

Short Service

Heart Sutra (English)

Hymn to the Perfection of Wisdom

Enmei Jukka Kannon Gyo

Eko

15 minutes

Page numbers for Ino announcement:

Heart Sutra, p. 4

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Enmei Jukku, p. 9

Short Service

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 ↓

Ino:
Announcement

Please stand behind the cushions and move your sitting gear aside for bowing. We will be chanting the Heart Sutra on page 4, the Hymn to the Perfection of Wisdom on page 6, and the Enmei Jukku on page 9.

kokyo:
Bow with everyone while seated

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 ●

doan:
just focus on ringing bells (not bowing)

sangha:
sits down after first big bell

After chip incense offering, doshi gassho at altar ●
Doshi begins 1st bow ●
Doshi begins 2nd bow ●
Doshi begins 3rd bow □

kokyo:
Hands in gassho at STOP

Announce next chant immediately after stop.

Great Wisdom Beyond Wisdom Heart Sutra....

GREAT WISDOM BEYOND WISDOM HEART SUTRA



kokyo

Hands in
gassho with
doshi

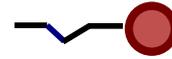
Shashu at
bell with
doshi

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all ^{doshi & kokyo lower hands} 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 ^{with doshi bow at mat} 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 ^{with doshi bow at altar after incense} 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 ☐"

kokyo:
Hands in
gassho at
STOP
Announce
next chant
immediately

Hymn to the Perfection of Wisdom....

HYMN TO THE PERFECTION OF WISDOM



kokyo

*Chanted
Slowly*

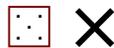
Hands in
gassho with
doshi

Hands stay
in gassho,
no hand
lowering
bell in the
Hymn

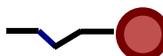
ands in
gassho at
STOP

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.



Enmei jukku kannon gyo....

ENMEI JUKKU KANNON GYO 

kokyo

✗ *On each syllable*

hands in
gassho
with
doshi

drop
hands at
1st bell
with
doshi

Hands in
gassho
at STOP

Start eko
right
away

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

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 shin

Eko

