

Seattle Soto Zen
4th Sunday Service
 (Heart Sutra, Metta Sutta)

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 1st bow ●

Doshi begins 2nd bow ●

Doshi begins 3rd bow ●

Forehead touches mat ●

After chip incense offering, doshi gassho at altar ○


Doshi begins 1st bow ○

Doshi begins 2nd bow ○

Doshi begins 3rd 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 1st bow ○

Doshi begins 2nd bow ○

Doshi begins 3rd bow  

Kokyo: Great Wisdom Beyond Wisdom Heart Sutra V O
(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 prajña 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: *Metta Sutta* V ○


This is what should be accomplished by the one who is wise, who seeks the good, and has obtained peace.

Let one be strenuous, upright, and sincere, without pride, easily contented, and joyous. Let one not be submerged by the things of the world. Let one not take upon oneself the burden of riches. Let one's senses be controlled. Let one be wise but not puffed up and let one not desire great possessions even for one's family. Let one do nothing that is mean or that the wise would reprove.

May all beings be happy. May they be joyous and live in safety, all living beings, whether weak or strong, in high or middle or low realms of existence. Small or great, visible or invisible, near or far, born or to be born, may all beings be happy.

Let no one deceive another, nor despise any being in any state. Let none by anger or hatred wish harm to another. Even as a mother at the risk of her life watches over and protects her only child, so with a boundless mind should one cherish all living things. Suffusing love over the entire world, above, below, and all around, without limit, so let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down, during all one's waking hours,
Let one practice the way with gratitude.

● ●
Not holding to fixed views, endowed with insight, freed from sense appetites, one who achieves the way will be freed from the duality of birth and death. 

Kokyo:

May we awaken Buddha's compassion and luminous mirror wisdom.
With full awareness we have chanted the Great Wisdom Beyond Wisdom Heart Sutra
and Metta Sutta. 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 ○

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 1st bow ●

Doshi begins 2nd bow ●

Doshi begins 3rd bow ●

Forehead touches mat ●

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

Doshi takes second step back, gassho ●

Doshi leaves the zendo ● ●