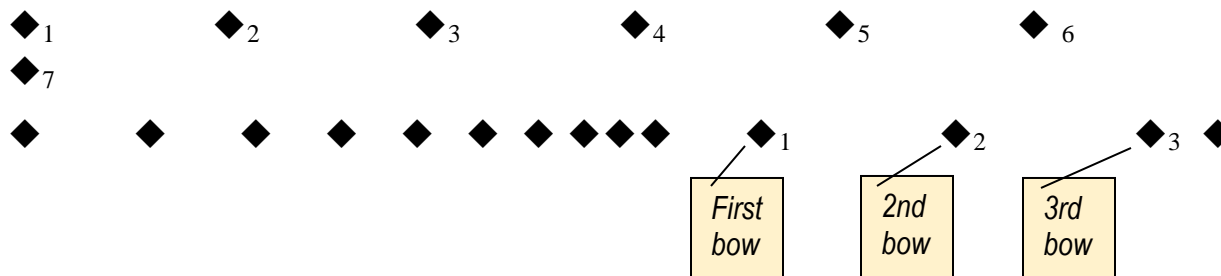


Full Morning Service A

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):



(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.

Incense offering: ●●●

Chant leader alone –

▲ **Harmony of Difference and Sameness** ▲●

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.

●^D All the ob·jects 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 var·y 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 op·pose one an·o·ther like the front and back foot in walk·ing.

● Each of the myriad things has its mer·it, ex·pressed ac·cord·ing to func·tion and place.

Phe·nom·e·na ex·ist; box and lid fit; prin·ci·ple res·ponds; ar·row points meet.

●^D Hea·ring the words, un·der·stand the mean·ing; don't set up stand·ards of your own.

If you don't un·der·stand the way right be·fore you, how will you know the path as you walk?

Pro·gress is not a mat·ter of far or near, but if you are con·fused, moun·tains and riv·ers block your way.

+ I re·spect·ful·ly urge you who stu·dy the mys·ter·y, do + not pass your days and nights in vain.

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 –

▲ Bi·bashi Buddha, Great Teacher	Great Teacher Fuda· <u>mit</u> ·ta
▲ Shiki Buddha, Great Teacher	Great Teacher Bari·shiba
▲ Bi·shafu Buddha, Great Teacher	Great Teacher Funa·ya·sha
▲ Kuru· <u>son</u> Buddha, Great Teacher	Great Teacher Ana· <u>botej</u>
▲ Kuna· <u>gon</u> ·muni Buddha, Great Teacher	Great Teacher Kabi·mora
▲ Kashō Buddha, Great Teacher	▲ Great Teacher Na· <u>gya</u> ·ra·juna
▲ Shakya·muni Buddha, Great Teacher	Great Teacher Kana· <u>dai</u> ·ba
	Great Teacher Rago·rata
	Great Teacher Sō· <u>gya</u> · <u>nan</u> ·dai
	Great Teacher Kaya·sha·ta
	Great Teacher Kumo·rata
	Great Teacher Sha·yata
	Great Teacher Ba·shu· <u>ban</u> ·zu
	Great Teacher Manu·ra
	Great Teacher Kaku·ro·kuna
	Great Teacher Shishi· <u>bodai</u>
	Great Teacher Basha·shita

(India)

Great Teacher Maka·ka·shō

Great Teacher Anan·da

Great Teacher Shōna·wa·shu

Great Teacher Ubaki·kuta

Great Teacher Dai·taka

Great Teacher Mi·shaka

Great Teacher Bashu·mit·ta

Great Teacher Butsu·da·nan·dai

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 Kō·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 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 –

- 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** ▲●

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.

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.

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.

Chant leader alone –

▲ **Universal Gateway of Compassion** ▲●

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 ag·ain of that bud·dha-child:
what are the caus·es of her name,
‘Re·gar·ding the Cries of the World?’”

●^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,
quench·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.

Ful·ly en·dowed with all vir·tues,
her eye of com·pas·sion be·holds all be·ings,
+ as·sem·bling a bound·less o·cean of hap·pi·ness;
+ thus, with rev·'rence, you should make pros·tra·tions.”

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 10 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 10 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.

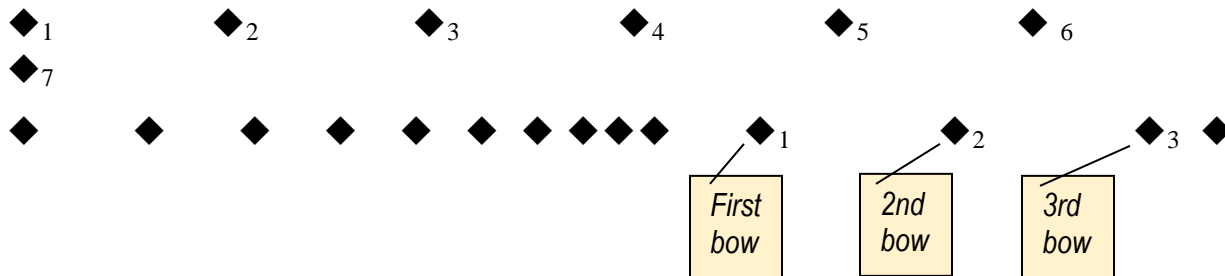
All together –

- 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):



Standing bows with doshi:

Strike inkin (bell on a handle):

- ◆ 1st time when doshi bows at bowing mat
- ◆ 2nd time when doshi bows to doan
- ◆ 3rd time when doshi walk to back of hall and turns around and bows to the sangha

Ending standing bows:

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

Chant Leader: Zazen