



**SAN ANTONIO ZEN CENTER  
CHANT BOOK**

## SHORT CHANTS

### **ROBE CHANT**

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

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 Tathagatha's teaching  
Saving all beings.

### **BEFORE DHARMA TALK**

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 DHARMA TALK**

May our intentions equally extend to every being and place  
With the true merit of Buddha's Way.  
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.

*Monday & Thursday Morning*

## **REPENTANCE**

All my ancient, tangled, karma  
From beginningless greed, hate and delusion  
Born through body, speech and mind  
I now fully avow (3x)

## **REFUGES**

I take refuge in Buddha  
Before all being  
Immersing body and mind deeply in the way  
Awakening true mind.

I take refuge in Dharma  
Before all being  
Entering deeply the merciful ocean  
Of Buddha's way.

I take refuge in Sangha  
Before all being  
Bringing harmony to everyone  
Free from hindrance

## **DAI HI SHIN DARANI**

NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI SHIFU RA YA FUJI SATO BO  
YA MOKO SATO BO YA MO KO KYA RUNI KYA YA EN SA HARA HA EI SHU TAN NO TON SHA  
NAMU SHIKI RI TOI MO ORI YA BORYO KI CHI SHIFU RA RIN TO BO NA MU NO RA KIN 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 TE CHO TO JI TO EN O BO RYO KI RU GYA CHI KYA RYA CHI I KIRI MO KO FUJI 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 CHIRI NI SHIFU RA YA SHA RO SHA RO  
MO MO HA MO RA HO CHI RI YU KI YU KI SHI NO SHI NO ORA SAN FURA SHA RI HA ZA HA  
ZA FURA 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 FUJI YA FUJI YA FUDO YA FUDO YA MI CHIRI YA NORA KIN JI CHIRI SHUNI  
NO HOYA MONO SOMO KO SHIDO YA SOMO KO MOKO SHIDO YA SOMO KO SHIDO YU KI  
SHIFU RA YA SOMO KO NORA KIN JI SOMO KO MO RA NO RA SOMO KO SHIRA SU OMO  
GYA YA SOMO KO SOBO MOKO SHIDO YA SOMO KO SHAKI RA OSHI DO YA SOMO KO  
HODO MOGYA SHIDO YA SOMO KO NORA KIN JI HA GYARA YA SOMO KO MO HORI SHIN  
GYARA YA SOMO KO NAMU KARA TAN NO TORA YA YA NAMU ORI YA BORYO KI CHI SHIFU  
RA YA SOMO KO SHITE DO MODO RA HODO YA SO MO KO

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**All buddhas, ten directions, three times.**

**All beings, bodhisattva mahasattvas.**

**Wisdom beyond wisdom, Mahaprajna paramita.**

## **HARMONY OF DIFFERENCE AND EQUALITY**

The mind of the great sage of India is intimately transmitted from west to east.  
While human faculties are sharp or dull, the Way has no northern or southern ancestors.  
The spiritual source shines clear in the light; the branching streams flow on in the dark.  
Grasping at things is surely delusion; according with sameness is still not enlightenment.  
All the objects of the senses interact and yet do not.  
Interacting brings involvement. Otherwise, each keeps its place.  
Sights vary in quality and form, sounds differ as pleasing or harsh.  
Refined and common speech come together in the dark, clear and murky phrases are distinguished in the light.  
The four elements return to their natures just as a child turns to its mother;  
Fire heats, wind moves, water wets, earth is solid.  
Eye and sights, ear and sounds, nose and smells, tongue and tastes;  
Thus with each and every thing, depending on these roots, the leaves spread forth.  
Trunk and branches share the essence; revered and common, each has its speech.  
In the light there is darkness, but don't take it as darkness;  
In the dark there is light, but don't see it as light.  
Light and dark oppose one another like the front and back foot in walking.  
Each of the myriad things has its merit, expressed according to function and place.  
Phenomena exist; box and lid fit. Principle responds; arrow points meet.  
Hearing the words, understand the meaning; don't set up standards of your own.  
If you don't understand the way right before you, how will you know the path as you walk?  
Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way.  
I respectfully urge you who study the mystery, don't waste time.

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**All buddhas, ten directions, three times.**

**All beings, bodhisattva mahasattvas.**

**Wisdom beyond wisdom, Mahaprajna paramita.**

## **LOVING KINDNESS MEDITATION**

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.

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**All buddhas, ten directions, three times.**

**All beings, bodhisattva mahasattvas.**

**Wisdom beyond wisdom, Mahaprajna paramita.**

## **RETURNING TO THE BUDDHA WAY**

We vow with all beings, from this life on throughout countless lives, to hear the true dharma; that upon hearing it, no doubt will arise in us, nor will we lack in faith; that upon meeting it, we shall renounce worldly affairs and maintain the buddha-dharma; and that in doing so, the great earth and all living beings together will attain the Buddha Way.

Although our past unwholesome karma has greatly accumulated, indeed being the cause and condition of obstacles in practicing the way, may all buddhas and ancestors who have attained the buddha way be compassionate to us and free us from karmic effects, allowing us to practice the way without hinderance.

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and ancestors of old were as we; we in the future shall be buddhas and ancestors. Revering buddhas and ancestors, we are one buddha and one ancestor; awakening bodhi-mind, we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain buddhahood and let go of the attainment. Therefore, the Chan Master Lung-ya said:

Those who in past lives were not enlightened will now be enlightened in this life, liberating the body, which is the fruit of many lives.

Before buddhas were enlightened, they were the same as we.

Enlightened people of today are exactly as those of old.

Quietly explore the farthest reaches of these causes and conditions, as this practice is the exact transmission of a verified buddha. Avowing and returning in this way, one never fails to receive profound help from all buddhas and ancestors. By revealing and disclosing our need of faith and practice before the Buddha, we melt away the root of transgressions by the power of our avowal and returning. This is the pure and simple color of true practice, of the true mind of faith, of the true body of faith.

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**All buddhas, ten directions, three times.**

**All beings, bodhisattva mahasattvas.**

**Wisdom beyond wisdom, mahaprajna paramita.**

## 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."

## ENMEI JUKKU KANNON GYŌ (X7)

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

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**All buddhas, ten directions, three times.**

**All beings, bodhisattva mahasattvas.**

**Wisdom beyond wisdom, Mahaprajna paramita.**



## **THE REFUGES (IN PALI)**

Buddham saranam gacchami  
Dhammam saranam gacchami  
Sangham saranam gacchami

Dutiyampi buddam saranam gacchami  
Dutiyampi dhammam saranam gacchami  
Dutiyampi sangham saranam gacchami

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

## **THE REFUGES (IN ENGLISH)**

I take refuge in Buddha.  
Before all being,  
immersing body and mind  
deeply in the way,  
awakening true mind.

I take refuge in Dharma.  
Before all being,  
entering deeply the merciful ocean  
of Buddha's Way.

I take refuge in Sangha.  
Before all being,  
bringing harmony to everyone,  
free from hinderance.

# FULL MOON BODHISATTVA CEREMONY

## REPENTENCE

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

## HOMAGES

Homage to the Seven Buddhas before  
Buddha.  
Homage to Shakyamuni Buddha.  
Homage to Maitreya Buddha.  
Homage to Manjusri Bodhisattva.  
Homage to Samatabhadra Bodhisattva.  
Homage to Avalokitesvara Bodhisattva.  
Homage to the Succession of Ancestors.

## 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.

## REFUGES

*I take refuge in Buddha*

Before all being  
Immersing body and mind deeply in the  
way  
Awakening true mind

*I take refuge in Dharma*

Before all being  
Entering deeply the merciful ocean  
of Buddha's Way

*I take refuge in Sangha*

Before all being  
Bringing harmony to everyone  
Free from hinderance.

## PURE PRECEPTS

**All: I vow to refrain from all evil**  
*Doshi: It is the abode of the law of all  
Buddhas;  
It is the source of the law of all Buddhas.*

**All: I vow to make every effort to live in  
enlightenment.**  
*Doshi: It is the teaching of anuttara  
samyaksambodhi and the path of the one  
who practices and that which is practiced.*

**All: I vow to live and be lived for the  
benefit of all beings.**  
*Doshi: It is transcending profane and holy  
and taking self and others across.*

**All: I vow not to kill.**  
*Doshi: By not killing life the Buddha tree  
seed grows. Transmit the life of Buddha and  
do not kill.*

**All: I vow not to take what is not given.**  
*Doshi: The self and objects are such as they  
are, two yet one. The gate of liberation  
stands open.*

**All: I vow not to misuse sexuality.**  
*Doshi: Let the three wheels of self, object,  
and action be pure. With nothing to desire  
one goes along together will the Buddhas.*

**All: I vow to refrain from false speech.**  
*Doshi: The Dharma Wheel turns from the  
beginning. There is neither surplus nor lack.  
The sweet dew saturates all and harvests  
the truth.*

**All: I vow to refrain from intoxicants.**

*Doshi: Originally pure, don't defile. This is the great awareness.*

**All: I vow not to slander.**

*Doshi: In the Buddhadharma, go together, appreciate together, realize together, and actualize together. Don't permit faultfinding. Don't permit haphazard talk. Do not corrupt the Way.*

**All: I vow not to praise self at the expense of others.**

*Doshi: Buddhas and Ancestors realize the vast sky and the great earth. When they manifest the noble body, there is neither insider nor outside in emptiness. When they manifest the Dharma body there is not even a bit of earth on the ground.*

**All: I vow not to be avaricious.**

*Doshi: One phrase, one verse - that is the ten thousand things and one hundred grasses; one Dharma, one realization - is all Buddhas and Ancestors. Therefore, from the beginning, there has been no stinginess at all.*

**All: I vow not to harbor ill will.**

*Doshi: Not negative, not positive, neither real nor unreal, there is an ocean of illuminated clouds and an ocean of bright clouds.*

**All: I vow not to disparage the Three Treasures.**

*Doshi: To expound the Dharma with this body is foremost. The virtue returns to the ocean of reality. It is unfathomable; we just accept it with respect and gratitude.*

## **DEDICATION**

*Thus on this Full Moon morning (night), we offer the merit of the Bodhisattva Way, through all world systems, to the unborn nature of all being.*

All Buddhas, Ten Directions, Three Times.  
All Beings, Bodhisattva - Mahasattvas.  
Wisdom Beyond Wisdom, Mahaprajna  
Paramita.