**Ka Shin Zendo**

**WE PAY HOMAGE**

*Homage to the Buddha*

*The Venerable One*

*The Awakened One*

*The Supremely Awakened One!*

**THREE REFUGES**

*I take refuge in the Buddha*

*I take refuge in the Dharma*

*I take refuge in the Sangha*

**PURIFICATION**

*All my transgressions, from the first to the last,*

*Because of my greed, anger and folly*

*Caused by my body, speech and thought*

*I now confess and purify them all.*

**THE HEART SUTRA**

 *Maha Prajna Paramita Hridaya Sutra*

A va lo ki tesh va ra, the **bo** dhi satt va of com pas sion,

**do** ing deep praj na ***pa*** *ra mi ta, clear ly saw that the five skan das are shun ya ****ta***,

thus tran scend ing mis for tune and suf fer ing.

**O** Sha ri pu tra, form is no o ther than shun ya ta,

shun ya ta is no o ther than form.

Form is ex act ly shun ya ta, shun ya ta ex act ly form.

Feel ing, thought, vo li tion, and con scious ness are like wise like this.

O sha ri pu tra, re mem ber dhar ma is fun da men tal ly shun ya ta.

No birth, no death. No thing is de filed, no thing is pure.

No thing can in crease, no thing can de crease.

Hence: in sun ya ta, no form, no feel ing, no thought,

no vo li tion, no con scious ness;

no eyes, no ears, no nose, no tongue, no bo dy, no mind;

no see ing, no hear ing, no smell ing, no tast ing, no touch ing, no think ing;

no world of sight, no world of con scious ness;

no ig nor ance and no end to ig nor ance;

no old age and death and no end to old age and death.

No suf fer ing, no cra ving, no ex tinc tion, no path; no wis dom; no at tain ment.

In deed, there is no thing to be at tained;

the **bo** dhi satt va re lies on praj na pa ra mi ta with no hin drance in the mind.

No hin drance, there fore no fear. Far be yond up side down views, at last nir va na.

Past, pre sent, and fu ture, all bud dhas, bod hi satt vas, re ly on praj na pa ra mi ta and there fore reach the most su preme en light en ment.

There fore know: praj na pa ra mi ta is the great est dha ra ni,

the bright est dha ra ni, the high est dha ra ni, the in com para ble dha ra ni.

It com plete ly clears all suf fer ing. This is the truth, not a lie.

So set forth the praj na pa ra mi ta dha ra ni. Set forth this dha ra ni and say: **ga** te ga te pa ra ga te para sam **ga** te, bo dhi sva ha heart su tra.

**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 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 **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 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.

**SONG OF ZAZEN**

All sentient beings are plainly Buddhas.

As ice and water are one essence, Beings and Buddhas are also one.

Without water, no ice, and without beings, no Buddhas—

This truth is so close, yet we seek Buddhas in far places.

What a sad waste—

Like a person immersed in water who cries out in thirst,

or a child of wealth lost among the poor.

In our ignorance, we’ve strayed in the dark

and transmigrate through the six realms,

drifting deeper into the darkness.

When shall we be free from birth-and-death?

In this regard, we cannot speak too highly

of Zazen practice in the Mahayana.

The great virtues of kindness, rectitude

and calling forth the Buddha’s name,

confession and ascetic practice

and all good deeds,

these all come home to Zazen.

Just one sitting of Zazen

sweeps all our transgressions

and evil paths away—

Then the Pure Land is before us.

If we hear this truth and praise it,

and take it to heart, we shall be truly blessed.

But if we know from deep within

that self nature is no nature,

we’ve gone beyond mere talk.

The path ahead is free and clear.

Through one gate only, not two or three,

cause and effect go straightaway.

Coming or going, form is no form,

And singing or dancing, thought is no thought;

Nowhere but here, we are the voice of Dharma.

The clear sky of Samadhi opens infinitely.

The moon of wisdom is in full bloom.

What more could we possibly want?

As the truth emerges every moment,

this earth we stand on is Nirvana,

and this body is the body of the Buddha.

**INFINITE VOWS FOR ALL**

Repeat three times (morning service, after meals, evening closing)

I VOW TO SAVE ALL BEINGS

I VOW TO VANQUISH ALL DELUSIONS

I VOW TO TAKE THE TEACHINGS TO HEART

I SHALL FOLLOW THE BUDDHA’S WAY, HOWEVER ENDLESS.

**ATTA DIPA**

ATTA DIPA

VIHARATHA

ATTA SARANA

AHANNA SARANA

DHAMMA DIPA

DHAMMA SARANA

ANANNA SARANA

Dwell!

You are the Light

Rely on yourself

Do not rely on others

The Dharma is the Light

Rely on the Dharma

Do not rely on anything other than the Dharma

**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 live

This Tathagata’s true meaning.

**DEDICATION** [Sutra Leader Only]

Buddha Nature is Throughout

The Universe

This first light of day

We dedicate this morning service to:

Shakyamuni Buddha, the Awakened One

Avalokiteshvara, the Bodhisattva of Compassion

Manjusri, the Bodhisattva of Wisdom

Jizo Bodhisattva, the Guardian of children and strangers

Buddhas, Bodhisattvas

All Dharmas, All Sanghas

Let Ka Shin Zendo join

In your exaltation.

JI HO SAN SHI ISHI FU

SHI SON BUSA MO KO SA

MO KO HO JA HO RO MI

**Enmei Jukku Kannon Gyo**

Ten Phrase Life Prolonging Kannon Sutra

[Morning Service, Closing Evening Zazen]

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 shen

**Master Rinzai’s Exhortations**

[recited together at the beginning of evening sitting]

I.

Followers of the Way, people everywhere say that there is a Way to be practiced, a Dharma to be proven.

Tell me, what Dharma will you prove, what Way will you practice?

What is lacking in your present activity?

What still needs to be patched up?

II.

I say to you there is no Buddha, no Dharma, nothing to practice, nothing to prove.

Just what are you seeking thus in the highways and byways?

Blind men! You’re putting a head on top of the one you already have.

What do you yourself lack!

Followers of the Way, your own present activities do not differ from those of the patriarch Buddhas.

You just don’t believe this and keep seeking outside.

Make no mistake! Outside there is no Dharma; inside, there is none to be obtained.

Better than grasp at the words from my mouth, take it easy and do nothing.

III.

This physical body of yours composed of the four elements can neither expound the Dharma nor listen to it; your spleen and stomach, liver and gallbladder can neither expound the Dharma nor listen to it; the empty sky can neither expound the Dharma nor listen to it.

Then just what can expound the Dharma and listen to it?

This very you standing distinctly before me without any form, shining alone—

*this* can expound the Dharma and listen to it!

Understand it this way, and you are not different from the Patriarch Buddha.

IV.

Followers of the Way, it is urgently necessary that you endeavor to acquire true insight and stride boldly under heaven so as not to lose your senses due to a bunch of spirits.

He who has nothing to do is the noble man.

Simply don’t strive—just be ordinary.

V.

Just make yourself master of every situation, and wherever you stand is the true place.

**MEAL THANKSGIVING**

[Chant before breakfast and lunch]

Many have given time and effort

to bring this food to us

so we can eat and nourish ourselves.

As we breathe, we eat, to live.

May we, as we live and practice

Affirm their efforts with gratitude

With the life given to us by this meal.