

Shasta
Abbey

Book
of
Daily
Ceremonies



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.

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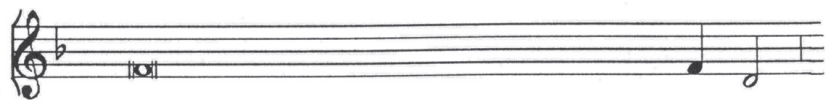
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Pre-Dawn Ceremony

The Scripture of Avalokiteshwara Bodhisattva

Precentor:

The Scripture of Avalokiteshwara Bodhi - satt - va *



Community:

In | verse, Mujinni Bodhisattva | asked, :

“World | Honored One, po | sessor of all grace, ||

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 re | sponds; :

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

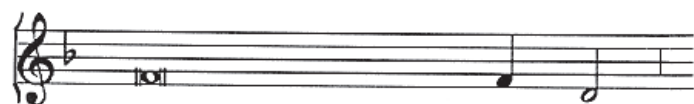
Adoration to all the Buddhas. Adoration to the limitless Teaching.

Peace! Speak! Blaze! Up! Open!

To the glorious, peaceful One, for Whom there is no disaster.

Hail! Hail!

Precentor:

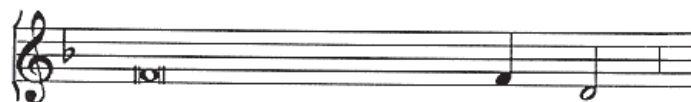


Invocation of the Cosmic Buddh - a *

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, :
 U | pon 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 a|way 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 en|dowed :
 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. ||
 Hells, | evil spirits, — beastly creatures, — all the
 evil ways of living, — all the pain that comes
 from birth, old age, disease and | death :
 Will, | for eterni|ty, all pass away. ||

Precentor:



Invocation of Achala - na - tha *

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! ||

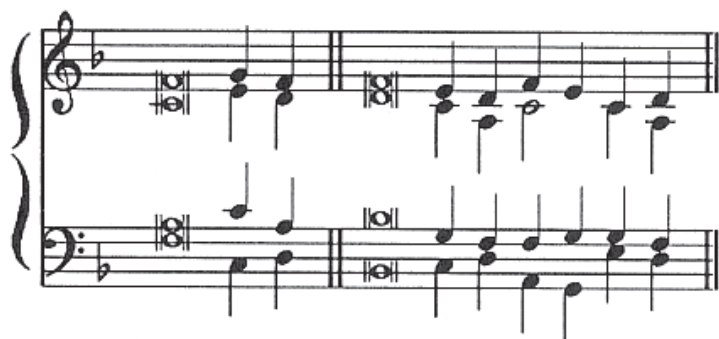
Precentor:



Invocation of Maha - ka - la *

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 Cre | ator I cry! ||
 Move, move, my defilement- | free One! :
 Come, come, hear, hear, a | joy springs up in me! ||
 Speak, speak, give me di | rection! :
 Awakened, awakened, | I have awakened! ||
 O merciful One, com | passionate One, :
 Of daring ones the | most joyous, hail! ||
 Thou art all suc | cessful, hail! :
 Thou art the great suc | cessful One, hail! ||
 Thou hast attained mastery in the | discipline,
 hail! :
 Thou hast a weapon with|in 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 e | ternity! :
 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 com | passion; :
 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
 ef | fects of wind and fire; ||
 † Her | all-illuming | 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 encompass | ses; :
 The | Voice of Brahma, — Voice of oceans — One that
 all the voices of the | world does much excel, ||
 † Be|cause of this our thought must | always dwell upon
 Her. ||
 Let | us never cherish thoughts of doubt about great
 Kanze | on :
 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
 inestima | ble, :

For | this She must for|ever be adored.” ||

Then | rose up Jiji Bo|satsu :

To | stand before the | Buddha, saying thus, ||

“World | Honoured One, — they, who this
 Scripture hear of Kanzeon Bo | satsu, :

Must | indeed no small a|mount of merit gain, ||

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

This | is the life of One Who, — all endowed
 with powers all mir | aculous, :

Ap | pears 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 :

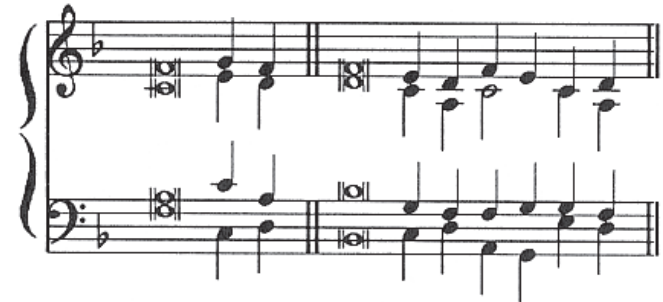
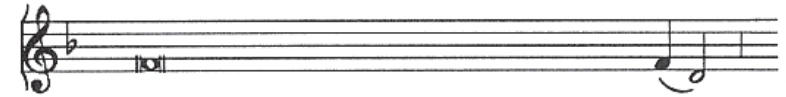
No | thing in all the | universe compares. ||

Evening Office

The Litany of the Great Compassionate One

Precentor:

The Litany of the Great Compassionate One *



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 | scending 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.

Precentor:

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.

Precentor:

Whole - heartedly do we recite this Scripture.

We offer the merits thereof, candles, flowers,
and fruit to Kanzeon,

the Great Compassionate Bodhisattva, Who
is . . our ex - am - ple.

When - ever this Scripture is recited Great
Compassion is with us
and we are searching for It with-in our - selves.

We pray for peace in all the world;
we pray that evil may be overcome by good;
we pray for the peace of this church and
for the cessation of all dis - ast - er

Community:

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

Full Morning Service

Morning Office

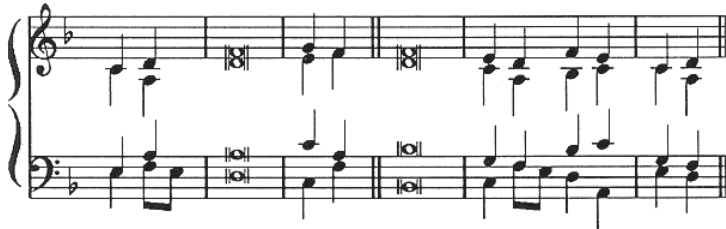
Sandōkai

Precentor:



Sandō- kai *

Community:



From west | to east, unseen, flowed out the
Mind of India's greatest | Sage :
And to the source kept true as an unsullied | stream is
clear. ||
Although by wit and dullness the True Way is | varied, :
Yet it has no Patriarch of | south or north. ||
Here born, we clutch at | things :
And then compound delusion, later on, by | following
ideals; ||
Each sense gate and * its object all together
enter thus in mutual re | lations :
And yet stand apart in a uniqueness of their own, —
depending and yet | non-depending both. ||
In form and feel component things are seen to
differ | deeply; :
Thus are voices, in inherent iso | lation, soft or harsh. ||

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 *

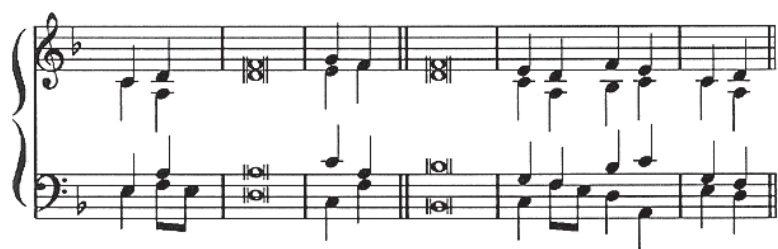
Community:

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 unclean, 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 potenti | 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

<i>The Scripture of Great Wisdom</i>	Page 21
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Precentor:

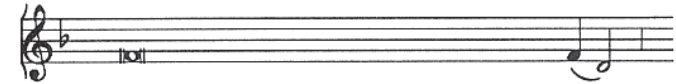
We pray that we may be able to show our gratitude
 to the Four Benefactors, rescue all beings in the
 Three Worlds, and make the Four Wisdoms
 perfect together with all living things. We pray
 that this temple may prosper and all misfortune
 cease.

Community:

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

The Most Excellent Mirror - Samādhī

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; ||



Community:

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



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 shad | ow 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 ex | tremes 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 Kō - - hō, Found - er
 of this monastery; who showed the Truth from



Hom.age to..the...Re...lics of the Budd-ha of



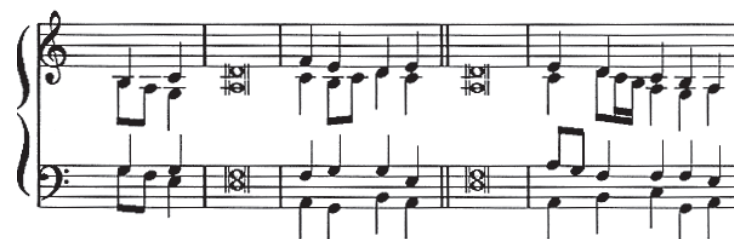
mer-----it.....all; Hom--age to the Bod--y



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



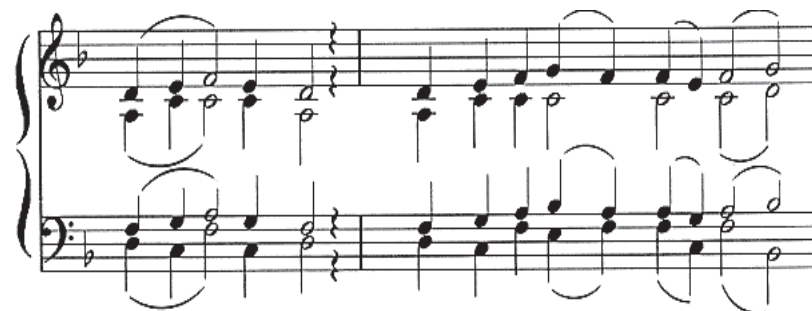
the World of the Dharma for our pres-ent body.



The master | uses skillful means. ||
 Trainees em | brace the ultimate, :
 Mast | ers contain the means. ||
 Cor | rectly 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 con | ditions 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
 re | ligious 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
 dis | turbed 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 :
Ob | serve 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, :



peace-----ful Mind which is un-chang----ing Great



Wis--dom; Let us pay hom-----age e--ter--nal--ly



to the Budd--ha, to the Budd--ha, to the Budd--ha.



ex--cell--ent pow--er of Budd--ha we real--ize Truth.



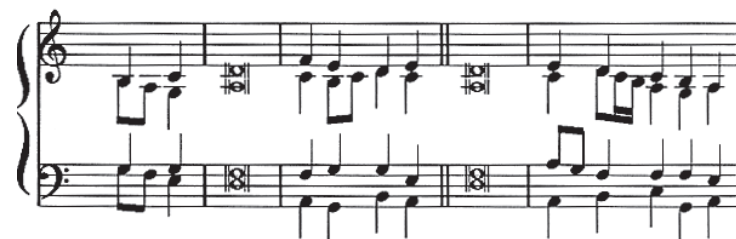
Let us do on--ly good things for all liv--ing things



that we may poss--ess the true... Mind; let us do



on--ly pure deeds..... that we may en--ter the



See! The wooden figure sings — and the stone - | maiden dances; ||

This is far beyond all | common consciousness, :

Be | yond 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 unpre | tentious work :

All | foolish seem + and dull ||

But those who practise thus this law + continually shall, | in all worlds, :

Be called Lord of Lords un | to 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:

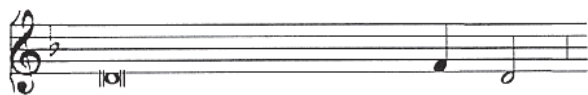
- * Bibashibutsu Daioshō,
- * Shikibutsu Daioshō,
- * Bishafubutsu Daioshō,
- * Kurusonbutsu Daioshō,
- * Kunagonmunibutsu Daioshō,
- * Kashōbutsu Daioshō,
- * Shakyamunibutsu Daioshō,
- Makakashyo Daioshō,
- Ananda Daioshō,

Shōnawashyu Daioshō
 Ubakikuta Daioshō,
 Daitaka Daioshō,
 Mishaka Daioshō,
 Bashumitsu Daioshō,
 Butsudanandai Daioshō,
 Fudamitta Daioshō,
 Barishiba Daioshō,
 Funayashya Daioshō,
 Anabotei Daioshō,
 Kabimora Daioshō,
 Nagyaarajyuna Daioshō,
 Kanadaiba Daioshō,
 Ragorata Daioshō,
 Sōgyanandai Daioshō,
 Kayashyata Daioshō,
 Kumorata Daioshō,
 Shyyata Daioshō,
 Bashyubanzu Daioshō,
 Manura Daioshō,
 Kakurokuna Daioshō,
 Shishibodai Daioshō,
 Bashyashita Daioshō,
 Funyomitta Daioshō,
 Hannyatara Daioshō,
 Bodaidaruma Daioshō,
 Taisō Eka Daioshō,
 Kanchi Sōsan Daioshō,
 Daii Dōshin Daioshō,
 Daiman 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
 en--ters in--to us and we en--ter the Truth; through the

Adoration of the Buddha's Relics

Precentor



Adoration of the Buddha's Re - lics *

Organ and all



Hom--age to... the... Re---lics of the Budd--ha 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,
 Tettsu 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 Kōchi Daioshō,
 Meidō Yūton Daioshō,
 Hakuho Gentekki Daioshō,
 Gesshū Sōkō Daioshō,
 Manzan Dōhaku Daioshō,
 Gekkan Gikō Daioshō,
 Daiyu Esshō Daioshō,
 Kego Sōkai Daioshō,

Shōun Taizui Daioshō,
 Nichirin Tōgō Daioshō,
 Sonnō Kyodō Daioshō,
 Sogaku Reidō Daioshō,
 Daishun Bengyu Daioshō,
 Kohō Hakugun Daioshō,
 Keidō Chisan Daioshō,
 Hōun Jiyu Daioshō.

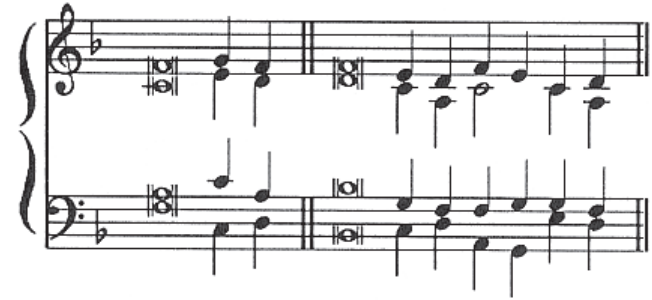
Precentor:



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.

Community:

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

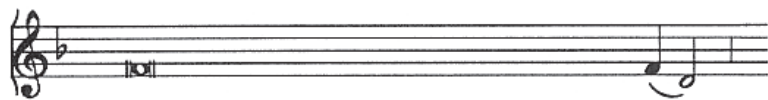


O great Victor, I hold on, hold | on! :
 To Indra the Cre | ator I cry! ||
 Move, move, my defilement- | free One! :
 Come, come, hear, hear, a | joy springs up in me! ||
 Speak, speak, give me di | rection! :
 Awakened, awakened, | I have awakened! ||
 O merciful One, com | passionate One, :
 Of daring ones the | most joyous , hail! ||
 Thou art all suc | cessful, hail! :
 Thou art the great suc | cessful One, hail! ||
 Thou hast attained mastery in the | discipline,
 hail! :
 Thou hast a weapon with|in 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 e | ternity! :
 Hail to Thee Who | art all compassion! Hail! ||
 Adoration to the Triple | Treasure! Hail! :
 Give ear unto | this my prayer, hail! ||

Founder's Ceremony

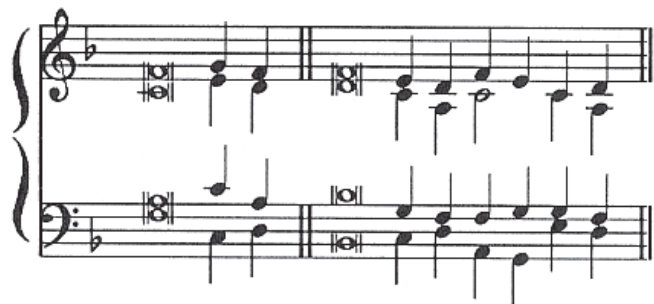
The Litany of the Great Compassionate One

Precentor:



The Litany of the Great Compassionate One *

Community:

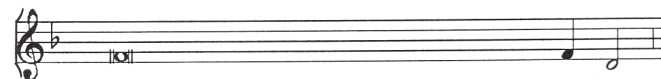


Adoration to the Triple | Treasure! :
 Adoration to Kanzeon Who is the Great
 Com | passionate One! ||
 Om to the One Who leaps beyond all | fear! :
 Having adored Him, — may I enter into the heart of the
 Noble, | Adored Kanzeon! ||
 His life is the completion of | meaning; :
 It is pure, — it is that which makes all beings victorious
 — and cleanses the | path of all existence. ||
 Om — O Thou Seer, — World-tran | scending 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:



The Scripture of Great Wis - dom *

Community:



When one | with deepest | wisdom of the heart :
 That is beyond dis | criminative 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,
 ac | tivity 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 | creasing 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 ex | tinction 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 Prajñāparamita 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! ||

Offertory

Precentor:

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
 gratitude to the Four Benefactors,
 rescue all beings in the Three Worlds
 and make the Four Wisdoms perfect together with
 all...liv - ing things.
 We pray that this priestly family may prosper
 and all mis-for tune 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.