

### Verse for Opening the Sutra

The unsurpassed, profound, and wondrous dharma  
is rarely met with, even in a hundred thousand million kalpas.  
Now we can see and hear it, accept and maintain it.  
May we unfold the meaning of the Tathagata's truth.

### Great Vows for All

Beings are numberless; I vow to free them.  
Delusions are inexhaustible; I vow to end them.  
Dharma gates are boundless; I vow to enter them.  
The Buddha Way is unsurpassable; I vow to realize it.

### Robe Chant

Dai sai gedap-puku  
muso fuku den e  
hi bu nyorai kyo  
ko do shoshu jo

How great, the robe of liberation,  
A formless field of merit.  
Wrapping ourselves in Buddha's teaching,  
We free all living beings.

## Weekday Morning Service

Doan: All my ancient twisted karma  
All: From beginningless greed, hate and delusion,  
born of my body, speech and mind,  
I now fully avow.

Doan: I take refuge in Buddha  
All: May all beings embody the great way  
Resolving to awaken.

Doan: I take refuge in Dharma  
All: May all beings deeply enter the truth  
Wisdom like the sea.

Doan: I take refuge in Sangha  
All: May all beings support harmony in the community  
Free from hindrance.

Doan: Beings are numberless,  
All: I vow to free them.  
Delusions are inexhaustible,  
I vow to end them.  
Dharma gates are boundless,  
I vow to enter them.  
The Buddha way is unsurpassable,  
I vow to realize it.

## Heart of Great Perfect Wisdom Sutra

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight . . . no realm of mind consciousness. There is neither ignorance nor extinction of ignorance . . . neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

Doan: (recites eko)

All: All Buddhas throughout space and time,  
All honored ones, bodhisattvas, mahasattvas,  
Wisdom beyond wisdom, maha-prajnaparamita.