

Morning Service

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Maka Hanya Haramita Shingyo

∅ KAN JI ZAI BO SA 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 FO 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 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 MI TA KO ∅ TOKU A NOKU TA RA SAN MYAKU
SAN BO DAI KO CHI HAN NYA HA RA MI TA ZE DAI SHIN 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 Δ

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The Heart of the Perfection of Great Wisdom Sutra

∅ **Avalokiteshvara Bodhisattva doing deep Prajna Paramita perceived the emptiness of all ∅ five conditions and was freed of pain. O Shariputra, form is no other than emptiness, emptiness no other than form; form is precisely emptiness, emptiness precisely form. Sensation, perception, reaction, and consciousness are also like this. O Shariputra, all things are expressions of emptiness: not born, not destroyed; not stained, not pure; neither increasing nor decreasing. Thus emptiness is not form, not sensation nor perception, reaction nor consciousness; no eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch, thing; no realm of sight, no realm of consciousness; no ignorance, no end to ignorance; no old age and death, no cessation of old age and death; no suffering, no cause or end to suffering; no path, no wisdom and no gain. No gain - thus Bodhisattvas live this Prajna Paramita ∅ with no hindrance of mind. No hindrance, therefore no fear. Far beyond all such delusion, Nirvana is already here. All past, present and future Buddhas live this Prajna Paramita ∅ and attain supreme, perfect enlightenment. Therefore know that the Prajna Paramita is the holy mantra, the luminous mantra, the supreme mantra, the incomparable mantra by which all suffering is cleared. This is no other than truth. Therefore, set forth the Prajna Paramita mantra, set forth this mantra and proclaim:**

GATE, GATE, • PARAGATE, PARASAMGATE, • BODHI SVAHA ! (2x)

WISDOM GONE •, GONE, GONE, TO • THE OTHER SHORE

Torei Zenji's Bodhisattva's Vow Preface

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When I, a student of Dharma, look at the real form of the universe, all is the never-failing manifestation of the mysterious truth of Tathagata. In any event, in any moment, and in any place, none can be other than the marvelous revelation of its glorious light. ∅

With this realization, our virtuous Zen ancestors extended tender care, with a compassionate heart, even to such beings as beasts and birds. Among us, in our own daily lives, who is not reverently grateful for the protections of life: food, drink, and clothing. It is clear that these protections are nothing less than the warm flesh and blood, the merciful incarnation of Buddha. Realizing this, who cannot be respectful of all senseless things, not to speak of a human being. ∅

Therefore even if someone names us as a sworn enemy and persecutes us, we should be warm and compassionate towards them. Their very abuse conveys the Buddha's boundless loving-kindness for us. It must be seen as a compassionate device to liberate us entirely from our own egoistic delusions and attachments we have built up from the beginning-less past. With an open hearted response to even the most cruel and foolish people, a most profound and pure faith arises. Then in each moment's flash of our thought, there will grow a lotus flower, and on each flower a Buddha will be revealed. ∅

Everywhere is the glory of the Pure Land. In every moment, may we extend THIS mind over the whole universe, so that we and all beings together may attain maturity in Buddha's Wisdom. △

∅

FOUR GREAT VOWS

(Shi Gu Sai San Mon)

(repeat three times)

Creations are numberless, I vow to free them. Δ

Delusions are inexhaustible, I vow to put an end to them. Δ

Reality is boundless, I vow to perceive it. Δ

The Enlightened Way is unsurpassable; I vow (∅) to embody (∅) it. Δ

((∅) only third time instead of gatsu.)

Evening Service

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SHO SAI MYO KICHIJO DHARANI
(Auspicious Dharani for Averting Calamity)

∅ **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

Shiu Ra Shiu Ra

Hara Shiu Ra Hara Shiu Ra

Chishu Sa Chishu Sa

Chishu Ri • Chishu Ri

Sowa Ja • Sowa Ja

Sen Chi Gya Shiri Ei

So Mo Ko Δ

(If this is chanted three times, ∅ at the beginning of each repetition and Δ each time . The internal bells {•, 2nd ∅}, third time only)

Karaniya Metta Sutra



**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 through the entire world,
Above, below and all around without limit;
So let one cultivate infinite good will toward the universe.**

Standing or walking, sitting or lying down,

**During all one's waking hours
Let one cherish the thought
That this way of living is the best in the world.**

**Abandoning vague discussions,
Having a clear vision, freed from sense appetites,
One who is made perfect
Will never again know rebirth •
In the cycle of creation of suffering • for ourselves or for
others. Δ**

