



Dharma Winds Zen Sangha
Dharmawindszensangha.org

Daily Zen Liturgy Service

Robe Chant

How great the Robe of Liberation,
A formless field of merit
Wrapping ourselves in Buddha's teachings
We free all living beings.

Short Incense Offering Gatha

The incense is now lit,
All Dharma Realms perceive his fragrance,
Everywhere Buddhas are manifesting,
They all appreciate his qualities,

Everywhere are auspicious clouds appearing,
May they bring our good intentions and inspire all beings.

All the Buddhas manifesting their bodies of perfection,
Our Since Hearts are fulfilled

Repentance Chant

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

Three Refuges

Do one bow after each sentence

I take refuge in Buddha.
I take refuge in Dharma.
I take refuge in Sangha.

Four Great Vows

Beings are numberless, I vow to save them all
Delusions are inexhaustible, I vow to end them all.
Dharma gate are boundless, I vow to enter them all.
Buddha's way is unsurpassable, I vow to fully realize it.

Amitufo Amitufo Amitufo

Sutra Opening Verse

An unsurpassed, penetrating, and perfect Dharmals rarely met with,
even in a million kalpas,
Having it to see and listen to, to remember and accept,
I vow to realize the Tatagatha's Way.

THE MAHA PRAJNA PARAMITA HRIDAYA SUTRA

Avalokiteshvara bodhisattva when practicing deeply the prajna paramita perceived that all five skandas are empty and was saved from all suffering and distress. O Shariputra, form does not differ from emptiness; emptiness does not differ from form, that which is form is emptiness; that which is emptiness, form. The same is true of feelings, perceptions, impulses, consciousness. O Shariputra, all dharmas are marked with emptiness;

they do not appear, nor disappear, are not tainted not pure, do not increase nor decrease. Therefore in emptiness, no form, no feelings, no perceptions, no impulses, no consciousness, no eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes and so forth until no realm or mind consciousness; no ignorance and also no extinction of it, and so forth until no old age and death and also no extinction of them; no suffering, no origination, no stopping, no path, no cognition, also no attainment.

With nothing to attain the bodhisattvas depends on prajna paramita and the mind is no hindrance. Without any hindrance no fears exist; far apart from every perverted view the bodhisattva dwells in nirvana. In the three worlds all Buddhas depend on prajna paramita and attain unsurpassed complete perfect enlightenment. Therefore know the prajna paramita is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra, which is able to relieve all suffering and is true, not false. So proclaim the prajna paramita mantra, proclaim the mantra that says:

"GATE GATE, PARAGATE, PARASAMGATE BODHI! SVAHA!"
Beyond, far beyond, beyond the beyond

GuanShiYin Sutra in 10 lines

GuanShiYin! Veneration to the Buddha!
With Buddha I have origin; With Buddha I have affinity;
Affinity with Buddha, Dharma, Sangha;
Constancy, joy, self, and purity.
Mornings, my thought is GuanShiYin;
Evenings, my thought is GuanShiYin.
Thought after thought arising in mind.
Thought after thought not separated from mind.

Transfer of Merit Chant

We pray to all the Buddhas, all the Bodhisattva-Mahasattvas in the ten quarters, of the past, present, and future, and to Mahaprajna-paramita, that by virtue of this merit universally prevailing, not only we but all beings shall equally attain Buddhahood. Amitufo