

# Sunday Service

6:20 ○ ○ ○ 1st Sitting

7:00 ○ **Ta Kesa Ge** (without announcement)

**ALL:** Great is the robe of liberation  
Markless garb of merit-making  
Wearing the Tathagata's teaching  
We vow to save all sentient beings

rundown on bell / prostrations

**DOÄN:** ○ ○ ○ **Verse of Repentance** [San Ge Mon]

**ALL:** All the wrong karmas made by me ○  
Were created from beginningless  
attachment, aversion and delusion  
Born of the body, mouth and mind •  
I now repent • all of them wholeheartedly  
(recite three times)

**DOÄN :** **Three Refuges** [Sankie]

**ALL:** I take refuge in the Awakened ○  
I take refuge in the Dharma •  
I take refuge in the Sangha ▶  
(recite 3 times)

**DOÄN:** **Four Universal Vows** [Shiguseigan]

**ALL:** However innumerable sentient beings are, ○  
I vow to save them all.  
However inexhaustible defilements are,  
I vow to sever them all.  
However immeasurable Dharma-gates are,  
I vow to learn them all.  
However unsurpassable the Awakened Way is, •  
I vow to achieve it.

**DOÄN:** ○ ○ ○ **The Sutra of the Heart of Great  
Perfection of Insight** ————

**ALL:** The Venerable Avalokiteshvara Bodhisattva,  
when carry'ng out the profound Prajnaparamita career,  
penetrated through the five ○ aggregates  
and saw that they are Shunya in their nature.

Here, Shariputra, Form is Shunyata; Shunyata is Form.

Form does not differ from Shunyata;  
Shunyata does not differ from Form.  
That which is Form is Shunyata;  
that which is Shunyata is Form.  
The very same applies to feeling, idea,  
formations and consciousness.  
Here Shariputra, all Dharmas are marked with Shunyata;  
Neither originated nor destroyed;  
neither defiled nor undefiled;  
neither decreased nor increased.

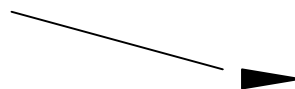
Therefore, Shariputra, in Shunyata,  
no form, no feeling, no idea, no formation,  
no consciousness;  
no eyes, ears, nose, tongue, body, mind;  
no form, sound, smell, taste, touch, mind-object;  
no eye-realm and so forth  
until no mind-consciousness-realm;  
no nescience, no extinction of nescience,  
and so forth until no old age and death;  
no extinction of old age and death;  
no suffering, origination, cessation, path;  
no knowledge, no grasping.  
Therefore, in no grasping one lives in no mind-hindrance,  
relying on the Prajnaparamita of Bodhisattvas, ◎  
because there is no mind hindrance and no fear,  
one settles in Nirvana, ◎  
transcending the perverted views.

All the Buddhas residing in the three times are awakened to  
the unsurpassed right Awakening, relying on the  
Prajnaparamita.

Therefore, know the Prajnaparamita,  
the Great Mantra, the Great Wisdom Mantra,  
the Unsurpassed Mantra, the Peerless Mantra,  
which brings cessation of all sufferings;  
which is true, as it is not false.

The Mantra in the Prajnaparamita is uttered thus:  
Gate • Gate Para-Gate • Para-Sam-Gate Bodhi Svaha.

Thus ends the heart of Prajnaparamita





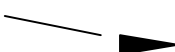
**DOÄN:**      **Universal Merit Transfer**

**ALL:** May this merit be extended to all,  
and may we, together with all sentient beings,  
achieve the Awakened Way.




**DOÄN:** We honor the boundless virtue of Buddhas and Bodhisattvas,  
May their compassion embrace us,  
We prostrate ourselves before Buddhas and Bodhisattvas,  
May their wondrous power enter our hearts.  
Now that we have chanted the Heart Sutra,  
All merits elicited in this recitation are dedicated to:

**ALL:**

▶▶▶ Bibashi Butsu Daioشو	Han Nyatara Daioشو
▶▶▶ Shiki Butsu Daioشو	Bodaidaruma Daioشو
▶▶▶ Bishafu Butsu Daioشو	Taiso Eka Daioشو
▶▶▶ Kuruson Butsu Daioشو	Kan Chi So San Daioشو
▶▶▶ Kunagon Muni Butsu Daioشو	Dai I Do Shin Daioشو
▶▶▶ Kasho Butsu Daioشو	Daiman Ko Nin Daioشو
▶▶▶ Shakamuni Butsu Daioشو	Daikan Eno Daioشو
Makakasho Daioشو	Seigen Gyo Shi Daioشو
Anan Da Daioشو	Sekito Kisen Daioشو
Sho Nawashu Daioشو	Yakusan Igen Daioشو
Ubakikuta Daioشو	Un Gan Don Jo Daioشو
Daitaka Daioشو	To Zan Ryo Kai Daioشو
Mishaka Daioشو	Un Go Do Yo Daioشو
Bashumitsu Daioشو	Do An Do Hi Daioشو
Butsudanan Dai Daioشو	Do An Kan Shi Daioشو
Fudamit-ta Daioشو	Ryo Zan En Kan Daioشو
Barishiba Daioشو	Taiyo Kyo Gen Daioشو
Funayasha Daioشو	To Shi Gisei Daioشو
Anabotei Daioشو	Fuyo Do Kai Daioشو
Kabimora Daioشو	Tan Ka Shijun Daioشو
Nagyaharajuna Daioشو	Cho Ro Seiryو Daioشو
Kanadaiba Daioشو	Ten Do So Kaku Daioشو
Ragorata Daioشو	Sec-cho Chikan Daioشو
So Gyanan Dai Daioشو	Ten Do Nyojo Daioشو
Kayashata Daioشو	Eihei Do Gen Daioشو
Kumorata Daioشو	Koun Ejo Daioشو
Shayata Daioشو	Tet-tsu Gikai Daioشو
Bashuban Zu Daioشو	Keizen Jo Kin Daioشو
Manura Daioشو	Meiho Sotetsu Daioشو
Kakurokuna Daioشو	Shugan Do Chin Daioشو
Shishibodai Daioشو	Tes-san Shikaku Daioشو
Bashashita Daioشو	Keigan Eisho Daioشو
Funyomit-ta Daioشو	Chu Zan Ryo Un Daioشو

Gizan To Nin Daiocho  
 Jo Gaku Ken Ryu Daiocho  
 Kinen Ho Ryu Daiocho  
 Daishitsu Chisen Daiocho  
 Kokei Sho Jun Daiocho  
 Ses-so Yu Ho Daiocho  
 Kaiten Gen Ju Daiocho  
 Shu Zan Shun Sho Daiocho  
 Cho Zan Gin Etsu Daiocho  
 Fukuju Ko Chi Daiocho  
 Myo Do Yu Ton Daiocho  
 Hakuho Gen Teki Daiocho  
 Ges-shu So Ko Daiocho  
 Tokuo Ryo Ko Daiocho  
 Mokushi Soen Daiocho  
 Gan Goku Kan Kei Daiocho  
 Gen To Sokuchu Daiocho  
 Kyo Zan Baizen Daiocho  
 Sozan Chimon Daiocho  
 Yo Zan Gen Ki Daiocho  
 Kaigai Daicho Daiocho  
 Jikai Dainin Daiocho   
 Jikai Dainin Daiocho   
 Jikai Dainin Daiocho 

**DOÄN:** We express our heartfelt gratitude  
 and acknowledge our obligation  
 To all successive Buddhas and Ancestors  
 who have transmitted the Right Dharma  
 through India, China, Japan and America

**ALL:**  Homage to all Buddhas in ten directions  
 and in three times  
 Venerable Bodhisattvas, Mahasattvas  
 Maha Prajnaparamita  
 (Recite three times)

rundown on bell / prostrations

7:20    2nd Sitting

8:00   Line up for Kinhin

• Kinhin

8:10 • (end Kinhin) • (bow at Tan)

8:30



3rd Sitting

Teisho (Lecture) and Sangha Circle

Samu (work practice)

Tea and discussion