

# Morning Service B

Heart Sutra (Japanese)

Hymn to the Perfection of Wisdom

Shosaimyo Kichijo Dharani

*Eko*

Fukanzazengi

*Eko*

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

Heart Sutra in Japanese p. 7

Hymn to the Perfection of Wisdom p. 6

Shosaimyo Kichijo Dharani p. 9

Fukanzazengi p. 16




Dedication of Merit p. 1

***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 ↓

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

**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 <sup>doshi & kokyo lower hands</sup>  
 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  
<sup>with doshi bow at mat</sup>  
 u ku fu on ri is sai ten do mu so ku gyo ne han san ze sho  
<sup>with doshi bow at altar after incense</sup>  
 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 ☐

*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

*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

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

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

Maha Prajna Paramita 

***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,

*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 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 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*  

*doshi:*

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

*kokyo &  
tenken:*

Bow with  
everyone  
while  
seated