

SOTO ZEN SERVICE

REPENTANCE (X3)

All my past and harmful karma
born from beginningless
greed hate and delusion
through body speech and mind
I now fully avow

SANGEMON

Gashaku shozo shoakugo
Kaiyu mushi tonjinchi
Jushin kui shisho sho
Issaiga konkai sange

THREE TREASURE REFUGES

I take refuge in buddha
I take refuge in dharma
I take refuge in sangha

I take refuge in Buddha the fully awakened one
I take refuge in dharma the compassionate teaching
I take refuge in sangha the harmonious community
I have completely taken refuge in buddha
I have completely taken refuge in dharma
I have completely taken refuge in sangha

SANKIEMON

Namu kie Butsu Namu kie Ho Namu kie So
Kie Butsu mujoson
Kie Ho rijinson
Kie So wagoson
Kie Bukyo
Kie Hokyo
Kie Sokyo

TAKKESA GE (ROBE VERSE)

(After morning sit before rising for service)

(X2)

Dai sai gedap-puku
muso fuku den e
hi bu Nyorai kyo
ko do shoshu jo

(X1)

How great the robe of liberation
a formless field of merit
wrapping ourselves in Buddha's teaching
we free all living beings

TISSARANA (THREE REFUGES IN PALI)

(After evening sit before closing zendo)

Buddham saranam gachami
Dhammam saranam gachami
Sangham saranam gachami

Dutyampi Buddham saranam gachami
Dutyampi Dhammam saranam gachami
Dutyampi Sangham saranam gachami

Tatyampi Buddham saranam gachami
Tatyampi Dhammam saranam gachami
Tatyampi Sangham saranam gachami

INFORMAL MEAL VERSE
(Before noon meal)

We reflect on the efforts
that brought us this food
and consider how it comes to us
We reflect on our virtue and practice
and whether we are worth 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

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

The first portion is to end all evil
The second is to cultivate every good
The third is to free all beings
May everyone realize the buddha way

Bo-dai-sat-ta e Han-nya Ha-ra-mi-ta
ko shin mu kei ge mu kei 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 san myaku san bo dai ko chi
Han-nya Ha-ra-mi-ta
ze dai shin shu ze dai myo shu
ze mu-jo shu ze mu-to-do 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

FUEKO (Solo):
Negawaku wa kono kudoku o mot-te
amaneku is-saini o-yo-bo-shi
warera to shujo
tomina tomoni
butsudo o jozen koto o-o

(All):
Ji ho san shi ishi fu
shi son Busa
Mokosa moko hoja horomi

HEART OF GREAT PERFECT WISDOM SUTRA

A-va-lo-ki-tesh-va-ra Bo-dhi-sat-tva

when deep-ly prac-tic-ing praj-na pa-ra-mi-ta
clear-ly saw that all five ag-gre-gates are emp-ty
and thus re-lieved all suf-fer-ing

Sha-ri-pu-tra

form does not dif-fer from emp-ti-ness
emp-ti-ness does not dif-fer from form
form it-self is emp-ti-ness emp-ti-ness it-self form
sen-sa-tions per-cep-tions for-ma-tions
and con-scious-ness are al-so like this

Sha-ri-pu-tra

all dhar-mas are marked by emp-ti-ness
they nei-ther a-rise nor cease
are nei-ther de-filed nor pure
nei-ther in-crease nor de-crease
There-fore giv-en emp-ti-ness there is no form
no sen-sa-tion no per-cep-tion no for-ma-tion
no con-scious-ness
no eyes no ears no nose
no tongue no bod-y no mind
no sight no sound no smell no taste no touch
no ob-ject of mind no realm of sight
no realm of mind con-scious-ness
There is nei-ther ig-no-rance
nor ex-tinc-tion of ig-no-rance

nei-ther old age and death

nor ex-tinc-tion of old age and death
no suf-fer-ing no cause no ces-sa-tion
no path no know-ledge and no at-tain-ment

With no-thing to at-tain

a bo-dhi-sat-tva re-lies on praj-na pa-ra-mi-ta
and thus the mind is with-out hin-drance
with-out hin-drance there is no fear

far be-yond all in-vert-ed views

one rea-liz-es nir-va-na

All bud-dhas of past pre-sent and fu-ture

re-ly on praj-na pa-ra-mi-ta

and there-by at-tain un-sur-passed
com-plete per-fect en-light-en-ment

There-fore know the praj-na pa-ra-mi-ta

as the great mi-rac-u-lous man-tra

the great bright man-tra the su-preme man-tra

the in-com-pa-ra-ble man-tra which

re-moves all suf-fer-ing and is true not false

There-fore we pro-claim the

praj-na pa-ra-mi-ta man-tra the man-tra that says

Ga-te Ga-te Pa-ra-ga-te

Para-sam-ga-te Bo-dhi Sva-ha

UNIVERSAL TRANSFERENCE OF MERIT (Solo):

May this merit extend universally to all
so that we together with all beings
realize the buddha way...

(All):

All buddhas throughout space and time
all honored ones bodhisattvas mahasattvas
wisdom beyond wisdom maha prajna paramita

MAKA HANNYA HARAMITA SHINGYO

Kan-ji-zai Bo-sa(tsu) 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 tok-ko

OPENING DHARMA VERSE
(Before formal dharma talk)

The unsurpassed profound
and wondrous dharma
Is rarely met with
even in a hundred thousand million kalpas
Now we can see and hear it
accept and maintain it
May we unfold the meaning
of the Tathagata's truth

CLOSING DHARMA VERSE
SHIGU SEIGAN MON (4 VOWS)
(After formal dharma talk-alternate)

(X3)

Shujo muhen sei gan do
bon-no mujin sei gan dan
ho mon muryo sei gan gaku
butsu do mujo sei gan jo

(X3)

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
The buddha way is unsurpassable I vow to realize it



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