

MORNING CHANT BOOK

ROBE VERSE

Dai sai ge da pu
ku musō fuku
den e hi bu nyo
rai kyo kō do
shoshu jo.

Great robe of liberation
Field far beyond form and
emptiness Wearing the
Tathagata's teaching Saving all
beings

PURIFICATION

All my ancient, twisted karma,
From beginningless greed, hate and
delusion. Born through body, speech and
mind,
I now fully avow.

THE REFUGES IN PALI

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyampi buddham saranam
gacchami Dutiyampi dhammam
saranam gacchami Dutiyampi
sangham saranam gacchami

Tatiyampi buddham saranam gacchami
Tatiyampi dhammam saranam gacchami
Tatiyampi sangham saranam gacchami

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajña paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajña paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

AFTER THE DEDICATION

All buddhas, ten directions, three times.
All honored ones, bodhisattva-mahasattvas,
Wisdom beyond wisdom,
Maha Prajña Paramita

METTA SUTTA

This is what should be accomplished by the one who is wise,
Who seeks the good, and has obtained peace.
Let one be strenuous, upright, and sincere,
Without pride, easily contented, and joyous.
Let one not be submerged by the things of the world.
Let one not take upon oneself the burden of riches.
Let one's senses be controlled.
Let one be wise but not puffed up and
Let one not desire great possessions even for one's family.
Let one do nothing that is mean or that the wise would reprove.
May all beings be happy. May they be joyous and live in safety,
All living beings, whether weak or strong,
In high or middle or low realms of existence.
Small or great, visible or invisible,
Near or far, born or to be born, May all beings be happy.
Let no one deceive another nor despise any being in any state.
Let none by anger or hatred wish harm to another.
Even as a mother at the risk of her life
Watches over and protects her only child,
So with a boundless mind should one cherish all living things.
Suffusing love over the entire world,
Above, below, and all around, without limit,
So let one cultivate an infinite good will toward the whole world.
Standing or walking, sitting or lying down,
During all one's waking hours, Let one practice the way with gratitude.
Not holding to fixed views, Endowed with insight,
Freed from sense appetites,
One who achieves the way
Will be freed from the duality of birth and death.

ENMEI JUKKU KANNON GYO (x7)

Kan ze on

Na mu butsu

Yo butsu u in

Yo butsu u en

Bup 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