

a poem for inviting the bell

body, speech and mind in perfect oneness.

i send my heart along with the sound of the bell.

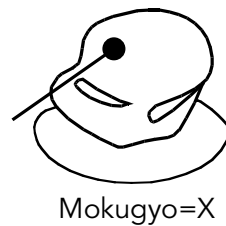
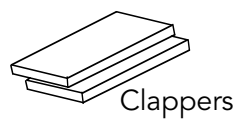
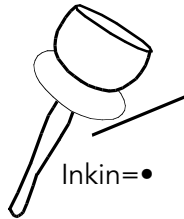
may the hearers awaken from forgetfulness and transcend all anxiety and sorrow.

-translation, thich nhat hanh

ZEN
columbus
sangha

Jikido: The timekeeper is in charge of the room and sitting schedule overall. Responsibilities include opening and closing the room, setting up the zabutons, announcing the start of zazen, and timing periods of zazen and kinhin.

Doan/Ino: The Ino leads chanting of sutras, vows and the three bows. The Ino is also responsible for preparing the altar and taking it apart following the sit.



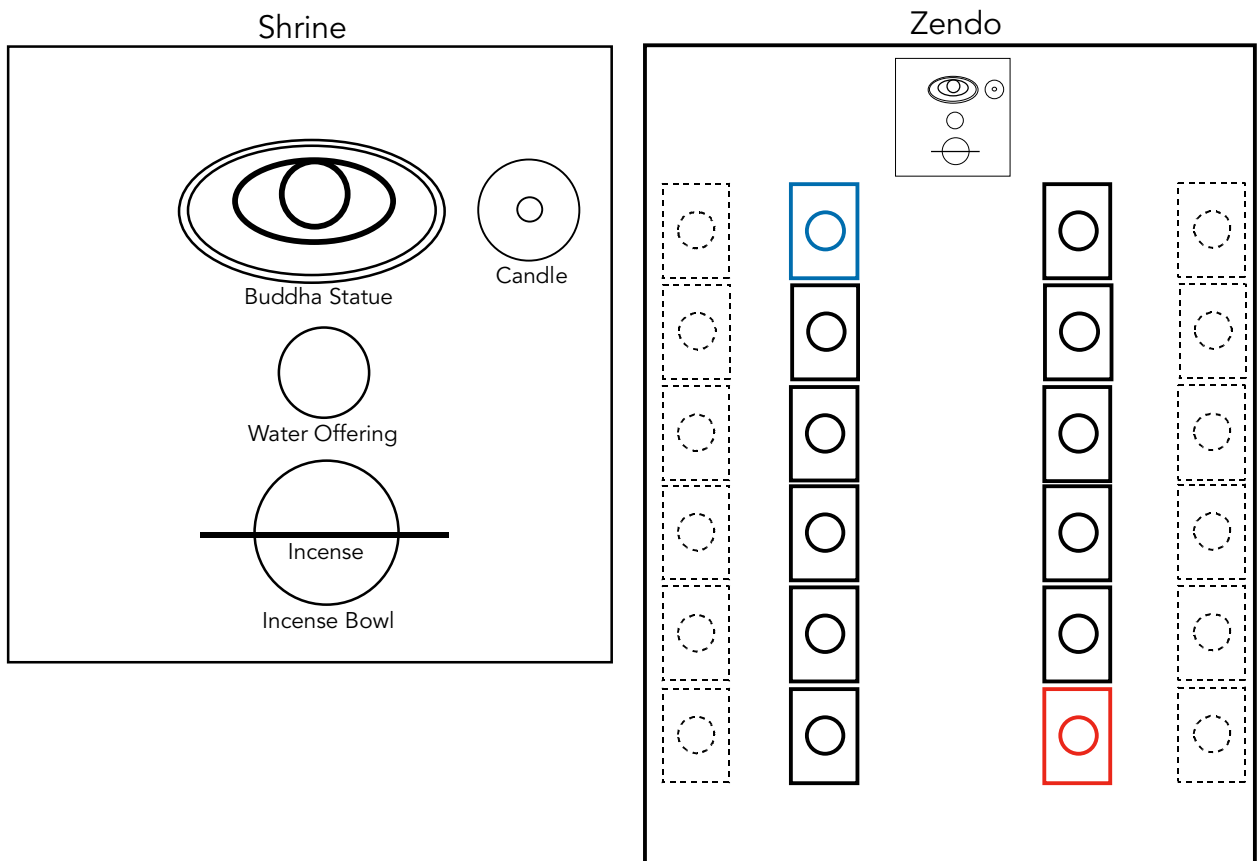
Zendo Opening-

- Place two rows of zabuton (mats), perpendicular to shrine.
- If more than two rows are needed, a third and fourth row can also be set up behind the outside rows (see below)
- Place sutra book under each zabuton
- Place one zafu on each zabuton with remaining left on cart:
- Assemble shrine (as below)
- Light candle and place stick of incense across bowl
- Arrange instruments
- Place donation box by door.
- Close room doors
- Place *Meditation in Progress Sign* in hall

Zendo Closing

- Encourage new visitors to sign guestbook
- Return Zafu, zabuton, sutra books, sign and donation box to cart
- Disassemble shrine. Pour water offering outside.
- Return furniture and lights to original position

Red= Jiki responsibilities
Blue= Ino responsibilities



Jiki/Ino Sunday Mornings (Combined)
Prior to First Sitting (Preparing the Zendo)

1. Clappers (1)
2. Light candle
3. Bow to alter
4. Bow to center
5. Bow to cushion

First Sitting

1. Case [bell] (3)- half gasshō

End First Sitting

1. Case (2)
2. Bow on cushion

Kinhin

1. Stand
2. Clappers (1)
3. Bow to center
4. Walk (~5-10 minutes)
5. Clappers (1)
6. Return to cushion
7. Circle hands to gasshō
8. Bow to center

Second Sitting

1. Case (3) Half gasshō

End First Sitting

1. Case (1)
2. Bow on Cushion

Prostrations

1. Inkin (crescendo)
2. Inkin (1 chime before each prostration)
3. Damp inkin on 3rd prostration
4. Inkin (1)
5. Bow to alter > Return to Cushions

Liturgy

1. Purification[Gatha of Atonement] (3)
2. Vandana
3. Ti-Sarana
4. Heart Sutra
5. Sho Sai Myo Kichijo Dharani (3)
6. First Service Dedication
7. Torei Zenji: Bodhisattva's Vow
8. Emmei Jikko Kanno Gyo
9. Service Dedication
10. Great Vows (3)

Prostrations

1. Inkin (crescendo)
2. Inkin (1 chime before each prostration)
3. Damp inkin on 3rd prostration
4. Inkin (1)
5. Bow to alter

Closing

1. Bow at alter
2. Extinguish Candle
3. Bow to alter
4. Return to cushion
5. Inkin (1)
6. Bow to center

Red= **Jiki** (time keeper)
Blue= **Ino** (chant leader)

Prior to First Sitting (Preparing the Zendo)

1. Clappers (1)
2. Light incense from candle
3. Bow to alter
4. Bow to center
5. Bow to cushion

First Sitting

1. Case [bell] (3)- half gasshō

End First Sitting

1. Case (2)
2. Bow on cushion

Kinhin

1. Stand
2. Clappers (1)
3. Bow to center
4. Walk (~5-10 minutes)
5. Clappers (1)
6. Return to cushion
7. Circle hands to gasshō
8. Bow to center

Second Sitting

1. Case (3) Half gasshō

End First Sitting

1. Case (1)
2. Bow on Cushion

Liturg

1. Heart Sutra
2. Service Dedication
3. [Optional Liturg]
 - a. Purification[Gatha of Atonement] (3)
 - b. Ti-Sarana
 - c. Hakuin Zenji: Song of Zazen
 - d. Torei Zenji: Bodhisattva's Vow
 - e. Emmei Jikko Kanno Gyo
 - f. Sho Sai Myo Kichijo Dharani (3)
4. Great Vows (3)

Prostrations

1. Inkin (crescendo)
2. Inkin (1 chime before each prostration)
3. Damp inkin on 3rd prostration
4. Inkin (1)
5. Bow to alter

Closing

1. Bow at alter
2. Extinguish Candle
3. Bow to alter
4. Return to cushion
5. Inkin (1)
6. Bow to center

Jiki/Ino Combined

Prior to First Sitting (Preparing the Zendo)

1. Clappers (1)
2. Light incense from candle
3. Bow to alter
4. Bow to center
5. Bow to cushion

First Sitting

1. Case [bell] (3)- half gasshō

End First Sitting

1. Case (2)
2. Bow on cushion

Kinhin

1. Stand
2. Clappers (1)
3. Bow to center
4. Walk (~5-10 minutes)
5. Clappers (1)
6. Return to cushion
7. Circle hands to gasshō
8. Bow to center\

Second Sitting

1. Case (3) Half gasshō

End First Sitting

1. Case (1)
2. Bow on Cushion

Liturgy

1. Heart Sutra
2. Service Dedication
3. [Optional Liturgy]
 - a. Purification[Gatha of Atonement] (3)
 - b. Ti-Sarana
 - c. Hakuin Zenji: Song of Zazen
 - d. Torei Zenji: Bodhisattva's Vow
 - e. Emmei Jikko Kanno Gyo
 - f. Sho Sai Myo Kichijo Dharani (3)
4. Great Vows (3)

Prostrations

1. Inkin (crescendo)
2. Inkin (1 chime before each prostration)
3. Damp inkin on 3rd prostration
4. Inkin (1)
5. Bow to alter

Closing

1. Bow at alter
2. Extinguish Candle
3. Bow to alter
4. Return to cushion
5. Inkin (1)
6. Bow to center

Begin with Three Full Prostrations

○ ○ ○ ∅ **Purification** ○ (repeat three times)

All the ancient twisted karma, ∅³
from beginningless greed, hatred, and ignorance,
born of my body, mouth, and thought, ○³
I now confess openly and fully. ∅³ ∅^{1,2}

Vandana ∅

Namo tassa bhagavato arahato sammāsambuddhassa.

[I venerate the Sacred One, the Great Sage, the Truly Enlightened One.]

○ **Ti-Sarana** ∅

Buddham saranam gacchami;
Dhammam saranam gacchami;
Sangham saranam gacchami.

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



Tempo of mokugyo
should be moderate
at beginning and
increase

Avalokitesvara Bodhisattva, practicing deep Prajna Paramita, clearly saw that all five skandhas are empty, transforming anguish and distress.

Shariputra, form is no other than emptiness, emptiness no other than form;

Form is exactly emptiness, emptiness exactly form.

Sensation, perception, mental reaction, consciousness are also like this.

Shariputra, all things are essentially empty—
not born, not destroyed;
not stained, not pure;
without loss, without gain.

Therefore in emptiness there is no form,
no sensation, perception,
mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, object of thought;
no seeing and so on to no thinking;
no ignorance and also no ending of ignorance,
and so on to no old age and death
and also no ending of old age and death;
no anguish, cause of anguish, cessation, path
no wisdom and no attainment.

Since there is nothing to attain,
the bodhisattva lives by Prajna Paramita,
with no hindrance in the mind;
no hindrance and therefore no fear;
far beyond delusive thinking, right here is Nirvana.
All Buddhas of past, present, and future live by Prajna Paramita,
attaining Anuttara-samyak-sambohdi.
Therefore know that Prajna Paramita is the great sacred mantra,
the great vivid mantra,
the unsurpassed mantra,
the supreme mantra,
which completely removes all suffering.
This is truth, not mere formality.
Therefore set forth the Prajna Paramita mantra.
Set forth this mantra and proclaim:
Gaté Gaté Paragaté Parsamgaté, Bodhi Swaha!

○○○∅X **Maka Hannya Haramita Shin Gyo** ○
 (The Great Prajna Paramita Heart Sutra) ○



Tempo of mokugyo should be moderate at beginning and increase

Kan Ji Zai Bo Sa Gyo Jin Han Nya Ha Ra Mi Ta Ji
 Sho Ken Go Un Kai Ku Do Is- Sai Ku Yaku
 Sha Ri Shi Shiki Fu I Ku Ku Fu I Shiki
 Shiki Soku Ze Ku Ku Soku Ze Shiki
 Ju So Gyo Shiki Yaku Bu Nyo Ze
 Sha Ri Shi Ze Sho Ho Ku So Fu Sho Fu Metsu
 Fu Ku Fu Jo Fu Zo Fu Gen
 Ze Ko Ku Chu Mu Shiki Mu Ju So Gyo Shiki
 Mu Gen-ni Bi Zes-shin I
 Mu Shiki Sho Ko Mi Soku Ho
 Mu Gen Kai Nai Shi Mu I Shiki Kai
 Mu Mu Myo Yaku Mu Mu Myo Jin
 Nai Shi Mu Ro Shi Yaku Mo Ro Shi Jin
 Mu Ku Shu Metsu Do
 Mu Chi Yaku Mu Toku I Mu Sho Tok- Ko
 Bo Dai Sat- Ta E Han-nya Ha Ra Mi Ta
 Ko Shin-mu Kei Ge Mu Kei Ge Ko Mu U Ku Fu
 On Ri Is-sai Ten Do Mu So Ku Gyo Ne Han
 San Ze Sho Butsu E Han-nya Ha Ra Mi Ta
 Ko Toku A Noku Ta Ra San-myaku Sam-bo Dai
 Ko Chi Han-nya Ha Ra Mi Ta
 Ze Dai Jin Shu Ze Dai Myo Shu
 Ze Mu Jo Shu Ze Mu To To Shu
 No Jo Is-sai Ku Shin Jitsu Fu Ko
 Ko Setsu Han-nya Ha Ra Mi Ta Shu
 Soku Setsu Shu Watsu
 Gya Tei Gya Tei Ha Ra Gya Tei Hara So Gya Tei
 Bo Ji Sowa Ka Han-nya Shin Gyo

○ ∅ X **Sho Sai Myo Kichijo Dharani**
(The Dharani of Good Fortune That Averts Calamities) 

No Mo San Man Da Moto Nan ○¹
(Veneration to all Buddhas)

Oha Ra Chi Koto Sha Sono Nan ○³
(The incomparable Buddha-power that banishes suffering)

To Ji To En Gya Gya Gya Ki Gya Ki Un Nun
(Om! The Buddha of Reality, wisdom, Nirvana)

Shifu Ra Shifu Ra Hara Shifu Ra Hara Shifu Ra
(Light! Light! Great Light! Great Light!)

Chishu Sa Chishu Sa Shushi Ri Shushi Ri
(With no categories, this mysterious power)

○³ Soha Ja Soha Ja Sen ○³ Chi Gya Shiri ○³ Ei Somo Ko ○^{1,2}
(saves all beings, suffering goes, happiness comes, Svaha)

First Sutra Service Dedication

Buddha-nature pervades the whole universe,
Existing right here now,
With our reciting of the "Great Prajna Paramita Heart Sutra"
(or the "Maha Hannya Haramita Shin Gyo")
and "Shosaimyo Kichijo Dharani,"
Let us unite with:

- ∅ The Ancient Seven Buddhas, Dai Osho,
- Shakyamuni Buddha, Dai Osho, ∅
- Mahaprajapati, Dai Osho, ∅
- Bodhidharma, Dai Osho, ∅
- Tozan Ryokai, Dai Osho, ∅
- Matsuzan Ryonen, Dai Osho, ∅
- Dogen Kigen, Dai Osho, ∅
- Keizan Jokin, Dai Osho, ∅
- Mokufu Sonin, Dai Osho, ∅
- Daiun Sogaku, Dai Osho, ∅
- Hakuun Ryoko, Dai Osho, ∅
- Koun Zenshin, Dai Osho; ∅

*Leader: Infinite realms of light and dark convey the Buddha Mind;
Birds, trees and stars and we ourselves come forth in perfect harmony;
We recite our gatha and our sutra for the many beings of the world;
In grateful thanks to all our many guides along the ancient way;
All founding teachers, past, present, future, Dai Osho;
Let true Dharma continue,
Sangha relations become complete;*

- ∅ All Buddhas throughout space and time,
All Bodhisattvas, Mahasattvas,
The great Prajnaparamita.

○ ✕ **Torei Zenji: Bodhisattva's Vow** ○

When I look deeply into the real form of the universe,
everything reveals the mysterious truth of the Tathagata.
This truth never fails:
in every moment and in every place
things can't help but shine with this light.

Realizing this, our ancestors gave reverent care
to animals, birds, and all beings.

Realizing this, we ourselves know
that our daily food, clothing and shelter
are the warm body and beating heart of the Buddha.
How can we be ungrateful to anyone or anything?
Even though someone may be a fool,
we can be compassionate.

If someone turns against us,
speaking ill of us and treating us bitterly,
it's best to bow down:

this is the Buddha appearing to us,
finding ways to free us from our own attachments--
the very ones that have made us suffer
again and again and again.

Now on each flash of thought
a lotus flower blooms,
and on each flower: a Buddha.

The light of the Tathagata
appears before us,
soaking into our feet.

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May we share this mind with all beings ○
so that we and the world together ○
may grow in wisdom. ○

○ ~~○~~ X **Emmei Jikku Kannon Gyo** ○ 
(Ten Verse Kannon Sutra of Timeless Life)

Kan-ze-on

(Kanzeon!)

Na-mu Butsu ○¹

(I venerate the Buddha;)

Yo Butsu U In ○^{LAST}

(with the Buddha I have my source)

Yo Butsu U En

(with the Buddha I have affinity—)

Bup-po-so En

(affinity with Buddha, Dharma, Sangha;)

Jo Raku Ga Jo

(constancy, ease, the self, and purity.)

Cho Nen Kan-ze-on

(Mornings my thought is Kanzeon;)

Bo Nen Kan-ze-on

(evenings my thought is Kanzeon;)

Nen Nen Ju Shin Ki ○^{LAST}

(thought after thought arises in the mind;)

Nen Nen Fu Ri Shin. ○^{LAST} ○^{LAST} ○^{1,2,3...}

(Thought after thought is not separate from mind.)

Second Sutra Service Dedication

The Buddha and his teachers and his many sons and daughters turn the Dharma wheel to show the wisdom of the stones and clouds;

Whenever we send forth these invocations they are heard and subtly answered. We give thanks to:

∅ Rinzai Gigen, Dai Osho, ∅
Hakuin Ekaku, Dai Osho, ∅
Satsu, Dai Osho ∅
Torei Enji, Dai Osho, ∅
Choro Nyogen, Dai Osho, ∅
Hannya Gempo, Dai Osho, ∅
Mitta Soen, Dai Osho, ∅
Maurine Myoon Stuart, Dai Osho; ∅

Optional: "We especially dedicate the merits of our Zazen to ()" and to our relatives and companions of the past who rest in deepest samadhi,

∅ All Buddhas throughout space and time, ○
All Bodhisattvas, Mahasattvas, ○
The great Prajnaparamita. ○

Sunday Mornings-
Great Vows

○ ∅ **Hakuin Zenji: Song Of Zazen** ○

All beings by nature are Buddha,
as ice by nature is water;
apart from water there is not ice,
apart from beings, no Buddha.

How sad that people ignore the near
and search for truth afar,
like someone in the midst of water
crying out in thirst,
like a child of a wealthy home
wandering among the poor.

Lost on dark paths of ignorance
we wander through the six worlds;
from dark path to dark path--
when shall we be freed from birth and death?

Oh, the zazen of the Mahayana
to this the highest praise:
Devotion, repentance, training,
the many paramitas,
all have their source in zazen.

Those who try zazen even once
wipe away beginningless crimes--
where are all the dark paths then?
The Pure Land itself is near.

Those who hear this truth even once
and listen with a grateful heart,
treasuring it, revering it,
gain blessings without end.

Much more, those who turn about,
and bear witness to self-nature—
self-nature that is no nature—
go far beyond mere doctrine.

Here effect and cause are the same
the Way is neither two nor three;
with form that is no form,
going and coming, we are never astray;
with thought that is no thought,
singing and dancing are the voice of the Law.

How boundless and free is the sky of samadhi,
how bright the full moon of wisdom:
truly, is anything missing now?
Nirvana is right here, before our eyes; ○
this very place is the Lotus Land, ○
this very body, the Buddha. ○

Saturday Morning Service Dedication

*Our words ring out through space beyond the stars;
Their virtue and compassion echo back from all the many beings;
We recite the Great Prajna Paramita Heart Sutra
For renewal of the Buddha mind in fields and forests,
Homes and streets, throughout the world,*

[for special dedication]

We especially dedicate the merits of our zazen to...

{for a death} ...may he/she rest in deepest samadhi.

In grateful thanks to all out many guides along the ancient way;

*◊ All Buddhas throughout space and time,○
All Bodhisattvas, Mahasattvas,○
The great Prajnaparamita.○*

Tuesday Evening Service Dedication

*Infinite realms of light and dark convey the Buddha mind;
Birds and trees and stars and we ourselves come forth in perfect harmony;
We recite the Great Prajna Paramita Heart Sutra
For the many beings of the world,*

[for special dedication]

We especially dedicate the merits of our zazen to...

{for a death} ...may he/she rest in deepest samadhi.

In grateful thanks to all out many guides along the ancient way;

*◊ All Buddhas throughout space and time,○
All Bodhisattvas, Mahasattvas,○
The great Prajnaparamita.○*

○○○ ∅ **On Opening the Dharma** ○

The Dharma,
incomparably profound and minutely subtle, ○³
is rarely encountered,
even in hundreds of thousands of millions of kalpas; ○³
we now can see it, listen to it, accept and hold it; ○³
may we completely realize the Tathagata's true meaning. ○^{1,2}
(Repeat 3 times)



● ● **Shigu Seigan Mon** ● ●
(Great Vows for All)

Shu Jo Mu Hen Sei Gan Do ●³
Bonno Mu Jin Sei Gan Dan
Ho Mon Mu Ryo Sei Gan Gaku ●³
Butsu Do ●³ Mu Jo Sei Gan Jo ●^{1,2}
(Repeat 3 times)

Dedication

∅ All Buddhas throughout space and time, ○
all Bodhisattvas, Mahasattvas, ○
the great Prajna Paramita ○



• • • ∅ **Great Vows for All** •

All beings, one body, I vow to save them. •³

Greed, hatred and ignorance rise endlessly--I vow to abandon them.

Dharma gates are countless-- I vow to wake to them. •³

Buddha's Way is unsurpassed-- I vow to embody it fully. •¹ •² •³

(Repeat 3 times)