

**Seattle Soto Zen**  
**2<sup>nd</sup> Sunday Service**  
 (Japanese Heart Sutra, Harmony of Difference and Equality)

small bell ●	roll down ▶▶▶	large bell ○ or ○	stop ▤	mokugyo ✕
<i>Kokyo's Voice:</i>	wave V	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 until zagu is 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: Maka Hannya Haramitta Shin Gyo V ○

(with mokugyo)

All:

Kan ji zai bo satsu gyo jin han nya ha ra mit 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 zes 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 sat ta e han nya ha ra mit ta ○ ko  
shin mu ke ge mu ke 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 mit ta ○ ko  
toku a noku ta ra sam myaku sam bo dai  
ko chi han nya ha ra mi ta ze dai jin 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 mit ta shu  
soku setsu shu watsu gya te gya te  
● ha ra gya te hara so gya te  
● bo ji sowa ka han nya shin gyo 

## *Kokyo:* **Harmony of Difference and Equality** V O

The mind of the great sage of India is intimately transmitted from west to east. While human faculties are sharp or dull, the way has no northern or southern ancestors. The spiritual source shines clear in the light; the branching streams flow on in the dark. Grasping at things is surely delusion; according with sameness is still not enlightenment.

All the objects of the senses interact and yet do not. Interacting brings involvement. Otherwise, each keeps its place. Sights vary in quality and form, sounds differ as pleasing or harsh. Refined and common speech come together in the dark, clear and murky phrases are distinguished in the light.

The four elements return to their natures just as a child turns to its mother; fire heats, wind moves, water wets, earth is solid. Eye and sights, ear and sounds, nose and smells, tongue and tastes; thus with each and every thing, depending on these roots, the leaves spread forth. Trunk and branches share the essence; revered and common, each has its speech.

In the light there is darkness, but don't take it as darkness; in the dark there is light, but don't see it as light. Light and dark oppose one another like the front and back foot in walking. Each of the myriad things has its merit, expressed according to function and place. Phenomena exist; box and lid fit; principle responds; arrow points meet.

Hearing the words, understand the meaning; don't set up standards of your own. If you don't understand the way right before you, how will you know the path as you walk?

Progress is not a matter of far or near, but if you are confused, mountains and rivers block your way.

● I respectfully urge you who study the mystery, ● do not pass your days and nights in vain. 

Kokyo:

May we awaken Buddha's compassion and luminous mirror wisdom.  
With full awareness we have chanted the Maka Hannya Haramitta Shin Gyo and  
the Harmony of Difference and Equality.  
We dedicate this merit to:



Our original ancestor in India, great teacher Shakyamuni Buddha  
Our first woman ancestor Maha Pajapati,  
Our first ancestor in China, great teacher Bodhidharma,  
Our first ancestor in Japan, great teacher Eihei Dogen,  
Our compassionate founders in the West, great teachers Shogaku Shunryu  
and Jikai Dainin,  
Our women ancestors, known and unknown, whose shining practice guides  
us to this day,  
and to the perfect wisdom Bodhisattva Manjushri.



Gratefully we offer this virtue to all beings. V O

All Buddhas ten directions three times O  
All honored ones, bodhisattva-mahasattvas O

● ● ● ●  
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 ● ●