

**STONEWATER ZEN CENTRE**  
**SERVICE SHEET**

We either chant the Heart Sutra in English (1) or Japanese (2)  
The INO is the chant/service leader

**INO: (1) MAHA PRAJNA PARAMITA HEART SUTRA**

**ALL:**

Avalokitesvara Bodhisattva doing deep prajna paramita clearly saw emptiness of all the five conditions, thus completely relieving misfortune and pain. O Shariputra, form is no other than emptiness, emptiness no other than form. Form is exactly emptiness, emptiness exactly form; sensation, conception, discrimination, awareness are likewise like this.

O Shariputra, all dharmas are forms of emptiness, not born, not destroyed; not stained, not pure, without loss, without gain; so in emptiness there is no form, no sensation, conception, discrimination, awareness, no eye, ear, nose, tongue, body, mind; no colour, sound, smell, taste, touch, phenomena; no realm of sight... no realm of consciousness; no ignorance and no end to ignorance... no old age and death, and no end to old age and death; no suffering, no cause of suffering, no extinguishing, no path; no wisdom and no gain.

No gain and thus the Bodhisattva lives prajna paramita with no hindrance in the mind, no hindrance therefore no fear, far beyond deluded thoughts; this is nirvana. All past, present and future Buddhas live prajna paramita and therefore attain anuttara-samyak-sambodhi.

Therefore know, prajna paramita is the great mantra, the vivid mantra, the best mantra, the unsurpassable mantra; it completely clears all pain - this is the truth, not a lie. So set forth the prajna paramita mantra, set forth this mantra and say:

GATE! GATE! PARAGATE! PARASAMGATE!  
BODHI SVAHA! PRAJNA HEART SUTRA

**INO: (2) MAKA HANNYA HARAMITA SHINGYO**

**ALL:** KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI 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 TO KO BO DAI SAT TA E HAN NYA HA  
RA MI 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 MI 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 TO SHU NO JO IS SAI KU SHIN JITSU FU KO KO SETSU HAN NYA HA  
RA MI TA SHU SOKU SETSU SHU WATSU GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA  
TEI BO JI SOWA KA HAN NYA SHIN GYO

### **Dedication I**

**INO:** In reciting the Heart Sutra / Maka Hannya Harimita Shingyo, we dedicate its merits to:

**The Great Master, Shakyamuni Buddha; the all pervading and everlasting Three Treasures**

to the peace of the world, the peace of this sangha, and the strength and sound practice of its members, to the restoration of the natural world, its waters, plants and creatures and to all efforts in its service with gratitude. May this good karma be extended to all relations and may we realise the Buddha Way together

**ALL: (in gassho)**

**All Buddhas throughout space and time**

**All Bodhisattva Mahasattvas**

**Maha Prajna Paramita**

**INO: IDENTITY OF RELATIVE AND ABSOLUTE**

**ALL:** The mind of the great sage of India was intimately conveyed from West to East. Among human beings are wise ones and fools, but in the Way there is no northern or southern ancestors. The subtle source is clear and bright. The tributary streams flow through the darkness. To be attached to things is illusion. To encounter the absolute is not yet enlightenment. Each and all, the subjective and objective spheres are related and at the same time independent. Related, yet working differently, though each keeps its own place. Form makes the character and appearance different. Sounds distinguish comfort and discomfort. The dark makes all words one, the brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other. Cause and effect must return to the great reality. The words high and low are used relatively. Within light there is darkness, but do not try to understand that darkness. Within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind in walking. Each thing has its own intrinsic value and is related to everything else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative, like two arrows meeting in midair. Reading words you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way, it is not near, it is not far. If you are deluded, you are mountains and rivers away from it.

I respectfully say to those who wish to be enlightened: Do not waste your time by night or day.

**INO:**

Buddha Nature pervades the whole universe existing right here now.

In reciting the identity of relative and absolute, we dedicate its merits to:

The Great Master Shakyamuni Buddha; Bodhidharma; Daikan Eno; Tozan Ryokai; Eihei Dogen; Keizan Jokin. All successive ancestors through Koun Taizan and all women lineage holders whose names have been lost or forgotten. May we appreciate their benevolence and show our gratitude by accomplishing the Buddha Way together.

**ALL: (in gassho)**

**All Buddhas throughout space and time  
All Bodhisattva Mahasattvas  
Maha Prajna Paramita**

**INO: ENMEI JUKKO KANNON GYO**

**ALL:**

KAN ZE ON NA MU BUTSU YO BUTSU U IN YO BUTSU U EN BU PO SO EN JO RAKU GA JO  
CHO NEN KAN ZE ON BO NEN KAN ZE ON NEN NEN JU SHIN KI NEN NEN FU RI SHIN  
(Repeated 9 times)

### **Dedication II**

**INO:**

The Buddha turns the Dharma wheel and so reality is shown in all its many forms.

He liberates all suffering beings and brings them to great joy.

We sincerely seek the beneficent guidance of the Three Treasures.

In reciting the Enmei Jukku Kannon Gyo and in offering flowers, candlelight and incense, we dedicate its merits to: All ancestors of sangha members, the spirits of deceased inhabitants of this city and to all beings in the Dharma Worlds

If there has been a recent passing of a relative or friend:  
and especially to: {name of deceased} on his/her \_\_\_ day of passing ). May he/she have a swift journey to the other shore.

May the Dharma Body maintain strength and health and the years of life be lengthened for Master Mokurai Tenshin, Abbot of Yokoji and Elder of White Plum Sangha; let his vows be fully realised and may he live in perfect peace with Buddha Dharma.

We especially pray for the health and well being of: (sick list is read out)

May they and their families be serene throughout all their ills and may we realise the Buddha Way together.

**ALL: (in gassho)**

**All Buddhas throughout space and time  
All Bodhisattva Mahasattvas  
Maha Prajna Paramita**

Service now ends with three full bows