## Liturgy Book



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# Daily Service

## O X ZEN GARLAND VOWS O

I vow to take refuge in the Buddha

I vow to take refuge in The Dharma

I vow to take refuge in the Sangha

I vow to embrace each moment with Not-Knowing, the Practice of Presence and Service as a way of being.

I vow devotion to Zazen, and to manifesting a field of benefaction.

I vow to transform greed, anger, ignorance, and suffering into wisdom and compassionate action.

I vow to speak from the heart, to listen wholeheartedly, and to seek the wisdom of council.

I vow to cultivate respect and dignity in all relationships.

I vow to use discernment from a perspective of unity and to nurture a culture of cooperation.

I vow to seek what is needed responsibly, to share generously, to work well with what I have, and to take only what is freely given.

I vow to promote solidarity and a just economic order.

I vow to care for the sacred elements – earth, water, air and fire, and to help heal all forms of matter and energy that co-create our precious earth and universe.

I make these vows in oneness with the Zen Garland Community and cultivate its practices for the welfare of all creation.

## **O X RETURN TO PRESENCE O**

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 Presence. **X**

## **O X VERSE OF THE ROBE O**

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

## **OX BODHISATTVA VOWS FOR ALL O**

Creations are numberless — I vow to free them. O

Delusions are inexhaustible — I vow to transform them. O

Reality is boundless — I vow to perceive it.

The Enlightened Way is unsurpassable O

I vow to embody it. O

### **CLOSING NIGHT CHANT**

Let me respectfully remind you,

Life and death are of gravest concern.

Time swiftly passes by and opportunity is lost.

Each of us must strive to awaken, awaken.

Take heed! Do not squander your life. X

## **OX VERSE ON OPENING THE DHARMA O**

*(Before Dharma Talk of a Full Zen teacher:)*

The Dharma,

Infinitely profound and minutely subtle,

Is hardly met with even in hundreds of millions of light years.

Now we can see it, hear it, embrace, and sustain it.

I vow to embody the Tathagata's true meaning. X

# OOOX□ THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA O

Avalokitesvara Bodhisattva, coursing in 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.

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 O  
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 **O**  
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:**

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 Intimate 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. ✕

## □ EMBODIMENT 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. ✕

## Second Morning Service Dedication

### **Chanter:**

Enlightenment pervades all creation,  
Existing right here now.

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

\* The great Master Shakyamuni Buddha Daiocho,  
Bodaidaruma Daiocho, Daikan Eno Daiocho,  
Tozan Ryokai Daiocho, Eihei Dogen Daiocho,  
Keizan Jokin Daiocho, All successive Daiochos  
through Koun Taizan Daiocho,  
Zen Master Bernie Glassman Daiocho,  
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. ✕

PROLONGING LIFE TEN PHRASE KANZEON SUTRA

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

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

 Kanzeon,  
Bodhisattva of engaged compassion,  
You, who hear the cries of the world,  
Your arms the infinite dimensions of reality.  
You relieve all suffering.  
Your compassion extends everywhere.  
In the morning \* I'll embody you.  
In the evening \* I'll embody you.  
I vow to embody  
This very moment as the Great Love of Kanzeon. 

## Third Morning Service Dedication

### **Chanter:**

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:

✘ 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:

*(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. ✘

## ☐ SHO SAI MYO KICHIJO DHARANI ○

### BENEFACTANT CHANT FOR PROTECTION FROM HARM

*(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.)*

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 ✕

*(If this is chanted three times: ○ at the beginning and internal bells only on third repetition.)*

## Fourth Morning Service Dedication

### **Chanter:**

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:**

- ✘ Let us recognize ourselves as the child without food, the family without home,  
refugee driven from native land.
- ✘ Let us recognize that this is the Pure Land,  
And it is up to us to make it so.
- ✘ 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.
- ✘ 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:**

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.