

Summer Solstice Evening Service 2011

[In City Center courtyard]

Doshi does shashu bow at back of bowing mat (*no bells*)

offers incense at altar, steps back, bows •

passes bowing mat •

at back of bowing mat, bows •

unfolds zagu • • • • • • • • • •

First prostration •

Second prostration •

Third prostration • head touches mat •

Second incense offering, doshi bows at altar ●

Doshi does three more prostrations on bowing mat ● ● ■

Kokyo announces:

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

