

一

適

I T T E K I

禪

Z E N D O

堂

D H A R M A

法

C E R E M O N I E S

式

一滴禪堂

ITTEKI ZENDO ITTEKI ZENDO
DHARMA CEREMONIES HOSHIKI

ODZ LEADER

In this world, children become parents themselves, gather experience, and can give guidance to those that just start off on their path. Thus the awareness of being a teacher arises.

That is the law of life.

That is why we need to take our precious time and study, polishing ourselves.

(Shodo Harada)

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TOOLS

INSTRUMENTS

TAKU wooden clappers and INKIN bell

Starting a period: **l oooo**

Ending a period: **oII**

Starting a period with keisaku: **lo** (bell stopped, keisaku walk) **ooo**

Han - wooden sounding board

The Han is hit in the morning before Sanzen “opening Han”.

It is hit before Sanzen at night “Opening Han”

And at night before the last sutra in the Zendo “Closing Han”.

O oo
OOOOOOO o OOOOooooooooooooo.....
OOOOO o OOOOooooooooooooo.....
OOO o OOOOooooooooooooo.....
oo O

SOUND PATTERNS

SHUTTO - also called GOSEI (lit. Five bells) - OOOoO

For announcing of certain happenings in the schedule:

10 minutes before Choka and before Zazen

5 minutes before the meals

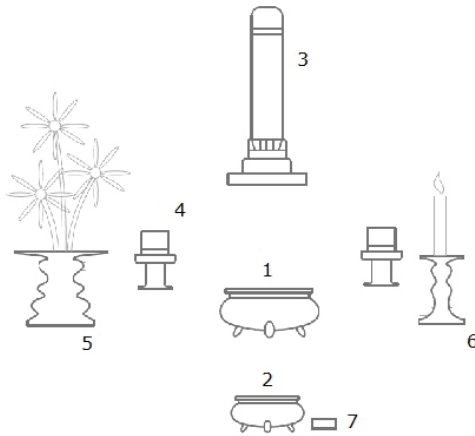
begining and end of samu

SHITAKU (lit. It is prepared) – OooOoOo ... ooO

This pattern is used when the Roshi will enter for Choka or Teisho. The bell continues until the Roshi stops at his mat.

ALTAR SET UP

1. KORO - incense burner used for incense sticks
2. KORO - incense burner used for incense powder
3. IHAI - memorial plate with name of person
4. two water offering cups on stands
5. a green branch and a daily fresh flower
6. candle
7. incense powder



HAISHIKI - PROSTRATION MAT

Here you can see the steps of how to fold the mat, with the altar being on the right side of the picture.



SESSHIN

Sesshin schedule - SUMMER

- 
- 03:30 ● wake up
 - 03:50 ● on cushion
 - 04:00 ● morning sutras - Baito- Han - Zazen - Kinhin
 - 05:00 ● Sanzen
 - 06:55 ● breakfast - Zazen- Samu
 - 08:00 ● tea with Roshi for different groups
 - 08:30 ● end of Samu
 - 08:50 ● on cushion
 - 09:00 ● Zazen
 - 10:55 ● lunch
 - 12:50 ● on cushion
 - 13:00 ● Teisho
 - 14:30 ● Zazen
 - 15:00 ● Long kinhin
 - 15:55 ● supper
 - 18:20 ● on cushion
 - 18:30 ● Zazen
 - 19:30 ● Han - Kinhin - Sanzen
 - 21:30 ● Sarei - Sutra - Yaza

Sesshin schedule - WINTER

- 
- 04:30 ● wake up
 - 04:50 ● on cushion
 - 05:00 ● morning sutras - Baito- Han - Zazen - Kinhin
 - 06:00 ● Sanzen
 - 07:55 ● breakfast - Zazen- Samu
 - 09:00 ● tea with Roshi for different groups
 - 09:30 ● end of Samu
 - 09:50 ● on cushion
 - 10:00 ● Zazen
 - 12:00 ● lunch
 - 13:45 ● on cushion
 - 13:55 ● Teisho
 - 15:30 ● Zazen
 - 16:00 ● Long kinhin
 - 16:55 ● supper
 - 18:20 ● on cushion
 - 18:30 ● Zazen
 - 19:30 ● Han - Kinhin - Sanzen
 - 21:30 ● Sarei - Sutra - Yaza

SESSHIN RULES

(READ BEFORE SESSHIN)

Please pay attention to each of these details, carefully and sincerely observing your own activity and behaviour. Doing this we can understand each other's minds compassionately and develop our practice in the great way.

- Sanzen is the matter of utmost urgency in our practice.
- Yaza practice should be observed the same as in the Zendo.
- It is said from ancient times that the state of mind of Zazen in action brings us more than 10,000 times that of sitting Zazen.
- Never be late to any of the sangha's activities. Zazen, morning and evening sutras, samu and other group activities.
- Enter the Zendo with Gassho, when leaving the hands should be in shashu. There should be no coming and going during a period of Zazen except for the times of Sanzen.
- In the Zendo no socks, scarves or blankets can be used. In and outside of the Zendo no mobile devices are allowed. During Zazen and Teisho maintain a "mountain upright posture".
- Please go to the toilet at the beginning of Kinhin, and then join the Kinhin line right away. Kinhin is not a time for doing exercises.
- Don't interrupt other's Zazen in action. Each person's room is an extension of the Zendo, absolutely no speaking inside the buildings.
- All tools of Hokuozan for kitchen, cleaning and samu should be treated with great care and after every use returned to their original place. People of old taught us that tools and other things of the group should be protected as our own eyes.
- Noisy jihatsu use is not allowed. The Tenzo's actions should be careful and considered without unnecessary activities.
- Footwear should never be left untidy. Don't walk around noisily.

Keep these rules in complete detail, if there is any person who does not observe them, he will be interrupting other's purifying training.

Therefore it is for the everlasting preservation of this monastery's training that these rules be continued and valued accordingly.

SESSHIN DETAILS

T – TAKU

X – INKIN

I – INKIN STOPPED

REGULAR SESSHIN DAY

General rule: Everybody sits on cushion 10 min. before any event in Zendo and before the bell sounds.

CHOKA (SUTRA CHANTING)

- Everybody sits 10 min. before Choka. Roshi comes in, stops by mat, walks to altar, offers incense, when he walks away, starts Choka

PROSTRATIONS AFTER CHOKA (SAMPAI BELLS – DONE BY ROSHI)

- **X XX X...x** – Stand up.
- **XI**– Full prostration (*Sampai*). Inkin sound stopped when the hands in low position are above the head; then – stand up.
- **XI** – The same.
- **XXI** – The same.
- **XXX**– Gassho, sit down. Jiki announces immediately: “Sarei” and “Sit on your knees (*Seiza*)”

SAREI – MORNING TEA (BAITO)

- **T T by Jisha answered by Jiki with X** – Take tea bowl, unwrap. Put tea bowl in front; watch it to be in line with others. Fold napkin and put on your knees.
- Jisha serves tea. When pair of people before you are being served, hold up tea bowl on the palm besides your neighbor’s tea bowl.
- Lift your free hand up slightly to show Jisha that it’s enough of tea.
- Put bowl in front of you, wait until the next person has been served. Then do Gassho, take the bowl with two hands and drink it.
- Put empty bowl in front of you. Wait.
- Jisha passes fast the second time, doesn’t serve. As Jisha approaches bow.

- Then take the bowl, wrap it and put it behind the mat. Wait.
- **T by Jisha answered by Jiki with X X T T** – Jiki announces „Zazen“. Everybody into Zazen position.
- Han person stands up, goes out and does the Han. With last beat of Han do the Taku beginning a new period of Zazen. Han person sits down, then do **xxxx**. After 10 minutes of Zazen end period **xxT** and announce “Kinhin”.
- After Kinhin Jiki does **T** and first Sanzen person answers with 3 bells. Then Jiki does 4 bells and Sanzen person hits bell 2 times and goes to Sanzen.

ZAZEN 25 MIN.

- Start of sitting period **T X X X X**
- Don't move after the forth signal of inkin. Changing position is possible only in between two sittings. If people stand up instead of sitting they should stay standing for the whole sitting period and don't sit down in the middle of sitting.
- End of sitting period **X T T**.

KINHIN (WALKING MEDITATION)

- Bow and start 10 min. walking.
- People may leave the line for the toilet. It is strongly recommended to do this in the beginning of Kinhin, so that you are not late for the sitting.
- When leaving Kinhin line, step out of line, Gassho and bow to the person after you.
- When returning to the line Gassho, bow to the person who is next to you in line, step into line hands in Shasshu and continue walking.
- Do not leave a big gap among yourself and the person walking in front of you.
- By the end of period Jisha signals that everybody is in line with Gassho. It's time to finish Kinhin.
- Jiki takes taku when everybody is standing in front of their mats. **T** – everybody sits down. When everyone is settled in their place, **XXXX**

KEISAKU

(It's recommended to do at second sitting, since, after Kinhin people are energized. But Jiki should watch the situation and decide. If people are sleepy he may do keisaku more often.)

- Jiki starts a period **T XI**
- Keisaku person does Gassho, stands up, goes to altar, bows, takes keisaku by middle with hands in Gassho, bows again, lowers keisaku and goes to the initial position before the first person in line.
- Lifts keisaku up and holds it with right hand, supporting with left hand from underneath. Keisaku is kept vertical.
 - Note: If there are two keisaku both people act in synchronicity. Basically, the second person is following the first one with a slight lag.
- Fast walk (purpose; to assess the general situation)
 - Hold keisaku vertical slightly leaning forward and walk fast.
 - By the end of line lower keisaku and lift it up when you come to a stop point at the end of line.
 - Walk back to your initial position at the beginning of line. Again lower keisaku by the end of waking and lif it up when you get the stop point.
 - Stand for a while.
- Jiki gives remaining 3 inkins **X X X**
- Slow walk
 - Start walking slowly. Second keisaky follows the first one with a slight lag.
 - Hold keisaku above your shoulder horizontally.
 - When a person asks for keisaku by doing Gassho, stand in front of the person, move your hands to the middle position and do Gassho – the person receiving keisaku takes off the rakusu and does Gassho, as well.
 - Receiving person “opens up” the shoulder: bends slightly, puts one hand on the cushion in front and the other hand on the opposite shoulder; head bends sideways to open space for the keisaku to hit on shoulder.
 - Keisaku person prepares to hit – may touch the shoulder area with the hand or keisaku to get the feeling as to what is the best place to hit.
 - Then hits twice with the end of keisaku. Hold keisaku with both hands at approximately the same point to get the correct hit. The keisaku should be moving rather free and bouncing back after the first hit.

- Repeat it on the other shoulder.
- Take keisaku in Gassho. Receiving person puts on rakusu, hands in Gassho. Bow to each other, then continue walking.
- Note: both keisaku people should be watching each other all the time. When one of them stops and does the hitting, the other one stops, as well, holding the keisaku vertically. Never stop in front of a sitting person; stay in between two sitting persons.
- After the line is finished lower keisaku, go to a standing point and lift it up vertically. Wait for a while, then go to the next line.
- When keisaku is finished one direction it comes back to the initial standing position by the altar.
- By the end of the period Jiki gives a signal **X**.
- Keisaku person goes to the altar, hands in Gassho, bows, puts the keisaku by the altar, steps back and bows with hands in Gassho.
- Goes back to his seat, Gassho, takes the piece of wood with keisaku sign, goes to next keisaku person, does Gassho (both), puts keisaku sign by the lower corner of the next persons mat (lower as seen from altar), both Gassho again. Goes back to his mat, stands in front, Gassho, sits down. (if 2 keisaku people, they sit down at the same time).
- Jiki does taku **T T** (end of sitting period)

JIHATSU (MEALS)

- Kitchen helpers go to the kitchen one sitting period before taking their jihatsu with them. Jiki announces “Kitchen helpers, please, go to the kitchen”
- By the end of the sitting Tenzo gives signal with the outside bell **X X X x X**.
- Jiki responds immediately **X** and announces „Jihatsu“. Then **X...x**
- Everybody takes jihatsu bowls, stands up, holds bowls in front of themselves and bows when Jiki does **x**.
- Tenzo gives kitchen gong signals **X x x X x...**
- Jiki **X** – everybody goes to the eating room in line. When entering eating hall Jiki signals **X**.
- Everyone stands in their places by the table. Jiki **X**, all sit down and wait.
- Tenzo continues with the gong and teacher (or Jiki) makes taku **T** (in synchronicity with the gong signal. Gong ends with **xx X**).
- Heart sutra chanting is started, everyone unwraps bowls and puts them on the table (biggest bowl on the left and the smallest on the right side), chopsticks or spoon besides the small bowl. Tips of the chopsticks don't

touch the table surface slightly protruding the edge of the table.

- Put napkins on your lap or the bench besides.
- Continue chanting “Five Reflections” and “Three Morsels of Food”.
- Make Gassho when the vessel with the food is approaching you – when the person before you serves himself.
- Help moving the vessel, serve yourself and forward the vessel.
- Make Gassho before taking the food. If you are not taking the food, just bow and forward the vessel.
- Take some pickled radish (daikon) or cucumber for washing your bowls after the meal is finished.
- Put a small amount of food (several grains) onto offering plate when it reaches you; then pass the plate forward.
- Do everything with as little noise as you can.
- When the food is distributed and all the vessels are back on the table teacher or Jiki makes taku **T**.
- Bow and start eating. Try eating without unnecessary noise. Don't be too slow, don't make other people waiting for you to finish,
- The food is being passed for 3 times. We can take food for the first 2 times – the amount of food you will consume. No food should be left in your bowls after the meal is finished.
- We don't take food when it's being passed for the third time.
- When the food passes in front of you, put your bowl and chopsticks down, stop eating for a while and help passing the vessel.
- After the third time passing the food everyone finishes eating and waits.
- Pot with the hot water is being passed. Hold hands in Gassho when waiting for the pot; then take it with both hands and pour some water into the biggest bowl on the left. Pass on tea pot.
- **T** – Start washing bowls. Pour water from the biggest left bowl into smallest right one. Use radish / cucumber slice for better results. Pour water into the middle bowl and wash it. Pour water into the left biggest bowl and wash it too. Dry middle and right smallest bowl with the napkin and put the smallest one into middle bowl. Wash and dry with the napkin your chopsticks/spoon and put them into holster. Try not to make noise while washing bowls. Wait until everybody finishes.
- **T** – Chanting the water offering verse. Water offering jar starts moving and everyone pours the water from the left bowl into it. Put your hands in Gassho when waiting for the jar; then receive it, pour the water in and pass it to the next person. Leave some water in your bowl and drink it. Then dry

bowl with the napkin, put all bowls together and wrap with cloth. Wait for everyone to finish.

- **T** – Chanting of the verse after the Morning/Midday/Evening meal starts. During this verse a cloth is pushed along to wipe the table. When finished wait for the signal.
- **X+T** (Inkin and taku hit simultaneously) – Stand up, adjust chair or bench, wait.
- **X** – Bow, and start moving to Zendo in line keeping the same sequence as coming.
- Stay in front of your mat and wait for everyone to get to their places.
- **X** – Sit down on your cushion. Then **TT** – (means: Zazen is finished – a meal is considered to be part of Zazen)
- Teacher or Jiki approaches the altar, unfolds the mat and makes 3 prostrations. Then folds the mat back, bows and moves to his place.
- **T X X X X** – Short Zazen. 5 min.
- **X T T** – End of Zazen.
- If present, teacher leaves Zendo first, then Jiki, then the rest.

EVENING ZAZEN

- First sitting is longer, approximately 50 min.
- Teacher does keisaku round.
- When Roshi sits down, do **x** and Han person gets up and does Han pattern. Jiki gets up, places incense stick in middle incense burner and unfolds mat.
- With last beat of Han Jiki does **TT** and announces Kinhin.

EVENING SAREI AND FINISHING THE DAY

- After Sanzen is over, Roshi returns to Zendo. End the period once he is seated.
- Jiki announces “*Sarei*”
- Everyone sits on their knees unfolds the tea bowl and puts in front.
- Box with the sweets is being passed. Do Gassho before receiving it. Jisharyo announces who has donated the sweets and tells how many sweets should be taken (one, two...).
- When the next person served himself you may eat the sweet.
- Then Gassho, take the tea cup, receive tea with person next to you. Put it down once, wait until person next to you has been served, do Gassho and drink your tea. Put the bowl back. Wait for everyone to finish.

- Jisha passes fast for the second time, doesn't serve. As Jisha approaches bow.
- Then take the bowl, wrap it and put it behind the mat. Wait.
- Jiki announces "Zazen". Sit into Zazen position.
- Jiki **T X X X X**, after a while **X**
- Han person does the Han. Jiki gets up, places incense stick in middle burner and lights candle.
- With last beat of Han, do big bell **XXX "DAI E ZENJI'S VOW FOR AWAKENING"**
- Sampai bell by Roshi, everyone sits down.
- Dim lights, Roshi leaves then Jiki, turning off candle, then the rest.
- Go in order to entrance hall for reading the kaichin sutras.

SANZEN (ENCOUNTER)

When your time to Sanzen has come (you will hear bell being rung twice), Gassho, bow, stand up, bow and leave Zendo. Hands in shashu. You don't need to bow leaving the Zendo.

- Go to the free mat at the end of the Sanzen queue, bow and sit down.
- Move ahead for next mat when the first person in line leaves for Sanzen.
- Listen for the Roshi's bell when you are in the first position. When you hear the Roshi's bell, hit the Sanzen bell two times loud enough, so, that the people in Zendo can hear it.
- Then Gassho, bow, stand up, bow, and go for Sanzen; hands in Gassho.
- When meeting the person who's coming out from Sanzen stop, bow (the other person bows, as well) and continue to Sanzen room.
- Enter the room, close the door behind. Never turn your back to Roshi.
- Do one full prostration (*Sampai*), stand up and go in front of Roshi. Do a slight bow and sit on cushion. Lower your head to ground, lift palms above your head. Sit up and wait.
- Roshi rings the bell when Sanzen is finished.
- Lower your head to the floor, stand up with hands in Gassho, step back, make a slight bow before turning toward the door and make full prostration (*Sampai*) by door.
- Leave the room.
- When meeting the next person who's going to Sanzen stop, bow and continue. Go back to Zendo immediately.
- Watch the situation before entering Zendo. If keisaku is moving you shouldn't enter the Zendo. Wait until it stops at the end of a line, then go to your cushion with hands in Gassho, bow at your cushion and sit down.

SUTRAS FOR JIKIJITSU

CHOKA - MORNING SERVICE

(Underlined words announced by Jikijitsu)

O - big bell

X - small bell

XXXXXxxxxxxx - flow

l O - stopped bell

MORNING SUTRAS:

OOOIO

Maha Prajna Paramita Hridaya Sutra X X X

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Avalokiteshvara Bodhisattva, when practicing deeply the Prajna Paramita, perceived that all five skandhas in their own being are empty and was saved from all suffering.

O Shariputra, form does not differ from emptiness, emptiness does not differ from form. That which is form is emptiness, that which is emptiness, form. The same is true of feelings, perceptions, impulses, consciousness.

O Shariputra, all dharmas are marked with emptiness. They are without birth or death, are not tainted, nor pure; do not increase, nor decrease. Therefore, in emptiness no form, no feelings, no perceptions, no impulses, no 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 world of eyes, through to no world of mind consciousness. No ignorance and also no extinction of it, through to no old age and death and also no extinction of it. No suffering, no origination, no stopping, no path, no cognition, also no attainment, with nothing to attain.

O

The Bodhisattvas depend on Prajna Paramita and their minds are no hindrance. Without any hindrance, no fears exist. Far apart from every deluded view they

dwell in Nirvana.

In the Three Worlds all Buddhas depend on Prajna Paramita and attain unsurpassed, complete, perfect Enlightenment.

Therefore know: the Prajna 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 suffering and is true, not false. So proclaim the Prajna Paramita mantra, proclaim the mantra that says:

X

X

X

Gyate, gyate, paragyate, parasamgyate, bodhi sva ha

TEIDAI DENPO BUSSO NO MYOGO ○

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BIBASHI	BUTSU
SHIKI	BUTSU
BISHAFU	BUTSU
KURASON	BUTSU
KUNAGON MUNI	BUTSU
KASHO	BUTSU
SHAKYAMUNI	BUTSU
MAKA KASHO	SONJA
ANAN	SONJA
SHONA WASHU	SONJA
UBA KIKUTA	SONJA
DAI TAKA	SONJA
MI SHAKA	SONJA
BASHU MITSU	SONJA
BUTTA NAN DAI	SONJA
FUKUTA MITTA	SONJA
KYO	SONJA
FUNA YASHA	SONJA
MEMYO	SONJA
KABIMORA	SONJA
RYUJU	SONJA
KANA DAIBA	SONJA
RAGORATA	SONJA
SOGYA NANDAI	SONJA

KAYASHATA	SONJA
KUMORATA	SONJA
SHAYATA	SONJA
BASHU BANZU	SONJA
MANURA	SONJA
KAKU ROKUNA	SONJA
SHISHI	SONJA
BASHA SHITA	SONJA
FUNYO MITTA	SONJA
HANNYA TARA	SONJA
BODAI DARUMA	DAISHI
NISO EKA	DAISHI
SAN SO KAN CHI	ZENJI
DO SHIN DAI I	ZENJI
GUNIN TAI MAN	ZENJI
ENO DAI KAN	ZENJI
NAN GAKU EJO	ZENJI
BASO DO ITSU	ZENJI
HYAKU JO EKAI	ZENJI
O BAKU KIUN	ZENJI
RINZAI GIGEN	ZENJI
KO KE ZON SHO	ZENJI
NAN IN EGYO	ZENJI
FUKETSU EN SHO	ZENJI
SHUZAN SEI NEN	ZENJI
FUNNYO ZEN SHO	ZENJI
SEKISO SOEN	ZENJI
YO GI HO E	ZENJI
HAKU UN SHUTAN	ZENJI
GOSO HO EN	ZENJI
EN GO KOKU GON	ZENJI
KUKYU JO RYU	ZENJI
O AN DON GE	ZENJI
MITTAN KAN KETSU	ZENJI
SHO GEN SO GAKU	ZENJI
UN NAN FUGAN	ZENJI
KIDO CHIGU	ZENJI
NAM PO JO MYO	ZENJI

SHU HO MYO CHO ZENJI
KAN ZAN EGEN ZENJI
JU O SO HITSU ZENJI
MU IN SO IN ZENJI
NIP PO SO SHUN ZENJI
GITEN GEN SHO ZENJI
SEK KO SO SHIN ZENJI
TO YO EI CHO ZENJI
TAI GA TAN KYO ZENJI
KO HO GEN KUN ZENJI
SEN SHO ZUI SHO ZENJI
I AN CHISATSU ZENJI
TO ZEN SO SHIN ZENJI
YO ZAN KEI YO ZENJI
GUDO TO SHOKU ZENJI
SHIDO MUNAN ZENJI
DO KYO ETAN ZENJI
HAKU IN EKAKU ZENJI
GASAN JITO ZENJI
IN ZAN IEN ZENJI
TAI GEN SHIGEN ZENJI
GISAN ZEN RAI ZENJI
TEKISUI GIBOKU ZENJI
RYO EN GEN SEKI ZENJI
SEI SETSU GENJO ZENJI
TAISHITSU MUMON ZENJI

KAKA SHOKAN FUIN YO KON

○

JI HO SAN SHI I SHI SHI FU SHI SON BU SA

○

MO KO SA

○

MO KO HO JA HO RO MI

MAKA HANNYA HARAMITA SHINGYO XXXXXXXXXXXXOODZ EUROPEAN SUTRABOOK
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KAN JI ZAI BO SA
 GYŌ JIN HANNYA HA RA
 MI TA JI
 SHŌ KEN GO ON KAI KŪ
 DO ISSAI KU YAKU
 SHA RI SHI
 SHIKI FU I KŪ
 KŪ FU I SHIKI
 SHIKI SOKU ZE KŪ
 KŪ SOKU ZE SHIKI
 JU SŌ GYŌ SHIKI
 YAKU BU NYO ZE
 SHA RI SHI
 ZE SHO HŌ KŪ SŌ
 FU SHŌ FU METSU
 FU KU FU JŌ
 FU ZŌ FU GEN
 ZE KO KŪ CHŪ
 MU SHIKI MU JU SŌ GYŌ SHIKI
 MU GEN NI BI ZESSHIN NI
 MU SHIKI SHŌ KŌ MI
 SOKU HŌ
 MU GEN KAI NAI SHI MU
 I SHIKI KAI
 MU MU MYŌ YAKU MU
 MU MYŌ JIN
 NAI SHI MU RŌ SHI
 YAKU MU RŌ SHI JIN
 MU KU SHU METSU DŌ
 MU CHI YAKU MU TOKU
 I MU SHO TOKU KO

O

BO DAI SATTA

E HANNYA HA RA MI TA KO
SHIN MU KEI GE
MU KEI GE KO
MU U KU FU
ON RI ISSAI TEN DŌ MU SŌ
KU GYŌ NE HAN
SAN ZE SHO BUTSU
E HANNYA HA RA MI TA
KO TOKU A NOKU TA RA
SAN MYAKU SAN BO DAI
KO CHI HANNYA HA
RA MI TA
ZE DAI JIN SHU ZE DAI
MYŌ SHU
ZE MU JŌ SHU
ZE MU TŌ DŌ SHU
NŌ JO ISSAI KU SHIN
JITSU FU KO
KO SETSU HAN-NYA HA
RA MI TA SHU
SOKU SETSU SHU
WATSU

X

GYA TEI GYA TEI
HA RA GYA TEI

X

HA RA SO GYA TEI.
BO JI SO WA KA.

X

HAN NYA SHIN GYO

NA MU SA MAN DA XXO

MO TO NAN
O HA RA CHI
KO TO SHA
SO NO NAN

TO JI TO
EN
GYA GYA
GYA KI GYA KI
UN NUN
SHI FU RA SHI FU RA
HA RA SHI FU RA
HA RA SHI FU RA
CHI SHU SA CHI SHU SA
SHU SHI RI SHU SHI RI
SO HA JA SO HA JA
SE CHI GYA
SHI RI EI.
SO MO KO

X

NA MU SA MAN DA
MO TO NAN
O HA RA CHI
KO TO SHA
SO NO NAN

TO JI TO

EN

GYA GYA
GYA KI GYA KI
UN NUN
SHI FU RA SHI FU RA
HA RA SHI FU RA
HA RA SHI FU RA
CHI SHU SA CHI SHU SA
SHU SHI RI SHU SHI RI
SO HA JA SO HA JA
SE CHI GYA
SHI RI EI.
SO MO KO

X

X

O

NA MU SA MAN DA

MO TO NAN
O HA RA CHI
KO TO SHA
SO NO NAN
TO JI TO
EN
GYA GYA
GYA KI GYA KI
UN NUN
SHI FU RA SHI FU RA
HA RA SHI FU RA
HA RA SHI FU RA
CHI SHU SA CHI SHU SA
SHU SHI RI SHU SHI RI
X
SO HA JA SO HA JA
X
SE CHI GYA
SHI RI EI.
X
SO MO KO

We humbly request the Three Treasures to lead us to true wisdom.
We dedicate the merit of reciting the Heart Sutra to Shakyamuni Butsu and
celebrate his supreme enlightenment.
May we fulfill the obligations to the Four Benefactors,
benefit all living things throughout the Three Realms,
and help all beings attain perfect wisdom.

○

All Buddhas throughout space and time; all Bodhisattvas,

○

○

Mahasattvas; the great Prajna Paramita.

Preface to the recorded sayings of Zen Master Rinzai **xxx**

ODZ EUROPEAN SUTRABOOK
page 8

On top of Mount Obaku he met the painful stick.
On Taigu's ribs he could use his fist.
„Garrulous grandmother!“ „Bed-wetting little devil!“
„This lunatic twice pulling the tigers whiskers!“
In a rocky gorge he planted pines, a landmark for later generations.
He dug the ground with his mattock; the other were nearly buried alive.
Having approved the youngster, Obaku slapped himself right on the mouth.
On leaving, Rinzai wanted to burn the arm-rest; he will sit upon the tongues of everyone.
If he didn't go to Kanan, he'd return to Kahoku.
His temple overlooked the old ferry landing – he carried travellers across the stream.
He guarded the vital fording-place like an escarpment ten thousand spans high.
Snatching away the man or the surroundings, he shaped and fashioned superlative students.
With his Three States and Three Fundamentals, he forged and tempered black-robed monks.
He's always at home, yet forever on the way.
The true man without rank went in and out the face.
The monks of the two halls gave equal shouts, but guest and host were obvious.
Illumination and action are simultaneous, fundamentally without front or back.
A mirror confronting a form, an empty valley echoing a sound.
Marvellously responding in any direction, he left not a trace behind.
Tucking up his robe, he journeyed southward, then went to stay in Daimei. Kōke took him as his teacher and attended him in the eastern Hall.
Still using the copper pitcher and iron bowl, he closed his room and stopped his words.
As the pines grew old and the clouds idled, he found boundless contentment within himself.
He had not long sat facing the wall when the secret transmission neared its end.
To whom was the True Dharma transmitted? It was extinguished upon reaching the blind ass!
Old En of Engaku has now undertaken to circulate this text.
It has been examined and corrected; therefore it contains no error or confusion.

There is still one more shout coming; it needs further consideration:
Zen students who have the eye to see, I entreat you not to exploit this text.

x

Preface respectfully composed on the day of the

x

x

midautumn festival, the year Senna of Koshi era.

We humbly request the illumination of your true compassion.

We dedicate the merit of reciting the Preface to the reordred sayings of Zen master Rinzai to the First Ancestor Bodhai Dharuma Daishi, Hyakujo Ekai Zenji, Rinzai Gigen Zenji, Myoshin Kaisan Muso Daishi, Hakuin Ekaku Zenji and to all ancestors everywhere.

You have opened the Way. We vow to repay your true compassion by following it to completion.

o

All Buddhas throughout space and time; all Bodhisattvas,

o

o

Mahasattvas; the great Prajna Paramita.

NA MU KA RA TAN NO XXXXxxxxxxx (All the way till last x)

TO RA YA YA

NA MU O RI YA

BO RYO KI CHI

SHI FU RA YA

FU JI SA TO BO YA

MO KO SA TO BO YA

MO KO

KYA RU NI KYA YA

EN

SA HA RA HA EI

x

SHU TAN NO TON SHA

NA MU SHI KI RI TO

o

I MO O RI YA

BO RYO KI CHI

SHI FU RA RI TO BO
NA MU NO RA KI 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
RYO GYA CHI
KYA RYA CHI
I KI RI
MO KO FU JI 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
CHI RI NI
SHI FU RA YA
SHA RO SHA RO MO MO
HA MO RA
HO CHI RI
YU KI YU KI
SHI NO SHI NO
O RA SAN FU
RA SHA RI
HA ZA HA ZA
FU RA 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
FU JI YA FU JI YA
FU DO YA FU DO YA
MI CHI RI YA
NO RA KIN JI
CHI RI SHU NI NO
HO YA MO NO

○

SO MO KO
SHI DO YA
SO MO KO
MO KO SHI DO YA
SO MO KO
SHI DO YU KI
SHI FU RA YA
SO MO KO
NO RA KIN JI
SO MO KO
MO RA NO RA
SO MO KO
SHI RA SUN O MO GYA YA SO MO KO
SO BO MO KO SHI DO YA SO MO KO
SHA KI RA O SHI DO YA
SO MO KO
HO DO MO GYA SHI DO YA SO MO KO
NO RA KIN JI
HA GYA RA YA
SO MO KO
MO HO RI SHIN GYA RA YA SO MO KO

×

NA MU KA RA TAN NO
TO RA YA YA

NA MU O RI YA
BO RYO KI CHI
SHI FU RA YA

X

SO MO KO
SHI TE DO MO
DO RA HO DO

X

YA SO MO KO.

We humbly request the illumination of your true compassion.

We dedicate the merit of reciting the Dharani of the Great Compassionate One to Kaisan Deji Myoshin Taishitsumon Zenzu Dai Osho. You have opened the Way.

We vow to repay your true compassion by following it to completion.

O

All Buddhas throughout space and time; all Bodhisattvas,

O

O

Mahasattvas; the great Prajna Paramita.

Hakuin Zenji's Song of Zazen XXX

ODZ EUROPEAN SUTRABOOK
page 13

All sentient beings are essentially Buddhas. As with water and ice, there is no ice without water; apart from sentient beings, there are no Buddhas.

Not knowing how close the truth is we seek it far away – what a pity! We are like one who in the midst of water cries out desperately in thirst.

We are like the son of a rich man who wandered away among the poor.

The reason we transmigrate through the Six Realms is because we are lost in the darkness of ignorance.

Going further and further astray in the darkness, how can we ever be free from birth-and-death?

As for the Mahayana practice of Zazen, there are no words to praise it fully. The Six Paramitas, such as giving, maintaining the precepts, and various other good deeds like invoking the Buddha's name, repentance, and spiritual training, all finally return to the practice of Zazen.

Even those who have sat Zazen only once will see all karma erased. Nowhere will

they find evil paths, and the Pure Land will not be far away.

If we listen even once with open heart to this truth, then praise it and gladly embrace it, how much more so then, if on reflecting within ourselves we directly realize Self-nature, giving proof to the truth that Self-nature is no nature. We will have gone far beyond idle speculation.

The gate of the oneness of cause and effect is thereby opened, and not-two, not-three, straight ahead runs the Way.

Realizing the form of no-form as form, whether going or returning we cannot be any place else.

Realizing the thought of no-thought as thought, whether singing or dancing, we are the voice of the Dharma.

How vast and wide the unobstructed sky of samadhi!

How bright and clear the perfect moonlight of the Four-fold Wisdom!

At this moment what more need we seek?

As the eternal tranquility of Truth reveals itself to us,
this very place is the Land

X

X

X

of Lotuses and this very body is the body of the Buddha.

The pure light of enlightenment shines forth, silently illuminating and encompassing the entire universe.

Returning and observing the world, we see how like a dream it is.

We humbly request the illumination and protection of the Three Treasures.

Today we have gathered together in (place) in commemoration of the sesshin participants ancestors.

We have offered incense, flowers, candles, water and have recited together the Hakuin Zenjis Song of Zazen.

We dedicate the merit thus gained to the spirits of the ancestors of the sesshin participants, and to the adornment and purification of the Buddha-realm realized through devoted practice.

We pray that in the world of samsara the dragon-jewel of enlightenment will shine in the blue sea, and that in the world of nirvana the bright moon of Dharma-nature will illuminate the azure sky, guiding all living beings equally on the path of awakening.

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

IO

Torei Zenji's Bodhisattva Vow XXX

ODZ EUROPEAN SUTRABOOK
page 15

Disciples,
When I humbly observe the true nature of things, all are the marvelous
manifestations of the Tathagata's truth.

Atom by atom, instant by instant,
all are none other than his mysterious radiance.
Because of this our virtuous ancestors extended loving care and reverence to
even such beings as birds and beasts.
How, then, can we be but humbly grateful for the food, drink and clothing that
nourishes and protects us throughout the day, these being in essence the warm
skin and flesh of the great masters, the incarnate compassion of the Buddha?

If it is so even with inanimate objects, how much more should we be kind and
merciful to human beings, even those who are foolish.
Though they become our sworn enemies, reviling and persecuting us, we should
regard them as Bodhisattva manifestations who, in their great compassion, are
employing skillful means to help emancipate us from the sinful karma we have
produced over countless kalpas through our biased, self-centered views.

If we awaken in ourselves this deep, pure faith, offering humble words and
taking sincere refuge in the Buddha, then with every thought there will bloom a
lotus flower, each with a Buddha.
These Buddhas will establish Pure Lands everywhere and reveal the radiance of
the Tathagata beneath our very feet.
May we extend this mind

X

throughout the universe,

so that we and all sentient

X

beings may equally bring to fruition the seeds of

X

wisdom.

We humbly request the illumination and protection of all beings wise and holy. We have gathered together reverently before the spiritual beings of earth and sky and recited the Bodhisattva Vow. We humbly offer the merit thus gained in praise of all beings great and small who bring peace and protection to this place of practice.

O

All Buddhas throughout space and time; all Bodhisattvas,

O

O

Mahasattvas; the great Prajna Paramita.

ODZ EUROPEAN SUTRABOOK
page 17

ENMEI JUKU KANNON GYO **XXO** (repeat 33 times)

KAN ZE ON

NA MU BUTSU

YO BUTSU U IN

YO BUTSU U EN

BUPPO SO EN

JO RAKU GA JO

CHO NEN

KAN ZE ON BO NEN

KAN ZE ON NEN NEN

JU SHIN KI NEN NEN

FU RI SHIN

After 9th time hit O

After next 10 times hit OO

After next 10 times hit OOO

Three more and on last one:

X

KAN ZE ON NA MU BUTSU
YO BUTSU U IN YO BUTSU U EN BUPPO SO EN
JO RAKU GA JO
CHO NEN KAN ZE ON BO NEN

X

KAN ZE ON NEN NEN

X

JU SHIN KI NEN NEN

X

FU RI SHIN

ODZ EUROPEAN SUTRABOOK
page 18

SHU JO MU HEN SEI GAN DO X

BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

X

SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN GAKU
BUTSU DO MU JO SEI GAN JO

X X

SHU JO MU HEN SEI GAN DO
BON NO MU JIN SEI GAN DAN
HO MON MU RYO SEI GAN

X

X

GAKU BUTSU DO MU JO

X

SEI GAN JO

Sentient beings X

are numberless

I vow to liberate them.

Desires are inexhaustible

I vow to put an end to them.

The Dharmas are boundless

I vow to master them.

The Buddha's way is unsurpassable

I vow to become it.

Sampai Bells

X XX XXXxxxxx

X I

X I

XX I X X X

At night in Zendo:

ooo

ODZ EUROPEAN SUTRABOOK
page 19

Dai E Zenji's Vow for Awakening XXX

Our only prayer is to be firm in our determination to give ourselves completely to the Buddha's Way, so that no doubts arise however long the road seems to be. To be light and easy in the four parts of the body; to be strong and undismayed in body and in mind; to be free from illness and drive out both depressed feelings and distraction; to be free from calamity, misfortune, harmful influences and obstructions; not to seek the Truth outside of ourselves, so we may instantly enter the right way; to be unattached to all thoughts that we may reach the perfectly clear bright mind of Prajna and have immediate enlightenment on the Great Matter.

Thereby we receive the transmission of the deep wisdom of the Buddhas to save all sentient beings who suffer in the round of birth and death.

In this way we offer our gratitude for the compassion of the Buddhas and the Patriarchs.

Our further prayer is not to be extremely ill or to be suffering at the time of

departure, to know its coming seven days ahead so that we can quiet the mind to abandon the body and be unattached to all things at the last moment wherein we return to the Original Mind in the realm of no birth and no death and merge infinitely into the whole universe to manifest as all things in their True Nature and with the great wisdom of the Buddhas to awaken all beings to the Buddha Mind.

X

We offer this to all Buddhas and Bodhisattva-Mahasattvas of the past,

X

present, and future in the ten quarters and to the

X

Maha Prajna Paramita.

KOKUHO - BEGINNING OF SESHIN CEREMONY

7 pm introduction meeting

8 pm Kokuho – Roshi enters Zendo
when he sits

1 CLAPPER - 4 INKIN BELLS

wait a moment

1 INKIN BELL

Then these three points happen at the same time:

1. Jikijitsu stands up to light candle, incense stick and puts out mat

2. Han

3. Jisha brings water to altar

at end of Han, Roshi gives a talk

when he ends and says HAI

3 BIG BELLS and announce **DAIE ZENJI'S VOW FOR AWAKENING**

Sampai (full prostration) with bells by Roshi

Everyone sits, dim lights, Roshi leaves Zendo

TEISHO SUTRAS AND EKOS

HONZON EKO

OOOIO Namukaratanno **XxxxxxxxxXO**

We humbly request the Three Treasures to lead us to true wisdom. We dedicate the merit of reciting the Dharani of the Great Compassionate One to Shakyamuni Butsu and celebrate his supreme enlightenment. May we fulfil the obligations to the Four Benefactors, benefit all living things throughout the Three Realms, and help all beings attain perfect wisdom.

o

All Buddhas throughout space and time; all Bodhisattvas,

o

o

Mahasattvas; the great Prajna Paramita.

KAISAN EKO

Namukaratanno **XxxxxxxxxXO**

NYAN KI SHINZU FUJI SHO KAN

JO RAI FUNZU DAIHIENMON BUKAI JINSHU SUSHI JUHIN BUN NI

KO HONSHI _____ (Author name)

KAISAN DEJI MYOSHIN TAISHITSUMON ZENZU DAI OSHO

KAKA JOJU ZUIN

o

o

JI HO SAN SHI ISHI SHI FU SHI SON BU SA MO KO SA

o

MO KO HO JA HO RO MI

CHINJU EKO

Namukaratanno XXXXXXXXXXXXO

We humbly request the illumination and protection of all beings wise and holy. We have gathered together reverently before the spiritual beings of earth and sky and recited the Dharani of the great Compassionate One we humbly offer the merit thus gained in praise of all beings great and small who bring peace and protection to this place of practice.

May we have harmony in the sangha, peace both inside and outside, and freedom from all hindrances in the Way, and may all beings throughout the Dharma realm equally attain complete and perfect wisdom.

O

All Buddhas throughout space and time; all Bodhisattvas,

O

O

Mahasattvas; the great Prajna Paramita.

The Dharma xxx

incomparably profound and exquisite, is rarely met with even in hundreds of thousands of millions of kalpas. We are now permitted to hold it, see it, hear it and accept it.

X

X

X

May we awaken to the deep true Mind of Tathagatha.

BUCHINSON SHIN DHARANI

NO BO BA GYA BA TEI
TA RE RO KI YA
HA RA CHI
BI SHI SHU DA YA
HO DA YA
BA GYA BA TEI
TA NI YA TA
ON BI SHU DA YA
BI SHU DA YA
SA MA SA MA
SAN MAN DA
HA BA SHA
SO HA RA DA
GYA CHI GYA KA NO
SO BA HAN BA
BI SHU TEI
A BI SHIN SHA
TO MAN SO GYA TA
HA RA HA SHA NO
A MI RI TA
BI SEI KEI
MA KA MAN DA RA
HA DAI
A KA RA
A KA RA
A YU SAN DA RA NI
SHU DA YA
SHU DA YA
GYA GYA NO
BI SHU TEI
U SHU NI SHA BI JA YA
BI SHU TEI

SA KA SA RA A RA
SHIN MEI
SAN SO NI TEI
SA RA BA
TA TA GYA TA
BA RO KYA NI
SA TA MI TA
HA RI HO RA NI
SA RA BA
TA TA GYA TA
KI RI DA YA
CHI SHU TA NO
CHI SHU CHI TA
MA KA MO DA REI
BA ZA RA
GYA YA
SO GYA TA NO
BI SHU TEI
SA RA BA
HA RA DA
HA YA TO RI
GYA CHI
HA RI BI SHU TEI
HA RA CHI NI
HA RA DA YA
A YOKU SHU TEI
SAN MA YA
CHI SHU CHI TEI
MA NI MA NI
MA KA MA NI
TA TA DA BO DA
KU CHI HA RI SHU TEI
BI SO BO DA
BI SHU TEI
JA YA JA YA
BI JA YA
BI JA YA

SA MO RA
SA MO RA
SA RA BA BO DA
JI SHU CHI TA SHU TEI
BA JI RI
BA ZA RA
GYA RA BEI
BA ZA RA
HA BA TO MA MA
SHA RI RAN
SARA BA
SA TO BA NAN
SHA GYA YA
HA RI BI SHU TEI
SARA BA
GYA CHI
HA RI SHU TEI
SARA BA
TA TA GYA TA
SHI SHA MEI
SAN MA JIN BA
SO EN TO
SARA BA
TA TA GYA TA
SAN MA JIN BA
SO CHI SHU
CHI TEI
BO JI YA
BO JI YA
BI BO JI YA
BI BO JI YA
BO DA YA
BO DA YA
BI BO DA YA
BI BO DA YA
SAN MAN DA
HA RI SHU TEI

SARA BA
TA TA GYA TA
KI RI DA YA
CHI SHU TA NO
CHI SHU CHI TA MA KA
BO DA REI
SO WA KA

NA MU SA MAN DA (3 times)

MO TO NAN O HA RA CHI
KO TO SHA SO NO NAN
TO JI TO EN GYA GYA GYA
KI GYA KI UN NUN
SHI FU RA SHI FU RA
HA RA SHI FU RA
HA RA SHI FU RA
CHI SHU SA CHI SHU SA
SHU SHI RI SHU SHI RI
SO HA JA SO HA JA
SE CHI GYA SHI RI E
SO MO KO

NYANKI SONTEN FUJI SHO KAN
JO RAI FUNZU BUCHINSON SHIN DHARANI SHOSAIMYO KIJO
JINSHU SUSHI JUHIN SHU KEN
KUSU UHA IDA SONTEN
ONBA SANBA ENTEI SHUYA JIN
AITO SANDAI GENNEN
DORYO DAI GENNEN
KAKA DAISHO KENZU SUKI
SANMON SHINJIN KOTO SAI
FUKIN KAISHU ANNIN MOZU BU JO
JI HO SAN SHI ISHI SHI SHI SON BU SA MO KO SA
MO KO HO JA HO RO MI

IDATEN FU GIN

(repeat each line until Roshi rings bell)

ON ITA TEI TA

MOKO TEI TA SOWAKA

ON BA SAN BA

EN TEI SHUYA JIN SOWAKA

SETSURYO - ENDING OF SESSHIN CEREMONY

after Sanzen, Roshi returns to Zendo

when he sits down, **1 INKIN BELL, 2 TAKU**

wait a moment

1 TAKU - 4 INKIN BELLS

wait a moment

1 INKIN BELL

Then these three points happen at the same time:

1. Jikijitsu stands up to light candle, incense stick and puts out mat
2. Han
3. Jisha brings water to altar

Jikijitsu stands up to light candle, incense stick and puts out mat

at end of Han do **3 BIG BELLS** and announce **HANNYA SHINGYO, SHOSAI SHU**

read **EKO** (see below)

sampai (full prostration) with bells by Roshi

when everyone sits again on cushion, then

2 TAKU

finish !!!!

END OF SESSHIN EKO

(read slowly underlined words)

NYAN NI SANPO ANSU SHINSHI

JORAI FUNZU HOJA SHINKIN SHOSAIMYO KIJOU JIN SHU

SUSHI KUNTEI UI KYO

NAMU DAISHIN BUN JI SURI BUSA

SHINJI JISHI SONEN MUJO BUJI JŌHŌ

SU IN ASU SANYU HAKAI GIN SANZU NEN SHUSHI

○

○

JI HO SANSHI ISHI SHI FUSHI SON BU SA MO KO SA

○

MO KO HO JA HO RO MI

The Jisharyo is called the back gate of the Zendo, always walking behind the group, keeping an eye on how everyone is doing. Look for people if they are late or missing. Everyone should tell you, if they need to be absent. Also if they have special needs (cold, medicine, chair in the Zendo, socks,...) they should contact you. It is your job to keep things running smoothly so that everyone can concentrate completely on Zazen. They take care of such things as opening and closing doors, turning lights off and on. If someone has a question, need, or problem, they will contact you. Please ask people to keep to rules and especially look after beginners well.

PROCEDURE FOR KOKUHO AND SETSURYO

(BEGINNING AND ENDING CEREMONY OF SESSHIN)

- Roshi enters and sits down, Jikijitsu starts period, after one extra bell, get up and go to altar, bow, take one cup and leave Zendo to fetch some water, then quickly return to altar, bow, place filled cup on stand, bow and go to seat.

BEFORE CHOKA

- Wake up everyone with rattle around the building and also outside according to the time announced (differs in summer and winter).
- Put on lights in Zendo, put out Roshi's mat and purple cushion, fill two cups with water.
- Fill cup on altar in entrance with water.
- About 10 minutes before Choka, light candle, incense stick and charcoal (please light in back room and carry it to altar), open incense box (lid goes on the left side, leaning on the side of the bottom.)

PROCEDURE FOR BAITO

- During **ENMEI JUKKU KANNON GYO** leave Zendo.
- Add hot water to the pickled plum baito in 3 tea pots.
- Have 3 tea pots and 3 water dumping jars prepared (you can go back into the Zendo and join in the chanting).
- After the three prostrations, the Jikijitsu announces BAITO and everyone

sits on their knees.

- When everyone is settled in the places, Jisha does **2 TAKU** and the Jiki answers with **ONE BELL**.
- All three Jishas take their teapot and jar, bow inside Zendo, walk up toward altar, bow towards altar.
- Jisha 1 takes 1 cup from altar, empties water into jar, pours tea into cup, places it on altar.
- Meanwhile Jisha 3 places teapot and jar at beginning of middle row and takes purple cushion out into the hallway, returns to beginning of middle row, takes tea pot.
- Meanwhile Jisha 2 Jisha puts teapot and jar on left side of altar, folds mat, takes tea pot.
- All three Jishas when ready bow together to altar face first person of their row, bow serve bow and serve the whole row.
- At the end they can help serve all rows.
- They once stand at entrance, bow facing altar, and right away walk up to altar again.
- They bow facing altar.
- Jisha 2 and 3 take their jars.
- Jisha 1 takes cup from altar, empties it into jar, dries it, returns it upside down. Also takes the second cup, empties the water, dries it and returns it upside down.
- Jisha 1 extinguishes candle with fingers.
- Jisha 1 also picks up tea pot and jar.
- All three Jishas bow together facing altar, bow to first person of their row, walk along the row quickly and bow again to last person of row.
- All three Jishas bow together facing the Zendo
- All Jishas return teapots and jars onto rolling table.
- Jisha 1 does **ONE TAKU**, the Jikijitsu answers with two bells and two taku.
- Meanwhile put tea pots and jars on Jisha table and return to your seats.
- When Roshi leaves the Zendo after short Zazen, leave before him putting out the Itaten altar into the center of the entrance hall and light candle and incense stick.

ITATEN

- After Baito, Zazen and the last sutra at night, when Roshi leaves the Zendo, leave ahead of him, roll the altar table into the centre, light candle and incense stick, hand out sutra papers as people come into entrance.

DURING KINHIN IN GENERAL

- Watch who is going to the toilet and once you think that everybody is back in the Kinhin line, Gassho to the Jikijitsu to notify.
- Please open windows as needed. The Jisha is in charge of good air condition in the Zendo.

BEFORE EACH MEAL:

- Help identify the kitchen helpers so that they leave 30 minutes before a meal
- When everyone gets up for the meal, open the door to the eating hall.
- Help guiding the rows of people to their places.
- after the meal help identify the kitchen helpers so that they will stay behind and clean up.

DURING DAILY CLEANING:

- Every day change the flower on the altar. Leaving the big pine, but add a small natural flower. The one from the day before you can place in another vase in the tea room.
- Clean the incense burners on the altar and by the Jikijitsu.
- Prepare Sarei.
- Prepare offerings for the next day, if needed.
- Some other sangha members will vacuum or wipe Zendo.

DURING KINHIN BEFORE LUNCH, one Jisha goes to kitchen and receives a little food on a plate. He takes it back to the Zendo, lights one incense stick in the back burner and offers the food on the altar while reading a sutra. After the sutra, he takes the plate away again. (not during Samu Sesshin)

SHIN JIN

PA SHIN BI RU SHA NO FU
EN MON HO SHINRU SHANO FU
SEN PAI KYA SHINSHI KYA MUNI FU
TO RAI A SAN MIRU SONBU
JI HO SAN SHI ISHI SHI FU
DAI SHIN BUN JI SURIBUSA
DAI AN FUEN BUSA
DAI HI KAN SHI IN BUSA
SHISON BUSA MOKO SA
MOKO HOJA HORO MI

AFTER EACH MEAL, one Jisha goes back to the Zendo before the group and lights one incense stick in the back burner on the altar and puts out the mat.

AFTER LUNCH, set up for **TEISHO**.

- Put Roshi's white cushion in front of big window facing the room.
- Put out mat in front of altar with purple cushion.
- Place name plate IHAI on altar.
- Fill two cups on altar with water.
- Place the book stand next to the altar (winter inside the zendo)
- 10 minutes before Teisho, light candle, charcoal and incense stick.
- During third Daihishu sutra, when Roshi sits down on white cushion, bring the book stand in, bow and place it before him.
- During the sutra after Teisho, pick up the book stand again.
- During Kinhin after Teisho, put back Roshi's cushion, take out purple cushion, fold mat, empty cups with water on altar.
- Clean the incense burners on the altar when you have time yet before Choka.

Traditional style (*used e.g. in Sogenji and in the Event Hall in Hokuozan*):

- A high seat is used, at the beginning of the third Daihishu, two Jishas each stand on one side of the high chair, when Roshi comes in front of it, they bow together with him.

- When he climbs the seat, they stand in front of him, bowing once he is up.
- Jisha 1 fastens the book stand wood, Jisha one takes the Roshi's zagu and mala and hangs it on the arm of the chair. Jisha 2 brings the book stand, Then Jisha 1 places a cup of green tea near the left side of the book stand.
- Both jishas bow and go to their place.
- When Teisho ends, both Jishas walk up, bow in front of Roshi. Jisha 1 takes the tea cup, Jisha 2 takes the book stand, Jisha 1 hands the zagu and mala to Roshi, Jisha 2 lowers the wood from the book stand.
- Both jishas stand in front and bow and then go to their place.

PROCEDURE FOR SAREI

- In break before last period of the day around 9pm go to kitchen and prepare tea. For 70 people we need almost 4 teapots of tea.
- The candy you can prepare during morning cleaning or anytime good for you.
- You can place candy and tea on rolling table and bring it quietly to Zendo entrance.
- Sit down on your cushions (only the Jisha is allowed to leave and return during a period of Zazen)
- Roshi returns to Zendo after Sanzen, period ends.
- 3 Jishas get up and Jisha 3 gets 3 candy trays.
- Jisha 3 goes to altar, bows, places one candy on altar plate, bows to altar.
- Jisha 3 goes then to Jikijitsu, bows, gives one tray to Jiki, bows again.
- Jisha 3 goes to Roshi, bows, gives one tray to him, bows again and bows to first person of middle tan, bows, gives third tray and goes to entrance, announces the donator of the candy.
- Jisha 1 and 2 get a tea pot and a jar each, go to altar, bow together in front of altar, put jars down next to altar.
- Jisha 1 (on Jikijitsu side) bows, take a cup from the altar, pours some tea in, places it back, bows.
- Meanwhile Jisha 2 waits. And Jisha 3 has brought tea pot and jar to beginning of middle tan, places jar at beginning of middle tan.
- Facing the altar, all three Jisha bow together with the tea pot in their hands.
- All Jishas go to the first person of their row, bow serve tea, bow and after that continue to serve their row always two people placing their cups close to each other.
- When coming to the end of the room, the Jishas help each other to serve the end

of all three rows.

- Pick up the candy boxes and place them on the rolling table outside.
- All three Jisha wait at the door facing the altar for a sign by the Jikijitsu to start the next serving.
- All three Jisha walk towards the altar together and bow.
- Jisha 1 takes the cup of the altar, empties it into the jar, dries it and returns it upside down. Meanwhile Jisha 2 puts down the tea pot, puts out the mat.
- Then all three Jisha take their tea pot and jar, bow facing the altar, go to the first person of their row, bow, and then walk fast along their row.
- Bowing to the last person of their row again, they bow and leave the Zendo. Placing the tea pots and jars onto the table.
- Then return to the Zendo.
- After Kaichin best to clean up the teapots and jars, because they will be used again in the morning.
- Leave the Zendo before the Roshi at night, put out the Itaten altar, light candle and incense, and hand out sutra papers as the sangha enters the entrance hall.

JUKAI - LAY ORDINATION CEREMONY

(Everyone reads together except underlined words read only by Roshi)

All my ancient

Twisted Karma,
From beginningless greed, hate
and delusion. Born of body,
speech and mind,
I now fully avow.

ODZ EUROPEAN SUTRABOOK

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SENTIENT BEINGS (page 18)

ODZ EUROPEAN SUTRABOOK

page 18

Awaken

To the Universal Buddha !

Awaken

To the Universal Dharma !

Awaken

To the Universal Sangha !

I take refuge in the Buddha

I take refuge in the Dharma

I Take refuge in the Sangha

I take refuge in the Buddha,

Honourable above all.

I take refuge in the Dharma, honourable for its freedom from
attachment.

I take refuge in the Sangha, honourable for its harmony.

I have taken refuge in the Buddha.

I have taken refuge in the Dharma.

I have taken refuge in the Sangha.

THREE PURE PRECEPTS:

Commit no evil
Do every good
Purify your own mind

TEN PRECEPTS:

1. From the most clear, profound and subtle mind, to not kill life.
2. From the most clear, profound and subtle mind, to not consider anything as one's own.
3. From the most clear, profound and subtle mind, associations between a man and a woman should be open, pure and bright.
4. From the most clear, profound and subtle mind, true words and true mind are the base of attaining the way.
5. From the most clear, profound and subtle mind, do not delude the true self.
6. From the most clear, profound and subtle mind, do not point out other's faults and mistakes.
7. From the most clear, profound and subtle mind, do not praise yourself and degrade others.
8. From the most clear, profound and subtle mind, do not be possessive with the Dharma treasures.
9. From the most clear, profound and subtle mind, do not indulge in anger.
10. From the most clear, profound and subtle mind, do not dishonour the Buddha, the Dharma or the Sangha.

Will you observe these precepts always?

YEARLY CEREMONIES

ZEN CEREMONIES

- 10th January - Rinzai Gigen Zenji
- 15th February - Nirvana Day
- 8th April - Buddha's Birthday
- 5th October - Bodhidharma Day
- 8th December - Enlightenment Day
- 24th December - Kaisanki Founder ceremony
Yamada Mumon Roshi

MEMORIAL CEREMONIES FOR OUR ANCESTORS

- 15th March - Spring Equinox - Haru Higan
- 15th August - Obon
- 23rd September - Autumn Equinox - Aki Higan

EXPLANATIONS

CHOKA

The service begins after the Roshi arrives and offered incense at the main altar. During the service the Inosu will start the Sutras by chanting out their name, they will also chant the Eko for the dedication of the Sutras.

EKO

An interim chant read by the Jikijitsu or densu to offer the merit of the just chanted sutra to one or more persons.

GASSHO



Means “holding the palms together”; it is an expression of respectfully receiving.

KEISAKU

Before and after receiving the Keisaku both the giver and recipient bow to each other in Gassho. If someone is wearing a Rakusu it is to be taken off whilst being hit and replaced before again bowing to the person with the Keisaku.

To request the Keisaku as it passes by, make Gassho and wait until the Keisaku stands before you. The Keisaku is always received with respect and gratitude. The Keisaku is always given responsibly and with humility.

KINHIN

About every full hour, the Jikijitsu ends the Zazen period and announces Kinhin. It is important for all practitioners to bow in Gassho and get up right away. Once everyone in the Zendo is standing, following the Jikijitsu’s lead, everyone bows together. During Kinhin please keep your hands in Shasshu. Do not leave a gap between you and the person in front of you. If you need to use the toilet, right away leave the Kinhin line and go to the toilet. After finishing quickly, join the Kinhin line again.

At the end of Kinhin walk to your cushion with the hands in Gassho, then wait at your cushion with the hands in Shasshu. Once everyone is back in the Zendo, everyone bows together and sits down.

MEALS

- Take your eating bowls when the Sangha goes to the eating room. We always move and act as a group.
- Sit at the table in the same order as in the Zendo and at the Jikijitsu's command start reading the Heart Sutra. During the Heart Sutra we unpack our bowls; the big bowl is to the left, the middle one in the middle and the small one on the right side, all in one straight line. The chopsticks are placed on the right side of the smallest bowl, with the tips sticking out over the table.
- The food is passed down from the top of the table to the bottom. When you would like to take some, make Gassho. If you do not want any, bow to the bowl and help pass it down the table. If there are two serving spoons in one bowl, place the bowl between two people so the food can be moved quickly and efficiently.
- A plate Saba will be passed down. Please place 3-7 grains of your food onto it as an offering to the hungry ghosts and will be given to the birds or fish later.
- When eating bring the bowl to your mouth so that you can sit up straight and stay concentrated. Sitting with an erect spine allows you to maintain meditative awareness even when eating.
- The food is passed down the table three times all together. When the food is being passed, please stop eating, put your bowls down and help move the bowl. Do not take food at other times but only when the food is being passed. Remember to take one pickle slice and keep it until later for washing the bowls.
- At the end of the meal, hot water will be passed down the table; pour some into your large bowl so you can use it to wash all your bowls after the taku sound. The other bowls can be washed, dried and stacked, but leave some cleaning water in the large bowl. Put the chopsticks away. When a container is passed down pour the some of the water from your bowl into it as an offering that will be poured upon the trees and flowers and drink the rest. Dry the large bowl, stack it with the rest and put them all away.
- At the end of the sutras a cloth will be pushed down the table so that we can all take responsibility for cleaning up after ourselves.
- Take your bowls with you when you return to the Zendo.

RAKUSU

A simplified version of the kesa, worn by full ordained people. Showing the acceptance of the Buddha's teaching and precepts as a lay practitioner.

SAMPAI (FULL PROSTRATION)

The "Three Prostrations" are usually practiced at the end of both morning sutras and evening meditation.

It symbolises the lifting of the Buddha's feet above one's own head, yet is actually a prostration before one's own Buddha Nature.

Stand in Gassho

Make one deep bow

Straighten the body before kneeling down

Bow your head to the floor, hands stretched out above the head

Raise the hands above the ears as though lifting the Buddha's feet above your head

Place your hands flat on the ground again

Stand up straight with hands in Gassho.

This is performed three times and is finished off with a deep bow in Gassho.

SANZEN ROOM - ENTERING AND LEAVING

Sampai is also practiced in the Sanzen room but it is split up into three sections.

- When level with the person leaving the Sanzen room perform a standing bow in Gassho to each other.
- Enter the Sanzen room – and perform a single bow as through you were performing Sampai
- Walk toward the Roshi and make another single Sampai bow on the cushion, instead of standing up again remain kneeling and place your hands in your lap.
- At the conclusion of Sanzen, after the Roshi rings the bell, bow your head to the floor, but place the hands, palm down, under your forehead before standing up. Make another deep bow in Gassho. Walk backwards to the rooms exit and perform the 3rd of the single Sampais. Turn and leave the room.
- As the next person comes to do Sanzen you will stand and bow to each other when you pass.

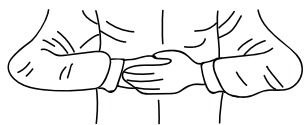
SAREI

When the Jikijitsu announces “Sarei”, get your cup and sit in seiza. Watching the Jikijitsu, place your cup in front of you. When being served tea, the first person of a Tan is served separately otherwise it is always two people placing their cups together and receiving tea at the same time.

When the people next to you are being served, take your cup onto your palm and wait to be served. When you have received enough tea, lift one hand to signal this to the Jisharyo.

The first and last person on the Tan will bow in gratitude for the whole Tan.

SHASSHU



Hold the left hand over the right hand in front of the chest. It is an expression of inner concentration.

SUTRAS

Chant the Sutras with your ears, not your mouth, this way you can unite with the rhythm of the Mokugyo to give your life energy as an offering to all people in society.

When we read the sutras whole-heartedly with a loud Tanden voice our true nature will be bright and no unnecessary thoughts will arise as we cut off dualistic thinking and concentrate our pure, quiet mind in the Sutra Samadhi. We recite in thankfulness and give our practice as an offering to all the teachers who came before us.

ZENDO - ENTERING AND LEAVING

- The Zendo is the hall where Zazen is being practiced; it is a place of utmost concentration and as such is only being used for three activities: Zazen, Kinhin and Sarei.
- The Jikijitsu leads the sitting and it their responsibility to keep the spirit of harmony and concentration within the Zendo. Then orders of the Jikijitsu are to be followed at all times. Inside the Zendo, only the Roshi, the Jikijitsu

and the Jisharyo are allowed to speak.

- Please don't bring any personal items to the Zendo like books, pens, a purse, jewellery or watches. Only the Sutra Book is to be used in the Zendo. Do not wear clothes that are bright or tight. Sleeves should at least cover the elbows.
- When entering the Zendo; step inside and do a deep bow with the hands in Gassho before moving to your assigned place. At your cushion again bow deeply, this time facing the inside of the Zendo, before sitting on your tanbuton.
- When leaving the Zendo individually; stand, again bow facing the Zendo and then, keeping your hands in Shasshu, walk to the door of the Zendo. Here one again turns around to facing the Zendo doing a deep bow before stepping out.
- When entering and leaving the Zendo as part of a group activity such as Kinhin, Sanzen or Teisho there is no need to bow at the door neither when leaving nor when entering. Your hands should always be in Gassho when entering the Zendo until arriving at your place and in Shasshu when leaving the Zendo.
- Please do not enter or leave the Zendo during Zazen unless it is for Sanzen. Do not move during a Zazen period and avoid making noise. During the break between Zazen and during Kinhin, the Zendo may be entered or left but do not talk or do exercises at this time. If your legs hurt you may stand at this time to stretch your legs.

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