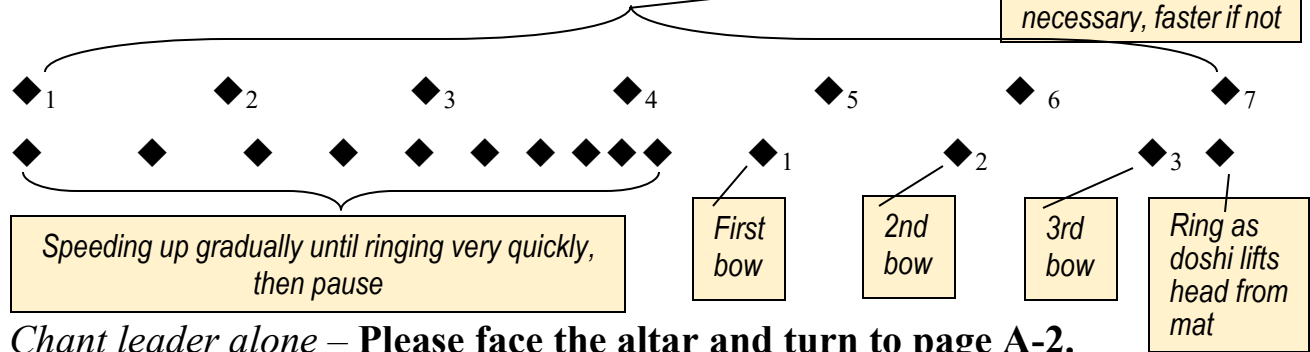


Full Morning Service A

Timekeeper (after zazen ends) – **Please rise and prepare for chanting service.** (People turn up lights, pass out chant books.)

Chant leader alone (when all are ready) – **Three full bows**

Ringdown for bows with inkin (bell on handle):



Chant leader alone – **Please face the altar and turn to page A-2.**

(When everyone is ready, chant leader intones.) **The Gatha of Atonement**

All together – (three times)

All harmful karma ever committed by me since of old,
On account of my beginningless greed, anger, and ignorance,
Born of my body, mouth, and thought,
Now I atone for it all.

Chant leader alone – **Three Refuges Prayer**

All together –

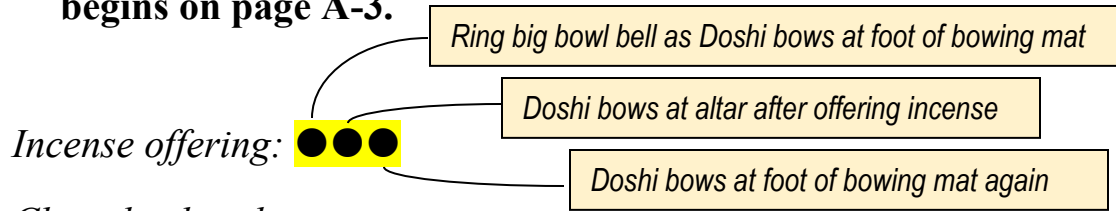
I take refuge in buddha.
May all beings
embody the great way,
resolving to awaken.

I take refuge in dharma.
May all beings
deeply enter the sutras,
wisdom like an ocean.

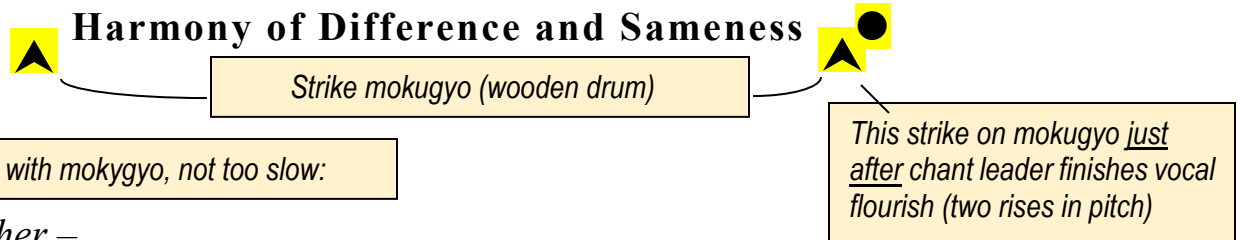
I take refuge in sangha.
May all beings
support harmony in the community,
free from hindrance.

Chant leader alone –

Please be seated. Today we will chant Full Morning Service A, which begins on page A-3.



Chant leader alone –



All together –

The mind of the great sage of In·di·a is in·ti·mate·ly trans·mit·ted from west to east.

While hu·man fa·cul·ties are sharp or dull, the way has no nor·thern or sou·thern an·ces·tors.

The True source shines clear in the light; the branch·ing streams flow on in the dark.

Grasp·ing at things is sure·ly de·lu·sion; ac·cor·ding with same·ness is still not en·ligh·ten·ment.

This gong when doshi returns to bowing mat, exactly when doshi bows

●^D All the objects of the sen·ses in·ter·act and yet do not.

In·ter·act·ing brings in·volve·ment. Oth·er·wise, each keeps its place.

Sights vary in qual·i·ty and form, sounds dif·fer as pleas·ing or harsh.

Re·fined and com·mon speech come to·geth·er in the dark, clear and mur·ky phra·ses are dis·tin·guished in the light.

The four el·e·ments re·turn to their na·tures just as a child turns to its mo·ther; Fire heats, wind moves, wa·ter wets, earth is so·lid.

Eye and sight, ear and sound, nose and smell, tongue and taste;

Thus with each and eve·ry thing, de·pen·ding on these roots, the leaves spread forth.

Trunk and bran·ches share the es·sence re·vered and com·mon, each has its speech.

In the light there is dark·ness, but don't take it as dark·ness;

In the dark there is light, but don't see it as light.

Light and dark oppose one another like the front and back foot in walking.

● Each of the myriad things has its merit, expressed according to function and place.

Phenomena exist; box and lid fit; principle responds; arrow points meet.

●^D Hearing the words, understand the meaning; don't set up standards of your own.

When doshi returns to bowing mat, exactly when doshi bows (if doshi has gone to altar)

If you don't understand the way right before you, how will you know the path as you walk?

Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way.

Strike small bowl bell (the one used for zazen)

+ I respectfully urge you who study the mystery, do + not pass your days and nights in vain.

Chant leader announces: Page A-6

Chant leader alone –

Throughout space and time human beings have penetrated and actualized this practice. They have passed the teaching down through the generations from teacher to student, face to face. In gratitude we offer the merit of our recitation of “The Harmony of Difference and Sameness” to the seven ancient Buddhas and to the teachers in our lineage in India, China, Japan and America:

All together –

Muffled strike on edge of bowl bell just before each name (or even think of it as after the previous name...)

▲ Bi·bashi Buddha, Great Teacher	Teacher
▲ Shiki Buddha, Great Teacher	(India)
▲ Bi·shafu Buddha, Great Teacher	Great Teacher Maka·ka·shō
▲ Kuru·son Buddha, Great Teacher	Great Teacher Anan·da
▲ Kuna·gon·muni Buddha, Great Teacher	Great Teacher Shōna·wa·shu
▲ Kashō Buddha, Great Teacher	Great Teacher Ubaki·kuta
▲ Shakya·muni Buddha, Great	Great Teacher Dai·taka
	Great Teacher Mi·shaka

Great Teacher Bashu·mit·ta
Great Teacher Butsu·da·nan·dai
Great Teacher Fuda·mit·ta
Great Teacher Bari·shiba
Great Teacher Funa·ya·sha
Great Teacher Ana·botei
Great Teacher Kabi·mora
▲ Great Teacher Na·gya·ra·juna
Great Teacher Kana·dai·ba
Great Teacher Rago·rata
Great Teacher Sō·gya·nan·dai
Great Teacher Kaya·sha·ta
Great Teacher Kumo·rata
Great Teacher Sha·yata
Great Teacher Ba·shu·ban·zu
Great Teacher Manu·ra
Great Teacher Kaku·ro·kuna
Great Teacher Shishi·bodai
Great Teacher Basha·shita
Great Teacher Funyo·mit·ta
Great Teacher Hann·ya·tara
(China)
▲ Great Teacher Bodai·daruma
Great Teacher Tai·so Eka
Great Teacher Kanchi Sō·san
Great Teacher Dai·i Dō·shin
Great Teacher Daiman Kō·nin
▲ Great Teacher Dai·kan Enō
Great Teacher Seigen Gyō·shi
Great Teacher Seki·tō Kisen
Great Teacher Yaku·san Igen
Great Teacher Un·gan Don·jō
▲ Great Teacher Tō·zan Ryō·kai

Great Teacher Un·go Dō·yō
Great Teacher Dō·an Dō·hi
Great Teacher Dō·an Kan·shi
Great Teacher Ryō·zan En·kan
Great Teacher Tai·yō Kyō·gen
Great Teacher Tō·su Gisei
Great Teacher Fuyō Dō·kai
Great Teacher Tan·ka Shijun
Great Teacher Chō·rō Sei·ryō
Great Teacher Ten·dō Sō·kaku
Great Teacher Set·chō Chikan
▲ Great Teacher Ten·dō Nyojō
(Japan)
▲ Great Teacher Ei·hei Dō·gen
Great Teacher Ko·un Ejō
Great Teacher Tet·tsū Gikai
▲ Great Teacher Kei·zan Jō·kin
Great Teacher Mei·ho So·tetsu
Great Teacher Shu·gan Do·chin
Great Teacher Tetsu·zan Shi·kaku
Great Teacher Kei·gan Ei·sho
Great Teacher Chuzan Ryo·hun
Great Teacher Gisan To·nin
Great Teacher Sho·gaku Ken·ryu
Great Teacher Kinen Ho·ryu
Great Teacher Tei·shitsu Chisen
Great Teacher Kokei Sho·jun
Great Teacher Ses·so Yu·ho
Great Teacher Kai·ten Genju
Great Teacher Shu·zan Shun·sho
Great Teacher Cho·zan Sen·yetsu
Great Teacher Fuku·shu Kochi
Great Teacher Mei·do Yu·ton

Great Teacher Haku·ho Gen·tekki
Great Teacher Ges·shu So·ko
▲ Great Teacher Man·zan Do·haku
Great Teacher Gek·kan Giko
Great Teacher Dai·yu Es·sho
Great Teacher Kegon So·kai
Great Teacher Sho·un Tai·zui
Great Teacher Nichi·rin To·go

Great Teacher Son·no Kyo·do
Great Teacher So·gaku Rei·do
Great Teacher Dai·shun Ben·gyu
Great Teacher Koho Haku·gan
▲ Great Teacher Kei·do Chisan
(America)
▲ Great Teacher Ho·un Jiyu

Chant leader announces: Page A-1

Chant leader alone –

We also offer the merit to Houn Kyogen Carlson, honorary founder of this temple... and to Maha Pajapati, Hung-djur Jung-j'way*, Kosho Uchiyama, Shunryu Suzuki, Joko Beck, and Zenkei Blanche Hartman, to teachers in all lineages no longer extant, and to all teachers who died without dharma heirs.

We pray that we may be able to show our gratitude to all people of the dharma in all directions and in the three worlds. May we live our lives in such a way that we honor all those beings, women and men, known and unknown, who gave their lives to the dharma for our present benefit. May the merit of this awaken the heart of compassion and understanding all over the world, and thereby relieve suffering and ignorance. We pray that all beings may prosper and all misfortune cease.

All together –

First strike on big bowl bell after chant leader finishes vocal flourish (two rises in pitch), plus a short pause...

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

**Hongzhi Zhengjue*

Chant leader alone –

▲ **Maka Hannya Haramita Shingyo** ▲●

Strike mokugyo (wooden drum)

This strike on mokugyo just after chant leader finishes vocal flourish (two rises in pitch)

Keep time with mokygyo, stately pace, not too fast for people to keep up:

All together –

Kan·ji·zai bo·sa gyo·ji han·nya ha·ra·mi·ta ji.

Sho·ken ●^D go·on kai·ku do is·sai ku yaku.

When doshi returns to bowing mat, exactly when doshi bows (if doshi has gone to altar)

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 ze 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 toku 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 ●^D ko toku a·noku ta·ra
san myaku san bo·dai.

When doshi returns to bowing mat, exactly when doshi bows (if doshi has gone to altar)

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.

Strike small bowl bell (the one used for zazen)

Chant leader alone –

Universal Gateway of Compassion

Strike mokugyo (wooden drum)

This strike on mokugyo just after chant leader finishes vocal flourish (two rises in pitch)

Keep time with mokygyo, nice fast pace:

All together –

Bod·hi·sat·tva In·fi·nite Thought

asked a ques·tion in verse:

“World·ho·nored One, of won·drous form,
I in·qui·re a·gain of that bud·dha·child:
what are the caus·es of her name,
‘Re·gar·ding the Cries of the World?’”

When doshi returns to bowing mat, exactly when doshi bows (if doshi has gone to altar)

●^D The Ho·nored One, of won·drous form,
Re·plied in verse to In·fi·nite Thought:
“Lis·ten to the deeds of Kan·ze·on,
who apt·ly re·sponds in ev·ery quar·ter.

With vast pledge as deep as oc·eans,
Through·out kal·pas be·yond reck·on·ing,
she served ma·ny thou·sands of mil·lions of bud·dhas,
bring·ing forth this great pure vow.

For you I ex·plain it brief·ly:
Hear·ing the name or see·ing the form of Kan·ze·on
with mind·ful re·mem·brance is not in vain,
for the woes of ex·is·tence can thus be re·lieved.

When liv·ing be·ings suf·fer hard·ships,
Burd·ened by im·meas·’rab·le woes,
the pow·er of Kan·ze·on’s won·dr·ous wis·dom
can re·lieve the suf·’ring of the world.

Ful·ly en·dowed with mi·ra·cu·lous pow·ers,
Wide·ly prac·tic·ing wis·dom and skill·ful means,
in eve·ry land and in all di·rec·tions,
in no realm does she not ap·pear.

In all the var·i·ous ev·il des·tin·ies,
of hell be·ings, hun·gry ghosts, and an·i·mals,
the suf·'rings of birth, old age, sick·ness, and death,
are gra·dual·ly re·lieved by Com·pas·sion.

Oh you of the true gaze, of the pure gaze,
of the gaze of broad and great wis·dom,
of the com·pas·sion·ate gaze and the gaze of good will,
ev·er longed for, ev·er re·vered.

Un·blem·ished, ser·ene ra·di·ance,
Be·ne·vo·lent sun, dis·pel·ling all gloom,
Com·pas·sion can sub·due the wind and fi·re of woes,
Clear·ly il·lum·i·na·ting the world.

The pre·cepts of com·pas·sion roar like thun·der,
the kind heart won·drous as great clouds,
pour·ing dhar·ma rain of sweet dew,
quen·ch·ing all flames of troub·ling pas·sion.

The wond·rous voice of Com·pas·sion,
Brah·ma·voice, voice of the roll·ing tides,
Sur·pas·ses ev·ery sound with·in all the world;
There·fore ev·er keep it in mind.

In each thought, with ne·ver a doubt,
Kan·ze·on, the pure sage,
in pain, a·go·ny, or in death's dis·tress,
can pro·vide a sure sup·port.

Strike
small bowl
bell (the
one used
for zazen)

Fully endowed with all virtues,
her eye of compassion beholds all beings,
+ assembling a boundless ocean of happiness;
+ thus, with reverence, you should make prostrations.”

Chant leader alone (intoning) –

Any act of devotion or compassion, no matter how small, creates change in the world. Even little children in their play, who gather sand and make it into stupas, all such beings have fulfilled the Buddha way. We dedicate the merit of our practice to living Dharma teachers Gyokuko Carlson, Hogen and Chozen Bays, Keido Les Kaye, Kyoki Roberts, Dai'en Bennage, Eric Marcoux, and Pema Chodron.

We also dedicate the merit to all those who are experiencing pain and suffering, including those who are suffering alone, those without access to sufficient food and water, and those affected by oppression, injustice, racism, and war. In particular we dedicate merit to: (*chant names on merit list, end with “and to...”*)

Chant leader speaks out loud –

Call to mind anyone who is ill or in difficulty, or speak their names out loud. (*Leave about 30 seconds of silence*)

Chant leader intones -

We also dedicate merit to those who are in the transition of death, including: (*chant names on merit list, end with “and to...” and leave 30 seconds of silence*)

May we and they be serene throughout these transitions. May we aspire to turn the dharma wheel unceasingly, and thereby free the world from every tragedy of war, injustice and human-caused disaster. May great compassion cause all to awaken to our interdependence with our planet, its ecosystems, and wondrous creatures. May we, together with all sentient beings, realize the enlightened way.

Chant leader announces: Page A-1

See next page -

All together –

First strike on big bowl bell after chant leader finishes vocal flourish (two rises in pitch), plus a short pause...

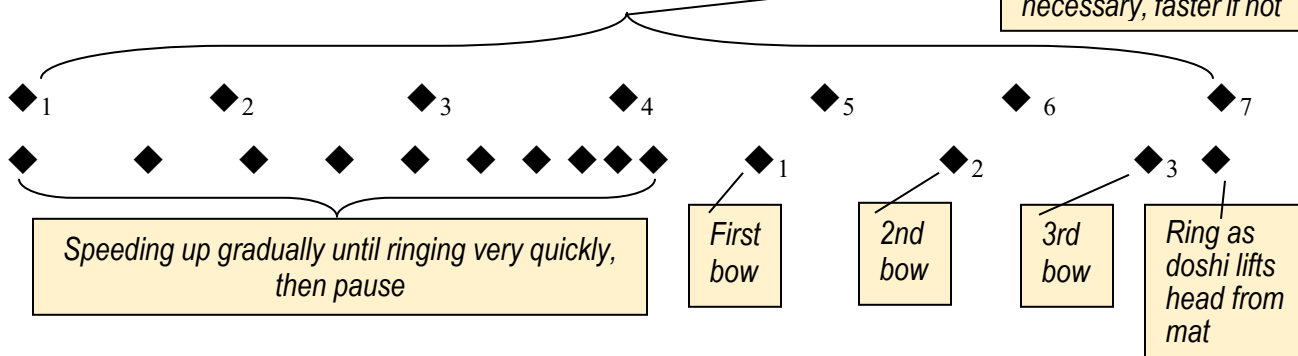
- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita

Chant Leader (speaking):

Please rise for 3 bows.

Ringdown for bows with inkin (bell on handle):

7 slow and steady rings while people spread bowing mats; make these slow if necessary, faster if not



After people do bows, stand up. Standing bows with doshi:

Strike inkin (bell on a handle):

- ◆ 1st time when doshi bows at bowing mat
- ◆ 2nd time when doshi bows to you (turn toward doshi and bow)
- ◆ 3rd time when doshi walk to back of hall and turns around and bows to the sangha

Ending standing bows (Let doshi leave if there is one; then say the directions to bow out loud as you ring the inkin):

- “to the left” ◆
- “to the right” ◆
- “to the center” ◆

Chant Leader: **Zazen**