



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.**

Copyright © Columbia Zen Buddhist Priory, 2008

The Ship-and-3-Drum symbol on the
front cover is a registered trademark of
the Order of Buddhist Contemplatives.

Scriptures and music reprinted, and ceremonial instructions and
offertories adapted from *The Liturgy of the Order of Buddhist
Contemplatives for the Laity*. Copyright © 1990, Shasta Abbey
Press. Used with permission.

Columbia Zen Buddhist Priory Scripture Booklet

Table of Contents

Full Morning Service

	Page
Meditation	2
Kesa Verse	2
Morning Office	4
<i>Sandokai</i>	5
<i>The Most Excellent Mirror Samadhi</i>	8
The Ancestral Line	13
Morning Service	18
<i>The Scripture of Great Wisdom</i>	19
Founder's Ceremony	24
<i>The Litany of the Great Compassionate One</i>	24
<i>Adoration of the Buddha's Relics</i>	26

Evening Office

Evening Service	36
<i>Rules for Meditation</i>	37
Vespers	41

Etiquette

Meditation Hall	47
General	48

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.]

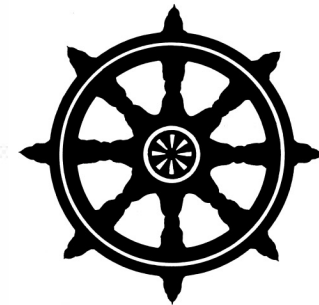
All: Still in gassho silently recite the Three Refuges:

**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.

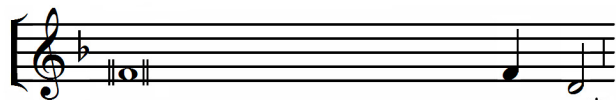
All: Rise in the usual way (see Meditation Hall Etiquette on page 45).

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

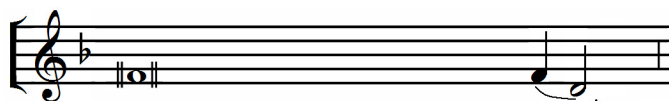


Invocation of the Cosmic Buddh - a *

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:

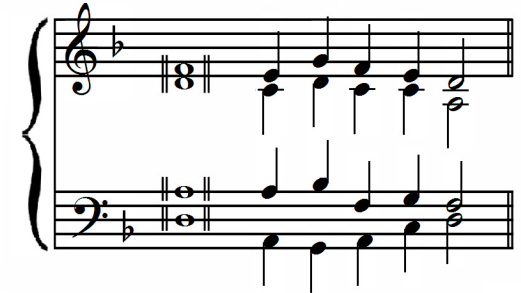
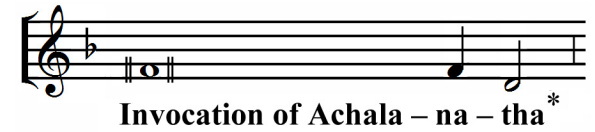
As the sequence does of | steps in walking; ||

All things herein have inherent, great

potenti | ality, :

Both function, | rest, reside within. ||

||Precentor||



||All||

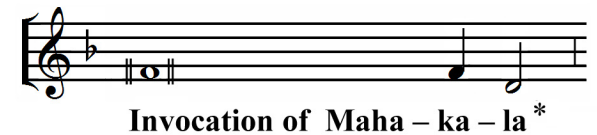
Hail to the Mandala! – Let us so be engulfed within
its praises evermore that, – by our own wills and
vigilance, – may we our fetters | cut away. ||

May we within the temple of our own hearts dwell –

amidst the myriad | mountains. ||

Hail! | Hail! Hail! ||

||Precentor||



||All||

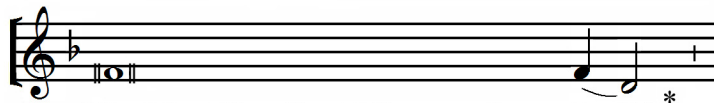
Let us be engulfed within the Mandala of the
Sons of Buddha. | Hail! ||
The Arrow of Emptiness. | Hail! ||

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

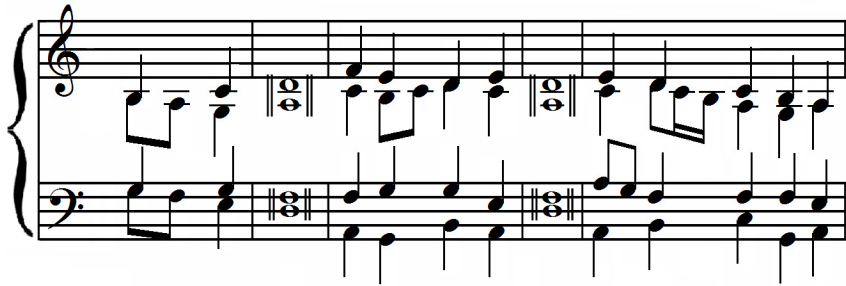
Precentor



The Most Excellent Mirror— Sam - ā - dhi *

Organ

Tone VII, ending 1.



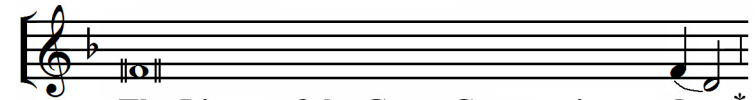
All

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. ||

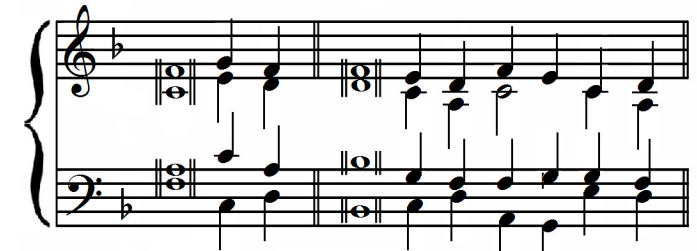
VESPERS

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*.

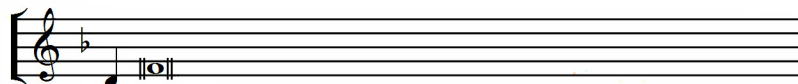
You should meditate in a quiet room, eat and drink moderately, cut all ties, give up everything, think of neither good nor evil, consider neither right nor wrong. Control mind function, will, consciousness, memory, perception and understanding; you must not strive thus to become Buddha. Cling to neither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

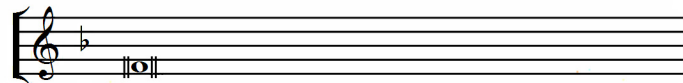
Because delusions in the trainees' minds were | tōpṣy-turvy, :
 All the sages true did match there | to their teacḥings; ||
 Thus they used all | means, so varied, :
 Even so to | say that black was white. ||
 Delusive thought, if | lost, abandoned, :
 Will all | satisf̣action bring; ||
 If you in 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. ||

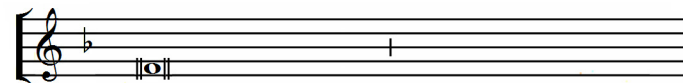
||Precentor||



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,
*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,
Nagyaarajuna Daioshō,
Kanadaiba Daioshō,
Ragorata Daioshō,
Sōgyanandai Daioshō,
Kayashyata Daioshō,
Kumorata Daioshō,
Shyyata Daioshō,
Bashyubanzu Daioshō,
Manura Daioshō,
Kakurokuna Daioshō,
Shishibodai Daioshō,**

Bashyashita Daioshō,
Funyaomitta 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 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,

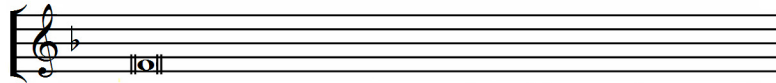


Evening Office

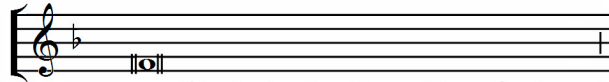
**Kinen Hōryu Daioshō,
Teishitsu Chisenn Daioshō,
Kokei Shōjun Daioshō,
Sessō Yūhō Daioshō,
Kaiten Genju Daioshō,
Shūzan Shunshō Daioshō,
Chōzan Senyetsu Daioshō,
Fukushū Kōchi Daioshō,
Meidō Yūton Daioshō,
Hakuhō Gentekki Daioshō,
Gesshū Sōkō Daioshō,
Manzan Dōhaku Daioshō,
Gekkan Gikō Daioshō,
Daiyu 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.**



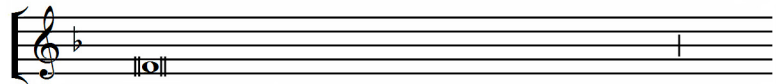
|| Precentor ||



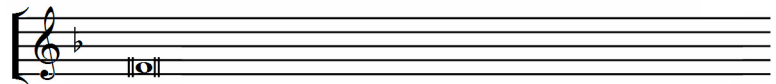
We pray that we may be able to show our



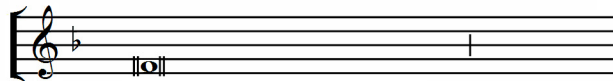
gratitude to the Four Benefactors,



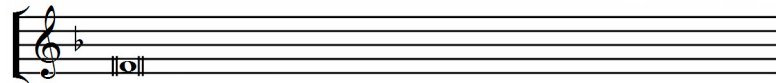
rescue all beings in the Three Worlds



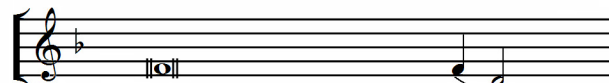
and make the Four Wisdoms perfect together



with all living things.



We pray that this temple and the Sangha may prosper



And all misfortune cease.

Precentor: Ring the signal gong for all to bow.

All: Turn to the front of the hall and bow in gassho, i.e. to the Buddha.

Precentor: Ring the signal gong for all to bow.

All: Turn to the other side of the hall and bow with clasped hands, i.e. to the celebrant.

Precentor: After the celebrant recesses to the back of the hall, ring the signal gong for the final bow.

All: Bow with clasped hands to the other side of the hall, i.e., to each other.

All: While the celebrant exits, make gassho.

Precentor: Lead the congregation in three directional bows.

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

All: Stand with clasped hands and wait for any monks to leave before putting away your seats and leaving. Please make sure that the lights and fans are turned off, and all candle lamps are out. Maintain quiet, as much as possible, until tea.

|| Organ and All ||

* Homage to all the Buddhas in all worlds,

* Homage to all the Bodhisattvas in all worlds,

* Homage to the Scripture of Great Wis - dom.

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

All: At the first ring, face the front of the hall in gassho, and following the celebrant or precentor, make 3 full bows. After the bows, remain standing with clasped hands (right over left.)

|| Organ and All ||

* Homage to all the Buddhas in all worlds,

* Homage to all the Bodhisattvas in all worlds,

* Homage to the Scripture of Great Wis - dom.

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

All: Make 3 seated full bows.

Precentor: When the celebrant has picked up the lotus scepter and stands in the center of the bowing seat, ring the small gong twice to end Morning Office.

All: At the second strike of the small gong, bow in your place and then rise. Do meditation seat bowing while sliding your seat to the wall.

MORNING SERVICE

Precentor: Ring the signal gong for 3 bows: 7 rings followed by a ring down.

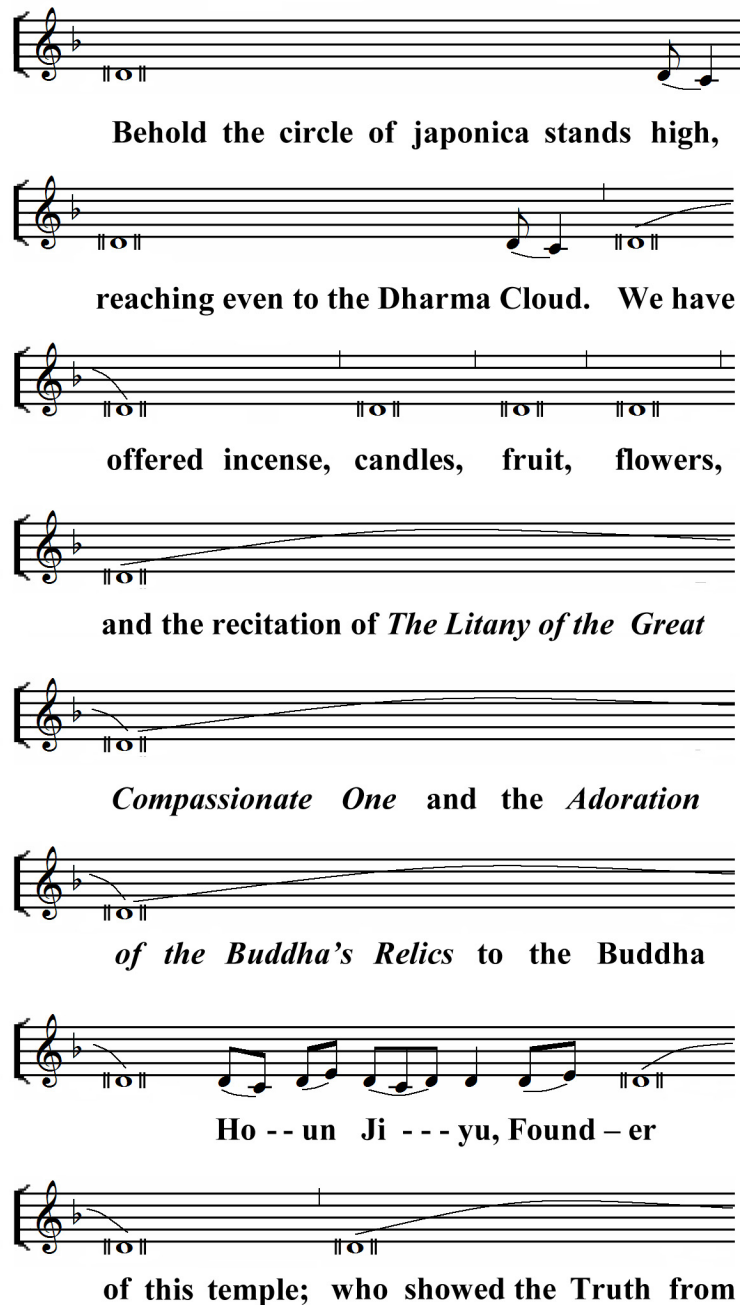
All: When the bell is first struck, turn to the front of the hall in gassho. Following the celebrant or precentor, make 3 full bows (or do the best you can, as the celebrant may). After the final bow, turn and face the center of the hall.

Precentor: When the celebrant is ready, strike the large gong for the beginning of the incense offering. After the offering, when the celebrant takes 2 side steps to the right and bows, strike it again. When the celebrant arrives back at the center of the bowing seat, strike it again.

All: Make gassho during the celebrant's offering. (You may Continue to sit if necessary during the rest of the service.)



Precentor



Behold the circle of japonica stands high,
reaching even to the Dharma Cloud. 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
Ho -- un Ji --- yu, Found -- er
of this temple; who showed the Truth from

Organ

Tone III, ending 1.



All

When one | with deepest | wisdom of the heart :
That is beyond dis | criminative thought, ||
The Holy Lord, — great | Kānzeon Bosatsu, :
Knew that the skandas 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, — | colour, 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 Prajnaparamita one should know — to be the Greatest |
Mantra of them all, :

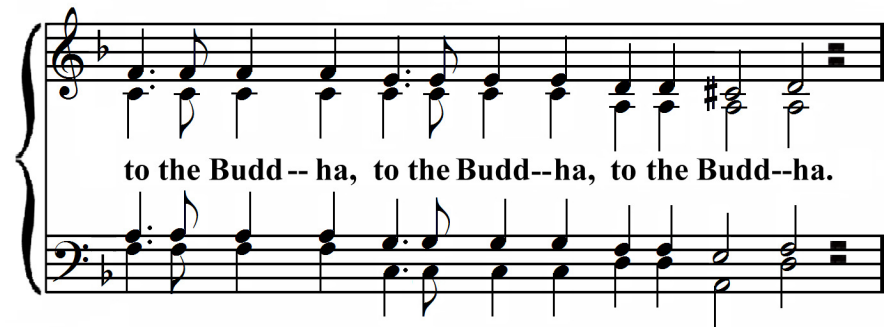
The highest and most peerless Mantra too; — * allayer | of
all pain Great Wisdom is, ||

It is the very | Truth, no falsehood here. :

This is the | Mantra of Great Wisdom, hear! ||

+ 0 Buddha, going, going, | going on + beyond :

And always going on beyond, — always BECOMING |
Buddha Hail! Hail! Hail! ||



(Repeat from the beginning.)

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

that we may pos-- sess the true.. Mind; let us do

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

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

||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

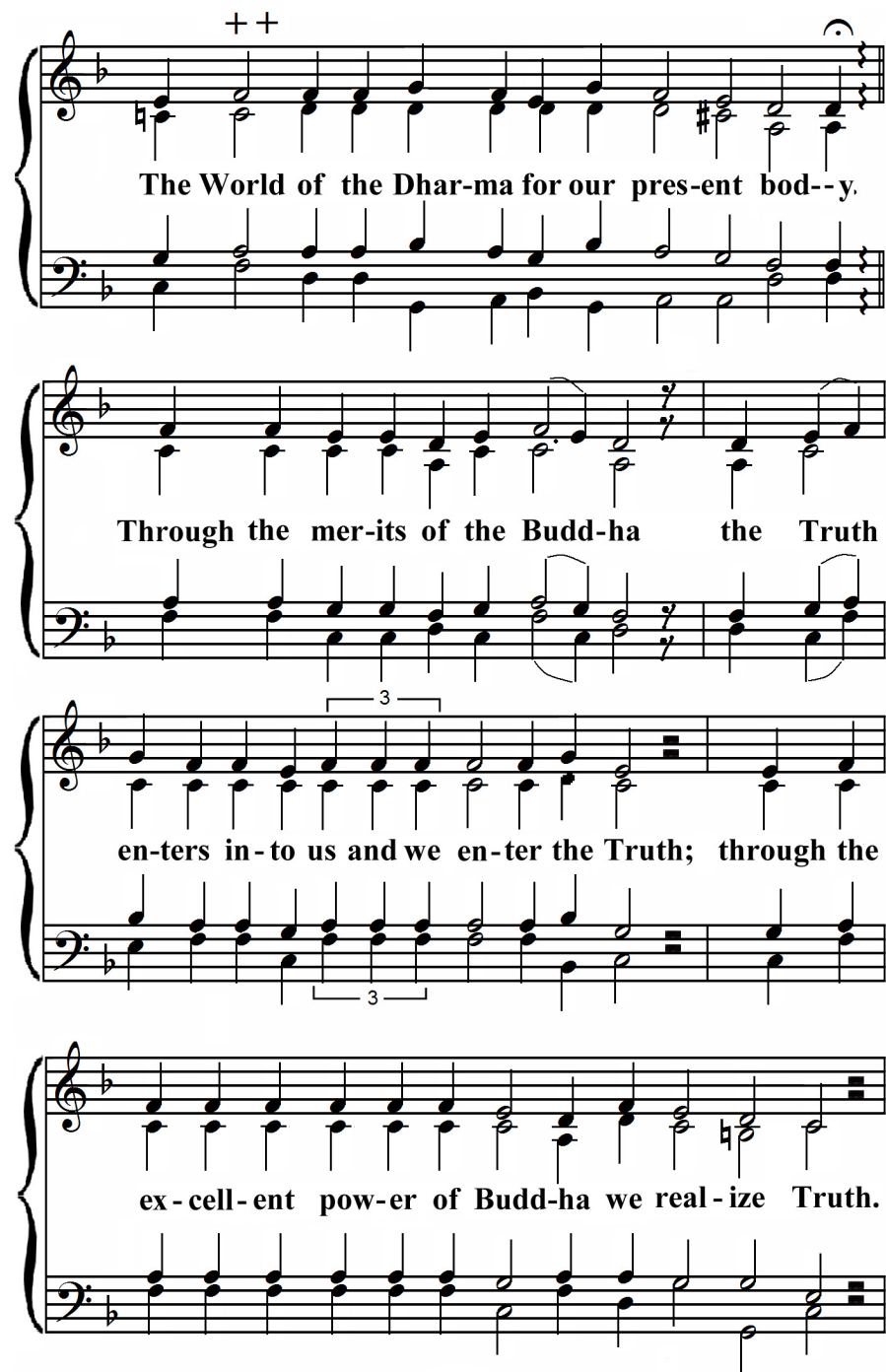
Keizan,

and the Three Treasures in all the worlds.

We pray that we may be able to show our

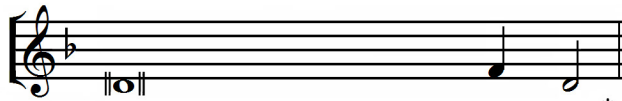


gratitude to the Four Benefactors,
rescue all beings in the Three Worlds
and make the Four Wisdoms perfect together with
all liv-ing things.
We pray that this temple and the Sangha may
prosper and all mis- for - tune cease.



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

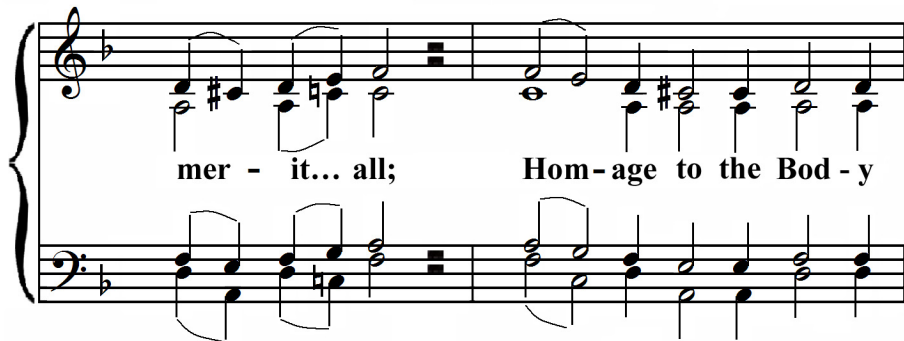
Precentor



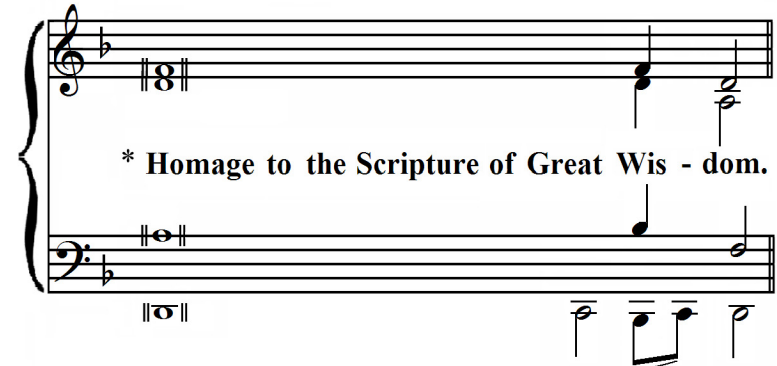
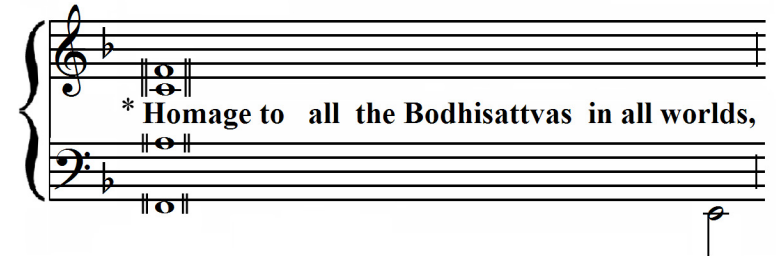
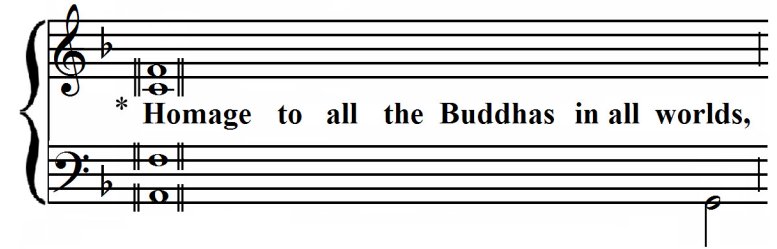
Adoration of the Buddha's Re - lics *

Organ and All

Sing to the end of the scripture and then repeat the beginning, concluding at the double bar, at the top of page 27. Remain in gassho throughout:



Organ and All



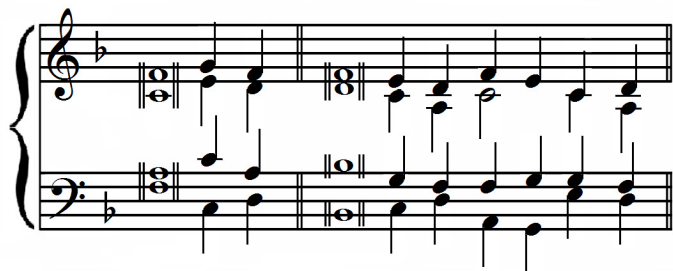
FOUNDER'S CEREMONY

||Precentor||

Intone the following:



||Organ||



||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! ||

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! ||