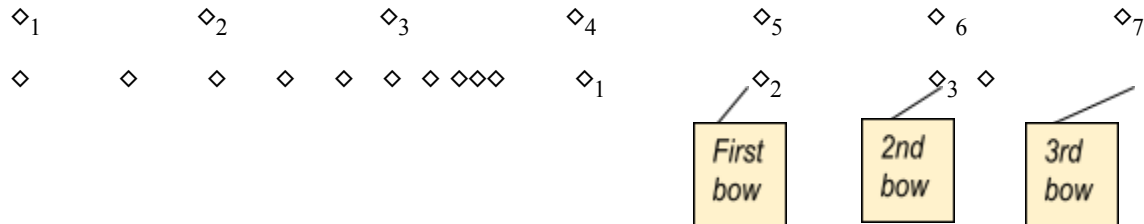


Full Morning Service B

Timekeeper (after zazen ends) – Please rise and prepare for chanting service. (People turn up lights, pass out chant books.)

Chant leader alone (when all are ready) – Three full bows

Ringdown for bows with inkin (bell on handle):



(When everyone is ready, chant leader intones.) The Gatha of Atonement
All together – (three times)

All harmful karma ever committed by me since of old,
On account of my beginningless greed, anger, and ignorance,
Born of my body, mouth, and thought,
Now I atone for it all.

Chant leader alone – Three Refuges Prayer

All together –

I take refuge in buddha.

May all beings
embody the great way,
resolving to awaken.

I take refuge in dharma.
May all beings
deeply enter the sutras,
wisdom like an ocean.

I take refuge in sangha.
May all beings
support harmony in the community,
free from hindrance.

Incense offering: ●●●

Chant leader alone –

The Precious Mirror Samadhi ●

All together –

The dhar·ma of thus·ness is in·ti·mate·ly trans·mit·ted by budd·has and
an·ces·tors;

Now you have it; pre·serve it well.

A sil·ver bowl filled with snow; a he·ron hid·den in the moon.

Tak·en as sim·i·lar, they are not the same; not dis·ting·uished, their pla·ces are
known.

The mean·ing does not re·side in the words, but a pi·vo·tal mo·ment brings it
forth.

●^D Move and you are trapped; miss and you fall in·to doubt and va·cil·la·tion.

Turn·ing a·way and touch·ing are both wrong, for it is like mas·sive fire.

Just to por·tray it in lit·er·ar·y form is to stain it with de·file·ment.

In dark·est night it is per·fect·ly clear; in the light of dawn it is hid·den.

It is a stan·dard for all things; its use re·moves all suf·fer·ing.

’Though it is not con·struct·ed, it is not be·yond words.

Fac·ing a pre·cious mir·ror, form and re·flec·tion be·hold each o·ther.

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

Like a new·born child, it is ful·ly en·dowed with five as·pects:

No go·ing, no com·ing, no a·ris·ing, no a·bid·ing;

A ba·by bab·bles - is an·y·thing said or not?

In the end it says no·thing, for the words are not yet right.

In the Il·lum·in·a·tion hex·a·gram, ap·par·ent and real in·ter·act,

Stacked to·geth·er they be·come three, the per·mu·ta·tions make five,

Like the taste of the five·fla·vored herb, like the five·pronged vaj·ra.

Won·drous·ly em·braced with·in the real, drum·ming and sing·ing be·gin
to·ge·ther.

Pen·e·trate the source and trav·el the path·ways; em·brace the ter·ri·to·ry and
treas·ure the roads.

You would do well to re·spect this; do not ne·glect it.

Na·’tral and won·drous, it is not a mat·ter of de·lu·sion or en·light·en·ment.

With·in cau·ses and con·di·tions, time and sea·son, it is ser·ene and
il·lu·min·a·ting.

So mi·nute it ent·ers where there is no gap, so vast it tran·scends all di·men·sion.
 Just a hair's breadth's dev·i·a·tion, and you are out of tune.
 Now there are sud·den and gra·du·al, so teach·ings and ap·proa·ches a·rise.
 With these mat·ters dis·tin·guished, each has its stand·ard,
 Ma·stered or not, re·al·i·ty con·stant·ly flows.
 Out·side still and in·side trem·bling, like teth·ered colts or cow·er·ing rats,
 The an·cient sa·ges grieved for them, and of·fered them the dhar·ma.
 Led by their in·vert·ed views, they take black for white.
 When in·vert·ed think·ing stops, the af·firm·ing mind na·t'ral·ly ac·cords.
 If you want to fol·low in the an·cient tracks, please ob·serve the sa·ges of the
 past.
 One on the verge of re·al·i·zing the bud·dha way con·tem·pla·ted a tree for ten
 long kal·pas,
 ● Like a bat·tle·scarred ti·ger, like a horse with shanks gone gray.
 Be·cause some are vul·gar, jewel·ed ta·bles and or·nate robes;
 Be·cause some are wide·eyed, cats and white ox·en.
 ● With a great arch·er's skill one can hit the mark at a hund·red yards,
 But ar·rows meet·ing head on, how could it be a mat·ter of skill?
 Wood·en man starts to sing; stone wo·man gets up danc·ing.
 It is not reached by feel·ings or con·scious·ness, how could it in·volve
 de·lib·er·a·tion?
 Min·is·ters serve their lords, chil·dren o·bey their par·ents;
 Not o·bey·ing is not fil·i·al, fail·ure to serve is no help.
 With prac·tice hid·den, func·tion se·cret·ly, like a fool, like an i·di·ot;
 + Just to do this con·tin·u·ous·ly + is called the host with·in the host.

Chant leader alone –

Throughout space and time human beings have penetrated and actualized this practice. Especially diligent and determined were the women ancestors who faced cultural obstacles in their efforts to realize the Way. In gratitude we offer the merit of our recitation of “The Precious Mirror Samadhi” to the six female Buddhas, and to those who have kept the practice alive throughout time in India, China, Japan and America:

All together –

- ▲ Prajna Paramita, Great Teacher
- ▲ Maha Māyā, Great Teacher
- ▲ Ratna·vati, Great Teacher
- ▲ Shrī·mālā, Great Teacher
- ▲ Nāga Deva, Great Teacher
- ▲ Pra·bhūtā, Great Teacher

(India)

- ▲ Great Teacher Maha Pajā·patī
- ▲ Great Teacher Khe·ma
- Great Teacher Punnika
- Great Teacher Pata·chara
- Great Teacher Bhad·da
- Great Teacher Dhamma·dinnā
- Great Teacher Su·manā
- Great Teacher Kisa·go·tami
- Great Teacher Su·bhā
- Great Teacher Dhammā
- Great Teacher Suk·kā
- Great Teacher Up·pala·vannā

(China)

- ▲ Great Teacher Dzung Chr
- Great Teacher Shr·ji
- Great Teacher Ling Sying·po
- Great Teacher Ling·jau
- Great Teacher Lyou Tye·mo
- ▲ Great Teacher Mo·shan Lyau·ran
- Great Teacher Myau·syin
- Great Teacher Hwei·gwang
- Great Teacher Hwei·wen
- Great Teacher Fadeng
- Great Teacher Gung·shr Dau·ren
- Great Teacher Wen·jau

- Great Teacher Yu Dau·po
- Great Teacher Myau·dau

(Japan)

- ▲ Great Teacher Zen·shin
- Great Teacher Kō·myō
- Great Teacher Sei·shi
- Great Teacher Ryō·nen
- Great Teacher Shō·gaku
- Great Teacher Egi
- Great Teacher Mugai Nyo·dai
- Great Teacher Kaku·zan Shidō
- Great Teacher E·kan Dai·shi
- Great Teacher Myō·shō En·kan
- Great Teacher Kon·tō Ekyū
- Great Teacher Moku·fu So·nin
- Great Teacher Shō·takū
- Great Teacher Yō·dō
- Great Teacher E·shun
- Great Teacher Dai·tsu Bun·chi
- Great Teacher Ryō·nen Gensō
- Great Teacher Tei·jitsu
- Great Teacher Ohashi
- ▲ Great Teacher Ten·myō Jōr·in
- Great Teacher Naga·sawa So·zen
- ▲ Great Teacher Ken·dō Koji·ma
- Great Teacher Yo·shida E·shun

(America)

- Great Teacher E·ryu Jo·kei
- Great Teacher Myo·on
- Great Teacher Ges·shin Myo·ko
- ▲ Great Teacher Ho·un Jiyu

Chant leader alone –

We also offer the merit to Houn Kyogen Carlson, honorary founder of this temple... and to Eihei Dogen, Keizan Jokin, Keido Chisan, Hung-jer Jung-jyeh*, Kosho Uchiyama, Shunryu Suzuki, Joko Beck, and Zenkei Blanche Hartman, to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all people of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Chant leader alone –

Heart Of Great Perfect Wisdom Sutra ●

All together –

A·va·lo·ki·tesh·var·a Bod·hi·sat·tva, when deep·ly prac·tic·ing praj·na par·a·mi·ta, clear·ly saw that all five ag·gre·gates are emp·ty and thus re·lieved all suf·fer·ing. ●^D

Sha·ri·pu·tra, form does not dif·fer from emp·ti·ness, emp·ti·ness does not dif·fer from form. Form it·self is emp·ti·ness, emp·ti·ness it·self form. Sen·sa·tions, per·cep·tions, for·ma·tions, and con·scious·ness are al·so like this.

Sha·ri·pu·tra, all dhar·mas are marked by emp·ti·ness; they nei·ther a·rise nor cease, are nei·ther de·fined nor pure, nei·ther in·crease nor de·crease.

There·fore, giv·en emp·ti·ness, there is no form, no sen·sa·tion, no per·cep·tion, no for·ma·tion, no con·scious·ness; no eye, no ear, no nose, no tongue, no bo·dy, no mind; no sight, no sound, no smell, no taste, no touch, no ob·ject of mind; no realm of sight, ...down to no realm of mind con·scious·ness.

There is nei·ther ig·nor·ance nor ex·tinc·tion of ig·nor·ance, ...down to nei·ther old age and death, nor ex·tinc·tion of old age and death; no suf·fer·ing, no cause, no ces·sa·tion, no path; no know·ledge and no at·tain·ment.

With no·thing to at·tain, a bod·hi·sat·tva re·lies on praj·na par·a·mi·ta, ● and thus the mind is with·out hind·rance. With·out hind·rance, there is no fear. Far be·yond all in·ver·ted views, one real·i·zes nir·va·na.

All bud·dhas of past, pres·ent, and fu·ture re·ly on praj·na par·a·mi·ta ● and there·by at·tain un·sur·passed, com·plete, per·fect en·light·en·ment.

There·fore, know the praj·na par·a·mi·ta as the great mir·a·cu·lous man·tra, the great bright man·tra, the su·preme man·tra, the in·comp·'ra·ble man·tra, which re·moves all suf·fer·ing and is true, not false.

There·fore we pro·claim the praj·na par·a·mi·ta man·tra, the man·tra that says:
“Ga·te Ga·te + Par·a·ga·te Par·a·sam·ga·te + Bod·hi Sva·ha.”

Chant leader alone –

Daihishin Dharani ●

All together –

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
●^D en
sa hara ha e 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 ra 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
i ki i ki
shi no shi no
ora san fura sha ri

ha za ha zan
 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

●^D nora kin ji
 somo ko
 mo ra no ra somo ko
 shira su omo gya ya
 so mo 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 modora
 hodo ya
 so mo ko.

Chant leader alone –

Shosai Myokichijo Dharani ●

All together (3 times)

(3rd time only!) ● No mo san man da
 moto nan
 oha ra chi koto sha
 sono nan
 (1st & 3rd time) ●^D 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
 [^{1st} & ^{2nd} times:] somo ko
 [^{3rd} time:] so mo ko.

Chant leader alone (intoning) –

Any act of devotion or compassion, no matter how small, creates change in the world. Even little children in their play, who gather sand and make it into stupas, all such beings have fulfilled the Buddha way. We dedicate the merit of our practice to living Dharma teachers Gyokuko Carlson, Hogen and Chozen Bays, Keido Les Kaye, Kyoki Roberts, Dai'en Bennage, Eric Marcoux, and Pema Chodron.

We also dedicate the merit to all those who are experiencing pain and suffering, including those who are suffering alone, those without access to sufficient food and water, and those affected by oppression, injustice, racism and war. In particular we dedicate merit to: (*chant names on merit list, end with “and to...”*)

Chant leader speaks out loud –

Call to mind anyone who is ill or in difficulty, or speak their names out loud. (*Leave about 30 seconds of silence*)

Chant leader intones -

We also dedicate merit to those who are in the transition of death, including: (*chant names on merit list, end with “and to...” and leave 30-60 seconds of silence*)

May we and they be serene throughout these transitions. May we aspire to turn the dharma wheel unceasingly, and thereby free the world from every tragedy of war, injustice and human-caused disaster. May great compassion inspire all to wise stewardship of our planet, its ecosystems, and wondrous creatures. May we, together with all sentient beings, realize the enlightened way.

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Chant Leader:

Please rise for 3 bows.

Ring down for bows: ◇^R

*Standing bows with doshi, if there is one; **otherwise, skip:***

Strike inkin:

- ◇1st time when doshi bows at bowing mat
- ◇2nd time when doshi bows to precentor
- ◇3rd time when doshi walk to back of hall and turns around and bows to the sangha

Ending standing bows (Let doshi leave if there is one; then say the directions to bow out loud as you ring the inkin):

“to the left”◇

“to the right”◇

“to the center”◇

*Chant Leader: **Zazen***