

CEREMONY OF ATONEMENT

ZENDO VERSION – Doan's Book

Last Updated 09/2009

Positions: Official, Chanter, Doan, Jikido, Jisha, Sogei, Monitors

Before Ceremony:

- Set out two single hako on two small tables at outside at foot of Main Entrance. Sangha will purify upon entering the Zendo.
- At 7:25 p.m. bring one hako in and place in back gaitan – to be used in Zendo for ceremony
- Doan has large kesu and bai from Kaisando, also small kesu & bai, inkin and the podium from the Buddha Hall for the Doan book;
- Set out a long stick of incense on the altar; have tall lectern ready in front gaitan with Chanter book; place talking piece on altar and set out Precepts Handouts in zendo; set up charcoal lighting materials – lighter, candle, tongs, charcoal – in the back gaitan. Be sure set up includes a seat for the officiant to sit in during personal atonements.

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Jikido:

Prepare zendo: light candle & turn on lights at usual time

Do three rounds on the han

Start 15 minute zazen period; then hit bell once and

Announce: “PREPARE FOR CEREMONY OF ATONEMENT”

Hang up Fusatsu plaque

Jisha: As soon as announcement is made, turn on light above altar, light and place two waiting sticks in the incense bowl.

Dennans: Move zabutans in front row (North East) so that Roshi's seat is Where the Head Monitor's seat is normally (refer to setup diagram). Also encourage people seated in the back to move to forward seats (i.e., fill seats from the front).

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Officiant Entry: (usual entry)

Officiant enters (Doan chings at entry, halfway to haishiki, and at bow at haishiki) and goes up to altar to offer stick incense.

Doan signals 3 bows (fudosampai) *using the small kesu* (not the inkin)

- Chanter steps out on 2nd bow and brings in lectern.

△ Officiant bows at haishiki [Signals officiant to offer incense. Use large bai all the way through.]

△ Bow at right side of altar

△ Bow upon return to haishiki

CHANTER: “PLEASE KNEEL. WE WILL NOW RECITE THE GATHA OF ATONEMENT. PLEASE REPEAT EACH LINE AFTER ME.” (Do 1x through. Officiant will bow from kneeling position on last line, at “●”.)

Chanter: *All evil karma ever committed by me since of old* △

All: All evil karma ever committed by me since of old

Chanter: *On account of my beginningless greed, anger and ignorance* △

All: On account of my beginningless greed, anger and ignorance

Chanter: *Born of my body, speech and mind* △

All: Born of my body, speech and mind

Chanter: *Now I atone for it all.* △

All: Now I atone ● for it all. ●

CHANTER: “PLEASE STAND.”

Officiant goes up and offers incense:

- △ bow at haishiki
- △ bow to right of altar
- △ bow upon return to haishiki

CHANTER: Chant and bow with names of the Buddha (3x, standing, everyone bows on each.)

- Chanter: *Being one with Past Seven Buddhas* ◎
 All: *Being one with Past ● Seven Buddhas* △
- Chanter: *Being one with Shakyamuni Buddha* ◎
 All: *Being one with Shakya ● muni Buddha* △
- Chanter: *Being one with Manjusri Bodhisattva* ◎
 All: *Being one with Manjus●ri Bodhisattva* △
- Chanter: *Being one with Samantabhadra Bodhisattva* ◎
 All: *Being one with Samanta●bhadra Bodhisattva* △
- Chanter: *Being one with Avalokitesvara Bodhisattva* ◎
 All: *Being one with Avalokites●vara Bodhisattva* △
- Chanter: *Being one with Maitreya Buddha* ◎
 All: *Being one with Maitre●ya Buddha* △
- Chanter: *Being one with Successive Honored Ones* ◎
 All: *Being one with Succe●ssive Honored ● Ones* △
 (Bells on 3rd round only)

Officiant goes up & offers incense:

- △ bow at haishiki
- △ bow to right side of altar
- △ bow upon return to haishiki

Jisha: Officiant sits on zagu on haishiki; have zafu ready

CHANTER: “PLEASE BE SEATED. MONITORS PLEASE HAND OUT THE PRECEPTS.”

CHANTER: “LET US RECITE THE PRECEPTS TOGETHER” and begins reading. Read slowly.

The Three Pure Precepts:

First, to do no evil. I renew my vow to not-knowing as the source of all manifestations, and to all manifestations as the teachings of not-knowing.

Second, to do good. I renew my vow to bearing witness by allowing myself to be touched by the joys and pain of the universe, clearly seeing what is without attachment or judgment.

Third, to do good for others. I renew my vow to serve others by using my energy and love for the healing of myself, the earth, humanity, and all creations.

The Ten Grave Precepts:

First, the precept of not killing. I renew my vow to not live a harmful life nor encouraging others to do so. I will cultivate gratitude and recognize that I am not separate from what is. I will live in harmony with all life and the environment that sustains it.

Second, The precept of not stealing. I renew my vow to abstain from taking anything not given. I will cultivate contentment and be satisfied with what I have. I will freely give, ask for, and accept what is needed.

Third, the precept of chaste conduct. I renew my vow to abstain from unchastity. I will cultivate love and encounter all creations with respect and dignity. I will give and accept love and friendship without clinging.

Fourth, the precept of not telling lies. I renew my vow to speak the truth and to deceive no one. I will cultivate honesty and listen and speak from the heart. I will see and act in accordance with what is.

Fifth, the precept of not being deluded. I renew my vow to abstain from being deluded nor encouraging others to do so. I will cultivate awareness and a mind that sees clearly. I will embrace all experience directly.

Sixth, the precept of not talking about others' errors and faults. I renew my vow to abstain from criticizing others. I will cultivate kindness and unconditionally accept what each moment has to offer. I will acknowledge responsibility for everything in my life.

Seventh, the precept of not elevating oneself and blaming others. I renew my vow to abstain from blaming others or coveting recognition. I will cultivate humility and speak what I perceive to be the truth without guilt or blame. I will give my best efforts and accept the results.

Eighth, the precept of not being stingy. I renew my vow to not foster a mind of poverty in myself and others. I will cultivate generosity and use all of the ingredients in my life. I will freely bestow the teachings.

Ninth, the precept of not being angry. I renew my vow to not harbor resentment, rage or revenge. I will cultivate determination and transform suffering into wisdom. I will roll all negative experience into my practice.

Tenth, not speaking ill of the Three Treasures. I renew my vow to not speak ill of the Three Treasures of Buddha, Dharma and Sangha. I will cultivate compassion and honor my life as an instrument of peacemaking. I will recognize myself and others as manifestations of Oneness, Diversity and Harmony.

Officiant: Invitation to Reflection:

*Having purified ourselves by chanting the verse of atonement,
invoking the presence of the Buddhas, and reciting the precepts we
are now ready to reflect upon our own actions. Shall we begin?*

CHANTER prompts: “EVERYONE, PLEASE SAY: YES, LET
US BEGIN.”

Everyone: “Yes, let us begin.”

Officiant: “*Let us read the Statement of Repentance.*” (READ 1x)

*May I always be free
from the taints of ignorance and delusion.
I repent for all my thoughts, words and deeds
committed in ignorance or under delusion.
May they be extinguished at once
and may they never rise again.*

*May I always be free
from the taints of arrogance and dishonesty.
I repent of all my arrogant behavior
and dishonest dealings in the past.
May they be extinguished at once
and may they never rise again.*

*May I always be free
from the taints of envy and jealousy.
I repent of all my thoughts, words and deeds
committed in an envious or jealous spirit.
May they be extinguished at once
and may they never rise again.*

CHANTER: “PLEASE PASS YOUR SHEETS TO THE MONITORS.”

Jisha: Pick up Officiant's zafu.

Officiant: Invitation to come forward for Personal Reflection/Bearing Witness:

Officiant stands beside altar and says a few words about personal reflection/bearing witness; how the listeners should receive such sharing, and invites everyone to come forward to share.

Talking piece is on the altar.

Shuso/Head Trainee goes first, then others.

20-35 minutes of sharing, watch time.

Officiant will signal ending by going last.

Sogei/Dennans: Return kodai to front of altar and talking piece to altar.

Officiant goes to haishiki:

△ Officiant bows

CHANTER: MAY WE EXIST IN MUDDY WATER WITH PURITY
LIKE A LOTUS, THUS WE BOW TO BUDDHA.

Officiant goes to offer incense:

△ bow at haishiki

△ bow to right of altar

△ bow upon return to haishiki

CHANTER: Guided Meditation on Forgiveness (1x, spoken)

PLEASE KNEEL. WE WILL RECITE A PRACTICE OF FORGIVENESS. PLEASE REPEAT EACH LINE AFTER ME. (*Chanter should pause at each comma for participants to repeat.*)

FOR ALL THE HARM I HAVE CAUSED OTHERS,
EITHER INTENTIONALLY OR UNINTENTIONALLY,
I ASK FORGIVENESS.

FOR ALL THE HARM THAT I HAVE CAUSED MYSELF,
EITHER INTENTIONALLY OR UNINTENTIONALLY,
I FORGIVE MYSELF.

FOR ALL THE HARM THAT OTHERS HAVE CAUSED ME,
EITHER INTENTIONALLY OR UNINTENTIONALLY,
I FORGIVE THEM.

Doan: Does two chings (∅ ∅) to stand.

CHANTER: “EVERYONE PLEASE STAND.”

Officiant goes up & offers incense:

- △ bow at haishiki
- △ bow at right of altar
- △ bow upon return to haishiki

CHANTER: The Three Refuges: (*standing and with usual bows;*
1x through)

CHANTER: BEING ONE WITH THE BUDDHA ☉

ALL: *With all beings, raise the Bodhi Mind. ● Let the supreme*
Way be realized. ▲

CHANTER: BEING ONE WITH THE DHARMA ☉

ALL: *With all beings, penetrate all sutras. ● Let wisdom be*
Like the ocean. ▲

CHANTER: BEING ONE WITH THE SANGHA

ALL: *With all beings, lead the people. ● Let harmony*
pervade ● everywhere ▲

CHANTER: “PLEASE KNEEL.”

Doan does usual bells for Four Vows; **3x**

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

Officiant Stands

CHANTER:

MAY THE MERITS OF MAINTAINING THE PRECEPTS
PERMEATE THE DHARMA WORLD
AND MAY OUR VOWS TO ACCOMPLISH
THE BUDDHA WAY BE REALIZED
TOGETHER. . .

☉ ALL BUDDHAS (☊ ☊ to stand) THROUGHOUT SPACE AND
TIME

⊙ ALL BODHISATTVA-MAHASATTVAS

∅ ∅ ∅ ∅ ∅ ∅ ∅ ∅ ∅ ∅

⊙ MAHA PRAJNA PARAMITA

- ∅ 1st bow
Jisha and Sogei exit to front gaitan
- ∅ 2nd bow
- ∅ 3rd bow ∅ Officiant's knees touch

- ∅ Officiant bows to altar
- ∅ Officiant bows to Sangha

Sogei does two greeting chings, then one ching

- ∅ Sangha bows to altar

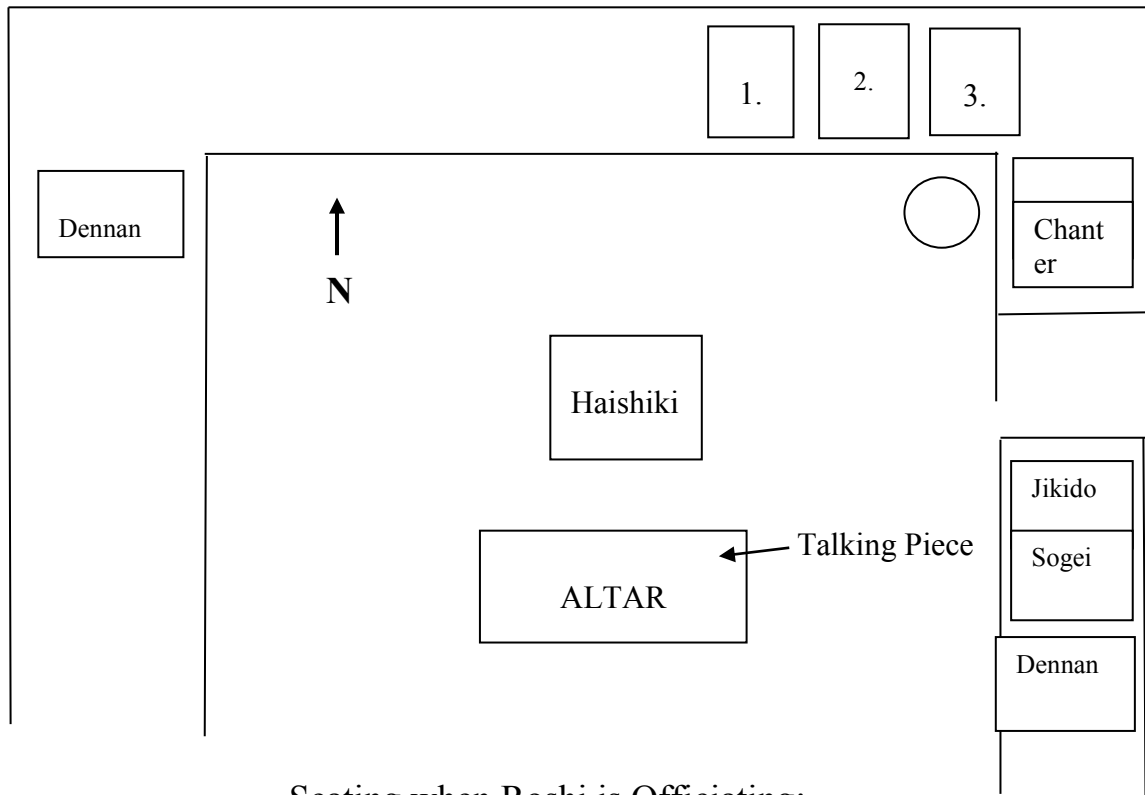
Sogei one ching

- ∅ Sangha bows to Sangha

Sogei final two chings

Jikido announces, "THAT CONCLUDES THE CEREMONY OF ATONEMENT."

ZENDO SETUP



Seating when Roshi is Officiating:

- Seat 1. Roshi
- Seat 2. Head Monitor
- Seat 3. Jisha

Seating when Roshi is not officiating:

- Seat 1. Officiant
- Seat 2. Roshi
- Seat 3. Jisha