

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.

Lecture Verse

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.

Before Meal Verse - 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.

After Meal Verse

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;
Oh, Holy Buddha we take refuge in thee.

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!

The Names of the Ten Buddhas

The completely pure Buddha, Vairochana Buddha, Dharma Itself;
The complete Buddha Who has been rewarded for His previous
training;

Shakyamuni Buddha, one of the many Buddhas Who has appeared
in the many worlds;

Maitreya Buddha Who will appear in the future;

All the Buddhas in all directions and in the Three Worlds;

The great and excellent Dharma Lotus Scripture;

Holy Manjusri Bodhisattva;

The great and wise Samantabhadra Bodhisattva;

The great and kind Avalokiteshwara;

All the Bodhisattvas and Ancestors;

The Scripture of Great Wisdom.

The Nine Homages

Homage to the Buddha

Homage to the Dharma

Homage to the Sangha

Homage to the Highest Buddha

Homage to the Immaculate Dharma

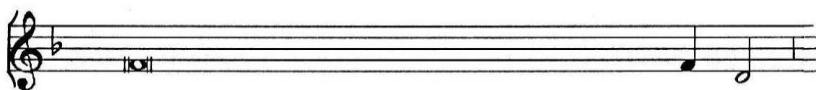
Homage to the Harmonious Sangha

Homage to the Buddha

Homage to the Dharma

Homage to the Sangha

The Scripture of Avalokiteshwara Bodhisattva



The Scripture of Avalokiteshwara Bodhi-satt-va *

Tonus Peregrinus.



In | verse, Mujinni Bodhisattva | asked, :
“World | Honoured One, po|ssessor of all grace, ||
What | reason is there for the Buddha’s | Son, :
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 He re|sponds; :
Of | oceanic | depth His holy vows. ||
*A | myriad Buddhas has He truly | served :
For | ages past beyond the thought of man ||
† And | made for aye great | vows of purity. ||
When | people hear His name, and see His | form, :
And | think of Him 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, :

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, – a man should be in
 danger of his life from monstrous fish or evil | beings, :

Let | him only think on Kanzeon's great power, – at once the sea
 will | all compassion be. ||

If, | from the top of Sumeru, – a man be hurled down by an
 enemy's cruel | hand, :

Just | let him think on Kanzeon's great power, and, – like the sun,
 he | will remain aloft. ||

If, | chased by wicked men, – a man should fall upon
 a | mountain, :

Let | him think again of Kanzeon's power – and no injury will e'en
 a single | hair of him sustain. ||

If, | ringed by enemies, – a man should be threatened by them, – all
 with their swords in | hand, :

Just | let him think on Kanzeon's great power, – compassion then
 with|in their hearts will dwell. ||

When | tyrants persecute a man – and he stands at the place of
 exe|cution :

Let | him only think on Kanzeon's great power, – the executioner's
 | sword will broken be. ||

If, | bound in chains, – in prison, – let a man just think on
 Kanzeon's great holy | power, :

At | once the shackles | will then set him 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 a man, – exhaling evil poisons,
scorching him, :

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, – a being flees to Kanzeon's gentle | arms :

He, | being wise and full of mystic power, – will save him 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 | Kan'on 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. ||

Great | Kanzeon views all the world in | Truth, :

Free | from defilement, | loving, knowing all, ||

Full | of compassion; :

He | must always be prayed to, – adored for | all eternity. ||

He | is a Light pure, – spotless, like the | sun, :

With | wisdom does He darkness all dispel, subverting all e|ffects
of wind and fire; ||

† His | all-illuminating | light fills all the world. ||

As | thunder shakes the universe does He control His
loving | body :

And | His 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 judgments or, in camp, – the military
should a man op|press, :

Let | him but think on Kanzeon's great power – and all his |
enemies will be dispersed. ||

*He | is a most exquisite Voice, – a Voice that all the world
encompas|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 Him. ||

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. ||

He | possesses merit all, – regards all things with a compassionate
eye and, – like the ocean, – holds within Himself a mass of
virtues inestima|ble, :

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

Then | rose up from his seat 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 His 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, ||

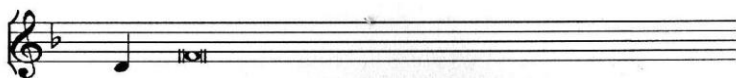
All | people present then, – a great concourse, – in number four and
eighty thousand | strong, :

+With | all their hearts | cherished a longing deep ||

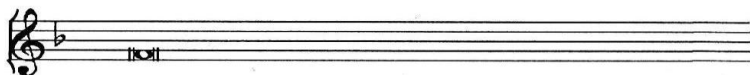
+For | the Supreme Enlightenment with | which :

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

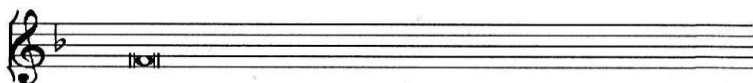
Offertory:



Whole heartedly do we recite this Scripture.



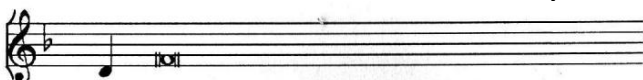
We offer the merits thereof, candles, flowers, and fruit



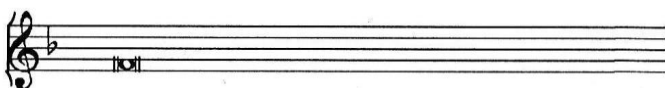
to Avalokiteshwara, the Great Bodhisattva, Who



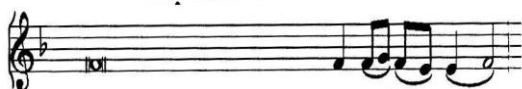
is our ex — am — ple.



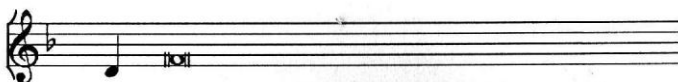
When-ever this Scripture is recited Great



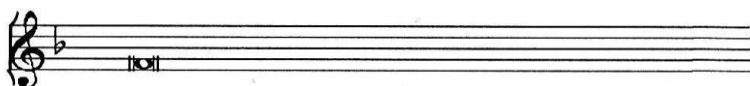
Compassion is with us and we are searching



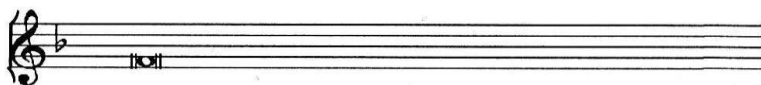
for it with-in our-selves.



We pray for peace in all the world; we pray



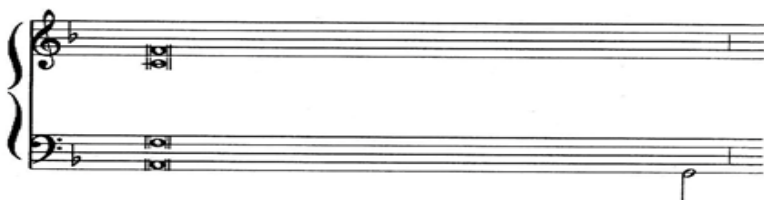
that evil may be overcome by good; we pray for the



peace of this Temple and for the cessation



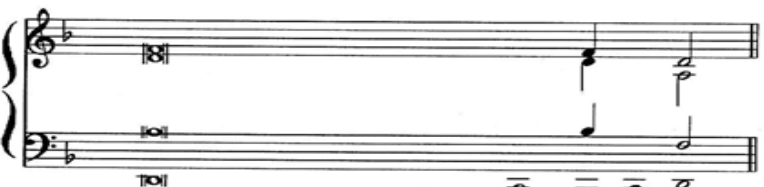
of all dis-ast—er...



* Homage to all the Buddhas in all worlds,

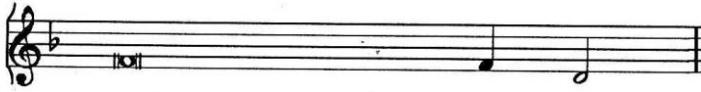


* Homage to all the Bodhisattvas in all worlds,



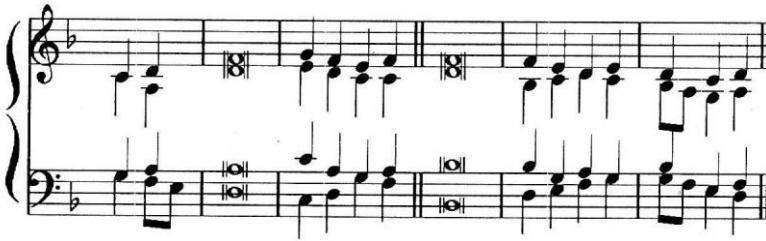
* Homage to the Scripture of Great Wis - dom.

Short Morning Service and Founder's Ceremony



The Scripture of Great Wis - dom *

Tone III, ending 1.



When one | with deepest | wisdom of the heart :
That is beyond dis|criminative thought, ||
The Holy Lord, – great | Kanzeon Bosatsu, :
Knew that the skandhas five were, – as they are, – in their self-
nature, – | void, unstained and pure. ||
O Shariputra, | form is only pure, :
Pure is all form; there | is, then, nothing more than this, ||
For what is form is pure – and | what * is pure is form; :
The same is also true of all sensation, – thought, ac|tivity and
consciousness. ||
O Shariputra, | here all things are pure :
For they are neither | born nor do they wholly die; ||
They are not stained nor | yet immaculate; :
In|creasing not, decreasing not. ||
O Shariputra, – in this pure there is no form, – sensation, –
thought, – activity or | consciousness; :

No eye, – ear, – nose, – tongue, – body, – mind; – no form, – no
 tastes, – sound, – | 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! ||

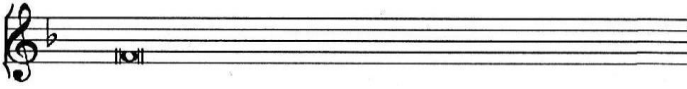
* O Buddha, going, going, | going on + beyond :

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

Offertory:

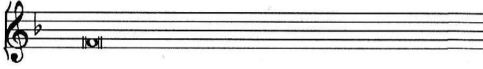


We offer the merits of this recitation of



The Scripture of Great Wisdom in gratitude, to:-

Ancestral Line

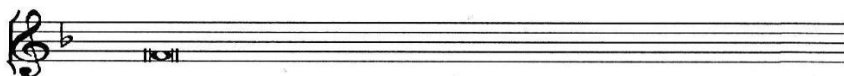


- | | |
|-------------------------|------------------------|
| ❖ Bibashibutsu Daioshō, | Sōgyanandai Daioshō, |
| ❖ Shikibutsu Daioshō, | Kayashyata Daioshō, |
| ❖ Bishafubutsu Daioshō, | Kumorata Daioshō, |
| ❖ Kurusonbutsu Daioshō, | Shyata Daioshō, |
| ❖ Kunagonmunibutsu | Bashyubanzu Daioshō, |
| Daioshō, | Manura Daioshō, |
| ❖ Kashōbutsu Daioshō, | Kakurokuna Daioshō, |
| ❖ Shakyamunibutsu | Shishibodai Daioshō, |
| Daioshō, | Bashyashita Daioshō, |
| Makakashyo Daioshō, | Funyomitta Daioshō, |
| Ananda Daioshō, | Hannyatara Daioshō, |
| Shōnawashyu Daioshō, | Bodaidaruma Daioshō, |
| Ubakikuta Daioshō, | Taisō Eka Daioshō, |
| Daitaka Daioshō, | Kanchi Sōsan Daioshō, |
| Mishaka Daioshō, | Daī Dōshin Daioshō, |
| Bashumitsu Daioshō, | Daiman Kōnin Daioshō, |
| Butsudanandai Daioshō, | Daikan Enō Daioshō, |
| Fudamitta Daioshō, | Seigen Gyoshi Daioshō, |
| Barishiba Daioshō, | Sekitō Kisen Daioshō, |
| Funayashya Daioshō, | Yakusan Igen Daioshō, |
| Anabotei Daioshō, | Ungan Donjyo Daioshō, |
| Kabimora Daioshō, | Tōzan Ryokai Daioshō, |
| Nagyaarajyuna Daioshō, | Ungo Dōyō Daioshō, |
| Kanadaiba Daioshō, | Dōan Dōhi Daioshō, |
| Ragorata Daioshō, | Dōan Kanshi Daioshō, |
| | Ryozan Enkan Daioshō, |

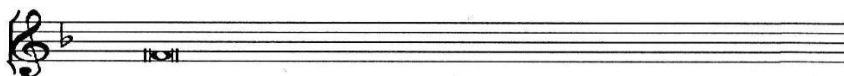
Daiyō Kyogen Daiooshō,
Tōsu Gisei Daiooshō,
Fuyō Dōkai Daiooshō,
Tanka Shijyun Daiooshō,
Chōrō Seiryō Daiooshō,
Tendō Sōkaku Daiooshō,
Setchō Chikan Daiooshō,
Tendō Nyojyo Daiooshō,
Eihei Kōsō Daiooshō, Kōun
Ejyō Daiooshō,
Tettsu Gikai Daiooshō,
Keizan Jōkin Daiooshō,
Meihō Sotetsu Daiooshō,
Shugan Dōchin Daiooshō,
Tetsuzan Shikaku Daiooshō,
Keigan Eishō Daiooshō,
Chuzan Ryohun Daiooshō,
Gisan Tōnin Daiooshō,
Shōgaku Kenryū Daiooshō,
Kinen Hōryū Daiooshō,
Teishitsu Chisen Daiooshō,
Kokei Shōjun Daiooshō,
Sessō Yūhō Daiooshō,
Kaiten Genju Daiooshō,
Shūzan Shunshō Daiooshō,
Chōzan Senyetsu Daiooshō,
Fukushū Kōchi Daiooshō,
Meidō Yūton Daiooshō,
Hakuhō Gentekki Daiooshō,
Gesshū Sōkō Daiooshō,
Manzan Dōhaku Daiooshō,
Gekkan Gikō Daiooshō,
Daiyu Esshō Daiooshō,

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

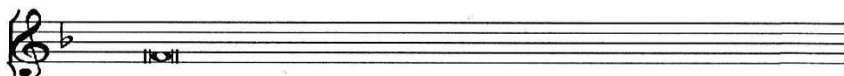
Offertory:



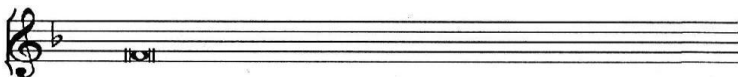
We pray that we may be able to show our gratitude to the



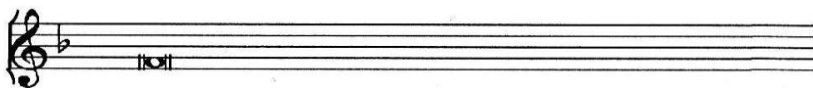
Four Benefactors, rescue all beings in the Three Worlds



and make the Four Wisdoms perfect together with all



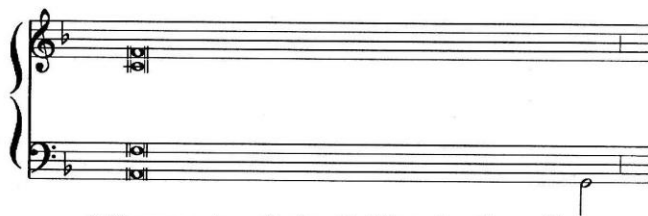
living things.



We pray that this Temple may prosper and all



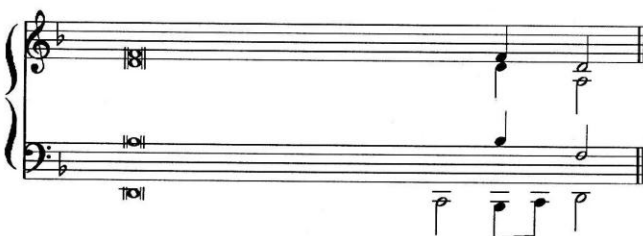
misfortune cease.



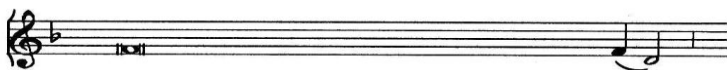
* Homage to all the Buddhas in all worlds,



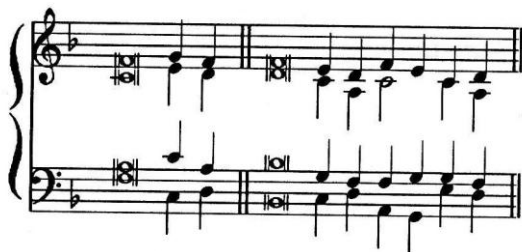
* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.



The Litany of the Great Compassionate One *

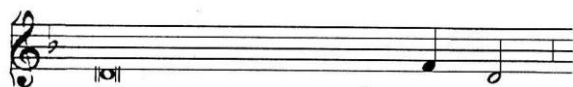


Adoration to the Triple | Treasure! :

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! ||



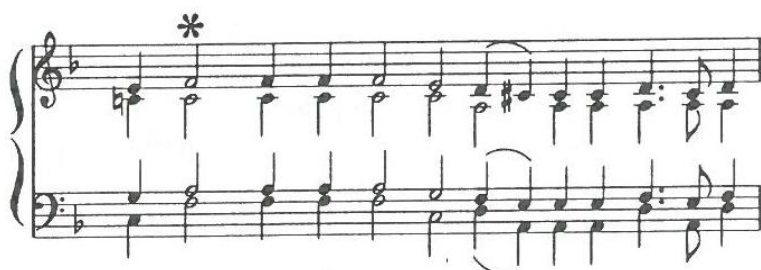
Adoration of the Buddha's Re-lics *



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



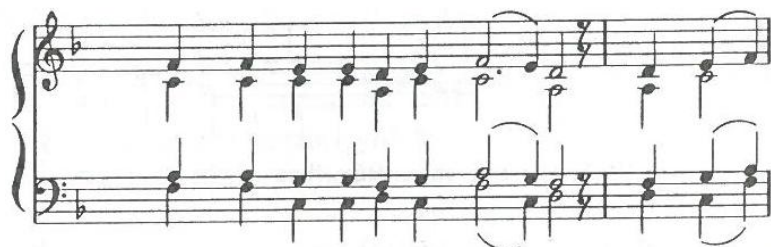
mer-----it..... all; Hom----age to the Bod--y



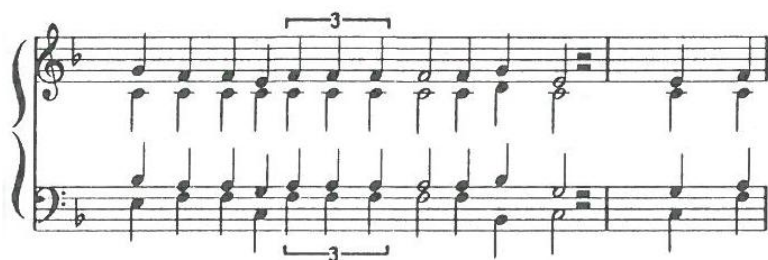
of Truth which is Truth It--self....and a Stup--a for



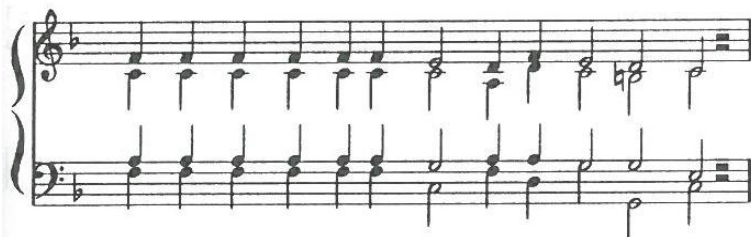
the World of the Dhar--ma for our pres--ent bod--y.



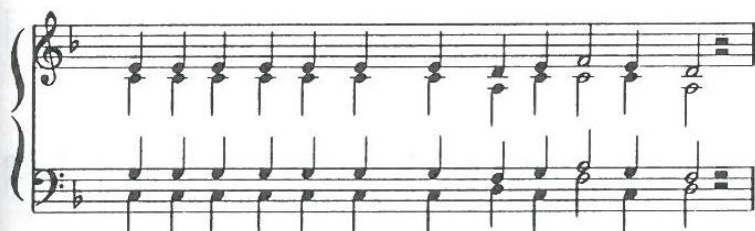
Through the mer--its of the Budd--ha the Truth



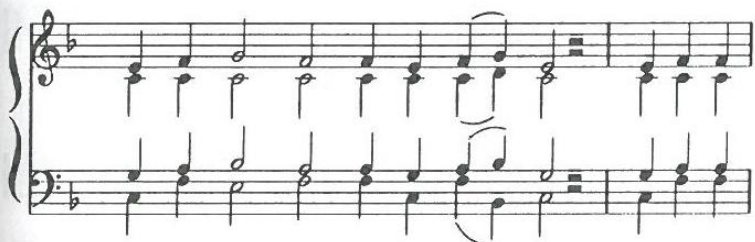
en--ters in--to us and we en--ter the Truth; through the



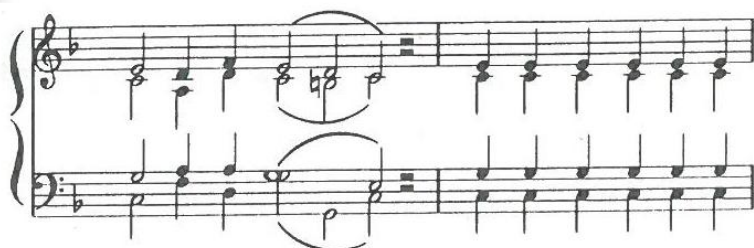
ex--cell--ent pow--er of Budd--ha we real--ize Truth.



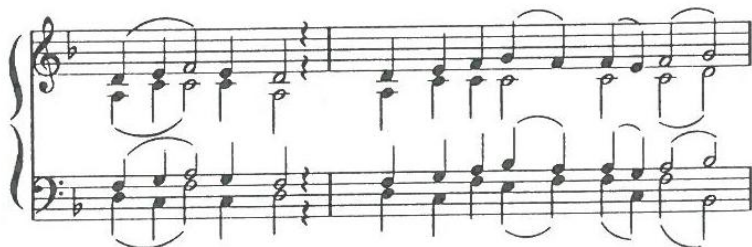
Let us do on--ly good things for all liv--ing things



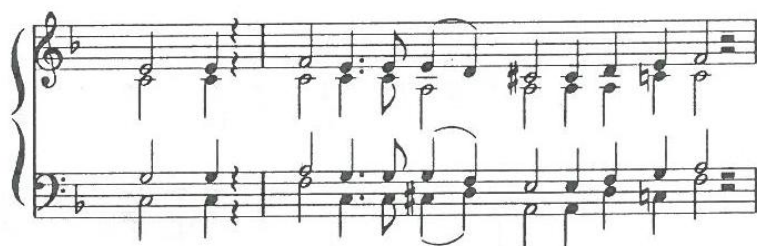
that we may poss--ess the true... Mind; let us do



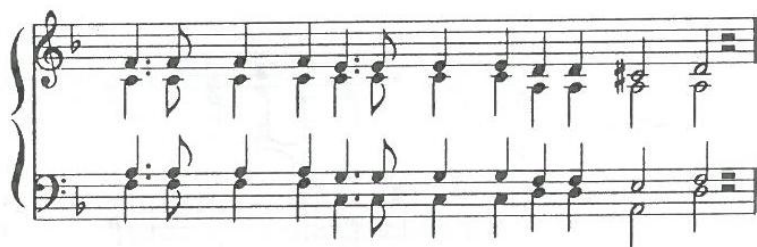
on--ly pure deeds..... that we may en--ter the



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



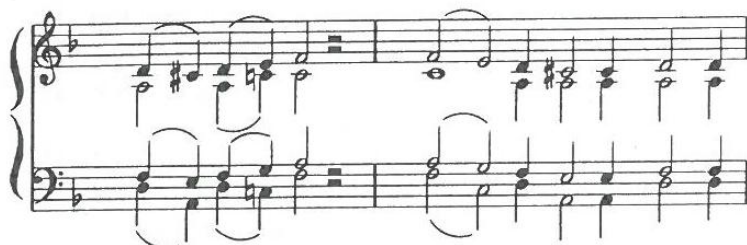
Wis--dom; Let us pay hom-----age e--ter--nal--ly



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



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



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

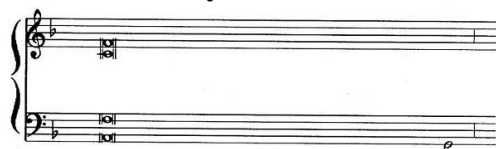


of Truth which is Truth It--self....and a Stup--a for

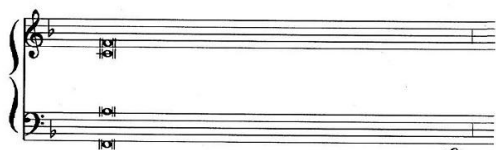


the World of the Dhar--ma for our pres--ent bod--y.

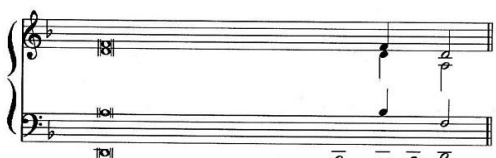
Offertory:



* Homage to all the Buddhas in all worlds,



* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.

Full Morning Service



Sando - kai *

Tone II, ending 2.



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. ||

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, :

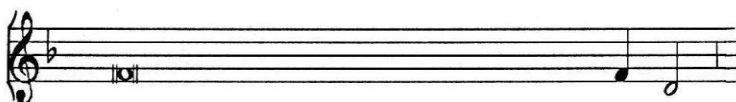
How can you ever find the path that certain is, – no matter how far
| distant you may walk? ||

As you walk on distinctions between near and far are | lost :

And, – should you lost become, – there will aris + obstructing
| mountains and great rivers. ||

This + I offer to the seeker of great | Truth, :

Do | not waste time. ||



The Most Excellent Mirror — Sam – ā - dhi *

Tone VII, ending 1.



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 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 | scepter's branches five. ||

The absolute “upright” holds, | as it is, :

Many phenomena within its | own delicate balance. ||

When a trainee | asks a question :

Matching answer always comes | from the Zen master. ||

So that he may bring the trainee to the | ultimate of Truth :

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; :

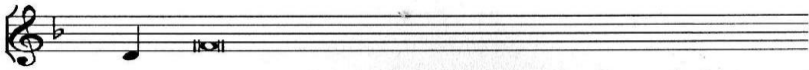
This is all the natural and superior Truth – that does attach itself to
no delusion | or enlightenment. ||

It calmly, clearly shows when all con|ditions ripen; :

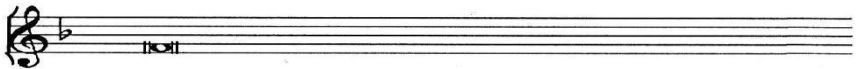
When minute infinitesimally small becomes; – when large it
 transcends | all dimension, space; ||
 †Even the slightest twitch will surely | break the rhythm. ||
 Now we have abrupt and slow – and separated do the sects become
 by setting up of | doctrines, practices, :
 And these become the standards that we know of all 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 dis|turbed
 should be :
 We are as if a tethered horse – or as a | mouse within a cage. ||
 So, – | pitying this plight, :
 The former sages | teaching all dispensed. ||
 Because delusions in the trainees' minds were | topsy-turvy, :
 All the sages true did match there | to their teachings; ||
 Thus they used all | means, so varied, :
 Even so to | say that black was white. ||
 Delusive thought, if | lost, abandoned, :
 Will all | satisfaction bring; ||
 If you in ancient | footsteps wish to walk :
 Ob|serve examples old. ||
 That He could take the final step to | true enlightenment, :
 A former Buddha trained Himself for ten long kalpas – gazing
 | at the Bodhi tree. ||
 * If thus restrained, | freedom original :
 Is like a tiger that has tattered ears – or | like a hobbled horse. ||
 The sage will tell a trainee, who is feeling he is low and | all
 inferior, :
 That on his head there gleams a jewelled diadem, – and on his
 body rich robes hang – and at his feet there | is a footrest. ||
 If the trainee hears * this teaching | with surprise and doubt, :

The sage assures him that of cats there are some kinds, – as also
 some white cows, – that perfect are | just as they are. ||
 A master archer hits a target at a hundred yards because he | skill
 possesses :
 But, to make to meet two arrows in mid-air, – head-on, – goes far
 beyond the skill of | ordinary man. ||
 In this superior activity of | no-mind, :
 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 practice thus this law + continually shall, | in all
 worlds, :
 Be called Lord of Lords un|to eternity. ||

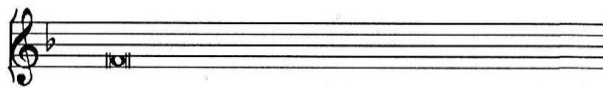
Offertory:



We offer the merits of this recitation of the

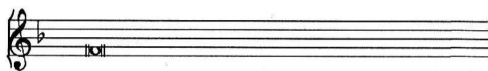


Sandōkai and The Most Excellent Mirror- Samādhi in



gratitude, to:

Ancestral Line



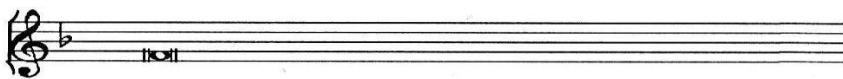
❖ Bibashibutsu Daioshō,
❖ Shikibutsu Daioshō,
❖ Bishafubutsu Daioshō,
❖ Kurusonbutsu Daioshō,
❖ Kunagonmunibutsu
Daioshō,
❖ Kashōbutsu Daioshō,
❖ Shakyamunibutsu
Daioshō,
Makakashyo Daioshō,
Ananda Daioshō,
Shōnawashyu Daioshō,
Ubakikuta Daioshō,
Daitaka Daioshō,
Mishaka Daioshō,
Bashumitsu Daioshō,
Butsudanandai Daioshō,
Fudamitta Daioshō,
Barishiba Daioshō,
Funayashya Daioshō,
Anabotei Daioshō,
Kabimora Daioshō,
Nagyaarajyuna Daioshō,
Kanadaiba Daioshō,
Ragorata Daioshō,
Sōgyanandai Daioshō,
Kayashyata Daioshō,
Kumorata Daioshō,
Shyata Daioshō,

Bashyubanzu Daioshō,
Manura Daioshō,
Kakurokuna Daioshō,
Shishibodai Daioshō,
Bashyashita Daioshō,
Funyomitta Daioshō,
Hannyatara Daioshō,
Bodaidaruma Daioshō,
Taisō Eka Daioshō,
Kanchi Sōsan Daioshō,
Dañ Dōshin Daioshō,
Daiman Kōnin Daioshō,
Daikan Enō Daioshō,
Seigen Gyoshi Daioshō,
Sekitō Kisen 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 Nyojyo Daioshō,

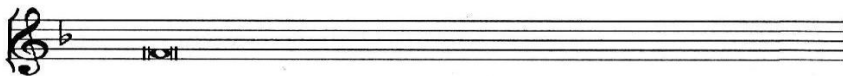
Eihei Kōsō Daioshō, Kōun
 Eijō Daioshō,
 Tetsu Gikai Daioshō,
 Keizan Jōkin Daioshō,
 Meihō Sotetsu Daioshō,
 Shugan Dōchin Daioshō,
 Tetsuzan Shikaku Daioshō,
 Keigan Eishō Daioshō,
 Chuzan Ryohun Daioshō,
 Gisan Tōnin Daioshō,
 Shōgaku Kenryu Daioshō,
 Kinen Hōryu Daioshō,
 Teishitsu Chisen Daioshō,
 Kokei Shōjun Daioshō,
 Sessō Yūhō Daioshō,
 Kaiten Genju Daioshō,
 Shūzan Shunshō Daioshō,
 Hōun Jiyu 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,

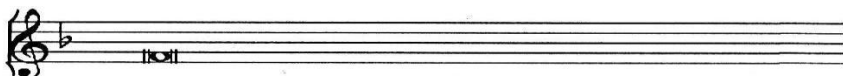
Offertory:



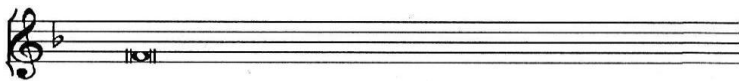
We pray that we may be able to show our gratitude to the



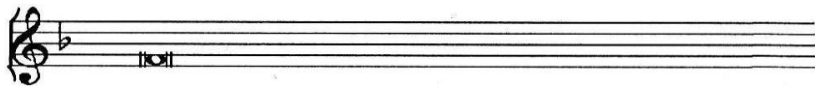
Four Benefactors, rescue all beings in the Three Worlds



and make the Four Wisdoms perfect together with all



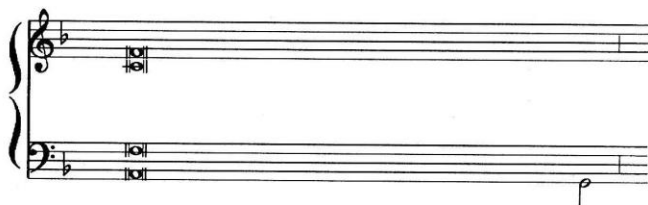
living things.



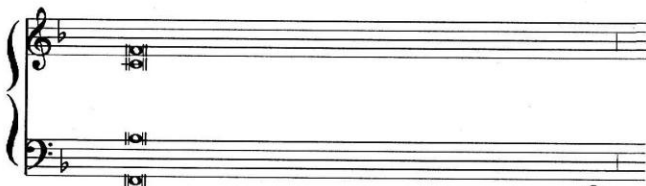
We pray that this Temple may prosper and all



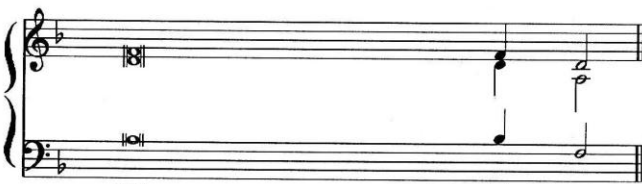
misfortune cease.



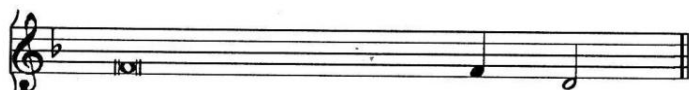
* Homage to all the Buddhas in all worlds,



* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.



The Scripture of Great Wis - dom *

Tone III, ending 1.



When one | with deepest | wisdom of the heart :
 That is beyond dis|criminative thought, ||
 The Holy Lord, – great | Kanzeon Bosatsu, :
 Knew that the skandhas five were, – as they are, – in their self-
 nature, – | void, unstained and pure. ||
 O Shariputra, | form is only pure, :
 Pure is all form; there | is, then, nothing more than this, ||
 For what is form is pure – and | what * is pure is form; :
 The same is also true of all sensation, – thought, ac|tivity and
 consciousness. ||
 O Shariputra, | here all things are pure :
 For they are neither | born nor do they wholly die; ||
 They are not stained nor | yet immaculate; :
 In|creasing not, decreasing not. ||
 O Shariputra, – in this pure there is no form, – sensation,
 – thought, – activity or | consciousness; :
 No eye, – ear, – nose, – tongue, – body, – mind; – no form, – no
 tastes, – sound, – | 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! ||

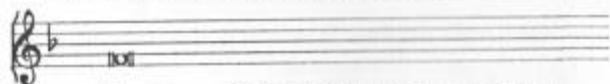
+ O Buddha, going, going, | going on + beyond :

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

Offertory:



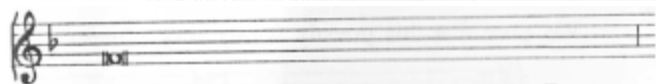
We offer the merits of this recitation of *The*



Scripture of Great Wisdom to the Great



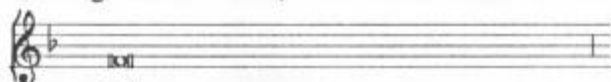
Master Shakyamuni Buddha,



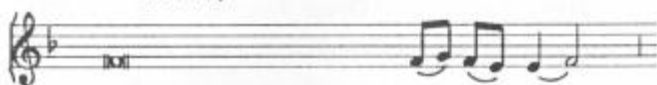
the highest Ancestor, Great Master Jōyō Dōgen,



the greatest Ancestor, Great Master Jōsai



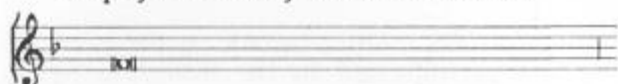
Keizan,



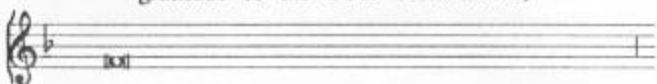
and the Three Treasures in all.. the worlds.



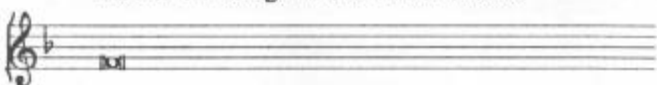
We pray that we may be able to show our



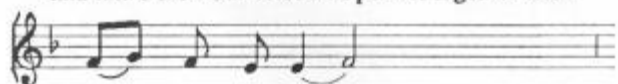
gratitude to the Four Benefactors,



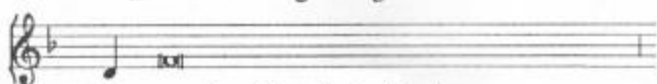
rescue all beings in the Three Worlds



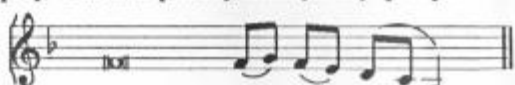
and make the Four Wisdoms perfect together with



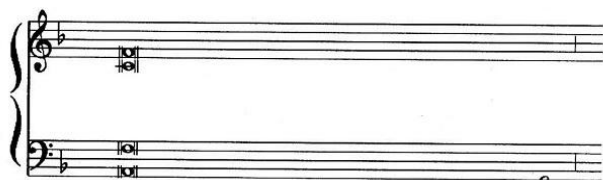
all . . liv - ing things.



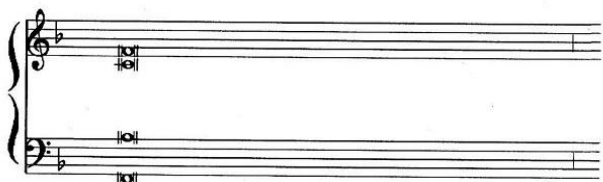
We pray that this priestly family may prosper



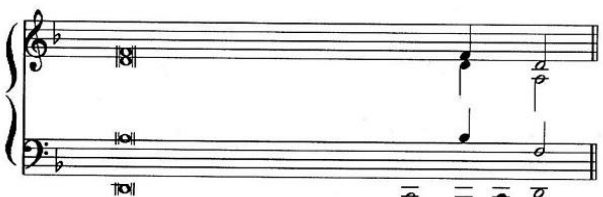
and all mis- for - tune cease....



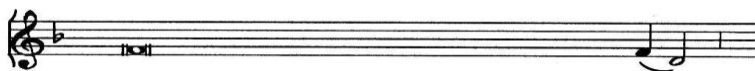
* Homage to all the Buddhas in all worlds,



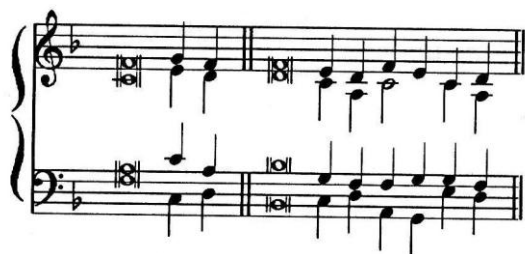
* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.



The Litany of the Great Compassionate One *



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! ||

Adoration of the Buddha's Relics *

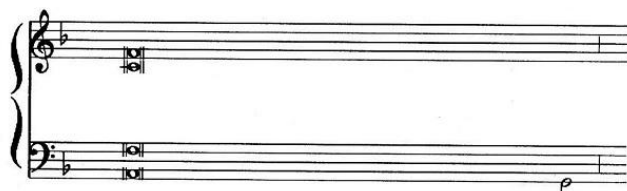
Homage to the Relics of the Buddha of merit all;
Homage to the Body of Truth; which is Truth Itself and a Stupa for
the World of the Dharma for our present body.
Through the merits of the Buddha, the Truth enters into us and we
enter the Truth;
Through the excellent power of Buddha we realize Truth.
Let us do only good things for all living things, that we may
possess the true Mind;
Let us do only pure deeds, that we may enter the peaceful Mind,
which is unchanging Great Wisdom;
Let us pay homage eternally to the Buddha, to the Buddha, to the
Buddha.
Homage to the Relics of the Buddha of Merit all;
Homage to the Body of Truth; which is Truth Itself and a Stupa for
the World of the Dharma for our present body.

Offertory:

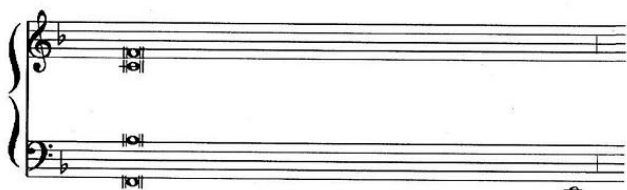
Behold the circle of japonica stands high, reaching even to the
Dharma Cloud. We have offered incense, candles, fruit, flowers,
and the recitation of *The Litany of the Great Compassionate One*
and the *Adoration of the Buddha's Relics* to the Buddha Hōun Jiyu,

Founder of this monastery; who showed the Truth from the time of our True Master Shakyamuni to that of our Master of this very day. May the offerings we make here show our gratitude and joy to all living things.

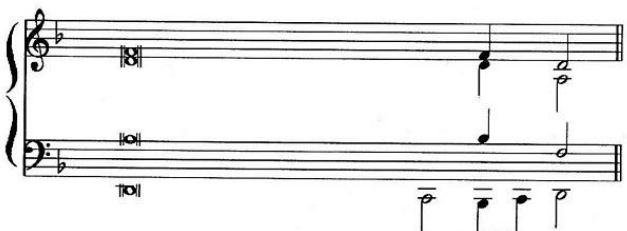
We pray that the merits thereof shall not only be given to our Founder, but light the way of all who have not yet found the Truth.



* Homage to all the Buddhas in all worlds,



* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.

Midday Service

Rules for Meditation *

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.

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 has been preserved by both the Buddhas in the present world and by those in the world of the

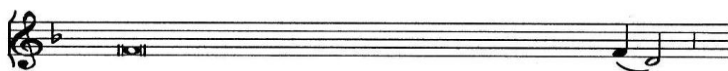
Indian and Chinese Ancestors, they are thus always spreading the Truth – all activity is permeated with pure meditation – the means of training are thousandfold but pure meditation must be done. * It is futile to travel to other dusty countries thus forsaking your own seat; if your first step is false, 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.

Offertory:

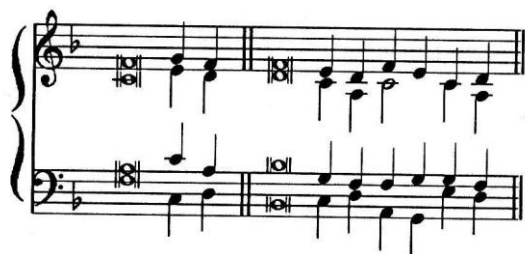
We offer the merits of this Scripture recitation to all so that they may be able to realize the Truth.

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

Vespers



The Litany of the Great Compassionate One *



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! :

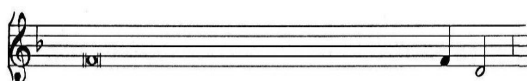
Awakened, awakened, | I have awakened! ||

O merciful One, com|passionate One, :

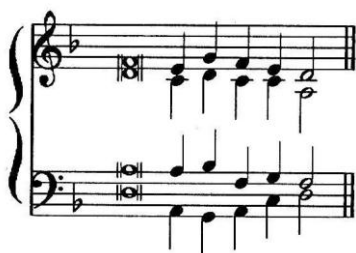
Of daring ones the | most joyous, hail! ||

Thou art all suc|cessful, hail! :

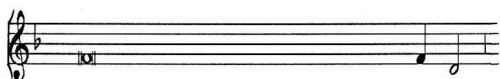
Thou art the great suc|cessful One, hail! ||
 Thou hast attained mastery in the | discipline, hail! :
 Thou hast a weapon with|in Thine hand, hail! ||
 Thou hast the Wheel within Thine | hand, hail! :
 Thou Who | hast the lotus, hail! ||
 Hail to Thee Who art the root of e|ternity! :
 Hail to Thee Who | art all compassion! Hail! ||
 Adoration to the Triple | Treasure! Hail! :
 Give ear unto | this my prayer, hail! ||



Invocation of Achala – na - tha *



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! ||

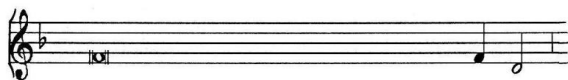


Invocation of Maha – ka - la *

Let us be engulfed within the Mandala of the Sons of Buddha. |

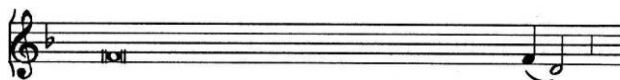
Hail! ||

The Arrow of Emptiness. | Hail! ||



Invocation of the Cosmic Buddh - a *

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



The Golden Bell that Rings but Once *

Peace upon the | pillow. ||

MAKURA OM, MAKURA OM, MAKURA OM.

*The Scripture on the Immeasurable Life of the Tathagata **



The World-| honoured One, – then desiring to reiterate the
Teaching’s meaning, | spoke thus in verse :

“Since I have realized Buddhahood, – the aeons through which I
have passed are immeasurable hundreds of thousands of |
millions of billions. ||

Contin|uously have I voiced the Dharma, – teaching untold billions
of beings how to turn their hearts around that they might enter
the | Buddha’s path; :

To ferry these sentient beings to the Other Shore I reveal to them,
– by skillful means, – My parinirvana yet truly I am not extinct but
always abiding here – giving | voice to the Dharma. ||

I con|tinue to abide in this world, – using my spiritual powers to
make confused creatures not see Me, – though I am near, – so
that they may look on Me as extinct and make offerings | to My
relics, :

Cherishing longing desires – and giving rise to hearts | thirsting for
hope. ||

When these | sentient beings in faith and humility, – honest and
forthright in manner, – gentle in thought, – wholeheartedly
yearn to see the Buddha, – not begrudging even | their own
lives, :

Then I, – with all the Sangha, – appear together on the Di|vine
Vulture Peak. ||

I then | tell these sentient beings that I continue to abide here
with|out extinction; :

By the power of my skillful methods I show myself as extinct, |
even though not extinct. ||

If in | some other region there are beings reverent and with | faith
beseeching, :

Again I am in their midst to proclaim the unsurpassed Dharma, –
though you who do not hear this will | say that I am extinct. ||

When I | behold sentient beings sunk in their suffering | and
distress, :

I do not show myself but set them all to look up in their thirsting
and, – when their hearts are filled with fervent longing, – I then
appear and pro|claim the Dharma. ||

Such are | my spiritually pervading powers that, – throughout the
boundless aeons, – I abide on the Di|vine Vulture Peak :

As well as in every | other dwelling place. ||

When sen|tient beings see, – at kalpa's ending, – the raging fires
con|suming all, :

Tranquil will this realm of Mine be, – ever filled with devas and
humans in parks and groves, – amongst towers and palaces
bedecked with | gems of every kind. ||

Under be|jewelled trees, – heavy with blossoms and fruit, – may
these beings take their de|light and play, :

Whilst devas beat their heavenly drums, – ever making pleasing
music, – and showering down coral tree flowers upon the
Buddha | and His great assembly. ||

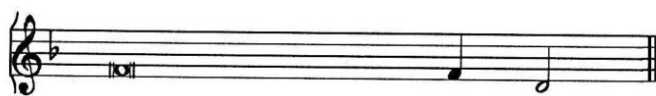
My Pure | Land will not be destroyed, – though sentient beings
may see it as utterly con|sumed by fire, ||

Letting themselves be filled with grief and horror, – | distress and
fear. ||

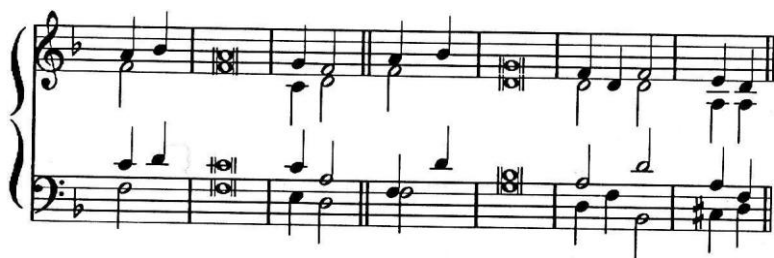
All these | besmirched creatures pass through countless aeons, –
 hearing not the name of the Triple Treasure.
 Due to | their wretched karma. ||
 Those who | practice deeds of merit and are gentle, – honest and
 forthright, :
 All see Me in body and hear Me | voice the Dharma. ||
 At times | for the sake of that assembly I tell them that a Buddha's |
 life is immeasurable, :
 Then to those who, – at long last, – see a Buddha I say
 that a | Buddha is rarely met. ||
 Such is the | power of My wisdom and intelligence that My light of
 insight shines forth | beyond measure, :
 My life of countless aeons is due to the karma of long | practice
 and training. ||
 You who | have intelligence and wit, – do not let doubts arise in |
 this regard, :
 But sever them from yourself and bring them forever to an end –
 for the Buddha's Words are true, – not something that is |
 empty and vain. ||
 Just as the | physician who would cure his demented sons by clever
 and skillful methods – proclaims his own death whilst, in fact,
 he is alive, – and none can say he | willfully lies, :
 I, too, – being as a parent to this world, – as one who helps all
 those in misery and affliction – because of the topsy-turvy
 views of these ordinary people, – say I am extinct, though | I
 am truly alive. ||
 I do | this lest, by always seeing Me, – they should beget hearts
 unrestrained | and self-indulgent, :
 Be dissolute and only fixed upon the five forms of desire – and
 thereby | fall into evil ways. ||
 I know | at all times whether a sentient being is treading the Path or
 | walks in other ways :

And, – according to what needs to be done to aid that one, – voice
Teachings of various kinds, – making for each | this my
intention, ||
‘How may | I help this being enter the | unsurpassed Way :
And quickly | realize Buddhahood?’ ” ||

The Sweet Gate Scripture



The Sweet Gate Scripture *



A|doration to the Buddhas in the ten | quarters; :

A|doration to the Dharma per|vading the ten quarters; ||

A|doration to the Sangha in the ten | quarters; :

A|doration to Kanzeon, the Bodhisattva Who is the great
compassionate and pitying one, ready to save beings from
af|fliction; :

A|doration to Ananda the Arahant Who is the ex|pounder of the
teaching. ||

By | the power of the Buddhas and Ancestors this food and drink
will be puri|fied, :

And | this we offer wholeheartedly to all beings | in the six
worlds. ||

We | pray that all will partake of this | offering :

And | discarding their evil, rea|lise the True Mind. ||

We | pray that all beings will take refuge in the Three | Treasures :

And | share in the merit that | fills the universe. ||

We | pray that the light of the spirit of Truth shall shine of it|self :

And | pierce the | darkness of delusion. ||

We | pray that, by this offering, we may repay the kindness of the
Four Bene|factors :

Who | have done all they could to as|sist us in our training. ||

May | all beings continue to enjoy their happy and
prosperous | lives; :

May | the spirits of the departed and the hungry ghosts be released
from all their clinging of | body, speech and mind. ||

May | all beings in all the worlds accept our offering of the |
Dharma :

Thus | ending their suffering in the evil | paths of existence. ||

A|doration to the Buddha Who rescues all | beings. :

A|doration to the Buddha Who | liberates all beings. ||

A|doration to all the Buddhas Who protect all | beings. :

A|doration to the Buddha of exquisite form: we | pray for Thy
Teaching. ||

A|doration to Vairocana Buddha, embodiment of infinite | Truth: :

We | pray for Thy purifying Water of the Spirit. ||

A|doration to the Buddha of infinite Potenti|ality: :

May | all defilements convert into | merit and wisdom. ||

A|doration to the Buddha of infinite | Stillness: :

May | the ugliness of craving be transformed, re|veiling the
Immovable. ||

A|doration to the Buddha of infinite | Mercy: :

May | the disturbed mind of craving be nourished with Thy
harmony, | joy and contentment. ||

A|doration to the Buddha of infinite Gener|osity: :

May | the heart of craving open and accept the | gift of the
Teaching. ||

A|doration to the Buddha Who bestows | fearlessness: :

May | the hungry ghosts be released from rebirth in the | realms of
sorrow. ||

Om | to the Heart of En|lightenment: :

May | It bring forth the Mind that | truly seeks the Way. ||

Om | to the Great Resolve of all Buddhas and Bodhi|sattvas: :
May | the hungry ghosts give rise to com|passion for all beings. ||
A|doration to all the Buddhas and to the Womb of the Infinite from
which They are | born, :
That | which gives rise to faith in the hearts of all who are | lost and
longing. ||
Om | to the eternal flow of Compassion of the Great
Dharma|kaya, :
Shining | forth in all ages and | in all worlds. ||