



GREAT HEARTLAND
BUDDHIST TEMPLE
of TOLEDO

**Liturgy Book for
Service & Sesshin**

About this Liturgy Book

This Liturgy Book for Temple Service and Sesshin was created by the Buddhist Temple of Toledo for members and visitors to use at the Temple and at home. You are welcome to take a copy home with you and make the ritual of chanting a part of your daily bodhisattva practice.

About the Buddhist Temple of Toledo

The Buddhist Temple of Toledo is an independent Soto Zen Buddhist Temple that emphasizes intensive Zen training and includes the Rinzai koan introspection tradition as well as the Lam Rim teachings of Tibetan Buddhism's Gelupa lineage. The Buddhist Temple of Toledo is an inclusive family-friendly community with opportunity for authentic Zen practice for all.

Our Wednesday and Sunday weekly services are always open to the public and include sutras, Zen meditation, dharma talks and interviews with transmitted teachers. Services are Wednesday 7:30 - 9:30 p.m. and Sunday 11 a.m. - 12:30 p.m. On Sundays, Intro to Zen meditation class and orientation for first time visitors is offered at 10:15 a.m., Dharma School for kids meets during service and service is followed by fellowship and refreshments.

Learn more about the Temple on our website at www.buddhisttempleoftoledo.org.

The Zen Buddhist Temple of Toledo is a 501(c)3 nonprofit organization. This book and all of the Temple's services, classes, retreats and other programs are funded by generous contributions from our members and visitors.

Guiding Teachers and Lineage

Our Guiding Teachers are Rev. Jay Rinsen Weik Sensei, Abbott of the Buddhist Temple of Toledo and Rev. Karen Do'on Weik Osho. Rinsen Sensei serves as senior priest and head teacher. He is a fully transmitted Zen teacher acknowledged by Rev. James Myoun Ford Roshi in both of Roshi's lineages: the ordained Soto Zen lineage of Jiyu Kennett and koan introspection lineage of Robert Aitken and John Tarrant. He also has been empowered by Gelek Rimpoche to give the Lam Rim teachings of the Gelupa lineage of Tibetan Buddhism.

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Gata of Atonement

All evil karma ever committed by me since of old,
on account of my beginningless greed, anger and ignorance
born of my body, mouth and thought,
now I atone for it all. *(repeat 3x)*

The Three Refuges *(Nikaya Pali Cannon version)*

(Pali followed by English. The lines beneath the words show the relative pitch of the syllable above. Repeat each line after the chant leader.)

Buddham saranam gacchami;

_____ ---- _

Dhammam saranam gacchami;

_____ ---- ^^

Sangham saranam gacchami.

_____ --- _

I take refuge in Buddha;

_____ --- _

I take refuge in Dharma;

_____ ----- ^^

I take refuge in Sangha.

_____ --- _

The Five Remembrances

I am of the nature to grow old; *(first time through – said only by chant leader)*

There is no way to escape growing old.

I am of the nature to have ill health;

There is no way to escape having ill health.

I am of the nature to die;

There is no way to escape death.

All that is dear to me and everyone I love are of the nature of change;

There is no way to escape being separated from them.

My deeds are my closest companions;

I am the beneficiary of my deeds;

My deeds are the ground on which I stand. *(repeat 3x)*

Daily Liturgy

Refuge (*Mahayana version*)

In my heart I take refuge in Buddha, Dharma and Sangha.
May I liberate suffering beings and bring them to great joy.
May the compassionate spirit of love grow within me
That I may actualize the Great Way. (*repeat 3x*)

Invocation

I give thanks
for the guidance of my teachers,
for the lineage of teachers before them.
I give thanks and offerings
for their devoted practice of
 generosity, moral discipline, patience,
 joyful effort, concentration, wisdom,
 skillful means, unshakeable vow,
 spiritual powers and awakened
 awareness for my benefit.
May their years of life be lengthened,
and may their vows be completely realized.

Seven Practices of the Bodhisattva

I bow down in body, speech and mind.
I offer the best I have to give
 both real and imagined
 to fill the space between us.
I regret and purify all transgressions.
I rejoice in all virtues.
I request you to remain
 until total enlightenment.
I request wise and compassionate guidance.
I dedicate my merit
 for the sake of all beings.

Generating Love and Compassion

May all sentient beings
be free from obsession and hatred—
being close to some and distant from others.
How wonderful it would be.
May this be accomplished.
I will free them from obsession and hatred.
Bless me to accomplish this.

May all sentient beings enjoy happiness
and the causes of happiness.
How wonderful it would be.
May this be accomplished.
I will bring them happiness
and the causes of happiness.
Bless me to accomplish this.

May all sentient beings
have the joy that has never known suffering.
May they be free from obsession, hatred,
 jealousy, miserliness, doubt, pride,
 wrong view, ignorance and dualistic
 thoughts.
How wonderful it would be.
May this be accomplished.
I will bring them to this state.
Bless me to accomplish this.

Great Prajna Paramita Heart Sutra

Avalokiteshvara Bodhisattva, practicing deep prajna paramita
clearly saw that all five skandhas are empty
transforming all suffering and distress.

Shariputra, form is no other than emptiness, emptiness no other than form;
form is exactly emptiness, emptiness exactly form;
sensation, perception, mental reaction, consciousness are also like this.

Shariputra, all things are essentially empty —
not born, not destroyed, not stained, not pure; without loss, without gain.

Therefore in emptiness there is no form;
no sensation, perception, mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, object of thought;
no seeing and so on to no thinking;
no ignorance and also no ending of ignorance;
and so on to no old age and death, and also no ending of old age and death;
no suffering, cause of suffering, cessation, path;
no wisdom and no attainment.

Since there is nothing to attain,
the Bodhisattva lives by prajna paramita,
with no hindrance in the mind, no hindrance, and therefore no fear;
far beyond delusive thinking, right here is nirvana.

All Buddhas of past, present and future live by prajna paramita,
attaining *anuttara-samyak-sambodhi*.

Therefore know that prajna paramita
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all suffering.

This is truth, not mere formality.

Therefore set forth the prajna paramita mantra.
Set forth this mantra and proclaim:

Gaté Gaté Paragaté Parasamgaté Bodhi Svaha!
Gaté Gaté Paragaté Parasamgaté Bodhi Svaha!
Gaté Gaté Paragaté Parasamgaté Bodhi Svaha!

(Gata may be repeated 3x, 21x or 108x)

The Harmony of Relative and Absolute

The mind of the great sage of India is 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— not one, not two—
 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 works together with 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.
But if you are confused, mountains and rivers block your way.
I respectfully urge you who study the mystery:
Do not pass your days and nights in vain.

Enmei Jukku Kannon Gyo

Kanzeon!
Namu Butsu
yo Butsu u in
yo Butsu u en
buppo so en
jo raku ga jo
cho nen Kanzeon
bo nen Kanzeon
nen nen ju shin ki
nen nen fu ri shin. *(repeat 3x)*

Absorbing world sounds
awakens a Buddha right here!
This Buddha, the source of compassion.
This Buddha receives only compassion.
Buddha, Dharma, Sangha – just compassion.
Thus, the pure heart always rejoices.
In the light, recall this.
In the dark, recall this.
Moment after moment
the true heart arises.
Time after time
there is nothing but this. *(repeat 3x)*

Sho Sai Myo Kichijo Dharani

(The Dharani of Good Fortune that Averts Calamities in the Mind – with no categories, this mysterious power saves all beings. In a dharani, the intention and sound of the chant is more important than any literal meaning.)

No mo san 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
(when chanting fast, repeat 3x)

Dedications

Infinite realms of light and dark convey the Buddha mind. All that is and we ourselves come forth in perfect harmony. We offer this sincere and devoted practice for the many beings of the six worlds and dedicate it in grateful thanks to the strength and sound practice of the Great Heartland Sangha and its teachers. May our virtuous actions be clear from all interferences and may our vows be fully realized.

All living things are one seamless body, and pass quickly from dark to dark. We remember you who cared for us and are gone, you who are ill, you who are at war, who are hungry and who are in pain — may you heal and have peace.

Infinite realms of light and dark convey the Buddha mind. Birds and trees and stars and we ourselves come forth in perfect harmony. We recite our gata and our sutra for the many beings of the world and dedicate our practice in grateful thanks to all our many guides along the ancient way.

Buddha-nature pervades the whole universe existing right here, now. Whenever these devoted invocations are sent forth they are perceived and subtly answered. We dedicate their merits to all members of our human family, throughout space and time. We especially dedicate their merits to those who suffer as a result of calamity, cruelty and war.

Buddha nature pervades the whole universe, existing right here, now. The wind blows, waves fall on the shore and Guanyin finds us in the dark and broken roads. We give thanks to all the ancestors of meditation in the still halls, the unknown women and men, centuries of enlightened women and men, [clouds] and [wind] and [thunderstorms]. Let wisdom go to every corner of the house. Let people have joy in each other's joy.

(Chant leader chooses local seasonal references where words appear in brackets.)

Dedications may conclude with:

We especially dedicate [these merits / this offering / our practice / this service] to...

[A special dedication for the day] *and/or*

Those whose names we hold in the silence of our hearts,
as well as those whose names we now voice aloud...

After the names or special dedication:

Chant Leader: May we live in perfect peace with Buddhadharma and may we realize the Buddha way together.

Community:

All Buddhas throughout space and time,
All honored ones, bodhisattva-mahasattvas,
Wisdom beyond wisdom, Maha Prajna Paramita.

Sangha Covenant

We, the Daishin Koku-Ji Sangha, with respect for the worth and dignity of each person, with wonder at the wisdom and compassion we seek to cultivate by practice and with deep gratitude for the teachers of this lineage and our connection to one another, covenant to support each other by upholding the precepts of doing no harm, practicing good and actualizing good for others.

Gata on Opening the Sutra

The Dharma, incomparably 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 realize the Tathagata's true meaning.

Bodhisattva Vows

Chanted Version

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 embody it.
(repeat 3x)

Sung Version

I vow to wake all the beings of the world.
I vow to set endless heartache to rest.
I vow to walk through every wisdom gate.
I vow to live the great Buddha Way.
(repeat 3x)

Verse of the Kesa

Vast is the robe of liberation,
A formless field of benefaction.
I wear the Tathagata's teaching,
Saving all sentient beings.
(repeat 3x)

Breakfast Oryoki Chant

[Note: underlined passages are chanted by leader only]

Buddha was born in Kapilavastu,
Enlightened in Magadha,
Taught at Varanasi,
Entered nirvana at Kushinagara.

Now we set out Buddha's bowls;
May we, with all living beings,
Realize the emptiness of the three wheels:
Giver, receiver and gift.

In the midst of the three treasures,
which verify our understanding,
entrusting ourselves to the sangha,
we recall:

Vairochana Buddha,
pure Dharmakaya;
Lochana Buddha,
complete Sambhogakaya
Shakyamuni Buddha,
myriad Nirmanakaya;
Maitreya Buddha, of future birth;
All Buddhas throughout space and time;
Lotus of the Wondrous Dharma,
Mahayana sutra.

Manjushri Bodhisattva, great wisdom;
Samantabhadra Bodhisattva,
great activity;
Avalokiteshvara Bodhisattva,
great compassion;
All honored ones,
bodhisattvas, mahasattvas,
Wisdom beyond wisdom,
maha prajna paramita.

This morning meal of ten benefits
nourishes us in our practice.
Its rewards are boundless,
filling us with ease and joy.

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.

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.

The water with which we wash our bowls
tastes like ambrosia.
We offer it to the many spirits;
may they be satisfied.
On ma ku ra sai so wa ka.

Abiding in this ephemeral world
Like a lotus in muddy water,
The mind is pure and goes beyond.
Thus we bow to Buddha.

Lunch Oryoki Chant

[Note: underlined passages are chanted by leader only]

Buddha was born in Kapilavastu,
Enlightened in Magadha,
Taught at Varanasi,
Entered nirvana at Kushinagara.

Now we set out Buddha's bowls;
May we, with all living beings,
Realize the emptiness of the three wheels:
Giver, receiver and gift.

In the midst of the three treasures,
which verify our understanding,
entrusting ourselves to the sangha,
we recall:

Vairochana Buddha,
pure Dharmakaya;
Lochana Buddha,
complete Sambhogakaya
Shakyamuni Buddha,
myriad Nirmanakaya;
Maitreya Buddha, of future birth;
All Buddhas throughout space and time;
Lotus of the Wondrous Dharma,
Mahayana sutra.

Manjushri Bodhisattva, great wisdom;
Samantabhadra Bodhisattva,
great activity;
Avalokiteshvara Bodhisattva,
great compassion;
All honored ones,
bodhisattvas, mahasattvas,
Wisdom beyond wisdom,
maha prajna paramita.

The three virtues and six tastes of this meal
are offered to Buddha and sangha.
May all sentient beings in the universe be
equally nourished.

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.

Oh spirits, we now give you an offering;
This food is for each of you in the ten
directions.

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.

The water with which we wash our bowls
tastes like ambrosia.
We offer it to the many spirits;
may they be satisfied.
On ma ku ra sai so wa ka.

Abiding in this ephemeral world
Like a lotus in muddy water,
The mind is pure and goes beyond.
Thus we bow to Buddha.



