

Morning Service B

Heart Sutra (Japanese)

Hymn to the Perfection of Wisdom

Shosaimyo Kichijo Dharani

Eko

Fukanzazengi

Eko

Chant book pages to announce:

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25 minutes

2nd Saturday mornings,

Morning 2 & 6 at sesshin

Morning Service B

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 ↓

Doshi and jisha make the initial formal offering at the altar.

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 starting at the STOP, hands stay in gassho through entire sections of call and response verses.

After first 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 second offering, doshi gassho at altar ●
Doshi begins 1st bow ●
Doshi begins 2nd bow ●
Doshi begins 3rd bow ◻

Kokyo: All my ancient twisted karma ●
All: From beginningless greed, hate and delusion, born through body, speech and mind, ● Prostration by all
 I now fully avow. ◻

Kokyo: I take refuge in Buddha ●
All: Before all beings, immersing body and mind deeply in the way, ● Prostration by all
 awakening true mind. ◻

Kokyo: I take refuge in Dharma
All: Before all beings, entering deeply the merciful ocean ● Prostration by all
 of Buddha's way. ◻

Kokyo: I take refuge in Sangha ●
All: Before all beings, bringing harmony
to everyone, ● Prostration by all
Free from hindrance. □

Kokyo: Beings are numberless ●
All: I vow to save them.
Delusions are inexhaustible,
I vow to end them.
Dharma gates are boundless,
I vow to enter them.
Buddha's way is unsurpassable, ● Prostration by all
I vow to become it. □

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

After doshi returns to altar for a 3rd offering ● ● ●
Doshi begins 1st bow ●
Doshi begins 2nd bow ●
Doshi begins 3rd bow □ ×

Signals
sangha to
sit down

Kokyo:
announce next
chant
immediately
after stop.

Maka Hannya Haramita Shin Gyo....

MAKA HANNYA HARAMITTA SHIN GYO

Mah-kah han-nya ha-ra-mee-ta sheen gyo

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

✕ on each Syllable

Kan ji zai bo satsu gyo jin han nya ha ra mit ta ji sho ken ^{doshi & kokyo lower hands}
 go on kai ku do is sai ku yaku sha ri shi shiki fu i ku ku fu i
 shiki shiki soku ze ku ku soku ze shiki ju so gyo shiki yaku
 bu nyo ze sha ri shi ze sho ho ku so fu sho fu metsu fu ku
 fu jo fu zo fu gen ze ko ku chu mu shiki mu ju so gyo shiki
 mu gen ni bi zes shin ni mu shiki sho ko mi soku ho mu
 gen kai nai shi mu i shiki kai mu mu myo yaku mu mu
 myo jin nai shi mu ro shi yaku mu ro shi jin mu ku shu
 metsu do mu chi yaku mu toku i mu sho tok ko bo dai sat
 ta e han nya ha ra mit ta ko shin mu ke ge mu ke ge ko mu ^{with doshi bow at mat}
 u ku fu on ri is sai ten do mu so ku gyo ne han san ze sho
 butsu e han nya ha ra mit ta ko toku a noku ta ra sam ^{with doshi bow at altar after incense}
 myaku sam bo dai ko chi han nya ha ra mi ta ze dai jin shu
 ze dai myo shu ze mu jo shu ze mu to do shu no jo is sai ku
 shin jitsu fu ko ko setsu han nya ha ra mit ta shu soku
 setsu shu watsu gya te gya te ha ra gya te hara so gya te bo
 ji sowa ka han nya shin gyo ☐

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
Hands in
gassho at
STOP,
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.  

Shosaimyo kichijo dharani...

Kokyo

SHOSAIMYO KICHIJO DHARANI 

Sho-sai-myo kee-chee-jo dhah-rah-nee

Hands in
gassho
with doshi

✕ *on each Syllable*

Lower
hands with
doshi at
bell

doshi & kokyo lower hands

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 chishu ri chishu ri sowa ja sowa ja sen chi gya
shiri ei somo ko

2. *with doshi bow at mat*
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 chishu ri chishu ri sowa ja sowa ja sen chi gya
shiri ei somo ko

Hands in
gassho
with doshi
at stop, be
ready to
start eko
right away

3. *with doshi bow at altar after incense*
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 chishu ri chishu ri sowa ja sowa ja sen chi gya
shiri ei 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 Maka Hanya Haramitta
Shingyo, the Hymn to the Perfection of Wisdom,
and the Shosaimyo Kichijo Dharani for removing hindrance.

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)

Fukanzazengi....

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

FUKANZAZENGI

Foo-kan-zah-zen-gee

doshi does three more prostrations

The Way is basically perfect and all-pervading. How could it be contingent upon practice and realization? The Dharma-vehicle is free and untrammelled. 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?

doshi completes prostrations, bell with final standing bow
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.

To practice Zen, 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. Zen 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 of not-thinking. How do you think of 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 bow at mat
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 bow at altar after incense
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. ☐

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

kokyo:

Hands in
gassho at
STOP

Start Eko
immediately

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,

If list is long (e.g. at Samish sesshin) read one page of names each service

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 Dogen Zenji's Fukanzazengi, 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