

● **Verse of the Kesa** (Ta Kesa Ge)

Vast is the Robe of Liberation, a formless field of merit.  
I wear the Tathágata’s teaching, liberating all sentient beings.

● **Prayer of Atonement** (San Ge Mon)

All harm caused by me is caused by beginning-less greed, hatred and delusion.  
All harm is caused by my body, speech and mind. I now wholeheartedly repent everything,  
And I now wholeheartedly accept who I am.

● **Three Refuges** (San Ki Rai Mon)

We take refuge in the Buddha, together with all beings.  
May we understand through our bodies this cosmic life,  
Leading to the incommensurate awakened mind. (*bow*)

●  
We take refuge in the Dharma, together with all beings.  
May we embody the scriptures, the great compassionate wisdom,  
Vast as the ocean. (*bow*)

●  
We take refuge in the Sangha, together with all beings.  
May we live with the sangha, the life of harmony,  
Which is without attachment. (*bow*)

● **Bussorai**

Shakyamuni Buddha Daiosho ● Bodhidharma Daiosho ● Hui-Neng Daiosho ●  
Eihei Dogen Daiosho ● Soyu Matsuoka Daiosho ●  
Hogaku Shozen McGuire Daiosho ● Kankin Byrd Daiosho ●

● ● ● **Great Heart of Wisdom Sutra**

Kannon the Bodhisattva of Compassion, while practicing the deepest wisdom, clearly saw that the five ● aggregates are empty thus transcending distress and suffering. Oh Shariputra, form is no other than emptiness, emptiness no other than form, form is exactly emptiness, emptiness exactly form. Feeling thought, impulse and consciousness are likewise like this.

O Shariputra, remember, Dharma is fundamentally emptiness, no birth, no death. Nothing is pure, nothing is defiled. Nothing can increase, nothing can decrease. Hence: in emptiness, no form, no feeling no thought, no impulse, no consciousness; no eye, no ear, no nose, no tongue, no body, no mind; no seeing, no hearing, no smelling, no tasting, no touching, no thinking; no realm of sight, no realm of thought, no ignorance and no end of ignorance, no old age and death and no end to old age and death. No suffering, no craving, no extinction, no path, no wisdom, no attainment.

Indeed, there is nothing to be attained; the Bodhisattvas live this deepest wisdom ● with no hindrance in the mind, no hindrance therefore no fear. Far beyond delusive thinking they finally awaken to complete Nirvana. All Buddhas, Bodhisattvas of past, present and future live this deepest wisdom ● and therefore reach the most supreme enlightenment. Therefore know that this wisdom, beyond wisdom, is the greatest Dharani, the brightest Dharani, the highest Dharani, the peerless Dharani. It completely ends all suffering. Know this as truth and do not doubt. So set forth this profound wisdom Dharani. Set forth this Dharani and declare: Gone, gone, ○ gone to the other shore, ○ attained the other shore, to beyond the other shore, having never left. Wisdom Heart Sutra. ○○○○○ (bow)

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**Two seated meditation periods with kinhin (walking meditation) between**

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### ● ● ● Maka Hanya Haramita Shin Gyo

KAN JI ZAI BO SATSU GYO JIN HAN NYA HA RA MI TA JI SHO KEN 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 ZETS 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 TOK – KO.  
BO DAI SA 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 ● KO TOKU A NOKU TA RA SAN MYAKU SAN BO DAI.  
KO CHI HAN NYA HA RA MI TA ZE DAI SHIN 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 TE ○ GYA TE HA RA GYA TE ○ HARA SO GYA TE. BO DHI SO WAKA  
HAN NYA SHIN GYO.○○○ ○ ○ ○

### Verse for Studying the Dharma (Kai Kyo Ge)

The Dharma, incomparably profound and minutely subtle, is rarely encountered in hundreds of thousands of millions of ages - We can now hear it, listen to it, study and hold it, may we understand the Tathágata's true meaning.

### ● Four Great Vows (Shi Gu Sei Gan Mon)

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. ○X

Shu-jo mu-hen sei-gan do. ○  
Bo-no mu-jin sei-gan dan. ○  
Ho-mon mu-ryo sei-gan gak'. ○  
Butsu-do mu-jo sei-gan jo. ○X

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. ○X

### ● Fueko

May the merit of this penetrate into each thing in all places so that we and every sentient being together can realize the Buddha's Way, the ten directions, the three worlds, all Buddha's, all venerable ones, Bodhisattvas, Mahasattvas, the great Prajna Paramita.

### ● Evening Gatha

Let me respectfully remind you, life and death are of supreme importance.  
Time swiftly passes by and opportunity is lost. Each of us should strive to awaken.  
Awaken! Take heed! With this night your days are diminished by one. Do not squander your life.