

Lotus Heart Zen

Liturgy and Practice Guide



Oneida, NY
www.lotusheartzen.org

Edited and Translated by

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Please Handle It With the Utmost Care and Respect.***

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INSTRUMENT KEY:



Large Bell



Chukpi/Clappers



Singing Bowl/Small Bell



Strike Mallet on Wood



Stopping Bell/Bowl



Moktak/Mokugyo



Strike Handle on Bell



Drum



Inkin Bell



Hand Bell

Lotus Heart Zen

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a member of the:

FIVE MOUNTAIN ZEN ORDER



SANGHA GUIDELINES

as set forth by Soen Master Bojo Jinul
updated by Soen Master Seung Sahn
further updated by the Lotus Heart Zen Sangha

ON KEEPING THE BODHI MIND

You must make a firm decision to awaken and help others. Whether you are a beginner or have taken precepts, over time you will know when to keep your vows and when to break them. However, until you attain this knowing through and through, you should follow your vows and precepts as well as these sangha guidelines very carefully. Let go of your small self and become your True Self.

in original nature
there is no this and that.
the great round mirror
has no likes or dislikes.

ON KEEPING MOMENT-MIND

Do not cling to your opinions. Do not discuss your private views with others. To cling to and defend your opinions is to destroy your practice. Do not go where you have no business and do not listen to conversations that do not concern you. Do not create the negative karma of desire, anger or ignorance.

if in this lifetime
you do not open your mind,
you cannot digest
even one drop of water.

ON CONDUCT

Always act in harmony with others. Do not put yourself above others by acting differently. Arrogance is not tolerated within the sangha. Bow to the altar when entering or leaving the dharma room. While in the dharma room, when possible, always walk behind those seated in meditation. During ceremonies, do not turn your back on or point the soles of your feet to the altar. Be mindful of posture and dress. Do not speak loudly or laugh inappropriately in the dharma room. When you have business outside of the temple, which may cause you to miss important ceremonies or practice, consider notifying a sangha member. Be respectful of those older than yourself, while loving those younger. Always keep a mind that is spacious and open. If you meet sick people, love and help them. Always be hospitable to guests, welcome them and attend to their needs. Help all people. Do not manipulate other people. Do not gossip.

At ceremonies and services let older and respected people be seated before you. Do not discuss petty sangha matters with guests. If you have the occasion to visit other organizations, always speak well of the sangha. Do not share private sangha matters with those outside the temple. Do not judge the actions of others. Always attend to yourself.

originally there is nothing
but Buddha practiced unmoving under the bodhi tree for six years
and for nine years Bodhidharma sat silently in Shaolin
if you can break the wall of your self,
you will become infinite in time and space

ON SPEECH

Your unskillful tongue will lead to trouble. Only open your mouth when it is completely necessary. Always speak well, in the manner of a bodhisattva. Do not use vulgar language in the practice room. If you come upon two people arguing, do not provoke them by angry speech, rather use good words to soothe their anger. Do not make bad karma of lying, exaggerating, making trouble between people or cursing others.

if you open your mouth, a mistake is made
if you close your mouth, a mistake is made
you must grab the huà tóu and not let go
dog is barking: woof, woof, woof!
the cat is meowing: meow, meow, meow!

ON FORMAL PRACTICE

During formal practice act with other people. Do not be lazy. Perceive the true meaning of chanting and sit and act accordingly. Our karma has no self-nature, but is created by our mind. If our mind is extinguished, our karma will be extinguished. When we see both as empty, we are truly repentant. We bow to see our own true nature and then to help others.

shouting into a valley
big shout: big echo
small shout: small echo

ON EATING

An eminent teacher said, "a day without work is a day without eating." There are two types of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off your selfish desires and helping others. First work and then eat. When you eat, eat in silence and try not to make unnecessary noise. An eminent teacher said, "a day without work is a day

eating.” There are two types of work: inside work and outside work. Inside work is keeping clear mind. Outside work is cutting off your selfish desires and helping others. First work and then eat. When you eat, eat in silence and try not to make unnecessary noise. While eating, attend only to yourself and do not be concerned with the actions of others. Accept what is served with gratitude. Do not cling to your likes and dislikes. Do not seek satisfaction in eating. Eat only to support yourself in your practice. Though you may eat good food all your life, your body will die.

the Great Way is not difficult
simply cut off all thought of good and bad
salt is salty
sugar is sweet

MEAL PRAYERS

1. This food is the gift of the whole universe – the earth, the sky, and much hard work.
May we live in a way that makes us worthy to receive it.
May we transform our unskillful states of mind, and learn to eat with moderation.
May we take only foods that nourish us and prevent illness.
We accept this food so that we may realize the path of practice.
2. We receive this food in gratitude
From all beings who helped to bring it to our table,
And vow to respond in turn to those in need
With wisdom and compassion.
3. *This food is the gift of the whole universe.
Each morsel is a sacrifice of life, May I be worthy to receive it.
May the energy in this food give me the strength,
To transform my unwholesome qualities into wholesome ones.
I am grateful for this food,
May I realize the Path of Awakening,
For the sake of all beings.
Namo Amida Buddha.*

ON THE DHARMA TALK

When listening to the words of the Teacher, keep your mind clear. Do not be attached to the words. Cut off all thought and pierce the true meaning. Do not think, “I already have great understanding; I have no use for this speech.” This is delusion. If you have a question, ask the Teacher after the dharma talk. If you cling to ignorance, you create suffering. If you keep clear, you become Buddha.

in the great work of life and death
time will not wait for you
if you die tomorrow, what kind of body will you get?
is not all of this of great importance?
hurry up! hurry up!
blue sky and green sea
are the Buddha's original face
the sound of the waterfall and the bird's song
are the great sutras
where are you going?
watch your step!
water flows down to the sea
clouds float up to the heavens

ON CHANTING

Chanting meditation is an important aspect of daily Zen practice. At first you may not understand. But after you chant regularly, you will understand. Chanting meditation means keeping a not-moving mind and perceiving the sound of your own voice. Perceiving your voice means perceiving your true self or true nature. Then you and the sound are never separate, which means that you and the whole universe are never separate. Thus, to perceive your true nature is to perceive universal substance. With regular chanting, your center gets stronger and stronger. When your center is strong, you can control your feelings, condition and situation.

At Lotus Heart Zen we practice together. At first, people come with strong opinions, many strong likes and dislikes. For many people, chanting is not easy: much confused thinking. However, when we do chanting meditation correctly, perceiving the sound of our own voice and those around us, our minds become clear. In clear mind, there is no like or dislike, only the sound of the voice. Ultimately, we learn that chanting is not for our personal pleasure, but to make our direction clear, in order to save all beings from duḥkha.

When you are chanting, you must perceive the sound of your voice: you and the universe have already become one, duḥkha disappears, true joy appears. This is called nirvāṇa. If you keep nirvāṇa, your mind is clear like space. Clear like space means clear like a mirror. Red comes, red. White comes, white. Someone is happy; I am happy. Someone is sad; I am sad. Someone is hungry; give them food. The name for this is Great Love, Great Compassion, the Great Bodhisattva way. That also means Great Wisdom.

This is chanting meditation, chanting Zen.

Zen Master Seung Sahn

PRACTICE FORMS FOR BOWING & MORNING PRACTICE

Fifteen minutes before early morning or morning retreat practice the chanting leader, or someone the chanting leader designates, strikes the main bell to inform waiting members that practice will begin in fifteen minutes. After the main bell is struck, if there are residents staying at the temple, the chanting leader will make the rounds of the temple with a hand bell for five more minutes, waking those who may be too far from the main room to hear the bell.

Five minutes before bowing begins, the chanting leader strikes the wooden han, indicating that bowing will begin in five minutes. During bowing, the dharma room is generally dimly lit. The one hundred and eight bows begin fifteen minutes after the opening bell; all present for practice should be seated in the dharma room. All assembled perform one sitting bow as the practice leader does one standing bow. The teacher or senior student begins the series of one hundred and eight prostrations and sets the pace throughout the series. It is important that every part of bowing meditation be done in unison. One hundred and eight prostrations begin with one standing bow; followed by one hundred and eight full prostrations, a half prostration, and then one standing bow (if unable to do full prostrations, sitting bows are acceptable). Then the practice space is re-assembled for chanting practice. One hundred and eight prostrations generally take fifteen to twenty minutes.

In the time before the chanting period, usually fifteen minutes, there should be no talking in the dharma room during this time. At five minutes before the sitting period begins, the chanting leader strikes the wooden han, indicating that formal practice begins again in five minutes. At this time, those sangha members who will be sitting put on their robes and gasas do a standing bow behind their cushions and sit. More lights are turned on.

The practice leader or dharma practitioner designated to hit the bell for the morning bell chant stands and walks to the bell stand. Before sitting down, they perform one standing bow facing the bell; then the individual waits until the chanting leader is seated before beginning the morning bell chant.

When the chanting period begins, the chanting leader performs a seated bow, stands up, approaches the altar and bows one step back directly in front of the altar. Reaching for and using the lighter are done standing erect, not slouched over the altar. The chanting leader takes the lighter and lights the front right-hand candle and then lights the front left-hand candle (if there is a small lighting candle light it last). Next, taking a stick of incense and lighting it from the flame of the right-hand candle, or the small lighting candle) fans or waves it out, and places it in the incense holder (if the lighting candle is lit, it should be extinguished with the snuffer at this time). The flame on the incense, matches, and candles are not blown out. Being mindful is always the goal of Zen Buddhism.

After taking three steps back (right foot first, then left, then right, then together), the chanting leader performs a standing bow while all assembled perform a sitting bow. The chanting leader goes back to the altar, picks up the moktak, and returns to their place.

The chanting leader then performs a standing bow and sits down and then places the moktak on the floor directly in front of the mat.

A person learning the chants from a chanting book holds the book with their thumbs, with hands in hapchang. Chanting books are scriptures and should never be placed on the ground.

During and in between chants, hands are held in hapchang. When the moktak is struck in a roll, it signals the beginning of a bow, the hands are held in hapchang, a single hit signals a return to sitting. Following the end of the Offering of Merit chant, the chanting leader stands and places the moktak on the right side of the altar and then executes a full standing bow; then extinguishes the candles with a snuffer, standing erect, first extinguishing the left candle with the snuffer and then putting out the left candle. Replacing the snuffer on the altar, the attending chanting leader takes three steps back (right, left, right, together) and performs one standing bow while the sangha does one sitting bow.

If there is to be a Dharma Talk or Teaching, all practitioners remain in their place in the dharma room while the practice leader gives a short talk or teaching. Then the group performs a seated bow. Formal morning practice is over. If individuals choose to sit or bow following the teaching, there should be no talking in the dharma room as everyone puts away their chairs or cushions, puts away their robes, and performs one standing bow at the dharma room door before leaving the dharma room.

During the day, when no ceremonies or special events are planned for the dharma room, it may be available for anyone to use for formal practice. Individual practice is done using the same forms used during formal practice.

THE HUMAN ROUTE

Coming empty-handed, going empty-handed – that is human.

When you are born, where do you come from?

When you die, where do you go?

Life is like a floating cloud which appears.

Death is like a floating cloud which disappears.

The floating cloud itself originally does not exist.

Life and death, coming and going, are also like that.

But there is one thing which always remains clear.

It is pure and clear, not depending on life and death.

Then what is the one pure and clear thing?

MORNING PRACTICE

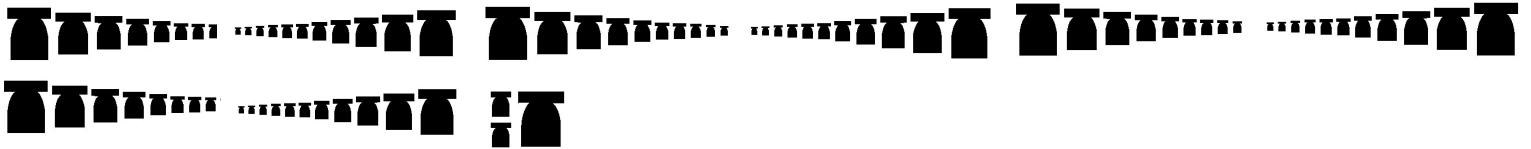
MORNING BELL [INSTRUMENTAL]



[LIGHT ALTAR CANDLES - INSIDE TO OUTSIDE, RIGHT TO LEFT]

[UNCOVER WATER & RICE OFFERING BOWLS]

MORNING BELL CHANT



[OFFICIANT]

May the sound of this bell 

spread throughout the universe:

- making the hell of dark metal bright,
- relieving the three realms of suffering,
- shattering the hell of swords,
- and bringing all beings to awakening.



[ALL TOGETHER]

Homage to the Great Master Teacher, Vairocana,

Universal Buddha of Illumination, the embodiment of Śūnyatā :

[om̐ vai ro ca na hūṃ [SITTING BOW]]  3X

MANTRA TO SAVE ALL BEINGS TRAPPED IN HELL (SINO-KOREAN)

[ALL TOGETHER]

[namu a-ta shi-ji nam sam-yak sam-mota gu-chi nam

om a-ja-na ba-ba ji-ri ji-ri hum ] 3X

DAWN DRUM [INSTRUMENTAL]



[LIGHT INCENSE - THREE STICKS, DO NOT BLOW ON INCENSE]  [FOR EACH INCENSE LIT]

INCENSE CHANT

[OFFICIANT]

Precepts incense,

liberation of views incense,

cloud of lighted incense pouring into the dharma realms,

offering to the highest teachers of the ten directions,

[We respectfully bow to the altar of the Incense Cloud Bodhisattva]  3x

PAYING HOMAGE TO THE BUDDHA (PĀLI/ENGLISH)

[ALL TOGETHER]

[Namō Tassa Bhagavato Arahato Sammā-Sambuddhassa] 2x

Homage to the Fully Awakened, Perfectly Realized Buddha

GOING FOR REFUGE IN THE THREE JEWELS (PĀLI/ENGLISH)

[ALL TOGETHER]

[Buddhamaṃ Saraṇaṃ Gacchāmi,

Dhammaṃ Saraṇaṃ Gacchāmi,

Saṅghaṃ Saraṇaṃ Gacchāmi.] 2x

I go for refuge in the Buddha,

I go for refuge in the Dharma,

I go for refuge in the Sangha.

HOMAGE TO THE THREE JEWELS

[ALL TOGETHER]



[FULL PROSTRATION/SITTING BOW]



[SIT UP/KNEEL]

I bow respectfully to the destroyer of obstacles, Cundī, mother of 70 million Buddhas; to the creator of the Western Pure Land, Amitābha, the Infinite Light and Life Buddha; to the Lapis Lazuli Light Master, Bhaiṣajyaguru, the King of Medicine Buddha; to the fully awakened one, Shakyamuni, our root teacher; to Loving -Kindness Master, Maitreya, the Buddha yet-to-be, and to all Buddhas of the three worlds, throughout the ten directions.

 [FULL PROSTRATION/SITTING BOW]  [SIT UP/KNEEL]

I bow respectfully for recognizing the existence of *duḥkha*, its cause, its remedy, and its cessation — the Four Noble Truths; for skillful understanding, resolve, speech, action, livelihood, effort, attention, and concentration — the Eightfold Path; to the 84,000 doors of dharma of the three worlds, throughout the ten directions.

 [FULL PROSTRATION/SITTING BOW]  [SIT UP/KNEEL]

I bow respectfully to the great disciple Venerable Mahākāśyapa; to the wise Venerable Śāriputra; to the devout Venerable Maudgalyāyana; to the vinaya master Venerable Upali; to the devoted Venerable Ānanda; to the first bhikṣuṇī Venerable Mahāprajāpatī; and to all teachers and ancestors of the three worlds, throughout the ten directions.

 [FULL PROSTRATION/SITTING BOW]  [SIT UP/KNEEL]

I bow respectfully to Great Compassionate Avalokiteśvara Bodhisattva; to Great Understanding Mañjuśrī Bodhisattva; to Great Action Samantabhadra Bodhisattva to Great Vow Kṣitigarbha Bodhisattva; to Constant Respect Sadāparibhūta Bodhisattva; to Great Power Mahāsthāmaprāpta Bodhisattva, and to all Bodhisattvas of the three worlds, throughout the ten directions.

 [FULL PROSTRATION/SITTING BOW]  [SIT UP/KNEEL]

I bow respectfully to all the Buddhas, to all the Dharmas, and to all the Sanghas in the three worlds, throughout the ten directions. May these enduring, precious three jewels, receive our compassion and devotion so that at one and at the same time, with all beings, we realize Buddha-hood.

 [FULL PROSTRATION/SITTING BOW]  [SIT UP/KNEEL]

PRAJÑA PARAMITA HRDAYA SUTRA (HEART SUTRA)



[OFFICIANT] *The Maha*

[ALL TOGETHER] Prajña Paramita Hṛdaya Sutra

● Avalokitesvara Bodhisattva, when practicing deeply the Prajña Paramita perceives that all five skandhas are empty and is saved from all duḥkha and distress. Shariputra, form does not differ from Śūnyatā, Śūnyatā does not differ from form. That which is form is Śūnyatā, that which is Śūnyatā form. The same is true of feelings, perceptions, impulses, consciousness.

Shariputra, all dharmas are marked with Śūnyatā; they do not appear or disappear, are not tainted or pure, do not increase or decrease. Therefore, in Śūnyatā no form, no feelings, perceptions, impulses, 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 of 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 duḥkha, no origination, no stopping, no path, no cognition, also no realization with nothing to realize.

The bodhisattva depends on Prajña Paramita and the mind is no hindrance; without any hindrance no fears exist. Far apart from every deluded view one dwells in nirvāṇa. In the three worlds all Buddhas depend on Prajña Paramita and realize Anuttara-Samyak-Sambodhi.

Therefore, know that Prajña 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 duḥkha, and is Truth not delusion.

So proclaim the Prajña Paramita mantra, proclaim the mantra which says:

[gate gate pāragate pārasaṃgate bodhi svāhā] 3x



CUNDĪ DHĀRANĪ (SANSKRIT/ENGLISH)

[ALL TOGETHER]

[namaḥ saptānāṃ samyaksaṃbuddha koṭīnāṃ tadyathā
om! cale, cule, cundī svāhā!] 2x

I take refuge in Seventy Million Perfectly Awakened Buddhas.
Om! Cale, Cule, Cundi. May this be so!

AHIMSĀ MANTRA (SANSKRIT/ENGLISH)

[ALL TOGETHER]

[dhammo mangalam ukkittham ahimsā samyamo tavo
deva vi tarn namamssanti jassa dhamme saya mano] 2x

What is the most superior dharma?
Ahimsā is the most superior dharma.
For those who establish themselves in ahimsā
Even the heavenly beings salute them.

BUDDHA'S NAME RECITATION

[ALL TOGETHER]

🔊 [Namō Shakyamuni Buddha]15x 🔊

[Namō Amitabha Buddha]15x

[Namō Maha Cundī Buddha]15x 🔊

🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊 🔊

SCRIPTURE READING

[ALL TOGETHER OR READ EACH VERSE ALOUD INDIVIDUALLY]

THE FIVE CULTIVATIONS (ADAPTED FROM "FIVE CULTIVATIONS OF A MONK" BY VEN. THÍCH ÂN GIÁC ROȘI)

[ALL TOGETHER]

I vow to cultivate humility.  Recognizing the illusionary state of reality, where truth is conditional, dependent on subjective knowledge, I will let go of my opinions and bias. Realizing that ideas and opinions are conditioned by the six senses and are an expression of subjective truth, I will practice *dhyana* [meditation] so that I might become as a newborn, devoid of conditioning.

I vow to cultivate generosity.  Recognizing that all things are impermanent, I will let go of my sense of ownership over possessions and people. Realizing that sickness, old age, and death come to all, and that I cannot control my own body, I will forgo trying to control others. I will practice *dāna* [generosity] so that I may have no need.

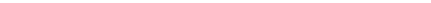
I vow to cultivate stability.  Recognizing that the opportunity to study the path of liberation comes rarely, and then for a fleeting moment, I will subdue discontent. Realizing that my teacher and the sangha, are as my family, I will study with them lovingly and attentively. I will practice *vīrya* [diligence] so that I may learn the effortlessness of the way.

I vow to cultivate harmony.  Recognizing that mindfulness is the foundation of a peaceful life, I will treat each moment as if it were my last. Realizing that my speech, actions and thoughts can cause unhappiness and discontent, I will guide the doors of my body, mouth and mind at the expense of my own comfort for the sake of harmony. I will practice *sīla* [ethics] and *kshanti* [patience] so that I may have patience with my own shortcomings.

I vow to cultivate compassion.  Recognizing that the sage of the Shakya clan taught selflessly for forty-five years after his awakening, and that all of the ancestors down to my true teacher, have given their bodies for my sake, I will study the ways of the Buddhas and Great Teachers. Realizing that the path is opened to me because of the compassion and wisdom of all who came before me, I will practice *karuṇā* [compassion] and *prajñā* [wisdom] so that I may cast off body and mind and find my true-self.

I bow in gratitude to the Buddhas throughout all time and space.  [SEATED BOW]

MAHĀKARUṆĀ DHĀRAṆĪ (GREAT COMPASSION DHARANI) (SANSKRIT)

[ALL TOGETHER 

na mo rā tna tra yā ya na maḥ ā ryā va lo ki te śva rā ya bo dhi sa tvā ya ma
hā sa tvā ya ma hā kā ru ṇi kā ya sa rva ba ndha na cche da na ka rā ya sa rva
bha va sa mu draṃ su kṣa ṇa ka rā ya sa rva vya dhi

pra śa ma na ka rā ya sa rve ti tyu bha ndra va vi nā śa na ka rā ya sa rva bha
ye śyo tra ṇa ka rā ya ta smai na ma skṛ tvā i na mā ryā va lo ki te śva ra bha śi
taṃ ni ra kaṃ ṭa

bhe nā ma hṛ da ya ma vra ta i cchya mi sa rvā tha sa dha kaṃ śu vaṃ a ji yaṃ
sa rva bhū ta naṃ bha va ma rga vi śu ddha kaṃ ta dya thā oṃ ā lo ke ā lo ka
ma ti lo kā ti kraṃ te

he ha re ā ryā va lo ki te śva ra ma hā bo dhi sa tva he bo dhi sa tva he ma hā
vo dhi sa tva he vi rya bo dhi sa tva he ma hā kā ru ṇi kā smī ra hṛ da yaṃ

hi hi ha re ā ryā va lo ki te śva ra ma he śva ra pa ra ma tra ci tta ma hā kā ru ṇi
kā ku ru ku ru ka rmaṃ sa dha ya sa dha ya vi ddhyaṃ ṇi he ṇi he ta va raṃ ka
maṃ ga ma

vi ga ma si ddha yu ge śva ra dhu ru dhu ru vi ya nti ma hā vi ya nti dha ra dha
ra dha re i ndre śva ra ca la ca la vi ma la ma ra ā ryā va lo ki te śva ra ji na kṛ
ṣṇi ja tā ma ku ta va raṃ

ma pra raṁ ma vi raṁ ma ma hā si ddha vi dya dha ra va ra va ra ma hā va ra
ba la ba la ma hā ba la ca ra ca ra ma hā ca ra kṛ ṣṇi vṛ ṇa dī rgha kṛ ṣṇi pa
kṣa dī rgha ta na

he pa dma ha sti ca ra ca ra di śa ca le śva ra kṛ ṣṇi sa ra pa kṛ ta ya jyo pa vi
ta e hye he ma hā va ra ha mu kha tri pū ra da ha ne śva ra na ra ya ṇa va ru
pa va ra ma rga a ri he ni ra kaṃ ṭa he ma hā kā ra

ha ra ha ra vi ṣa ni rji ta lo ka sya rā ga vi ṣa vi nā śa na dvi ṣa vi ṣa vi nā śa na
mu ha vi ṣa vi nā śa na hu lu hu lu ma ra hu lu ha le ma hā pa dma nā bha
sa ra sa ra si ri si ri
su ru su ru mu ru mu ru
bu ddhya bu ddhya
bo ddha ya bo ddha ya
mai te ni ra kaṃ ṭa e hye he ma ma sthi ta syiṃ ha mu kha ha sa ha sa muṃ
ca muṃ ca ma hā ṭā ṭa ha saṃ e hye he paṃ ma hā si ddha yu ge śva ra sa
ṇa sa ṇa vā ce
sa dha ya sa dha ya
vi ddhyaṃ smī ra smi ra śaṃ bha ga vaṃ taṃ lo ki ta vi lo ki taṃ lo ke śva
raṃ ta thā ga taṃ da dā he me da rśa na ka ma sya da rśa naṃ pra kra da ya
ma na svā hā
si ddhā ya svā hā ma hā si ddhā ya svā hā si ddhā yo ge śva ra ya svā hā
ni ra kaṃ ṭa ya svā hā va rā ha mu khā ya svā hā
ma hā da ra syiṃ ha mu kha ya svā hā
si ddha vi ddhya dha ra ya svā hā pa dma ha sta ya svā
hā kṛ ṣṇi sa rpa kṛ dhya ya jyo pa vi ta ya svā hā
ma hā la ku ṭa dha rā ya svā hā
ca kra yu dha ya svā hā
śa ṅkha śa bda ni bo ddha nā ya svā hā
ma ma ska nda vi ṣa sthi ta kṛ ṣṇi ji nā ya svā hā
vyā ghra ca ma ni va sa nā ya svā hā
lo ke śva rā ya svā hā
sa rva si ddhe śva ra ya svā hā
na mo bha ga va te ā ryā va lo ki te śva rā ya bo dhi sa tvā ya
ma hā sa tvā ya ma hā kā ru ṇi kā ya si ddhya ntu me va ntra pa dā ya
svā hā



MANTRA CHANT & SITTING MEDITATION



[SITTING MEDITATION]



BODHISATTVA VOWS

Sentient beings are numberless, I vow to save them all.

Delusions are endless, I vow to cut through them all.

The teachings are infinite, I vow to learn them all.

The Buddha-way is inconceivable, I vow to realize it.

WELL-WISHING PRAYER

May the suffering ones be suffering free,
and the fear-struck, fearless be.

May the grieving shed all grief,
and the sick find health-relief.

OFFERING OF MERIT



[I wish that all this merit
be extended to everyone
That we, together with all beings,
May gain the Buddha's Way] 3x

[Extinguish Altar Candles - OUTSIDE TO INSIDE, LEFT TO RIGHT]

[COVER WATER & RICE OFFERING BOWLS]

DHARMA TALK & DISCUSSION

END MORNING PRACTICE

BUDDHIST HOLIDAYS

Buddha's Birthday - The 8th day of the 4th lunar month of the Chinese calendar. Usually April or May. In leap years it may be celebrated in June. Devotees pour fragrant water over Buddha statues to symbolize the beginning of a fresh start in life. Lotus lanterns hang in temples throughout the month.

Bodhi Day (Buddha's Awakening) -The 8th day of the 12th lunar month of the Chinese calendar. Services and traditions vary amongst Buddhist sects, but all such services commemorate the Buddha's achievement of nirvāṇa, and what this means for Buddhism today. Individuals may choose to commemorate the event through additional meditation, study of the Dharma, chanting, or performing kind acts towards other beings.

Parinirvāṇa (Buddha's Passing) - The 8th or 15th of February. The Buddha is said to have achieved parinirvāṇa, or complete nirvāṇa, upon the death of his physical body. Passages from the Mahāyāna Mahāparinirvāṇa Sūtra describing the Buddha's last days of life are read. Other observances include meditation and visits to Buddhist temples and monasteries. Also, the day is a time to think about one's own future death and on the deaths of loved ones. This thought process reflects the Buddhist teachings on impermanence.

PRACTICE FORMS FOR EVENING PRACTICE

Evening practice begins with the Evening Bell Chant and regular chanting, followed by sitting, and a short talk. Five minutes before the start of practice, the chanting leader strikes the wooden han to indicate that chanting will begin in five minutes. The chanting leader enters the dharma room, bows, lights the candles and incense as described in the section on morning chanting. At this time those people who are seated perform a sitting bow as the chanting leader does a standing bow. By this time, the person striking the bell for the Evening Bell chant has taken their place at the bell, doing one standing bow before sitting. The person performing the Evening Bell Chant begins the chant exactly on time, whether or not everyone is seated (after the candles and incense are lit).

At the end of chanting and sitting practice, after the candles have been extinguished and everyone has bowed, everyone remains at their seat, for a short talk. The talks may be a minute or two, on up to ten minutes, and are usually reflections on a personal experience within the context of practicing. When the speaker is finished, the group performs a sitting bow, and evening practice is over.

On occasion the temple may include special chanting such as the Ten Thousand Eyes and Hands Sūtra or the Invocation of the Bodhisattva's Chanting, as part of regular practice and usually schedule this before or after regular practice. Forms used for entering and leaving the dharma room remain the same as previously described.

EVENING PRACTICE

[LIGHT ALTAR CANDLES - INSIDE TO OUTSIDE, RIGHT TO LEFT]

[UNCOVER WATER & RICE OFFERING BOWLS]

[LIGHT INCENSE - THREE STICKS, DO NOT BLOW ON INCENSE]



[FOR EACH INCENSE LIT]

INCENSE CHANT

[OFFICIANT]

May this cloud of lighted incense permeate the Dharma realms,
so that all Buddhas in the vast oceans' assembly may perceive it from afar.
May our sincere mind be accepted and blessed,
and may all Buddhas appear, clearly revealing themselves.

[We respectfully bow to the altar of the Incense Cloud Bodhisattva]  3x

EVENING BELL CHANT (SINO-KOREAN)

[OFFICIANT]



mun jong-song

bon-ne dan

ji-hye jang

bo-ri saeng

ni-ji ok



chul sam-gye

won song-bul

do jung-saeng

pa ji-ok jin-on



om ga-ra ji-ya sa-ba-ha



om ga-ra ji-ya sa-ba-ha

om ga-ra ji-ya sa-ba-ha



EVENING BELL CHANT (ENGLISH)

[ALL TOGETHER]



[EVERY SYLLABLE]

Hearing now the sound of the bell,
all thinking is cut off
wisdom grows
and awakening appears;
hell is left behind.

Transcending wholly the three worlds,
we vow to become Buddha,
to save all sentient beings,
and we now thus offer,
the Mantra of Shattering H-e-e-e-l-l-l-l:



om Ka-ru Di-ya Sva-ha



om Ka-ru Di-ya Sva-ha

om Ka-ru Di-ya Sva-ha



ah-ah-ah!



PAYING HOMAGE TO THE BUDDHA (PĀLI/ENGLISH)

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Namo Tassa Bhagavato Arahato Sammā-Sambuddhassa

Homage to the Fully Awakened, Perfectly Realized Buddha

GOING FOR REFUGE IN THE THREE JEWELS (PĀLI/ENGLISH)

[ALL TOGETHER]

[Buddhaṃ Saraṇaṃ Gacchāmi,
Dhammaṃ Saraṇaṃ Gacchāmi,
Saṅghaṃ Saraṇaṃ Gacchāmi.] 2x

I go for refuge in the Buddha,
I go for refuge in the Dharma,
I go for refuge in the Sangha.

CUNDĪ DHĀRAṆĪ (SANSKRIT/ENGLISH)

[namaḥ saptānāṃ samyaksaṃbuddha koṭīnāṃ tadyathā
oṃ cale cule cundī svāhā] 2x

I take refuge in Seventy Million Perfectly Awakened Buddhas.
Om! Cale, Cule, Cundi. May this be so!

AHIMSĀ MANTRA (SANSKRIT/ENGLISH)

[dhammo mangalam ukkittham ahimsā samyamo tavo
deva vi tarn namamssanti jassa dhamme saya mano] 2x

What is the most superior dharma?
Ahimsā is the most superior dharma.
For those who establish themselves in ahimsā
Even the heavenly beings salute them.

MANTRA CHANT & SITTING MEDITATION



[SITTING MEDITATION]



PRAJÑA PARAMITA HRDAYA SUTRA (HEART SUTRA)



[OFFICIANT] *The Maha*

[ALL TOGETHER] Prajña Paramita Hṛdaya Sutra

● Avalokitesvara Bodhisattva, when practicing deeply the Prajña Paramita perceives that all five skandhas are empty and is saved from all duḥkha and distress. Shariputra, form does not differ from Śūnyatā, Śūnyatā does not differ from form. That which is form is Śūnyatā, that which is Śūnyatā form. The same is true of feelings, perceptions, impulses, consciousness.

Shariputra, all dharmas are marked with Śūnyatā; they do not appear or disappear, are not tainted or pure, do not increase or decrease. Therefore, in Śūnyatā no form, no feelings, perceptions, impulses, 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 of 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 duḥkha, no origination, no stopping, no path, no cognition, also no realization with nothing to realize.

The bodhisattva depends on Prajña Paramita and the mind is no hindrance; without any hindrance no fears exist. Far apart from every deluded view one dwells in nirvāṇa. In the three worlds all Buddhas depend on Prajña Paramita and realize Anuttara-Samyak-Sambodhi.

Therefore, know that Prajña 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 duḥkha, and is Truth not delusion.

So proclaim the Prajña Paramita mantra, proclaim the mantra which says:

[gate gate pāragate pārasaṃgate bodhi svāhā] 3x



BODHISATTVA VOWS

Sentient beings are numberless, I vow to save them all.

Delusions are endless, I vow to cut through them all.

The teachings are infinite, I vow to learn them all.

The Buddha-way is inconceivable, I vow to realize it.

WELL-WISHING PRAYER

May the suffering ones be suffering free,
and the fear-struck, fearless be.

May the grieving shed all grief,
and the sick find health-relief.

OFFERING OF MERIT



[EVERY SYLLABLE]



[EVERY OTHER SYLLABLE]

[I wish that all this merit
be extended to everyone
That we, together with all beings
May gain the Buddha's Way.] 3x

[EXTINGUISH ALTAR CANDLES - OUTSIDE TO INSIDE, LEFT TO RIGHT]

[COVER WATER & RICE OFFERING BOWLS]

ZEN TEACHING / Q & A

END EVENING PRACTICE

TWENTY MINUTE DAILY ZEN PRACTICE

What can we do if we are living a very busy life and can't find the time to practice the traditional one to two and a half hours per day?

We all struggle to make Zen practice an integral part of our daily activities. For many of us, finding the time to do a complete formal meditation practice each day can be difficult. We say, "I'd like to practice, but I can't find the time" and then we become consumed with our busy lives. Therefore, even if you have severe time constraints in your life right now, you can surely set aside twenty minutes every day for formal Zen practice. Whether we practice for two and a half hours or twenty minutes every day there are five elements to Zen practice that are important to keep alive in our daily practice. These components are: Reciting the Four Great Bodhisattva Vows; bowing practice; chanting practice; sitting practice and reading scripture.

The most powerful time to perform this practice is in the early morning, when you first rise, but other times are possible. Try setting your alarm clock twenty minutes earlier than usual. Get up, drink water, stretch and loosen your body for a few minutes, then begin the practice.

1. **Recite the Four Great Bodhisattva Vows** these ancient vows to confirm our direction to help all beings. (*less than 30 seconds*)
2. **Bowing practice** - helps us to balance the scales of our accumulated karma every day . Try bowing nine times. (Refer to the 108 Bows of Great Repentance booklet for instructions on bowing) (*a minute or less*)
3. **Chanting practice** - focuses our energy and opens the compassion in our hearts; Chant the heart Sutra or other chants. (*about five minutes*)
4. **Sitting practice** - calms the mind and develops our focus and a strong center of being or *samādhi*. (*10 minutes*)
5. **Reading scripture** - sharpens our cognition so that our dharma wisdom and compassion might appear. Read a short passage from a Buddhist scripture or Zen text. (*five minutes*)

As your practice becomes steady and your energy center (dan t'ian) grows in strength, you might want to extend the ten minute time interval allotted for meditation to twenty or twenty five minutes. Psychological and physiological research has identified twenty to twenty five minutes as the optimum time frame for the mind to become calm, clear and creative.

The Zen Ancestors have stressed that the primary components of a strong practice are great faith, great courage, and great doubt (question). Courage in practice essentially means constancy of effort, frequently referred to as 'try mind.' There will certainly be many days as you try this twenty-minute practice when it will be inconvenient or, even, difficult to keep the vow to practice every day. Our minds are quite good at inventing excuses of all sorts to justify missing a day or two or more. However, if we keep 'great courage' mind day by day, month by month; then, we will have cleared the first really difficult hurdle in the process of creating an effective and enduring Zen practice. Please, try this twenty-minute practice. It can change your life!

MANTRA PRACTICE

Mantra, in sanskrit meaning "instrument of thought", is a formula or a word with spiritual significance; however, when stripped of their Tantric undertones they become meaningless syllables, which can help us to detach and relax very deeply. Mantra meditation is very easy to learn and effective in letting go of our attachment to thinking. Just repeating a mantra helps us to focus our attention on a single point and eventually reach a state of very deep rest. The regular practice of meditation can reduce our irritability and thus the feeling of being stressed, but more importantly is that continued mantra practice will reduce the time of recovery following all kinds of distressing situations. Mantra practice in juxtaposition with bowing practice can help cut through our karma very quickly. Mantra practice should be done with a firm commitment by the student; however, it must not be looked upon as some sort of compulsion, this practice should be entered into lightly and with a strong commitment. During the first few weeks of practicing mantra meditation, some students tend to become more sensitive to events that did not bother them before. This is one reason why after beginning this type of practice it is important to consult your teacher to ensure the correct practice and effect. This practice should be undertaken during quiet periods of the day when cognitive attention is not required. Such as while driving a car, eating lunch, waiting in a line, any time that doesn't require us to use our conceptual thought should be filled with a mantra. Over time thoughts will emerge spontaneously and we will be tempted to follow them and when we realize that we have strayed from our practice we must gently return to it repeatedly and over again. Try not to become judgmental about your practice. Thoughts and perceptions are simply allowed to come and go like single, detached events. During practice, you just come back to repeating the mantra again without forcing yourself.

Following are some of the common mantras used in our Zen practice:

oṃ vai ro ca na hūṃ - Vairocana, celestial Buddha of Illumination, the embodiment of Śūnyatā
(tadyathā:) **oṃ bhaiśajye bhaiśajye mahābhaiśajye bhaiśajyarāje samudgate svāhā**- The Medicine Buddha, or Bhaiśajyaguru, is connected with all forms of healing. Also:
(Tad-ya-ta) **oṃ Be-kan-dze Be-kan-dze Ma-ha Be-kan-dze Ra-dze Sa-mung- ga-te So-ha**
Namu Amita Bul - Amitabha Buddha of Immeasurable Life and Light to overcome all obstacles and hindrances Also: **Namo Amitabha Buddha**

Maha Cundī Buddha - Cundī, Mother of 70 Million Buddhas, destroyer of obstacles keeping one from becoming a buddha. (sanskrit). Also: **Namu Chil guji Bul Modae Junje Bosal** - to Cundī, evokes the great protection, love and compassion of a mother's mind; anytime there is a problem, this mantra will help clear it away

oṃ a-ra-pa-ca-na dhīḥ - Mañjuśrī Bodhisattva of Wisdom, cuts through delusion

Namu Kwan Seum Bosal - Avalokiteshvara Bodhisattva of Compassion to remove all suffering
Also: **Namo'valokiteshvaraya**

Namu Jijang Bosal - Kṣitigarbha "Great Vow" Bodhisattva for those in transition, travelers, children, pregnant women and the helper of the deceased and those trapped in hell Also:

oṃ ha ha ha vismaye svāhā (Om! Ha ha ha! O wondrous one! svāhā!). Also:

oṃ pra mani dhani soha - mantra to Kṣitigarbha, to remove all fixed karma

oṃ Tāre Tuttāre Ture Svaha - The Green Tara, a Bodhisattva of compassion who manifests in female form to overcome physical, mental or emotional obstacles

oṃ maṇi padme hūṃ - to call upon the energy of compassion

oṃ chi lim - protects the body so no bad energy can enter; used when there is sickness, or to gain energy

oṃ nam - purification mantra

oṃ aranam arada - helps us to perceive the truth of this very moment

oṃ aridara sabaha - "correct eyes, ears and mouth" - will help us to see, hear and speak clearly

oṃ ba ara minaya sabaha - when life seems unclear, this will help clear away the darkness and bring brilliant illumination

oṃ ba ara mil - a Pure Land mantra that brings you to the Western Paradise

oṃ ba ara minaya sabaha - used to clean the entire cosmos, so when your life seems cloudy and dark, this will clean all the darkness and bring forth brilliant illumination

oṃ salba motcha moji sadaya sabaha - the universal mantra of repentance and is used to help correct an incorrect situation

oṃ maro ruke sabaha - to clear away your karma and help you to make changes in your life

sabbe sattā sukhi hontu - may all beings be well (pali)

LOTUS HEART ZEN OFFICES

It is helpful to know who you can go to with a specific question or problem. These roles are necessary for ensuring the smooth operation of the Zen Center. The actual positions have been handed down since antiquity and have their root in Zen Master Báizhàng Huáihǎi's (百丈懷海) original Chán Buddhist code which appears in the Chán yüan Qinggui–Zen Monastic Code of Conduct originally published in 1103 CE and are still largely relevant to the ongoing success of any Temple or Zen Center as well as maintaining the establishment of an authentic Zen Lineage in America.

The **Guiding Teacher** (*Josil Seunim*) acts as Executive Director and has overall responsibility for practice at Lotus Heart Zen, in the Temple and outside, and is the person to talk to about serious teaching questions. The Guiding Teacher is in charge of overseeing the office, temple and temple grounds. The Guiding Teacher of Lotus Heart Zen is Ven. Do'an Prajna Devadipa. Working directly for the Zen Master is the *sija* or attendant.

The ***sija*** is the Guiding Teacher's personal attendant. This has been a very important and respected position throughout the history of Zen Buddhism and it is viewed as a favorable opportunity to serve the guiding teacher. There can be more than one *sija* depending on the member's availability to attend all of the teacher's functions. The current *sija* are the Oblates and those who volunteer for Lotus Heart Zen.

The **Abbot** (*Juji-Seunim*) has overall responsibility for the tone of practice, adherence to practice forms and the upkeep of the dharma room and altars of the temple. The abbot is the person to go to with extremely serious questions about your relationship to the community. The Abbot of Lotus Heart Zen is Rev. Anwol Devadipa. Working directly with the abbot is the Altar Attendant:

The **Altar Attendant** (*Chijŏn*) attends to the various altars at the temple. This person makes sure that incense, candles and lighters are always available and in stock. The altar master assures that the altars are always clean and presentable. The altar master attends to the Avalokiteśvara and Kṣitigarbha altars, as required, assuring that cards and candles and incense are available for members who's loved one's are suffering or who have recently passed away. The altar attendant should communicate any special needs that a Sangha member has to the Abbot. The *Chijŏn* of Lotus Heart Zen is filled by one of the Oblates.

The ***samjik*** or "office staff" and the Guiding Teacher all work in concert with the Abbot to create a smooth and efficient temple. The *samjik* are The Membership Coordinator, Treasurer and Communications Coordinator.

The **Membership Coordinator** (*Ch'ŏngmu Seunim*). This is the director with whom you should discuss your potential membership, your financial relationship, any problems with finances, guests that may be visiting, and registration for retreats, workshops or special events. The Membership Coordinator handles communications with the general membership.

The **Treasurer** (*Chaemu Seunim*) keeps the books for the temple, and distributes the financial reports to the Board of Directors on a monthly basis. The Treasurer maintains sound accounting records, updates membership and precepts records, as well as sends out year end statements to all members and donators, and assures that each member is current on dues and training fees.

The **Communications Coordinator** (*Sŏgi*) updates the web site and social media accounts with current information and helps expand the content to become a complete teaching tool for those who are seeking the way. The *sŏgi* oversees opportunities to get free advertising as well as spending wisely the centers limited budget on advertising to attract new membership. Working directly with the *Sŏgi* is the librarian.

The **Librarian** makes sure that all the publications are controlled and available to the membership and also solicits volunteers to transcribe talks and lectures in electronic form. Also makes copies of talks and lectures available (for free or for sale) for Lotus Heart Zen members.

The abbot, guiding teacher and *samjik* meet regularly as the “Management Team” to discuss administrative matters; often, a question brought to one of them is considered in the next management team meeting before being answered.

The board of directors meet annually and as specific requirements arises. The board of directors consists of the guiding teacher, abbot, treasurer, communication and membership coordinators. The board considers the overall direction of the Lotus Heart Zen’s operation and its financial and legal matters.

ZEN TRAINING

Training with Ven. Do’an Prajna means accepting this Training Guide, which is intended to make clear the expectations for trainees. Practicing with Lotus Heart Zen is making a strong commitment to Zen practice for the benefit of all beings. As a member of our practicing community, this commitment includes the following:

- Making a strong effort to follow the Sangha guidelines
- Fulfilling requirements for participation in the practice schedule
- Helping in the dharma room as directed by the Abbot.
- Performing miscellaneous duties, including attending work meetings and work periods, as directed by the management team.
- Participating in community meal preparation and clean-up as directed by the kitchen master during retreats.
- Staying current with all volunteer and/or financial commitments to Lotus Heart Zen, including membership dues.
- Accepting the decisions and directions of the management team, in keeping with the Lotus Heart Zen rules, to maintain the correct atmosphere for practice and community life.