

# Morning Service A

Heart Sutra (English)

Hymn to the Perfection of Wisdom

Enmei Jukku Kannon Gyo

*Eko*

Merging of Difference and Unity

*Eko*

## ***Chant book pages to announce:***

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***25 minutes***

***1st Saturday mornings,***

***Day 1 & 5 at Sesshin***

# Morning Service A

<b>Doshi</b> = officiating priest	<b>Doan</b> = bell ringer	<b>Kokyo</b> = chant leader	<b>Tenken</b> = time keeper
small bell 	large bell  or  word	stop on large bell 	kachee  mokugyo 
<b>Kokyo's Voice:</b> 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 1<sup>st</sup> bow* 

*Doshi begins 2<sup>nd</sup> bow* 

*Doshi begins 3<sup>rd</sup> bow* 

*Forehead touches mat* 

*After chip incense offering, doshi gassho at altar* 

*Doshi begins 1<sup>st</sup> bow* 

*Doshi begins 2<sup>nd</sup> bow* 

*Doshi begins 3<sup>rd</sup> 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,  
Announce  
next chant  
immediately

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all <sup>doshi & kokyo lower hands</sup> 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 <sup>with doshi bow at mat</sup> 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 <sup>with doshi bow at altar after incense</sup> 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 

*Hymn to the Perfection of Wisdom....*

# HYMN TO THE PERFECTION OF WISDOM

**kokyo:**  
Lead slower  
chanting  
for Hymn

**kokyo** and  
**doshi** stay  
in gassho,  
no hand  
lowering  
bell in the  
Hymn

**kokyo**  
introduce  
next sutra  
immediately  
after stop,  
no pause.

Homage to the Perfection of Wisdom, the lovely, the holy. The  
Perfection of Wisdom gives light. Unstained, the entire world  
cannot stain her. She is a source of light and from everyone in  
the triple world she removes darkness. Most excellent are her  
works. She brings light so that all fear and distress may be  
forsaken, and disperses the gloom and darkness of delusion.  
She herself is an organ of vision. She has a clear knowledge of  
the own-being of all dharmas, for she does not stray away from  
it. The Perfection of Wisdom of the buddhas sets in motion the  
wheel of dharma.  

*Enmei jukku kannon gyo....*

# ENMEI JUKKU KANNON GYO

## *kokyo*

hands in  
gassho  
with  
doshi

drop  
hands at  
1st bell  
with  
doshi

**X** *On each syllable*

1. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
*doshi & kokyo lower hands*

bup po 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

2. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
bup po 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

3. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
bup po 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

4. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
bup po 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

*with doshi bow at mat*

5. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
bup po 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

*with doshi bow at altar after incense*

6. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
bup po 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

**kokyo:**  
hands in  
gassho  
at STOP

Start eko  
right  
away

7. kan ze on  
na mu butsu  
yo butsu u in  
yo butsu u en  
bup po 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 sin 

**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 Sutra, the Hymn to the Perfection of Wisdom,  
and the Enmei Jukku Kannon Gyo for protecting life.

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 honored ones bodhisattva-mahasattvas 

Wisdom beyond wisdom

Maha Prajna Paramita 

***kokyo:***  
Introduce  
next sutra  
immediately  
after stop  
(no pause)

***Merging of Difference and Unity....***

*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

## MERGING OF DIFFERENCE AND UNITY

The mind of the great sage of India is intimately transmitted from west to east. While human faculties are sharp or dull, the way has no

*doshi does three more prostrations*  
northern or southern ancestors. The spiritual source shines clear in the light; the branching streams flow on in the dark. Grasping at things is surely delusion; according with sameness is still not enlightenment.

All the objects of the senses interact and yet do not. Interacting brings involvement. Otherwise, each keeps its place. *doshi completes prostrations, stands in gassho.* *doshi & kokyo lower hands* Sights vary in quality

and form, sounds differ as pleasing or harsh. Refined and common speech come together in the dark, clear and murky phrases are distinguished in the light. The four elements return to their natures just as a child turns to its mother; Fire heats, wind moves, water wets, earth is solid. Eye and sights, ear and sounds, nose and smells, tongue and tastes; Thus with each and every thing, depending on these roots, the leaves spread forth. Trunk and branches share the essence; revered and common, each has its speech. In the light there is darkness, but don't take it as darkness; In the dark there is light, but don't see it as light.

Light and dark oppose one another like the front and back foot in walking. *with doshi bow at mat* Each of the myriad things has its merit, expressed according

to function and place. Phenomena exist; box and lid fit. Principle responds; arrow points meet. *with doshi bow at altar after incense* Hearing the words, understand the meaning; don't set up standards of your own. If you don't understand the way right before you, how will you know the path as you walk?

Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way. I respectfully urge you who study the mystery, do not pass your days and nights in vain. 

## *Eko*

*kokyo*

Hands in  
gassho with  
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 have died from war, violence, disease, and natural disasters.

Having chanted the Merging of Difference and Unity, 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 

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

*kokyo &  
tenken:*  
Bow with  
everyone  
while  
seated

All Buddhas ten directions three times 

All honoured ones, bodhisattva-mahasattvas 

Wisdom beyond wisdom     Signals  
sangha to  
stand up

Maha Prajna Paramita          

*Doshi begins 1<sup>st</sup> bow* 

*Doshi begins 2<sup>nd</sup> bow* 

*Doshi begins 3<sup>rd</sup> 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*  