

+ Meal gatha +

First, seventy-two labours 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 should be free from greed.

Fourth, to support our life we take this food.

Fifth, to attain our Way we take this food.

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 sentient 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. +

Boundless Brighton & Hove Zen Sangha Sutra Book

*Kesu bell = * Gatz = # Inkin bell = +*

Verse of atonement *

All harmful karma ever created by me since of old
On account of my beginningless greed, hatred and ignorance
Born of my body, speech and thought
I atone for it now.

Verse of the Kesa *

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

+ Gatha on opening the sutra +

The Dharma, inexhaustibly 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 realise the Tathagata's true meaning.

Evening Gatha

Let me respectfully remind you
Life and death are of supreme importance
Time swiftly passes by and opportunity is lost
Each of us should strive to awaken.
Awaken! Take heed! Do not squander your life...

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 Buddha. *

Zen master Hakuin's Song of Zazen*

From the 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.
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.

Observing 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,

The Four Bodhisattva vows *

*Sentient beings are numberless, I vow to save them.

Desires are inexhaustible, I vow to put an end to them.

*The Dharmas are boundless, I vow to master them.

*The Buddha Way is unattainable, I vow to attain it.

*SHU JO MU HEN SEI GAN DO

BON NO MU JIN SEI GAN DAN

*HO MON MU RYO SEI GAN GAKU

*BUTSU DO MU JO SEI GAN JO

Mantras:

Monk Jizo/ Kshitigarbha:

OM HA HA HA VISMAYE SVAHA

Avalokiteshvara (Kanzeon/Kannon):

OM MANE PADME HUM

Medicine Buddha (Tibetan version):

TAYATHA OM BEKANDZE BEKANDZE MAHABEKANDZE RADZA
SAMUDGATE SOHA

Maha Prajna Paramita Heart Sutra *

(All:) Avalokitesvara Bodhisattva, coursing in deep Prajna Paramita clearly saw emptiness of all the five* skandhas, 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: feeling, perception, mental formations and consciousness 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 feeling, perception, mental formations or consciousness; no eye, ear, nose, tongue, body, mind; no colour, sound, smell, taste, touch, phenomena; no realm of sight, and so on to no realm of consciousness; no ignorance and no end to ignorance, and so on to 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! #**

The Four Immeasurables* *(Ino leads and all repeat:)*

*May all beings have happiness and the causes of happiness.

*May all beings be free from suffering and the causes of suffering.

*May all beings rejoice in the well-being of others.

*May all beings live in peace, free from greed and hatred.

(Each of the four verses corresponds to a mental state: loving kindness, compassion, sympathetic joy, and peace (or equanimity)).

The Three Treasures*

*NAMU KI E BUTSU I take refuge in the Buddha

*NAMU KI E HO I take refuge in the Dharma

*NAMU KI E SO I take refuge in the Sangha

KI E BUTSU MUJO SON I take refuge in the Buddha, the incomparably honoured one;

KI E HO JIJIN SON I take refuge in the Dharma, honourable for its purity;

KI E SO WAGO SON I take refuge in the Sangha, honourable for its harmony.

*KI E BUK KYO I have taken refuge in the Buddha.

*KI E HO KYO I have taken refuge in the Dharma.

*KI E SO KYO I have taken refuge in the Sangha.

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 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 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 fits 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.#

Dedication

Buddha nature pervades the whole universe existing right here now. In reciting The Identity of Relative and Absolute we dedicate its merits to: +

The Great Master Shakyamuni Buddha Daiosho,
Bodaidaruma Daiosho,
Daikan Eno Daiosho
Eihei Dogen Daiosho
Soji Keizan Daiosho
All successive Daioshos,
Down to
Tenshin Fletcher Daiosho
And Keizan Scott Daiosho. +

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* (3 OR 9 X)

(*)KAN ZE ON NA MU BUTSU YO(*) BUTSU U IN YO BUTSU
U EN BU 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 (#)

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 Three Treasures. In reciting the Enmei Jukku Kannon Gyo, we dedicate its merits to:

All ancestors of Stonewater Sangha members and to all beings in the Dharma worlds. May the Dharma Body maintain strength and health and the years of life be lengthened for Keizan Scott Daiocho, founder of this Sangha. May his vows be fully realised and may he live in perfect peace with Buddha Dharma. 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 realise the Buddha Way together.*

All Buddhas throughout space and time*

All Bodhisattva Mahasattvas*

Maha Prajna Paramita #

Dedication

(Ino:) *In reciting the Maha Prajna Paramita Heart Sutra, we dedicate its merits to:

(bow heads)

+ The Great Master Shakyamuni Buddha Daiocho,
The all-pervading and everlasting Three Treasures, + *(sit up again)*

All Arahats and Bodhisattva Mahasattvas

And their relations throughout the Dharma worlds.

We especially dedicate its merits to:

The peace and harmony of the world, and the strength and sound practice of this Sangha; to all those suffering from illness, hunger, mired in conflict or displaced from their homes – may they be serene through all their ills and difficulties; to the restoration of the natural world, its waters, plants and creatures, and to all efforts in its service with gratitude. May this good karma be extended to all relations, and may we realise the Buddha Way together.*

(All:) All Buddhas throughout space and time.* All Bodhisattva Mahasattvas.* Maha Prajna Paramita #