

MORNING ZAZEN AND SERVICE ONLINE

Doshi bows to the sangha, does prostrations at the altar, sits on cushion. Zazen begins with three bells and ends with one bell. Stand for three prostrations together to begin service. Then kneel or sit at your seat, with chant card ready.

HEART OF GREAT PERFECT WISDOM SUTRA

The Bodhisattva of Compassion, Avalokitesvara, while 'In Awareness' deep within the Perfection of Wisdom, clearly  saw that ALL • FIVE • ROOTS • OF • SENTIENT • EXPERIENCE • ARE • EMPTY • of inherent 'self'-nature and realized the cessation of suffering and distress.

Ho! (Say your name)! Form and emptiness are each other! Form is none other than emptiness and emptiness none other than form. The same is true of sensations, perceptions, conceptions, and consciousness. All that arises is itself emptiness; all that is emptiness is such.

Ho! (Say your name)! All beings, things, and ideas are empty of self being! No-thing comes to be and no-thing ceases. No-thing is entire and no-thing is a part of. No-thing's realized and no-thing's obscured.

In emptiness, there is no form, sensation, perception, conception, or consciousness; no eyes, no ears, no nose, no tongue, no body, or mind; no color, no sound, no smell, no taste, no touch, and no thought; no realm of sight and so forth up through no realm of mind-consciousness.

There is no ignorance and no cessation of it up through no decrepitude and death and no cessation of them, as well. There's no suffering, no origin of suffering, no end of ..., and no path. There is no Wisdom, no attainment, and no non-attainment, either.

And so, without attaining or not attaining, all bodhisattvas, within the Per•fec•tion of Wisdom, find that mind's without hindrance, free of 'self-being', being such with no fears, transforming Samsara – realizing Nirvana.

All Awakened Ones – past, present, and future – gestate in Prajnaparamita and are born in Unsurpassed Complete Perfect Enlightenment.

'Thus', the Prajnaparamita Mantra, is the great bright Mantra, is the utmost Mantra, is the supreme Mantra, which realizes the end of suffering and distress.


And, as its truth is itself 'Stillness', this Truth is not false.

So, with this awareness, we now do proclaim the Prajnaparamita Mantra, chanting:

Gate! Gate! Paragate! Parasamgate! Bodhi! Svaha!

Gate! Gate! Paragate! Parasamgate! Bodhi! Svaha!

Gone! Gone! • Gone beyond! Gone completely beyond! • Awakened! Yahaa!■

Dedication: May our intention equally extend to every being and place, so that we and every sentient being together can realize the Buddha Way 

Hands in gassho

All buddhas throughout space and time; 

all honored ones, bodhisattva-mahasattvas; 

wisdom beyond wisdom, maha-prajnaparamita. ■

DAI HI SHIN DHARANI 

namu kara tan no tora ya ya namu ori ya boryo ki chi shifu ra ya
fuji sato bo ya moko sato bo ya

mo ko kya runi kya ya en sa hara ha e shu tan no ton sha
namu shiki ri

toi mo ori ya boryo ki chi shifu ra

rin to bo na mu no ra kin ji ki ri mo ko ho do sha mi sa bo o to jo shu ben
o shu in sa bo sa to no mo bo gya mo ha te cho to ji to en

o bo ryo ki ru gya chi kya ra chi i kiri mo ko fuji

sa to sa bo sa bo mo ra mo ra mo ki mo ki ri to in

ku ryo ku ryo ke mo to ryo to ryo ho ja ya chi mo ko ho ja ya chi

to ra to ra chiri ni shifu ra ya sha ro sha ro mo mo ha mo ra ho chi ri

yu ki yu ki shi no shi no ora san fura sha ri

ha za ha zan fura sha ya ku ryo ku ryo mo ra ku ryo ku ryo ki ri

sha ro sha ro shi ri shi ri su ryo su ryo

fuji ya fuji ya fudo ya fudo ya mi chiri ya nora kin ji

chiri shuni no hoyo mono somo ko

shido ya somo ko

moko shido ya somo ko

shido yu ki shifu ra ya somo ko nora kin ji somo ko

mo ra no ra somo ko shira su omo gya ya somo ko

sobo moko shido ya somo ko shaki ra oshi do ya somo ko

hodo mogya shido ya

somo ko nora kin ji ha gyara ya somo ko mo hori shin gyara ya

somo ko namu kara tan no tora ya ya

• namu ori ya boryo ki chi shifu ra ya

somo ko • shite do modo ra ho do ya so mo ko. ■

Dedication:

May all awakened beings manifest through the three treasures their luminous mirror wisdom. Having chanted the Dharani of Great Compassion, we dedicate its merit and virtue to:

• The original teacher Shakyamuni Buddha, the first woman ancestor Mahapajapati, the first master in China Bodhidharma, the eminent ancestor Dogen, the great ancestor Keizan, and all ancestors who have transmitted the Way, to all dharma-protecting devas, to the dharma-protecting saints, to the protectors of the whole earth, to the earth spirit of this place, and to the sangha-protecting spirits, to mountains, oceans, and soils, to forests, meadows, and prairies, to land, water, and sky, to the whole earth and all her peoples, •

We pray for peace in the land, harmony among nations, protection from natural disaster, prosperity and longevity for donors, tranquility within the sangha, and ample sustenance for the community.

We further offer it to the deceased monks throughout the dharma world, _____, may they know rest and attain buddhahood;
To all who are sick, in prison, hungry, homeless, or threatened, _____, may they be healed and lifted up;
To all who have entered the ways of separation and do great harm, _____, may they return to wholeness and change their actions;
To all teachers, leaders, and healers of every land and lineage, to Shohaku Okumura and _____, may they increase in wisdom, faith, and courage, trust in the support of all beings, and without hesitation offer the gifts of the Dharma everywhere;
To all who protect, sustain, replenish, and renew every kind of life, to Mountains and Waters Alliance and _____, may their work flourish;
To this temple and its members and benefactors;
To the myriad beings of the three worlds, and to all sentient beings;
May they equally perfect awakening. —√—⊙

Hands in gassho

All buddhas throughout space and time ⊙, All honored ones, bodhisattva-mahasattvas ⊙

Wisdom beyond wisdom, • Maha- • prajna • para • mit • a. • • • • • (3 bows) • • • • •

Doshi rises, all rise, three prostrations toward altar. All stand facing altar.

Doshi folds zagu, bows once to altar in gassho. All join doshi in second bow to altar, in shasshu.

After doshi leaves the altar, all bow to altar in gassho, then bow to each other in shasshu. (Most mornings we will pause for a few minutes of conversation.)