

Morning Service

(The Guide lights a small incense 5 minutes before the Service begins. All face out on their meditation cushions or chairs. Bell rings 3 times to begin Full Morning Service. All gassho.)

(Spoken by Guide): **Daily Recitation**

(All recite): (All gassho; persons with malas may use them.)

Dharma Bead

Dharma is the teaching, the understanding, the contents of the enlightened mind.
It is the experience of the joy of intelligence knowing itself.

1st bead: The blessings of love and respect we offer to all in times past and present who have opened the doors of wisdom, reuniting all beings with their intrinsic purity.

Marker bead: In this way I do most deeply vow to train the self.

2nd bead: The recitation of these teachings ever expands the awakening of faith in the three jewels - Buddha, Dharma and Sangha.

3rd bead: Buddham saranam gacchami; dutiyampi, tatiyampi, savaha. I turn to the perfect nature of truth for guidance; again and yet again, may it be so.

4th bead: Dharmam saranam gacchami; dutiyampi, tatiyampi, savaha. I turn to the teachings for guidance; again and yet again, may it be so.

5th bead: Sangham saranam gacchami; dutiyampi, tatiyampi, savaha. I turn to the Sangha for guidance; again and yet again, may it be so.

Marker bead: In this way I do most deeply vow to train the self.

6th bead: Dukkha. The Noble Truth of suffering.

7th bead: Dukkha samudaya. The Noble Truth of the origin of suffering.

8th bead: Dukkha nirodha. The Noble Truth of the extinction of suffering.

9th bead: Dukkha nirodha gamini patipada. The Noble Truth of the path that leads to the extinction of suffering.

10th bead: So long as these four Noble Truths are not understood, we shall wander in sorrow and ignorance.

Marker bead: In this way I do most deeply vow to train the self.

11th bead: All formations are transient. Anicca.

12th bead: All assembled things are subject to distress and suffering. Dukkha.

13th bead: All compounded things are without an independent and permanent self. Anatta

Marker bead: In this way I do most deeply vow to train the self.

- 14th bead: Namō Prāṇā Paramitā Hridaya. Homage to the Wisdom in the Heart.
 15th bead: All forms are of the nature of emptiness, ultimately insubstantial. The nature of the body is emptiness. Yet emptiness is not nothingness: emptiness reflects the interdependence of all things. Such wisdom is beyond the realm of duality. This is the teaching of our spiritual ancestors, Gautama Buddha, and all the great teachers who have transmitted the Dharma to this holy day.
 16th bead: Blessed is the knowing of emptiness.
 17th bead: Homage to the devotees of this and all paths of self-purification. May all find simplicity the joyous and practical guide.
 18th bead: Dharma, being the contents of enlightenment in which there is no bondage and no suffering, offers freedom from the cankers of ignorance and fear.

Marker bead: In this way I do most deeply vow to train the self.

Sangha Bead

Sangha is the Holy Order of spiritual ancestors, laity, monastics and all those who follow and practice this path.

- 19th bead: Homage to all sanghas.
 20th bead: Homage to all who are approaching this path.
 21st bead: Homage to all who follow and establish this path.

Marker bead: In this way I do most deeply vow to train the self.

- 22nd bead: By comprehension that dissipates delusion.
 23rd bead: By aspiration that harms no one.
 24th bead: By speech that makes for clarity.
 25th bead: By self-discipline that brings no regret.
 26th bead: By livelihood that brings no discredit.
 27th bead: By endeavor that results in goodness.
 28th bead: By mindfulness that proves this path.
 29th bead: By awareness that leads to Nirvana.

Marker bead: In this way I do most deeply vow to train the self.

- 30th bead: With this recitation, I do confirm my acceptance of these Three Pure Precepts:
 31st bead: Cease from [harm].
 32nd bead: [Do good only.]
 33rd bead: Purify and train the mind.

Marker bead: In this way I do most deeply vow to train the self.

- 34th bead: With this recitation, I do confirm my acceptance of these Ten Great Precepts:
 35th bead: Do not kill.
 36th bead: Do not steal.
 37th bead: Do not covet.
 38th bead: Do not say that which is not true.
 39th bead: Do not sell the wine of delusion.
 40th bead: Do not speak against others.

- 41st bead: Do not be proud of yourself and devalue others.
42nd bead: Do not be mean in giving either Dharma or wealth.
43rd bead: Do not be angry.
44th bead: Do not defame the Three Treasures.

Marker bead: In this way I do most deeply vow to train the self.

- 45th bead: In the practice of loving kindness.
46th bead: In the practice of pure attention.
47th bead: In the practice of ever-expanding faith.
48th bead: In the practice of constant devotion.
49th bead: In the practice of inquiry through correct dhyana.

Marker bead: In this way I do most deeply vow to train the self.

- 50th bead: Oh, Happy Blessed Day.
51st bead: Oh, Happy Blessed Place.
52nd bead: Oh, Happy Blessed Time.
53rd bead: Oh, Happy Blessed Path.
54th bead: Oh, Happy Blessed Opportunity.

Marker bead: In this way I do most deeply vow to train the self.

- 55th bead: (Hands in anjali.) Here, in humble submission, in order to experience this most perfect now, I deeply bow* and sacrifice all thoughts, all tensions, all pressures and desires.
(*Bow and lift hands above the head, palms up, three times.)

Buddha Bead

I am born of karma, I am heir to karma, I abide in karma, and I am supported by karma. Whatever I do creates karma, and I shall surely experience this karma. The merit for all good acts I do freely offer to all beings. Dutiyampi, tatiyampi, savaha. Again and yet again, may it be so.

The Key

Willingness is the name of the key to the gate of awakening, for even to awaken from deep sleep and face the new day, there must be willingness to do it. Here in my heart and hand is the opportunity, and the way is clear beyond the gate of thought and desire. There is no self and other as clear, focused mindfulness expands into awareness.

(Three silent OM's. Persons with beads touch forehead with the mala, say the Three Homages, and place the mala around neck.)