The scriptures, litanies, and verses in this booklet are used daily in temples and monasteries of the Order of Buddhist Contemplatives.

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**Toilet Verse**

*Before brushing the teeth:*
I take the toothbrush that all living things may profit;
May they understand the Truth quickly and become
naturally pure.

*After brushing the teeth:*
Our teeth have been cleaned this morning so that all
living things may profit.
Since we control the fang of ignorance, let us crush
delusion as this toothbrush has been crushed
in the mouth.

**Lavatory Verse**

Adoration to all the Buddhas.
Adoration to the limitless Teaching.
Peace! Speak! Blaze! Up! Open!
To the glorious, peaceful One,
For whom there is no disaster
Whilst upon the water-closet, Hail!

**Lecture Verse**

(Recited before a formal lectures.)
The unsurpassed, penetrating and perfect Truth
Is seldom met with even in a hundred thousand
myriad kalpas.
Now we can see and hear it, we can remember
and accept it;
I vow to make the Buddha’s Truth one with
myself.

**Contents**

- The Scripture of Avalokiteshwara Bodhisattva 4
- Full Morning Service
  - Morning Service
    - Sandôkai 10
    - Most Excellent Mirror - Samâdhi 13
    - The Ancestral Line 17
  - Morning Office
    - The Scripture of Great Wisdom 21
    - Founder’s Ceremony
      - The Litany of
        - the Great Compassionate One 24
        - The Adoration of the Buddha’s Relics 26
- Short Morning Service
  - The Scripture of Great Wisdom 21
  - The Litany of
    - the Great Compassionate One 24
  - The Ancestral Line 17
- Mid-Day Service
  - Rules For Meditation 34
- Evening Office
  - The Litany of the Great Compassionate One 37
  - Invocation of Achalanatha 39
  - Invocation of Mahakala 39
  - Invocation of the Cosmic Buddha 40
  - The Golden Bell That Rings But Once 40
- Short Verses 41
Pre-Dawn Ceremony

The Scripture of Avalokiteshwara Bodhisattva

Precentor:
The Scripture of Avalokiteshwara Bodhi - satt - va

Community:
In verse, Mujinni Bodhisattva asked:
“What reason is there for the Buddha’s daughter:
Great Kanzeon, to thus be so addressed?”
The Honoured One made answer too in verse:
“Just listen to the life of Kanzeon.
To calls from every quarter She responds:
Of oceanic depth Her holy vows.
A myriad Buddhas has She truly served:
For ages past be yond all human thought.
And made for aye great vows of purity.
When people hear Her name, and see Her form:
And think of Her not vainly in their hearts.
All forms of ill, in all the worlds, shall cease.
If, wishing harm, an enemy should try to push another in a fiery pit:

Short Verses

Kesa Verse
How great and wondrous are the clothes of enlightenment,
Formless and embracing every treasure;
I wish to unfold the Buddha’s teaching
That I may help all living things.

The Five Thoughts
We must think deeply of the ways and means by which this food has come.
We must consider our merit when accepting it.
We must protect ourselves from error by excluding greed from our minds.
We will eat lest we become lean and die.
We accept this food so that we may become enlightened.

The Universe is as the Boundless Sky
The universe is as the boundless sky,
As lotus blossoms above unclean water.
Pure and beyond the world is the Buddha Nature of the trainee.
O Holy Buddha, we take refuge in Thee.

Bathing Verse
Before bathing:
I must cleanse my body and my heart.
After bathing:
I have cleansed my body, I pray that I may cleanse my heart.

Invocation for the Removal of Disasters
Adoration to all the Buddhas. Adoration to the limitless Teaching.
Peace! Speak! Blaze! Up! Open!
To the glorious, peaceful One, for Whom there is no disaster.
Hail! Hail!
Precentor:
Invocation of the Cosmic Buddha - a *

Community:
Hail, — the beneficent Mystic, — the Treasure. | Hail! ||

Precentor:
The Golden Bell That Rings But Once*

Community:
Peace upon the | pillow. ||

Makura Om,  Makura Om,  Makura Om.

The | victim should, on Kanzeon’s great power, think, —
and straightway that fiery pit shall be transformed into
a | cool and silver lake. ||
If, | drifting in the vast great ocean’s foam, —
we should be in danger of our lives from monstrous fish
or evil | beings. :
Let | us only think on Kanzeon’s great power, —
at once the sea will | all compassion be. ||
If, | from the top of Sumeru, — we be hurled
down by an enemy’s cruel | hand, :
Just | let us think on Kanzeon’s great power,
and — like the sun, we | will remain aloft. ||
If, | chased by wicked ones, — we
should fall upon a | mountain, :
Let | us think again of Kanzeon’s power — and no
injury will e’en a single | hair of us sustain. ||
If, | ringed by enemies, — we should be threatened
by them, — all with their swords in | hand, :
Just | let us think on Kanzeon’s great power,
compassion then with | in their hearts will dwell. ||
When | tyrants persecute us — and we
stand at the place of exe | cution :
Let | us only think on Kanzeon’s great power, —
the executioner’s | sword will broken be. ||
If, | bound in chains, — in prison, — let us just
think on Kanzeon’s great holy | power, :
At | once the shackles | will then set us free. ||
When poisonous herbs, — or magic, threaten harm,:
The power of Kanzeon, — if thought upon, — will quickly send the curse back whence it came. ||
If poisonous creatures, — evil ones, should come,:
Upon great Kanzeon’s power gently dwell, — straightway those evil ones dispersed will be. ||
When snakes and scorpions attack us, — exhaling evil poisons, scorching us,:
By dwelling on great Kanzeon’s holy power — they will be turned away with shrieks of fear. ||
When lightening flashes and the thunder rolls, — when hailstones beat and rain in torrents pours,:
The power of Kanzeon, — if thought upon, — will quickly clear the heavens of the storm. ||
If, struck by cruel disaster’s evil hand — or tortured by interminable pain, — we flee to Kanzeon’s gentle arms:
She, being wise and full of mystic power, — will save us from all worldly grief and care. ||
With all miraculous powers well endowed:
And widely skilled in knowledge of all things, ||
In all the world, in all the quarters,:
There is not a place where Kannon does not go. ||
Hell’s, evil spirits, — beastly creatures, — all the evil ways of living, — all the pain that comes from birth, old age, disease and death:
Will, for eternity, all pass away. ||

Precentor:

Invocation of Achala-atha *

Community:

Hail to the Mandala! — Let us so be engulfed within its praises evermore that, — by our own wills and vigilance, — may we our fetters cut away. ||
May we within the temple of our own hearts dwell — amidst the myriad mountains. ||
Hail! | Hail! Hail! ||

Precentor:

Invocation of Maha-kala *

Community:

Let us be engulfed within the Mandala of the sons of Buddha. | Hail!
The Arrow of Emptiness. | Hail!
O great Victor, I hold on, hold on!:
To Indra the Creator I cry!
Move, move, my defilement—free One!:
Come, come, hear, hear, a joy springs up in me!||
Speak, speak, give me direction!:
Awakened, awakened, I have awakened!||
O merciful One, com passionate One,:
Of daring ones the most joyous, hail!||
Thou hast attained mastery in the discipline, hail!:
Thou hast a weapon within Thine hand, hail!||
Thou hast the Wheel within Thine hand, hail!:
Thou Who hast the lotus, hail!||
Hail to Thee Who art the root of eternity!:
Hail to Thee Who art all compassion! Hail!||
Adoration to the Triple Treasure! Hail!:
Give ear unto this my prayer, hail!||

Great | Kanzeon views all the world in Truth,:
Free | from defilement, loving, knowing all,||
Full | of compassion;:
She | must always be prayed to, — adored for all eternity.||
She | is a Light pure, — spotless, like the sun,:
With wisdom does She darkness all dispel, subverting all effects of wind and fire;||
† Her | all-illumining light fills all the world.||
As thunder shakes the universe does She control Her loving body:
And Her thought of great compassion, — like a cloud from which a rain of Dharma comes, as nectar, down, — destroys the flames of evil passions all.||
When, threatened by court judgements or, in camp, — the military should oppress us,:
Let us but think on Kanzeon’s great power — and all our enemies will be dispersed.||
*She is a most exquisite Voice, — a Voice that all the world encompasses;:
The Voice of Brahma, — Voice of oceans — One that all the voices of the world does much excel,||
† Because of this our thought must always dwell upon Her.||
Let us never cherish thoughts of doubt about great Kanzeon:
Who is all pure and holy and a refuge true, — *
protecting in all grief, — in trouble, death, disaster.||
She possesses merit all, — regards all things with a compassionate eye and, — like the ocean, — holds within Herself a mass of virtues inestimable:

For this She must forever be adored.”

Then rose up Jiji Bosatsu:

To stand before the Buddha, saying thus, ||

“World Honoured One, — they, who this Scripture hear of Kanzeon Bosatsu:

Must indeed no small amount of merit gain, ||

† For here Her life of perfect action is described. ||

This is the life of One Who, — all endowed with powers all miraculous:

Appears in all directions.” ||

When the Buddha thus finished the recitation in the hall:

Of this great Scripture which makes clearly plain — the life and work of the All-Sided One, ||

All people present then, — a great concourse, — in number four and eighty thousand strong, :

+ With all their hearts cherished a longing deep ||

+ For the Supreme Enlightenment with which:

No thing in all the universe compares. ||

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Evening Office

The Litany of the Great Compassionate One

**Precentor:**

The Litany of the Great Compassionate One *

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**Community:**

Adoration to the Triple Treasure! :
Adoration to Kanzeon Who is the Great Com passionate One! ||

Om to the One Who leaps beyond all fear! :
Having adored Him, — may I enter into the heart of the Noble, | Adored Kanzeon! ||

His life is the completion of meaning; :
It is pure, — it is that which makes all beings victorious — and cleanses the path of all existence. ||

Om — O Thou Seer, — World-tran sciencing One!: :
O hail to the Great Bodhisattva! ||

All, — all is defilement, defilement, earth | earth. :
Do, do the work within my heart. ||
the same as to live an ordinary daily life. The Buddha Seal has been preserved by both the Buddhas in the present world and by those in the world of the Indian and Chinese Ancestors, they are thus always spreading the Truth—all activity is permeated with pure meditation—the means of training are thousandfold but pure meditation must be done. * It is futile to travel to other dusty countries thus forsaking your own seat; if your first step is false, you will immediately stumble. Already you are in possession of the vital attributes of a human being—do not waste time with this and that—you can possess the authority of Buddha. Of what use is it to merely enjoy this fleeting world? * This body is as transient as dew on the grass, life passes as swiftly as a flash of lightning, quickly the body passes away, in a moment life is gone. O sincere trainees, do not doubt the true dragon, do not spend so much time in rubbing only a part of the elephant; look inwards and advance directly along the road that leads to the Mind, respect those who have reached the goal of goallessness, become one with the wisdom of the Buddhas, Transmit the wisdom of the Ancestors. + If you do these things for some time you will become as herein described and + then the Treasure House will open naturally and you will enjoy it fully.

**Precantor:**
We offer the merits of this Scripture recitation to all so that they may be able to realize the Truth.

**Community:**
* Homage to all the Buddhas in all worlds.
* Homage to all the Bodhisattvas in all worlds.
* Homage to The Scripture of Great Wisdom.
Cling to neither sitting nor lying down. When meditating, do not wear tight clothing. Rest the left hand in the palm of the right hand with the thumbs touching lightly; sit upright, leaning neither to left nor right, backwards nor forwards. The ears must be in line with the shoulders and the nose in line with the navel; the tongue must be held lightly against the back of the top teeth with the lips and teeth closed. Keep the eyes open, breathe in quickly, settle the body comfortably and breathe out sharply. Sway the body left and right then sit steadily, neither trying to think nor trying not to think; just sitting, with no deliberate thought, is the important aspect of serene reflection meditation.

This type of meditation is not something that is done in stages; it is simply the lawful gateway to carefree peace. To train and enlighten ourselves is to become thoroughly wise; the koan appears naturally in daily life. If you become thus utterly free you will be as the water wherein the dragon dwells or as the mountain whereon the tiger roams. Understand clearly that the Truth appears naturally and then your mind will be free from doubts and vacillation. When you wish to arise from meditation, sway the body gently from side to side and arise quietly; the body must make no violent movement; I myself have seen that the ability to die whilst sitting and standing, which transcends both peasant and sage, is obtained through the power of serene reflection meditation. It is no more possible to understand natural activity with the judgmental mind than it is possible to understand the signs of enlightenment; nor is it possible to understand training and enlightenment by supernatural means; such understanding is outside the realm of speech and vision, such Truth is beyond personal opinions. Do not discuss the wise and the ignorant, there is only one thing—to train hard for this is true enlightenment; training and enlightenment are naturally undefiled; to live in this way is
Mid-Day Service
Rules for Meditation

Precentor: Rules for Meditation *

Community:
Why are training and enlightenment differentiated since the Truth is universal? Why study the means of attaining it since the supreme teaching is free? Since Truth is seen to be clearly apart from that which is unclear, why cling to a means of cleansing it? Since Truth is not separate from training, training is unnecessary — the separation will be as that between heaven and earth if even the slightest gap exists * FOR, WHEN THE OPPOSITES ARISE, THE BUDDHA MIND IS LOST. However much you may be proud of your understanding, however much you may be enlightened, whatever your attainment of wisdom and supernatural power, your finding of the way to mind illumination, your power to touch heaven and enter into enlightenment, when the opposites arise you have almost lost the way to salvation. Although the Buddha had great wisdom at birth, He sat in training for six years; although Bodhidharma Transmitted the Buddha Mind, we still hear the echoes of his nine years facing a wall. The Ancestors were very diligent and there is no reason why we people of the present day cannot understand. All you have to do is cease from erudition, withdraw within and reflect upon yourself. Should you be able to cast off body and mind naturally, the Buddha mind will immediately manifest itself; if you want to find it quickly, you must start at once.

You should meditate in a quiet room, eat and drink moderately, cut all ties, give up everything, think of neither good nor evil, consider neither right nor wrong. Control mind function, will, consciousness, memory, perception and understanding; you must not strive thus to become Buddha.

Such words as high and middle darkness | match; :
Light separates the | murky from the pure. ||
The properties of the four elements together | draw :
Just as a child re | turns unto its mother. ||
Lo! — The heat of fire, — the moving wind, —
the water wet, — the earth all | solid, :
Eyes to see, — sounds heard and smells; —
upon the tongue the | sour, salty taste. ||
And yet, in each related thing, — as leaves grow from the | roots, :
End and beginning here return unto the source — and
“high” and “low” are | used respectively. ||
Within all light is | darkness :
But explained it cannot be by darkness that one - | sided is
alone. ||
In darkness there is | light :
But, here again, by light one-sided | it is not explained. ||
*Light goes with | darkness :
As the sequence does of | steps in walking; ||
All things herein have inherent, great potency | ality, :
Both function, | rest, reside within. ||
Lo! — With the ideal comes the | actual, :
Like a box all | with its lid; ||
Lo! — With the ideal comes the | actual, :
Like two arrows in mid | air that meet. ||
Completely understand here | in :
*The basic Truth with | in these words; ||
†Lo! — Hear! — Set up not | your own standards. ||
If from your experience of the senses, — basic Truth you do not know, :
How can you ever find the path that certain is, — no matter how far distant you may walk? ||
As you walk on distinctions between near and far are lost :
And, — should you lost become, — there will arise obstructing mountains and great rivers. ||
This I offer to the seeker of great Truth, :
Do not waste time. ||

Short Morning Service

The Scripture of Great Wisdom Page 21
The Litany of the Great Compassionate One Page 24
The Ancestral Line Page 17

Precentor:

We pray that we may be able to show our gratitude to the Four Benefactors, rescue all beings in the Three Worlds, and make the Four Wisdoms perfect together with all living things. We pray that this temple may prosper and all misfortune cease.

Community:

* Homage to all the Buddhas in all worlds.
* Homage to all the Bodhisattvas in all worlds.
* Homage to the Scripture of Great Wisdom.
Community:
* Homage to all the Buddhas in all worlds.
* Homage to all the Bodhisattvas in all worlds.
* Homage to The Scripture of Great Wisdom.

The Most Excellent Mirror - Samādhi

Precentor:

The Most Excellent Mirror — Sam - ā - dhi *

Community:

The | Buddhas and the Ancestors have all directly handed down this | basic Truth:— :
| Preserve well for you now | have; this is all. ||
| The white snow falls upon the | silver plate, : |
| The snowy heron | in the bright moon hides; ||
| Resembles each the other yet these two are | not the same; : |
| Combining them we can distinguish | one from other. ||
| Supreme mind, — * in words, — can | never be expressed: |
| And yet to all the trainees’ | needs it does respond; ||
| Enslaved by words you fall in | to a hole. : |
| If you should go against the basic Truth — you come | to a dead-end. ||
| This is as if a | giant fire-ball; : |
| Never come to close — nor put yourself | too far away. ||
| If you ex | press by fancy words : |
| It | is all stained. ||
| The night en | closes brightness : |
| And, at dawn, no | light shines; ||
This Truth holds for beings all:
Through this we free our selves from suffering.
Although not made by artifice:
This Truth can find expression in the words of those who teach true Zen.
It is as if one looks into a jewelled mirror:
Seeing both shadow and substance.
You are not him:
He is all of you.
A baby of the world is such as this:
Possessing all his five sense organs, — yet goes not and neither comes, — neither arises nor yet stays, — has words and yet no words.
Then finally we grasp nothing:
For words in accurate will be.
When stacked, six sticks of ri:
Forever move in mutual relations in extremes and center.
Stacked three times:
Return again to the first pattern after changes five.
This as the five tastes of the chi-grass seems:
And as the diamond scepter’s branches five.
The absolute “upright” holds, as it is:
Many phenomena within its own delicate balance.
When a trainee asks a question:
Matching answer always comes from the Zen master.
So that he may bring the trainee to the ultimate of Truth:

Precentor:

Behold the circle of japonica stands high,
reaching even to the Dharma Clouds. We have offered incense, candles, fruit, flowers,
and the recitation of The Litany of the Great Compassionate One and the Adoration of the Buddha’s Relics to the Buddha
Keidō Chi-san Kōhō, Founder of this monastery; who showed the Truth from
The master uses skillful means. ||
Trainees em brace the ultimate, :
Masters contain the means. ||
Correctly blended, :
This is good. ||
Avoid one-sided clinging, :
This is all the natural and superior Truth — that does
attach itself to no delusion or enlightenment. ||
It calmly, clearly shows when all conditions ripen; :
When minute infinitesimally small becomes; — when
large it transcends all dimension, space; ||
† Even the slightest twitch will surely break the rhythm. ||
Now we have abrupt and slow — and separated do
the sects become by setting up of doctrines, practices, :
And these become the standards that we know of all
religious conduct. ||
Even should we penetrate these doctrines, practices, :
And then delusive consciousness flows through the
‘ternal Truth, — no progress shall we make. ||
If outwardly all calm we do appear — and yet within
disturbed should be:
We are as if a tethered horse — or as a mouse within a
cage. ||
So, pitying this plight, :
The former sages teaching all dispensed. ||
Because delusions in the trainees’ minds were topsy-turvy,:
All the sages true did match there to their teachings; ||
Thus they used all means, so varied,:
Even so to say that black was white. ||
Delusive thought, if lost, abandoned,:
Will all satisfaction bring; ||
If you in ancient footsteps wish to walk:
Observe examples old. ||
That He could take the final step to true enlightenment,:
A former Buddha trained Himself for ten long kalpas gazing at the Bodhi tree. ||
* If thus restrained, freedom original:
Is like a tiger that has tattered ears — or like a hobbled horse. ||
The sage will tell a trainee, who is feeling he is low and all inferior,:
That on his head there gleams a jewelled diadem, — and on his body rich robes hang — and at his feet there is a footrest. ||
If the trainee hears this teaching with surprise and doubt,:
The sage assures him that of cats there are some kinds, — as also some white cows, — that perfect are just as they are. ||
A master archer hits a target at a hundred yards because he skill possesses:
But, to make to meet two arrows in mid-air, — head-on, — goes far beyond the skill of ordinary man. ||
In this superior activity of no-mind,:
See! The wooden figure sings — and the stone maiden dances;
This is far beyond all common consciousness,
Be beyond all thinking.
The retainer serves his lord the emperor;
His father does the child obey;
Without obedience there is no filial piety:
And, if there is no service, no advice.
Such action and most unpertinent work:
All foolish seem and dull.
But those who practise thus this law continually shall, in all worlds:
Be called Lord of Lords unto eternity.

Precentor:
We offer the merit of this recitation of the Sandōkai and The Most Excellent Mirror - Samādhi, in gratitude, to:

Ancestral Line:

Community chants the Ancestral Line:
* Bibashibutsu Daioshō,
* Shikibutsu Daioshō,
* Bishafubutsu Daioshō,
* Kurusonbutsu Daioshō,
* Kunagonmunibutsu Daioshō,
* Kashōbutsu Daioshō,
* Shakyamunibutsu Daioshō,
Makakashyo Daioshō,
Ananda Daioshō,
Shōnawashyu Daioshō
Ubakikuta Daioshō,
Daitaka Daioshō,
Mishaka Daioshō,
Bashumitsu Daioshō,
Butsudanandai Daioshō,
Fudamitta Daioshō,
Barishiba Daioshō,
Funayashya Daioshō,
Anabotet Daioshō,
Kabimora Daioshō,
Nagyaarajyuna Daioshō,
Kanadaiba Daioshō,
Ragorata Daioshō,
Sōgyanandai Daioshō,
Kayashyata Daioshō,
Kūmorata Daioshō,
Shyyata Daioshō,
Bashyubanze Daioshō,
Manura Daioshō,
Kakurokuna Daioshō,
Shishibodai Daioshō,
Bashyashita Daioshō,
Funyomitta Daioshō,
Hannyatara Daioshō,
Bodaidaruma Daioshō,
Taisō Eka Daioshō,
Kanchi Sōsan Daioshō,
Daī Dōshin Daioshō,
Daikan Kōnin Daioshō,
Daikan Enō Daioshō,
Seigen Gyoshi Daioshō,
Sekitō Kisenn Daioshō,
Yakusan Igen Daioshō,
Ungan Donjyo Daioshō,
Tōzan Ryokai Daioshō,
Ungo Dōyō Daioshō,

of Truth which is Truth It--self...and a Stup--a for

the World of the Dhar--ma for our pres--ent bod--y.

Through the mer--its of the Budd--ha the Truth

ent--ers in--to us and we en--ter the Truth; through the
Adoration of the Buddha’s Relics

Precentor

Adoration of the Buddha’s Relics

Organ and all

Hom-age to... the... Re-lics of the Bud-da of

mer-it... all; Hom-age to the Bod- y

Dōan Dōhi Daioshō,
Dōan Kanshi Daioshō,
Ryozan Enkan Daioshō,
Daiyō Kyogen Daioshō,
Tōsu Gisei Daioshō,
Fuyō Dōkai Daioshō,
Tanka Shijyun Daioshō,
Chōrō Seiryō Daioshō,
Tendō Sokaku Daioshō,
Setchō Chikan Daioshō,
Tendō Nyojyo Daioshō,
Eihei Kōsō Daioshō,
Kōun Ejyō Daioshō,
Tetsu Gikai Daioshō,
Keizan Jōkin Daioshō,
Meihō Sotetsu Daioshō,
Shugan Dōchin Daioshō,
Tetsuzan Shikaku Daioshō,
Keigan Eishō Daioshō,
Chuzan Ryohun Daioshō,
Gisan Tōnin Daioshō,
Shōgaku Kenryu Daioshō,
Kinen Hōryu Daioshō,
Teishitsu Chisenn Daioshō,
Kokei Shōjun Daioshō,
Sessō Yūhō Daioshō,
Kaiten Genju Daioshō,
Shūzan Shunshō Daioshō,
Chōzan Senyetsu Daioshō,
Fukushū Köchi Daioshō,
Meidō Yūton Daioshō,
Hakuhō Gentekki Daioshō,
Gesshū Sōkō Daioshō,
Manzan Dōhaku Daioshō,
Gekkan Gikō Daioshō,
Daiyu Esshō Daioshō,
Kegon Sōkai Daioshō,

**Precentor:**

```
We pray that we may be able to show our
gratitude to the Four Benefactors,
rescue all beings in the Three Worlds
and make the Four Wisdoms perfect together
with all living things.

We pray that this priestly family may prosper
and all misfortune cease.
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**Community:**

* Homage to all the Buddhas in all worlds.
* Homage to all the Bodhisattvas in all worlds.
* Homage to The Scripture of Great Wisdom.

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O great Victor, I hold on, hold on!:
To Indra the Creator I cry!
Move, move, my defilement-free One:
Come, come, hear, hear, a joy springs up in me!
Speak, speak, give me direction:
Awakened, awakened, I have awakened!
O merciful One, compassionate One:
Of daring ones the most joyous, hail!
Thou art all successful, hail!
Thou art the great successful One, hail!
Thou hast attained mastery in the discipline, hail!
Thou hast a weapon within Thine hand, hail!
Thou hast the Wheel within Thine hand, hail!
Thou Who hast the lotus, hail!
Hail to Thee Who art the root of eternity!
Hail to Thee Who art all compassion!
Adoration to the Triple Treasure! Hail!
Give ear unto this my prayer, hail!
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Founder’s Ceremony
The Litany of the Great Compassionate One

Precentor:

Community:

Adoration to the Triple | Treasure!
Adoration to Kanzeon Who is the Great Compassionate One!
Om to the One Who leaps beyond all fear!
Having adored Him, may I enter into the heart of the Noble, Adored Kanzeon!
His life is the completion of meaning;
It is pure, it is that which makes all beings victorious — and cleanses the path of all existence.
Om — O Thou Seer, World-transcending One!
O hail to the Great Bodhisattva!
All, all is defilement, defilement, earth, earth.
Do, do the work within my heart.

Morning Service
The Scripture of Great Wisdom

Precentor:

Community:

When one with deepest wisdom of the heart:
That is beyond discriminative thought, the Holy Lord, great Kanzeon Bosatsu:
Knew that the skandhas five were, as they are, in their self-nature, void, unstained and pure.
O Shariputra, form is only pure:
Pure is all form; there is, then, nothing more than this.
For what is form is pure and what is pure is form:
The same is also true of all sensation, thought, activity and consciousness.
O Shariputra, here all things are pure:
For they are neither born nor do they wholly die;
They are not stained nor yet immaculate:
In increasing not, decreasing not.
O Shariputra, in this pure there is no form, sensation, thought, activity or consciousness:
No eye, — ear, — nose, — tongue, — body, —
  mind; — no form, — no tastes, — sound, —
| color, touch or objects; ||
Vision none; — no consciousness; — no knowledge and
  no | sign of ignorance; :
Until we come to where old age and death have ceased
  and so has all extinction of old age and death ||
For here there is no suffering, — nor yet again is there
ac | cumulation, :
Nor again annihilation nor an Eightfold Path, — no |
  knowledge, no attainment. ||
In the mind of the Bosatsu who is truly one with
  Wisdom Great the | obstacles dissolve :
* And, — going on beyond this human | mind, he is
  Nirvana. ||
All the Buddhas True of present, — past and | future
  they ARE all, :
Because upon Great Wisdom they rely, — the
  perfect | and most high enlightenment. ||
The Prajñaparamita one should know — to be the
  Greatest | Mantra of them all, :
The highest and most peerless Mantra too; —
  * allayer | of all pain Great Wisdom is, ||
It is the very | Truth, no falsehood here. :
This is the | Mantra of Great Wisdom, hear! ||
+ O Buddha, going, going, | going on + beyond :
And always going on beyond, — always BECOMING |
  Buddha. Hail! Hail! Hail! ||

Precentor:

Offertory

We offer the merits of this recitation of The
  Scripture of Great Wisdom to the Great
  Master Shakyamuni Buddha,
  the highest Ancestor, Great Master Jōyō Dōgen,
  the greatest Ancestor, Great Master Jōsai
  Keizan,
  and the Three Treasures in all the worlds.

We pray that we may be able to show our
grateful gratitude to the Four Benefactors,
rescue all beings in the Three Worlds
and make the Four Wisdoms perfect together with
all living things.

We pray that this pious family may prosper
and all misfortune cease...

Community:
* Homage to all the Buddhas in all worlds.
* Homage to all the Bodhisattvas in all worlds.
* Homage to The Scripture of Great Wisdom.