

# **A Primer for the Monday through Thursday Morning Service**

People who participate in our morning service during the week nearly always find it confusing the first few times, for there is a sequence of chants and bows that they are naturally unfamiliar with. This primer includes copies of the service and provides a brief overview of what we do as participants. As you become familiar with the service, it is useful to understand what it means and why we do what we do. For this more detailed information, we encourage you to speak to our Abbott, Tim Burkett, or one of our priest trainees (if you are not sure who they are, contact the MZMC office and set up a meeting that works its way through the service or ask the person ringing the bells who they are).

We start this primer with some general considerations about the preceding periods of meditation (for they can be confusing, too), and then include copies of the two morning services with brief descriptions of both.

## Morning Meditation Session During the Week

- Morning meditation periods during the week last 30 minutes and begin at 5:50 and 6:30 Monday through Thursday. You can attend both or only one. As a matter of **zendo** (meditation hall) etiquette, you should be sitting on your **zafu** (the small round cushion on top of the rectangular mat) or chair 5 minutes before the first sitting (i.e., by 5:45). If you come in for the second sitting, you should wait quietly in the hallway until the meditators who are already there complete their walking meditation (called **kinhin**) and return to their cushions. The **doan** (the person ringing the bell) will wait until everyone in the hallway has time to enter the zendo and stand facing outward before a vacant mat and zafu. Everyone bows and then sits down on their zafu facing the wall.
- You can enter the building through either the front or back door. Remove your shoes and hang your coat up on a rack; there are clothes racks on the front porch and in the basement along the wall. Please walk silently, careful not to make any extra noise. Read the *Zendo Etiquette sign* on the front porch, which tells you how to enter and leave the zendo (the larger room on the south side of the building) and the **Buddha hall**, the room across the hallway. In summary, when entering the zendo or the Buddha hall, step inside with the left foot, bow in **gassho** (bring your palms together as in prayer about at the level of your chin and give a brief bow; this is a sign of respect, humility, and gratefulness) and walk to your seat. When leaving, step outside with your right foot and bow in **shashu** (cup the left fist with the right hand at your waistline). In other words, you enter on the left side of the door as you face it going in and exit on the right side as you come out (same side of the doorway). You walk around the edges of the room (on the yellow lines in the sign) and not across the room or in front of the altar. If you can't remember all of this at first, that's fine. Just watch others and get it down by your third or fourth meditation morning.
- For the first meditation session, the doan will hit the **han** (a wooden gong near the second floor landing) twice to signal that meditation starts in 10 minutes. The han is struck again with 5 minutes remaining, by which time you should be in the zendo. When you reach your meditation cushion (or chair), bow in gassho to the cushion and then turn around and gassho to the center of the room (all of this means something, but we're not concerned with that here). Then sit down and face the wall in preparation for meditation (which you learn how to do in Introduction to Zazen). If a priest is present, he or she will walk around the perimeter of the two rooms. As the priest passes you raise your hands in gassho to chin level. The first meditation period starts at 5:50 am with the sound of three bells.
- The end of the first meditation session is signaled by the sound of two bells, which means that there will be another meditation session after a brief meditation walk called **kinhin**. After the two bells sound gently stretch and then stand up in front of your cushion (chair) facing outward with your hands in shashu. If you have to leave or go to the restroom, now is the time to quietly leave. When everyone is ready (those who are going to leave have left and everyone is standing before their mat), the doan will turn to her or his left and we do the same. After a brief pause the doan will strike the bell once and we begin to walk around the edge of the room slowly, meditatively, with our hands still in shashu. If there are only a few people in the zendo, we walk around the edge of

the zendo. If there are lots of people, we form a large circle that extends into the Buddha hall. The doan will indicate when we should walk in a larger circle. After about 8 minutes, the doan will ring the bell once again. We stop and make a brief bow with hands still in shashu and then walk briskly back to our cushion still moving around the edge of the room. When we reach our cushion, we stand facing outward with our hands in shashu. If you are coming in for the second sitting or left the room before kinhin, now is the appropriate time to enter the zendo and stand before an open cushion (chair). When everyone is in the room, the doan or priest will indicate when we should sit down and begin the second meditation period, which begins again with the sound of three bells. We never sit down before the priest does.

- At the end of the second meditation session (at about 7:00 am), a single bell will sound and the service will begin with three repetitions of the robe chant, which you do with your hands in gassho at chin level. The robe chant is at the beginning of the written service sheets included in this primer. They are also in the chant manuals sitting on top of the radiators or next to your cushion (if a manual is not next to your cushion, now is a good time to walk over to where they are and carry one back to your cushion). At the end of this introductory chant, participants get up and stand facing outward with hands in shashu. If you do not intend to stay for the service, now is the appropriate time to quietly leave the room.
- There is a short service on Monday, Wednesday, and Thursday, and a somewhat longer service on Tuesday. These are called “Short morning service” and “Tuesday morning service” on the chant sheets. A description of what participants do during each service is included before the chant sheets for each service.
- If you can’t remember what to do when, relax and watch the people around you. We meditate to create peace and harmony in our mind and heart (among other reasons), rather than produce anxiety. With a bit of persistence and training, the meditation sessions and services will eventually prove to be simple in structure.
- Following the service, participants file out of the room one after the other once everyone is ready, starting with the person to the left of the altar (as you face it) and alternating with the person closest to the right side of the altar, with hands in shatsu. As you leave the zendo, you bow to the priest (if there is one), who will be facing you in the hallway, and find a place to stand in the hallway. The doan, who is the last person to exit the zendo, will bow to the group in gassho (we bow back in gassho) and ask if any of us can stay for a brief light work period that lasts about 10 minutes. Work assignments are then given to those people who can stay and the doan gasshos to us again. If we cannot stay, we then quietly leave. If we do stay for a work period, the doan will ring a bell to indicate that work period is over. We gassho to each other and then quietly leave.

## Short Morning Service (MWTh)

As during the meditation sessions, we are not concerned here with what bows and bells mean, or with the meaning of the Heart of Great Perfect Wisdom Sutra, which is chanted in centers like ours throughout the world. We include the names of the various instruments used (e.g., daikei, shokei, inkin, and mokugyo) and indicate when they are used so that you can become familiar with the sound of the service as well as its chants. The numbers below refer to the numbered sections of the short morning service, e.g., (1), (2), etc.

1. The service begins immediately after the small bell (the **shokei**) is struck about 7:00 am, which indicates the end of the second meditation session and the beginning of the service. As a group we begin chanting the robe chant (“How great the robe of liberation ...”) three times with our hands raised to chin level in gassho, following the doan’s lead.
2. After the robe chant, we stand up, straighten our cushions, and then face outward with our hands in shashu. The **doshi** (the priest or person presiding over the service) will bow at the foot of the mat in front of the altar, then once at the altar. As soon as the doshi bows at the altar, the doan will begin a rolldown (a series of ever quicker bells) on the **inkin**, at which time we raise our hands in gassho to chin level. The doshi will move back in front of the mat and lay part of her or his robe on the mat, during which time the rolldown continues. The doshi and the rest of us then make three kneeling bows on our mat or in front of our mat, with each bow announced by a ring of the inkin. The third bow is accompanied by two rings of the inkin, a short ring followed by a longer, louder ring. With the second ring, we raise our hands upward while in a deep bow, as if we were raising the feet of the Buddha or the Dharma upward. We then stand up facing outward in front of our mat with our hands in shashu.
3. The doshi then does a standing bow at the foot of the mat and proceeds to the altar, where she or he does a standing bow, which is accompanied by a strike of the **daikei** (large bell). Immediately after the strike of the daikei, the doan will strike the shokei (small bell) twice, which is a signal for us to sit on our mats and open our chant books, if we are still learning the chants. Meanwhile, the doshi will move back in front of the mat and do three kneeling bows, the first two of which are accompanied by strikes on the daikei (large bell). The doshi’s third bow is accompanied by a dampened strike on the shokei (big bell) followed by a strike on the **mokugyo** (the large gourd-like instrument), which announces the beginning of the Heart of Great Perfect Wisdom Sutra chant.
4. We chant the Heart of Great Perfect Wisdom Sutra with our hands raised to chin level in gassho. If we are using a chant book, we hold the chant book with one hand on each side, raising it up somewhat formally in front of us. We follow the lead of the doan, who will be beating time throughout the chant on the mokugyo.

At the end of the chant we place our hands in our lap in the zazen mudra position, although you can also rest them on your knees.

5. The doan will then chant, “May our intention equally penetrate every being and place with the true merit of Buddha’s way,” after which we raise our hands to chin level in gassho and chant “All Buddhas, ten directions, three times ... (and so on), the first three lines of which are begun with a strike on the daikei (large bell). The doan will start a rolldown during the fourth line (“Maha prajna paramita”), at which time we all stand up, still chanting, with hands raised in gassho.
6. The doshi and the rest of us then make three kneeling bows on our mat or in front of our mat, with each bow announced by a ring of the inkin. The third bow is accompanied by two rings of the inkin, a short ring followed by a longer, louder ring. With the second ring, we raise our hands upward while in a deep bow, as if we were raising the feet of the Buddha or the Dharma upward. We then stand up facing outward in front of our mat with our hands in shashu. This is similar to the latter part of (2) above.
7. After the doshi rearranges his or her robes, the doshi will do a standing bow to the altar; we remain standing with hands in shashu. The doshi then steps back and does another standing bow to the altar; we bow with hands in shashu. The doshi then leaves the zendo, bowing at the doorway; we bow with hands in gassho to the altar. We make one last bow with hands in shashu. Each of these bows is accompanied by a strike on the inkin.

After the last bow, we straighten up our cushion and leave the zendo as described in the last item under meditation on page 3.



(4)

## 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.” △

(5)

Doan only:

May our intention equally penetrate every being and place  
With the true merit of Buddha's way. ———

All:  All Buddhas, ten directions, three worlds *TIMES*

All beings, bodhisattva mahasattvas

Wisdom Beyond Wisdom

Maha prajna paramita

(6)

*Doshi's first full bow*

*Doshi's second full bow*

*Doshi's third full bow*

(7)

*Doshi's bow to altar*

*Doshi's bow to sangha*

*Sangha's bow to altar*

*Sangha bows together*



## Tuesday Morning Service

Tuesday morning service is similar to that of the short service, with several extra parts added in the middle.

1. The same as (1) in the short service.
2. The same as (2) in the short service.
3. Similar to the short service with some variation. The doshi does a standing bow at the foot of the mat and proceeds to the altar, where she or he does a standing bow, which is accompanied by a strike of the daikei (large bell). The doshi then moves back in front of the mat and does three kneeling bows, the first two of which are accompanied by strikes on the daikei (large bell). The doshi's third bow is accompanied by a dampened strike on the daikei (large bell), which announces the beginning of the refuge chant. During these bows, we stand at our mat with hands in shashu.
4. During the refuge chant, the doan opens each segment with a one-line chant (e.g., "All my ancient twisted karma"), which is followed by a strike on the daikei (large bell). With the strike on the daikei, everyone does a kneeling bow, while reciting the "all" part of the segment (e.g., "From beginningless greed, hate and delusion ... (and so on)"). Near the end of the "all" part of the segment, the shokei (small bell) is struck, indicating that we should stand up while completing that segment of the chant, whose end is marked by a dampened strike on the daikei (large bell). This sequence is followed for all five segments of this chant, including "Beings are numberless...." At the end of the "Beings are numberless ..." chant we remain standing with hands in shashu.
5. The same as (3) in the short service.
6. The same as (4) in the short service.
7. A new segment chanted by the doan. We remain sitting on our mat with our hands in our lap until the strike on the shokei (small bell) after "... this recitation are dedicated to," when we all do a seated full bow, which means that we lean forward from our sitting position onto the floor with our hands in gassho. When the shokei strikes again after "... all arhats and bodhisattvas" we sit up again.
8. The same as (8) in the short version, except that the doan does not chant the opening lines ("May our intention equally ... (and so on)").
9. The same as (6) in the short version.
10. The same as (7) in the short version.

# Tuesday morning service

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(1) *At the end of the last zazen period, strike small bell once and immediately begin the robe chant:*

How great the robe of liberation  
A field far beyond form and emptiness  
Wrapping ourselves in Buddha's teaching  
Freeing all beings

How great the robe of liberation  
A field far beyond form and emptiness  
Wrapping ourselves in Buddha's teaching  
Freeing all beings

How great the robe of liberation  
A field far beyond form and emptiness  
Wrapping ourselves in Buddha's teaching  
Freeing all beings

(2) *All rise up, take care of their cushions, and stand in shashu. Doshi bows at the foot of the mat, then once at altar. Begin inkin rolldown with this altar bow.*

Doshi's first full bow

Doshi's second full bow

Doshi's third full bow

(3) *Doshi bows at the foot of the mat, then proceeds to altar.*

Doshi's gassho and bow at altar

Doshi's first full bow

Doshi's second full bow

Doshi's third full bow, and immediately begin:

(4)

*Doan only*

All my ancient twisted karma ●

*All*

From beginningless greed, hate and delusion,  
Born of body, speech and mind, ● I now fully avow. △

*Doan only*

I take refuge in Buddha ●

*All*

May all living beings embody the great way, ● resolving to awaken. △

*Doan only*

I take refuge in Dharma ●

*All*

May all living beings deeply enter the teachings, ● wisdom like the sea. △

*Doan only*

I take refuge in sangha ●

*All*

May all living beings support harmony in the community ●  
Completely without hindrance. △

*Doan only*

Beings are numberless; ●

*All*

vowing to free them.  
Delusions are inexhaustible; vowing to extinguish them.  
Dharma gates are boundless; vowing to enter them.  
Buddha's way is unsurpassable; ● vowing to become it.

(5)

*Doshi bows at the foot of the mat, then proceeds to altar.*

● Doshi's gassho and bow at altar

● ● Everyone is seated

● Doshi's first full bow

● Doshi's second full bow

△ ∩ Doshi's third full bow, and immediately begin:

(6)

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.” △

(7)

*Doan only:*

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.

*(pitch rise)*

Now that we have chanted the Heart of Great Perfect Wisdom Sutra,  
all merits elicited in this recitation are dedicated to: • *(all do seated full bow)*

Our great teacher, Shakyamuni Buddha,

*(pitch rise)*

Our first master in China, Bodhidharma,

Our first master in Japan, Eihei Dogen,

Our first masters in America,

Shogaku Shunryu and Jikai Dainin,

To Mahapajapati and to all great women practitioners  
whose names have been left unsung,

To Buddha, Dharma, Sangha and the Triple Treasures  
in the ten directions, and all arhats and bodhisattvas. •

*(all sit up)*

May the power of their liberating wisdom direct the saha world

*(pitch drop)*

toward the peaceful Buddha land,

and may the power of their inspiration and their zazen mind

lead wandering beings to enter the right path.

We aspire to turn the dharma wheel unceasingly and to free the world

from every tragedy of war, epidemic, natural disaster and starvation.

(8)

*All:*

☉ All Buddhas, ten directions, three worlds ~~times~~ TIMES

☉ All beings, bodhisattva mahasattvas

☉ Wisdom Beyond Wisdom

☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐ ☐  
Maha prajna paramita

(9)

☐ *Doshi's first full bow*

☐ *Doshi's second full bow*

☐ ☐ *Doshi's third full bow*

(10)

☐ *Doshi's bow to altar*

☐ *Doshi's bow to sangha*

☐ *Sangha's bow to altar*

☐ *Sangha bows together*

# Notation

## *Symbols used for instruments* \_\_\_\_\_

⊙ **Daikei** (large bell)

● **Shokei** (small bell)

□ **Inkin**

∩ **Mokugyo**

X **Clappers**

## *Symbols used for specific sounds* \_\_\_\_\_

△ **Gatsu**: dampen big bell with striker

▼ **Kacchi**: hold rim of bell with left hand and hit bell just below rim with end of striker;  
sound bell without causing sound to continue

A coat of primer is recommended for almost all painting projects, whether it's new drywall, old wood, bare metal, previously painted brick, or any other surface. Primer is essentially sticky, flat paint that is designed to adhere well and to provide a consistent base for topcoats of paint. If you paint a surface without priming it first, you will likely need more coats for adequate coverage, and the paint may not stick as well to the original surface as it would to the primer.Â

Benefits of a Primer Coat. Applying primer over new surfaces seals the original material so that the paint doesn't soak into it, requiring extra coats. Primer also helps to hide joints, or seams, on new drywall, and it prevents bleed-through from knots and other natural blemishes and coloring in bare wood. Primer with a greenish tint can correct extreme redness. This is especially helpful if you get a sunburn on your face.[3]. Yellow primer works for a light red or pinkish complexion.[4]. If you have bluish dark spots, hyperpigmentation, or bruising, try orange or peach-tinted primer.[5]. If your skin is yellowish or sallow, try a lavender tinted primer.[6].

First, primer means you have to have the fundamental math out of the way before you dive into this book. If you are fuzzy about what integration means, or the basic form of differentiation then start with Calculus first. Though I think the author does a great job of teaching Calculus in this book. This book bridges a very important gap between math and finance, and that is from the pure theoretical math to applied finance. People do not realize that financial engineering employs some of the most advanced theories in both theoretical math and probability. Which is why Wall Street is looking for ph