

SCRIPTURES AND CEREMONIES  
FOR  
MEDITATION GROUPS

Contents

The Kesa Verse:	2
Morning Service:	
The Scripture of Avalokiteshwara Bodhisattva	3
The Scripture of Great Wisdom	7
Sandokai	9
The Most Excellent Mirror - Samadhi	11
Ancestral Line	15
Litany of the Great Compassionate One	18
Adoration of the Buddha's Relics	19
Midday Service:	
Rules For Meditation	21
Evening Office (Vespers):	
The Litany of The Great Compassionate One	23
Invocation of Achalanatha	
Invocation of Mahakala	
Invocation of The Cosmic Buddha	
The Golden Bell that Rings but Once	24
Mealtime Ceremony:	25

## THE KESA VERSE

How great and wondrous are the clothes  
of enlightenment,  
Formless and embracing every treasure;  
I wish to unfold the Buddha's teaching,  
That I may help all living things.

\* \* \*

# THE SCRIPTURE OF AVALOKITESHWARA BODHISATTVA

Precentor: Intone the following:

The Scripture of Avalokiteshwara Bodhisattva \*



All:

In | verse, Mujinni Bodhisattva | asked, :  
“World | Honoured One, pos | sessor of all grace, ||  
What | reason is there for the Buddha’s | Daughter, :  
Great | Kanzeon, to | thus be so addressed?” ||  
The | Honoured One made answer too in | verse, :  
“Just | listen to the | life of Kanzeon. ||  
To | calls from every quarter She re | sponds; :  
Of | oceanic | depth Her holy vows. ||  
\* A | myriad Buddhas has She truly | served  
For | ages past be | yond all human thought ||  
† And | made for aye great | vows of purity. ||  
When | people hear Her name, and see Her | form, :  
And | think of Her not | vainly in their hearts, ||  
† All | forms of ill, in | all the worlds, shall cease. ||  
If, | wishing harm, an enemy should try to push another  
in a fiery | pit, :  
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, —  
should be in danger of our lives from monstrous  
fish or evil | beings, :  
Let | us only think on Kanzeon’s great power, —  
at once the sea will | all compassion be. ||

If, | from the top of Sumeru, — we be hurled  
     down by an enemy's cruel | hand, :  
 Just | let us think on Kanzeon's great power and, —  
     like the sun, we | will remain aloft. ||  
 If, | chased by wicked ones, — we should  
     fall upon a | mountain,  
 Let | us think again of Kanzeon's power —  
     and no injury will e'en a single | hair of ours sustain. ||  
 If, | ringed by enemies, — we should be threatened by them, —  
     all with their swords in | hand,  
 Just | let us think on Kanzeon's great power, —  
     compassion then with | in their hearts will dwell. ||  
 When | tyrants persecute us — and we stand at the place of exe | cution  
 Let | us only think on Kanzeon's great power, —  
     the executioner's | sword will broken be. ||  
 If, | bound in chains, — in prison, — let us just think  
     on Kanzeon's great holy | power, :  
 At | once the shackles | will then set us free. ||  
 When | poisonous herbs, — or magic, threaten | harm,  
 The | power of Kanzeon, — if thought upon, — will  
     quickly send the | curse back whence it came. ||  
 If | poisonous creatures, — evil ones, should | come,  
 U | pon great Kanzeon's power gently dwell, —  
     straightway those evil | ones dispersed will be. ||  
 When | snakes and scorpions attack us, —  
     exhaling evil poisons, | scorching us,  
 By | dwelling on great Kanzeon's holy power —  
     they will be turned a | way with shrieks of fear. ||  
 When lightning flashes and the thunder rolls, —  
     when hailstones beat and rain in torrents | pours,  
 The | power of Kanzeon, — if thought upon, —  
     will quickly clear the | heavens of the storm. ||  
 If, | struck by cruel disaster's evil hand — or tortured by  
     interminable pain, — we flee to Kanzeon's gentle | arms

She, | being wise and full of mystic power, —  
     will save us from all | worldly grief and care. ||  
 With | all miraculous powers well en | dowed  
 And | widely skilled in | knowledge of all things, ||  
 In | all the world, in all the | quarters,  
 There | is not a place where | Kannon does not go. ||  
 Hells, | evil spirits, — beastly creatures, — all the evil  
     ways of living, — all the pain that comes  
     from birth, old age, disease and | death  
 Will, | for eterni | ty, all pass away. ||  
 Great | Kanzeon views all the world in | Truth,  
 Free | from defilement, | loving, knowing all, ||  
 Full | of com | passion;  
 She | must always be prayed to, — adored for | all eternity. ||  
 She | is a Light pure, — spotless, like the | sun,  
 With | wisdom does She darkness all dispel,  
     subverting all ef | fects of wind and fire; ||  
 † Her | all-illuming | light fills all the world. ||  
 As | thunder shakes the universe does She control Her loving | body  
 And | Her thought of great compassion, — like a cloud from which a  
     rain of Dharma comes, as nectar, down, —  
     destroys the flames of | evil passions all. ||  
 When, | threatened by court judgments or, in camp, —  
     the military should oppress | us,  
 Let | us but think on Kanzeon's great power —  
     and all our | enemies will be dispersed. ||  
 \* She | is a most exquisite Voice, — a Voice that all the world  
     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 Her. ||  
 Let | us never cherish thoughts of doubt about great Kanze | on  
 Who | is all pure and holy and a refuge true, —  
 \* protecting in all grief, — in | trouble, death, disaster. |

She | possesses merit all, — regards all things with a compassionate  
 eye and, — like the ocean, — holds within Herself  
 a mass of virtues inestima | ble,  
 For | this She must for | ever be adored.” ||  
 Then | rose up Jiji Bo | satsu  
 To | stand before the | Buddha, saying thus, ||  
 “World | Honoured One, — they, who this Scripture  
 hear of Kanzeon Bo | satsu,  
 Must | indeed no small a | mount of merit gain ||  
 † For | here Her life of perfect | action is described. ||  
 This | is the life of One Who, — all endowed with  
 powers all mir | aculous, :  
 Ap | pears in | all directions.” ||  
 When | the Buddha thus finished the recitation in the | hall  
 Of | this great Scripture which makes clearly plain —  
 the life and work of | the All-Sided One, ||  
 All | people present then, — a great concourse, —  
 in number four and eighty thousand | strong, :  
 + With | all their hearts | cherished a longing deep ||  
 + For | the Supreme Enlightenment with | which  
 No | thing in all the | universe compares. ||

**Precentor:** Intone the following offertory:

Wholeheartedly do we recite this Scripture. We offer the merits  
 thereof, candles, flowers and fruit to Kanzeon, the Great Compassionate  
 Bodhisattva, Who is our example. Whenever this Scripture is recited Great  
 Compassion is with us and we are searching for It within ourselves. We pray  
 for peace in all the world; we pray that evil may be overcome by good; we  
 pray for the peace of this Sangha and for the cessation of all disaster.

All:   \* Homage to all the Buddhas in all worlds,  
          \* Homage to all the Bodhisattvas in all worlds,  
          \* Homage to the Scripture of Great Wisdom.

\*           \*           \*

# THE SCRIPTURE OF GREAT WISDOM

Precentor: Intone the following:

The Scripture of Great Wisdom \*



All:

When one | with deepest | wisdom of the heart  
That is beyond dis | criminative thought, ||  
The Holy Lord, — great | Kanzeon Bosatsu,  
Knew that the skhandas 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! ||

• \* \* \* \*  
 •

During Short Morning service see page 16 for the Ancestral Line



# SANDOKAI

Precentor: Intone the following:

Sandokai \*



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. ||  
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. ||

\* \* \*

# THE MOST EXCELLENT MIRROR - SAMADHI

Precentor: Intone the following:

The Most Excellent Mirror - Samadhi \*



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. ||  
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 sha | dow 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,  
 Mas | ters contain the means; ||  
 Cor | rectly blended,  
 | This is good. ||  
 Avoid one- | sided clinging;  
 This is all the natural and superior Truth — that  
     does attach itself to no delusion | or enlightenment.  
 It calmly, clearly shows when all con | ditions ripen;  
 When minute infinitesimally small becomes; —  
     when large it transcends | all dimension, space; ||  
 † Even the slightest twitch will surely | break the rhythm. ||  
 Now we have abrupt and slow — and separated do  
     the sects become by setting up of | doctrines, practices,  
 And these become the standards that we know of all  
     re | ligious conduct. ||  
 Even should we penetrate these | doctrines, practices,

And then delusive consciousness flows through  
     the 'ternal Truth, — no | progress shall we make. ||  
 If outwardly all calm we do appear — and yet  
     within dis | turbed should be  
 We are as if a tethered horse, — or as a | mouse  
     within a cage. ||  
 So, — | pitying this plight,  
 The former sages | teaching all dispensed. ||  
 Because delusions in the trainees' minds were | topsy-turvy,  
 All the sages true did match there | to their teachings; ||  
 Thus they used all | means, so varied,  
 Even so to | say that black was white. ||  
 Delusive thought, if | lost, abandoned,  
 Will all | satisfaction bring; ||  
 If you in ancient | footsteps wish to walk,  
 Ob | serve examples old. ||  
 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 practise thus this law +  
continually shall, | in all worlds,  
Be called Lord of Lords un | to eternity. ||

\* \* \*

Precentor: Intone the following offertory:

We offer the merits of this recitation of the Scripture of  
Great Wisdom, Sandokai and The Most Excellent Mirror — Samadhi, in  
gratitude, to:

## ANCESTRAL LINE

All:

- \* Bibashibutsu Daioshō
- \* Shikibutsu Daioshō
- \* Bishafubutsu Daioshō
- \* Kurusonbutsu Daioshō
- \* Kunagonmunibutsu Daioshō
- \* Kashōbutsu Daioshō
- \* Shakyamunibutsu Daioshō
- Makakashyo Daioshō
- Ananda Daioshō
- Shōnawashyu Daioshō
- Ubakikuta Daioshō
- Daitaka Daioshō
- Mishaka Daioshō
- Bashumitsu Daioshō
- Butsudanandai Daioshō
- Fudamitta Daioshō
- Barishiba Daioshō
- Funayashya Daioshō
- Anabotei Daioshō
- Kabimora Daioshō
- Nagyaarajyuna Daioshō
- Kanadaiba Daioshō
- Ragorata Daioshō
- Sōgyanandai Daioshō
- Kayashyata Daioshō
- Kumorata Daioshō
- Shyyata Daioshō
- Bashyubanzu Daioshō
- Manura Daioshō
- Kakurokuna Daioshō
- Shishibodai Daioshō
- Bashyashita Daioshō

Funyomitta Daioshō  
Hannyatara Daioshō  
Bodaidaruma Daioshō  
Taisō Eka Daioshō  
Kanchi Sōsan Daioshō  
Daii Dōshin Daioshō  
Daiman Kōnin Daioshō  
Daikan Enō Daioshō  
Seigen Gyoshi Daioshō  
Sekitō Kisenn Daioshō  
Yakusan Igen Daioshō  
Ungan Donjyo Daioshō  
Tōzan Ryokai Daioshō  
Ungo Dōyō Daioshō  
Dōan Dōhi Daioshō  
Dōan Kanshi Daioshō  
Ryozan Enkan Daioshō  
Daiyō Kyogen Daioshō  
Tōsu Gisei Daioshō  
Fuyō Dōkai Daioshō  
Tanka Shijyun Daioshō  
Chōrō Seiryō Daioshō  
Tendō Sōkaku Daioshō  
Setchō Chikan Daioshō  
Tendō Nyojyo Daioshō  
Eihei Kōsō Daioshō  
Kōun Ejyō Daioshō  
Tettsu Gikai Daioshō  
Keizan Jōkin Daioshō  
Meihō Sotetsu Daioshō  
Shugan Dōchin Daioshō  
Tetsuzan Shikaku Daioshō  
Keigan Eishō Daioshō  
Chuzan Ryohun Daioshō  
Gisan Tōnin Daioshō  
Shōgaku Kenryu Daioshō



Kinen Hōryū Daioshō  
Teishitsu Chisenn Daioshō  
Kokei Shōjun Daioshō  
Sessō Yūhō Daioshō  
Kaiten Genju Daioshō  
Shūzan Shunsho Daioshō  
Chōzan Senyetsu Daioshō  
Fukushū Kōchi Daioshō  
Meidō Yūton Daioshō  
Hakuhō Gentekki Daioshō  
Gesshu 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.

Precentor: Intone the following 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 Sangha may prosper and all misfortune cease.

All:   \* Homage to all the Buddhas in all worlds,  
         \* Homage to all the Bodhisattvas in all worlds,  
         \* Homage to the Scripture of Great Wisdom.

\*           \*           \*

# The Litany of the Great Compassionate One

Precentor: Intone the following:

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!  
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 \*



\*\* 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 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



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



To the Budd-- ha, to the Budd-- ha, to the Budd-- ha.\*

## MID-DAY SERVICE

Precentor: Intone the following:

### 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.

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 judgemental 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.

Precentor: Recite the following offertory:

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

All: \* Homage to all the Buddhas in all worlds  
\* Homage to all the Bodhisattvas in all worlds,  
\* Homage to The Scripture of Great Wisdom.

## EVENING OFFICE (Vespers)

Precentor: Intone the following:

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!  
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!

Precentor:

Invocation of Achalanatha \*



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:

Invocation of Mahakala \*

All:

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

Precentor:

Invocation of the Cosmic Buddha \*

All:

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

Precentor:

The Golden Bell that Rings but Once \*

All:

Peace upon the | pillow. ||  
 MAKURA OM, MAKURA OM, MAKURA OM.

\* \* \*



## MEAL-TIME CEREMONIAL

This ceremonial could be used during outside retreats. Cues for starting the verses would be taken from the priest, if present.

The following would be recited at breakfast and lunch, but not for supper, when the 'Sandokai' would be the Scripture used.

Precentor: Strike the clappers

All:

The Lord Buddha was born in Kapilavastu,  
Enlightened in Magadha,  
Taught in Varanasi,  
Died in Kushinagara.

As we spread the vessels of the Lord we pray that they  
who eat, the things that are eaten and the actual  
eating shall be universally void of self.

Precentor: Recite the following alone after striking the clappers:

We take refuge in the Buddha,  
The completely Perfect Scriptures,  
The Saints and Bodhisattvas  
Whose merit is beyond all understanding.

Precentor: Strike the clappers

All:

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.

Precentor: Recite alone:

In the beginning the mallet will strike the  
Buddha on the foot; later it will strike  
Him on the head.  
Having taken refuge in the Three Treasures  
All will be able to grasp them perfectly.

At breakfast only:

Precentor: Strike the clappers and recite alone:

The ten benefits bless the breakfast gruel  
And all trainees profit greatly thereby;  
Since the results thereof are limitless and wonderful  
Pleasure is ours for eternity.

At lunch only:

Precentor: Strike the clappers and recite alone:

Since I will give Three Merits and six tastes  
To all the Buddhas and members  
of the priesthood,  
All sentient beings within the universe  
will enjoy this offering.

Precentor: Strike the clappers and recite alone:

The two kinds of alms, material and spiritual,  
Have the endowment of boundless merit:  
Now that they have been fulfilled in this  
act of charity  
Both self and others gain pleasure therefrom.

Precentor: Strike the clappers

All:

We will first share the merits of this food  
with the Three Treasures of the Dharma;  
Second, we will share it with the Four Benefactors,  
the Buddha, the President, our parents and all people;  
Third we will share it with the Six Lokas:  
With all of these we share it and to all  
we make offering thereof.  
The first bite is to discard all evil;  
The second bite is so that we may train in  
perfection;  
The third bite is to help all beings;  
We pray that all may be enlightened.  
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.

To end the mealtime ceremony, the Precentor recites the following verse:

Precentor: Strike the clappers and recite alone:

The universe is as the boundless sky,  
As lotus blossoms above unclean water;  
Pure and beyond the world is the Buddha Nature of the trainee;  
O Holy Buddha, we take refuge in Thee.

\* \* \*

# Prajnaparamita Mantra



Ga - te - Ga - te Pa - ra -



- ga - te Pa - ra - sam Ga - te



Bo - dhi - Sva - ha!

Parts of this book originally appeared in ‘The Liturgy of the Order Of Buddhist Contemplatives for the Laity’, © 1990 by P.T.N.H. Jiyu-Kennett, M.O.B.C. All rights reserved. Shasta Abbey Press, Shasta Abbey, 3724 Summit Drive, Mt. Shasta, CA 96067-9102, U.S.A.

Copyright © 2009  
Order of Buddhist Contemplatives  
Printed in U.S.A.

Bear River Meditation Group  
Order of Buddhist Contemplatives  
Applegate, California 95703.