

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: Buddhāṃ saraṇam gacchāmi; dutiyāṃpi, tatiyāṃpi, savaha. I turn to the perfect nature of truth for guidance; again and yet again, may it be so.

4th bead: Dharmāṃ saraṇam gacchāmi; dutiyāṃpi, tatiyāṃpi, savaha. I turn to the teachings for guidance; again and yet again, may it be so.

5th bead: Saṅghaṃ saraṇam gacchāmi; dutiyāṃpi, tatiyāṃpi, 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: Namo Prāṇā Paramita 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 precious 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 precious 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 concentration and 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.)

(Spoken by Guide): **Meditation**
(All gassho; then participate in silent meditation.)

(Guide) *Striking of the Blocks*

Kesa Verse [3 X]

(Student places the folded stole, rakusu, or okesa across the head, ear to ear, and brings the hands to anjoli.)

(All recite):

How great and wondrous are the clothes of enlightenment, formless and embracing every treasure. I wish to unfold the Buddha's teaching that I may help all living things.

(Presenter and Offerer take places for formal incense offering. All turn and face in, making gassho across the meditation hall.)

(Spoken/Intoned by Guide): *Sandokai**

(All recite):

From west to east, unseen, flowed out the Mind of India's greatest Sage:
And to the source kept true as an unsullied stream is clear.
Although by wit and dullness the True Way is varied,;
Yet it has no Patriarch of south or north.
Here born, we clutch at things:
And then compound delusion, later on, by following ideals;
Each sense gate and its object all together enter thus in mutual relations:
And yet stand apart in a uniqueness of their own, --- depending and yet non-depending both.
In form and feel component things are seen to differ deeply;
Thus are voices, in inherent isolation, soft or harsh.
Such words as high and middle darkness match;
Light separates the murky from the pure.
The properties of the four elements together draw:
Just as a child returns unto its mother.
Lo! --- The heat of fire, --- the moving wind, --- the water wet, --- the earth all solid;
Eyes to see, --- sounds heard and smells; --- upon the tongue the sour, salty taste.
And yet, in each related thing, --- as leaves grow from the roots,;
End and beginning here return unto the source --- and "high" and "low" are used
respectively.
Within all light is darkness:
But explained it cannot be by darkness that one-sided is alone.
In darkness there is light:
But, here again, by light one-sided it is not explained. *
Light goes with darkness:
As the sequence does of steps in walking;
All things herein have inherent, great potentiality;
Both function, rest, reside within.
Lo! --- With the ideal comes the actual,
Like a box all with its lid;

Lo! --- With the ideal comes the actual,;
 Like two arrows in mid-air that meet.
 Completely understand here in:
 The basic Truth with in these words;
 + Lo! --- Hear! --- Set up not your own standards.
 If, from your experience of the senses, --- basic Truth you do not know,;
 How can you ever find the path that certain is, --- no matter how far distant you may walk
 As you walk on distinctions between near and far are lost:
 And, --- should you lost become, --- there will arise + obstructing mountains and
 great rivers.
 This + I offer to the seeker of great Truth,
 Do not waste time.

(Spoken/Intoned by Guide): *Prāṇā Paramita Hridaya Sutra* *

(All recite):

When one with deepest wisdom of the heart:
 That is beyond discriminative thought,
 The Holy [One], --- Great Kanzeon Bosatsu,;
 Knew that the skandhas five were, --- as they are, ---
 in their self-nature, --- void, unstained and pure.
 O Shariputra, form is only pure,;
 Pure is all form; there is, then, nothing more than this.
 For what is form is pure --- and what is pure is form;
 The same is also true of all sensation, --- thought, activity and consciousness.
 O Shariputra, here all things are pure:
 For they are neither born nor do they wholly die;
 They are not stained nor yet immaculate; :
 Increasing not, decreasing not.
 O Shariputra, ---in this pure there is no form, ---sensation, ---thought, ---
 activity or consciousness; :
 No eye, -- ear, -- nose, -- tongue, -- body, -- mind; --
 no form, -- no tastes, -- sound, -- color, touch or objects;
 Vision none; --- no consciousness; --- no knowledge and no sign of ignorance; :
 Until we come to where old age and death have ceased ---
 and so has all extinction of old age and death.
 For here there is no suffering, --- nor yet again is there accumulation, :
 Nor again annihilation nor an Eightfold Path, ---
 no knowledge, no attainment.
 In the mind of the Bosatsu who is truly one with Wisdom Great
 the obstacles dissolve : *
 And, --- going on beyond this human mind, [there] IS Nirvana.
 All the Buddhas True of present, --- past and future they ARE all, :
 Because upon Great Wisdom they rely, --- the perfect and most high enlightenment.
 The Pranaparamita one should know --- to be the Greatest Mantra of them all, :
 The highest and most peerless Mantra too; ---
 allayer of all pain Great Wisdom is,
 It is the very Truth, no falsehood here. :
 This is the Mantra of Great Wisdom, hear!

O Buddha, going, going, going on beyond :
And always going on beyond, --- always BECOMING Buddha. Hail! Hail! Hail!

Sutra Dedication
(Hands in anjali.)

(Spoken by Guide): We offer the merit of the recitation of the *Sandokai* and the *Prāṇā Paramita Hridaya Sutra* in gratitude, to:

(All recite):

* Bibashibutsu Daioشو,	Daiman Konin Daioشو,
* Shikibutsu Daioشو,	Daikan Eno Daioشو,
* Bishafubutsu Daioشو,	Seigen Gyoshi Daioشو,
* Kurusonbutsu Daioشو,	Sekito Kisenn Daioشو,
* Kunagonmunibutsu Daioشو,	Yakusan Igen Daioشو,
* Kashobutsu Daioشو,	Ungan Donjyo Daioشو,
* Shakyamunibutsu Daioشو,	Tozan Ryokai Daioشو,
Makakashyo Daioشو,	Ungo Doyo Daioشو,
Ananda Daioشو,	Doan Dohi Daioشو,
Shonawashyu Daioشو,	Doan Kanshi Daioشو,
Ubakikuta Daioشو,	Ryozan Enkan Daioشو,
Daitaka Daioشو,	Daiyo Kyogen Daioشو,
Mishaka Daioشو,	Tosu Gisei Daioشو,
Bashumitsu Daioشو,	Fuyo Dokai Daioشو,
Butsudanandai Daioشو,	Tanka Shijyun Daioشو,
Fudamitta Daioشو,	Choro Seiryو Daioشو,
Barishiba Daioشو,	Tendo Sokaku Daioشو,
Funayashya Daioشو,	Setcho Chikan Daioشو,
Anabotei Daioشو,	Tendo Nyojyo Daioشو,
Kabimora Daioشو,	Eihei Koso Daioشو,
Nagyaarajyuna Daioشو,	Koun Ejyo Daioشو,
Kanadaiba Daioشو,	Tettsu Gikai Daioشو,
Ragorata Daioشو,	Keizan Jokin Daioشو,
Sogyanandai Daioشو,	Meiho Sotetsu Daioشو,
Kayashyata Daioشو,	Shugan Dochin Daioشو,
Kumorata Daioشو,	Tetsuzan Shikaku Daioشو,
Shyyata Daioشو,	Keigan Eisho Daioشو,
Bashyubanzu Daioشو,	Chuzan Ryohun Daioشو,
Manura Daioشو,	Gisan Tonin Daioشو,
Kakurokuna Daioشو,	Shogaku Kenryu Daioشو,
Shishibodai Daioشو,	Kinen Horyu Daioشو,
Bashyashita Daioشو,	Teishitsu Chisenn Daioشو,
Funyomitta Daioشو,	Kokei Shojun Daioشو,
Hannyatara Daioشو,	Sesso Yuho Daioشو,
Bodaidaruma Daioشو,	Kaiten Genju Daioشو,
Taiso Eka Daioشو,	Shuzan Shunsho Daioشو,
Kanchi Sosan Daioشو,	Chozan Senyetsu Daioشو,
Daii Doshin Daioشو	Fukushu Kochi Daioشو,

Meido Yuton Daiocho,
Hakuho Gentekki Daiocho,
Gesshu Soko Daiocho,
Manzan Dohaku Daiocho,
Gekkan Giko Daiocho,
Daiyu Essho Daiocho,
Kegon Sokai Daiocho,
Shoun Taizui Daiocho,
Nichirin Togo Daiocho,
Sonno Kyodo Daiocho,
Sogaku Reido Daiocho,
Diashun Bengyu Daiocho,
Koho Hakugun Daiocho,
Keido Chisan Daiocho,
*Houn Jiyu Daiocho,
*Houn Jiyu Daiocho,
*Houn Jiyu Daiocho.

(Spoke by Guide): May we be able to show our gratitude to the Four Benefactors, rescue all beings in the Three Worlds and make the Four Wisdoms perfect together with all living things. May this Dharma family may prosper and all misfortune cease.

Three Homages

(All recite): Homage to all the Buddhas in all Worlds;
Homage to all the Bodhisattvas in all Worlds;
Homage to the *Prāṇā Paramita Hridaya Sutra*.

(Presenter and Offerer return to their meditation places, making gassho to their meditation cushions and then across the hall, and then sit down. Bell rings 2 times to end meditation and Morning Service. All gassho. On the cue of bell ringer, all rise, gassho to meditation place, and then across the meditation hall.)

Service Dedication

(Hands in anjali.)

(Spoken by Guide): We offer the merit of the Daily Recitation, this meditation, the recitation of the *Sandokai*, *The Prāṇā Paramita Hridaya Sutra*, and the *Ancestral Lineage* to (pause for meditators to say names aloud) and to all, so they may realize Truth.

Three Homages

(All recite): Homage to all the Buddhas in all Worlds;
Homage to all the Bodhisattvas in all Worlds;
Homage to the *Prāṇā Paramita Hridaya Sutra*.

(Bell Ringer initiates formal prostrations. All exit the meditation hall, led by the Guide and Bell Ringer. The Bell Ringer initiates the final gassho.)

Sit/Walk/Sit

1st Sit (All sit facing wall. Bell rings 3 times to begin meditation. All gassho, then meditate.)

(Bell rings 2 times to end meditation. All gassho; then cued by Bell Ringer, all stand and gassho to the meditation place and then across the meditation hall.)

Walk (Spoken by Bell ringer): **Walking Meditation**

(All gassho, then place hands in monjin. On instructions from the Bell Ringer, all move to create a walking meditation pattern. Bell rings 3 times to begin walking meditation. All gassho, then walk as cued by Bell Ringer.)

(Bell rings 2 times to end walking meditation. All gassho.)

2nd Sit (Spoken by Bell ringer): **Meditation**

(All gassho, then walk quickly back to seated meditation place. All gassho to place, gassho across the meditation hall, then sit down facing out.)

(Bell rings 3 times to begin meditation. All gassho, then meditate.)

(Bell rings 2 times to end meditation. All gassho. Cued by the Bell Ringer, all rise and gassho to meditation place, then across the meditation hall.)

Meditation Dedication

(Hands in anjoli.)

(Spoken by Guide): We offer the merit of these meditations to all so they may realize Truth.

Three Homages

(All recite): Homage to all the Buddhas in all Worlds;
Homage to all the Bodhisattvas in all Worlds;
Homage to the *Prāṇā Paramita Hridaya Sutra*.

(Bell Ringer initiates the final gassho. All exit the meditation hall.)