

ENMEI JUKKU KANNON GYŌ

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

PURIFICATION

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

AFTER DEDICATION

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



BRATTLEBORO ZEN CENTER

DAILY VERSES AND TEXTS

ROBE VERSE

Dai sai ge dā pu ku
musō fuku den e
hi bu nyo rai kyo
kōdo shoshu jo. (chant twice)

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

FOUR BODHISATTVA VOWS

Beings are numberless; I vow to save them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
Buddha's way is unsurpassable; I vow to become it.

METTA VERSES

May all beings be free and safe from harm,
May all beings be happy and fulfilled,
May all beings be healthy and strong,
May all beings have ease and joy in their lives and
be free from suffering.

fu ko ko setsu han nya ha ra mit ta shu soku setsu
shu watsu gya te gya te ha ra gya te hara so gya te
bo ji sowa ka han nya shin gyo

SHŌSAIMYŌ KICHIJŌ DARANI

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
chisu sha chisu sha
chishu ri chishu ri
soha ja soha ja
sen chi gya
shiri ei so mo ko

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."

MAKA HANNYA HARAMITTA SHIN GYŌ

Kan ji zai bo satsu gyo jin han nya ha ra mit 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 mit 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 mit 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 do shu no jo is sai ku shin jitsu

BEFORE LECTURE

An unsurpassed, penetrating and perfect Dharma
Is rarely met with even in a hundred thousand
million kalpas;
Having it to see and listen to, to remember and
accept,
I vow to taste the truth of the Tathagatha's words.

AFTER LECTURE

May our intention equally extend to
every being and place
With the true merit of buddha's way.

Beings are numberless; I vow to save them...

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