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**MORNING CHANTS**


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**VERSE OF PURIFICATION**

All harmful karma ever committed by me since of old  
 On account of my beginningless, greed, anger and ignorance,  
 Born of my body, mouth and consciousness  
 Now I atone it all

**TI-SARANA (THREE REFUGES)**

Buddham saranam gacchāmi	<i>I go to the Buddha for refuge</i>
Dhammam saranam gacchāmi	<i>I go to the Dhamma for refuge</i>
Sangham saranam gacchāmi	<i>I go to the Sangha for refuge</i>

Dutiyam 'pi Buddhham saranam gacchāmi	<i>A second time, I go to the Buddha for refuge</i>
Dutiyam 'pi Dhammam saranam gacchāmi	<i>A second time, I go to the Dhamma for refuge</i>
Dutiyam 'pi Sangham saranam gacchāmi	<i>A second time, I go to the Sangha for refuge</i>

Tatiyam 'pi Buddhham saranam gacchāmi	<i>A third time, I go to the Buddha for refuge</i>
Tatiyam 'pi Dhammam saranam gacchāmi	<i>A third time, I go to the Dhamma for refuge</i>
Tatiyam 'pi Sangham saranam gacchāmi	<i>A third time, I go to the Sangha for refuge</i>

**KANZEON SUTRA** – *Japanese* — Repeat 3 times

**ENMEI JUKU KANNON-GYO**

Kanzeon Namu Butsu  
 Yobutsu U-in, Yobutsu U-en  
 Buppo So-en Jo-raku-ga-jo  
 Chonen Kanzeon, Bonen Kanzeon  
 Nen nen jushinki Nen nen furi shin.

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**MORNING CHANTS**


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**SUBLIME ATTITUDES**

May we be happy.  
 May we be free from suffering and pain.  
 May we be free from ill-will.  
 May we be free from oppression.  
 May we be free from trouble.  
 May we look after ourselves with ease.

*(Metta – Lovingkindness)*

May all living beings be happy.  
 May all living beings be free from ill-will.  
 May all living beings be free from oppression.  
 May all living beings be free from trouble.  
 May all living beings look after themselves with ease.

May all living beings be freed from all suffering and pain. (*Karuna – Compassion*)  
 May all living beings enjoy good fortune. (*Muditha – Appreciation*)

*(Upekkha – Equanimity)*

All living beings are the owners of their actions,  
 Heir to their actions, born of their actions,  
 Related through their actions,  
 And live dependent on their actions.  
 Whatever they do, for good or for evil,  
 To that will they fall heir.

May all beings live happily, Always free from ill-will.  
 May all share in the blessings Springing from the good all have done.

**THE THREE MARKS OF THE DHARMA**

All compounded things are impermanent:  
 When one sees this with discernment,  
 One is freed from dissatisfaction.  
 This is the path to purity.

All compounded things are stressful:  
 When one sees this with discernment,  
 One is freed from dissatisfaction  
 This is the path to purity.

All phenomena are self-less:  
 When one sees this with discernment,  
 One is freed from dissatisfaction.  
 This is the path to purity.

Few are the human beings who go to the Further Shore,  
 These others simply scurry around on this shore.  
 But those who practice the Dhamma  
 In line with the well-taught Dhamma,  
 They will cross over Death's realm, so hard to transcend.  
 Abandoning dark practices,  
 The wise person develops the bright,  
 Having gone from home to no-home  
 In Seclusion, so hard to relish.  
 There one aspires for delight,  
 Discarding sensuality — one who has nothing cleanses oneself,  
 The wise one, of mental defilement.  
 Those whose minds are well-developed  
 In the factors of Awakening,  
 Who delight in non-clinging,  
 Relinquishing grasping, Glorious, free of defilement:  
 They are unbound in the world.

Impermanent are compounded things. (*Anicca vata sankhara*)  
 Their nature is to arise and pass away. (*Uppada-vaya-dhammino*)  
 They disband as they are arising. (*Uppajjitva nirujjhanti*)  
 Their total stilling is bliss. (*Tesam vupasamo sukho*)

**IDENTITY OF RELATIVE AND ABSOLUTE**

The mind of the great sage of India is conveyed from West to East.  
 Among human beings there are wise ones and fools.  
 But In the Way there is no northern or southern patriarch.  
 The subtle source is clear and bright.  
 The tributary streams flow through the darkness.  
 To be attached to things is illusion.  
 To encounter the absolute is not yet enlightenment.  
 Each and all, the subjective and objective spheres are related,  
 and at the same time independent.  
 Related, yet working differently though each keeps its own place.  
 Form makes the character and appearance different.  
 Sounds distinguish comfort and discomfort.  
 The dark makes all words one.  
 The brightness distinguishes good and bad phrases.  
 The four elements return to their nature as a child to its mother.  
 Fire is hot, wind moves, water is wet, earth hard, eyes see,  
 ears hear, nose smells, tongue tastes the salt and sour.  
 Each is independent of the other.  
 Cause and effect must return to the great reality.  
 The words high and low are used relatively.  
 Within light there is darkness, but do not try to understand that darkness;  
 Within darkness there is light, but do not look for that light.  
 Light and darkness are a pair, like the foot before, and the foot behind in walking.  
 Each thing has its own intrinsic value  
 and is related to everything else in function and position.  
 Ordinary life fits the absolute, as a box and its lid.  
 The absolute works together with the relative, like two arrows meeting in mid-air.  
 Reading words you should grasp the great reality.  
 Do not judge by any standards.  
 If you do not see the Way, you do not see it even as you walk on it.  
 When you walk the Way, it is not near, it is not far.  
 If you are deluded, you are mountains and rivers away from it.  
 I respectfully say to those who wish to be enlightened:  
 Do not waste your time by night or day.

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**MORNING CHANTS**


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**BOUNDLESS COMPASSION**

Absorbing world sounds awakens a Buddha right here!  
 This Buddha, the source of compassion!  
 This Buddha receives only compassion!  
 Buddha, Dharma, Sangha – just compassion.  
 Thus, the pure heart always rejoices!  
 In the light recall this!  
 In the dark recall this!  
 Moment after moment the true heart arises.  
 Time after time there is nothing but THIS!

**THE FOUR VOWS OF THE BODHISATTVA – English – Repeat 3 times**

Sentient beings are numberless  
 I vow to free them  
 Delusions are inexhaustible  
 I vow to end them  
 The Dharma gates are boundless  
 I vow to enter them  
 The Enlightened Way is unsurpassable  
 I vow to embody it

**UNIVERSAL DEDICATION**

All Buddhas throughout space and time  
 All Honored Ones, Bodhisattvas, Mahasattvas,  
 Wisdom beyond Wisdom.  
 Maha Prajna Paramita.

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**TEISHO**


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**KANZEON SUTRA – Before and after teisho– Repeat 3 times**

Kanzeon, One with Buddha  
 Directly Buddha  
 Indirectly Buddha  
 One with Buddha, Dharma, Sangha  
 Pure, Joyful, True Self, Eternal  
 Morning Mind Kanzeon  
 Evening Mind Kanzeon  
 This Very Moment Mind Kanzeon  
 Never let it go



**VERSE OF PURIFICATION**

All harmful karma ever committed by me since of old  
 On account of my beginningless, greed, anger and ignorance,  
 Born of my body, mouth and consciousness; Now I atone it all

**HAKUIN'S SONG OF ZAZEN**

From the beginning all beings are Buddhas  
 Like water and ice, without water no ice, outside us no Buddhas  
 How near the truth, yet how far we seek — Like one in water crying, "I thirst!"  
 Like the son of a rich household wandering poor on this Earth,  
 We endlessly circle the six worlds.  
 The cause of our sorrow is ego delusion.  
 From dark path to dark path we've wandered in darkness.  
 How can we be free from the wheel of samsara?  
 The gateway to freedom is zazen Samadhi.  
 Beyond exaltation, beyond all our praises, the pure Mahayana.  
 Observing the Precepts, Repentance and Giving,  
 The countless good deeds and the Way of Right Living, all come from zazen.  
 Thus one true Samadhi extinguishes evils. It purifies karma, dissolving obstructions.  
 Where then are the dark paths to lead us astray?  
 The Pure Lotus Land is not far away.  
 Hearing this truth, heart humble and grateful;  
 To praise and embrace it, to practice its Wisdom,  
 Brings unending blessings; brings mountains of merit.  
 And if we turn inward and prove our True Nature,  
 That True Self is no-self; our own self is no-self;  
 We go beyond ego and past clever words.  
 Then the gate to the oneness of cause-and-effect is thrown open.  
 Not two and not three, straight ahead runs the Way.  
 Our form now being no-form, in going and returning we never leave home.  
 Our thought now being no-thought, our dancing and songs are the Voice of the Dharma.  
 How vast is the heaven of boundless Samadhi!  
 How bright and transparent the moonlight of Wisdom!  
 What is there outside us? What is there we lack?  
 Nirvana is openly shown to our eyes.  
 This Earth where we stand is the pure lotus land!  
 And this very body, the body of Buddha

**SUTRA OF LOVING KINDNESS (METTA SUTTA)**

This is what should be done  
 By one who is skilled in goodness,  
 And who knows the path of peace:  
 Let them be able and upright,  
 Straightforward and gentle in speech.  
 Humble and not conceited,  
 Contented and easily satisfied.  
 Unburdened with duties and frugal in their ways.  
 Peaceful and calm, and wise and skillful,  
 Not proud and demanding in nature.  
 Let them not do the slightest thing  
 That the wise would later reprove.  
 Wishing: In gladness and in safety,  
 May all beings be at ease.  
 Whatever living beings there may be;  
 Whether they are weak or strong, omitting none,  
 The great or the mighty, medium, short or tall,  
 The seen and the unseen,  
 Those living near and far away,  
 Those born and to-be-born,  
 May all beings be at ease!  
 Let none deceive another,  
 Or despise any being in any state.  
 Let none through anger or ill-will  
 Wish harm upon another.  
 Even as a mother protects with her life  
 Her child, her only child,  
 So with a boundless heart  
 Should one cherish all living beings:  
 Radiating kindness over the entire world  
 Spreading upwards to the skies,  
 And downwards to the depths;  
 Outwards and unbounded,  
 Freed from hatred and ill-will.  
 Whether standing or walking, seated or lying down  
 Free from drowsiness,  
 One should sustain this recollection.  
 This is said to be the sublime abiding.  
 By not holding to fixed views,  
 The pure-hearted one, having clarity of vision,  
 Being freed from all sense desires,  
 Is not born again into this world.

**THE HEART OF THE PERFECTION OF GREAT WISDOM SUTRA**

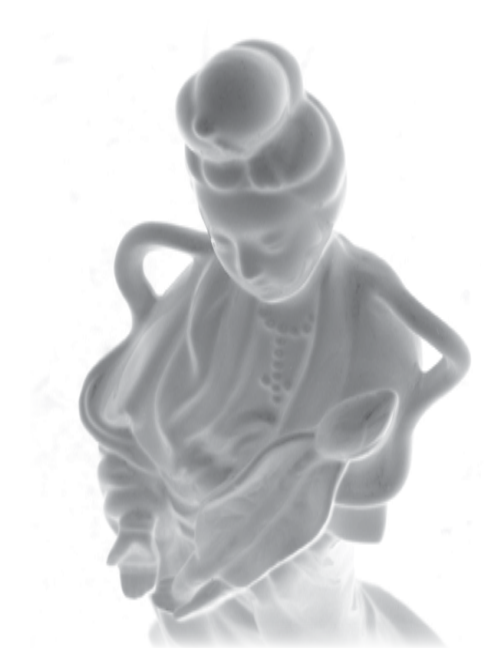
Avalokiteshvara Bodhisattva practicing deep Prajñā Pāramitā  
 Perceived the emptiness of all five constituents,  
 And overcame all suffering.  
 O Shariputra, Form is no other than Emptiness,  
 Emptiness no other than Form.  
 Form is precisely Emptiness,  
 Emptiness precisely Form.  
 Sensation, thought, impulse and consciousness are also like this.  
 O Shariputra, all things are manifestations of Emptiness.  
 Not born, not destroyed, not stained, not pure.  
 No gain, no loss.  
 Thus in Emptiness there is no form,  
 No sensation, no thought, no impulse nor consciousness;  
 No eye, ear, nose, tongue, body, mind;  
 No color, sound, smell, taste, touch, thing;  
 No realm of sight, no realm of consciousness;  
 No ignorance, no ending to ignorance;  
 No old age and death; no ceasing of old age and death.  
 No suffering, no cause of suffering, no ending to suffering.  
 No path, no wisdom and no gain.  
 No gain – thus Bodhisattvas live this Prajñā Pāramitā  
 With no hindrance of mind –  
 No hindrance therefore no fear.  
 Far beyond all delusion, Nirvana is already here.  
 All past, present and future Buddhas live this Prajñā Pāramitā  
 And attain supreme, perfect enlightenment.  
 Therefore know that Prajñā Pāramitā is the great mantra,  
 The great bright mantra, the supreme mantra, the unsurpassable mantra  
 By which all suffering is wiped away.  
 This is the Truth without deception.  
 Therefore set forth this Prajñā Pāramitā mantra,  
 Set forth this mantra and proclaim:  
 Gate, Gate, Paragate Parasamgate, Bodhi Svaha  
 Prajñā Pāramitā Sutra!

**THE FOUR VOWS OF THE BODHISATTVA – Japanese – Repeat 3 times****SHIKUSEIGANMON**

Shujō muhen seigan do  
 Bonnō mujin seigan dan  
 Hōmon muryō seigan gaku  
 Butsudō mujō seigan jō

**UNIVERSAL DEDICATION**

All Buddhas throughout space and time  
 All Honored Ones, Bodhisattvas, Mahasattvas,  
 Wisdom beyond Wisdom.  
 Maha Prajna Paramita.



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**BEFORE MEALS**

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**THE FIVE REMEMBRANCES**

This meal arises from the labour of all beings,  
may we remember their offering.  
Delusions are many, attention wanders,  
may we justify this offering.  
Greed arises from self-cherishing,  
may we be free in moderation.  
This offering sustains us, gives us strength,  
may we be grateful.  
We use this strength and attain the Way.  
Prajnaparamita!

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**HAN RECITATION**

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**HAN RECITATION**

I humbly proclaim before the Sangha  
Resolving the matter of life and death is of prime importance  
Everything bears the mark of impermanence  
Everything passes quickly by like a fleeting arrow  
Let everyone be mindful each moment  
Do not let a moment pass by unaware!