

No-Rank Zendo
ZazenKai Service
(Sesshin Morning Service)

ATTA DIPA



ATTA DIPA
VIHARATHA
ATTA SARANA
ANANNA SARANA
DHAMMA DIPA
DHAMMA SARANA
ANANNA SARANA

VANDANA (Homage)



NAMO TASA
BHAGAVATO ARAHATO
SAMMA SAMBUDDHASSA

TISARANA



BUDDHAM SARANAM GACCHAMI
DHAMMAM SARANAM GACCHAMI
SANGHAM SARANAM GACCHAMI

PURIFICATION



In the past I have caused much harm. My greed, anger, and folly arise from the beginningless past; yet, they spring from this body, this mouth, and this mind. I alone am responsible for the suffering they have brought, and I hereby renounce and relinquish them all.

OPENING THIS DHARMA



This Dharma, incomparably profound and minutely subtle, is hardly met with even in hundreds of thousands of millions of eons. We now can see THIS. Listen to THIS. Accept and hold THIS. May we completely understand and actualize This Tathagata's true meaning.

(HAN NYA SHIN GYO
The Heart Sutra)

MA KA HAN NYA HA RA MI TA SHIN GYO

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA JI SHO
KEN GO UN 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 BO DAI SAT 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 SAN
MYAKU SAN 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 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 TE
GYA TE HA RA GYA TE HARA SO GYA TE BO JI SOWA KA -
HAN NYA SHIN GYO

(SHO SAI SHU DHARANI
Great Light Mystic Verse)

NA MU SA MAN DA MO TO NAN O HA RA CHI KO TO SHA
SO NO NAN TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHI FU RA SHI FU RA HA RA SHI FU RA HA RA SHI FU RA
CHI SHU SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA
SO HA JA SE CHI GYA SHI RE EI SO MO KO

NA MU SA MAN DA MO TO NAN O HA RA CHI KO TO SHA
SO NO NAN TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHI FU RA SHI FU RA HA RA SHI FU RA HA RA SHI FU RA
CHI SHU SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA
SO HA JA SE CHI GYA SHI RE EI SO MO KO

NA MU SA MAN DA MO TO NAN O HA RA CHI KO TO SHA
SO NO NAN TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHI FU RA SHI FU RA HA RA SHI FU RA HA RA SHI FU RA
CHI SHU SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA
SO HA JA SE CHI GYA SHI RE EI SO MO KO

After The Meal

Morning



Having finished the morning meal,
Let us pray that all beings may accomplish
Whatever tasks they are engaged in
And be fulfilled with all the
Buddha Dharmas.

Midday



Having finished the midday meal,
Our bodily strength is fully restored,
Our power extends over the ten quarters
And through the three periods of time
And we are strong.
As to the revolving wheel of Dharma,
No thought is wasted over it -
May all beings attain true wisdom.

SHU-JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.



MEAL CHANTS

(HAN NYA SHIN GYO)

Names of the Ten Buddhas



SHIN JIN PA SHIN BI RU SHA NO FU. EN MON HO SHIN RU SHA
NO FU. SEM PAI KA SHIN SHI KYA MU NI FU. TO RAI A SAN MI RU
SON PU. JI HO SAN SHI I SHI SHI FU. DAI SHIN MON JU SHU RI
BU SA. DAI AN FU GEN BU SA. DAI HI KAN SHI IN BU SA. SHI
SON BU SA MO KO SA. MO KO HO JA HO RO MI.

The Five Reflections



First, let us reflect on our own work, and the effort of those
who brought us this food.

Secondly, let us be aware of the quality of our deeds as we
receive this meal.

Thirdly, what is most essential is the practice of mindfulness,
which helps us transcend greed, anger and delusion.

Fourthly, we appreciate this food, which sustains the good
health of our body and mind.

Fifthly, in order to continue our practice for all beings, we
accept this offering.

I KKU I DAN ISSAI AKU
NIKU I SHU ISSAI ZEN
SANKU I DO SHO SHUJO
KAIKU JO BUTSU DO

(MORNING DEDICATION Asa morning service)



*Buddha Nature pervades the whole universe,
revealing right here now. With this morning service,
let us dedicate to Endless Dimension Universal Life,
Buddha Shakyamuni Nyorai, Kanzeon Dai Bosatsu,
Seishi Dai Bosatsu, Monju Dai Bosatsu, Fugen Dai
Bosatsu, Jizo Dai Bosatsu, Kokuzo Dai Bosatsu, Namu
Sanze Sanzen Sho Butsu. Past, present, future All
Buddhas, Bodhisattvas, Let True Dharma Continue,
Universal Sangha Relations, Become Complete.*

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

(DAI HI SHU DHARANI
Great Compassionate Mystic Verse)

NA MU KA RA TAN NO TO RA YA YA NA MU O RI YA BO
RYO KI CHI SHI FU RA YA FU JI SA TO BO YA MO KO SA
TO BO YA MO KO KYA RU NI KYA YA EN SA HA RA HA EI
SHU TAN NO TON SHA NA MU SHI KI RI TO I MO O RI YA
BO RYO KI CHI SHI FU RA RI TO BO NA MU NO RA KI 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 TE CHO TO
JI TO EN O BO RYO KI RYO GYA CHI KYA RYA CHI I KI RI
MO KO FU JI 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 CHI RI
NI SHI FU RA YA SHA RO SHA RO MO MO HA MO RA HO
CHI RI I KI I KI SHI NO SHI NO O RA SAN FU RA SHA RI
HA ZA HA ZA FU RA 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 FU JI YA FU JI YA FU DO YA FU DO YA MI CHI RI
YA NO RA KIN JI CHI RI SHU NI NO HO YA MO NO SO MO
KO SHI DO YA SO MO KO MO KO SHI DO YA SO MO KO
SHI DO YU KI SHI FU RA YA SO MO KO NO RA KIN JI SO
MO KO MO RA NO RA SO MO KO SHI RA SUN O MO GYA
YA SO MO KO SO BO MO KO SHI DO YA SO MO KO SHA KI
RA O SHI DO YA SO MO KO HO DO MO GYA SHI DO YA SO
MO KO NO RA KIN JI HA GYA RA YA SO MO KO MO HO RI
SHIN GYA RA YA SO MO KO NA MU KA RA TAN NO TO RA
YA YA NA MU O RI YA BO RYO KI CHI SHI FU RA YA SO MO
KO SHI TE DO MO DO RA HO DO YA SO MO KO

(FOUR GREAT VOWS
SHI GU SEI GAN MON)

SHU JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.



SHU JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.

SHU JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.

However innumerable beings are, we vow to care for them all.
However inexhaustible delusions are, we vow to relinquish them all.
However immeasurable gates to truth are, we vow to enter them all.
However endless the Buddha's way is, we vow to follow it.

THE SONG OF ZAZEN
by Hakuin Ekaku Zenji (d.1768)



Sentient beings are primarily all Buddhas. It is like ice and water. Apart from water, no ice can exist; apart from sentient beings, no Buddhas can be found.

Not knowing how near the Truth is, we seek it far away - what a pity! We are like a person who, in the midst of water, cries in thirst so imploringly; we are like the child of a wealthy person, who worries about having enough money.

The reason why we transmigrate through the six worlds is that we are lost in the darkness of ignorance; going astray further and further in the darkness, when are we able to be free from birth-and-death?

As for Zazen practice in the Mahayana, we have no words to praise it fully. The virtues of perfection such as charity, morality, and the invocation of the Buddha's name, confession, and ascetic discipline, and many other good deeds of merit, all these return into THIS!

Those who truly practice zazen, even for just one sitting, will see all their evil karma erased; nowhere will they find evil paths, but the Pure Land will be near at hand.

With a reverential heart, if we hear this Truth even once, and praise it, and gladly embrace it, we will surely be blessed most infinitely. But, if we concentrate within, and testify to the truth that self-nature is No-nature, we have really gone beyond foolish talk.

The gate of the oneness of cause and effect is opened; the path independent of differentiation runs straight ahead.

To regard the form of no-form as form, whether going or returning, we cannot be any place else; to regard the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma. How boundless the cleared sky of Samadhi! How transparent the perfect moonlight of the Fourfold Wisdom!

At this moment what more need we seek? As the Truth eternally reveals itself, this very place is the Lotus Land of Purity, this very body is the Body of the Buddha.

(DAI HI SHU DEDICATION)

With this Great Compassionate Dharani, let us dedicate to:

Buddha Shakyamuni Dai Osho (d480BCE)
Bodhidharma Daishi Dai Osho (470-543)
Rinzai Gigen Zenji Dai Osho (d867)
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1769)
To Rei En Ji Zenji Dai Osho (1721-1792)
Ryoga Kutsu Soyen Zenji Dai Osho (1859 -1919)
Choro An Nyogen Zenji Dai Osho (1876-1958)
Hannya Kutsu Gempo Zenji Dai Osho (1865-1961)
Mitta Kutsu Soen Zenji Dai Osho (1907-1984)
Shinkyō Shitsu Sochu Zenji Dai Osho (1921-1990)
Yoho Shitsu Genpo Zenji Dai Osho (??)
Eryu Jokei Ruth Zenji Dai Osho (d.1967)
Myo-on Maurine Zenji Osho (1922-1990)
Muho Genki Zenji Dai Osho



Past, present, future
All Zenji Dai Osho
Please encourage
And guide us all

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

(DAI SEGAKI)
Chanting for the Deceased)



JYA JIN NYU RYO SHI SAN SHI I SHI FU IN KAN HA KAI SHIN I
SHI YUI SHIN ZO NA MU JI HO FU NA MU JI HO HA NA MU JI
HO SEN NA MU HON SU SHI KYA MU NI FU NA MU DAI ZU DAI
HI KYU KU KAN SHI IN BU SA NA MU KI KO O NAN SON SHA NA
MU SA BO TO TO GYA TO BO RYO KI CHI EN SAN MO RA SAN
MO RA KIN NA MU SU RYO BO YA TO TO GYA TO YA TO JI TO
YEN SU RYO SU RYO BO YA SU RYO BO YA SU RYO SO MO KO
NA MU SA MAN DA HO DO NAN PAN NA MU HO SHIN JI RAI NA
MU TO HO JI RAI NA MU MYO SHI SHIN JI RAI NA MU KO HA
SHIN JI RAI NA MU RI FU I JI RAI NA MU KAN RO YO JI RAI NA
MU O MI TO JI RAI NA MU O MI TO BO YA TO TO GYA TO YA TO
NI YA TO O MI RI TSU BO MI O MI RI TO SHI TA BO MI O MI RI
TO BI

GYA RA CHI O MI RI TO BI GYA RA TO GYA MI NI GYA GYA NO
SHI TO GYA RI SO MO KO JIN SHU KYA JI JIN NIN SHI FU SHI O
SA SHU KI JIN GEN KAI BO MON SHA KEN SHIN SHI DO YU MI
SAN ZEN DO KI I SAM BO HA BU JI KYU KIN TE SHIN BU JO KA
KUN TE BU HEN JIN MI RAI I SHI SHUN SAN ZUN PA SHI JI TEN
KI JIN SHU GO KIN SU JI KYU SU JI HEN JI HO I SHI KI JIN KYU
I SU SHU AN SHU SEN GEN HO TA BU MO KI RO TEI SON SHA
FU RA JU BU KYU MO SHA RI KU SAN NAN NYO SU IN SAN NYU
SHI AN SHI SAN ZU HA NAN KU SHUN SAN KYU MO KUI KO SEN
NAN SU JIN SHU RIN NUI SAN JIN ZU GEN NI SU KUN TEI FU
GYU O I SHI GO TEN NI SHUN SAN KAI KYU JIN BU DO

JI HO SAN SHI I SHI SHI FU SHI SON BU SA MO KO SA MO KO
HO JA HO RO MI

(TEISHO DEDICATION)

*Buddha Nature pervades
The whole universe,
Revealing right here now.
With this Teisho Meeting,
Let us unite with
Endless dimension universal life.*



*Buddha Shakyamuni Nyorai
Kanzeon Dai Bosatsu
Monju Dai Bosatsu
Fugen Dai Bosatsu
Jizo Dai Bosatsu
Namu Sanze Sanzen Sho Butsu.*

*Buddha Shakyamuni Dai Osho (d480 BCE)
Bodhidharma Daishi Dai Osho (470-543)
[O Baku Kiun Zenji Dai Osho (d850)]
Rinzai Gigen Zenji Dai Osho (d867)
[Nansen Zenji Dai Osho (748-834)]
[Joshu Jushin Zenji Dai Osho (778-897)]
[Mumon Ekai Zenji Dai Osho (1183-1260)]
[Setcho Ju Ken Zenji Dai Osho (980-1052)]
[Engo Kokugan Zenji Dai Osho (1063-1135)]
Dogen Kigen Zenji Dai Osho (1200-1253)
Kan Zan Egen Zenji Dai Osho (1277-1360)
Hakuin Ekaku Zenji Dai Osho (1686-1769)
To Rei En Ji Zenji Dai Osho (1721-1792)
Hanya Kutsu Gempo Zenji Dai Osho (d1961)
Mitta Kutsu Soen Genju Zenji Dai Osho (d1984)
Muho Genki Zenji Dai Osho*

*Past, present, future,
All Buddhas, Bodhisattvas,
Ancestral Teachers,
Let True Dharma Continue,
Universal Sangha Relation,
Become complete.*

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

(DAI HI SHU DHARANI
Great Compassionate Mystic Verse)

NA MU KA RA TAN NO TO RA YA YA NA MU O RI YA BO
RYO KI CHI SHI FU RA YA FU JI SA TO BO YA MO KO SA
TO BO YA MO KO KYA RU NI KYA YA EN SA HA RA HA EI
SHU TAN NO TON SHA NA MU SHI KI RI TO I MO O RI YA
BO RYO KI CHI SHI FU RA RI TO BO NA MU NO RA KI 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 TE CHO TO
JI TO EN O BO RYO KI RYO GYA CHI KYA RYA CHI I KI RI
MO KO FU JI 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 CHI RI
NI SHI FU RA YA SHA RO SHA RO MO MO HA MO RA HO
CHI RI I KI I KI SHI NO SHI NO O RA SAN FU RA SHA RI
HA ZA HA ZA FU RA 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 FU JI YA FU JI YA FU DO YA FU DO YA MI CHI RI
YA NO RA KIN JI CHI RI SHU NI NO HO YA MO NO SO MO
KO SHI DO YA SO MO KO MO KO SHI DO YA SO MO KO
SHI DO YU KI SHI FU RA YA SO MO KO NO RA KIN JI SO
MO KO MO RA NO RA SO MO KO SHI RA SUN O MO GYA
YA SO MO KO SO BO MO KO SHI DO YA SO MO KO SHA KI
RA O SHI DO YA SO MO KO HO DO MO GYA SHI DO YA SO
MO KO NO RA KIN JI HA GYA RA YA SO MO KO MO HO RI
SHIN GYA RA YA SO MO KO NA MU KA RA TAN NO TO RA
YA YA NA MU O RI YA BO RYO KI CHI SHI FU RA YA SO MO
KO SHI TE DO MO DO RA HO DO YA SO MO KO

(DAI SEGAKI DEDICATION)

*One stream of a valley
Pours the ambrosial nectar,
Ten thousand peaks of pine wind
Strike the Dharma drum.*



*On this _____ day of _____
Offering incense and pure water
With Dai Segaki chanting
Let us dedicate to _____ (and)*

*All known and unknown deceased Dharma
brothers and sisters.*

*May the sun of wisdom shine
brighter and brighter,*

*And may we all cease wandering
In the darkness of ignorance.*

*Let True Dharma Continue
Universal Sangha Relations
Become Complete*

JI HO SAN SHI I SHI FU
SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

**TOREI ZENJI'S
BODHISATTVA'S VOW**



When I, a student of Dharma, look at the real form of the universe, all is the never-failing manifestation of the mysterious truth of Tathagata. In any event, in any moment, and in any place, none can be other than the marvelous revelation of its glorious light.

With this realization, our virtuous Zen ancestors extended tender care, with a compassionate heart, even to such beings as beasts and birds. Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink, and clothing. It is clear that these protections are nothing less than the warm flesh and blood, the merciful incarnation of Buddha. Realizing this, who cannot be respectful of all senseless things, not to speak of a human being.

Therefore even if someone names us as a sworn enemy and persecutes us, we should be warm and compassionate towards them. Their very abuse conveys the Buddha's boundless loving-kindness for us. It must be seen as a compassionate device to liberate us entirely from our own egoistic delusions and attachments we have built up from the beginning-less past. With an open-hearted response to even the most cruel and foolish people, a most profound and pure faith arises. Then in each moment's flash of our thought, there will grow a lotus flower, and on each flower a Buddha will be revealed.

Everywhere is the glory of the Pure Land. In every moment, may we extend THIS mind over the whole universe, so that we and all beings together may attain maturity in Buddha's Wisdom.

**(FOUR GREAT VOWS
SHI GU SEI GAN MON)**

SHU JO MU HEN SEI GAN DO,
BO NO MU JIN SEI GAN DAN,
HO MON MU RYO SEI GAN GAKU,
BUTSU DO MU JO SEI GAN JO.



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