



STONewater ZEN CENTRE
THE LAKES

It is our wish to promote compassion
and understanding for life as it is

May penetrating light dispel the
darkness of ignorance

May we realise the
Buddha Way together





STONEWATER ZEN CENTRE



SHORT SERVICE

Teacher entry ● Midway ● At zabutan ● After incense ● Midway ● ● x6

3 BOWS 1ST bow ● 2nd bow ● 3rd bow ● ● to altar ● to room ○ ● ● (all sit)

(Time bells to Dennonns) ○ ○ ▲ Mokugyo

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 ▲

Dedication No 1

In reciting the Heart Sutra, 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 ▲

ENMEI JUKKO KANNON GYO (chant x 9 with mokugyo)

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 ○
(first time only)

Ninth or last time:

○ 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 ▲

Dedication No 2

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 village and to all beings in the Dharma
Worlds (and especially to: { name of deceased } on his/her ___ day of passing)
May he/she/they have a swift passage 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)
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 ○

Sangha stands

●● ●●●●●●●●

Maha Prajna Paramita

Bows ● 1ST bow ● 2nd bow ●● 3rd bow ● Teacher bows to altar ● Teacher bows to Sangha

After 3rd external bell ● Sangha bows to altar After 4th external bell ● Sangha bows to Sangha

Time for...



STONEWATER ZEN CENTRE



FULL SERVICE

Teacher entry ● Midway ● At zabutan ● After incense ● Midway ● 12x ●
3 BOWS 1ST bow ● 2nd bow ● 3rd bow ●● To altar ● To room ○ ●● (Sangha sits)
 (Time bells to Dennon) ○ ○ ▲ with mokugyo

MAHA PRAJNA PARAMITA HEART SUTRA ○

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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.

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● **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 ▲

IDENTITY OF RELATIVE AND ABSOLUTE ○

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 ancestor. ○ 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. ▲

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 Master 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 Buddhas throughout space and time ○

All Bodhisattva Mahasattvas ○

Maha Prajna Paramita ▲

ENMEI JUKKO KANNON GYO (chant x 9 with mokugyo)

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 ○ (first time only)

Ninth or last time:

○ 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 ▲

Dedication No 2

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

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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 village and to all beings in the Dharma Worlds
(*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)

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

All Buddhas throughout space and time ○

All Bodhisattva Mahasattvas ○

Maha ●● Prajna ●●●● Paramita ▲

Bows ●ST bow ● 2nd bow ●● 3rd bow ● Teacher bows to altar ● Teacher bows to Sangha

After 3rd external bell ● Sangha bows to altar After 4th external bell ● Sangha bows to Sangha

Time for tea...

GATHAS

FOUR VOWS

Sentient beings are numberless, I vow to save them
Desires are inexhaustible, I vow to put an end to them
The Dharmas are boundless, I vow to master them
The Buddha Way is unsurpassable, I vow to attain it (x 3)

VERSE OF THE OKESA

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathagatha teaching
Saving all sentient beings (x 3)

VERSE OF ATONEMENT

All evil karma ever committed by me since of old
On account of my beginningless greed, anger and ignorance
Born of my body mouth and thought
Now I atone for it all

GATHA ON OPENING THE SUTRA

The Dharma, incomparably profound and infinitely subtle,
Is rarely encountered, even in millions of ages.
Now we see it, hear it, receive and maintain it.
May we completely realize the Tathagata's true meaning.

EVENING GATHA

Let me respectfully remind you,
Life and death are of supreme importance
Time swiftly passes by and opportunity is lost.
Let us awaken, awaken, take heed !
Do not squander your lives....

ABRIDGED MEAL GATHA

First, seventy-two labours brought us this food,
We should know how it comes to us.
Second, as we receive this offering, we should consider whether our virtue and practice deserve it.
Third, as we desire the natural order of mind to be free from clinging, we must be free from greed.
Fourth, to support our life we take this food.
Fifth, to attain our Way we take this food.

First, this food is for the Three Treasures.
Second, it is for our teachers, parents, nation and all sentient beings.
Third, it is for all beings in the six worlds.
Thus, we eat this food with everyone, We eat to stop all evil, to practice good,
to save all sentient beings, and to accomplish our Buddha Way.

MAHA PRAJNA PARAMITA HEART SUTRA (MAKA HANNYA HARAMITA SHINGYO)

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 I
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 mi ta ko
shim-mu kei ge mu kei 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 shin 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-mya ha ra mi ta shu soku setsu shu watsu
Gya tei gya tei ha ra gya tei hara so- gya tei.

Bodhi sva-ha- ka han-nya shin gyo.