

MORNING SUTRA SERVICE

8:50 am	Timekeeper	Rings 10-minute sequence on temple bell
	All	Gather in hall
9:00	Cantor	❖ “Please form a circle and pass out the sutra books” On Day 1 may explain proper handling of sutra books (Put on cushion rather than floor; don’t bend the spine)
	2 Volunteers	Pass out sutra books
	Cantor	Leads sutra service (see following pages) At end of service, ring accelerando on inkin to have participants stand, facing altar ❖ All bow towards altar ❖ All (turn and) bow towards each other ❖ “Please restore the hall”
±9:40	Timekeeper	Leads walking meditation



(Service begins on page 1-1 of Sutra Book)

○○○● PURIFICATION ○

(Sung version — 3 times)

All of the ancient twisted karma
Timeless greed, hatred, and ignorance
Born of my body, mouth and thought
I confess openly and fully ○^{1,2}

OR

(Chanted version — palms together — once)

All the ancient twisted karma ●
From beginningless greed, hatred and ignorance
Born of my body, mouth and thought ○
○ ○
I now confess openly and fully

○ TI-SARANA ●

(Chanted on one note — once)

I take refuge in awakening
I take refuge in the way
I take refuge in my companions

(Sung — 3 times)

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami
Buddham Dhammam Sangham ○^{1,2}

(Corresponds to page 1-2 of Sutra Book)

○●✘ THE GREAT PRAJNA PARAMITA HEART SUTRA ○

(Mokugyo on each syllable, or spoken)

Avalokiteshvara Bodhisattva, practicing deep Prajna Paramita

○
clearly saw that all five skandhas are empty,
transforming all suffering and distress.

Shariputra, form is no other than emptiness, emptiness no other than
form;

form is exactly emptiness, emptiness exactly form;

sensation, perception, mental reaction, consciousness are also like this.

Shariputra, all things are essentially empty —

not born, not destroyed; not stained, not pure; without loss, without
gain.

Therefore in emptiness there is no form, no sensation,
perception, mental reaction, consciousness;

no eye, ear, nose, tongue, body, mind;

no color, sound, smell, taste, touch, object of thought;

no seeing and so on to no thinking;

no ignorance and also no ending of ignorance,

and so on to no old age and death and also no ending of old age and
death;

no suffering, cause of suffering, cessation, path, no wisdom and no
attainment.

○
Since there is nothing to attain, the bodhisattva lives by Prajna
Paramita,

with no hindrance in the mind; no hindrance, and therefore no fear;
far beyond delusive thinking, right here is Nirvana.

All Buddhas of past, present and future live by Prajna Paramita,
attaining Anuttara-samyak-sambodhi.

Therefore know that Prajna Paramita
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all suffering.

This is truth, not mere formality.

Therefore set forth the Prajna Paramita mantra.

Set forth this mantra and proclaim:

Sung—3 times (during ceremony, until everyone has made offering at altar):

○
Gaté Gaté Paragaté
○
Parasamgaté
○
Bodhi Svaha!

OR

(Corresponds to page 1-3 of Sutra Book)

○●✘ THE GREAT PRAJNA PARAMITA HEART SUTRA ○
[RICHE'S HEART SUTRA]

Avalokiteshvara Bodhisattva
Living in deep prajna paramita
Clearly saw all five skandhas empty
Crossed beyond all suffering and misery
Listen, Shariputra, listen
Form is emptiness
Emptiness is form
Form is exactly emptiness
Emptiness exactly form
The same is true of feeling and perception
The same is true of intellect and consciousness
Listen Shariputra, listen
All things are marked by emptiness
Not born, not destroyed
Not stained, not pure
Without loss, without gain
In emptiness no form, no feeling
No perception, no intellect, no consciousness

No eye no ear no nose
No tongue no body no mind
No color no sound no smell
No taste no touch no phenomena
No seeing and so on to no thinking

No ignorance, no end of ignorance
No old age and no death
No ending of old age and death
No suffering, cause or end to suffering
No path, no wisdom and no gain
Since there is nothing to gain
The bodhisattva lives in prajna paramita
Since there is no hindrance in the mind
There is no fear
Far beyond all delusion
Nirvana is already here
All past, present and future Buddhas
Know the blessing of prajna paramita
Awakened to perfect enlightenment
Therefore know that prajna paramita
The sacred and bright mantra
The supreme and unsurpassed mantra
By which all suffering is gone
Is truth, not deception

○
Gaté Gaté Paragaté
○
Parasamgaté
○
Bodhi Svaha!

(Corresponds to page 1-5 of Sutra Book)

○●✕ SHO SAI MYO KICHIJO DHARANI ○[□]

(Mokugyo on each syllable or chanted w/harmonies;
1st repetition slow, 2nd moderate, 3rd fast)

NO MO SAN MAN DA MOTO NAN ○¹
OHA RA CHI KOTO SHA SONO NAN ○³
TO JI TO EN GYA GYA GYA KI GYA KI UN NUN
SHIFU RA SHIFU RA HARA SHIFU RA HARA SHIFU RA
CHISHU SA CHISU SA CHISHU RI CHISHU RI
○³ ○³ ○³
SOHA JA SOHA JA SEN CHI GYA SHIRI EI
SO MO KO ○^{1,2}

[Ancient Spell to Ward Off Danger

Veneration to all the Buddhas!
The incomparable Buddha-power that banishes suffering.
Om! The Buddha of reality, wisdom, Nirvana!
Light! Light! Great light! Great light!
With no categories, this mysterious power
Saves all beings; suffering goes, happiness comes, Hail!]

(Corresponds to page 1-5 of Sutra Book)

FIRST DEDICATION : THANKS

Cantor (chanted—palms together):

Buddha nature pervades the whole universe,
existing right here now.

The wind blows, waves fall on the shore,
and Guanyin finds us in the dark and broken roads.

We give thanks to

all the ancestors of meditation

in the still halls,

the unknown women, centuries of enlightened women,
ants and sticks and grizzly bears.

Let wisdom go to every corner of the house,
let people have joy in each other's joy.

All (sung):

● All Buddhas throughout space and time ○

all Awakened Beings, Great Beings ○

○

the Heart of Perfect Wisdom ○

(Corresponds to page 1-6 of Sutra Book)

○● HAKUIN EKAKU, PRAISE SONG FOR MEDITATION ○

All beings are Buddha by nature,
just as water and ice are the same.
Without water there's no ice;
outside of beings, no Buddha.

People miss what's in front of them
and go searching far from home.
It's sad, like someone standing in water
and crying out in thirst,
or a child from a rich family,
struggling among the poor.

We cycle through heavens and hells
because we keep setting out
on the dark roads of ignorance —
dark road after dark road,
when will we be free from birth and death?

Mahayana meditation
can't be praised enough.

The good effects of generosity and discipline,
prayer, self-reflection, and practice,
have their source in meditation.

With what you gain from just one sitting,
all your crimes are wiped away.

Then where are those heavens and hells?

The Pure Land comes near.

If this way moves you
the first time you hear it,
and you simply follow it,
endless blessings come to you.

Even more, if you turn the light inward
and witness your own nature,
your nature which is empty nature,
you go beyond any doctrine.

The gate opens: Cause and effect are one,
there's no two, no three.

The formless form comes into form;
going or returning, we are in the right place.
Thinking thoughts without thought,
singing and dancing are the voice of the Way.

The vast emptiness of deep meditation,
the brightness of the bright moon of wisdom —
is anything missing from this moment?

Nirvana appears before us. ○

This very place is Paradise, ○

○
this very body the Buddha.

(Corresponds to page 1-8 of Sutra Book)

○● **TOREI ZENJI: BODHISATTVA'S VOW** ○

When I look deeply
into the real form of the universe,
everything reveals the mysterious truth of the Tathagata.
This truth never fails:
in every moment and every place
things can't help but shine with this light.

Realizing this, our ancestors gave reverent care
to animals, birds, and all beings.
Realizing this, we ourselves know that our daily food,
clothing and shelter are the warm body and beating heart of the Buddha.
How can we be ungrateful to anyone or anything?
Even though someone may be a fool,
we can be compassionate.
If someone turns against us,
speaking ill of us and treating us bitterly,
it's best to bow down:
this is the Buddha appearing to us,
finding ways to free us from our own attachments —
the very ones that have made us suffer
again and again and again.

Now on each flash of thought
a lotus flower blooms,
and on each flower: a Buddha.
The light of the Tathagata
appears before us, soaking into our feet.

May we share this mind with all beings ○
so that we and the world together ○
○
may grow in wisdom.

(Corresponds to page 1-9 of Sutra Book)

○●✘ GUANYIN SUTRA OF ENDLESS LIFE ○

(Sung—3 times)

Kanzeo-o-o-o-on Kanzeo-o-o-o-on

Kanzeo-o-o-o-o-o-on Kanzeon

(Chanted—once)

○ Kanzeon

○

Praise awakening

○

We are born with awakening

We grow with awakening

We grow with awakening,

the Way, and our companions

Eternity is full of joy, the self is
pure

○

Morning’s thought is Kanzeon

○

Evening’s thought is Kanzeon

Thought after thought rises in the
mind

○

Thought after thought is the mind○

(Sung—3 times)

Kanzeo-o-o-o-on Kanzeo-o-o-o-on

Kanzeo-o-o-o-o-o-on Kanzeon

(Chanted—1, 3, or 9 times)

○¹ KANZEON

○¹

NAMU BUTSU

○³

YO BUTSU U IN

YOU BUTSU U EN

BUP-PO SO EN

JO RAKU GA JO

○³

CHONEN KANZEON

○³

BONEN KANZEON

NEN NEN JU SHIN KI

○³

○³

NEN NEN FU RI SHIN ○^{1,2}

This can also be done in parts, half the participants doing the “Kanzeon” melody, the other half doing the “Kanzeon Namu Butsu” chant. The chant comes in on the third sung “Kanzeon”.

(Corresponds to page 1-10 of Sutra Book)

SECOND DEDICATION : REMEMBRANCE

Cantor (chanted—palms together)

All living things are one seamless body
and pass quickly from dark to dark.
We remember you who cared for us and are gone,
you in the generations yet to be born.
You who are ill,
you who are at war,
who are hungry and who are in pain—
may you heal and have peace.

Cantor (spoken)

We especially dedicate our service to:

All

[Speak names of personal dedications] ●

All (sung—5 times)

Cross on over

Cross that river

Set them free ○

(Corresponds to page 1-11 of Sutra Book)

(Inkin or Bell)

[❖❖]❖❖ THE FOUR BOUNDLESS VOWS ❖

(Add [❖❖] if chanted alone)

(Sung—3 times)

I vow to wake the beings of the world ❖³

I vow to set endless heartache to rest

I vow to walk through every wisdom gate ❖³

❖³

❖³

I vow to live the great Buddha way ❖^{1,2}

OR

❖❖ THE FOUR BODHISATTVA VOWS ❖

(Sung—3 times)

All beings one body, I vow to save them all ❖³

Blind passions spinning round and round, I vow to put
them down

Knocking on countless Dharma doors, I vow to walk
on through

The unsurpassed Buddha Way, I vow to live it every,

❖³

❖³

every, every, everyday ❖^{1,2}

Ring accelerando on inkin to have participants stand, facing altar

❖ All bow towards altar

❖ All (turn and) bow towards each other

OR

(Corresponds to page 1-11 of Sutra Book)

(Inkin or Bell)

[◆◆]◆◆ CELTIC BLESSING ◆

(Add [◆◆] if chanted alone)

Deep peace of the running wave to you

Deep peace of the silent stars

Deep peace of the flowing air to you

Deep peace of the quiet earth

May peace may peace may peace

fill your soul

◆³

Let peace let peace let peace

◆³

make you whole ◆^{1,2}

Voice

Deep peace of the run-ning wave to you, Deep peace of the si-lent stars, Deep
5
peace of the flow-ing air to you, Deep peace of the qui-et earth. May peace, may
10
peace, may peace fill your soul. Let peace, let peace, let peace make you whole.

The musical score is written on three staves of treble clef with a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature. The lyrics are placed below the notes. Measure numbers 5 and 10 are indicated at the start of the second and third staves respectively. The score ends with a double bar line.

Ring accelerando on inkin to have participants stand, facing altar

◆ All bow towards altar

◆ All (turn and) bow towards each other