

**Seattle Soto Zen**  
**5th Sunday Service**  
 (Heart Sutra, Harmony of Difference and Equality)

small bell ●	roll down ▶▶▶	large bell ○ or ○	stop	mokugyo
<i>Kokyo's Voice:</i>	wave	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: 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:* **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 Great Wisdom Beyond Wisdom Heart Sutra  
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 ○

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* ● ●