

At the End of Meditation

VERSE OF THE KESA

(3x after *morning shikan*)

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathāgatha's teachings
Saving all sentient beings

FOUR BODHISATTVA VOWS

(3x after *evening shikan*)

Sentient beings are numberless; I vow to save them.
Desires are inexhaustible; I vow to put an end to them.
The Dharmas are boundless; I vow to master them.
The Buddha Way is unsurpassable; I vow to attain it.

MANTRA FOR ACCOMPLISHING MEDITATION

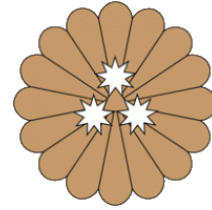
(*recite Sanskrit bija in a long deep sound*)

OM ĀḤ HŪḤ



EVENING GATHA

Let me respectfully remind you:
Life and death are of supreme importance.
Time swiftly passes by and opportunity is lost.
Each one of us should strive to awaken...Awaken!
Take heed. Do not squander your life.



Great River Tendai Sangha

Daily Service and Meditation Recitation

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SANRAI *Saluting the Buddha, the Dharma, and the Sangha*
(3x in Japanese accompanied with prostration each time)

I shin cho rai *I mindfully prostrate in the*
Ji ppo ho kai (chorus) *ten directions of the Dharma realm*
Jo ju san bo (chorus) *in which the Triple Gem is revealed.*

SANGEMON *Statement of penitence*

In the past I have generated negative karma derived from desires, anger, and ignorance. This negative karma was produced from my body, speech, and mind. I now repent them all.

KAIKYOGU *Before opening the Sutras*

Such an unsurpassed, marvelous teaching is rare to meet even if we count the many lifetimes we have waited. Now I have a chance to discern and listen to the Dharma. I wish to understand the real intention of the Tathagatha.

THE HEART SUTRA

Maka hannya haramita shin gyo

Avalokiteshvara Bodhisattva doing deep Prajna Paramita clearly saw emptiness of all five conditions, thus completely relieving misfortune and pain.

O Shariputra! Form is no other than emptiness, emptiness no other than form; form is exactly emptiness, emptiness exactly form; sensation, conception, discrimination, awareness are likewise like this.

O Shariputra! All dharmas are forms of emptiness, not born, not destroyed, not stained, not pure, without loss, without gain.

So in emptiness there is no form, no sensation, conception, discrimination, awareness; no eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, phenomena; no realm of sight, no realm of consciousness, no ignorance and no end of ignorance; no old age and death, no end to old age and death;

no suffering, no cause of suffering, no extinguishing, no path, no wisdom, and no gain; no gain and thus the Bodhisattva lives Prajna Paramita with no hindrance in the mind, no hindrance, therefore no fear, far beyond deluded thoughts, this is Nirvana. All past, present, and future Buddhas live Prajna Paramita and therefore attain anuttara-samyak-sambodhi. Therefore know: Prajna Paramita is the great mantra, the vivid mantra, the best mantra, the unsurpassed mantra; it completely clears all pain. This is the truth, not a lie. So set forth the Prajna Paramita mantra, set forth this mantra and say: GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

DAINICHI NYORAI MANTRA (SHONENJU)

(3x - leader first, sangha two additional)

Om A Vi Ra Hum Kham

HOGO *Treasured names of our lineage*

(each line 3x - leader first, sangha two additional)

Namu Shakamuni Nyorai

Namu koso Tendai Chisha Daishi

Namu shuso konbon Dengyo Daishi fuku ju kongo

I venerate Shakyamuni Buddha.

I venerate Chih-i (Zhiyi), Great Master.

I venerate Saicho, Great Master; may the diamond path bring good fortune and long life to all sentient beings.

SOEKO *Transferring merit*

I wish to extend the virtue of these verses to all sentient beings. Together may we progress along the Buddha path of liberation.

NEMBUTSU *Invoking Amitabha, Buddha of Infinite Light*

Namu Amida Bu(tsu)