

Wednesday – Friday - Saturday (second and fourth) Service

Maka Hannya 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
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 mi ta ◎ ko
shin mu kei ge
mu kei 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 (cue by officiant) ◎ ko
toku a noku ta ra san myaku san 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 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 (damp all bells)

DAILY FIRST SERVICE DEDICATION

Buddha Nature pervades the whole universe

Existing right here, now.

In reciting the

Maka Hannya Haramita Shingyo

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 △

Song of the Jewel Mirror Awareness ▲

The Dharma of **thusness**

Is *intimately communicated by Buddhas and Ancestors*;

Now you **have** it,

Keep it well.

◉ Filling a **silver** bowl with snow,

Hiding a heron in the moonlight —

When you array them, 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.

If you're excited, it **becomes** a pitfall;

If you *miss it* you fall into *retrospective hesitation*.

Turning away and touching are **both** wrong,

For it is *like a mass of fire*.

Just to depict it in **literary** form

Is to *relegate it to 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,

It is *actually* you.
It is like a **babe** in the world,
In *five aspects* complete;
It does not **come** nor go,
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 **double** split hexagram;
The *relative and absolute* integrate —
Piled up, they **make** three;
The *complete transformation* makes five.
It is like the taste of the **five**-flavored herb,
Like the *diamond* thunderbolt.
Subtly **included** within the true,
Inquiry and response come up together.
Communing with the source and **communing** with the process.
It *includes integration and includes the* road;
Merging is **auspicious**;
Do not violate 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 **d**eviation

Will *fail to accord with the proper attunement.*

Now there are **s**udden and gradual,

In connection with which are set up basic approaches.

Once basic **a**pproaches are distinguished,

Then *there are guiding* rules.

But even though the **b**asis is reached and the approach comprehended,

True *eternity still* flows.

Outwardly still while **i**nwardly moving,

Like a *tethered colt, a trapped* rat —

The ancient saints **p**itied them,

And *bestowed upon them the* teaching.

According to their delusions,

They called *black as* white —

When **e**rroneous imaginations cease,

The *acquiescent mind* realizes itself.

If you want to **c**onform to the ancient way,

Please *observe the ancients of former* times.

When about to **f**ulfill the way of Buddhahood,

One *gazed at a tree for ten* aeons,

⊙ Like a tiger leaving **p**art of its prey,

A horse with a white left hind leg.

Because there **i**s the base,

[There are] *jewel pedestals, fine* clothing;

Because there **i**s the startling difference,

[There **a**re] *house, cat, and* cow.

(cue by officiant's bow at right of altar) ⊙ 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 to* dance.
It's not within the reach of **feeling** or discrimination —
How could it admit of consideration in thought?
A minister **serves** the lord,
A son obeys the father.
Not obeying is **not** filial, not *servng is no* help.
Practice intimately, **working** within,
As though a fool, like an idiot.
▲ If you can **achieve** continuity,
▲ This is *called the host within the* host. (**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:

SONG OF THE JEWEL MIRROR AWARENESS

and in offering flowers, candlelight and incense

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

we dedicate its merits to our lineage of: ▲ *(chant - Names of Buddhas)*

Buddha Essence Temple Lineage

Great Ancestors

- ▲ Vipashyin Buddha
- ▲ Shikhin Buddha
- ▲ Vishvasu Buddha
- ▲ Krakuchanda Buddha
- ▲ Kanakamuni Buddha
- ▲ Kashyapa Buddha
- ▲ Shakyamuni ▲ Buddha

Mahakashyapa

Ananda (*An anda*)

Shanavasa

Upagupta

Dhritaka

Michaka

Vasumitra

Buddhanandi

Buddhamitra

Parshva

Punyashas

Ashvaghosha

Kapimala

Nagarjuna

Kanadeva

Rahulata

Sanghanandi

Gayashata
Kumarata
Jayata
Vasubandhu
Manorhita
Haklenayashas
Aryasimha
Basiasita
Punyamitra
Prajnatara
Bodhidharma

Daizu Huike *Dai-zu Hway-kuh*
Jianzhi Sengcan *Jien-jer Sung-tsan*
Dayi Daoxin *Da-ee Dow-shin*
Daman Hongren *Da-man Hong-run*
Dajian Huineng *Da-jien Hway-nung*
Qingyuan Xingsi *Ching-yuu-en Shing-suh*
Shitou Xiqian *Sher-tow Shi-chi-en*
Yaoshan Weiyan *Yow-shan Way-yen*
Yuntan Tansheng *Yun-taan Taan-shung*
Dongshan Liangjie *Dung-shan Li-ang-ji-eh*
Yunju Daoying *Yun-juu Dow-ying*
Tongan Daopi *Tung-aan Dow-pee*
Tongan Guanzhi *Tung-aan Guan-jer*
Liangshan Yuanguan *Li-ang-shan Yuu-en-guan*
Dayang Jingxuan *Da-yang Jing-shu-an*

Touzi Yiqing *To-tzz I-ching*
Furong Daokai *Fuu-wrung Dow-kai*
Danxia Zichun *Dan-shia Tzz-chuhn*
Zhenxie Qingliao *Jun-shi-eh Ching-li-ow*
Tiantong Zongjue *Tien-tung Zong-jueh*
Xuedou Zhijian *Shueh-doe Jer-jien*
Tiantong Rujing *Tien-tung Ruu-jing*

Eihei **Dogen**

Koun **Ejo**

Tettsu **Gikai**

Keizan **Jokin**

Gasen **Joseki**

Taigen **Soshin**

Baizan **Monpon**

Nyochu **Tengin**

Kisan **Shosan**

Morin Shihan

Shoshi Sotai

Kenchu **Hantetsu**

Daiju **Soko**

Kinpo **Jusen**

Kajin **Sochin**

Tetsuei **Seiton**

Shukoku **Choton**

Ketsuzan **Tetsuei**

Hoshi Soon

Goho Kainon

Tenkei **Denson**

Shozan **Monko**

Niken **Sekiryō**

Reitan **Roryu**

Kakujo **Tosai**

Kakuan **Ryogu**

Ryoka Daibai

Ungan **Guhaku**

Baian **Hakujun**

▲ Taizan **Maezumi** ▲

and to

Yasutani Hakuun and Koryu Osaka,
teachers of Maezumi Roshi and Roshi Glassman,
and to all Women Ancestors throughout history 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/their 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-MAHASATTVAS ◎

MAHA PRAJNA ◎ PARAMITA △

Enmei Jukku Kannon Gyo

Ten Phrase Prolonging-Life Kannon Sutra

[Chant 3 times in Japanese and 4 times in English]

Each round → ◎ Kan ze on

Na mu butsu

Yo butsu u in

Yo butsu u en

Bup po so en

Jo raku ga jo

Cho nen • **(third round, when no English)** kan ze on

Bo nen • **(third round, when no English)** kan ze on

Nen nen ju shin ki

Nen nen fu ri shin

Each round → ◎ Kanzeon!

At one with Buddha

Directly Buddha

Also indirectly Buddha

And indirectly Buddha, Dharma, Sangha.

Joyful, pure, eternal, being!

Morning mind is • **(fourth round only)** Kanzeon.

Evening mind is • **(fourth round only)** Kanzeon.

Nen, nen arises from Mind.

Nen, nen is not separate from Mind. **(damp all bells
after last round)**

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.)*

