

THE FOUR BODHISATTVIC VOWS

All beings without number,
I vow to liberate.
Endless blind passions,
I vow to uproot.
Dharma gates beyond measure,
I vow to penetrate.
The Great Way of Buddha,
I vow to attain.

VERSE OF THE KESA

Wondrous is the robe of liberation,
A treasure beyond form and emptiness.
Wearing it I will unfold Buddha's teaching
For the benefit of all sentient beings.

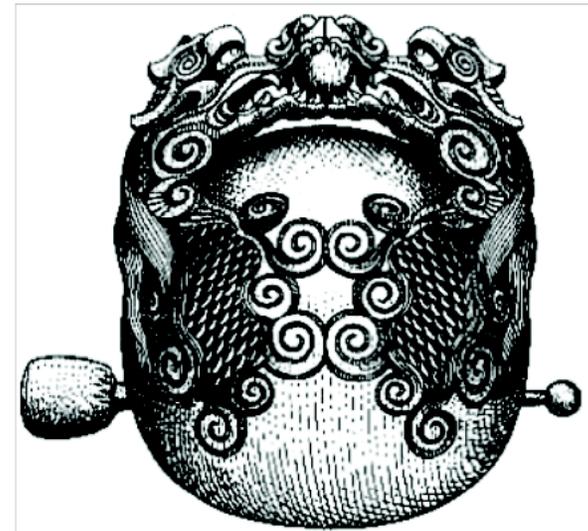
BASSUI'S VERSE

*Great is the matter of birth and death;
Life slips quickly by;
Time waits for no one;
Wake up! Wake up!
Don't waste a moment!*

Red Clay Sangha

November 2011 Retreat

Chant Book



CONTENTS

Verse of the Kesa.....	20
Morning Chants (<i>start seated</i>)	
Affirming Faith in Mind	3
Sho Sai Myo Kichijyo Dharani.....	9
Return of Merit	9
Mid-Morning Pre Teisho Chant	
Master Hakuin's Chant.....	10
Afternoon Chants	
<i>(start standing with palms together)</i>	
The Three Treasures	12
Prajna Paramita Hridaya	12
Kannon Sutra	15
Dai Hi Shin Dharani	15
Abbreviated Ancestral Line	17
Evening Chant	
Four Bodhisattvic Vows.....	20
Meal Chants	
Verse of Five Contemplations	19
Verse of Food for Hungry Ghosts.....	19
Bowl Raising Verse	19

MEAL VERSES

Verse of Five Contemplations

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.

Verse of Food for Hungry Ghosts

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

Bowl Raising Verse

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.

LEADER:

*And to the unknown women, centuries of
enlightened ones, whose commitment to the
Dharma nourishes and sustains our practice.
You who have handed down the light of Dharma,
we shall repay your benevolence!*

ALL:

**Ten Directions, Three Worlds, All Buddhas,
Bodhisattva-mahasattvas,
Maha Prajna Paramita.**



AFFIRMING FAITH IN MIND

Hsin Hsin Ming

The Great Way is not difficult
for those who do not pick and choose.

When preferences are cast aside
the Way stands clear and undisguised.

But even slight distinctions made
set earth and heaven far apart.

If you would clearly see the truth,
discard opinions pro and con.

To founder in dislike and like
is nothing but the mind's disease.

And not to see the Way's deep truth
disturbs the mind's essential peace.

The Way is perfect like vast space,
where there's no lack and no excess.

Our choice to choose and to reject
prevents our see'ng this simple truth.

Both striving for the outer world
as well as for the inner void
condemn us to entangled lives.

Just calmly see that all is One
and by themselves false views will go.

Attempts to stop activity
will fill you with activity.

Remaining in duality,
you'll never know of unity

And not to know this unity
lets conflict lead you far astray.

When you assert that things are real
you miss their true reality.

But to assert that things are void
also misses reality.

The more you talk and think on this
the further from the truth you'll be.

Cut off all, useless thoughts and words
and there's nowhere you cannot go.

Returning to the root itself,
you'll find the meaning of all things.

If you pursue appearances
you overlook the primal source.

Awak'ning is to go beyond
both emptiness as well as form.

All changes in this empty world
seem real because of ignorance.

Do not go searching for the truth,
just let those fond opinions go.

Abide not in duality,
refrain from all pursuit of it.

If there's a trace of right and wrong,
true-mind is lost, confused, distraught.

From One-mind comes duality,
but cling not even to this One.

THE ANCESTRAL LINE **(Abbreviated Version)**

LEADER:

O Awakened Ones!

May the power of your samadhi sustain us.

We now return the merit of our chanting to:

Vipashyin Buddha, Honored One

Shikhin Buddha, Honored One

Vishvabhu Buddha, Honored One

Krakucchanda Buddha, Honored One

Kanakamuni Buddha, Honored One

Kashyapa Buddha, Honored One

Shakyamuni Buddha, Honored One

Mahakashyapa, Honored One

Ananda, Honored One

Ashvaghosha, Honored One

Nagarjuna, Honored One

Vasubandhu, Honored One

Bodhidharma, Honored One

Tai-dzoo Hway-ku, Honored One

Jyen-jrh sung-tsan, Honored One

Dah-jyen Hway-nung, Honored One

Eihei Dogen, Honored One

Daiun Sogaku, Honored One

Hakuun Ryoko, Honored One

Philip Kapleau, Honored One

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 Mo Mo Ha Mo Ra
Ho Chi Ri Yu Ki Yu 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
Shidu Yu Ki Shifu 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 Shi Shifu Ra Ya
Somo Ko Shite Do Modo Ra Hodo Ya
So Mo Ko.

When this One-mind rests undisturbed
then nothing in the world offends.
And when no thing can give offense,
then all obstructions cease to be.
If all thought-objects disappear
the thinking subject drops away.
For things are things because of mind,
as mind is mind because of things.
These two are merely relative
and both at source are Emptiness.
In Emptiness these are not two,
yet in each are contained all forms.
Once coarse and fine are seen no more,
then how can there be taking sides?
The Great Way is without limit,
beyond the easy and the hard.
But those who hold to narrow views
are fearful and irresolute;
their frantic haste just slows them down.
If you're attached to anything,
you surely will go far astray.
Just let go now of clinging mind,
and all things are just as they are.
In essence nothing goes or stays.
See into the true self of things,
and you're in step with the Great Way,
thus walking freely, undisturbed.

But live in bondage to your thoughts,
 and you will be confused, unclear.
 This heavy burden weighs you down—
 so why keep judging good and bad?
 If you would walk the highest Way
 do not reject the sense domain.
 For as it is, whole and complete,
 this sense world is enlightenment.
 The wise do not strive after goals,
 the foolish put themselves in bonds.
 The One Way knows no differences,
 the foolish cling to this and that.
 To seek Great Mind with thinking mind
 is certainly a grave mistake.
 From small mind come rest and unrest,
 but mind awakened transcends both.
 Delusion spawns dualities—
 these dreams are merely flow'rs of air—
 why work so hard at grasping them?
 Both gain and loss, and right and wrong—
 once and for all get rid of them.
 When you no longer are asleep,
 all dreams will vanish by themselves.
 If mind does not discriminate,
 all things are as they are, as One.
 To go to this mysterious Source
 frees us from all entanglements.

TEN-VERSE KANNON SUTRA

Kanzeon
 Praise to Buddha!
 All are one with Buddha,
 All awake to Buddha—
 Buddha, Dharma, Sangha—
 Eternal, joyous, selfless, pure.
 Through the day Kanzeon,
 Through the night Kanzeon.
 This moment arises from Mind,
 This moment itself is Mind.

DAI HI SHIN DHARANI

Dharani of the Great Compassionate One

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

not even wisdom to attain,
attainment too is emptiness.

So know that the Bodhisattva,
holding to nothing whatever
but dwelling in prajna wisdom,
is freed of delusive hindrance,
rid of the fear bred by it,
and reaches clearest nirvana.

All buddhas of past and present,
buddhas of future time
through faith in prajna wisdom
come to full enlightenment.

Know then the great dharani,
the radiant peerless mantra,
the supreme unfailing mantra,
the Prajna Paramita,
whose words allay all pain.
This is highest wisdom,
true beyond all doubt,
know and proclaim its truth:

Gate, gate
paragate
parasamgate
bodhi, svaha!



When all is seen with "equal mind,"
to our Self-nature we return.

This single mind goes right beyond
all reasons and comparison.

Seek movement and there's no-movement,
seek rest and no-rest comes instead.

When rest and no-rest cease to be,
then even oneness disappears.

This ultimate finality's
beyond all laws, can't be described.

With single mind one with the Way,
all ego-centered strivings cease;

Doubts and confusion disappear,
and so true faith pervades our life

There is no thing that clings to us,
and nothing that is left behind

All's self-revealing, void and clear,
without exerting power of mind.

Thought cannot reach this state of truth,
here feelings are of no avail.

In this true world of Emptiness
both self and other are no more.

To enter this true empty world,
immediately affirm "not-two."

In this "not-two" all is the same,
with nothing separate or outside.

The wise in all times and places
awaken to this primal truth.

The Way's beyond all space, all time,
one instant is ten thousand years.

Not only here, not only there,
truth's right before your very eyes.

Distinctions such as large and small
have relevance for you no more.

The largest is the smallest too—
here limitations have no place.

What is, is not, what is not, is—
if this, is not yet clear to you,
you're still far from the inner truth.

One thing is all, all things are one—
know this and all's whole and complete.

When faith and Mind are not sep'rate,
and not sep'rate are Mind and faith,
this is beyond all words, all thought

For here there is no yesterday,
no tomorrow,
no today.



Form here is only emptiness,
emptiness only form.

Form is no other than emptiness,
emptiness no other than form.

Feeling, thought and choice
consciousness itself
are the same as this.

Dharmas here are empty,
all are the primal void.
None are born or die,
nor are they stained or pure,
nor do they wax or wane.

So in emptiness no form,
no feeling, thought or choice,
nor is there consciousness.
No eye, ear, nose, tongue, body, mind:
no color, sound, smell, taste, touch
or what the mind takes hold of,
nor even act of sensing.

No ignorance or end of it,
nor all that comes of ignorance:
No withering, no death,
no end of them.
Nor is there pain or cause of pain,
or cease in pain or
noble path to lead from pain,

(Please do not hold chant books while doing prostrations for The Three Treasures)

THE THREE TREASURES

ALL: I TAKE REFUGE IN BUDDHA,
Leader: and resolve that with all beings I will understand the Great Way whereby the Buddha seed may forever thrive.

ALL: I TAKE REFUGE IN DHARMA,
Leader: and resolve that with all beings I will enter deeply into the sutra-treasure whereby my wisdom may grow as vast as the ocean.

ALL: I TAKE REFUGE IN SANGHA,
Leader: and in its wisdom, example, and never failing help, and resolve to live in harmony with all sentient beings

PRAJNA PARAMITA HRIDAYA **Heart of Perfect Wisdom**

The Bodhisattva of Compassion
from the depths of prajna wisdom
saw the emptiness of all five skandhas
and sundered the bonds that cause all suff'ring.

Know then:

SHO SAI MYO KICHIJYO DHARANI **Dharani to Allay Disasters**

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 Ei
Somo Ko

RETURN OF MERIT **Honzon Eko**

LEADER:
*Faith in Buddha, Dharma, Sangha
brings true liberation
We now return the merit of our chanting to:
Shakyamuni Buddha, Manjusri Bodhisattva,
Avalokita Bodhisattva, Bhadra Bodhisattva.
We place our faith in the
Great Heart of Perfect Wisdom.
May all beings attain Buddhahood!*

ALL:
Ten Directions, Three Worlds,
All Buddhas, Bodhisattva-mahasattvas,
Maha Prajna Paramita.



**MASTER HAKUIN'S CHANT IN
PRAISE OF ZAZEN**

Zazen Wasan

From the very beginning
All beings are Buddha.
Like water and ice,
Without water no ice,
Outside us no Buddhas.

How near the truth
Yet how far we seek,
Like one in water crying "I thirst!"
Like a child of rich birth
Wand'ring poor on this earth,
We endlessly circle the six worlds.

The cause of our sorrow is ego-delusion
From dark path to dark path we've wandered in
Darkness—
How can we be free from birth and death?
The gateway to freedom is zazen samadhi—
Beyond exaltation, beyond all our praises,
The pure Mahayana.

Upholding the precepts, repentance and giving,
The countless good deeds,
And the way of right living
All come from zazen.

Thus one true samadhi extinguishes evils;
It purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The Pure Lotus Land is not far away.

Hearing this truth, heart humble and grateful,
To praise and embrace it, to practice its wisdom,
Brings unending blessings,
Brings mountains of merit.

And when we turn inward and prove our
True-nature—that True-self is no-self, our own
Self is no-self—we go beyond ego
And past clever words.

Then the gate to the oneness of
Cause and effect is thrown open.
Not two and not three, straight ahead runs the Way.

Our form now being no-form, in going and
Returning we never leave home.
Our thought now being no-thought,
Our dancing and songs are the voice of the Dharma.

How vast is the heaven of boundless samadhi!
How bright and transparent—
The moonlight of Wisdom!

What is there outside us, what is there we lack?
Nirvana is openly shown to our eyes.
This earth where we stand is the Pure Lotus Land,
And this very body the body of Buddha.

