

Thursday – Saturday (first, third and fifth) Service

The Heart of the Perfection of Great Wisdom Sutra ◉

Avalokitesvara Bodhisattva, doing deep prajna paramita,
Clearly saw ◉ emptiness of all the five conditions,
Thus completely relieving misfortune and pain.
O Shariputra, form is no other than emptiness,
emptiness no other than form;
Form is exactly emptiness, emptiness exactly form;
Sensation, conception, discrimination, awareness are
likewise like this.
O Shariputra, all dharmas are forms of emptiness, not born,
not destroyed;
Not stained, not pure, without loss, without gain;
So in emptiness there is no form, no sensation, conception,
discrimination, awareness;
No eye, ear, nose, tongue, body, mind;
No color, sound, smell, taste, touch, phenomena;
No realm of sight . . . no realm of consciousness;
No ignorance and no end to ignorance . . .
No old age and death, and no end to old age and death;
No suffering, no cause of suffering, no extinguishing, no path;
No wisdom and no gain. No gain and thus
The bodhisattva lives prajna paramita
◉ With no hindrance in the mind,

no hindrance, therefore no fear,
Far beyond deluded thoughts, this is nirvana.
All past, present, and future Buddhas live prajna paramita,

(Cue by officiant) ◎ And therefore attain anuttara-samyak-
sambodhi.

Therefore know, prajna paramita is
The great mantra, the vivid mantra,
The best mantra, the unsurpassable mantra;
It completely clears all pain—this is the truth, not a lie.
So set forth the Prajna Paramita Mantra,
Set forth this mantra and declare:

Gaté! Gaté! • **(3rd time only)** Paragaté! Parasamgaté! • **(3rd time
only)** Bodhi svaha! (Chant 3 X)

Prajna Heart Sutra **(damp all bells)**

DAILY FIRST SERVICE DEDICATION

Buddha Nature pervades the whole universe

Existing right here, now.

In reciting the

Heart of the Perfection of Great Wisdom Sutra

We dedicate its merits to:

- Our Original Teacher Shakyamuni Buddha

The All-pervading and Everlasting Three Treasures •

All Arhats and Bodhisattva-Mahasattvas

And their relations throughout the Dharma Worlds.

May our sincere vows to accomplish the Buddha Way

Be realized together . . . ◎

ALL BUDDHAS THROUGHOUT SPACE AND TIME ◎

ALL BODHISATTVA-MAHASATTVAS

MAHA PRAJNA PARAMITA △

The Identity of Relative and Absolute ▲

The mind of the **Great** Sage of India
Is *intimately conveyed west and east*.
Among human beings are **wise** ones and fools;
In the *Way there is no teacher of north and south*.
The subtle Source is **clear** and bright;
The *branching streams flow in the dark*.
To be attached to things is **primordial** illusion;
To *encounter the absolute is not yet enlightenment*.
◎ All spheres, every **sense** and field,
intermingle even as they shine alone.
Interacting **even** as they merge,
Yet keeping their places in expressions of their own.
Forms differ **primally** in shape and character
And sounds in harsh or soothing tones.
The dark makes **all** words one;
The *brightness distinguishes good and bad* phrases.
The four elements **return** to their true nature,
As a child to its mother.
Fire is hot, **water** is wet,
Wind moves and the earth is dense.
Eye and form, **ear** and sound, **nose** and smell,
Tongue and taste, the sweet and sour:
Each **independent** of the other
Like *leaves that come from the same root*.

And though roots and leaves **must** go back to the Source,
Both *root and leaves have their own* uses.

Light is **also** darkness,
But *do not move with it as* darkness.

Darkness is light;
Do not see it as light.

Light and darkness are **not** one, **not** two,
Like the *foot before and the foot behind* in walking.

◎ Each thing has its **own** being,
Which is not *different from its place and* function.
The relative **fits** the absolute,
As a *box and its* lid.
The absolute **meets** the relative,
Like two *arrows that meet in mid* air.

(cue officiant exits altar) ◎ Hearing this, **simply** perceive the
Source,

Impose no standards.
If you do not **see** the Way,
You *do not see it even as you* walk on it.
When you walk the way you **draw** no nearer,
Progress no farther.
Who fails to see **this**
Is *mountains and rivers* away.

▲ **Listen**, those who would **pierce** this subtle matter:

▲ *Do not waste your time by night or day!* (damp all bells)

DAILY SECOND SERVICE DEDICATION

The Buddha turns the Dharma Wheel

and so reality is shown in all its many forms

All suffering beings are liberated and brought to great joy.

We sincerely seek the beneficent guidance of the Three Treasures

In reciting the:

IDENTITY OF RELATIVE AND ABSOLUTE

and in offering flowers, candlelight and incense

(for memorial service add: and sweet water, cakes/grain and tea)

we dedicate its merits to our Buddhist women ancestors: ▲

(chant female lineage - Hymn to the Perfection of Wisdom)

Buddhist Women Ancestors

Hymn to the Perfection of Wisdom □

Homage to the Perfection of Wisdom,
Prajnaparamita, the Mother of the Buddhas.
The lovely and the holy 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 her own being of all Dharmas,
for she does not stray away from it.
The Perfection of Wisdom of the Buddhas —
the Buddhas set in motion the wheel of Dharma.

Great Ancestors:

Mahapajapati	Sundari-Nanda
Mitta	Vaddhesi
Yasodhara	Patacara
Tissa	Uttama
Sumana	Bhadda-Kundalakesa
Upasama	Nanduttara
Viskha	Dantika
Khema	Sakula
Uppalavanna	Siha

Dhammadina

Kisagotami

Vasetthi

Ubbiri

Patacara-Pancasata

Isidasi

Bhadda-Kapilani

Mutta

Capa

Dhamma

Citta

Vimala

Addhakasi

Padumavati

Ambapali

Anopama

Abhirupa-Nanda

Jenti

The seven-year old daughter of the Dragon King Sagara

Soji, Dharma heir of Bodhidharma

Mo-shan, disciple of Kao-an Ta-yu

Miao-hsin, disciple of Hui-chi who enlightened 17 monks

Iron Brush Liu, an equal of Master Isan.

The women disciples of Dogen Zenji

Egi

Eshin

Shogaku

Ryonen

The women disciples of Keizan Zenji

Sonin, Dharma heir and chief priest of Enzuin

And her daughter Ekan, chief priest of Enzuin

Shozen

En'i

Myosho

Shinmyo

Shinsho

Ekyu

Jonin

Myoshin

Ninkai

And all other direct Soto women ancestors:

Shune

Joa

Genshu

Shue

Honsho

Somyo

Soki

Soitsu

Zensho

Myojun

Ryoso

Myozen

Myoko

Mugai Nyodai, founder of the first Zen Buddhist convent in Japan

Ryonen Genso, who sacrificed her beauty

Kojima Kendo, advocate of the equality of women in the Soto Sect

Ruth Fuller Sasaki, first American Rinzai priest

Jiyu Kennett, founder of the Order of Buddhist Contemplatives

Gesshin Myoho Prabhava Dharma, founder of the Moon Heart

Sangha

Maurine Stuart, American Zen pioneer

Jishu Angyo Holmes, co-founder of the Zen Peacemakers

Charlotte Joko Beck, founder of the Ordinary Mind School

We recognize all laywomen who carried the Dharma

The Indian Queen Srimala, who roared the Lion's Roar

Flora Eko Courtois, founding member of ZCLA

and especially to

Antoku Inden Kasho Myokei Zenni, mother of Taizan Maezumi

And to all the Women Ancestors □ whose names have been forgotten

□□ or left unsaid.

We also dedicate these merits to
All ancestors of the White Plum lineage
and of the extended Sangha

(and especially to _____ on his/her memorial day.)

and all those who lost their lives in _____
(Chanter speaks name of recent event in the world.)

May penetrating light dispel the darkness of ignorance.
Let all karma be resolved and the mind-flower bloom in eternal spring.
May we all ascend to the throne of Enlightenment
And realize the Buddha Way together . . . ◎

ALL BUDDHAS THROUGHOUT SPACE AND TIME. ◎

ALL BODHISATTVA-MAHASATVAS. ◎

MAHA PRAJNA. ◎ PARAMITA △

Sho Sai Myokichijo Dharani ◎

Marvelously Beneficial Disaster-Preventing Dharani

[Chant one time slowly when Officiant has had Denkai]

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. (damp all bells)

[Chant three times fast when officiant has not had Denkai]

◎ (2nd & 3rd rounds, ALL bells on 3rd round) 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. (damp all bells)

DAILY THIRD SERVICE DEDICATION

The Absolute Light luminous throughout the whole Universe,
Unfathomable excellence penetrating everywhere;
Whenever this devoted invocation is sent forth
It is perceived and subtly answered.

We dedicate its merits to:

All Buddhas and Bodhisattvas in the realm of prajna wisdom
To the sixteen guardians, and
To all protectors of the Dharma and their relations
throughout all space and time.

May the Dharma body maintain strength and health
And the years of life be lengthened for:

Roshi Bernie Glassman, Abbot Emeritus and
Roshi Egyoku Nakao, Abbot of this temple,

May their vows be fully realized and may they live in perfect peace with
Buddha-dharma.

We pray for the restoration and health of the natural world,
It's oceans and waters, plants and creatures, air and atmosphere,
And to all efforts in its service with gratitude,

We offer our blessings to all those who have come and gone through this
temple gate and nurtured us.

We pray for the health and well being of...

(Officiant reads list of critically ill) (Doan does three bows.)

And to *(Pause for participants to offer names out loud.)*

May we realize the Buddha Way together.

ALL BODHISATTVA-MAHASATTVAS  $\emptyset \quad \emptyset \quad \emptyset \quad \emptyset \quad \emptyset \quad \emptyset \quad \emptyset \dots$

 *officiant bow*

 officiant bow

⊘ officiant 3rd bow ⊘ officiant knee touches

⊘ *officiant bows to Buddha*

⊘ *officiant bows to Sangha*