Morning Service D

Heart Sutra (Japanese)

Hymn to the Perfection of Wisdom

Shosaimyo Kichijo Dharani

Eko

Song of the Jewel Mirror Samahdi

Eko

Chant book pages to announce:

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25 minutes

4th Saturday mornings,
day 4 and 8 at sesshin.

Morning Service D

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*

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

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

Maka Hannya Haramita Shin Gyo….

Kokyo:
announce next chant immediately after stop.

MAKA HANNYA HARAMITTA SHĪN GYŌ

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

kokyo ✕ *on each Syllable*

kokyo: lower hands with doshi on bell

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

doshi & kokyo lower hands

Kan ji zai bo satsu gyo jin han nya ha ra mit ta ji sho ken 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 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 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

with doshi bow at mat

with doshi bow at altar after incense

Hands in gassho at STOP

Introduce next sutra immediately

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.

HYMN TO THE PERFECTION OF WISDOM

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…

SHOSAIMYO KICHIJO DHARANI

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

✕ *on each Syllable*

kokyo: **h**ands in gassho with doshi

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

with doshi bow at mat

2. 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

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

with doshi bow at altar after incense

3. 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)

Song of the Jewel Mirror Samadhi....

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

SONG OF THE JEWEL MIRROR SAMADHI

doshi does three more prostrations

The teaching of thusness has been intimately communicated by buddhas and ancestors. Now you have it, so keep it well.
Filling a silver bowl with snow, hiding a heron in the moonlight - taken as similar they're not the same; when you mix them, you know where they are.

doshi completes prostrations, bell with final standing bow

The meaning is not in the words, yet it responds to the inquiring impulse. Move and you are trapped; miss and you fall into doubt and vacillation. Turning away and touching are both wrong, for it is like a massive fire. Just to depict it in literary form is to stain it with defilement. It is bright just at midnight, it doesn't appear at dawn. It acts as a guide for beings, its use removes all pains. Although it is not fabricated, it is not without speech.
It is like facing a jewel mirror; form and image behold each other – you are not it, in truth it is you. Like a babe in the world, in five aspects complete; it does not go or come, nor rise nor stand.
"Baba wawa" – is there anything said or not?
Ultimately it does not apprehend anything because its speech is not yet correct.
It is like the six lines of the illumination hexagram: relative and ultimate interact - piled up, they make three, the complete transformation makes five.
It is like the taste of the five-flavored herb, like a diamond thunderbolt.
Subtly included within the true, inquiry and response
come up together. Communing with the source, travel the pathways, embrace the territory and treasure the road. Respecting this is fortunate; do not neglect it.
Naturally real yet inconceivable, it is not within the province of delusion or enlightenment.
With causal conditions, time and season, quiescently it shines bright. In its fineness it fits into spacelessness, in its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to

accord with the proper attunement.
Now there are sudden and gradual in which teachings and approaches arise. Once basic approaches are distinguished, then there are guiding rules.
But even though the basis is reached and the approach comprehended, true eternity still flows. Outwardly still while inwardly moving, like a tethered colt, a trapped rat -the ancient sages pitied them and bestowed upon them the teaching.
According to their delusions, they called black as white; when erroneous imaginations cease, the acquiescent mind realizes itself.
If you want to conform to the ancient way, please observe the sages of former times. When about to fulfill the way of Buddhahood, one gazed at a tree for ten eons, Like a battle-scarred tiger, like a horse with shanks gone gray. Because there is the common, there are jewel pedestals, fine clothing; Because there is the startlingly different, there are house cat and cow.

with doshi bow at maxt

with doshi bow at altar after incense

Yi with his archer's skill could hit a target at a hundred paces. But when arrow-points meet head on, what has this to do with the power of skill?
When the wooden man begins to sing, the stone woman gets up dancing; it's not within reach of feeling or discrimination – how could it admit of consideration in thought?
Ministers serve their lords, children obey their parents; Not obeying is not filial and not serving is no help. Practice secretly, working within, like a fool, like an idiot. Just to continue in this way is called the host within the host.

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.

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.

Dongshan is pronounced: DUNG-SHAN

Having chanted the Great Teacher Dongshan's Song of the Jewel Mirror Samadhi, 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

doan: *sangha* stands when roll down starts, make it loud and clear

All Buddhas ten directions three times

All honoured ones, bodhisattva-mahasattvas

Wisdom beyond wisdom

Signals sangha to stand up

Maha Prajna Paramita

kokyo & tenken: Bow with everyone while seated

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