

# The Service

1. After Robe Chant, Group stands up, remains in shashu.

Group changes to gassho as Priest walks up to altar.

Priest lights incense and candle, offers stick incense, then powder incense, steps back, faces altar, and bows. ●

2. Priest walks back to mat, at half-way ●

Priest stands at back of mat ●●●●●●●●●●

3. Priest leads Group to bow on floor ●. As hands raise, V. (Sound must stop. Use hand if necessary.)

Repeat for first 8 bows.

On 9<sup>th</sup> bow, ●. As head touches floor, ●.

4. Priest stands and goes back to altar to offer incense. Group waits.

Priest steps back and bows. ● ← 1<sup>st</sup> bell.

As Priest walks back to mat ●/● to signal sitting. Group sits.

5. Priest stands at mat and makes first bow ● ← 2<sup>nd</sup> bell.

Priest makes second bow ● ← 3<sup>rd</sup> bell.

Priest makes third bow V.

6. As priest completes bow, doan launches *Heart Sutra* (English or Japanese)

7. *Heart Sutra* is followed by the second chant. (Monday: Loving Kindness Sutta  
Tuesday: Harmony of Difference and Equality  
Wednesday: Dahi Shin Dharani  
Thursday: Harmony of Difference and Equality  
Friday: Shosaimyo Kichijo Dharani)

## GREAT WISDOM BEYOND WISDOM HEART SUTRA ●

*Avalokiteshvara Bodhisattva, when practicing deeply prajna paramita, saw clearly that all five skandas 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 is form. Sensation, perception, formation, and consciousness are also like this.*

*Shariputra, all dharmas are marked with emptiness. They do not arise nor cease, are not defiled nor pure, do not increase nor decrease.*

*It follows, with emptiness, that 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; no ignorance nor extinction of ignorance... no old age and death nor extinction of old age and death; no suffering, no causation, no cessation, no path; no knowledge and no attainment.*

*With nothing to attain, the bodhisattva relies on prajna paramita, and the mind has no hindrances. Without any hindrances, no fears exist. Far beyond every inverted view one dwells in nirvana.*

*In the three worlds all Buddhas depend on prajna paramita, thereby attaining unsurpassed, complete, perfect enlightenment.*

*Therefore know the Prajna Paramita Mantra is the great transcendent mantra, is the great bright mantra, is the supreme mantra, is the incomparable mantra, which removes all suffering and is true, not false.*

*Thus proclaim the Prajna Paramita Mantra, proclaim the mantra that says*

*Gate gate paragate parasamgate bodhi svaha! V*

## MAKA HĀNNYA HARMĪTTA SHĪN GYŌ ●

Kan ji zai bo satsu  
gyo jin han ya 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 jo so gyo shiki  
mu gen ni bi ze 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 mit 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 mi 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. V

## LOVING KINDNESS SUTTA ●

*This is what should be accomplished by the one who is wise,  
Who seeks the good and has obtained peace.*

*Let one be strenuous, upright, and sincere,  
Without pride, easily contented, and joyous.  
Let one not be submerged by the things of the world.  
Let one not take upon oneself the burden of riches.  
Let one's senses be controlled.  
Let one be wise, but not puffed up and  
Let one not desire great possessions even for one's family.  
Let one do nothing that is mean, or that the wise would reprove.*

*May all beings be happy.  
May they be joyous and live in safety,  
All living beings, whether weak or strong,  
In high or middle or low realms of existence.  
Small or great, visible or invisible,  
Near or far, born or to be born,  
May all beings be happy.*

*Let no one deceive another nor despise any being in any state.  
Let none by anger or hatred wish harm to another.  
Even as a mother at the risk of her life  
Watches over and protects her only child,  
So with a boundless mind should one cherish all living things.  
Suffusing love over the entire world,  
Above, below, and all around, without limit,  
So let one cultivate an infinite good will toward the whole world.*

*Standing or walking, sitting or lying down,  
During all one's waking hours,  
Let one practice the way with gratitude.*

*Not holding to fixed views,  
Endowed with insight,  
Freed from sense appetites,  
One who achieves the way  
Will be freed from the duality of birth and death. V*

## HARMONY OF DIFFERENCE AND EQUALITY ●

*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 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 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 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 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.*

● *Respectfully urge you who study the mystery,  
do not pass your days and nights in vain. V*

## DĀIHI SHĪN DHARANI ●

Namu kara tan no  
tora ya ya  
namu ori ya  
boryo ki chi shifu ra ya  
fuji sato bo ya  
moko sato bo ya  
mo ko kya runi kya ya  
●en sa hara ha ei shu tan no ton sha  
namu shiki ri toi mo  
ori ya boryo ki chi  
shifu ra rin to bo  
na mu no ra  
kin ji ki ri  
mo ko ho do  
sha mi sa bo  
o to jo shu ben  
o shu in sa bo sa to  
no mo bo gya  
mo ha te cho  
to ji to en  
o bo ryo ki  
ru gya chi  
kya rya chi  
i kiri mo ko  
fuji sa to sa bo sa bo  
mo ra mo ra  
mo ki mo ki  
ri to in ku ryo ku ryo  
ke mo to ryo to ryo  
ho ja ya chi  
mo ko ho ja ya chi  
to ra to ra  
chiri ni shifu ra ya  
sha ro sha ro  
mo mo ha mo ra  
ho chi ri yu ki yu ki  
shi no shi no  
ora san fura sha ri  
ha za ha za  
fura sha ya  
ku ryo ku ryo

mo ra ku ryo ku ryo  
ki ri sha ro sha ro  
shi ri shi ri  
su ryo su ryo  
fuji ya fuji ya  
fudo ya fudo ya  
mi chiri ya  
●nora kin ji  
chiri shuni no  
hoya mono  
somo ko  
shido ya  
somo ko  
moko shido ya  
somo ko  
shido yu ki shifu ra ya  
somo ko  
●nora kin ji  
somo ko  
mo ra no ra  
somo ko  
shira su omo gya ya  
somo ko  
sobo moko shido ya  
somo ko  
shaki ra oshi do ya  
somo ko  
hodo mogya shido ya  
somo ko  
nora kin ji ha gyara ya  
somo ko  
mo hori shin gyara ya somo ko  
namu kara tan no tora ya ya  
namu ori ya  
●boryo ki chi  
shifu ra ya  
somo ko  
●shite do modo ra hodo ya  
so mo ko V

# SHŌSĀIMYŌ KICHIJŌ DHARANI ●

## 1st verse

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  
soha ja soha ja  
sen chi gya  
shiri ei  
somo ko

## 2nd verse

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  
soha ja soha ja  
sen chi gya  
shiri ei  
somo ko

## 3rd verse

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  
soha ja soha ja  
sen chi gya  
shiri ei  
so... mo... ko V

## 8. Doan chants the eko...

The recitation of the Heart Sutra and (second chant) is dedicated to: ●

Our great original teacher Shakyamuni Buddha

To our first ancestress, great teacher Majapajapati

To our first ancestor in China, great teacher, Bodhidharma

To our first ancestor in Japan, great teacher, Eihei Dogen,

To our ancestor in America, great teacher, Shogaku Shunryu

To Avalokiteshvara Bodhisattva

And to the three treasures in the ten directions ●

May the merit of this service return our debt of gratitude,  
and be offered to all sentient beings.



9. Doan chants,

**V ENMĒI JŪKKU KĀNNŌN GYŌ** ●

(1<sup>st</sup> Time)

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

(5<sup>th</sup> Time)

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<sup>th</sup> Time)

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

10. **V** (Echo): May all beings manifest through the Three Treasures their luminous mirror of wisdom. Having chanted the *Enmēi Jūkkū Kānnōn Gyō* for protecting life, we dedicate its merit To the benefit and well-being of our good-abiding friends \_\_\_\_\_

(Doan reads wellness list).

And to the benefit of all beings. May they all accomplish Buddha's Way. ●

