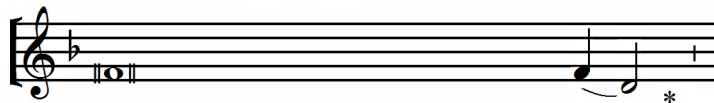


All, – all is defilement, defilement, earth, | earth. * :
 Do, do the | work within my heart. ||
 O great Victor, I hold on, hold | on! :
 To Indra the Cre | ator I cry! ||
 Move, move, my defilement- | free One! :
 Come, come, hear, hear, a | joy springs up in me! ||
 Speak, speak, give me di | rection! :
 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! ||

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. ||

† Repeat

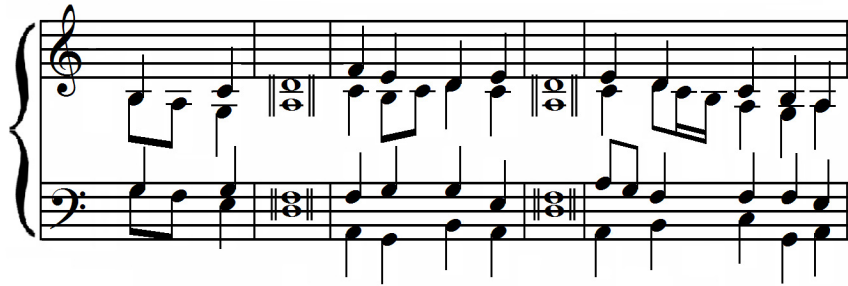
||Precentor||



The Most Excellent Mirror— Sam - ā - dhi *

||Organ||

Tone VII, ending 1.



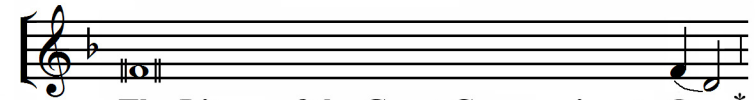
||All||

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. ||

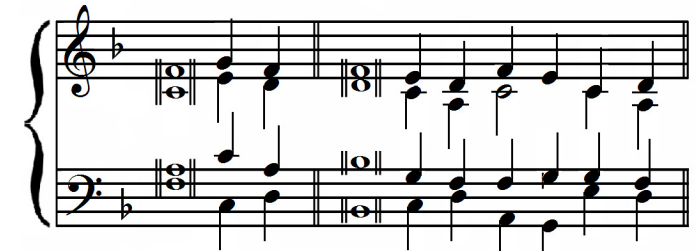
VESPERS

||Precentor||

When it is time to begin Vespers, if there is anyone present who doesn't have it memorized, gently turn up the lights. When everyone who wishes has had a chance to retrieve their scripture booklets, sing the following: (Announce the page number, if helpful.)



The Litany of the Great Compassionate One *



||All||

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! ||

Precentor: When the celebrant returns to the center of the bowing seat, begin ringing the signal gong for 3 bows, as before.

All: Do three full seated bows, as before.

Precentor: When the celebrant has finished folding the mat, ring the signal gong three times for each of three seated gratitude bows.

All: Bowing from the waist on the first ring, bow in gassho.
Bow on the second and third rings with clasped hands (right over left), i.e., shashu.

Precentor: Announce:

"Meditation"

Then turn down all of the lights.

All: Make gassho and bow after the precentor's announcement.

Meditation

Congregation: Turning to the right in your seat, face the wall for meditation. You do not need to do seat bowing again.

Precentor: When the celebrant makes gassho after being seated, ring the small gong three times (medium, soft, loud) for the commencement of meditation. Vespers begin after 30 minutes.

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

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 him; :
He is | all of you. ||

A baby of this | 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 :

For ever move in mutual relations in ex|tremes and centre; ||
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 | sceptre'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 :
 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. ||

† Repeat

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.**

||All||

Make gassho during the offertory. Then recite the following remaining in gassho:

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

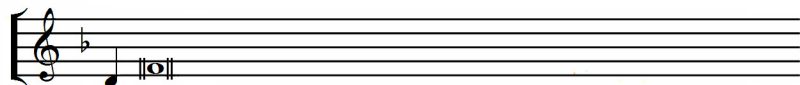
You should meditate in a quiet room, eat and drink moderately, cut all ties, give up everything, think of neither good nor evil, consider neither right nor wrong. Control mind function, will, consciousness, memory, perception and understanding; you must not strive thus to become Buddha. Cling to neither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

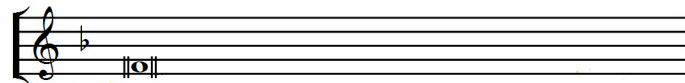
Because delusions in the trainees' minds were | tōpṣy-turvy, :
 All the sages true did match there | to their teacḥings; ||
 Thus they used all | means, so varied, :
 Even so to | say that black was white. ||
 Delusive thought, if | lost, abandoned, :
 Will all | satisf̣action bring; ||
 If you in ancient | fooṭsteps wish to walk :
 Ob | serve ex̣amples old. ||
 That He could take the final step to | true enḷightenment, :
 A former Buddha trained Himself for ten long
 kalpas — gazing | at the Boḍhi tree. ||
 * If thus restrained, | freeḍom orig̣inal :
 Is like a tiger that has tattered ears — or |
 like a hobḅled horse. ||
 The sage will tell a trainee , who is feeling he
 is low and | all infeṛior, :
 That on his head there gleams a jewelled diadem, — and
 on his body rich robes hang — and at his feet there |
 is a fooṭrest. ||
 If the trainee hears * this teaching | with surpṛise and doubt, :
 The sage assures him that of cats there are some
 kinds, — as also some white cows, —
 that perfect are | jusṭ as they are. ||
 A master archer hits a target at a hundred yards
 because he | skill posṣesses :
 But, to make to meet two arrows in mid-air, — head-on, —
 goes far beyond the skill of | orḍinary 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 | 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. ||

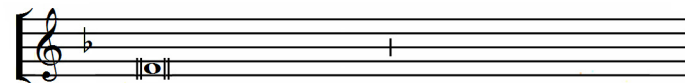
||Precentor||



We offer the merits of this recitation of the *Sandokai*



and *The Most Excellent Mirror- Samadhi*,



in gratitude, to: -

Precentor: At each of the names of the seven Buddhas, strike the large gong with the handle of the small striker held in the fist so the tip of the handle strikes the gong.

Precentor: 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.

||Precentor||

Rules for Meditation *

||All||

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 to 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.

EVENING SERVICE

All: Bow at the meditation hall entrance.

Find a seat, and after meditation seat bowing (see Meditation Hall Etiquette on page 47) sit quietly in meditation facing away from the wall, i.e., facing the opposite wall.

Precentor: Turn on all lights fully and, if necessary, turn on both fans to medium or low.

All: Make gassho as the celebrant enters the meditation hall.

Precentor: Ring the large gong to begin the incense offering, when celebrant reaches the center of the bowing seat. 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.

All: Sit in gassho during the incense offering.

Precentor: Ring the signal gong for 3 bows: 7 rings followed by a ring down. Time the ring down to be completed when the celebrant has finished spreading the mat. Then ring the signal gong once to begin each of the first two bows and twice to begin the third bow.

All: Following the celebrant or precentor, make full seated bows (or do the best that you can, as the celebrant may). Silently recite one of the Three Homages with each bow.

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



***Bibashibutsu Daioshō,
*Shikibustsu 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,
Nagyaarajuna 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,
Daiī 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 Sōkaku Daioshō,
Setchō Chikan Daioshō,
Tendō Nyojo 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,



Evening Office