

Maka Hannya Haramitta Shin Gyō ~ ●

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 ■

Hymn To The Perfection Of Wisdom ~ ●

Homage to the Perfection of Wisdom, the lovely, the holy. The Perfection of Wisdom gives light. Unstained, the entire world cannot stain her. She is a source of light and from everyone in the triple world she removes darkness. Most excellent are her works. She brings light so that all fear and distress may be forsaken, and disperses the gloom and darkness of delusion. She herself is an organ of vision. She has a clear knowledge of the own-being of all dharmas, for she does not stray away from it. The Perfection of Wisdom of the buddhas sets in motion the wheel of dharma ■

(2nd and 3rd time) ● No mo san man da moto nan oha ra chi koto sha sono nan

(1st time only) 🌕 to ji to en gya gya gya ki gya ki un nun shifu ra shifu ra
hara shifu ra hara shifu ra chisu sha chisu sha

(3rd time only) ● chishu ri chishu ri soha ja soha ja

(3rd time only) ● sen chi gya shiri ei so mo ko ■

May we awaken Buddha's compassion and luminous mirror wisdom; chanting the Maka Hannya Haramitta Shin Gyo, the Hymn to the Perfection of Wisdom, and the Sho Sai Myo Kichijyo Dharani for removing hindrance, we dedicate this merit to ●

↑ Our original ancestor in India, great teacher Shakyamuni Buddha,
Our first woman ancestor, great teacher Mahapajapati,
Our first ancestor in China, great teacher Bodhidharma,
Our first ancestor in Japan, great teacher Eihei Dogen,
Our compassionate founder, great teacher Shogaku Shunryu ● ↓

Gratefully we offer this virtue to all beings ~ ●

All Buddhas, ten directions, three times, ●

All Honored Ones, Bodhisattva Mahasattvas, ●

Wisdom beyond Wisdom, Maha Prajna Paramita ■

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 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. 🌑

May all awakened beings extend with true compassion their luminous mirror wisdom; with full awareness we have chanted the Harmony of Difference and Equality; we dedicate this merit and virtue to ▲

↑ Bibashi Butsu Daiocho ▲ Shiki Butsu Daiocho ▲ Bishafu Butsu Daiocho ▲ Kurusōn Butsu Daiocho ▲ Kunagōnmuni Butsu Daiocho ▲ Kashō Butsu Daiocho ▲ Shakamuni Butsu Daiocho Makakashō Daiocho Anānda Daiocho Shōnawashu Daiocho Ubakikuta Daiocho Dāitaka Daiocho Mishaka Daiocho Vashumitsu Daiocho Butsudanāndāi Daiocho Fudamitta Daiocho Barishiba Daiocho Funayasha Daiocho Anabotēi Daiocho Kabimara Daiocho Nagyaharajuna Daiocho Kanadāiba Daiocho Ragorata Daiocho Sōgyanāndāi Daiocho Kayashata Daiocho Kumorata Daiocho Shayata Daiocho Vashubānzū Daiocho Manura Daiocho Kakurokuna Daiocho Shishibodāi Daiocho Bashashita Daiocho Funyomitta Daiocho Hānnyatara Daiocho Bodāidaruma Daiocho Tāiso Eka Daiocho Kānchi Sōsān Daiocho Dāi-I Dōshīn Daiocho Dāimān Kōnīn Daiocho Dāikān Enō Daiocho Sēigēn Gyōshi Daiocho Sekitō Kisēn Daiocho Yakusān Igēn Daiocho Ūngān Dōnjō Daiocho Tōzān Ryōkai Daiocho Ūngodōyō Daiocho Dōān Dōhi Daiocho Dōān Kānshi Daiocho Ryozān Ēnkān Daiocho Tāiyō Kyōgēn Daiocho Tōsu Gisēi Daiocho Fuyō Dōkai Daiocho Tānka Shijūn Daiocho Chōro Sēiryō Daiocho Tēndō Sōgaku Daiocho Sēcchō Chikān Daiocho Tēndō Nyojō Daiocho Ēihēi Dōgēn Daiocho Kōūn Ejō Daiocho Tēttsū Gikāi Daiocho Kēizān Jōkīn Daiocho Gasān Jōseki Daiocho Tāigēn Sōshīn Daiocho Bāizān Mōmpōn Daiocho Jōchū Tēngīn Daiocho Shīngān Dōkū Daiocho Sēnsō Esāi Daiocho Iyoku Chōyū Daiocho Mugai Kēigōn Daiocho Nēnshitsu Yokaku Daiocho Sēssō Hōseki Daiocho Tāiei Zeshō Daiocho Nāmpo Gēntaku

Daioشو Zōdēn Yokō Daioشو Tēnyū Sōēn Daioشو Kēn'an Jūnsa Daioشو
 Chōkoku Koēn Daioشو Sēnsū Dōnko Daioشو Fudēn Gēntotsu Daioشو
 Dāishūn Kān'yu Daioشو Tēnrīn Kānshū Daioشو Sēssān Tetsuzēn
 Daioشو Fuzān Shūnki Daioشو Jīssān Mokūin Daioشو Sēngān Bōnryū
 Daioشو Dāiki Kyōkān Daioشو Ēnjō Gikān Daioشو Shōūn Hōzui
 Daioشو Shizān Tokuchu Daioشو Nānsō Shīnshu Daioشو Kānkāi
 Tokuōn Daioشو Kosēn Bāidō Daioشو Gyakushitsu Sojūn Daioشو
 Butsumōn Sogaku Daioشو Gyokujūn So-ōn Daioشو ▲ Shōgaku
 ▲ Shūnryū Daioشو ■

Now we have dedicated our practice to the great teachers who have transmitted the lamp through four countries.

↓ May our life reveal their compassion. Let us honor their true being ~ ●

Ji ho san shi i shi fu ● *(doshi steps back from mat and bows)*

Shi son bu sa mo ko sa ● *(doshi offers incense, steps back, bows)*

. *(doshi returns to back of bowing mat)*

Mo ko ho ja ho ro mi

First prostration .

Second prostration .

Third prostration . head touches mat .

Doshi folds zagu, steps back, bows .

steps back, shashu bow .

Doshi and jiko/jisha leave Buddha Hall . .

Last person leaves Buddha Hall . .

TUESDAY

Maka Hannya Haramitta Shin Gyō ~ ●

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Shōsaimyō Kichijō Darani ~ ●

(Three times)

(2nd and 3rd time) ● No mo san man da moto nan oha ra chi koto sha sono nan
(1st time only) ☀ to ji to en gya gya gya ki gya ki un nun shifu ra shifu ra
hara shifu ra hara shifu ra chisu sha chisu sha
(3rd time only) ● chishu ri chishu ri soha ja soha ja
(3rd time only) ● sen chi gya shiri ei so mo ko ■

May we awaken Buddha's compassion and luminous mirror wisdom; chanting the Maka Hannya Haramitta Shin Gyo, the Hymn to the Perfection of Wisdom, and the Sho Sai Myo Kichijyo Dharani for removing hindrance, we dedicate this merit to ●

↑ Our original ancestor in India, great teacher Shakyamuni Buddha,
Our first woman ancestor, great teacher Mahapajapati,
Our first ancestor in China, great teacher Bodhidharma,
Our first ancestor in Japan, great teacher Eihei Dogen,
Our compassionate founder, great teacher Shogaku Shunryu ● ↓

Gratefully we offer this virtue to all beings ~ ●

All Buddhas, ten directions, three times, ●

All Honored Ones, Bodhisattva Mahasattvas, ●

Wisdom beyond Wisdom, Maha Prajna Paramita ■

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 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. ■

Enmei Jukku Kannon Gyō ~ ●

(Seven times)

(5th and 6th time) ● Kanzeon namu butsu
yo butsu u in yo butsu u en
buppo so en

(1st time only) ● jo raku ga jo

(7th time only) ● cho nen kanzeon bo nen kanzeon

(7th time only) ● nen nen ju shin ki nen nen fu ri shin ■

May all awakened beings manifest through the Three Treasures their luminous mirror wisdom; having chanted the Lovingkindness Meditation, and the Enmei Jukku Kannon Gyo for protecting life, we dedicate this merit and virtue to

↑ The well- being, comfort and recovery of our dear friends:

(list)

↓ May they be deeply supported in the Dharma, peaceful and free from suffering, and may they, together with all beings, realize Buddha's Way ~ ●

Ji ho san shi i shi fu ● *(doshi steps back from mat and bows)*

Shi son bu sa mo ko sa ● *(doshi offers incense, steps back, bows)*

. (doshi returns to back of bowing mat)

Mo ko ho ja ho ro mi

First prostration .

Second prostration .

Third prostration . head touches mat .

Doshi folds zagu, steps back, bows .

steps back, shashu bow .

Doshi and jiko/jisha leave Buddha Hall . .

Last person leaves Buddha Hall . .

Heart of Great Perfect Wisdom Sutra ~ ●

Avalokiteshvara Bodhisattva, when deeply practicing prajña 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 prajña 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 prajña paramita 🌕 and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña 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 prajña paramita mantra, the mantra that says: ● "Gate Gate Paragate ● Parasamgate Bodhi Svaha." ■

Hymn To The Perfection Of Wisdom ~ ●

Homage to the Perfection of Wisdom, the lovely, the holy. The Perfection of Wisdom gives light. Unstained, the entire world cannot stain her. She is a source of light and from everyone in the triple world she removes darkness. Most excellent are her works. She brings light so that all fear and distress may be forsaken, and disperses the gloom and darkness of delusion. She herself is an organ of vision. She has a clear knowledge of the own-being of all dharmas, for she does not stray away from it. The Perfection of Wisdom of the buddhas sets in motion the wheel of dharma. ■

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(3rd time only) ● chishu ri chishu ri soha ja soha ja

(3rd time only) ● sen chi gya shiri ei so mo ko ■

May we awaken Buddha's compassion and luminous mirror wisdom;
chanting the Heart of Great Perfect Wisdom Sutra, the Hymn to the Perfection
of Wisdom, and the Sho Sai Myo Kichijyo Dharani for removing hindrance,
we dedicate this merit to ●

↑ Our original ancestor in India, great teacher Shakyamuni Buddha,
Our first woman ancestor, great teacher Mahapajapati,
Our first ancestor in China, great teacher Bodhidharma,
Our first ancestor in Japan, great teacher Eihei Dogen,
Our compassionate founder, great teacher Shogaku Shunryu ● ↓

Gratefully we offer this virtue to all beings ~ ●

All Buddhas, ten directions, three times, ●

All Honored Ones, Bodhisattva Mahasattvas, ●

Wisdom beyond Wisdom, Maha Prajna Paramita ■

Sandōkai ~ ●

Chikudo dāisēn no shīn tōzāi mitsuni āifusu
nīnkōn ni ridōn ari dō ni nāmboku no so nashi
rēigēn myōni kō kēttari shiha ānni ruchūsu
ji o shūsuru mo moto kore mayōi ri ni kanō mo mata satori ni arazu
🌕 mōn mōn issāi no kyō ego to fuego to
eshite sarani āi wataru shikara zare ba kurāi ni yōtte jūsu
shiki moto shitsuzō o kotonishi shō moto rākku o kotonisu
ān wa jōchū no koto ni kanāi mēi wa sēidaku no ku o wakatsu
shidāi no shō onozukara fukusu kono sono haha o uru ga gotoshi
hi wa nēsshi kaze wa dōyō mizu wa uruōi chi wa kēngo

manako wa iro mimi wa ōnjō hana wa ka shita wa kânso
 shikamo ichi-ichi no hō ni ōite ne ni yōtte ha būnpusu
 hōnmatsu subekaraku shū ni kisu beshi sōnpi sono go o mochiyu
 mēichū ni atatte ān ari ānsō o mōtte ō koto nakare
 ānchū ni atatte mēi ari mēisō o mōtte miru koto nakare
 mēiān ono-onō āitai shite hisuru ni zēngo no ayumi no gotoshi
 🌕 bānmotsu onozukara kō ari masani yō to sho to o yū beshi
 jisōn sureba kāngai gasshi riōzureba sēnpō sasō
 🌕 koto o ukete wa subekaraku shū o esu beshi
 mizukara kiku o rissuru koto nakare
 sokumoku dō o ese zūnba ashi o hakobu mo izukūnzo michi o shirān
 ayumi o susumureba gōnnōn ni arazu mayōte sēnga no ko o hedā
 ● tsū shinde sān gēn no hito ni mōsu
 ● kōin munashiku wataru koto nakare ■

May we awaken Buddha's compassion and luminous mirror wisdom;
 having chanted the Sandokai, we dedicate this merit to:

↑ The eternal all-pervading triple treasure,
 The innumerable wise sages in the ocean of enlightenment;
 The sixteen great arhats, and everyone on the noble path. ↓

With their understanding and strength, may the true Dharma be renewed
 in the age of decline.

May their power and liberation sustain us in our unceasing effort
 to free all beings so they may dwell in peace.

May the wheel of Dharma and the wheel of nourishment
 forever turn in this temple.

May this land be peaceful and free from calamity,

And may we practice joyfully together with all beings ~ ●

Ji ho san shi i shi fu ● (doshi steps back from mat and bows)

Shi son bu sa mo ko sa ● (doshi offers incense, steps back, bows)

. (doshi returns to back of bowing mat)

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(Seven times)

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yo butsu u in yo butsu u en
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(1st time only) ● jo raku ga jo

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Gratefully we offer this virtue to all beings ~ ●

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Song of the Jewel Mirror Samadhi ~ ●

The teaching of thusness has been intimately communicated by buddhas and
ancestors. Now you have it, so keep it well. ● Filling a silver bowl with snow,
hiding a heron in the moonlight – taken as similar they're not the same; when
you mix them, you know where they are. The meaning is not in the words, yet
it responds to the inquiring impulse. 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 depict it in literary form is to stain it with
defilement. It is bright just at midnight, it doesn't appear at dawn. It acts as a
guide for beings, its use removes all pains. Although it is not fabricated, it is
not without speech. It is like facing a jewel mirror; form and image behold each

other – you are not it, in truth it is you. Like a babe in the world, in five aspects complete; it does not go or come, nor rise nor stand. "Baba wawa" – is there anything said or not? Ultimately it does not apprehend anything because its speech is not yet correct. It is like the six lines of the illumination hexagram: relative and ultimate interact - piled up, they make three, the complete transformation makes five. It is like the taste of the five-flavored herb, like a diamond thunderbolt. Subtly included within the true, inquiry and response come up together. Communing with the source, travel the pathways, embrace the territory and treasure the road. Respecting this is fortunate; do not neglect it. Naturally real yet inconceivable, it is not within the province of delusion or enlightenment. With causal conditions, time and season, quiescently it shines bright. In its fineness it fits into spacelessness, in its greatness it is utterly beyond location. A hairsbreadth's deviation will fail to accord with the proper attunement. Now there are sudden and gradual in which teachings and approaches arise. Once basic approaches are distinguished, then there are guiding rules. But even though the basis is reached and the approach comprehended, true eternity still flows. Outwardly still while inwardly moving, like a tethered colt, a trapped rat -the ancient sages pitied them and bestowed upon them the teaching. According to their delusions, they called black as white. When erroneous imaginations cease the acquiescent mind realizes itself. If you want to conform to the ancient way, please observe the sages of former times. When about to fulfill the way of buddhahood, one gazed at a tree for ten eons, like a battle-scarred tiger, like a horse with shanks gone gray. 🌞 Because there is the common, there are jewel pedestals, fine clothing; because there is the startlingly different, there are house cat and cow. Yi with his archer's skill could hit a target at a hundred paces, but when arrow-points meet head on, what has this to do with the power of skill? 🌞 When the wooden man begins to sing, the stone woman gets up dancing; it's not within reach of feeling or discrimination – how could it admit of consideration in thought? Ministers serve their lords, children obey their parents; not obeying is not filial and not serving is no help. Practice 🟦 secretly, working within, like a fool, like an idiot. Just to 🟦 continue in this way is called the host within the host. 🟦

May we awaken Buddha's compassion and luminous mirror wisdom;
having chanted the Song of the Jewel Mirror Samadhi,
we dedicate this merit to:

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Third prostration . head touches mat .

Doshi folds zagu, steps back, bows .

steps back, shashu bow .

Doshi and jiko/jisha leave Buddha Hall . .

Last person leaves Buddha Hall . .

FRIDAY

Heart of Great Perfect Wisdom Sutra ~ ●

Avalokiteshvara Bodhisattva, when deeply practicing prajña 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 prajña 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 prajña paramita 🌍 and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña 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 prajña paramita mantra, the mantra that says: ● "Gate Gate Paragate ● Parasamgate Bodhi Svaha." ■

May we awaken Buddha's compassion and luminous mirror wisdom;
chanting the Heart of Great Perfect Wisdom Sutra, we dedicate this merit to ●

↑ Our original ancestor in India, great teacher Shakyamuni Buddha,
Our first woman ancestor, great teacher Mahapajapati,
Our first ancestor in China, great teacher Bodhidharma,
Our first ancestor in Japan, great teacher Eihei Dogen,
Our compassionate founder, great teacher Shogaku Shunryu ● ↓

Gratefully we offer this virtue to all beings ~ ●

All Buddhas, ten directions, three times, ●

All Honored Ones, Bodhisattva Mahasattvas, ●
Wisdom beyond Wisdom, Maha Prajna Paramita ■

Vajrachedika Prajnaparamitta Sutra ~ ●

First gassho bow (usually at the back of the bowing mat) ●

*Doshi gets up, steps back, bows ● offers incense at altar, steps back, bows ●
Doshi back at the bowing mat, puts hands in gassho, then kokyo begins:*

Homage to the Perfection of Wisdom, the lovely, the holy. The Perfection of Wisdom gives light. Unstained, the entire world cannot stain her. She is a source of light and from everyone in the triple world she removes darkness. Most excellent are her works. She brings light so that all fear and distress may be forsaken and disperses the gloom and darkness of delusion. She herself is an organ of vision. She has a clear knowledge of the own-being of all dharmas, For she does not stray away from it. The Perfection of Wisdom of the Buddhas sets in motion the wheel of Dharma ~ ●

Ji ho san shi i shi fu ● (doshi steps back from mat and bows)

Shi son bu sa mo ko sa ● (doshi offers incense, steps back, bows)

. (doshi returns to back of bowing mat)

Mo ko ho ja ho ro mi

First prostration .

Second prostration .

Third prostration . head touches mat .

Doshi folds zagu, steps back, bows .

steps back, shashu bow .

Doshi and jiko/jisha leave Buddha Hall . .

Last person leaves Buddha Hall . .

Heart of Great Perfect Wisdom Sutra ~ ●

Avalokiteshvara Bodhisattva, when deeply practicing prajña 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 prajña 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 prajña paramita 🌕 and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña 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 prajña paramita mantra, the mantra that says: ● "Gate Gate Paragate ● Parasamgate Bodhi Svaha." ■

Hymn To The Perfection Of Wisdom ~ ●

Homage to the Perfection of Wisdom, the lovely, the holy. The Perfection of Wisdom gives light. Unstained, the entire world cannot stain her. She is a source of light and from everyone in the triple world she removes darkness. Most excellent are her works. She brings light so that all fear and distress may be forsaken, and disperses the gloom and darkness of delusion. She herself is an organ of vision. She has a clear knowledge of the own-being of all dharmas, for she does not stray away from it. The Perfection of Wisdom of the buddhas sets in motion the wheel of dharma. ■

Shōsaimyō Kichijō Darani



(Three times)

(2nd and 3rd time) ● No mo san man da moto nan oha ra chi koto sha sono nan

(1st time only) ● to ji to en gya gya gya ki gya ki un nun shifu ra shifu ra
hara shifu ra hara shifu ra chisu sha chisu sha

(3rd time only) ● chishu ri chishu ri soha ja soha ja

(3rd time only) ● sen chi gya shiri ei so mo ko ■

May we awaken Buddha's compassion and luminous mirror wisdom;
chanting the Heart of Great Perfect Wisdom Sutra, the Hymn to the Perfection
of Wisdom and the Sho Sai Myo Kichijyo Dharani for removing hindrance, we
dedicate this merit and virtue to ▲

↑ Bibashi Butsu Daioشو ▲ Shiki Butsu Daioشو ▲ Bishafu Butsu
Daioشو ▲ Kurusōn Butsu Daioشو ▲ Kunagōnmuni Butsu
Daioشو ▲ Kashō Butsu Daioشو ▲ Shakamuni Butsu Daioشو Makakashō
Daioشو Anānda Daioشو Shōnawashu Daioشو Ubakikuta Daioشو
Dāitaka Daioشو Mishaka Daioشو Vashumitsu Daioشو Butsudanāndāi
Daioشو Fudamitta Daioشو Barishiba Daioشو Funayasha Daioشو
Anabotēi Daioشو Kabimara Daioشو Nagyahaarajuna Daioشو Kanadāiba
Daioشو Ragorata Daioشو Sōgyanāndāi Daioشو Kayashata Daioشو
Kumorata Daioشو Shayata Daioشو Vashubānzu Daioشو Manura
Daioشو Kakurokuna Daioشو Shishibodāi Daioشو Bashashita Daioشو
Funyomitta Daioشو Hānnyatara Daioشو Bodāidaruma Daioشو Tāiso
Eka Daioشو Kānchi Sōsān Daioشو Dāi-I Dōshīn Daioشو Dāimān Kōnīn
Daioشو Dāikān Enō Daioشو Sēigēn Gyōshi Daioشو Sekitō Kisēn
Daioشو Yakusān Igēn Daioشو Ūngān Dōnjō Daioشو Tōzān Ryōkai
Daioشو Ūngodōyō Daioشو Dōān Dōhi Daioشو Dōān Kānshi Daioشو
Ryozān Ēnkān Daioشو Tāiyō Kyōgēn Daioشو Tōsu Gisēi Daioشو Fuyō
Dōkai Daioشو Tānka Shijūn Daioشو Chōro Sēiryō Daioشو Tēndō
Sōgaku Daioشو Sēcchō Chikān Daioشو Tēndō Nyojō Daioشو Ēihēi
Dōgēn Daioشو Koūn Ejō Daioشو Tēttsū Gikāi Daioشو ▲ Kēizān ▲ Jōkīn
Daioشو ■

And to all the great women teachers, known and unknown, remembered through these names ▲

Acharya Mahapajapati ▲ Acharya Mitta ▲ Acharya Yasodhara ▲
Acharya Tissa ▲ Acharya Sujata Acharya Sundari-nanda Acharya
Vaddhesi Acharya Patachara Acharya Visakha Acharya Singalaka-mata
Acharya Khema Acharya Uppalavanna Acharya Samavati Acharya
Uttara Acharya Chanda Acharya Uttama Acharya Bhadda Kundalakesa
Acharya Nanduttara Acharya Dantika Acharya Sakula Acharya Siha
Acharya Dhammadinna Acharya Kisagotami Acharya Ubbiri Acharya
Isidasi Acharya Bhadda Kapilani Acharya Mutta Acharya Sumana
Acharya Dhamma Acharya Chitta Acharya Anopama Acharya Sukka
Acharya Sama Acharya Utpalavarna Acharya Shrimala Devi Acharya
Congchi Acharya Lingzhao Acharya Moshan Liaoran Acharya Liu Tiemo
Acharya Miaoxin Acharya Daoshen Acharya Shiji Acharya Zhi'an
Acharya Huiguang Acharya Kongshi Daoren Acharya Yu Daopo Acharya
Huiwen Acharya Fadeng Acharya Wenzhao Acharya Miaodao Acharya
Zhitong Acharya Zenshin Acharya Zenzo Acharya Ezen Acharya Ryonen
Acharya Egi Acharya Shogaku Acharya Ekan Acharya Shōzen Acharya
Mokufu Sonin Acharya Myosho Enkan Acharya Ekyu Acharya Eshun
Acharya Soshin ▲ Acharya Soitsu Acharya Chiyono ■

We dedicate our practice to all the great teachers
from whom we have received immeasurable benefit,
and we venerate the founder of these temples, great teacher Shogaku Shunryu.

↓ May our life reveal their compassion. Let us honor their true being ~ ●

Ji ho san shi i shi fu ● (doshi steps back from mat and bows)

Shi son bu sa mo ko sa ● (doshi offers incense, steps back, bows)

. (doshi returns to back of bowing mat)

Mo ko ho ja ho ro mi

First prostration .

Second prostration .

Third prostration . head touches mat .

Doshi folds zagu, steps back, bows .

steps back, shashu bow .

Doshi and jiko/jisha leave Buddha Hall . .

Last person leaves Buddha Hall . .