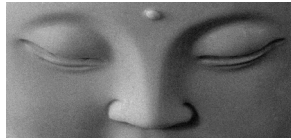


KANZEON / BIG MIND



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Gatha on Opening the Sutra

The Dharma, incomparably profound and
infinitely subtle,
is rarely encountered, even in millions of ages.
Now we see it, hear it, receive and maintain it.
May we completely realize the Tathagata's
true meaning

The Four Bodhisattva Vows

Sentient beings are numberless,
I vow to awaken them;

The three poisons are inexhaustible,
I vow to embrace and transcend them;

The Dharmas are boundless
I vow to be one with them;

The Buddha way is unsurpassable,
I vow to embody it.

The Verse of Atonement

All evil karma ever committed by me
since of old
On account of my beginningless greed, anger
and ignorance
Born of my body, mouth and thought —
Now I atone for it all

The Verse of the Kesa

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathagata teaching
Saving all sentient beings



MORNING SERVICE

Maka Hannya Haramita Shingyo

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA JI
SHO KEN GO ON KAI KU DO IS SAI 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 TO KO BO DAI
SA TA E HAN NYA HA RA MI TA KO SHIN MU KE GE
MU KE GE KO MU U KU FU ON RI IS SAI TEN DO MU
SO KU GYO NE HAN SAN ZE SHO BUTSU E HAN NYA
HA RA MI TA KO TOKU A NOKU TA RA SAM MYAKU

SAM BO DAI KO CHI HAN NYA HA RA MI TA ZE DAI
JIN SHU ZE DAI MYO SHU ZE MU JO SHU ZE MU TO
TO SHU NO JO IS SAI KU SHIN JITSU FU KO KO SETSU
HAN NYA HA RA MI TA SHU SOKU SETSU SHU WATSU
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI
BO JI SOWA KA HAN NYA SHIN GYO

First Morning Service Dedication

Buddha Nature pervades the whole universe
Existing right here and now.

In reciting the **Maka Hannya Haramita Shingyo**
We dedicate its merits to

The great Master Shakyamuni Buddha Daiosho,
The all pervading and everlasting Three Treasures,
All Arhats and Bodhisattva Mahasattvas
and their relations throughout the Dharma worlds.

May our sincere vows
to accomplish the Buddha Way
be realized together

**All Buddhas throughout space and time,
All Bodhisattva Mahasattvas
Maha Prajna Paramita**

Identity of Relative and Absolute

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

Among human beings are wise men and fools, but in the Way there is no northern or southern Patriarch.

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 is independent of the other.

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 intrinsic value and is related 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 midair.

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.

Second Morning Service Dedication

Buddha Nature pervades the whole universe
existing right here now.

In reciting **Identity of Relative and Absolute**
we dedicate its merits to

The great Master Shakyamuni Buddha Daioshō
Bodaidaruma Daioshō
Daikan Enō Daioshō
Tozan Ryokai Daioshō
Eihei Dōgen Daioshō
Keizan Jōkin Daioshō
All successive Daioshōs
through Koun Taizan Daioshō
and to Gonshin Ryōkō Daioshō
and Musa Koryu Rō Dai Shi

[For Lineage Master Memorial, add here]

And especially to _____ on this his /her Memorial Day
--

May we appreciate their benevolence and
show our gratitude
by accomplishing the Buddha Way together.

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

Second Morning Service Long Dedication

Buddha Nature pervades the whole universe
existing right here now.

In reciting **Identity of Relative and Absolute**
we dedicate its merits to

- | | |
|--------------------------|------------------------|
| 1. Bibashi Butsu Daioshō | 21. Nagyaharajunya ... |
| 2. Shiki Butsu ... | 22. Kanadaiba ... |
| 3. Bishafu Butsu ... | 23. Ragorata ... |
| 4. Kuruson Butsu ... | 24. Sōgyanandai ... |
| 5. Kunagommuni Butsu ... | 25. Kayashata ... |
| 6. Kashō Butsu ... | 26. Kumorata ... |
| 7. Shakamuni Butsu ... | 27. Shayata ... |
| 8. Makakashō ... | 28. Bashubanzu ... |
| 9. Ananda ... | 29. Manura ... |
| 10. Shōnawashu ... | 30. Kakurokuna ... |
| 11. Ubakikuta ... | 31. Shishibodai ... |
| 12. Daitaka ... | 32. Bashashita ... |
| 13. Mishaka ... | 33. Funyomitta ... |
| 14. Bashumitsu ... | 34. Hannyatara ... |
| 15. Butsudanandai ... | 35. Bodaidaruma ... |
| 16. Fudamitta ... | 36. Taisō Eka ... |
| 17. Barishiba ... | 37. Kanchi Sōsan ... |
| 18. Funayasha ... | 38. Daii Dōshin ... |
| 19. Anabotei ... | 39. Daiman Kōnin ... |
| 20. Kabimora ... | 40. Daikan Enō ... |

- | | |
|-----------------------|---------------------------|
| 41. Seigen Gyōshi ... | 64. Baizan Monpon ... |
| 42. Sekitō Kisen ... | 65. Nyochu Tengin ... |
| 43. Yakusan Igen ... | 66. Kisan Shosan ... |
| 44. Ungan Donjō ... | 67. Morin Shihan ... |
| 45. Tozan Ryokai ... | 68. Taishi Sotai ... |
| 46. Ungo Doyo ... | 69. Kenchu Hantetsu ... |
| 47. Dōan Dōhi ... | 70. Daiju Soko ... |
| 48. Dōan Kanshi ... | 71. Kinpo Jusen ... |
| 49. Ryōzan Enkan ... | 72. Tettsuei Seiton ... |
| 50. Taiyō Kyōgen ... | 73. Shukoku Choton ... |
| 51. Tōshi Gisei ... | 74. Ketsuzan Tettsuei ... |
| 52. Fuyō Dōkai ... | 75. Hoshi Soon ... |
| 53. Tanka Shijun ... | 76. Goho Kainon ... |
| 54. Chōro Seiryō ... | 77. Tenkei Denson ... |
| 55. Tendō Sōkaku ... | 78. Zozan Monko ... |
| 56. Setchō Chikan ... | 79. Niken Sekiryō ... |
| 57. Tendō Nyojō ... | 80. Reitan Roryō ... |
| 58. Eihei Dogen ... | 81. Kakujo Tosai ... |
| 59. Koun Ejō ... | 82. Kakuan Ryogu ... |
| 60. Tettsō Gikai ... | 83. Ryoka Daibai ... |
| 61. Keizan Jōkin ... | 84. Ungan Guhaku ... |
| 62. Gasan Joseki ... | 85. Baian Hakujun ... |
| 63. Taigen Soshin ... | 86. Koun Taizan ... |

And to Gonshin Ryōkō Daioshō
and Musa Koryu Rō Dai Shi

[For Lineage Master Memorial, add here]

And especially to _____ on this his /her Memorial Day
--

May we appreciate their benevolence and
show our gratitude
by accomplishing the Buddha Way together.

**All Buddhas throughout space and time,
All Bodhisattva Mahasattvas
Maha Prajna Paramita**

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

Ten Phrase Avalokitesvara Sutra for Prolonging Life

Kanzeon! At one with Buddha.
Related to all Buddhas in cause and effect
And to Buddha, Dharma, and Sangha.
Joyful, pure, eternal being!
Morning mind is Kanzeon
Evening mind is Kanzeon
This very moment arises from Mind
This very moment is not separate from mind.

Third Morning Service Dedication

The Buddha turns the Dharma Wheel
and so reality is shown in all its many forms.
He liberates all suffering sentient beings,
and brings them to great joy.

We sincerely seek the beneficent guidance of the
Buddha, Dharma and Sangha.

In reciting the **Enmei Jukku Kannon Gyo**
and in offering flowers, candlelight, and incense,
we dedicate its merits to:

the peace of the world
all ancestors of Kanzeon Sangha members
(and **ango /sesshin participants**)
and to all beings in the Dharma worlds

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 realize the Buddha Way together.

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajna Paramita

Third or Last Morning Service Dedication

The Buddha turns the Dharma Wheel
and so reality is shown in all its many forms.
He liberates all suffering sentient beings,
and brings them to great joy.

We sincerely seek the beneficent guidance of the
Buddha, Dharma and Sangha.
In reciting the **Enmei Jukku Kannon Gyo**
and in offering flowers, candlelight, and incense,
we dedicate its merits to:

the peace of the world
all ancestors of Kanzeon Sangha members
(and ango /sesshin participants)
and to all beings in the Dharma worlds

and especially to [name of deceased] on this the
day/year since he/she passed away
[If recently deceased add:] May he/she/they have a swift
passage to the other shore

[Omit when Roshi is in the Zendo]

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

Soten Genpo Daiosho,
founder of Kanzeon Sangha
Abbot of Hosshinji
and Spiritual Leader of The White Plum Asanga.

Let his vows be fully realized and may he live in
perfect peace with Buddha-dharma.

We especially pray for the health and well being of
..... [read names of sick 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 realize the Buddha Way together.

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajna Paramita

Sho Sai Myo Kichijo Dharani

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 SOMO KO

Fourth or Last Morning Service Dedication

The absolute light,
luminous throughout the whole universe,
unfathomable excellence penetrating everywhere,
whenever this devoted invocation is sent forth,
it is perceived and subtly answered.

We dedicate these merits
to all Buddhas and Bodhisattvas
in the realm of Prajna Wisdom,
to the Sixteen Guardians
and to all protectors of the Dharma
and their relations through all space and time.

[Omit when Roshi is in the Zendo]

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

Soten Genpo Daiosho,
founder of Kanzeon Sangha
Abbot of Hosshinji
and Spiritual Leader of The White Plum Asanga.

Let his vows be fully realized and may he live in
perfect peace with Buddha-dharma.

We especially pray for the health and well being of
..... [read names of sick list]

May they be serene through all their ills
and may we realize the Buddha Way together.

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajna Paramita



NOON SERVICE

Maha Prajna Paramita Heart Sutra

Avalokitesvara Bodhisattva, doing deep
prajna paramita

Clearly saw emptiness of all the five conditions,
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, conception, discrimination, awareness
are likewise like this.

O Shariputra, all dharmas are forms of emptiness,
not born, not destroyed;

Not stained, not pure; without loss, without gain;
So in emptiness there is no form, no sensation,
conception, discrimination, awareness;

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

No color, sound, smell, taste, touch, phenomena;

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 of suffering,
 no extinguishing,
No path, no wisdom and no gain.
No gain and thus the bodhisattva lives
 prajna paramita
With no hindrance in the mind, no hindrance,
 therefore no fear;
Far beyond deluded thoughts, this is nirvana.
All past, present and future Buddhas live
 prajna paramita
And therefore attain anuttara-samyak-sambodhi.
Therefore know prajna paramita is
 the great mantra, the vivid mantra,
The best mantra, the unsurpassable mantra;
It completely clears all pain — this is the truth,
 not a lie.
So set forth the Prajna Paramita Mantra,
Set forth this mantra and say:
 Gate! Gate! Paragate! Parasamgate!
 Bodhi svaha! Prajna Heart Sutra!

Noon Service Dedication

In reciting the **Maha Prajna Paramita Heart Sutra**
we dedicate its merits to:

The Great Master Shakyamuni Buddha Daiocho
Koso Joyo Daishi Eihei Dogen Daiocho
Taiso Josai Daishi Soji Keizan Daiocho
And Koun Taizan Daiocho
The Three Treasures everywhere,
All sentient beings in the Three Worlds.

We especially dedicate its merits to

The peace and harmony of the world
and the strength and sound practice of this Sangha

May this good karma be extended to all relations
and may we realize the Buddha Way together.

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajna Paramita



EVENING SERVICE

Daishin Dharani

NAMU KARA TAN NO TORA YA YA NAMU ORI YA
BORYO KI CHI SHIU 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 SHIU RA RI 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 DE CHO TO JI TO EN O BO RYO KI RYO 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 SHIU RA YA
SHA RO SHA RO MO MO HA MO RA HO CHI RI I KI I
KI SHI NO SHI NO ORA SAN FURA SHA RI HA ZA HA
ZA FURA SHA YA KU RYO KU RYO MO RA KU RYO KU
RYO KI RI 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 HOYA MONO SOMO
KO SHIDO YA SOMO KO MOKO SHIDO YA SOMO KO
SHIDO YU KI SHIU RA YA SOMO KO NORA KIN JI
SOMO KO MO RA NO RA SOMO KO SHIRA SU OMO
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 BORYO
KI CHI SHIU RA YA SOMO KO SHITE DO MODO RA
HODO YA SO MO KO

Evening Service Dedication

May this compassionate dana
be extended to all sentient beings
and may our sincere vow
to accomplish the Buddha Way
be realized together.

All Buddhas throughout space and time
All Bodhisattva Mahasattvas
Maha Prajna Paramita



THE SIXTEEN GRAVE PRECEPTS

The Three Treasures

I offer my life to the Buddha
I offer my life to the Dharma
I offer my life to the Sangha

Be one with the Buddha, the incomparably honored one
Be one with the Dharma, honorable for its purity
Be one with the Sangha, honorable for its harmony.

The Buddha has been revealed
The Dharma has been revealed
The Sangha has been revealed

The Three Pure Precepts

First: I vow to cease from evil.
Second: I vow to do good.
Third: I vow to liberate all sentient beings.

The Ten Grave Precepts

First: I vow to appreciate, protect and support all life.

Second: I vow to respect others' possessions and property.

Third: I vow to be ethical and not greedy.

Fourth: I vow to be truthful.

Fifth: I vow to be aware, attentive, and not ignorant.

Sixth: I vow to refrain from talking about others' errors and faults.

Seventh: I vow to refrain from elevating myself and blaming others.

Eighth: I vow to be generous and not stingy, especially with the Dharma.

Ninth: I vow to be happy, joyful, and compassionate towards all beings.

Tenth: I vow to speak well of the Buddha, Dharma and Sangha.



MEAL GATHAS

Before opening bowls

All: Buddha was born at Kapilavastu,
Enlightened at Magadha,
Taught at Paranasi,
Entered nirvana at Kusinagara.
Now I open Buddha Tathagata's eating bowls.
May we be relieved from self-clinging
with all sentient beings.

Before and during meal service

Ino: In the midst of the Three Treasures
With all sentient beings,
Let us recite the names of Buddha.

All: Pure Dharmakaya Vairochana Buddha,
Complete Sambhogakaya Vairochana Buddha,
Numerous Nirmanakaya Shakyamuni Buddhas,
Future Maitreya Buddha,
All Buddhas throughout space and time,
Mahayana Saddharma Pundarika Sutra,
Great Manjushri Bodhisattva,

Mahayana Samantabhadra Bodhisattva
Great Avalokiteshvara Bodhisattva,
All Bodhisattva Mahasattvas,
Maha Prajna Paramita.

Only at breakfast

Ino: This food comes from the efforts
of all sentient beings past and present,
and its ten advantages give us physical
and spiritual well-being,
and promote pure practice.

Only at lunch

Ino: We offer this meal of three virtues and six tastes
to the Buddha, Dharma and Sangha,
and to all life in the Dharma worlds.

When meal has been served

All: First, seventy-two labors brought us this food,
we should know how it comes to us.
Second, as we receive this offering, we should
consider whether our virtue and practice deserve it.
Third, as we desire the natural order of mind to be
free from clinging, we must be free from greed.
Fourth, to support our life we take this food.
Fifth, to attain our Way we take this food.

Only at lunch

All those of the spiritual worlds,
Now I give you this offering.
This food will pervade everywhere.
First, this food is for the Three Treasures.
Second, it is for our teachers, parents, nation
and all sentient beings.
Third, it is for all beings in the six worlds.
Thus, we eat this food with everyone,
We eat to stop all evil, to practice good,
To save all sentient beings,
And to accomplish our Buddha Way.

As server enters with bowl

All: The water with which I wash these bowls
tastes like ambrosia.
I offer it to the various spirits to satisfy them.
Om Makurasai Svaha!

When all bowls are wrapped

Ino: May we exist in muddy waters with purity
like a lotus.
Thus we bow to Buddha ...

KANZEON / BIG MIND

