

Short Service B

15 minutes

Wednesday Evening Program

Maka Hannya Haramita Shingyo

Sho Sai Myo Kichijo Dharani

Merging of Difference and Unity

Eko

Universal Dedication in Japanese

Ino announces:

Prepare for service, please stand behind your mat for bowing.

Chants to announce:





Maka Hannya Haramita Shingyo

























Hymn to the Perfection of Wisdom

Sho Sai Myo Kichijo Dharani

Merging of Difference and Unity

Short Service B

 ring large bell,  ring small bell,  strike “stop” on large bell,  strike mokugyo

<p>Doshi and jisha</p> <p><i>kokyo & tenken:</i> Bow with everyone while seated</p> <p><i>doan:</i> just focus on ringing bells (not bowing)</p> <p>Kokyo: announce next chant immediately after stop.</p>	<p><i>Initial formal offering at the altar.</i></p> <p><i>After first offering, doshi gassho at altar</i> </p> <p><i>Doshi half-way back to bowing mat</i> </p> <p><i>Gassho bow at bowing mat</i> </p> <p>                     </p>
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MAKA HANNYA HARAMITTA SHĪN GYŌ


Mah-kah

han-nya

ha-ra-mee-ta

sheen

gyo

tenken: 
on each syllable


kokyo: lower
hands with
doshi on bell

doshi: if able to
sit in seiza, sit
down after hand
lowering bell

offering:
Doshi leaves
mat at first
large bell;
makes offering;
bows with
second large
bell at altar;
returns to mat.

kokyo:
Hands in
gassho at
STOP;
announce next
chant right
away.

Kan ji zai bo satsu gyo jin han nya 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 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 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 

SHO SAI MYO KICHIGO DHARANI

tenken: ✕
on each
syllable


kokyo:
lower hands
with doshi
on bell


offering:
Doshi
leaves mat
at first large
bell;
makes
offering;
bows with
second large
bell at altar;
returns to
mat.





kokyo:
hands in
gassho at
STOP

Start eko
right away

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.  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.  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 

MERGING OF DIFFERENCE AND UNITY

doshi:

do 3
prostrations,
stand in
gassho;
bow with
bell;
sit down

kokyo:

start in
gassho;
shashu at bell



offering:





Doshi leaves
mat at first
large bell;
makes
offering;
bows with
second large
bell at altar;
returns to mat.

kokyo:

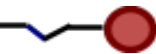


gassho at
STOP

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 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 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.  I respectfully urge you who study the mystery,  do not pass your days and nights in vain. 

Eko

<p><i>kokyo:</i> hands in gassho for entire eko</p> <p><i>Shitou</i> is pronounced <i>SHIR-TOE</i></p> <p><i>doshi:</i> holds full prostration</p> <p><i>sangha:</i> deep bow</p> <p><i>kokyo:</i> Hands in gassho; chant eko</p> <p><i>sangha:</i> preparing for prostrations</p> <p><i>kokyo & tenken:</i> Bow with everyone while seated</p> <p><i>sangha:</i> first exit bow is towards the altar</p>	<p>May we awaken Buddha's compassion and luminous mirror wisdom. With full awareness we have chanted the <i>Maka Hanya Haramita Shingyō</i>, the <i>Shosaimyo Kijicho Dharani</i> for removing hindrance, and great master Shítóu's <i>Merging of Difference and Unity</i>.</p> <p>We dedicate this merit to:</p> <p>●† Our original ancestor in India, great teacher Shakyamuni Buddha Our first woman ancestor, great teacher 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.</p> <p>●↓</p> <p>Gratefully we offer this virtue to all beings </p> <p>Ji ho san shi i shi fu </p> <p>Shi son bu sa mo ko sa </p> <p>Mo ko ho ja ho ro mi</p> <p><i>Final prostrations:</i> Doshi begins 1st bow ●</p> <p>Doshi begins 2nd bow ●</p> <p>Doshi begins 3rd bow ● forehead touches mat ●</p> <p>doshi folds up zagu</p> <p><i>Exit bows:</i> Doshi step back, gassho bow ●</p> <p>Doshi step back, shashu bow ●</p> <p>Doshi and jisha leave or doshi final bow ● ●</p>
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