

Sunday Morning Ceremony

Key: Percussion symbols red

Small Bell (Shokei) ● ⊘ **Closed strike, small bell**

Clackers (on string) +

Large Bell (Daikai) ⊙ ▲ **Closed strike, large bell**

Mokugyo (wooden fish) Ω

Inkin (hand-held bell) ■

Read by Doan (blue)

~~~~~ last word of chant title goes down and back up again in pitch

8:30am      ●●● Meditation begins

8:55am      ●● End first meditation session

+ to start kinhin (walking meditation)

9:00am      + to end kinhin

●●● Meditation begins

9:25am      ●● End second meditation session

+ to start kinhin (walking meditation)

9:30am      + to end kinhin

●●● Meditation begins

9:55am

End third meditation session

●●● ⊘ Verse of the Kesa ~~~~~

**V1,2:** Great robe of liberation

Virtuous field far beyond form and emptiness

Wearing the Tatagata's teaching

We vow to free all beings ●

**V3:** Great robe of liberation ●

Virtuous field far beyond form and emptiness ●

Wearing the Tatagata's teaching

We **vow** to free all beings ⊘

●

[Pause while Doshi puts on okesa (yellow robe).]

Purification ~~~~~ ●

**V1, 2:** All the twisted karma ever created by me since of old;  
On account of my beginningless greed, hatred and ignorance;  
Born of my conduct speech and thought;  
I now acknowledge openly and fully ☹

**V3:** All the twisted karma ever created by me since of old ☹  
On account of my beginningless greed, hatred and ignorance ☹  
Born of my conduct speech and thought  
I now **acknowledge** openly and fully  
☹

Great Vows for All [1x only]

The many beings are numberless, I vow to free them;  
Greed, hatred and ignorance rise endlessly, I vow to abandon them;  
Dharma gates are countless, I vow to wake to them;  
Buddha's way is unsurpassed, I vow to embody it fully.

10:00am Chanting facing wall ends, start main chanting service.

[Doan prepares altar: Turn up zendo lights, light candle, light single stick of incense and lay across kobako (incense holder).]

[Doshi offers incense, steps back and bows at altar] ■

[Doshi reaches corner of haishiki (bowing mat)] ■

(AZC is not using a haishiki at this time but imagine a rectangular rug facing the Buddha statue)

[Doshi does gassho (bow) at base of haishiki] ■

[Ring inkin continuously starting loud and slow and transitioning gradually to fast and soft ("roll-down") **while** doshi opens zagu (silk rectangle up her sleeve), lays it out and stands]



- 1<sup>st</sup> prostration toward the altar
- 2<sup>nd</sup> prostration toward the altar
- ■ 3<sup>rd</sup> prostration toward the altar (regular hit and one softer hit as doshi's head all the way forward toward mat)

[Doshi returns to altar, offers another incense, steps back and bows] ◎

■ ■ [Congregation sits]

[Doshi begins 1<sup>st</sup> prostration] ◎

[ring as doshi puts hands in gassho which begins the prostration]

[Doshi begins 2<sup>nd</sup> prostration] ◎

[Doshi begins 3<sup>rd</sup> prostration] ▲ Ω

Maka Hannya Haramitta Shingyo ~~~~~ ◎

Ω Ω Ω Ω .... Steadily throughout.

Kan ji zai bo satsu  
gyo jin han-nya ha ra mi 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 mi ta ◎ko  
shin mu kei ge

mu kei ge ko  
mu u ku fu  
on ri is-sai ten do mu so  
ku gyo ne han

san ze sho butso  
e han-nya ha ra mi ta ◎ko  
toku a noku ta ra  
san myaku san bo dai

ko chi han ya 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 mi ta shu  
soku setsu shu watsu

gya tei gya tei  
●ha ra gya tei  
hara so gya tei  
●bo ji sowa ka  
han-nya shin gyo.▲

Having chanted the Maka Hannya Haramitta Shingyo, we reverently offer the merit generated thereby to:

● [Community bows in gassho during dedication]

our Great Benefactor and Founder,  
the Original Teacher Shakyamuni Buddha,  
to the Eminent Ancestor Dogen,  
and to the Great Ancestor Keizan,

● [Community returns to original position]

that it may adorn their awakening, the unsurpassed fruit of buddhahood.

We pray for peace in the land, harmony among nations, tranquility within, and ample sustenance for the community;

may all sentient beings throughout the dharma realm perfect awakening~~~~~ ◎

All Buddhas throughout space and time ◎

All honored ones, Bodhisattvas, mahasattvas ◎

Wisdom beyond wisdom, maha-prajnaparamita ▲

Precious Mirror Samadhi ~~~~~ ◎

The dharma of thusness is intimately  
transmitted by buddhas and ancestors.

Now you have it;  
preserve it well.

◎ A silver bowl filled with snow,  
a heron hidden in the moon.

Taken as similar, they are not the same;  
not distinguished, their places are known.

The meaning does not reside in the words,  
but a pivotal moment brings it forth.

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 portray it in literary form  
is to stain it with defilement.

In darkest night it is perfectly clear;  
in the light of dawn it is hidden.

It is a standard for all things;  
its use removes all suffering.

Although it is not constructed,  
it is not beyond words.

Like facing a precious mirror;  
form and reflection behold each other.

You are not it,  
but in truth it is you.

Like a newborn child,  
it is fully endowed with five aspects.

No going, no coming, no arising, no abiding;  
"Baba wawa" - is anything said or not?

In the end it says nothing,  
for the words are not yet right.

In the hexagram "double fire,"  
when main and subsidiary lines are transposed,

piled up they become three;  
the permutations make five.

Like the taste of the five-flavored herb,  
like the five-pronged vajra.

Wondrously embraced within the complete,  
drumming and singing begin together.

Penetrate the source and travel the pathways,  
embrace the territory and treasure the roads.

You would do well to respect this;  
do not neglect it.

Natural and wondrous,  
it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season,  
it is serene and illuminating.

So minute it enters where there is no gap,  
so vast it transcends dimension.

A hairsbreadth deviation,  
and you are out of tune.

Now there are sudden and gradual,  
in which teachings and approaches arise.

With teachings and approaches distinguished,  
each has its standard.

Whether teachings and approaches are mastered or not,  
reality constantly flows,

Outside still and inside trembling,  
like tethered colts or cowering rats.

The ancient sages grieved for them,  
and offered them the dharma.

Led by their inverted views,  
they take black for white.

When inverted thinking stops,  
the affirming mind naturally accords.

If you want to follow in the ancient tracks,  
please observe the sages of the past.

One on the verge of realizing the buddha way  
contemplated a tree for ten kalpas.

⊙ Like a battle-scarred tiger,  
like a horse with shanks gone grey.

Because some are vulgar,  
jeweled tables and ornate robes.

Because others are wide-eyed,  
cats and white oxen.

⊙ With his archer's skill,  
Yi hit the mark at a hundred paces.

But when arrows meet head-on,  
how could it be a matter of skill?

The wooden man starts to sing,  
the stone woman gets up dancing.

It is not reached by feelings or consciousness;  
how could it involve deliberation?

Ministers serve their lords,  
children obey their parents.

Not obeying is not filial,  
Failure to serve is no help.

With practice hidden, function secretly,  
like a fool, like an idiot.

● Just to continue in this way  
● is called the host within the host.

We humbly ask your true compassion and illumination. Having chanted Precious Mirror Samadhi, we dedicate this service to the successive generations of buddhas and ancestors who transmitted the flame, from the buddhas before Buddha to the teachers of today, in this and every realm. May this life honor all beings who gave themselves to the Dharma for our present benefit, that we may repay their blessings and compassion. ~~~~~ ⊙



All Buddhas throughout space and time ☉  
All honored ones, Bodhisattvas, mahasattvas ☉  
Wisdom beyond wisdom, maha-prajnaparamita ▲

### Loving Kindness Meditation ~~~~~ ☉

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  
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,



doshi's head all the way forward)

- [Doshi bows in gassho, community stands]
- [Doshi bows in gassho, community bows to altar]
- ■ [When Doshi reaches seat, facing wall. All stand in shashu]

Ceremony Finished

[If there is a teisho (talk) doan introduces, spoken not chanted, no bells]

Doan: [Daio Kokushi, On Zen](#)

There is a reality even prior to heaven and earth;  
Indeed, it has no form, much less a name;  
Eyes fail to see it; It has no voice for ears to detect;  
To call it Mind or Buddha violates its nature,  
For it then becomes like a visionary flower in the air;  
It is not Mind, nor Buddha;  
Absolutely quiet, and yet illuminating in a mysterious way,  
It allows itself to be perceived only by the clear-eyed.  
It is Dharma truly beyond form and sound;  
It is Tao having nothing to do with words.  
Wishing to entice the blind,  
The Buddha has playfully let words escape his golden mouth;  
Heaven and earth are ever since filled with entangling briars.  
O my good worthy friends gathered here,  
If you desire to listen to the thunderous voice of the Dharma,  
Exhaust your words, empty your thoughts,  
For then you may come to recognize this One Essence.

After teisho: [Great Vows for All](#)

The many beings are numberless, I vow to free them;  
Greed, hatred and ignorance rise endlessly, I vow to abandon them;  
Dharma gates are countless, I vow to wake to them;  
Buddha's way is unsurpassed, I vow to embody it fully.

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Alternate Heart of Great Wisdom Sutra in English

Heart of Great Perfect Wisdom Sutra ~~~~~ ◎

Avalokiteshvara Bodhisattva,  
when deeply practicing prajna paramita,  
clearly saw ◎ that all 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 prajna 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 prajna paramita ◎  
and thereby attain unsurpassed, complete, perfect enlightenment.  
Therefore, know the prajna 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 prajna paramita mantra,  
the mantra that says,

*GATE GATE ● PARAGATE PARASAMGATE● BODHI SVAHA▲*

Having chanted the Heart of Great Perfect Wisdom Sutra, we reverently offer the merit generated thereby to:

● [Community bows in gassho during dedication]

our Great Benefactor and Founder,  
the Original Teacher Shakyamuni Buddha,  
to the Eminent Ancestor Dogen,  
and to the Great Ancestor Keizan,

● [Community returns to original position]

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Wisdom beyond wisdom, maha-prajnaparamita ▲

(Return to Precious Mirror Samadhi and continue service.)