

# First Sunday Well-Being and Memorial Service

(Atonement, Refugees, Vows, Heart Sutra, Enmei Jukku Kannon Gyo)

Seattle Soto Zen

● small bell	● ● ● ● ● roll down on small bell
○ large bell (where shown in text)	○ large bell cued by doshi bow
▣ stop on large bell	⊗ kachee on large bell
	⌵ mokugyo
<i>Kokyo's Voice:</i>	↓↑ down/up pitch      ↑ raise pitch      ↓ lower pitch

After incense offering, doshi gassho at altar ●

Doshi halfway back to bowing mat ●

Gassho bow at mat ●

● ● ● ● ● ● ▶▶▶

Doshi opening zagu, roll down ends when doshi lets go of zagu leaving it in place

Doshi begins 1<sup>st</sup> bow ●

Doshi begins 2<sup>nd</sup> bow ●

Doshi begins 3<sup>rd</sup> bow ●

Forehead touches mat ●

After chip incense offering, doshi gassho at altar ○

Doshi begins 1<sup>st</sup> bow ○

Doshi begins 2<sup>nd</sup> bow ○

Doshi begins 3<sup>rd</sup> bow ▣

*Kokyo:* All my ancient twisted karma ○

*All:* From beginningless greed, hate and delusion,  
born through body, speech and mind, ● (*all bow*)  
I now fully avow. ▣

*Kokyo:* I take refuge in Buddha ○

*All:* Before all beings  
Immersing body and mind deeply in the way ● (*all bow*)  
Awakening true mind. ▣

*Kokyo:* I take refuge in Dharma ○

*All:* Before all beings  
Entering deeply the merciful ocean ● (*all bow*)  
Of Buddha's way. ▣

*Kokyo:* I take refuge in Sangha ○

*All:* Before all beings  
Bringing harmony to everyone ● (*all bow*)  
Free from hindrance. ▣

*Kokyo:* Beings are numberless, ○

*All:* I vow to save them.  
Delusions are inexhaustible,  
I vow to end them.  
Dharma gates are boundless,  
I vow to enter them.  
Buddha's way is unsurpassable, ● (*all bow*)  
I vow to become it.

After chip incense offering, doshi gassho at altar ○

Doshi begins 1<sup>st</sup> bow ○

Doshi begins 2<sup>nd</sup> bow ○

Doshi begins 3<sup>rd</sup> bow  

Kokyo: **Great Wisdom Beyond Wisdom Heart Sutra** ↓↑ ○  
(with mokugyo)

Avalokiteshvara Bodhisattva, when deeply practicing prajña 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 ○ prajña 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  paramita and thereby attain unsurpassed, complete, perfect enlightenment.

Therefore, know the prajña 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 prajña paramita mantra, the mantra that says: “Gate Gate  
Paragate Parasamgate Bodhi Svaha.”  

Kokyo: Enmei Jukku Kannon Gyo V ○

1. Kanzeon  
namu butsu  
yo butsu u in  
○ yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

4. Kanzeon  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

2. Kanzeon  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

5. ○ Kanzeon  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

7. Kanzeon  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon

●  
nen nen ju shin ki

●  
nen nen fu ri shin 

3. Kanzeon  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

6. ○ Kanzeon  
namu butsu  
yo butsu u in  
yo butsu u en  
buppo so en  
jo raku ga jo  
cho nen kanzeon  
bo nen kanzeon  
nen nen ju shin ki  
nen nen fu ri shin

*Kokyo:*

May we awaken Buddha's compassion and luminous mirror wisdom.  
Having chanted the Great Wisdom Beyond Wisdom Heart Sutra and the Enmei Jukku  
Kannon Gyo for protecting life. We dedicate this merit and virtue to the well being,  
equanimity and complete healing of:



*(recite the names of those who are ill and those who are to receive blessings)*

May they be supported deeply in the dharma, be peaceful  
and free from suffering.

*(if applicable)*

We also dedicate this merit and virtue to those recently deceased, especially:

*(recite the names of those who have died)*

May (they/he/she) bloom like a flower of wisdom in the garden of enlightenment.



And may we all realize Buddha's way. V ○

All Buddhas ten directions three times ○

All honored ones bodhisattva-mahasattvas ○



Wisdom beyond wisdom *(note: begin roll-down with doshi's bow after incense offering)*



Maha Prajna Paramita *(note: end roll-down when doshi arrives back at the bowing mat)*

*Doshi begins 1<sup>st</sup> bow* ●

*Doshi begins 2<sup>nd</sup> bow* ●

*Doshi begins 3<sup>rd</sup> bow* ●

*Forehead touches mat* ●

*After folding up zagu, Doshi takes one step back, gassho* ●

*Doshi takes second step back, gassho* ●

*Doshi leaves the zendo* ● ●