

Short Service B

Heart Sutra (Japanese)

Hymn to the Perfection of Wisdom

Shosaimyo Kichijo Dharani

Mergings of Difference and Unity

Eko

15 minutes

Page numbers for Ino announcement:

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Short 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 ↓

Ino:
Announcement

Please stand behind the cushions and move your sitting gear aside for bowing. The chants are on pages 7, 9, 10, and

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....

MAKA HANNYA HARAMITTA SHIN GYO

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

kokyo:

lower hands
with doshi
on bell

X 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

doshi:

remain
standing

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

with doshi bow at altar after incense
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 

Kokyo:

Hands in
gassho at
STOP

Introduce
next sutra
immediately

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

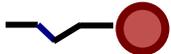
has a clear knowledge of the own-being of all dharmas, for

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

X on each Syllable

doshi & kokyo lower hands

Lower
hands with
doshi at
bell

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

3. *with doshi bow at altar after offering*
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

Kokyo:
Hands in
gassho
with doshi
at stop, be
ready to
announce
next chant

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

northern or southern ancestors. The ^{*doshi & kokyo lower hands*} 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. 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. Each ^{*with doshi bow at mat*} of the myriad things has its merit, expressed according

to function and place. Phenomena exist; box and lid fit. Principle

responds; arrow points meet. Hearing the ^{*with doshi bow at altar after offering*} 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. 

