

Roaring Fork Zen Wednesday Practice Guide

[Clapper] Bow to sangha. Turn and bow to your seat. Sit down facing in.

[3 keisu rings] 25 minutes of silent zazen.

[3 inkhin bell strikes and then deadbeat] Staying seated, place hands in gassho.

Leader announces: "Great Vows for All." You are invited to recite:

*The many beings are numberless, I vow to liberate them.
Greed, hatred and ignorance arise endlessly, I vow to
abandon them.*

*Dharma gates are countless, I vow to awake to them.
The way is unsurpassed, I vow to embody it fully.*

[Ding] Stand up with hands in gassho.

[Ding] Bow to sangha.

[Deadbeat] Relax for announcements. When they are complete, please organize your cushions and exit quietly.



www.roaringforkzen.org
welcome@roaringforkzen.org

Welcome. Thank you for coming.

Please turn off your phone, remove shoes, and sign in.

Upon entering the Zendo, please bow to the room, walk to your seat, put any support cushions down, bow to your seat to honor your practice, bow across from you to honor the sangha, and sit facing in.

A bell will ring at the 5, 2, and 1 minute before we start.

The practice leader will announce "Prajnaparamita Heart Sutra" and ding the bell. You are invited to recite aloud:

The Bodhisattva of Compassion
from the depths of prajna wisdom
saw the emptiness of all five skandas
and sundered the bonds that create suffering.
Know then form here is only emptiness,
emptiness only form.
Form is no other than emptiness,
emptiness no other than form.
Feeling, thought and choice,
consciousness itself,
are the same as this.

Dharmas here are empty,
all are the primal void.
None are born or die,
nor are they stained or pure,
nor do they wax or wane.
So in emptiness no form,
no feeling, thought or choice,
nor is there consciousness.

www.roaringforkzen.org

No eye, ear, nose, tongue, body-mind,
no color, sound, smell, taste, touch,
or what the mind takes hold of,
nor even act of sensing.
No ignorance or end of it,
nor all that comes of ignorance,
no withering, no death, no end of them.
Nor is there pain or cause of pain or cease in pain
or noble path to lead from pain,
not even wisdom to attain,
attainment too is emptiness.

So know that the Bodhisattva,
holding to nothing whatever but dwelling in prajna wisdom
is freed of delusive hindrance,
rid of the fear bred by it,
and reaches clearest nirvana.
All buddhas of past and present,
Buddhas of future time,
through faith in prajna wisdom
come to full enlightenment.
Know then the great dharani,
the radiant, peerless mantra,
the supreme, unfailing mantra,
the Prajna Paramita,
whose words allay all pain.
This is highest wisdom,
true beyond all doubt,
know and proclaim its truth:
Ga-te ga-te par-a-ga-te
para-sam ga-te
bod-hi sva-ha!

The practice leader will offer dedications and then ding the bell. You are invited to chant:

*All Buddhas throughout space and time.
All bodhisattva-mahasattvas.
The great prajna paramita.*

[Ding] Stand with hands in gassho.

[Ding] Bow to sangha.

[Deadbeat] Take seat facing in.

[3 rings of the small keisu bell (deeper tone)]

25 minutes of silent zazen.

[2 keisu rings] Bow at your seat, organize cushions, and stand facing in with hands in gassho.

[1 keisu ring] Bow.

[Deadbeat] Please place hands in shashu (left hand enclosing right fist and held at center of chest with elbows out).

[Clapper] Turn right and begin kinhin (slow walking meditation) following the person in front of you, circumambulating the zendo.

[Clapper] Raise hands to gassho and walk quickly in line back to your seat. Stand in front of the seat facing in.

(OVER)