

Morning Service C

Heart Sutra (English)

Dai Hi Shin Dharani

Eko

Genjo Koan

Eko

Chant book pages to announce:

Heart Sutra p. 5

Dai Hi Shin Dharani p. 14

Genjo Koan p. 21

Dedication of Merit p. 1

25 minutes

3rd Saturdays

Morning 5 at sesshin

Morning Service C

Doshi = officiating priest	Doan = bell ringer	Kokyo = chant leader	Tenken = time keeper
small bell ●	large bell ● or <i>word</i> ●	stop on large bell □	kachee ⊗ mokugyo ✕
Kokyo's Voice: wave (rise and fall 1/3): 		raise pitch ↑	lower pitch ↓

Led by Doshi before incense offering

All my anicent twisted karma
 From beginningless greed hate and delusion
 Born through body speech and mind
 I now fully avow [3 x]

I take refuge in Buddha: before all being, immersing body and mind deeply in the way, awakening true mind.

I take refuge in Dharma: before all beings, entering deeply the merciful ocean of Buddha's way.

I take refuge in Sangha: before all beings, bring harmony to everyone, free from hindrance.

kokyo & tenken:
 Bow with everyone while seated

doan:
 just focus on ringing bells (not bowing)

doan:
 sangha sits down after first big bell, ring double small bell clearly

kokyo:
 Hands in gassho at STOP, announce next chant immediately after stop.

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 □

Signals sangha to sit down

Great Wisdom Beyond Wisdom Heart Sutra....

GREAT WISDOM BEYOND WISDOM HEART SUTRA

kokyo:
lower hands
with doshi
on bell

doshi: if
able to sit in
seiza, sit
down after
hand
lowering
bell

Kokyo:
Hands in
gassho at
STOP

Introduce
next sutra
immediately

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 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 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  

Dai Hi Shin Dharani....

kokyo: Hands in gassho with doshi

Drop hands with doshi at bell

kokyo: Hands in gassho at STOP

Start eko immediately

DAI HI SHIN DHARANI

Dai hee sheen dha-rha-nee

Namu kara tan no tora ya ya namu ori ya boryo ki chi shifu
ra ya fuji sato bo ya moko sato bo ya mo ko kya runi kya
ya  en sa hara ha ei shu tan no ton sha namu shiki ri toi mo
doshi & kokyo lower hands
ori ya boryo ki chi shifu ra rin to bo na mu no ra kin 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 ru
gya chi kya rya chi i kiri mo ko fuji 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 chiri ni
shifu ra ya sha ro sha ro mo mo ha mo ra ho chi ri yu ki
yu ki shi no shi no ora san fura sha ri ha za ha za fura 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 fuji ya fuji ya fudo ya fudo ya mi
chiri ya  nora kin ji chiri shuni no hoyo mono somo ko shido
with doshi bow at mat
ya somo ko moko shido ya somo ko shido yu ki shifu ra ya
somo ko  nora kin ji somo ko mo ra no ra somo ko shira su
with doshi bow at altar after incense
omo gya ya somo ko sobo moko shido ya somo ko shaki ra
oshi do ya somo ko hodo mogya shido ya somo ko nora kin
ji ha gyara ya somo ko mo hori shin gyara ya somo ko namu 
kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya
somo ko  shite do modo ra hodo ya so mo ko 

May we awaken Buddha's compassion and...

Eko

kokyo:
hands in
gassho with
doshi

May we awaken Buddha's compassion and luminous mirror wisdom.
With full awareness we have chanted the Great Wisdom Beyond
Wisdom Heart Sutra and the Dai Hi Shin Dharani for awakening
compassion.

We dedicate this merit to:

Bow only
slightly in
place, being
able to
project
voice most
important

- ↑ Our original ancestor in India,
great teacher Shakyamuni Buddha
Our first woman ancestor, Mahāprajāpatī,
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,
To the perfect wisdom bodhisattva Manjushri,
And to the infinite compassion bodhisattva Avalokitesvara.

● ↓ Gratefully we offer this virtue to all beings 

jisha / jiko:
to altar for
2nd stick
incense
offering

All Buddhas ten directions three times 

All honoured ones bodhisattva-mahasattvas 

Wisdom beyond wisdom

Maha Prajna Paramita 

kokyo:
Introduce
next sutra
immediately
on stop (no
pause)

Genjo Koan....

kokyo:
hands in
gassho with
doshi

doshi:
do 3 more
prostrations,
then wait
standing in
gassho for
hands down
bell, then sit
if able to

kokyo:
drop to
shashu at
bell with
doshi

GENJO KOAN

gen-joe koe-an

doshi does three more prostrations

As all things are buddha dharma, there is delusion, realization, practice, birth and death, buddhas and sentient beings. As myriad things are without an abiding self, there is no delusion, no realization, no buddha, no sentient being, no birth and death. The buddha way, in essence, is leaping clear of abundance and lack; thus there is birth and death, delusion and realization, sentient beings and buddhas. Yet in attachment blossoms fall, and in aversion weeds spread.

doshi completes prostrations, bell with final standing bow

To carry the self forward and illuminate myriad things is delusion. That myriad things come forth and illuminate the self is awakening.

Those who have great realization of delusion are buddhas; those who are greatly deluded about realization are sentient beings. Further, there are those who continue realizing beyond realization and those who are in delusion throughout delusion.

When buddhas are truly buddhas, they do not necessarily notice that they are buddhas. However, they are actualized buddhas, who go on actualizing buddha.

When you see forms or hear sounds, fully engaging body-and-mind, you intuit dharma intimately. Unlike things and their reflections in the mirror, and unlike the moon and its reflection in the water, when one side is illumined, the other side is dark.

To study the way of enlightenment is to study the self. To study the self is to forget the self. To forget the self is to be actualized by myriad things. When actualized by myriad things, your body and mind as well as the bodies and minds of others drop away. No trace of enlightenment remains, and this no-trace continues endlessly.

When you first seek dharma, you imagine you are far away from its environs. At the moment when dharma is authentically transmitted, you are immediately your original self.

When you ride in a boat and watch the shore, you might assume that the shore is moving. But when you keep your eyes closely on the boat, you can see that the boat moves. Similarly, if you examine myriad things with a confused body and mind, you might suppose that your mind and essence are permanent. When you practice intimately and return to where you are, it will be clear that nothing at all has

unchanging self.

Firewood becomes ash, and does not become firewood again. Yet, do not suppose that the ash is after and the firewood before. Understand that firewood abides in its condition as firewood, which fully includes before and after, while it is independent of before and after. Ash abides in its condition as ash, which fully includes before and after. Just as fire- wood does not become firewood again after it is ash, you do not return to birth after death.

This being so, it is an established way in buddha dharma to deny that birth turns into death. Accordingly, birth is understood as beyond birth. It is an unshakable teaching in the Buddha's discourse that death does not turn into birth. Accordingly, death is understood as beyond death.

Birth is a condition complete in this moment. Death is a condition complete in this moment. They are like winter and spring. You do not call winter the beginning of spring, nor summer the end of spring.

Enlightenment is like the moon reflected on the water. The moon does not get wet, nor is the water broken. Although its light is wide and great, the moon is reflected even in a puddle an inch wide. The whole moon and the entire sky are reflected in dewdrops on the grass, or even in one drop of water.

Enlightenment does not divide you, just as the moon does not break the water. You cannot hinder enlightenment, just as a drop of water does not crush the moon in the sky. The depth of the drop is the height of the moon. Each reflection, however long or short its duration, manifests the vastness of the dewdrop, and realizes the limitlessness of the moonlight in the sky.

When dharma does not fill your whole body and mind, you may assume it is already sufficient. When dharma fills your body and mind, you understand that something is missing. For example, when you sail out in a boat to the middle of the ocean where no land is in sight, and view the four directions, the ocean looks circular, and does not look any other way. But the ocean is neither round nor square; its features are infinite in variety. It is like a palace. It is like a jewel. It only looks circular as far as you can see at that time. All things are like this.

Although there are many features in the dusty world and the

world beyond conditions, you see and understand only what your eye of practice can reach. In order to learn the nature of the myriad things, you must know that although they may look round or square, the other features of oceans and mountains are infinite in variety; whole worlds are there. It is so not only around you, but also directly beneath your feet, or in a drop of water.

A fish swims in the ocean, and no matter how far it swims, there is no end to the water. A bird flies in the sky, and no matter how far it flies, there is no end to the air. However, the fish and the bird have never left their elements. When their activity is large, their field is large. When their need is small, their field is small. Thus, each of them totally covers its full range, and each of them totally experiences its realm. If the bird leaves the air, it will die at once. If the fish leaves the water, it will die at once.

Know that water is life and air is life. The bird is life and the fish is life. Life must be the bird and life must be the fish. You can go further. There is practice-enlightenment, which encompasses limited and un-limited life.

 Now, ^{with doshi bow at mat} if a bird or a fish tries to reach the end of its element before moving in it, this bird or this fish will not find its way or its place. When you find your place where you are, practice occurs, actualizing the fundamental point. When you find your way at this moment, practice occurs, actualizing the fundamental point; ^{with doshi bow at altar after incense} for the place, the way, is neither large nor small, neither yours nor others'.  The place, the way, has not carried over from the past, and it is not merely arising now. Accordingly, in the practice-enlightenment of the buddha way, to attain one thing is to penetrate one thing; to meet one practice is to sustain one practice.

Here is the place; here the way unfolds. The boundary of realization is not distinct, for the realization comes forth simultaneously with the full experience of buddha dharma. Do not suppose that what you attain becomes your knowledge and is grasped by your intellect. Although actualized immediately, what is inconceivable may not be apparent. Its emergence is beyond your knowledge.

Mayu, Zen Master Baoche, was fanning himself. A monk approached and said, "Master, the nature of wind is permanent and there is no place it does not reach. Why, then, do you fan yourself?"

“Although you understand that the nature of wind is permanent,” Mayu replied, “you do not understand the meaning of its reaching everywhere.”

“What is the meaning of its reaching everywhere?” asked the monk. Mayu just kept fanning himself. The monk bowed deeply.

The actualization of the buddha dharma, the vital path of its authentic transmission, is like this. If you say that you do not need to fan your- self because the nature of wind is permanent and you can have wind without fanning, you understand neither permanence nor the nature of wind. The nature of wind is permanent; because of that, the wind of the buddha house brings forth the gold of the earth and ripens the cream of the long river. ☺

kokyo:
Hands in
gassho at
STOP

Start Eko
immediately

We honor the boundless virtue of Buddhas and Bodhisattvas...

Eko

kokyo
Hands
mirror
doshi

We honor the boundless virtue of Buddhas and Bodhisattvas - may their compassion embrace us and penetrate deeply to all beings of the triple world and the six realms.

May this compassion extend to all members and supporters of this sangha; may it extend to our families and to our communities,

Read names at Red Cedar Dharma Hall only (skip at Samish):

May we especially hold in our hearts the well-being of:
[names of ill people] and all those who suffer from illness, oppression, and difficulty,

And may our remembrance and dedication to practice ease the passing of:
[names of deceased people] and all those who have died from war, violence, disease, and natural disasters.

Having chanted Dogen Zenji's Genjo Koan, we dedicate this merit to the great teachers who have transmitted the lamp through space and time.

Mindful of this, let us honor their true being 

All Buddhas ten directions three times 

All honoured ones, bodhisattva-mahasattvas 

Wisdom beyond wisdom  Signals
sangha to
stand up

Maha Prajna Paramita 

Doshi begins 1st bow 

Doshi begins 2nd bow 

Doshi begins 3rd bow 

Forehead touches mat 

after folding up zagu, Doshi takes one step back, gassho 

Doshi takes second step back, shashu bow 

Doshi and jisha out the door 

doshi:
Sangha
stands
when roll
down starts,
make it
loud and
clear

*kokyo &
tenken:*
Bow with
everyone
while
seated

