

SALT SPRING ZEN CIRCLE

SERVICE AND CHANTS

FOR ZOOM MEETINGS

CHANTS

Robe Verse

The Sutra on the Heart of Realizing

Wisdom Beyond Wisdom

Enmei Jukku Kannon Gyo

Sho Sai Myo Kichijyo Dharani

Identity of Relative and Absolute (Sandokai)

After Dedication

Dharma Talk Verses

The Three Refuges in Pali

Fusatsu Ceremony

Robe Verse

Dāi sāi ge dā pu ku

musō fuku dēn e

hi bu nyorāi kyo

kō do shoshu jo. (two times)

Great robe of liberation (one time)

A formless field of benefaction

Wearing the Tathagata's teaching

Freeing all beings

The Sutra on the Heart of Realizing Wisdom Beyond Wisdom

Avalokiteshvara, who helps all to awaken,
moves in the deep course
of realizing wisdom beyond wisdom,
sees that all five streams of body and mind
are without boundary,
and frees all from anguish.

O Shariputra, form is not separate from boundlessness;
boundlessness is not separate from form.
Form is boundlessness; boundlessness is form.
The same is true of feeling, perception, inclination,
and discernment.

O Shariputra, boundlessness is the nature of all things.
boundlessness neither rises nor perishes,
neither stains nor purifies,
neither increases nor decreases.
Boundlessness is not limited by form,
nor by feeling, perception, inclination, and discernment.
It is free of eyes, ears, nose, tongue, body, and mind;
free of sight, sound, smell, taste, touch,
and objects of mind;
free of sensory realms including mind realm.
It is free of ignorance and the end of ignorance.
Boundlessness is free of old age and death,
and free of the end of old age and death.
It is free of suffering, arising, cessation, and path;
free of wisdom and attainment.

Being free of attainment, those who help all to awaken
abide in the realization of wisdom beyond wisdom
and live with an unhindered mind.

Without hindrance, the mind has no fear.

Free from confusion, those who lead all to liberation
embody profound serenity.

All those in the past, present, and future,
who realize wisdom beyond wisdom
manifest unequalled, true and thorough awakening.

Know that realizing wisdom beyond wisdom
is no other than this great spirit mantra,
marvelous, incomparable, and supreme.

It relieves all suffering.

Not illusory, it is genuine.

So set forth this mantra of realizing wisdom beyond wisdom.

Set forth this mantra that says:

Gaté, gaté, paragaté, parasamgaté, bodhi! Svaha!

Enmei Jukku Kannon Gyo (three times)

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

Sho Sai Myo Kichijyo Dharani (three times)

No Mo Sam Man Da Moto Nan Oha Ra Chi Koto Sha

Sono Nan To Ji To En Gya Gya Gya Ki Gya Ki Un Nun

Shifu Ra Shifu Ra Hara Shifu Ra Hara Shifu Ra Chishu

Sa Chishu Sa Chishu Ri Chishu Ri Soha Ja Soha Ja Sen

Chi Gya Shiri E Somo Ko

Identity Of Relative And Absolute (Sandokai)

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

Among human beings are wise ones and fools,
But in the Way there is no northern or southern Ancestor.

The subtle source is clear and bright;

The tributary streams flow through the darkness.

To be attached to things is illusion;

To encounter the absolute is not yet enlightenment.

Each and all, the subjective and objective spheres

Are related, and at the same time, independent.

Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different;

Sounds distinguish comfort and discomfort.

The dark makes all words one;

The brightness distinguishes good and bad phrases.

The four elements return to their nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each thing comes out from the root

Like branches and leaves from a tree.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness,

But do not try to understand that darkness.

Within darkness there is light,

But do not look for that light.

Light and darkness are a pair,
Like the foot before and the foot behind in walking.
Each thing has its own virtue
And relates to everything else in function and position.
Ordinary life fits the absolute as a box and its lid.
The absolute works together with the relative
Like two arrows meeting in mid-air.
Reading words 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, it is not near, it is not far.
If you are deluded, you are mountains and rivers away from it.
I respectfully say to those who wish to be enlightened:
Do not waste your time by night or day.

After The Dedication

All buddhas throughout space and time.

All bodhisattva-mahasattvas,

Wisdom beyond Wisdom,

Maha Prajñā Paramita

Before Dharma Talk

The Dharma, incomparably profound and infinitely subtle,

Is rarely met, even in a hundred, thousand, million kalpas.

Now we see it, hear it, receive and maintain it.

May we completely realize the Tathagata's true meaning.

After Dharma Talk – Four Vows (three times)

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.

Buddha's way is unsurpassable; I vow to embody it.

The Three Refuges in Pali

Buddham saranam gacchami

Dhammam saranam gacchami

Sangham saranam gacchami

Dutiyampi buddham saranam gacchami

Dutiyampi dhammam saranam gacchami

Dutiyampi sangham saranam gacchami

Tatiyampi buddham saranam gacchami

Tatiyampi dhammam saranam gacchami

Tatiyampi sangham saranam gacchami

Fusatsu

Full Moon Bodhisattva Precepts Ceremony

Introduction By Ceremony Leader

Zazen (Fifteen Minutes, Doan Rings Three Bells To Start, One To End)

Atonement (In Chokey. Led By Ceremony Leader, All Chant 3 Times)

All My Ancient Twisted Karma
From Beginningless Greed, Hate, And Delusion
Born Through Body, Speech And Mind
I Now Fully Avow

Homage (All Stand. Call and Response)

[Peter, and two Other Participants]

Homage To~ The Seven Buddhas Before Bu~~Ddha

Homage To~ Shakyamuni Bu~~Ddha

Homage To~ Maitreya Bu~~Ddha

Homage To~ Manjusri Bodhisa~~Ttva

Homage To~ Samantabhadra Bodhisa~~Ttva

Homage To~ Avalokitesvara Bodhisa~~Ttva

Homage To~ The Succession Of Ances~~Tors

Four Vows (In Chokey. All Attendees Chant Together)

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
Buddha's Way Is Unsurpassable,
I Vow To Embody It

The Refuges (All Stand. Doan leads chant.)

I Take Refuge In Buddha

(Attendees Respond By Repeating First Line Only)

Before All Being
Immersing Body And Mind
Deeply In The Way
Awakening True Mind

I Take Refuge In Dharma

(Attendees Respond By Repeating First Line Only)

Before All Being
Entering Deeply
The Merciful Ocean
Of Buddha's Way

I Take Refuge In Sangha

(Attendees Respond By Repeating First Line Only)

Before All Being

Bringing Harmony

To Everyone

Free From Hindrance

Offering (All sit. Peter And Ceremony Leader Make Offering At Altar; Ceremony Leader Offers Dharma Statement About The Precepts.)

Precepts (In Chokey. Call and Response)

[Ceremony Leader Speaks Three Pure Precepts]

I Vow To Refrain From Harmful Conduct

I Vow To Refrain From Harmful Conduct

I Vow To Cultivate Beneficial Conduct

I Vow To Cultivate Beneficial Conduct

I Vow To Benefit All Beings

I Vow To Benefit All Beings

Ten Life-Giving Precepts

Peter: A Disciple Of Buddha Protects Life,

Does Not Kill

A Disciple Of Buddha Protects Life,

Does Not Kill

A Disciple Of Buddha Lives Without Greed,

Does Not Steal

A Disciple Of Buddha Lives Without Greed,

Does Not Steal

A Disciple Of Buddha Respects Others,
Does Not Misuse Sexuality

*A Disciple Of Buddha Respects Others,
Does Not Misuse Sexuality*

A Disciple Of Buddha Is Truthful, Does Not Lie

A Disciple Of Buddha Is Truthful, Does Not Lie

A Disciple Of Buddha Remains Clear,
Does Not Intoxicate Self Or Others

*A Disciple Of Buddha Remains Clear,
Does Not Intoxicate Self Or Others*

A Disciple Of Buddha Speaks Kindly,
Does Not Speak Ill Of Others

*A Disciple Of Buddha Speaks Kindly,
Does Not Speak Ill Of Others*

A Disciple Of Buddha Is Modest,
Does Not Praise Self At The Expense Of Others

*A Disciple Of Buddha Is Modest
Does Not Praise Self At The Expense Of Others*

A Disciple Of Buddha Is Generous,
Not Possessive Of Anything

*A Disciple Of Buddha Is Generous,
Not Possessive Of Anything*

A Disciple Of Buddha Is Loving,
Does Not Harbor Ill Will

*A Disciple Of Buddha Is Loving,
Does Not Harbor Ill Will*

A Disciple Of Buddha Cherishes The Three Treasures

A Disciple Of Buddha Cherishes The Three Treasures

Moment To Contemplate

All place chant book on mat, then stand in shasshu. Ceremony Leader requests a moment to contemplate our precepts practice. When Ceremony Leader brings hands into gassho, all in attendance stand in gassho as Doan recites the Eko.

Eko (Doan)

Completing This Sangha Observance, We Offer The Merit Of The Bodhisattva Way Through Every World System To The Unborn Nature Of All Beings

All Chant Together:

All Buddhas Throughout Space And Time

All Bodhisattva Mahasattvas

Wisdom Beyond Wisdom

Maha Prajna Paramita

Three Prostrations

Followed By Gong In Gassho and in Shasshu To Conclude Ceremony.