



## **Columbia Zen Buddhist Priory**

Rev. Rokuzan Kroenke, Prior

### **Scripture Booklet**

**For Full Morning Service**

**Dedicated to Reverend Master  
P.T.N.H Jiyu-Kennett, Hōun Jiyu,  
founder of this temple.**

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# Columbia Zen Buddhist Priory Scripture Booklet

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10. If you need to substantially change your position during meditation, make gassho after doing so. Don't fidget.
11. Treat Scriptures with respect and gratitude. Don't put them directly on the floor. You may use a scripture mat to avoid this.
12. Hold your scripture book up high, either in gassho, or in the book-holding position.
13. Wear nice, "dressy", respectful, clothing, something loose enough to comfortably meditate and bow in. Tight and/or revealing clothing as well as light T-shirts, shorts, jeans, or slogans/advertising are not appropriate. Please minimize scents: perfume, laundry, etc.

## **General**

1. Make gassho to any person you meet at the Priory.
2. While waiting for a monk to lead an activity (other than meditation or services), if you are seated, stand up and make gassho when that monk arrives, and also as he/she leaves.
3. Make gassho whenever giving or receiving something.
4. To promote quiet mindfulness, minimize talking at all Priory activities, but don't ignore others, especially newcomers. Quietly help all in need, making them feel welcome and comfortable.
5. If food or drink is offered, wait to begin until all are served.
6. For meals, or tea, you are asked to eat all that you take.
7. If you might be sick, please don't come while you may be contagious.



## **Full Morning Service**

## MEDITATION

Find a seat, and after meditation seat bowing (see Meditation Hall Etiquette on page 47), sit quietly in meditation.

Make gassho as the celebrant enters the meditation hall.

### Sitting Meditation

**Precentor:** When the celebrant makes gassho after being seated, ring the small gong 3 times (medium, soft, loud) for the commencement of meditation. The period lasts 30 minutes. If the celebrant doesn't come within 5 minutes of the scheduled time, please start.

**All:** When the bell is struck for the third time, bow in gassho and resume meditation.

**Precentor:** At the end of 30 minutes clap the wooden blocks. (If there are those present who do not know the Kesa verse, first gently raise the light level.) When everyone is ready, lead the recitation of the Kesa verse. Announce the page number, if helpful.

**All:** When clappers are struck, bow, and remaining in gassho, recite the Kesa verse (written below) when the precentor begins reciting.

[Those with wagesas: After bowing, use both hands to lift the wagesa (folded in half, with the cord on top.) Place it on your head with the center fold to the left, and then with your hands in gassho, recite the Kesa verse (written below) when the precentor begins reciting.]

### 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.**

## Meditation Hall

1. If you arrive late for a meditation period, wait until its end, or the end of any walking meditation that follows, before entering the hall.
2. Bow in gassho to the main altar anytime you enter or leave the meditation hall.
3. Except during walking meditation, or community incense offering, bow in gassho to the altars as you pass in front of them. When passing between the main and Founder's altar, bow to the Founder's altar, not the back of the main altar.
4. Before and after meditation, bow in gassho to your seat, then turning to the right, bow to the opposite side of the hall.
5. When the small gong is struck for the third time at the beginning of a formal meditation period, or for the second time at its end, make gassho and bow.
6. If someone bows to the seat right next to, or directly across from yours, make gassho when they bow in your direction. This does not apply between the beginning and ending bells of a formal meditation period.
7. Make gassho when the celebrant enters or leaves the hall, except during formal meditation.
8. Do not cross between the celebrant and the altar, or the bowing seat and the altar.
9. When an announcement is made in the meditation hall, make gassho. Bow at the end of the announcement.

## ETIQUETTE

**Allow the following to help you in your training,  
acting from the mind of meditation, expressing  
willingness and gratitude within bright stillness.**

Bow in gassho while silently reciting the Three Homages:

**Homage to the Buddha,  
Homage to the Dharma,  
Homage to the Sangha.**

[Those with wagesas: Remove it from your head with both hands, bow with it in the holding gassho, and, after unfolding it, touch the inside of the neck flap to the Third Eye while silently reciting the above Three Homages. Put it on while silently reciting the Three Homages once more.]

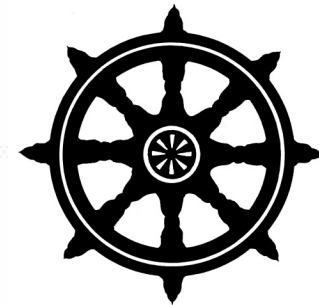
*All:* Still in gassho silently recite the Three Refuges:

**I take refuge in the Buddha,  
I take refuge in the Dharma,  
I take refuge in the Sangha.**

Bow and return your hands to the meditation position.

*Precentor:* After gently turning up all hall lights, and when you are ready to begin morning office, strike the small gong twice (soft, loud) to end meditation.

*All:* At the second strike of the gong, bow and then turn around in your seat, facing the center. There will be no announcement. Make gassho as the celebrant ascends the bowing seat.



## MORNING OFFICE

**Precentor:** Ring the signal gong for 3 bows: 7 rings, followed by a ring down. Time the ringdown to be completed when the celebrant and other monks have finished spreading their mats. Then, ring the signal gong once to begin each of the first two full bows and twice to begin the third full bow.

**All:** At the first ring, make gassho while continuing to remain seated. Following the celebrant or precentor, make 3 full bows. Silently recite one of the Three Homages with each bow. (You may use a chair if necessary at any time during the service.)

**Precentor:** When the celebrant is ready, strike the large gong for the beginning of the incense offering. After the dedication, the celebrant will take two side steps to the right and bow. Strike the large gong to coincide with this bow. Strike the large gong for the third time when the celebrant returns to the center of the bowing seat. Throughout the ceremony, strike the large gong at the asterisks to begin or end an incense offering, and strike the small gong at the crosses to signal the ending of a scripture. If possible, keep one hand in gassho when striking either gong.

**All:** Remain in gassho during the celebrant's dedication.

**Precentor:** Strike the signal gong twice.

**All:** On the second ring make gassho and bow. Continue to sit in meditation until the celebrant has left the hall. As the celebrant leaves the hall, make gassho.

**Precentor:** When the celebrant has left the hall, stand up.

**All:** Rise in the usual way (see Meditation Hall Etiquette on page 45).

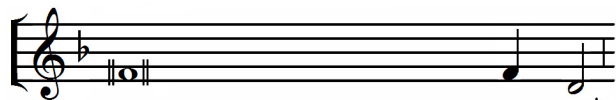
**Precentor:** Lead everyone in three directional bows.

**Congregation:** Follow the precentor in making three directional bows (quickly left, right, and center), in gassho.

**All:** If there are any monks still in the hall, wait respectfully for them to leave before you do. Finally, put away your seats and leave the hall, making sure that the overhead lights and fans are turned off, and all candle lamps are out. Maintain quiet, as much as possible, until tea.



Precentor

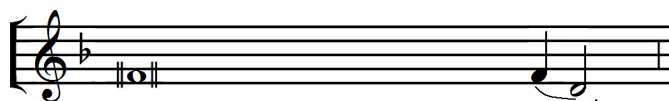


Invocation of the Cosmic Buddh - a \*

All

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

Precentor



The Golden Bell that rings but Once \*

All

Peace upon the | pillow. ||

All

Note: Each *Makura Om* should be sung more softly than the preceding one, with the final *Om* held throughout the gong.



Precentor



Sandō - kai \*

Organ

Tone II, ending 2.



All

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. ||

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. ||

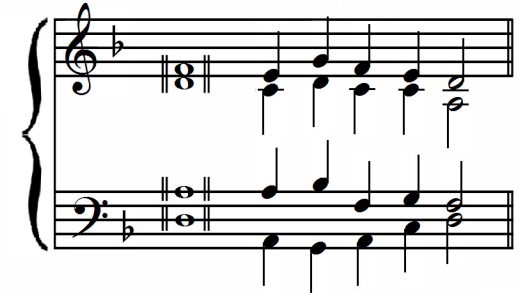
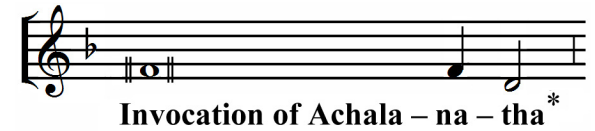
\* Light goes with | darkness:

As the sequence does of | steps in walking; ||

All things herein have inherent, great  
potenti | ality, :

Both function, | rest, reside within. ||

||Precentor||



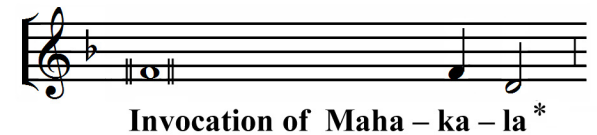
||All||

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||



||All||

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