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Pocket Insert: Meal Chant Card



Weekday (M, W, Th) Morning Service

Verse of the Robe

Repeat three times:

How great the robe of liberation
A field far beyond form and emptiness
Wrapping ourselves in Buddha's teaching
Freeing all beings

All sit after two rings of small bell

Heart of Great Perfect Wisdom Sutra

All:

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”



Doan: May our intention equally penetrate every being and place with the true merit of Buddha's way

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

All stand, do three full bows with doshi, and bow doshi out



Tuesday Morning Service

Verse of the Robe

Repeat three times: How great the robe of liberation
A field far beyond form and emptiness
Wrapping ourselves in Buddha's teaching
Freeing all beings

Three full bows

Acknowledgement of Karma

Doan only: All my ancient twisted karma

All: From beginningless greed, hate and delusion
Born of body, speech and mind, I now fully avow

One full bow

Three Refuges

Doan only: I take refuge in Buddha

All: May all living beings embody the great way
Resolving to awaken

One full bow

Doan only: I take refuge in Dharma

All: May all living beings deeply enter the teachings
Wisdom like the sea

One full bow

Doan only: I take refuge in sangha

All: May all living beings support harmony in the community
Completely without hindrance

One full bow

Four Vows

Doan only: Beings are numberless

All: Vowing to free them
Delusions are inexhaustible; vowing to extinguish them
Dharma gates are boundless; vowing to enter them
Buddha's way is unsurpassable; vowing to become it

One full bow *All sit after two rings of the small bell*



Heart of Great Perfect Wisdom Sutra

All:

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

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Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”



Doan only: We honor the boundless virtue of Buddhas
and Bodhisattvas;
May their compassion embrace us.
We prostrate ourselves before Buddhas
and Bodhisattvas;
May their wondrous power enter our hearts.
Now that we have chanted the Heart of Great Perfect
Wisdom Sutra, all merits elicited in this
recitation are dedicated to:

All do seated full bow Our great teacher, Shakyamuni Buddha,
Our first teacher in China, Bodhidharma,
Our first teacher in Japan, Eihei Dogen,
Our first teachers in America,
Shogaku Shunryu and Jikai Dainin,
To Mahapajapatti and to all great women practitioners
whose names have been left unsung,
To Buddha, Dharma, Sangha and the Triple Treasures
in the ten directions, and all arhats and bodhisattvas.

All sit up May the power of their liberating wisdom direct
the saha world toward the peaceful Buddha land,
and may the power of their inspiration and their zazen
mind lead wandering beings to enter the right path.
We aspire to turn the dharma wheel unceasingly and to
free the world from every tragedy of war, epidemic,
natural disaster and starvation.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

All stand, do three full bows with doshi, and bow doshi out



Saturday Morning Service

Verse of the Robe

Repeat three times: How great the robe of liberation
A field far beyond form and emptiness
Wrapping ourselves in Buddha's teaching
Freeing all beings

Three full bows

Acknowledgement of Karma

Doan only: All my ancient twisted karma

All: From beginningless greed, hate and delusion
Born of body, speech and mind, I now fully avow

One full bow

Three Refuges

Doan only: I take refuge in Buddha

All: May all living beings embody the great way
Resolving to awaken

One full bow

Doan only: I take refuge in Dharma

All: May all living beings deeply enter the teachings
Wisdom like the sea

One full bow

Doan only: I take refuge in sangha

All: May all living beings support harmony in the community
Completely without hindrance

One full bow

Four Vows

Doan only: Beings are numberless;

All: Vowing to free them
Delusions are inexhaustible; vowing to extinguish them
Dharma gates are boundless; vowing to enter them
Buddha's way is unsurpassable; vowing to become it

One full bow *All sit after two rings of the small bell*



Heart of Great Perfect Wisdom Sutra

All:

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”



Doan only: We honor the boundless virtue of Buddhas
and Bodhisattvas;
May their compassion embrace us.
We prostrate ourselves before Buddhas
and Bodhisattvas;
May their wondrous power enter our hearts.
Now that we have chanted the Heart of Great Perfect
Wisdom Sutra, all merits elicited in this
recitation are dedicated to:

All do seated full bow Our great teacher, Shakyamuni Buddha,
Our first teacher in China, Bodhidharma,
Our first teacher in Japan, Eihei Dogen,
Our first teachers in America,
Shogaku Shunryu and Jikai Dainin,
To Mahapajapati and to all great women practitioners
whose names have been left unsung,
To Buddha, Dharma, Sangha and the Triple Treasures
in the ten directions, and all arhats and bodhisattvas.

All sit up May the power of their liberating wisdom direct
the saha world toward the peaceful Buddha land,
and may the power of their inspiration and their zazen
mind lead wandering beings to enter the right path.
We aspire to turn the dharma wheel unceasingly and to
free the world from every tragedy of war, epidemic,
natural disaster and starvation.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita



Metta Sutra

All:

This is what should be done by one who is skilled in goodness,
And who knows the path of peace:
Let them be able and upright, straightforward and gentle in speech,
Humble and not conceited, contented and easily satisfied,
Unburdened with duties and frugal in their ways,
Peaceful and calm, and wise and skillful, not proud and demanding in nature.
Let them not do the slightest thing that the wise would later reprove.

Wishing: in gladness and in safety, may all beings be at ease.
Whatever living beings there may be, whether they are weak or strong, omitting none,
The great or the mighty, medium, short or small, the seen and the unseen,
Those living near and far away, those born and to-be-born,
May all beings be at ease! Let none deceive another, or despise any being in any state.

Let none through anger or ill-will wish harm upon another.

Even as a mother protects with her life her child, her only child,
So with a boundless heart should one cherish all living beings.
Radiating kindness over the entire world, spreading upward to the skies,
And downward to the depths, outward and unbounded,
Freed from hatred and ill-will, whether standing or walking, seated or lying down,
Free from drowsiness, one should sustain this recollection.

This is said to be the sublime abiding.

By not holding to fixed views, the pure-hearted one, having clarity of vision,
Being freed from all sense desires, is not born again into this world.

Doan only: We honor the boundless virtue of Buddhas and Bodhisattvas;
May their compassion embrace us.
We prostrate ourselves before Buddhas and Bodhisattvas;
May their wondrous power enter our hearts.

Now that we have chanted the Metta Sutra,
all merits elicited in this recitation are dedicated to:



Names of Ancestors

All:

Great Teacher Vipashyin Buddha
Great Teacher Shikhin Buddha
Great Teacher Vishvabhu Buddha
Great Teacher Krakucchanda Buddha
Great Teacher Kanakamuni Buddha
Great Teacher Kashyapa Buddha
Great Teacher Shakyamuni Buddha
Great Teacher Mahakashyapa
Great Teacher Ananda
Great Teacher Shanavasha
Great Teacher Upagupta
Great Teacher Dhritaka
Great Teacher Miccaka
Great Teacher Vashumitra
Great Teacher Buddhanandi
Great Teacher Buddhmitra
Great Teacher Parshva
Great Teacher Punyayashas
Great Teacher Ashvaghosha
Great Teacher Kapimالا
Great Teacher Nagarjuna
Great Teacher Kanadeva
Great Teacher Rahukata
Great Teacher Sanghanandi
Great Teacher Gayashata
Great Teacher Kumarata

Great Teacher Jayata
Great Teacher Vashubandhu
Great Teacher Manorhita
Great Teacher Haklenayashas
Great Teacher Shimha Bhikshu
Great Teacher Bashiashita
Great Teacher Punyamitra
Great Teacher Prajnatara
Great Teacher Bodhidharma
Great Teacher Daizu Huike
(Dai-dzu Hway-kuh)
Great Teacher Jianzhi Sengcan
(Jien-er Sung-tsan)
Great Teacher Dayi Daoxin
(Da-ee Dow-shin)
Great Teacher Daman Hongren
(Da-man Hong-run)
Great Teacher Dajian Huineng
(Da-jien Hway-nung)
Great Teacher Qingyuan Xingsi
(Ching-yuu-en Shing-suh)
Great Teacher Shitou Xiqian
(Sher-tow Shi-chi-en)
Great Teacher Yaoshan Weiyuan
(Yow-shan Way-yen)
Great Teacher Yunyan Tansheng
(Yun-yaan Taan-shung)
Great Teacher Dongshan Liangjie
(Dung-shan Li-ang ji-eh)



Great Teacher Yunju Daoying
(Yun-juu Dow-ying)
Great Teacher Tongan Daopi
(Tung-aan Dow-pee)
Great Teacher Tongan Guanzhi
(Tung-aan Guan-ger)
Great Teacher Liangshan Yuanguan
(Li-ang-shan Yuu-en-guan)
Great Teacher Dayang Jingxuan
(Da-yang Jing-shu-an)
Great Teacher Touzi Yiqing
(To-tzz I-ching)
Great Teacher Furong Daokai
(Fuu-wrung Dow-kai)
Great Teacher Danxia Zichun
(Dan-shia Tzz- chuhn)
Great Teacher Zhenxie Qingliao
(Jun-shi-eh Ching-li-ow)
Great Teacher Tiantong Zongjue
(Tien-tung Dzung-jueh)
Great Teacher Xuedou Zhijian
(Shueh-doe Jer-jien)
Great Teacher Tiantong Rujing
(Tien-tung Ruu-jing)
Great Teacher Ei_hei_Do_gen_
Great Teacher Koun_Ejo_
Great Teacher Tet-tsu Gikai_
Great Teacher Kei_zan_Jo_kin_
Great Teacher Mei_ho_Sotetsu
Great Teacher Shugan_Do_chin_
Great Teacher Tes-san_Shikaku

Great Teacher Kei_gan_Ei_sho_
Great Teacher Chu_zan_Ryo_un_
Great Teacher Gizan_To_nin_
Great Teacher Jo_gaku Ken_ryu
Great Teacher Kin_en_Ho_ryu_
Great Teacher Dai_shitsu Chisen_
Great Teacher Kokei_Sho_jun_
Great Teacher Ses-so Yu_ho
Great Teacher Kai_ten_Gen_ju
Great Teacher Shu_zan_Shun_sho_
Great Teacher Cho_zan_Gin_etsu
Great Teacher Fukuju_Ko_chi
Great Teacher Myo_do_Yu_ton_
Great Teacher Hakuho_Gen_teki
Great Teacher Ges-shu_So_ko_
Great Teacher Tokuo_Ryo_ko_
Great Teacher Mokushi Soen_
Great Teacher Gan_koku Kan_kei_
Great Teacher Gen_to_Sokuchu_
Great Teacher Kyo_zan_Bai_zen_
Great Teacher Sozan_Chimon_
Great Teacher Yo_zan_Gen_ki_
Great Teacher Kai_gai_Dai_cho_
Great Teacher Jikai_Dai_nin_
Great Teacher Jikai_Dai_nin_
Great Teacher Jikai_Dai_nin_



Doan: The sky of Samadhi and the moonlight of wisdom form the temple of our practice. Our friends and family members guide us as we walk the ancient path. We express our heartfelt gratitude and acknowledge our debt to all successive Buddhas and Ancestors who have transmitted the authentic Dharma, including the Great Matriarchs, and we pay homage to The Mother of All Buddhas, Prajna Paramita. And to the first women who realized the Way:

All:

Mahapaja^{pa} ti

Mit ta

Yaso^{dha} ra

Ti ssa

Su^{ma} na

Upa sa ma

Vik^{sha}

Nandut ta ra

Dan^{ti} ka

Sa ku la

Si^{ha}

Dhamma di na

Kisago^{ta} mi

Vai de hi

Va^{set} thi

Ub bi ri

Patacara-Panca^{sa} ta

Isi da si

Bhadda-Kapi^{la} ni

Mut ta

Ca^{pa}

Dham ma

Ci^{tta}

Vi ma la

Addha^{ka} si

Paduma va ti

Abba^{pa} li

Ano pa ma

Abhirupa-Nan^{da}

Jen ti *(all bow at the bell and sit up at the bell after “compassion”)*



Doan: And to the Great Zen Mother Ancestors, Honored Ones:

All:

Zong shi Daio sho _

Mo-shan Daio sho _

Miao-shan Daio sho _

Sho zen Daio sho _

Liu Tie Mo Daio sho _

Mofuku-so nin Daio sho _

Meisho En kan Daio sho _

En 'i Daio sho _

Shin myo Daio sho _

Shin so Daio sho _

Jo nin Daio sho _

Nin kai Daio sho _

Myo shin Daio sho _

Mugai Nyo dai Daio sho _

Ryonen Ge sho Daio sho _

Kojima Ken do Daio sho _

Antoku-en Kasha Myo kei Daio sho _

Zenpo E shun Daio sho _

Doan: And to all the women honored ones seen and unseen
whose names have been forgotten or left unsaid.
We dedicate this chant to the true nature of all beings
in hearts and voices of gratitude for all our Great Mothers.
May we be the perfection of wisdom of all our Great Ancestors,
and turn the Wheel of the Dharma with ever present Great Compassion.
Hand in hand, may we realize the Awakened Way together.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

All stand, do three full bows with doshi, and bow doshi out



Sesshin Morning Service

Verse of the Robe

Repeat three times: How great the robe of liberation
A field far beyond form and emptiness
Wrapping ourselves in Buddha's teaching
Freeing all beings

Three full bows (nine during Rohatsu)

Acknowledgement of Karma

Doan only: All my ancient twisted karma

All: From beginningless greed, hate and delusion
Born of body, speech and mind, I now fully avow

One full bow

Three Refuges

Doan only: I take refuge in Buddha

All: May all living beings embody the great way
Resolving to awaken

One full bow

Doan only: I take refuge in Dharma

All: May all living beings deeply enter the teachings
Wisdom like the sea

One full bow

Doan only: I take refuge in sangha

All: May all living beings support harmony in the community
Completely without hindrance

One full bow

Four Vows

Doan only: Beings are numberless;

All: Vowing to free them
Delusions are inexhaustible; vowing to extinguish them
Dharma gates are boundless; vowing to enter them
Buddha's way is unsurpassable; vowing to become it

One full bow *All sit after two rings of the small bell*



Heart of Great Perfect Wisdom Sutra

All:

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”



Doan only: We honor the boundless virtue of Buddhas
and Bodhisattvas;
May their compassion embrace us.
We prostrate ourselves before Buddhas
and Bodhisattvas;
May their wondrous power enter our hearts.
Now that we have chanted the Heart of Great Perfect
Wisdom Sutra, all merits elicited in this
recitation are dedicated to:

All do seated full bow Our great teacher, Shakyamuni Buddha,
Our first teacher in China, Bodhidharma,
Our first teacher in Japan, Eihei Dogen,
Our first teachers in America,
Shogaku Shunryu and Jikai Dainin,
To Mahapajapati and to all great women practitioners
whose names have been left unsung,
To Buddha, Dharma, Sangha and the Triple Treasures
in the ten directions, and all arhats and bodhisattvas.

All sit up May the power of their liberating wisdom direct
the saha world toward the peaceful Buddha land,
and may the power of their inspiration and their zazen
mind lead wandering beings to enter the right path.
We aspire to turn the dharma wheel unceasingly and to
free the world from every tragedy of war, epidemic,
natural disaster and starvation.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

Three full bows (nine during Rohatsu)

All stand, do three full bows with doshi, and bow doshi out



Sesshin Midday Service

Three full bows

All sit after two rings of the small bell

Song of the Grass Roof Hermitage

All:

I've built a grass hut where there's nothing of value.
After eating, I relax and enjoy a nap.
When it was completed, fresh weeds appeared.
Now it's been lived in — covered by weeds.
The person in the hut lives here calmly,
Not stuck to inside, outside, or in between.
Places worldly people live, he doesn't live.
Realms worldly people love, she doesn't love.
Though the hut is small, it includes the entire world.
In ten feet square, an old monk illumines forms and their nature.
A Great Vehicle bodhisattva trusts without doubt.
The middling or lowly can't help wondering;
Will this hut perish or not?
Perishable or not, the original master is present,
not dwelling south or north, east or west.
Firmly based on steadiness, it can't be surpassed.
A shining window below the green pines —
Jade palaces or vermilion towers can't compare with it.
Just sitting with head covered, all things are at rest.
Thus, this mountain monk doesn't understand at all.
Living here he no longer works to get free.
Who would proudly arrange seats, trying to entice guests?
Turn around the light to shine within, then just return.
The vast inconceivable source can't be faced or turned away from.
Meet the ancestral teachers, be familiar with their instruction,
Bind grasses to build a hut, and don't give up.
Let go of hundreds of years and relax completely.
Open your hands and walk, innocent.
Thousands of words, myriad interpretations,
Are only to free you from obstructions.
If you want to know the undying person in the hut,
Don't separate from this skin bag here and now.



Doan : May our intention equally penetrate every being and place with the true merit of Buddha's way.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

Three full bows

All stand, do three full bows with doshi, and bow doshi out



Sesshin Evening Service

Three full bows (nine during Rohatsu)

All sit after two rings of the small bell

Heart of Great Perfect Wisdom Sutra

All:

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

"Gate Gate Paragate Parasamgate Bodhi Svaha."

Doan : May our intention equally penetrate every being and place with the true merit of Buddha's way.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

Three full bows (nine during Rohatsu)

All stand, do three full bows with doshi, and bow doshi out



Shakyamuni Buddha's Enlightenment

Case 1, The Record of Transmission of Light

by Lustrous Mountain Bequeathing Jewels (Keizan Jokin)

Shakyamuni Buddha saw the morning star and realized enlightenment. He said, "I together with all beings and the Great Earth attain the Way."

At age 19, Shakyamuni leapt over the palace walls in the dead of night and shaved off his hair. After that he practiced austerities for six years. Subsequently, he sat on the indestructible seat, so immobile that spiders spun webs in his eyebrows and magpies built a nest on top of his head. Reeds grew up between his legs as he sat tranquilly and erect for six years.

At the age of thirty, on the eighth day of the twelfth month, as the morning star appeared, he was suddenly enlightened. "I together with all beings and the Great Earth attain the Way" are his first Lion's Roar.

From that time on, for 49 years, he did not spend a day alone but preached the Dharma for the assembly constantly. He was never without a robe and begging bowl. During that time, he preached to the assembly more than 360 times. Later he transmitted the Treasury of the Eye of Authentic Dharma to Light Drinker Great Practitioner. It has been passed down from Light Drinker through generation after generation to the present. Indeed, this is the root of the transmission and practice of the authentic Dharma.

The behavior of Shakyamuni Buddha during his lifetime is a model for the disciples he left behind. Even though he may have had the 32 marks of greatness and the 80 kinds of refinements, he kept the form of an old mendicant, no different from anyone else.

Therefore, after his appearance in the world, those who emulate his teaching and conduct model themselves on his deportment, use what he used, and each moment, while walking about, standing in place, sitting or lying down, do as the Buddha did. Buddha after Buddha and ancestor after ancestor have simply transmitted this so that the authentic teaching has never been cut off.

Even though the method of expression – various stories, parables, metaphors, and explanations – was different on the more than 360 meetings over 49 years, they are nothing more than the expression of this principle.

That is to say, "I" is not Shakyamuni Buddha – even Shakyamuni Buddha comes from this "I." And it does not only give birth to Shakyamuni Buddha – "all beings and the Great Earth" also come from here. Just as when you lift up a net, all the holes are raised, in the same way, when Shakyamuni Buddha was enlightened, so too were all beings on Earth enlightened.



And it was not only all beings on Earth that were enlightened – all the Buddhas of the past, present, and future also attained enlightenment. While this is so, do not think of Shakyamuni Buddha as having become enlightened – do not see Shakyamuni Buddha outside of beings on Earth.

Even though mountains, rivers, and their myriad forms flourish in great abundance, none are left out of the eye of the Buddha. All of you here are also standing in the Buddha's eye. And it is not that you are standing there – the eye is enfolded within you. The Buddha's eye becomes the fleshly body. It becomes the whole body of each person, standing like an eighty-thousand foot precipice in each. Therefore, do not think that from the past to the present there was a bright, clear eye and distinct people. You are the Buddha's eye; the Buddha's eye is the entirety of each of you.

What then do you call the principle of enlightenment? Let me ask you, practitioners, is the Buddha enlightened with you or do you become enlightened with the Buddha? If you say that you become enlightened with the Buddha, or that the Buddha becomes enlightened with you, this is not the Buddha's enlightenment.

If you want an intimate understanding of enlightenment, you should get rid of “you” and “Buddha” and quickly understand this matter of “I.” “I” is the Great Earth and all beings as “and.” “And” is not “I” as the old fellow Shakyamuni Buddha. Examine carefully, deliberate carefully, and clarify this “I” and “and.” Even if you clarify the meaning of “I,” but fail to clarify “and,” you lose the discerning eye.

This being so, “I” and “and” are neither identical nor different. Truthfully, your skin, flesh, bones, and marrow are totally “and.” The host inside the house is “I.” It has nothing to do with skin, flesh, bones, and marrow, nor has it anything to do with the four elements or the five aggregates. Ultimately, “if you want to know the undying person in the hut, how could it be apart from this skin bag here and now?”

While the seasons come and go, and the mountains, rivers, and Great Earth change with time, you should know that this is Buddha raising his eyebrows and blinking his eyes – so it is the unique body revealed in myriad things. It is “effacing myriad things” and “not effacing myriad things.” The ancient master Fayuan said, “What effacing or not effacing can you talk about?” Dizang said, “What do you call ‘myriad things?’”

Therefore, studying from all angles, penetrating in all ways, clarify Buddha's enlightenment and your own enlightenment. Let your answer flow from your heart without borrowing the words of another.

This mountain monk would like to say a few humble words about this case:

*A splendid branch issues forth from the old plum tree.
Thorns come forth at the same time.*



Dharma Talk Chants

Before lecture

So rare to touch a deep and subtle dharma
Having it to see and hear, remember and become
We vow to taste the truth
That is right here and yet so far beyond words

After lecture

Beings are numberless; vowing to free them
Delusions are inexhaustible; vowing to extinguish them
Dharma gates are boundless; vowing to enter them
Buddha's way is unsurpassable; vowing to become it



Founder's Memorial Service

Verse of the Robe

Repeat three times: How great the robe of liberation
A field far beyond form and emptiness
Wrapping ourselves in Buddha's teaching
Freeing all beings

Three full bows

Acknowledgement of Karma

Doan only: All my ancient twisted karma

All: From beginningless greed, hate and delusion
Born of body, speech and mind, I now fully avow

One full bow

Three Refuges

Doan only: I take refuge in Buddha

All: May all living beings embody the great way
Resolving to awaken

One full bow

Doan only: I take refuge in Dharma

All: May all living beings deeply enter the teachings
Wisdom like the sea

One full bow

Doan only: I take refuge in sangha

All: May all living beings support harmony in the community
Completely without hindrance

One full bow

Four Vows

Doan only: Beings are numberless

All: Vowing to free them
Delusions are inexhaustible; vowing to extinguish them
Dharma gates are boundless; vowing to enter them
Buddha's way is unsurpassable; vowing to become it

One full bow *All sit after two rings of the small bell*



Heart of Great Perfect Wisdom Sutra

All:

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this.

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment.

With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says:

“Gate Gate Paragate Parasamgate Bodhi Svaha.”



Doan only: We honor the boundless virtue of Buddhas
and Bodhisattvas;
May their compassion embrace us.
We prostrate ourselves before Buddhas
and Bodhisattvas;
May their wondrous power enter our hearts.
Now that we have chanted the Heart of Great Perfect
Wisdom Sutra, all merits elicited in this
recitation are dedicated to:

All do seated full bow Our great teacher, Shakyamuni Buddha,
Our first teacher in China, Bodhidharma,
Our first teacher in Japan, Eihei Dogen,
Our first teachers in America,
Shogaku Shunryu and Jikai Dainin,
To Mahapajapati and to all great women practitioners
whose names have been left unsung,
To Buddha, Dharma, Sangha and the Triple Treasures
in the ten directions, and all arhats and bodhisattvas.

All sit up May the power of their liberating wisdom direct
the saha world toward the peaceful Buddha land,
and may the power of their inspiration and their zazen
mind lead wandering beings to enter the right path.
We aspire to turn the dharma wheel unceasingly and to
free the world from every tragedy of war, epidemic,
natural disaster and starvation.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

Doshi goes to the altar and bows; all stand up



Dai Hi Shin Dharani

Namu kara tan no tora ya ya
namu ori ya boryo ki chi shifu ra ya
fuji sato bo ya moko sato bo ya
mo ko kya runi kya ya en sa
hara ha ei shu tan no ton sha
namu shiki ri toi mo
ori ya boryo ki chi shifu ra
rin to bo na mu no ra kin ji
ki ri mo ko ho do sha mi
sa bo o to jo shu ben o shu in
sa bo sa to no mo bo gya
mo ha tei cho to ji to en
o boryo ki ru gya chi kya
rya chi i kiri mo ko fuji sa to
sa bo sa bo mo ra mo ra
mo ki mo ki ri to in
ku ryo ku ryo ke mo to ryo to ryo
ho ja ya chi mo ko ho ja ya
chi to ra to ra chiri ni shifu ra ya
sha ro sha ro shi ri shi ri

su ryo su ryo fuji ya fuji ya
fudo ya fudo ya mi chiri ya
nora kin ji chiri
shuni no hoyo mono
somo ko shido ya
somo ko moko shido ya
somo ko shidu yu ki shifu ra ya
somo ko nora kin ji
somo ko mo ra no ra
somo ko shira su ono gya ya
somo ko sobo moko shido ya
somo ko shaki ra oshi do ya
somo ko hodo mogya shido ya
somo ko nora kin ji ha gyara ya
somo ko mo hori shin gyara ya
somo ko
namu kara tan no tora ya ya
namu ori ya boyo ki chi shifu ra ya
somo ko shite do
modo ra hodo ya
so mo ko

Dedication of Merit to the Founder

Doan: Respectfully, we pray for the blessing of true compassion; humbly we seek reflective illumination. In offering up the chanting of the Dai Hai Shin Darani may the virtue gathered herein be offered to this temple's founder, Jikai Dainin Daiocho. May we acknowledge his great benevolence and show respect for him to enhance the practice of the Buddha way.

All: All Buddhas, ten directions, three times
All beings, Bodhisattva Mahasattvas
Wisdom beyond wisdom, Mahaprajna Paramita

All stand, do three full bows with doshi, and bow doshi out



Universal Recommendations for Zazen (Fukanzazengi)

The Way is basically perfect and all-pervading. How could it be contingent on practice and realization? The ancestral vehicle is free and at ease. What need is there to waste our worthy effort? Indeed, the whole body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from you, right where you are. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, you are as remote as heaven from earth. If the least like or dislike arises, the mind is lost in confusion. Suppose you gain pride of understanding and wallow in enlightenment, full of the wisdom that glimpses the utmost ground, attaining the Way and clarifying the Mind, arousing an aspiration to escalate the very sky. You are making the initial, partial excursions about the frontiers, but are still somewhat deficient in the vital path of total emancipation.

Even considering the Buddha, although he was possessed of inborn knowledge, the impact left by his six years of upright sitting remains noticeable. As for Bodhidharma's transmission of the mind-seal, the fame of his nine years of facing a wall is celebrated still. Since this was the case with the ancient sages, how can we today dispense with wholehearted practice?

Therefore, put aside the intellectual practice of investigating words and chasing sayings and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away and your original face will be manifest. If you want to attain suchness, diligently practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Discard all involvements and take respite from concerns. Do not think good or bad. Do not adjudicate right and wrong. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a Buddha. How could it be limited to sitting or lying down?

→



At the site of your regular sitting, spread out a thick mat and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, first 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 against your right thigh. Wear your clothes and belt loose and arranged neatly. Then place your right hand on your left leg and your left palm (facing upward) on your right palm, thumb-tips touching. Thus sit upright with posture straight, neither inclining to left or to the right, neither leaning forward or backward. Align your ears with your shoulders and your nose with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Always keep your eyes gently 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 a steady, immobile sitting position. Think of what does not think. How do you think of what does not think? Nonthinking. This in itself is the essential art of zazen. The zazen I speak of is not learning meditation. It is simply the Dharma gate of peace and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like a dragon gaining the water, like a tiger settling into the mountains. For you must know that just there (in zazen) the true Dharma is manifesting itself and that from the first 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 transcendence of both mundane and sacred, and dying while either sitting or standing, have all depended entirely on the power of zazen.

In addition, energetically turning the crucial function to teach with a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a whisk, a fist, a staff, or a shout cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers either. It must be majestic deportment beyond sounds and forms – is it not a guiding standard prior to knowledge and perceptions?



This being the case, intelligence or lack of it does not matter; between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is wholeheartedly engaging the Way. Practice-realization is naturally undefiled. Proceeding forward is after all a matter of everydayness.

In general, in this world and others, both in India and China, all equally hold the Buddha-seal, exclusively enacting the character of this school. They simply are devoted to sitting, totally covered in resolute immobility. Although it is said that there are ten thousand distinctions and a thousand variations, it is solely in zazen that we fully engage the Way. Why leave behind the seat that exists in your home and make futile trips to 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 spend your time in vain. You are maintaining the essential workings of the Buddha Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the 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 be suspicious of the true dragon. Devote your energies to a way that directly indicates reality. Revere the person who is beyond seeking attainment and is free from effort. Accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Continuously perform as such and you will be such a person. Your treasure-store will open of itself and you will joyfully use it at will.



Harmony of Difference and Sameness

The mind of the great sage of India is intimately transmitted from west to east.
While human faculties are sharp or dull, the Way has no northern or southern ancestors.
The spiritual source shines clear in the light; the branching streams flow on in the dark.
Grasping at things is surely delusion; according with sameness is still not enlightenment.
All the objects of the senses interact and yet do not.
Interacting brings involvement. otherwise, each keeps its place.
Sights vary in quality and form, sounds differ as pleasing or harsh.
Refined and common speech come together in the dark,
Clear and murky phrases are distinguished in the light.
The four elements return to their natures just as a child turns to its mother;
Fire heats, wind moves, water wets, earth is solid.
Eye and sights, ear and sounds, nose and smells, tongue and tastes;
Thus with each and every thing, depending on these roots, the leaves spread forth.
Trunk and branches share the essence; revered and common, each has its speech.
In the light there is darkness, but don't take it as darkness;
In the dark there is light, but don't see it as light.
Light and dark oppose one another like the front and back foot in walking.
Each of the myriad things has its merit, expressed according to function and place.
Phenomena exist; box and lid fit. principle responds; arrow points meet.
Hearing the words, understand the meaning; don't set up standards of your own.
If you don't understand the Way right before you, how will you know the path as you walk?
Progress is not a matter of far or near, but if you are confused,
Mountains and rivers block your way.
I respectfully urge you who study the mystery, do not pass your days and nights in vain.



Song of the Jewel Mirror Samadhí

The dharma of thusness is intimately transmitted by buddhas and ancestors;
Now you have it; preserve it well.
A silver bowl filled with snow; a heron hidden in the moon.
Taken as similar, they are not the same; not distinguished, their places are known.
The meaning does not reside in the words, but a pivotal moment brings it forth.
Move and you are trapped; miss and you fall into doubt and vacillation.
Turning away and touching are both wrong, for it is like a massive fire.
Just to portray it in literary form is to stain it with defilement.
In darkest night it is perfectly clear; in the light of dawn it is hidden.
It is a standard for all things; its use removes all suffering.
Although it is not constructed, it is not beyond words.
Like facing a precious mirror; form and reflection behold each other.
You are not it, but in truth it is you.
Like a newborn child, it is fully endowed with five aspects:
No going, no coming, no arising, no abiding;
“Baba wawa” — is anything said or not?
In the end it says nothing, for the words are not yet right.
In the illumination hexagram, apparent and real interact,
Piled up they become three, the permutations make five,
Like the taste of the five-flavored herb, like the five-pronged vajra.
Wondrously embraced within the real, drumming and singing begin together.
Penetrate the source and travel the pathways; embrace the territory and treasure the roads.
You would do well to respect this; do not neglect it.
Natural and wondrous, it is not a matter of delusion or enlightenment.
Within causes and conditions, time and season, it is serene and illuminating.
So minute it enters where there is no gap, so vast it transcends dimension.
A hairsbreadth's deviation, and you are out of tune.
Now there are sudden and gradual, in which teachings and approaches arise.
With teachings and approaches are distinguished, each has its standard.

→



Whether teachings and approaches are mastered or not, reality constantly flows.
Outside still and inside trembling, like tethered colts or cowering rats,
The ancient sages grieved for them, and offered them the dharma.
Led by their inverted views, they take black for white.
When inverted thinking stops, the affirming mind naturally accords.
If you want to follow in the ancient tracks, please observe the sages of the past.
One on the verge of realizing the Buddha Way contemplated a tree for ten kalpas,
Like a battle-scarred tiger, like a horse with shanks gone grey.
Because some are vulgar, jeweled tables and ornate robes;
Because some are wide-eyed, cats and white oxen.
With his archer's skill Yi hit the mark at a hundred paces,
But when arrows meet head-on, how could it be a matter of skill?
The wooden man starts to sing; the stone woman gets up dancing.
It is not reached by feelings or consciousness, how could it involve deliberation?
Ministers serve their lords, children obey their parents;
Not obeying is not filial, failure to serve is no help.
With practice hidden, function secretly, like a fool, like an idiot;
Just to do this continuously is called the host within the host.



Trust in Heart Mind

The Great Way isn't difficult for those who are unattached to their preferences.
Let go of longing and aversion, and everything will be perfectly clear.
When you cling to a hairbreadth of distinction, heaven and earth are set apart.
If you want to realize the truth, don't be for or against.
The struggle between good and evil is the primal disease of the mind.
Not grasping the deeper meaning, you just trouble your mind's serenity.
As vast as infinite space, it is perfect and lacks nothing.
But because you select and reject, you can't perceive its true nature.
Don't get entangled in the world; don't lose yourself in emptiness.
Be at peace in the oneness of things, and all errors will disappear by themselves.
If you don't live the Tao, you fall into assertion or denial.
Denying that the world is real, you are blind to its deeper reality;
asserting that the world is real, you are blind to the selflessness of all things.
The more you think about these matters, the farther you are from the truth.
Step aside from all thinking, and there is nowhere you can't go.
Returning to the root, you find the meaning; chasing appearances, you lose their source.
At the moment of profound insight, you transcend both appearance and emptiness.
Don't keep searching for the truth; just let go of your opinions.
For the mind in harmony with the Tao, all selfishness disappears.
With not even a trace of self-doubt, you can trust the universe completely.
All at once you are free, with nothing left to hold on to.
All is empty, brilliant, perfect in its own being.
In the world of things as they are, there is no self, no non-self.
If you want to describe its essence, the best you can say is "Not-two."
For the mind in harmony with the Tao, all selfishness disappears.
With not even a trace of self-doubt, you can trust the universe completely.
In this "Not-two" nothing is separate, and nothing in the world is excluded.
The enlightened of all times and places have entered into this truth.
In it there is no gain or loss; one instant is ten thousand years.





There is no here, no there; infinity is right before your eyes.
The tiny is as large as the vast when objective boundaries have vanished;
the vast is as small as the tiny, when you don't have external limits.
Being is an aspect of non-being; non-being is no different from being.
Until you understand this truth, you won't see anything clearly.
One is all; all are one. When you realize this, what reason for holiness or wisdom?
The mind of absolute trust is beyond all thought, all striving, is perfectly at peace;
For in it there is no yesterday, no tomorrow, no today.



Kannon Sutra (En Mei Jukku Kannon Gyo)

Kanzeon
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



Great Vow Monastery translation:

*Kanzeon [Avalokiteshvara Bodhisattva]
Absorbing world sounds
Awakens a buddha right here!
This buddha the source of compassion.
This buddha receives only compassion.
Buddha, Dharma, Sangha — just compassion.
Thus the pure heart always rejoices.
In the light recall this!
In the dark recall this!
Moment after moment the true heart arises.
Time after time there is nothing but THIS!*



Taking Refuge in the Three Treasures (in Pali)

Buddham Saranam Ga^{ccha}mi

Dhammam Saranam Ga^{cchami}

Sangham Saranam Gacchami

Dutiyampi Buddham Saranam Ga^{ccha}mi

Dutiyampi Dhammam Saranam Ga^{cchami}

Dutiyampi Sangham Saranam Gacchami

Tatiyampi Buddham Saranam Ga^{ccha}mi

Tatiyampi Dhammam Saranam Ga^{cchami}

Tatiyampi Sangham Saranam Gacchami

Translation:

I take refuge in the Buddha

I take refuge in the Dharma

I take refuge in the Sangha

I take refuge in the Buddha for the second time

I take refuge in the Dharma for the second time

I take refuge in the Sangha for the second time

I take refuge in the Buddha for the third time

I take refuge in the Dharma for the third time

I take refuge in the Sangha for the third time



Meal Verses

After gomashio is served:

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 bowls)

While food is being served:

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;
All honored ones, bodhisattva mahasattvas;
Wisdom beyond wisdom, maha-prajnaparamita.



When serving is completed:

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 greed as the obstacle to freedom of mind.
We regard this meal as medicine to sustain our life.
For the sake of enlightenment we now receive this food.

Lunch only:

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

Gassho and put utensils on bowls:

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.

Raise the Buddha bowl:

The first portion 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.

As servers enter to collect water:

The water we use to wash our bowls
tastes like ambrosia.
We offer it to the many spirits to satisfy them.
Om Mahakushalaya Svaha!