

## Mt Equity Sangha Full Morning Service

▲ 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 all hindrance.

◎◎ ●● ◎

*/ Verse of the Avalokitesvara  
Bodhisattva Universal Gateway  
Chapter of the Lotus Sutra —\ /—  
(Myōhōrengekyō kanzeon bosatsu  
fumonbon ge*

妙法蓮華經觀世音菩薩普門品  
偈)

◎Bodhisattva Akshayamati asked a  
question in verse:

“Oh World-Honored One, of wondrous  
form, I inquire again of that buddha-  
child: what are the causes of her name,  
‘Regarding the Cries of the World’?”

The Honored One, of wondrous form,  
replied in verse to Akshayamati: “Listen  
to the deeds of Avalokitesvara, who  
aptly responds in every quarter.

With vast pledge as deep as oceans,  
throughout kalpas beyond reckoning, she  
served many thousands of millions of  
buddhas, ◎bringing forth this great pure  
vow.

For you I explain it briefly:  
hearing the name of seeing the form of  
Avalokitesvara with mindful  
remembrance is not in vain, for the woes  
of existence can thus be relieved.

Even if someone with harmful intent  
should push you into a fiery pit,  
by mindfully invoking Avalokitesvara’s  
power the pit of fire will turn into a pool.

If floating on a vast sea,  
menaced by dragons, fish, or demons,  
by mindfully invoking Avalokitesvara’s  
power the billowing waves cannot  
drown you.

If from Mount Sumeru’s lofty peak,  
someone were to throw you down,  
by mindfully invoking Avalokitesvara’s  
power like the sun you would stand firm  
in the sky.

If pursued by wicked men,  
down from Diamond Mountain,  
by mindfully invoking Avalokitesvara’s  
power they could not harm a single hair.

If surrounded by vicious bandits,  
each with a sword drawn to strike,  
by mindfully invoking  
Avalokitesvara’s power at once their  
hearts will turn to compassion.  
If, persecuted by rulers,  
you face torture and execution,

by mindfully invoking Avalokiteshvara's power their weapons will thereby shatter to pieces.

If imprisoned in shackles and chains, hands and feet bound in restraints, by mindfully invoking Avalokiteshvara's power suddenly you shall be released.

If by curses of poisonous herbs someone wishes to hurt your body, by mindfully invoking Avalokiteshvara's power the harmful intent will return to its source.

If you meet evil creatures, poison dragons, or various demons, by mindfully invoking Avalokiteshvara's power none will dare to harm you.

If surrounded by raging beasts with sharp fangs and dreadful claws, by mindfully invoking Avalokiteshvara's power they will quickly scatter in all directions.

If venomous snakes or scorpions threaten with deadly breath of fire, by mindfully invoking Avalokiteshvara's power at the sound of your voice they will turn and depart.

If clouds thunder and lightning strikes, hailstones fall, and it rains in torrents, by mindfully invoking Avalokiteshvara's power instantly they will dissipate.

When living beings suffer hardships, burdened by immeasurable woes, the power of Avalokiteshvara's wondrous wisdom can relieve the suffering of the world.

Fully endowed with miraculous powers, widely practicing wisdom and skillful means, in every land in all directions, in no realm does Avalokiteshvara not appear.

In all the various evil destinies of hell beings, hungry ghosts, and animals, the sufferings of birth, old age, sickness, and death are gradually relieved by Avalokiteshvara.

Of you of the true gaze, of the pure gaze, of the gaze of broad and great wisdom, of the compassionate gaze and the gaze of good will, ever longed for, ever revered.

Unblemished, serene radiance, benevolent sun, dispelling all gloom, Avalokiteshvara can subdue the wind and fire of woes, clearly illuminating all the world.

The precepts of compassion roar like thunder, the kind heart is wondrous as great clouds, pouring dharma rain of sweet dew, quenching all flames of troubling passion.

In disputes before judges, or fearful in the midst of battle, by mindfully invoking Avalokiteshvara's power ☉all hostilities will be dispersed.

The wondrous voice of Avalokiteshvara, Brahma-voice, voice of the rolling tides, surpasses all sounds within the world; therefore ever keep it in mind.

In each thought, with never a doubt, Avalokiteshvara, the pure sage,

in pain, agony, or death's distress,  
can provide a sure support.

Fully endowed with all virtues,  
her eyes of compassion behold all  
beings, assembling a boundless ocean of  
happiness; thus, with reference, you  
should make prostrations.”

◎Then Bodhisattva Dharanimdharo  
arose from his seat, went before the  
Buddha and said:

“Oh World-honored One, if there are  
living being who hear this chapter of  
Avalokiteshvara Bodhisattva, the  
benefits will not be slight for those  
people who come to know her deeds, her  
manifestation of a universal gateway,  
and her supernatural powers.”

When the Buddha had preached this  
“Universal Gateway” chapter, ● the  
eighty-four thousand beings in the  
assembly all aroused the thought of  
unsurpassed, ● complete, perfect  
enlightenment.

### ***/ P Disaster-Preventing Dharani*** —\ /—

(*Shōsai shu* 消災呪)

*Full title: Marvelously Beneficial  
Disaster Preventing Dharani*

(*Shōsai Myōkichijō darani* 消災妙  
吉祥陀羅尼)

*Disaster-Preventing Dharani*

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◎No mo san man da-moto nan  
oha ra-chi koto sha-sono nan ◎(3)  
to ji to en gya-gya-gya-ki-gya-ki-

un-nun-shifu ra shifu ra-hara shifu ra  
hara shifu ra chishu sa-chishu sa  
chishu ●(3) ri chishu ri-sowa ja-sowa  
ja- ● (3) sen chi gya shiri e... so..mo..ko

(Eko /Dedication by Ino)

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◎All Buddhas throughout space and  
time

◎All honored ones, Bodhisattvas,  
Mahasattvas  
Wisdom beyond wisdom  
Maha prajna para mita

### ***/ P Heart Sutra***

(*Hannya shingyō* 般若心經)

Full title: ***Heart of Great Perfect  
Wisdom Sutra*** —\ /—

(*Maka hannya haramitta shingyō*  
摩訶般若波羅蜜多心經)

◎Avalokiteshvara Bodhisattva, when  
deeply practicing prajna parami ta,  
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.

(Eko /Dedication by Ino)

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◎ All Buddhas throughout space and time

◎ All honored ones, Bodhisattvas, Mahasattvas

Wisdom beyond wisdom

Maha prajna para mita

(on even-numbered days)

*Precious Mirror Samadhi*  
/ **Hōkyō zanmai** —\ /—

宝鏡三昧

(Hoh-kyoh-zan-ma-\ /-ee)

◎ The dharma of thusness is intimately transmitted by buddhas and ancestors.

Now you have it; preserve it well.

◎ A silver bowl filled with snow,  
a heron hidden in the moon.

Taken as similar, they are not the same;  
not distinguished, their places are known.

The meaning does not reside in the words,  
but a pivotal moment brings it forth.

Move and you are trapped,  
miss and you fall into doubt and vacillation.

Turning away and touching are both wrong,  
for it is like a massive fire.

Just to portray it in literary form  
is to stain it with defilement.

In darkest night it is perfectly clear;  
in the light of dawn it is hidden.

It is a standard for all things;  
its use removes all suffering.

Although it is not constructed,  
it is not beyond words.

Like facing a precious mirror;

form and reflection behold each other.

You are not it,  
but in truth it is you.

Like a newborn child,  
it is fully endowed with five aspects.

No going, no coming, no arising, no  
abiding; "Baba wawa" - is anything said  
or not?

In the end it says nothing,  
for the words are not yet right.

In the hexagram "double fire,"  
when main and subsidiary lines are  
transposed,

piled up they become three ;  
the permutations make five.

Like the taste of the five-flavored herb,  
like the five-pronged vajra.

Wondrously embraced within the  
complete, drumming and singing begin  
together.

Penetrate the source and travel the  
pathways, embrace the territory and  
treasure the roads.

You would do well to respect this;  
do not neglect it.

Natural and wondrous,  
it is not a matter of delusion or  
enlightenment.

Within causes and conditions, time and  
season, it is serene and illuminating.

So minute it enters where there is no  
gap, so vast it transcends dimension.

A hairsbreadth deviation,  
and you are out of tune.

Now there are sudden and gradual,  
in which teachings and approaches arise.

With teachings and approaches  
distinguished, each has its standard.

Whether teachings and approaches are  
mastered or not, reality constantly flows,

Outside still and inside trembling,  
like tethered colts or cowering rats.

The ancient sages grieved for them,  
and offered them the dharma.

Led by their inverted views,  
they take black for white.

When inverted thinking stops,  
the affirming mind naturally accords.

If you want to follow in the ancient  
tracks, please observe the sages of the  
past.

One on the verge of realizing the buddha  
way contemplated a tree for ten kalpas.

© Like a battle-scarred tiger,  
like a horse with shanks gone grey.

Because some are vulgar,  
jeweled tables and ornate robes.

Because others are wide-eyed,  
cats and white oxen.

◎ With his archer's skill,  
Yi hit the mark at a hundred paces.  
But when arrows meet head-on,  
how could it be a matter of skill?

The wooden man starts to sing,  
the stone woman gets up dancing.

It is not reached by feelings or  
consciousness; how could it involve  
deliberation?

Ministers serve their lords,  
children obey their parents.

Not obeying is not filial,  
Failure to serve is no help.

With practice hidden, function secretly,  
like a fool, like an idiot.

- Just to continue in this way
- is called the host within the host.

(Eko /Dedication by Ino)

(on odd-numbered days)

*Harmony of Difference and  
Equality*

*/ Sandōkai V*

参同契

◎The mind of the great sage of India  
is intimately transmitted from west to  
east.

While human faculties are sharp or dull,  
the way has no northern or southern  
ancestors.

The spiritual source shines clear in the  
light; the branching streams flow on in  
the dark.

Grasping at things is surely delusion;  
according with sameness is still not  
enlightenment.

◎ All the objects of the senses  
transpose and do not transpose.

Transposing, they are linked together;  
not transposing, each keeps its place.

Sights vary in quality and form;  
sounds differ as pleasing or harsh.

Darkness merges refined and common  
words; brightness distinguishes clear  
and murky phrases.

The four elements return to their natures,  
just as a child turns to its mother.

Fire heats, wind moves,  
water wets, earth is solid.

Eye and sights, ear and sounds,  
nose and smells, tongue and tastes;

thus for each and every thing,  
according to the roots, the leaves spread  
forth.

Trunk and branches share the essence;  
revered and common, each has its  
speech.

In the light there is darkness,  
but don't take it as darkness.

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.

Existing phenomenally like box and lid  
joining; according with principle like  
arrow points meeting.

◎ Hearing the words, understand the  
meaning;  
do not establish standards of your own.

Not understanding the way before your  
eyes, how do you know the path you  
walk?

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

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

(Eko/Dedication by Ino)

Lineage

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▲Bibashi Butsu Daiosho  
▲Shiki Butsu Daiosho  
▲Bibashi Butsu Daiosho  
▲Shiki Butsu Daiosho  
▲Bishafu Butsu Daiosho  
▲Kuruson Butsu Daiosho  
▲Kunagonmuni Butsu Daiosho  
▲Kasho Butsu Daiosho  
▲Shakyamuni Butsu ▲Daiosho  
Makakasho Daiosho

Ananda Daiosho  
Shonawashu Daiosho  
Ubakikuta Daiosho  
Daitaka Daiosho  
Mishaka Daiosho  
Bashumitsu Daiosho  
Butsudanandai Daiosho  
Fudamitta Daiosho  
Barishiba Daiosho  
Funayasha Daiosho  
Anabotei Daiosho  
Kabimora Daiosho  
Nagyaharajuna Daiosho  
Kanadaiba Daiosho  
Ragorata Daiosho  
Sogyanandai Daiosho  
Kayashata Daiosho  
Kumorata Daiosho  
Shayata Daiosho  
Bashubanzu Daiosho  
Manura Daiosho  
Kakurokuna Daiosho  
Shishibodai Daiosho  
Bashashita Daiosho  
Funyomitta Daiosho  
Hannyatara Daiosho  
Bodaidaruma Daiosho  
Taiso Eka Daiosho  
Kanchi Sosan Daiosho  
Daii Doshin Daiosho  
Daiman Konin Daiosho  
Daikan Eno Daiosho  
Seigen Gyoshi Daiosho  
Sekito Kisen Daiosho  
Yakusan gen Daiosho  
Ungan Donjo Daiosho  
Tozan Ryokai Daiosho  
Ungo Doyo Daiosho  
Doan Dohi Daiosho  
Doan Kanshi Daiosho  
Ryozan Enkan Daiosho  
Taiyo Kyogen Daiosho  
Toshi Gisei Daiosho

Fuyo Dokai Daiosho  
Tanka Shijun Daiosho  
Choro Seiryō Daiosho  
Tendo Sokaku Daiosho  
Setcho Chikan Daiosho  
Tendo Nyojo Daiosho  
Eihei Dogen Daiosho  
Koun Ejo Daiosho  
Tettsu Gikai Daiosho  
Keizan Jokin Daiosho

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Meiho Sotetsu Daiosho  
Shugan Dochin Daiosho  
Tessan Shikaku Daiosho  
Keigan Eisho Daiosho  
Chuzan Ryouin Daiosho  
Gisan Tojin Daiosho  
Jogaku Kenryu Daiosho  
Kinen Horyu Daiosho  
Teishitsu Chisen Daiosho  
Kokei Shojun Daiosho  
Sesso Yuho Daiosho  
Kaiten Genshu Daiosho  
Shuzan Shunsho Daiosho  
Chozan Gonetsu Daiosho  
Fukushu Kochi Daiosho  
Meido Yuton Daiosho  
Hakuho Genteki Daiosho  
Gesshu Soko Daiosho  
Manzan Dohaku Daiosho  
Daiki Gyokyu Daiosho  
Banjin Dotan Daiosho  
Konmo Dokku Daiosho  
Dokusho Kokan Daiosho  
Tomei Hokushu Daiosho  
Kenjo Kochu Daiosho  
Tensen Shuko  
Yuho Kokaku Daiosho  
Daiki Shunko Daiosho  
Daishun Shimbi Daiosho  
Kappa Daito Daiosho  
▲ Genshun Dai-en ▲ Ni-daiosho

(Ino) **And to all the great women  
teachers, known and unknown,  
remembered through these honored  
names:**

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▲ Acariya Mahapajapati  
▲ Acariya Mitta  
▲ Acariya Yasodhara  
▲ Acariya Tissa  
Acariya Upasama  
Acariya Visakha  
Acariya Khema  
Acariya Uppalavanna  
Acariya Sundari-Nanda  
Acariya Vaddhesi  
Acariya Patacara  
Acariya Uttama  
Acariya Basha Kundalakesa  
Acariya Nanduttara  
Acariya Dantika  
Acariya Sakula  
Acariya Siha  
Acariya Dhammadinna  
Acariya Kisagotami  
Acariya Vasethi  
Acariya Ubbiri  
Acariya Patacara-Pancasata  
Acariya Isidasi  
Acariya Bhadda Kapilani  
Acariya Mitta  
Acariya Capa  
Acariya Shamma Citta  
Acariya Sumana  
Acariya Vimala  
Acariya Addhakasi  
Acariya Padumavati  
Acariya Ambapali  
Acariya Anopama  
Acariya ▲ Abhirupanananda ▲  
Acariya Jenti

(Ino) **Having received immeasurable  
benefit from the practice of myriad**

enlightened beings of the past and  
present, we offer the merit of this  
ceremony to repay their kindness.  
May our life reveal their compassion.  
Let us honor their true being —\ /—

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◎ All Buddhas throughout space and  
time

◎ All honored ones, Bodhisattvas,  
Mahasattvas  
Wisdom beyond wisdom  
Maha prajna para mita

*Great Compassion Dharani*

(*Daihi shu* 大悲呪)

Full title: *Great Compassionate  
Mind Dharani*

*/ P Dai hi shin Dharani —\ /—*

大悲心陀羅尼

◎ 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 so ta  
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  
i ki i 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  
hoya mono  
somo ko  
shido ya  
somo ko

moko shido ya  
 somo ko  
 shido yu ki  
 shifu ya ra  
 somo ko  
 ◎ nora kin ji  
 somo ko  
 mo ra no ra somo ko  
 shira su omo gya ya  
 so mo 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 modora  
 hodo ya  
 so mo ko.

(Eko /Dedication by Ino)

*/ Verse of the “Life Span of the  
 Tathāgata Chapter” of the Lotus  
 Sutra —\ /—  
 (Myōhōrengekyō nyorai juryōhon  
 ge*

妙法蓮華經如來壽量品偈)

◎ Since I attained Buddhahood,  
 the number of kalpas that have passed

is incalculable hundreds, thousands,  
 myriads,  
 and billions of long eons.

Constantly I have voiced the dharma,  
 teaching  
 countless millions of living beings,  
 so that they entered the buddha way;  
 ◎ all this for immeasurable kalpas.

In order to liberate all beings,  
 as skillful means I appear to have  
 entered nirvana;  
 yet truly I am not extinct,  
 ever dwelling here to voice the dharma.

I forever abide in this world,  
 but use my powers of spiritual  
 penetration  
 so that confused living beings,  
 though nearby, fail to see me.

All those viewing me as extinct  
 everywhere venerate my relics;  
 all harbor feelings of yearning,  
 and arouse adoring hearts.

When beings have become sincerely  
 faithful,  
 honest and upright, with gentle intention,  
 wholeheartedly wishing to behold the  
 Buddha,  
 not begrudging their own bodily lives,  
 then I and the assembled Sangha  
 appear together on vulture peak.

Then I tell the living beings  
 that in this world I abide without end,  
 by the power of expedient means,  
 appearing to be extinct, or not.

Other lands contain living beings,  
 reverent with faith aspiring;

among them as well,  
I give voice to supreme dharma.

You who do not hear this  
only suppose I am passed into  
extinction.  
I behold the living beings,  
drowning in a sea of suffering.

Hence I do not reveal myself,  
but set them all to yearning,  
till when their hearts are filled with  
longing,  
I then emerge and proclaim the dharma.

With such pervasive spiritual power,  
for uncountable kalpas  
I abide on sacred Vulture Peak  
and every other dwelling place.

When living beings see the kalpa's end,  
with all consumed in a great blaze,  
my domain stays serene and calm,  
ever filled with human and heavenly  
beings,  
gardens and groves, pavilions and  
palaces,  
adorned with every kind of gem,  
and jeweled trees lush with flowers and  
fruit,  
where living beings delight and play.

The heavenly beings beat celestial  
drums,  
ever making pleasing music,  
showering white mandarava flowers  
over Buddha and the great assembly.

My pure land is not destroyed,  
yet all view it as ravaged by fire,  
so that fear and distress  
pervade everywhere.

The beings vexed with their offenses,  
caused by their unwholesome karma,  
through vast rounds of kalpas,  
hear not the name of the three treasures.

But those who practice virtuous deeds,  
are gentle, upright, and sincere;  
these all see that I exist,  
abiding here, proclaiming dharma.

At times for the sake of that assembly,  
I describe Buddha's lifespan as  
immeasurable;  
for those who after great lengths see the  
Buddha,  
I explain how rarely Buddha is  
encountered.

Such is the power of my wisdom,  
with beams of insight shining beyond  
measure;  
this life span of countless kalpas  
was gained from long-cultivated  
practice.

You who are possessed of wisdom,  
in regards to this, entertain no doubts;  
◎ cast them off, forever ended,  
for Buddha's words are true, not false.

Like the good physician who with  
skillful means,  
in order to cure his delirious children,  
although truly alive spreads word he is  
dead, yet cannot be charged with  
falsehood.

I too, as parent of the world,  
savior of all suffering and afflicted,  
◎ for the sake of confused, worldly  
people, although truly living, I am  
thought extinct.

If due to always seeing me,  
their hearts become selfish and arrogant,  
dissolute and set on the five desires,  
they would fall into evil destinies.

I always know which living beings  
practice the way, and which do not;  
in accord with what their salvation  
requires, I give voice to the various  
teachings.

- I ever make this my thought:  
how can I cause the living beings
- to enter into the unsurpassed way  
and promptly embody Buddha?

(Eko /Dedication by Ino)

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- ◎ All Buddhas throughout space and  
time
- ◎ All honored ones, Bodhisattvas,  
Mahasattvas
- Wisdom beyond wisdom
- Maha prajna para mita

### ***/ P Enmei Jukku Kannon Gyo***

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- ◎ Kanzeon!
- Praise to Buddha!
- All are one with Buddha!
- ◎ All awake to Buddha-
- Buddha, Dharma, Sangha-
- Eternal, joyous, selfless, pure.
- Through the day Kanzeon,
- Through the night Kanzeon.
- This moment arises from Mind
- This moment itself is Mind.

### ***8 Jizo Sama Mantra —***

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**8** On Ka-Ka Kabi Sahn Mah Eh  
So-Wa-Ka (3 times)

**8** Om MaKa **8** (3)  
Keyaraya So-Wa-Ka (3 times)

Eko (Dedication) by Ino

^

- ◎ All buddhas throughout space and  
time
- ◎ All honored ones, Bodhisattvas,  
Mahasattvas
- ◎ Wisdom beyond wisdom
- Maha ◎
- prajna ◎
- para ◎
- mi ◎
- ta ◎      ◎      ◎      ◎      ◎      ◎ ◎ ◎ ◎ /

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▲ tap by wooden end of striker

◎ inkin

◎ large kesu

- shokesu or small bell

**8** hand-held bell

/ muffled kutz with striker

**P** poke on mokugyo

(3) bell on 3rd/last round only

—\ /— voice tone taken down, then up

^ hands in gassho (Rev. 12/22)