




Heart Sutra, Shosaimyo Kichijo Dharani & Fukanzazengi

5 pages

20 minutes

Doshi = officiating priest **Doan** = bell ringer **Kokyo** = chant leader **Tenken** = time keeper

small bell ● large bell ● or *word* stop on large bell  kachee  mokugyo 

Kokyo's Voice: wave (rise and fall 1/3):  raise pitch  lower pitch 

After incense offering, doshi gassho at altar ●

Doshi half-way back to bowing mat ●

Gassho bow at bowing mat ●



Doshi opening zagu until zagu is in place

Doshi begins 1st bow ●

Doshi begins 2nd bow ●

Doshi begins 3rd bow ●

Forehead touches mat ●

After chip incense offering, doshi gassho at altar ●


Doshi begins 1st bow ●






Doshi begins 2nd bow ●

Doshi begins 3rd bow ■

Great Wisdom Beyond Wisdom Heart Sutra —●

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all ~~five~~ aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on ~~prajña~~ ^{with doshi} paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on ~~prajña~~ ^{with doshi} paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha." ■ X





Shosaimyo Kichijo Dharani  *repeat 3 times, tempo steady, X on each syllable*

 2,3  1
 No mo san man da moto nan, oha ra chi koto sha sono nan to ji to en gya gya
 gya ki gya ki un nun shifu ra shifu ra hara shifu ra hara shifu ra chishu sa
 chishu sa  3  3 sen chi gya shiri ei so mo ko  3

May we awaken Buddha's compassion and lumious mirror wisdom.
 With full awareness we have chanted the Great Wisdom Beyond Wisdom Heart
 Sutra and the Shosaimyo Kichijo Dharani for removing hindrance.
 We dedicate this merit to:

- ↑ Our original ancestor in India, great teacher Shakyamuni Buddha
 Our first woman ancestor, Maha Prajapati,
 Our first ancestor in China, great teacher Bodhidharma,
 Our first ancestor in Japan, great teacher Eihei Dogen,
 Our first ancestor in the west, great teacher Shogaku Shunryu,
 Our women ancestors, known and unknown, whose shining
 practice guides us to this day,
 and to the perfect wisdom Bodhisattva Manjursi. ●

↓ Gratefully we offer this virtue to all beings 

All Buddhas ten directions three times 
 All honored ones bodhisattvas-mahasattvas 
 Wisdom beyond wisdom 
 Maha Prajna Paramita 

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammled. What need is there for concentrated effort? Indeed, the whole body is far beyond the world's dust. Who could believe in a means to brush it clean? It is never apart from one, right where one is. What is the use of going off here and there to practice?

And yet, if there is the slightest discrepancy, the Way is as distant as heaven from earth. If the least like or dislike arises, the Mind is lost in confusion. Suppose one gains pride of understanding and inflates one's own enlightenment, glimpsing the wisdom that runs through all things, attaining the Way and clarifying the Mind, raising an aspiration to escalate the very sky. One is making the initial, partial excursions about the frontiers but is still somewhat deficient in the vital Way of total emancipation.

Need I mention the Buddha, who was possessed of inborn knowledge? The influence of his six years of upright sitting is noticeable still. Or Bodhidharma's transmission of the mind-seal?--the fame of his nine years of wall-sitting is celebrated to this day. Since this was the case with the saints of old, how can we today dispense with negotiation of the Way?

You should therefore cease from practice based on intellectual understanding, pursuing words and following after speech, and learn the backward step that turns your light inwardly to illuminate your self. Body and mind of themselves will drop away, and your original face will be manifest. If you want to attain suchness, you should practice suchness without delay.

For sanzen, a quiet room is suitable. Eat and drink moderately. Cast aside all involvements and cease all affairs. Do not think good or bad. Do not administer pros and cons. Cease all the movements of the conscious mind, the gauging of all thoughts and views. Have no designs on becoming a Buddha. Sanzen has nothing whatever to do with sitting or lying down.

At the site of your regular sitting, spread out thick matting and place a cushion above it. Sit either in the full-lotus or half-lotus position. In the full-lotus position, you first place your right foot on your left thigh and your left foot on your right thigh. In the half-lotus, you simply press your left foot against your right thigh. You should have your robes and belt loosely bound and arranged in order. Then place your right hand on your left leg and your left palm (facing upwards) on your right palm, thumb-tips touching.

Thus sit upright in correct bodily posture, neither inclining to the left nor to the right, neither leaning forward nor backward. Be sure your ears are on a plane with your shoulders and your nose in line with your navel. Place your tongue against the front roof of your mouth, with teeth and lips both shut. Your eyes should always remain open, and you should breathe gently through your nose.

Once you have adjusted your posture, take a deep breath, inhale and exhale, rock your body right and left and settle into a steady, immobile sitting position. Think not-thinking. How do you think not-thinking? Non-thinking. This in itself is the essential art of zazen.

The zazen I speak of is not learning meditation. It is simply the Dharma gate of repose and bliss, the practice-realization of totally culminated enlightenment. It is the manifestation of ultimate reality. Traps and snares can never reach it. Once its heart is grasped, you are like the dragon when he gains the water, like the tiger when she enters the mountain. For you must know that just there (in zazen) the right Dharma is manifesting itself and that, from the first, dullness and distraction are struck aside.

When you arise from sitting, move slowly and quietly, calmly and deliberately. Do not rise suddenly or abruptly. In surveying the past, we find that transcendence of both unenlightenment and enlightenment, and dying while either sitting or standing, have all depended entirely on the strength (of zazen).


In addition, the bringing about of enlightenment by the opportunity provided by a finger, a banner, a needle, or a mallet, and the effecting of realization with the aid of a hossu, a fist, a staff, or a shout, cannot be fully understood by discriminative thinking. Indeed, it cannot be fully known by the practicing or realizing of supernatural powers, either. It must be deportment beyond hearing and seeing--is it not a principle that is prior to knowledge and perceptions?

^{with doshi} This being the case, intelligence or lack of it does not matter: between the dull and the sharp-witted there is no distinction. If you concentrate your effort single-mindedly, that in itself is negotiating the Way. Practice-realization is naturally undefiled. Going forward (in practice) is a matter of everydayness.

^{with doshi} In general, this world, and other worlds as well, both in India and China, equally hold the Buddha-seal, and over all prevails the character of this school, which is simply devotion to sitting, total engagement in immobile sitting. Although it is said that there are as many minds as there are persons, still they all negotiate the way solely in zazen.




Why leave behind the seat that exists in your home and go aimlessly off to the dusty realms of other lands? If you make one misstep, you go astray from the Way directly before you.

You have gained the pivotal opportunity of human form. Do not use your time in vain. You are maintaining the essential working of the Buddha-Way. Who would take wasteful delight in the spark from the flintstone? Besides, form and substance are like the dew on the grass, destiny like the dart of lightning--emptied in an instant, vanished in a flash.

Please, honored followers of Zen, long accustomed to groping for the elephant, do not be suspicious of the true dragon. Devote your energies to a way that directly indicates the absolute. Revere the person of complete attainment who is beyond all human agency. Gain accord with the enlightenment of the buddhas; succeed to the legitimate lineage of the ancestors' samadhi. Constantly perform in such a manner and you are assured of being a person such as they. Your treasure-store will open of itself, and you will use it at will. 

May all awakened beings extend with true compassion their luminous mirror wisdom. With full awareness we have chanted Dōgen-zenji's Fukanzazengi We dedicate this merit to the great teachers who have transmitted the lamp through four countries. May our life reveal their compassion.

Mindful of this, let us honor their true being 

All Buddhas ten directions three times 
 All honored ones bodhisattvas-mahasattvas 
 Wisdom beyond wisdom 
 Maha Prajna Paramita 