

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.

They are from *The Liturgy of the Order of Buddhist Contemplatives for the Laity*, second edition.

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### Cleaning the Teeth

*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.

### Toilet 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

### Lecture Verse

*(Recited before a formal lecture.)*

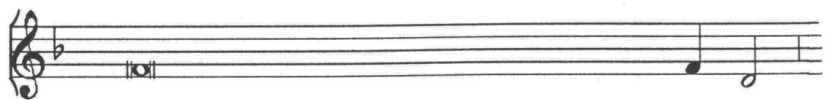
The unsurpassed, penetrating and perfect Truth  
Is seldom met with even in a hundred thousand  
myriad kalpas.  
Now we can see and hear it, we can remember  
and accept it;  
I vow to make the Buddha's Truth one with  
myself.

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## 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|ssessor 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!

**Community:**

Let us be engulfed within the Mandala of the  
followers of Buddha. | Hail!  
The Arrow of Emptiness. | Hail!

**Precentor:**



Invocation of the Cosmic Buddh - a \*

**Community:**

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

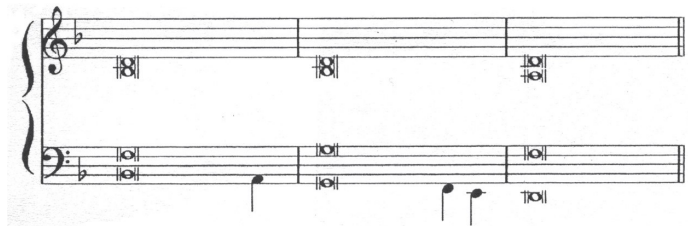
**Precentor:**



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 | lightning 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. ||

## Evening Office

*The Litany of the Great Compassionate One*  
 can be found on p. 23

**Precentor:**



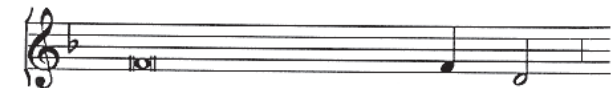
Invocation of Achala - na - tha \*

**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 \*

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.



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-illuminating | 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 encom|pas|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. ||

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 the same as to live an ordinary daily life. The Buddha Seal has been preserved by both the Buddhas in the present world and



## 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.

#### Precentor:

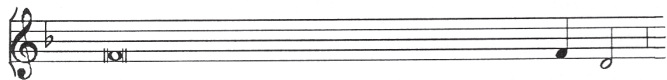
Wholeheartedly do we recite this Scripture.  
We offer the merits thereof, candles, flowers,  
and fruit to Kanzeon,  
the Great Compassionate Bodhisattva, Who  
is . . our ex - am - ple.  
When - ever this Scripture is recited Great  
Compassion is with us  
and we are searching for It with-in our - 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 temple 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.

## The Scripture of Great Wisdom

### Precentor:

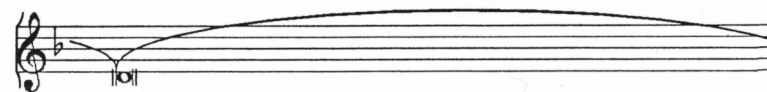


The Scripture of Great Wis - dom \*

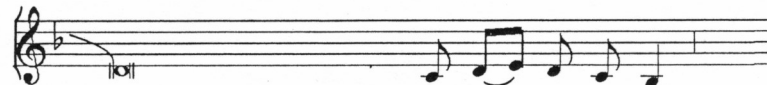
### Community



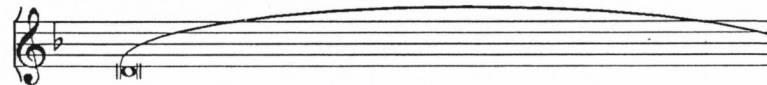
When one | with deepest | wisdom of the heart :  
 That is beyond dis|criminative thought, ||  
 The Holy One, — great | Kanzeon Bosatsu, :  
 Knew that the skandhas five were, — as they are, — in  
 their self-nature, — | void, unstained and pure. ||  
 O Shariputra, | form is only pure, :  
 Pure is 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; :



the time of our True Master Shakyakmuni



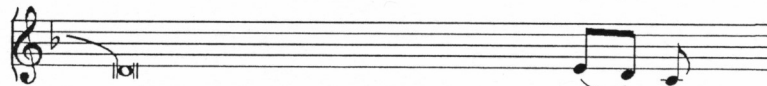
to that of our Master to this ver - y day.



May the offerings we make here show our gratitude



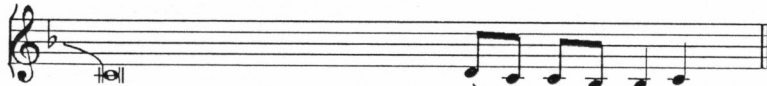
and joy to all liv--ing things. We pray that the



merits thereof shall not only be giv - en



to our Found--er, but... .light the way



of all who have not yet found 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:**



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



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 Bosatsus who are truly one with  
Wisdom Great the | obstacles dissolve :  
\*And, — going on beyond this human | mind, they  
ARE 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! ||

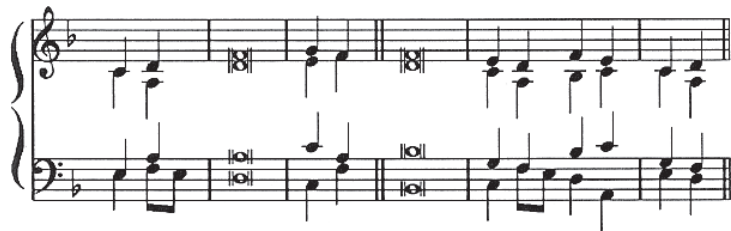
## Sandōkai

### 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-dependng both. ||  
In form and feel component things are seen to  
differ | deeply; :  
Thus are voices, in inherent iso|lation, soft or harsh. ||



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



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

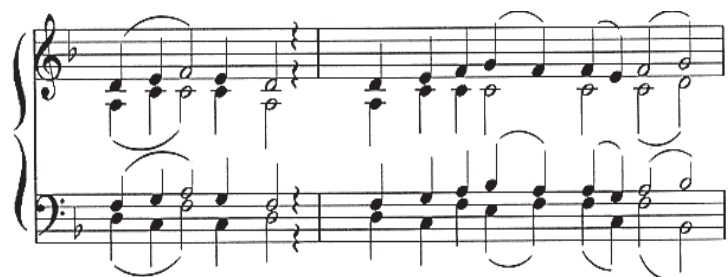
\*



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



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



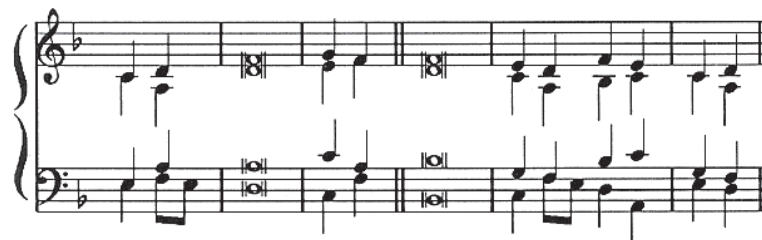
peace-----ful Mind which is un-chang----ing Great



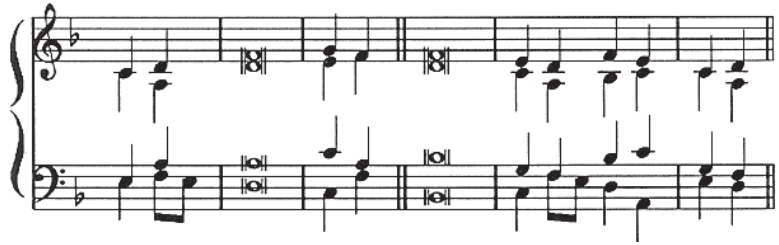
Wis--dom; Let us pay hom-----age e--ter--nal--ly



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



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. ||



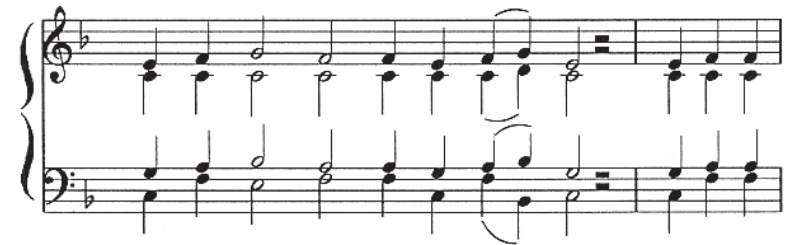
If from your experience of the senses, — basic Truth you do  
 not | know, :  
 How can you ever find the path that certain is, — no  
 matter how far | distant you may walk? ||  
 As you walk on distinctions between near and far are | lost :  
 And, — should you lost become, — there will arise  
 + obstructing | mountains and great rivers. ||  
 This + I offer to the seeker of great | Truth, :  
 Do | not waste time. ||



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

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

## 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 too close — nor put yourself | too far away. ||

If you ex|press by fancy words :

It | is all stained. ||

The night en|closes brightness :

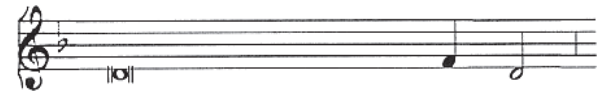
And, at dawn, no | light shines; ||



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 shad|ow and substance. ||  
 You | are not IT; :  
 IT is | all of you. ||  
 A baby of this | world is such as this, :  
 Possessing all their 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 they may bring the trainee to the | ultimate of  
     Truth :

## Adoration of the Buddha’s Relics

Precentor



Adoration of the Buddha’s Re - lics \*

|| Organ and all ||

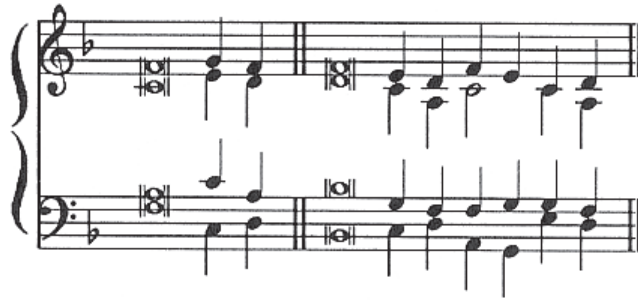


Hom--age to... the... Re----lics of the Budd--ha of



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





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! ||

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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. ||

To take the final step to | true enlightenment, :

A former Buddha trained 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 they are low and  
| all inferior, :

That on their head there gleams a jewelled diadem, — and  
on their body rich robes hang — and at their feet  
there | is a footrest. ||

If the trainee hears \* this teaching | with surprise and  
doubt, :

The sage assures them 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  
they| skill possess :

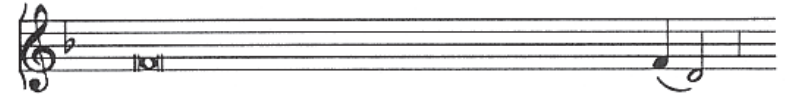
But, to make to meet two arrows in mid-air, — head-  
on, — goes far beyond the skill of | ordinary  
mind. ||

In this superior activity of | no-mind, :

## Founder's Ceremony

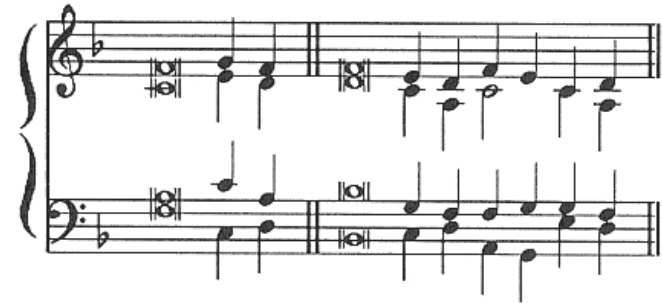
### The Litany of the Great Compassionate One

**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 You, — may I enter into the heart of the  
Noble, | Adored Kanzeon! ||

Your 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. ||

Gekkan Gikō Daioshō,  
 Daiyu Esshō Daioshō,  
 Kegon 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 temple and the Fourfold Sangha 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.

See! The wooden figure sings — and the stone-|maiden  
 dances; ||  
 This is far beyond all | common consciousness, :  
 Be |yond all thinking. ||  
 The retainer serves their | emperor;  
 Their parent | 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. ||

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**Precentor:**

We offer the merits of this recitation of the *Scripture of Great Wisdom*, 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  
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,  
Hakuhō Gentekki Daioshō  
Gesshū Sōkō Daioshō,  
Manzan Dōhaku Daioshō