



zenwest

Chant Book

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ATTA DIPA



VIHARATHA

ATTA SARANA

ANANNA SARANA

DHAMMA DIPA

DHAMMA SARANA

ANANNA SARANA

*Know! You are the light itself.*

*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.*

VANDANA



NAMO TASA

BHAGAVATO ARAHATO

SAMMA SAMBUDDHASSA

*Homage to the Buddha,*

*The World Honoured One, The Great Worthy,*

*The Supremely Awakened One!*

## TISARANA 🙏

BUDDHAM SARANAM GACCHAMI  
DHAMMAM SARANAM GACCHAMI  
SANGHAM SARANAM GACCHAMI

*I take refuge in the Buddha!*  
*I take refuge in the Dharma!*  
*I take refuge in the Sangha!*

## PURIFICATION 🙏

In the past I have caused much harm. My greed, anger, and folly arise from the beginningless past; yet they spring from this body, this mouth, and this mind. I alone am responsible for the suffering they have brought, and I hereby renounce and relinquish them all.

## 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 actualize this Tathagata's true meaning.

## DENSU: HEART OF PERFECT WISDOM SUTRA

A VA LO KI TESH VA RA BO DHI SATT VA, PRAC TI SING DEE PLY PRAJ NA PA RA MI TA, RE COG NIZED THAT ALL FIVE SKAN DHAS ARE EMP TY, THUS RE LIE VING ALL AN GUISH. SHA RI PU TRA, FORM IS EMP TY. EMP TI NESS IS FORM. FORM IS EX ACT LY EMP TI NESS. EMP TI NESS EX ACT LY FORM; SEN SA TION, PER CEP TION, DIS PO SI TIONS, AND CON SCIOUS NESS ARE AL SO LIKE THIS. SHA RI PU TRA, ALL THINGS ARE E SSEN TIAL LY EMP TY-- NOT BORN, NOT DE STROYED; NOT STAINED, NOT PURE; WITH OUT LOSS, WITH OUT GAIN. THERE FORE IN EMP TI NESS THERE IS NO FORM, NO SEN SA TION, NO PER CEP TION, NO DIS PO SI TIONS, AND NO CON SCIOUS NESS; NO EYE, NO EAR, NO NOSE, NO TONGUE, NO BO DY, AND NO MIND; NO OB JECT OF SIGHT, NO OB JECT OF HEAR ING, NO OB JECT OF SMELL, NO OB JECT OF TASTE, NO OB JECT OF TAC TILE SEN SA TION, AND NO OB JECT OF MIND; NO WORLD OF SIGHT TO NO WORLD OF CON CEP TU AL CON SCIOUS NESS; NO IG NO RANCE AND NO

END TO ILLNESS, AND SO ON TO NO OLD AGE AND DEATH AND NO END TO OLD AGE AND DEATH; NO ANNIHILATION, NO CAUSE, NO CREATION, NO PATH; NO WISDOM, AND NO ATTAINMENT. HAVING NOTHING TO ATTAIN, THE BODHISATTVA RELIES ON PRAJNA PARAMITTA WITH NO HINDRANCE IN THE MIND; NO HINDRANCE, THEREFORE NO FEAR; FAR BEYOND UPSIDE DOWN VIEWS, AND AT LAST NIRVANA. ALL BUDDHAS OF THE PAST, PRESENT, AND FUTURE LIVE BY PRAJNA PARAMITTA REALIZING COMPLETELY, TRUE AWAKENING. THEREFORE KNOW THAT PRAJNA PARAMITTA IS THE GREATEST MANTRA, THE CLEAR EST MANTRA, THE SUPREME MANTRA, THE INCOMPARABLE MANTRA, WHICH COMPLETELY REMOVES ALL ANNIHILATION. THIS IS TRUE, NOT FALSE. THEREFORE SET FORTH THE PRAJNA PARAMITTA MANTRA, SET FORTH THIS MANTRA AND PROCLAIM: GA TE GA TE PA RA GA TE PA RA SAM GA TE BO DHI SVA HA!

## DHARANI OF REMOVING DISASTER

DENSU: NA MU SA MAN DA MO TO NAN O HA  
RA CHI KO TO SHA SO NO NAN TO JI TO EN GYA  
GYA GYA KI GYA KI UN NUN SHI FU RA SHI FU  
RA HA RA SHI FU RA HA RA SHI FU RA CHI SHU  
SA CHI SHU SA SHU SHI RI SHU SHI RI SO HA JA  
SO HA JA SE CHI GYA SHI RI EI SO MO KO

NA MU SA MAN DA MO TO NAN O HA RA CHI  
KO TO SHA SO NO NAN TO JI TO EN GYA GYA  
GYA KI GYA KI UN NUN SHI FU RA SHI FU RA HA  
RA SHI FU RA HA RA SHI FU RA CHI SHU SA CHI  
SHU SA SHU SHI RI SHU SHI RI SO HA JA SO HA  
JA SE CHI GYA SHI RI EI SO MO KO

NA MU SA MAN DA MO TO NAN O HA RA CHI  
KO TO SHA SO NO NAN TO JI TO EN GYA GYA  
GYA KI GYA KI UN NUN SHI FU RA SHI FU RA HA  
RA SHI FU RA HA RA SHI FU RA CHI SHU SA CHI  
SHU SA SHU SHI RI SHU SHI RI SO HA JA SO HA  
JA SE CHI GYA SHI RI EI SO MO KO



SHAKYAMUNI DEDICATION 🙏

DENSU: One True Nature pervades the vast universe, manifesting in this very moment.

We dedicate our chanting of the Dharani of Removing Disaster to:

The World Honoured One, Shakyamuni Buddha, our original teacher.

May we truly appreciate his benevolence and demonstrate our gratitude by realizing the Buddha-Way together.

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita.

DHARANI OF THE GREAT COMPASSIONATE ONE  
DENSU: NA MU KA RA TAN NO TO RA YA YA  
NA MU O RI YA BO RYO KI CHI SHI FU RA YA FU  
JI SA TO BO YA MO KO SA TO BO YA MO KO KYA  
RU NI KYA YA EN SA HA RA HA EI SHU TA NO  
TON SHA NA MU SHI KI RI TO I MO O RI YA BO  
RYO KI CHI SHI FU RA RI TO BO NA MU NO RA  
KI JI KI RI MO KO HO DO SHA MI SA BO O TO JO  
SHU BEN O SHU IN SA BO SA TO NO MO BO  
GYA MO HA DE CHO TO JI TO EN O BO RYO KI  
RYO GYA CHI KYA RYA CHI I KI RI MO KO FU JI  
SA TO SA BO SA BO MO RA MO RA MO KI MO  
KI RI TO IN KU RYO KU RYO KE MO TO RYO TO  
RYO HO JA YA CHI MO KO HO JA YA CHI TO RA  
TO RA CHI RI NI SHI FU RA YA SHA RO SHA RO  
MO MO HA MO RA HO CHI RI I KI I KI SHI NO  
SHI NO O RA SAN FU RA SHA RI HA ZA HA ZA  
FU RA SHA YA KU RYO KU RYO MO RA KU RYO  
KU RYO KI RI SHA RO SHA RO SHI RI SHI RI SU  
RYO SU RYO FU JI YA FU JI YA FU DO YA FU DO  
YA MI CHI RI YA NO RA KI JI CHI RI SHU NI NO  
HO YA MO NO SO MO KO SHI DO YA SO MO KO  
MO KO SHI DO YA SO MO KO SHI DO YU KI SHI

FU RA YA SO MO KO NO RA KI JI SO MO KO MO  
RA NO RA SO MO KO SHI RA SUN O MO GYA YA  
SO MO KO SO BO MO KO SHI DO YA SO MO KO  
SHA KI RA O SHI DO YA SO MO KO HO DO MO  
GYA SHI DO YA SO MO KO NO RA KI JI HA GYA  
RA YA SO MO KO MO HO RI SHIN GYA RA YA SO  
MO KO NA MU KA RA TAN NO TO RA YA YA NA  
MU O RI YA BO RYO KI CHI SHI FU RA YA SO MO  
KO SHI TE DO MO DO RA HO DO YA SO MO KO

## ANCESTOR DEDICATION

DENSU: One True Nature pervades the vast universe, manifesting in this very moment. Through our chanting of the Dharani of the Great Compassionate One may we realize our connection to:

Shakyamuni Buddha

[Mahapajapati](#)

Bodhidharma

[Zongji](#)

Dàjiān Huìnéng

[Pangyun](#)

Lingzhao

[Báizhàng Huáihái](#)

Moshan Liaoran

[Línjì Yìxuán](#)

Liu Tiemo

[Mugai Nyodai](#)

Eihei Dogen Kigen

[Nanpo Shōmyō](#)

Shuho Myocho

[Mokufu Sonin](#)

Kanzan Egen

[Ryonen Genso](#)

Hakuin Ekaku

[Inzan Ien](#)

Takuju Kosen

[Joten Soko](#)

Soen Genju

[Eryu Jokei](#)

Chiko Myo-on

[Gesshin Myoko](#)

Muho Genki

All Dharma Ancestors of the past, present, and future.

May the Way of Buddha be Manifest.

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita.



DENSU: OFFERING TO THE HUNGRY GHOSTS 🙏

IF ONE WISH ES TO KNOW ALL THE BUD DHAS OF THE PAST, PRE SENT, AND FU TURE, ONE SHOULD CON TEM PLATE THE NA TURE OF THIS DHAR MA DA TU AS ES SEN TIAL LY BE ING BORN OF AB SO LUTE MIND. WE HON OUR THE BUD DHAS IN THE TEN DI REC TIONS. WE HON OUR THE DHAR MA PER VAD ING THE TEN DI REC TIONS. WE HO NOUR THE SAN GHA IN THE TEN DI REC TIONS. WE HO NOUR SHAK YA MU NI BUD DHA, OUR O RIG I NAL TEACH ER. WE HO NOUR A VA LO KI TESH VA RA BO DHI SATT VA, THE GREAT COM PAS SION ATE ONE. WE HO NOUR A NAN DA THE AR HAT, THE EX POUN DER OF THE DHAR MA. NA MU SA BO TO TO GYA TO BO RYO KI CHI EN SAN MO RA SAN MO RA KIN NA MU SU RYO BO YA TO TO GYA TO YA TO JI TO EN SU RYO SU RYO BO YA SU RYO BO YA SU RYO SO MO KO NA MU SA MAN DA HO DO NAN BAN. WE HO NOUR HO SHIN TA THA GA TA. WE HO NOUR TO HO TA THA GA TA. WE HO NOUR MYO SHI SHIN TA THA GA TA. WE HO NOUR KO HA SHIN TA THA

GA TA. WE HO NOUR RI FU I TA THA GA TA. WE  
HO NOUR KAN RO TA THA GA TA. WE HO  
NOUR O MI TO TA THA GA TA. NA MU O MI TO  
BO YA TO TO GYA TO YA TO NI YA TO O MI RI  
TSU BO BI O MI RI TO SHI TA BO MI O MI RI TO  
BI GYA RA CHI O MI RI TO BI GYA RA TO KYA MI  
NI GYA GYA NO SHI TO YA RI SO MO KO. BY THE  
POW ER OF THIS DHA RA NI THE FOOD AND  
DRINK IS PUR I FIED, AND THIS WE OF FER TO  
THE HUN GRY GHOSTS AS NU MER OUS AS THE  
SANDS OF THE GAN GES. MAY THEY ALL BE FUL  
LY SA TIS FIED AND A BAN DON THEIR GREED.  
MAY THEY LEAVE THEIR A BODES OF DARK  
NESS AND BE BORN IN TO BLISS FUL PATHS OF  
EX IS TENCE. TAK ING RE FUGE IN THE THREE  
TREA SURES, MAY THEY ROUSE THE DE SI RE  
FOR COM PLETE A WA KEN ING, AND FI NAL LY  
COME TO THE RE AL I ZA TION OF IT. MAY THE  
ME RIT THUS AT TAINED CON TIN UE FOR E  
VER, AL LOW ING ALL BE INGS TO E QUAL LY  
SHARE IN THIS DHAR MA FOOD. TO THE HOSTS  
OF HUN GRY GHOSTS WE OF FER THIS GIFT TO  
YOU. MAY THIS FOOD PER ME ATE THE TEN DI

REC TIONS AND SA TIS FY EV' RY HUN GER. BY THE MER IT OF THIS OF FER ING, MAY WE RE PAY WHAT WE OWE TO OUR PA RENTS, WHO HAVE DONE ALL THEY COULD FOR OUR SAKES. MAY THOSE STILL LI VING EN JOY HAP PY AND PROS PER OUS LIVES, AND MAY THOSE WHO ARE NO LON GER WITH US BE FREE FROM SUF FER ING. MAY ALL BE INGS IN THE TRI PLE WORLD, WHO ARE THE RE CI PI ENTS OF THE FOUR FOLD BE NE FAC TION, TO GE THER WITH THOSE TOR MEN TED BY THE EIGHT KINDS OF CA LA MI TIES AT TAIN TRUE WIS DOM AND BE RE LEASED FROM THE WHEEL OF SAM SA RA. WE IN VOKE ALL THE BUD DHAS, ALL THE BO DHI SATT VA-MA HA SATT VAS IN THE TEN DI REC TIONS, OF THE PAST, PRE SENT, AND FU TURE, AND MA HA PRAJ NA PA RA MI TA! BY THE VIR TUE OF THIS OF FER ING U NI VER SAL LY PRE VAIL ING, NOT ON LY WE, BUT ALL BE INGS SHALL RE A LIZE THE GREAT WAY OF BUD DHA.



## HUNGRY GHOST DEDICATION 🙏

DENSU: One True Nature pervades the vast universe, manifesting in this very moment.

We dedicate our chanting of the Offering to the Hungry Ghosts, flowers, candle light, incense, and the bounty of both land and sea to:

All beings in the Six Realms, to the countless beings who are starved for the Dharma, to those who suffer in the lower realms of existence, and to the angry spirits and those who hinder the way.

May they be satisfied by our offering of the Dharma, cultivate Right Wisdom,  
Liberate all beings, and realize the Buddha-Way.

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita.

## DHARANI OF TEMPLE PROTECTION

### DENSU: BU CHIN SON SHIN DHARANI

NO BO BA GYA BA TEI TA RE RO KI YA HA RA  
CHI BI SHI SHU DA YA BO DA YA BA GYA BA  
TEI TA NI YA TA OM BI SHU DA YA BI SHU DA  
YA SA MA SA MA SAN MAN DA HA BA SHA  
SO HA RA DA GYA CHI GYA KA NO SO BA HAN  
BA BI SHU TEI A BI SHIN SHA TO MAN SO  
GYA TA HA RA HA SHA NO A MI RI TA BI SEI  
KEI MA KA MAN DA RA HA DA I A KA RA A KA  
RA A YU SAN DA RA NI SHU DA YA SHU DA YA  
GYA GYA NO BI SHU TEI U SHU NI SHA BI SHA  
YA BI SHU TEI SA KA SA RA A RA SHIN MEI  
SAN SO NI TEI SA RA BA TA TA GYA TA BA RO  
GYA NI SA TA HA RA MI TA HA RI HO RA NI SA  
RA BA TA TA GYA TA KI RI DA YA CHI SHU TA  
NO CHI SHU CHI TA MA KA BO DA REI BA SA  
RA GYA YA SO GYA TA NO BI SHU TEI SA RA  
BA HA RA DA HA YA TO RI GYA CHI HA RI BI  
SHU TEI HA RA CHI NI HA RA DA YA A YU KU  
SHU TEI SAN MA YA CHI SHU CHI TEI MA NI  
MA NI MA KA MA NI TA TA TA BO DA KU CHI  
HA RI SHU TEI BI SO BO DA BO CHI SHU TEI

JA YA JA YA BI JA YA BI JA YA SA MO RA SA  
MO RA SA RA BA BO DA JI SHU CHI TA SHU  
TEI BA JI RI BA ZA RAN GYA RA BEI BA ZA RAN  
HA BA TO BA MAN SHA RI RAN SA RA BA SA  
TO BA NAN SHA KYA YA HA RI BI SHU TEI SA  
RA BA GYA CHI HA RI SHU TEI SA RA BA TA TA  
GYA TA SHI SHA MEI SAN MA JIN BA SO EN  
TO SA RA MA TA TA GYA TA SAN BA JIN BA SO  
JI SHU CHI TEI BO JI YA BO JI YA BI BO JI YA BI  
BO JI YA BO DA YA BO DA YA BI BO DA YA BI  
BO DA YA SAN MAN DA HA RI SHU TEI SA RA  
BA TA TA GYA TA KI RI DA YA CHI SHU TA NO  
CHI SHU CHI TA MA KA BO DA REI SO WA KA

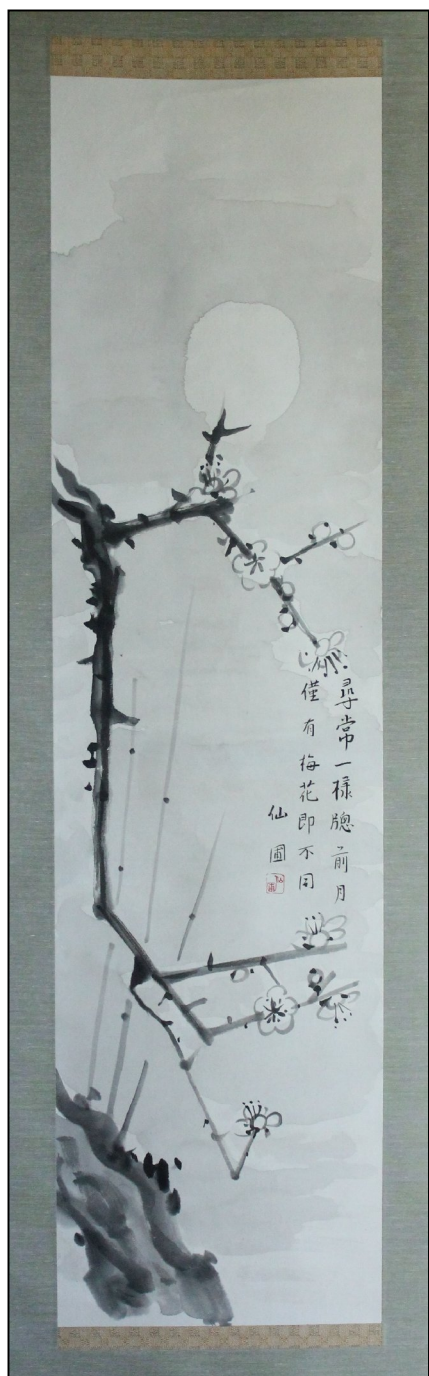
TEMPLE DEDICATION 🙏

DENSU: One True Nature pervades the vast universe, manifesting in this very moment.

We dedicate our chanting of the Dharani of Temple Protection to maintaining the strength, health, and long life of this Red Flag Mountain Temple.

Manifesting in perfect harmony, may we realize the Buddha way together.

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita.



## DENSU: TOREI ZENJI'S BODHISATTVA'S VOW 🙏


When I, a student of Dharma, look at the real form of the universe, all is the never-failing manifestation of the mysterious truth of Tathagata. In any event, in any moment, and in any place, none can be other than the marvelous revelation of its glorious light.

With this realization, our virtuous Zen ancestors extended tender care, with a compassionate heart, even to such beings as beasts and birds. Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink, and clothing? It is clear that these protections are nothing less than the warm flesh and blood, the merciful incarnation of Buddha. Realizing this, who cannot be respectful of all senseless things, not to speak of a human being?

Therefore, even if someone names us as a sworn enemy and persecutes us, we should be warm and compassionate towards them. Their very abuse conveys the Buddha's boundless loving-kindness for us. It must be

seen as a compassionate device to liberate us entirely from our own egoistic delusions and attachments we have built up from the beginningless past. With an open-hearted response to even the most cruel and foolish people, a most profound and pure faith arises. Then, in each moment's flash of our thought, there will grow a lotus flower, and on each flower a Buddha will be revealed.

Everywhere is the glory of the Pure Land. In every moment, may we extend THIS mind over the whole universe, so that we, and all beings together may attain maturity in Buddha's Wisdom.

DENSU: FOUR BODHISATTVA VOWS 

ALL BE INGS WITH OUT NUM BER,  
I VOW TO LI BER ATE.  
END LESS BLIND PAS SIONS,  
I VOW TO UP ROOT.  
DHAR MA GATES BE YOND MEA SURE,  
I VOW TO PE NE TRATE.  
THE GREAT WAY OF BUD DHA,  
I VOW TO AT TAIN.

ALL BE INGS WITH OUT NUM BER,  
I VOW TO LI BER ATE.  
END LESS BLIND PAS SIONS,  
I VOW TO UP ROOT.  
DHAR MA GATES BE YOND MEA SURE,  
I VOW TO PE NE TRATE.  
THE GREAT WAY OF BUD DHA,  
I VOW TO AT TAIN.

ALL BE INGS WITH OUT NUM BER,  
I VOW TO LI BER ATE.  
END LESS BLIND PAS SIONS,  
I VOW TO UP ROOT.  
DHAR MA GATES BE YOND MEA SURE,  
I VOW TO PE NE TRATE.  
THE GREAT WAY OF BUD DHA,  
I VOW TO AT TAIN.





南無觀世音菩薩

佛曆三五五三年歲生年卯方保敬筆

DHARMA TALK DEDICATION



TEACHER:

*Buddha Nature pervades  
The whole universe,  
Revealing right here now.  
With this Dharma Talk gathering  
Let us unite with  
Endless dimension universal life.*

*Giving dedication to:*

*Buddha Shakyamuni Nyōrai  
Monju Dai Bosatsu  
Fugen Dai Bosatsu  
Namu Sanze Sanzen Sho Butsu.*

*Buddha Shakyamuni Dai Osho (563-483?  
BCE)  
Bodhidharma Daishi Dai Osho (470-543)  
Rinzai Gigen Zenji Dai Osho (d.866)*

*[Nasen Fugan Zenji Dai Osho (748-843)]  
[Joshu Jushin Zenji Dai Osho (778-897)]*

*[Setcho Ju Ken Zenji Dai Osho (980-1052)]  
[Engo Kokugan Zenji Dia Osho (1063-1135)]*

*[Mumon Ekai Zenji Dai Osho (1183-1260)]*

*[Kan Zan Egen Zenji Dai Osho (1277-1360)]*

*Hakuin Ekaku Zenji Dai Osho (1686-1769)*

*(Iiō) Ryōga Kutsu Soyen Zenji Dai Osho*

*(1859-1919)*

*Tozu InNen Kaisan Choroan Nyogen Zenji*

*Dai Osho (1876-1958)*

*Hanya Kutsu Gempo Zenji Dai Osho (1866-*

*1961)*

*Tozu Kaisan Mitta Kutsu Soen Zenji Dai*

*Osho (1907-1984)*

*Mu Ho Genki Zenji Dai Osho (1933-2013)*

*Past, present, future,*

*All Buddhas, Bodhisattvas,*

*All Ancestral Teachers [Patriarchs Dai Osho]*

*Let True Dharma Continue,*

*Universal Sangha Relation(s),*

*Become complete.*

ALL: All Buddhas throughout space and time,

All Bodhisattvas, Mahasattvas,

Mahaprajnaparamita.

## DENSU: HAKUIN'S SONG OF ZAZEN



FROM THE BE GIN NING ALL BE INGS ARE BUD  
DHA. LIKE WA TER AND ICE, WITH OUT WA TER  
NO ICE, OUT SIDE US NO BUD DHAS. HOW NEAR  
THE TRUTH, YET HOW FAR WE SEEK. LIKE ONE  
IN WA TER CRY ING, "I'M THIR STY!" LIKE THE  
SON OF A RICH MAN WAN D'RING POOR ON  
THIS EARTH, WE END LESS LY CIR CLE THE SIX  
WORLDS. THE CAUSE OF OUR SOR ROW IS EGO  
DE LU SION. FROM DARK PATH TO DARK PATH  
WE'VE WAN DERED IN DARK NESS, HOW CAN  
WE BE FREED FROM THE WHEEL OF SAM SA RA?  
THE GATE WAY TO FREE DOM IS ZA ZEN SA MA  
DHI. BE YOND EX HAL TA TION, BE YOND ALL  
OUR PRAI SES THE PURE MA HA YA NA. OB SER  
VING THE PRE CEPTS, RE PEN TANCE AND GI  
VING, THE COUNT LESS GOOD DEEDS AND THE  
WAY OF RIGHT LIV ING, ALL COME FROM ZA  
ZEN. THUS ONE TRUE SA MA DHI EX TIN GUISH  
ES E VILS. IT PUR I FIES KAR MA, DIS SOLV ING  
OB STRUC TIONS. THEN WHERE ARE THE DARK  
PATHS TO LEAD US A STRAY? THE PURE LO TUS  
LAND IS NOT FAR A WAY. HEAR ING THIS TRUTH,  
HEART HUM BLE AND GRATE FUL. TO PRAISE

AND EM BRACE IT, TO PRAC TISE ITS WIS DOM,  
BRINGS UN END ING BLES SINGS, BRINGS MOUN  
TAINS OF MER IT. AND IF WE TURN IN WARD  
AND PROVE OUR TRUE NA TURE, THAT TRUE  
SELF IS NO-SELF, OUR OWN SELF IS NO-SELF, WE  
GO BE YOND EGO AND PAST CLE VER WORDS.  
THEN THE GATE TO THE ONE NESS OF CAUSE-  
AND-EF FECT IS THROWN O PEN. NOT TWO AND  
NOT THREE, STRAIGHT A HEAD RUNS THE WAY.  
OUR FORM NOW BE ING NO-FORM, IN GO ING  
AND RE TURN ING WE NE VER LEAVE HOME.  
OUR THOUGHT NOW BE ING NO-THOUGHT,  
OUR DANC ING AND SONGS ARE THE VOICE OF  
THE DHAR MA. HOW VAST IS THE WON DER OF  
BOUND LESS SA MA DHI! HOW BRIGHT AND  
TRANS PAR ENT THE MOON LIGHT OF WIS DOM!  
WHAT IS THERE OUT SIDE US? WHAT IS THERE  
WE LACK? NIR VA NA IS O PEN LY SHOWN TO  
OUR EYES. THIS WORLD WHERE WE STAND IS  
THE PURE LO TUS LAND! AND THIS VE RY BO DY,  
THE BO DY OF BUD DHA.

## DENSU: AFFIRMING FAITH MIND

THE GREAT WAY IS NOT DIFFICULT FOR THOSE WHO DO NOT PICK AND CHOOSE. WHEN LOVE AND HATE BOTH DISAPPEAR THE WAY STANDS CLEAR AND UNDISGUISED. BUT EVEN SLIGHTEST DISTINCTIONS MADE SET EARTH AND HEAVEN FAR APART. IF YOU WOULD CLEARLY SEE THE TRUTH BE NEITHER FOR NOR AGAINST. TO SET UP LIKES AND DISLIKES IS NOTHING BUT THE MIND'S DIS-EASE. AND NOT TO SEE THE WAY'S DEEP TRUTH DISTURBS THE MIND'S ESSENTIAL PEACE. THE WAY IS PERFECT LIKE VAST SPACE WHERE THERE'S NO LACK AND NO EXCESS. OUR CHOICE TO GRASP AND TO REJECT PREVENTS OUR SEEING THIS SIMPLE TRUTH. BOTH STRIVING FOR THE OUTER WORLD AS WELL AS FOR THE INNER VOID CONDEMN US TO ENTANGLED LIVES. BE SERENE IN THE ONENESS OF THINGS AND FALSE VIEWS VANISH BY THEMSELVES. ATTEMPTS TO STOP ACTIVITY WILL FILL YOU WITH ACTIVITY. REMAINING IN DUALITY YOU'LL NEVER KNOW OF ONE

NESS. AND NOT TO KNOW THIS SINGLE WAY  
LETS CONFLICT LEAD YOU FAR A STRAY. WHEN  
YOU DENY THAT THINGS ARE REAL YOU MISS  
THEIR TRUE REALITY. AND TO DECLARE THAT  
THINGS ARE VOID ALSO DENIES REALITY.  
THE MORE YOU TALK AND THINK ON THIS THE  
FURTHER FROM THE TRUTH YOU'LL BE. CUT  
OFF ALL USELESS THOUGHTS AND WORDS  
AND THERE'S NOWHERE YOU CAN NOT GO.  
RETURNING TO THE ROOT ITSELF YOU'LL  
FIND THE MEANING OF ALL THINGS. IF YOU  
PURSUE APPEARANCES YOU OVERLOOK  
THE PRIMAL SOURCE. A WAK'NING IS TO GO  
BEYOND ALL EMPYNESS AS WELL AS FORM.  
ALL CHANGES IN THIS EMPY WORLD SEEM  
REAL BECAUSE OF IGNORANCE. DO NOT GO  
SEARCHING FOR THE TRUTH ONLY CEASE TO  
CHERISH OPINIONS. REMAIN NOT IN DUALITY  
ABSTAIN FROM IT WITH EVERY CARE. IF  
THERE'S A TRACE OF RIGHT AND WRONG  
TRUE MIND IS LOST, CONFUSED, DIS-  
TRAUGHT. FROM ONE MIND COMES DUALITY,  
BUT CLING NOT EVEN TO THIS ONE. WHEN

A MIND EX ISTS UN DIS TURBED THEN NO THING IN THE WORLD OF FENDS. AND WHEN NO THING CAN GIVE OF FENSE THEN THINGS AT ONCE CEASE TO EX IST. IF ALL THOUGHT-OB JECTS DIS AP PEAR THE THIN KING-SUB JECT DIS AP PEARS FOR THINGS ARE THINGS BE CAUSE OF MIND AS MIND IS MIND BE CAUSE OF THINGS. THESE TWO ARE REAL LY JUST THE SAME AND ROO TED IN ONE EMP TI NESS. IN EMP TI NESS THESE ARE NOT TWO AND IN EACH ARE ALL WORLDS CON TAINED. ONCE COARSE AND FINE ARE SEEN NO MORE THEN HOW CAN THERE BE TA KING SIDES? THE GREAT WAY IS WITH OUT LI MIT BE YOND THE EA SY AND THE HARD. BUT THOSE WHO HOLD TO NAR ROW VIEWS ARE FEAR FUL AND IR RES O LUTE THEIR FRAN TIC HASTE JUST SLOWS THEM DOWN. IF YOU'RE AT TACHED TO A NY THING YOU SURE LY WILL GO FAR A STRAY. JUST LET GO NOW OF CLING ING MIND AND THINGS ARE JUST AS THEY ARE IN ES SENCE NO THING GOES OR STAYS. BE ONE WITH THE NA TURE OF THINGS AND YOU'RE IN STEP



WITH THE GREAT WAY THUS WALK ING FREE  
LY, UN DIS TURBED. BUT LIVE IN BOND AGE TO  
YOUR THOUGHTS AND YOU WILL BE CON  
FUSED, UN CLEAR. THIS HEA VY BUR DEN  
WEIGHS YOU DOWN OH WHY KEEP JUDG ING  
GOOD AND BAD? IF YOU WOULD WALK THE  
SIN GLE WAY DO NOT RE JECT THE SENSE DO  
MAIN. AC CEPT ING THE WORLD OF SEN SES  
CON FORMS WITH TRUE A WAK EN ING. THE  
WISE DO NOT STRIVE AF TER GOALS BUT  
FOOLS THEM SELVES IN BON DAGE PUT. THE  
ONE WAY KNOWS NO DIFF' REN CES THE FOO  
LISH CLING TO THIS AND THAT. TO SEEK GREAT  
MIND WITH THIN KING MIND IS CER TAIN LY A  
GREAT MIS TAKE. FROM SMALL MIND COMES  
REST AND UN REST BUT MIND A WAK ENED  
TRAN SCENDS BOTH. DE LU SION SPAWNS DU  
AL I TIES THESE DREAMS ARE NAUGHT BUT  
FLOW'RS OF AIR WHY WORK SO HARD AT  
GRASP ING THEM? GAIN AND LOSS, RIGHT  
AND WRONG ONCE AND FOR ALL GET RID OF  
THEM. IF AN EYE NE VER FALLS A SLEEP ALL  
DREAMS WILL VAN ISH BY THEM SELVES. IF

MIND DOES NOT DIS CR I MI NATE ALL THINGS ARE AS THEY ARE, AS ONE. TO GO TO THIS MYS TER IOUS SOURCE FREES US FROM ALL EN TAN GLE MENTS. WHEN ALL IS SEEN WITH“E QUAL MIND” TO OUR SELF - NA TURE WE RE TURN. THIS SIN GLE MIND GOES RIGHT BE YOND ALL REA SONS AND COM PAR I SONS. STOP MOVE MENT AND THERE’S NO - MOVE MENT STOP REST AND NO - REST COMES IN STEAD. WHEN REST AND NO - REST CEASE TO BE THEN E VEN ONE NESS DIS AP PEARS. THIS UL TI MATE FI NAL I TY’S BE YOND ALL LAWS, CAN’T BE DE SCRIBED. WITH SIN GLE MIND ONE WITH THE WAY ALL SELF - CEN TRED STRIV INGS CEASE. DOUBTS AND CON FU SIONS DIS AP PEAR AND SO TRUE FAITH PER VADES OUR LIFE. THERE IS NO THING THAT CLINGS TO US AND NO THING THAT IS LEFT BE HIND. ALL’S SELF—RE VEAL ING, VOID AND CLEAR THERE’S NO EX ER TION, NO WASTE OF EN ER GY. THOUGHTS CAN NOT REACH THIS STATE OF TRUTH, HERE FEEL INGS ARE OF NO A VAIL. IN THIS TRUE WORLD OF EMP TI NESS BOTH SELF AND O THER ARE NO

MORE. TO EN TER THIS TRUE EMP TY WORLD  
IM MED IAT'LY AF FIRM "NOT TWO". IN THIS  
"NOT TWO" ALL IS THE SAME WITH NO THING  
SEP' RATE OR OUT SIDE. THE WISE IN ALL  
TIMES AND PLAC ES A WAK EN TO THIS PRI  
MAL TRUTH. THE WAY'S BE YOND ALL SPACE,  
ALL TIME ONE IN STANT IS TEN THOU SAND  
YEARS. NOT ON LY HERE, NOT ON LY THERE  
TRUTH'S RIGHT BE FORE YOUR VE RY EYES.  
THE SMAL LEST AND THE LAR GEST FUSE, FOR  
LENGTH AND BREADTH DO NOT PER TAIN. THE  
LAR GEST IS THE SMAL LEST TOO HERE LI MI TA  
TIONS HAVE NO PLACE. WHAT IS, IS NOT.  
WHAT IS NOT IS. IF THIS IS NOT CLEAR TO YOU  
YOU'RE STILL FAR FROM THE IN NER TRUTH.  
ONE THING IS ALL, ALL THINGS ARE ONE IF  
THIS IS ON LY RE AL IZED PER FEC TION WILL  
NOT WOR RY YOU. WHEN FAITH AND MIND  
ARE NOT SEP' RATE AND NOT SEP' RATE ARE  
MIND AND FAITH THIS IS WHERE ALL WORDS  
FAIL TO REACH. FOR HERE THERE IS NO YES  
TER DAY, NO TO MOR ROW, NO TO DAY.

DENSU: THE VERSE OF PRIEST DAIEI 🙏

First we commit to realizing the Buddha Way and to walking the Path at all times, without ever casting it aside.

May it bring tranquility to our lives and fill us with its magnitude; may it soothe our fears and remove our misconceptions, so that our sufferings and calamities are as nothing but phantom devils.

May we overflow with the wisdom of all Awakened Beings and wake up ourselves to the vastness that underlies us all, so that we, too, can become as Buddhas whose Bodhicitta works with all beings to free them from the treachery of self-ignorance.

Finally, preparing ourselves for the inevitable, when the time comes for us to die, may we have a minimum amount of sickness and suffering. May we become aware of our approaching deaths within

seven days before our bodies drop and may we accept the news with ease.

After our bodies are lifeless and have been thrown away, we will be absorbed into the Buddha realm where we will see countless Buddha-beings whose teachings are one with Buddhadharma. Then may we work as one, together with all the Bodhisattvas, in the Ten Directions and the Three Worlds, to free all beings from delusion. Praise and thanksgiving to the Great and Profound Prajnaparamita!

## ANCESTOR DEDICATION



DENSU: One True Nature pervades the vast universe, manifesting in this very moment. Through our commitment to the Dharma and discipline of our Sangha may we realize our connection to:

Indian Ancestors

[Shakyamuni Buddha](#)

[Mahapajapati Gotami](#)

[Mahakashyapa](#)

[Dhammadina](#)

[Khema](#)

[Ananda](#)

[Sundarinada](#)

[Sanavasa](#)

[Patacara](#)

[Upagupta](#)

[Bhadda Kundalakesa](#)

[Dhritika](#)

[Samana](#)

[Miccaka](#)

[Kisagotami](#)

[Vasumitra](#)

[Dhamma](#)

[Buddhanandi](#)

[Uppalanvanna](#)

[Buddhamitra](#)

[Yashodhara](#)

[Parsva](#)

[Soma](#)

[Punyayasas](#)

[Sakula](#)

[Asvaghosha](#)

[Bhadda Kapilani](#)

[Kapimala](#)

[Singalaka Mata](#)

[Nagarjuna](#)

[Samavati](#)

[Kanadeva](#)

[Sanghamitta Theri](#)

[Arya Rahulata](#)

[Prasannasilla](#)

[Samghanadi](#)

[Samghayasas](#)

[Kumaralata](#)

[Jayata](#)

[Vasubandhu](#)

[Manura](#)

[Haklanayasas](#)

[Simba](#)

Vasasita  
Punyamitra  
Prajnatarā  
Bodhidharma  
Chinese Ancestors  
Jingjian  
Dazu Huike  
Zongji  
Jianzhi Sengcan  
Dayi Daoxin  
Pangyun  
Lingzhao  
Daman Hongren  
Ling Xingpo  
Dajuan Huineng  
Moshan Liaoran  
Nanyue Huairang  
Liu Tiemo  
Mazu Daoyi  
Miaoxin  
Baizhang Huaihai  
Shiji  
Huangbo Xiyun  
Juhan Daojen  
Linji Yixuan  
Daoshen  
Xinghua Cunjiang  
Huiguang

Nanyuan Huiyong  
Huiwen  
Fengxue Yanzhao  
Fadeng  
Shoushan Xingnian  
Yu Daopo  
Fenyang Shanzhao  
Miaodao  
Shishang Chuyuan  
Zhidong  
Yangqi Fanghui  
Miaozong  
Baiyun Shouduan  
Qinguo  
Yuanwu Keqin  
Wenzhao  
Huqiu Shaolong  
Miaohui  
Yingan Tanhua  
Zhiyuan Xinggang  
Mian Xianjie  
Jizong Xingche  
Songyuan Chongyue  
Jifu Zukui  
Yunan Puyan  
Shenyi  
Wumen Huikai  
Xutang Zhiyu

Japanese Ancestors

[Zenshin](#)

[Eihei Dogen Kigen](#)

[Nanpo Shomyo](#)

[Shuho Myocho](#)

[Komyo](#)

[Kanzan Egen](#)

[Ryonen](#)

[Juo Sohitsu](#)

[Shogaku](#)

[Bassui Tokusho](#)

[Muin Soin](#)

[Egi](#)

[Nippo Soshun](#)

[Mugai Nyodai](#)

[Giten Gensho](#)

[Kakuzan Shido](#)

[Ikkyu Sojun](#)

[Sekko Soshin](#)

[Ekan Daishi](#)

[Toyo Eicho](#)

[Konto Ekyu](#)

[Taiga Senkyo](#)

[Mokufu Sonin](#)

[Koho Genkun](#)

[Soitsu](#)

[Sensho Zuisho](#)

[Eshun](#)

[Ian Chisatsu](#)

[Yodo](#)

[Tozen Soshin](#)

[Kogetsu](#)

[Yozan Keiyo](#)

[Soshin](#)

[Gudo Toshoku](#)

[Tenshu](#)

[Shido Bunan](#)

[Daitsu Bunchi](#)

[Bankei Yotaku](#)

[Dokyo Etan](#)

[Ryonen Genso](#)

[Hakuin Ekaku](#)

[Tachibana no Someko](#)

[Torei Enji](#)

[Tokugan Riho](#)

[Gasan Jito](#)

[Inzan Ien](#)

[Ryokan Taigu](#)

[Takuju Kosen](#)

[Satsu](#)

[Taigen Shigen](#)

[Ohashi](#)

[Daisetsu Shoen](#)

[Sozan Genkyo](#)

[Teijitsu](#)

[Kasan Gempo](#)



[Dokun Joshu](#)  
[Otagaki Rengetsu](#)  
[Sohan Gempo](#)  
[Joten Soko](#)  
[Mizuno Tenmyo Jorin](#)  
[Gempo Giyu](#)  
[Hori Mitsujo](#)  
[Soen Genju](#)  
[Sokei-an](#)  
[Nagasawa Sozen](#)  
[Hsu Yun](#)  
[Daiun Harada](#)  
[Daisetz Taitaro Suzuki](#)  
[Shunryu Suzuki](#)  
[Haku'un Yasutani](#)  
[Satomi Myodo](#)  
[Taisen Deshimaru](#)

[Mumon Yamada](#)  
[Koun Yamada](#)  
[Jikai Dainin Katagiri](#)  
[Kendo Kojima](#)  
[Taizan Maezumi](#)  
[Yoshida Eshun](#)  
[Kasai Joshin](#)  
[Kudo Somiko](#)  
North American  
Ancestors  
[Eryu Jokei](#)  
[Chiko Myo-on](#)  
[Houn Jiyu](#)  
[Gesshin Myoko](#)  
[Baiho Sesshin](#)  
[Muho Genki](#)

All Dharma Ancestors of the past, present, and future.

May the Way of Buddha be Manifest.

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita

## DENSU: FINAL INSTRUCTION OF DAITO



### KOKUSHI

ALL OF YOU, WHO HAVE COME IN TO THIS ZEN DO, RE MEM BER THAT YOU ARE GA THERED HERE TO PRAC TISE THE WAY, AND NOT FOR CLO THING OR FOOD. IF YOU HAVE SHOUL DERS, YOU WILL HAVE CLO THING. IF YOU HAVE A MOUTH, YOU WILL HAVE FOOD. THERE IS ON LY ONE THING TO DO. DI RECT YOUR SELF IN EV' RY AC TI VI TY, AT ALL TIMES, TO WARDS THAT WHICH IS BE YOND KNOW ING. TIME FLIES LIKE AN AR ROW, SO SET TLE DOWN, AND DON'T SCAT TER YOUR MIND WOR RY ING ABOUT WORLD LY AF FAIRS. YOU MUST SEE THROUGH THEM. SEE THROUGH THEM! AF TER THIS OLD MONK DIES, SOME OF YOU MAY HAVE GRAND TEM PLES, WITH STA TUES AND SU TRAS CO VERED WITH GOLD AND SIL VER, IN A GREAT HALL FILLED WITH THRONGS OF NOI SY EN THU SI ASTS. SOME OF YOU MAY STU DY THE SU TRAS, AND RE CITE DHA RA NIS, OR DO ZA ZEN FOR LONG PE RI ODS WITH OUT E VER LY ING DOWN, EAT ON

LY ONCE A DAY, AND PRACTISE WITH ZEAL IN  
EV'RY MOMENT. NONE OF THIS WILL MEAN ANY  
THING IF YOU CANNOT CARRY THE UN-  
TRANSMITTABLE WONDROUS WAY OF THE  
BODHAS AND ANCESTORS IN YOUR HEART;  
SOON YOU WILL COME TO IGNORE THE LAW  
OF CAUSE AND EFFECT, AND THE TRUE SPIRIT  
OF THE TEACHING WILL FALL TO THE  
GROUND. SUCH PEOPLE BELONG TO THE FA-  
MILY OF MARA, AND SHOULD NEVER CALL  
THEMSELVES MY DESCENDANTS. YET, IF  
THERE IS JUST ONE PERSON LIVING IN THE O-  
PEN FIELDS IN A LEAKY HUT, EATING ROOT  
VEGETABLES BOILED IN A BROKEN POT, LEAD-  
ING AN UPRIGHT LIFE DEVOTED TO THE IN-  
VESTIGATION OF THE FUNDAMENTAL ACTI-  
VITY OF SELF; THIS IS THE GRATEFUL PERSON  
THAT MEETS THIS OLD MONK FACE-TO-FACE  
EV'RY DAY, AND IS TO BE RESPECTED. WHAT  
MORE COULD ONE ASPIRE TO? WORK HARD.  
WORK HARD!

## CLOSING DEDICATION



DENSU: The infinite manifestation of plus and minus reveals the Buddha mind.

May we demonstrate our gratitude to the friends and family members that support us in our efforts by realizing the Buddha-Way together.

We dedicate our chanting of “The Final Instruction of Daito Kokushi” to:

Shakyamuni Buddha,  
Our original teacher;  
Mahapajapati Gotami,  
First among women of the Way;

To the guardians of the Dharma, and the protectors of our Zendo;

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita.

DENSU: NAMU DAI BO SA 

All:(repeat 5X)

*(Unite with Great Bodhisattva Spirit)*

(THREE GREAT BOWS)

END OF INTENSIVE DEDICATION 🙏

DENSU: In the purity and clarity of the  
Dharmakaya,  
in the fullness and perfection of the  
Sambogakaya,  
in the infinite variety of the Nirmanakaya,  
We dedicate our intensive practise and our  
chanting of "The Heart of Perfect Wisdom  
Sutra" to:

The Seven Ancient Buddhas,  
Shakyamuni Buddha, our original teacher  
All Dharma Ancestors of the past, present, and  
future.

We chant for the awakening of trees and  
stones and all beings of the world,  
In grateful thanks to our many guides along  
the ancient way.

ALL: All Buddhas throughout space and time,  
All Bodhisattvas, Mahasattvas,  
Mahaprajnaparamita.

(THREE GREAT BOWS)