

Chants for the November 21 Sesshin

Shorter Chants

Robe Chant

Now we open Buddha's robe
A field far beyond form and emptiness
The Tathagatha's teaching for all beings.

DAI SAI GEDAP-PUKU
MUSO FUKU DEN E
HI BU NYORAI KYO
KO DO SHOSHU JO

Lecture Opening

An unsurpassed, penetrating and perfect dharma
Is rarely met with even in a hundred thousand million kalpas.
Having it to see and listen to,
to remember and accept,
I vow to taste the truth of the Tathagata's words.

Pali Refuges

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyampi buddham saranam gacchami
Dutiyampi dhammam saranam gacchami
Dutiyampi sangham saranam gacchami

Tatitampi buddham saranam gacchami
Tatitampi dhammam saranam gacchami
Tatitampi sangham saranam gacchami

Great Wisdom Beyond Wisdom Heart Sutra

Avalokiteshvara Bodhisattva, when practicing deeply the prajna paramita
Perceived that all five skandhas in their own being are empty
And was saved from all suffering.

"O Shariputra, form does not differ from emptiness;
Emptiness does not differ from form.
That which is form is emptiness. That which is emptiness form.
The same is true of feelings, perceptions, formations, consciousness.

O Shariputra, all dharmas are marked with emptiness;
They do not appear nor disappear,
Are not tainted nor pure, Do not increase nor decrease.

Therefore in emptiness, no form,
No feelings, no perceptions, no formations, no consciousness;
No eyes, no ears, no nose, no tongue, no body, no mind;
No color, no sound, no smell, no taste, no touch, no object of mind;
No realm of eyes until no realm of mind-consciousness;
No ignorance and also no extinction of it until no old-age-and-death,
And also no extinction of it;
No suffering, no origination, no stopping, no path;
No cognition, also no attainment.
With nothing to attain, A bodhisattva depends on prajna paramita

And the mind is no hindrance.
Without any hindrance no fears exist;
Far apart from every perverted view one dwells in nirvana.

In the three worlds all buddhas depend on prajna paramita
And attain unsurpassed complete perfect enlightenment.

Therefore know the prajna paramita
Is the great transcendent mantra,
Is the great bright mantra,
Is the utmost mantra,
Is the supreme mantra,
Which is able to relieve all suffering
And is true, not false.

So proclaim the prajna paramita mantra.
Proclaim the mantra that says:
"Gate, gate, paragate, parasamgate! Bodhi! Svaha!"

ENMEI JUKKU KANNON GYO

KAN ZE ON

NA MU BUTSU

YO BUTSU U IN

YO BUTSU U EN

BUP 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

All Buddha ten directions three times

All Beings Bodhisattvas Mahasattvas

Wisdom Beyond Wisdom, Maha Prajna Paramita

EIHEI KOSO HOTSUGANMON

We vow with all beings, from this life on throughout countless lives, to hear the True Dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the Buddha Dharma; and that in doing so, the great earth and all living beings together will attain the Buddha Way.

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the Way, may all Buddhas and Ancestors who have attained the Buddha Way be compassionate to us and free us from karmic effects, allowing us to practice the Way without hindrance.

May they share with us their compassion which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and Ancestors of old were as we; we in the future shall be Buddhas and Ancestors. Revering Buddhas and Ancestors, we are one Buddha and one Ancestor; awakening Bodhi-mind, we are one Bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain Buddhahood and let go of the attainment. Therefore, the Chan Master Lung-ya said:

Those who in past lives were not enlightened will now be enlightened. In this life, save the body which is the fruit of many lives. Before Buddhas were enlightened, they were the same as we. Enlightened people of today are exactly as those of old.

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified Buddha. Confessing and repenting in this way, one never fails to receive profound help from all Buddhas and Ancestors. By revealing and disclosing our lack of faith and practice before the Buddha, we melt away the root of transgressions by the power of our confession and repentance. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

Mid Day Service

Maka Hannya Ha Ra Mitta Shin Gyo

kan ji zai bo satsu gyo jin hannya ha ra mitta ji sho
ken go on kai ku do issai ku yaku sha ri shi shiki
fu i ku ku fu i shiki shiki soku ze ku ku soku ze
shiki ju so gyo shiki yaku bu nyo ze sha ri shi ze
sho ho ku so fu sho fu metsu fu ku fu jo fu zo fu
gen ze ko ku chu mu shiki mu ju so gyo shiki mu
gen ni bi zes shin ni mu shiki sho ko mi soku ho
mu gen kai nai shi mu i shiki kai mu mu myo yaku
mu mu myo jin nai shi mu ro shi yaku mu ro shi
jin mu ku shu metsu do mu chi yaku mu toku i mu
sho tok ko bodaisatta e hannya ha ra mitta ko shin
mu ke ge mu ke ge ko mu u ku fu on ri issai ten
do mu so ku gyo ne han san ze sho butsu e hannya
ha ra mitta ko toku a noku ta ra san myaku san bo
dai ko chi hannya ha ra mitta ze dai jin shu ze dai
myo shu ze mu jo shu ze mu to do shu no jo issai
ku shin jitsu fu ko ko setsu hannya ha ra mitta shu
soku setsu shu watsu gya te gya te ha ra gya te
hara so gya te bodhi sowa ka hannya shin gyo

Universal Eko

All Buddha ten directions three times

All Beings Bodhisattvas Mahasattvas

Wisdom Beyond Wisdom, Maha Prajna Paramita