

Scriptures and Ceremonies



Order of Buddhist Contemplatives
Bear River Meditation Group

2023



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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.

Pre-Dawn Ceremony

(Ceremony for Avalokiteshwara Bodhisattva)

- **Incense offering and dedication**
- **Three Full Bows**
- **Scripture Recitation**

The Scripture of Avalokiteshwara Bodhisattva *



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, — we 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 us 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 judgements 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 encompass | 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. ||

Offertory (*Precentor*)



Whole - heartedly do we recite this Scripture.



We offer the merits thereof, candles, flowers,



and fruit to Kanzeon,



the Great Compassionate 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 church and

for the cessation of all dis - ast - er

- Three Homages (*All*)

* Homage to all the Buddhas in all worlds,

* Homage to all the Bodhisattvas in all worlds,

* Homage to the Scripture of Great Wis - dom.

Short Morning Service

- Incense offering and dedication
- Two sets of three full bows
- Scripture Recitation

The Scripture of Great Wisdom *



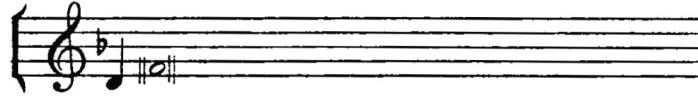
When one | with deepest | wisdom of the heart :
That is beyond dis | criminative thought, | |
The Holy One, — great | Kanzeon Bosatsu, :
Knew that the skandhas five were, — as they are, — in
their self-nature, — | void, unstained and pure. | |
O Shariputra, | form is only pure, :
Pure is all form; there | 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 Bosatsus who are truly one with
 Wisdom Great the | obstacles dissolve :
 * And, — going on beyond this human | mind, they
 ARE 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! ||

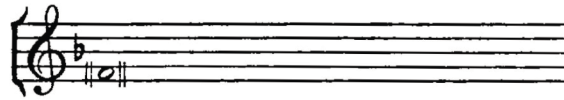
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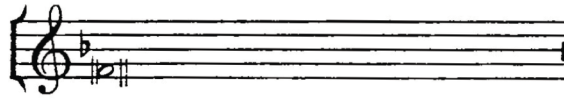
– **Offertory** (*Precentor*)



We offer the merits of this recitation of



The Scripture of Great Wisdom



in gratitude to

- | | |
|-----------------------------|------------------------|
| * Bibashibutsu Daiosho, | Funayashya Daiosho, |
| * Shikibutsu Daiosho, | Anabotei Daiosho, |
| * Bishafubutsu Daiosho, | Kabimora Daiosho, |
| * Kurusonbutsu Daiosho, | Nagyaarajyuna Daiosho, |
| * Kunagonmunibutsu Daiosho, | Kanadaiba Daiosho, |
| * Kashobutsu Daiosho, | Ragorata Daiosho, |
| * Shakyamunibutsu Daiosho, | Sogyanandai Daiosho, |
| Makakashyo Daiosho, | Kayashyata Daiosho, |
| Ananda Daiosho, | Kumorata Daiosho, |
| Shonawashyu Daiosho, | Shyyata Daiosho, |
| Ubakikuta Daiosho, | Bashyubanzu Daiosho, |
| Daitaka Daiosho, | Manura Daiosho, |
| Mishaka Daiosho, | Kakurokuna Daiosho, |
| Bashumitsu Daiosho, | Shishibodai Daiosho, |
| Butsudanandai Daiosho, | Bashyashita Daiosho, |
| Fudamitta Daiosho, | Funyomitta Daiosho, |
| Barishiba Daiosho, | Hannyatara Daiosho, |

Bodaidaruma Daioشو,
Taiso Eka Daioشو,
Kanchi Sosan Daioشو,
Daii Doshin Daioشو,
Daiman Konin Daioشو,
Daikan Eno Daioشو,
Seigen Gyoshi Daioشو,
Sekito Kisenn Daioشو,
Yakusan Igen Daioشو,
Ungan Donjyo Daioشو,
Tozan Ryokai Daioشو,
Ungo Doyo Daioشو,
Doan Dohi Daioشو,
Doan Kanshi Daioشو,
Ryozan Enkan Daioشو
Daiyo Kyogen Daioشو,
Tosu Gisei Daioشو,
Fuyo Dokai Daioشو,
Tanka Shijyun Daioشو,
Choro Seiryو Daioشو,
Tendo Sokaku Daioشو,
Setcho Chikan Daioشو,
Tendo Nyojyo Daioشو,
Eihei Koso Daioشو,
Koun Ejyo Daioشو,
Tettsu Gikai Daioشو,
Keizan Jokin Daioشو,
Meiho Sotetsu Daioشو,
Shugan Dochin Daioشو,
Tetsuzan Shikaku Daioشو,
Keigan Eisho Daioشو,
Chuzan Ryohun Daioشو,
Gisan Tonin Daioشو,
Shogaku Kenryu Daioشو,
Kinen Horyu Daioشو,

Teishitsu Chisenn Daioشو,
Kokei Shojun Daioشو,
Sesso Yuho Daioشو,
Kaiten Genju Daioشو,
Shuzan Shunsho Daioشو,
Chozan Senyetsu Daioشو,
Fukushu Kochi Daioشو,
Meido Yuton Daioشو,
Hakuho Gentekki Daioشو,
Gesshu Soko Daioشو,
Manzan Dohaku Daioشو,
Gekkan Giko Daioشو,
Daiyu Essho Daioشو,
Kegon Sokai Daioشو,
Shoun Taizui Daioشو,
Nichirin Togo Daioشو,
Sonno Kyodo Daioشو,
Sogaku Reido Daioشو,
Daishun Bengyu Daioشو,
Koho Hakugun Daioشو,
Keido Chisan Daioشو,
Houn Jiyu Daioشو

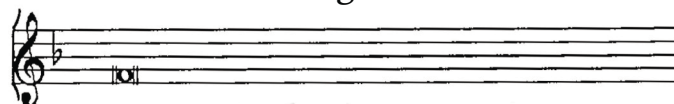
– Offertory (*Precentor*)



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



rescue all beings in the Three Worlds



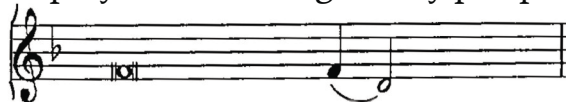
and make the Four Wisdoms perfect together



with all living things.

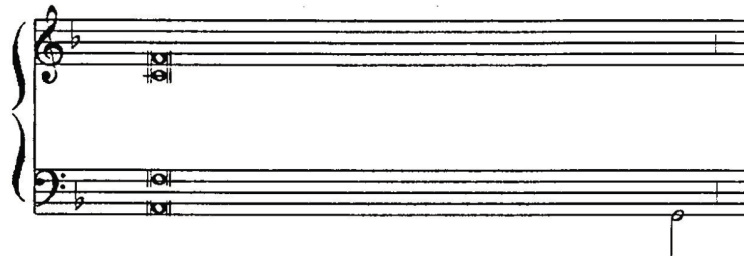


We pray that this Sangha may prosper

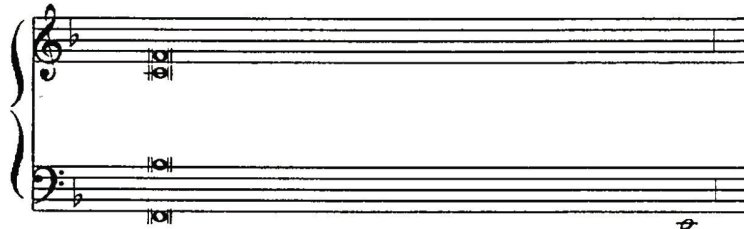


and all misfortune cease.

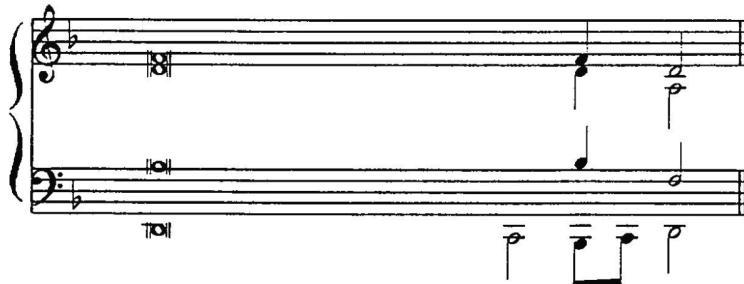
Three Homages (*All*)



* Homage to all the Buddhas in all worlds,



* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.

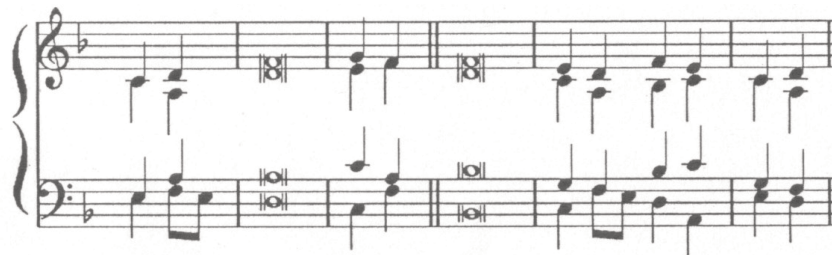
- Two sets of three full bows
- Three gratitude bows

Full Morning Service

Morning Office

- Incense offering and dedication
- Three full bows
- Scripture Recitation

Sandokai *



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*



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 IT; :
 IT is | all of you. ||
 A baby of this | world is such as this, :
 Possessing all their 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 they 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. ||

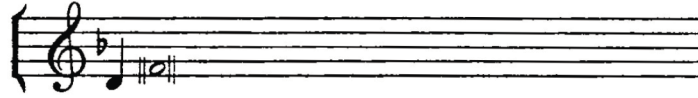
Avoid one- | sided clinging; :
 This is all the natural and superior Truth — that does
 attach itself to no delusion | or enlightenment. ||
It calmly, clearly shows when all con | ditions ripen; :
 When minute infinitesimally small becomes; — when
 large it transcends | all dimension, space; ||
 † Even 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
 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. ||
 To take the final step to | true enlightenment, :
 A former Buddha trained 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 they are

low and | all inferior, :
 That on their head there gleams a jewelled diadem, —
 and on their body rich robes hang — and at their feet
 there | is a foot rest. ||
 If the trainee hears * this teaching | with surprise and
 doubt, :
 The sage assures them 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 they | skill possess :
 But, to make to meet two arrows in mid-air, — head-
 on, — goes far beyond the skill of | ordinary mind. ||
 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 | their emperor; :
 Their parent | 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. ||

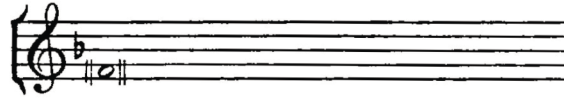
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Ancestral Line

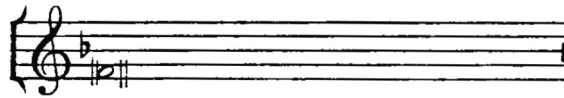
– Offertory (*Precentor*)



We offer the merits of this recitation of



Sandokai and The Most Excellent



Mirror – Samadhi, in gratitude, to: -

- | | |
|-----------------------------|------------------------|
| * Bibashibutsu Daiosho, | Kabimora Daiosho, |
| * Shikibutsu Daiosho, | Nagyaarajyuna Daiosho, |
| * Bishafubutsu Daiosho, | Kanadaiba Daiosho, |
| * Kurusonbutsu Daiosho, | Ragorata Daiosho, |
| * Kunagonmunibutsu Daiosho, | Sogyandandai Daiosho, |
| * Kashobutsu Daiosho, | Kayashyata Daiosho, |
| * Shakyamunibutsu Daiosho, | Kumorata Daiosho, |
| Makakashyo Daiosho, | Shyyata Daiosho, |
| Ananda Daiosho, | Bashyubanzu Daiosho, |
| Shonawashyu Daiosho, | Manura Daiosho, |
| Ubakikuta Daiosho, | Kakurokuna Daiosho, |
| Daitaka Daiosho, | Shishibodai Daiosho, |
| Mishaka Daiosho, | Bashyashita Daiosho, |
| Bashumitsu Daiosho, | Funyomitta Daiosho, |
| Butsudanandai Daiosho, | Hannyatara Daiosho, |
| Fudamitta Daiosho, | Bodaidaruma Daiosho, |
| Barishiba Daiosho, | Taiso Eka Daiosho, |
| Funayashya Daiosho, | Kanchi Sosan Daiosho, |
| Anabotei Daiosho, | Daii Doshin Daiosho, |

Daiman Konin Daioشو,
Daikan Eno Daioشو,
Seigen Gyoshi Daioشو,
Sekito Kisenn Daioشو,
Yakusan Igen Daioشو,
Ungan Donjyo Daioشو,
Tozan Ryokai Daioشو,
Ungo Doyo Daioشو,
Doan Dohi Daioشو,
Doan Kanshi Daioشو,
Ryozan Enkan Daioشو
Daiyo Kyogen Daioشو,
Tosu Gisei Daioشو,
Fuyo Dokai Daioشو,
Tanka Shijyun Daioشو,
Choro Seiryو Daioشو,
Tendo Sokaku Daioشو,
Setcho Chikan Daioشو,
Tendo Nyojyo Daioشو,
Eihei Koso Daioشو,
Koun Ejyo Daioشو,
Tettsu Gikai Daioشو,
Keizan Jokin Daioشو,
Meiho Sotetsu Daioشو,
Shugan Dochin Daioشو,
Tetsuzan Shikaku Daioشو,
Keigan Eisho Daioشو,
Chuzan Ryohun Daioشو,
Gisan Tonin Daioشو,
Shogaku Kenryu Daioشو,
Kinen Horyu Daioشو,
Teishitsu Chisenn Daioشو,
Kokei Shojun Daioشو,
Sesso Yuho Daioشو,
Kaiten Genju Daioشو,
Shuzan Shunsho Daioشو,

Chozan Senyetsu Daioشو,
Fukushu Kochi Daioشو,
Meido Yuton Daioشو,
Hakuho Gentekki Daioشو,
Gesshu Soko Daioشو,
Manzan Dohaku Daioشو,
Gekkan Giko Daioشو,
Daiyu Essho Daioشو,
Kegon Sokai Daioشو,
Shoun Taizui Daioشو,
Nichirin Togo Daioشو,
Sonno Kyodo Daioشو,
Sogaku Reido Daioشو,
Daishun Bengyu Daioشو,
Koho Hakugun Daioشو,
Keido Chisan Daioشو,
Houn Jiyu Daioشو

– **Offertory** (*Precentor*)



We pray that we may be able to show our



gratitude to the Four Benefactors,



rescue all beings in the Three Worlds



and make the Four Wisdoms perfect together



with all living things.

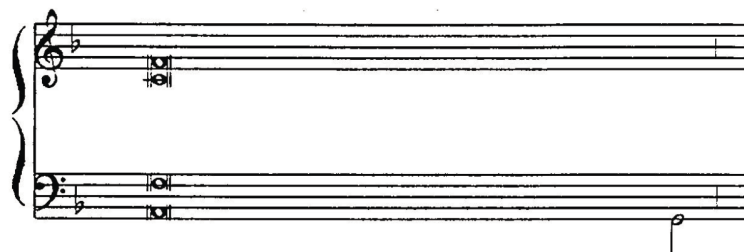


We pray that this Sangha may prosper

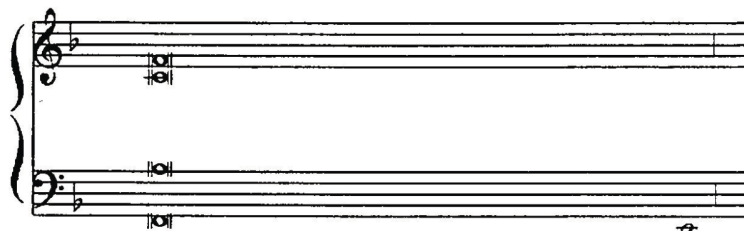


and all misfortune cease.

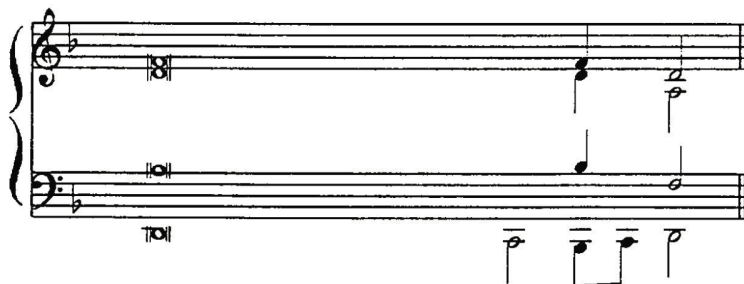
Three Homages (*All*)



* Homage to all the Buddhas in all worlds,



* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.

- Three full bows
- Two small gongs

Morning Service

- Incense offering and dedication
- Three full bows
- Scripture Recitation

The Scripture of Great Wisdom *



When one | with deepest | wisdom of the heart :
That is beyond dis | criminative thought, | |
The Holy One, — 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 Bosatsus who are truly one with
 Wisdom Great the | obstacles dissolve :
 * And, — going on beyond this human | mind, they
 ARE 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! ||

OBC Adopted 2023

– Offertory (*Precentor*)

The musical score consists of ten staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are printed below the staves, with some words in italics. The lyrics are: "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".

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 Sangha may prosper
and all mis-for-tune cease

– **Three Homages** (*All*)

* Homage to all the Buddhas in all worlds,

* Homage to all the Bodhisattvas in all worlds,

* Homage to the Scripture of Great Wis - dom.

Founder's Ceremony

The Litany of the Great Compassionate One *

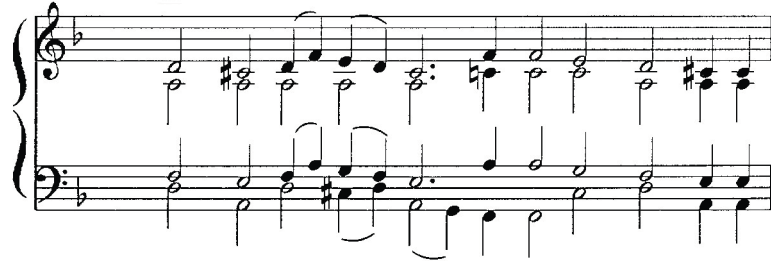


Adoration to the Triple | Treasure! :
Adoration to Kanzeon Who is the Great
Com | passionate One! | |
Om to the One Who leaps beyond all | fear! :
Having adored You, — may I enter into the heart of
the Noble, | Adored Kanzeon! | |
* Your life is the completion of | meaning; :
It is pure, — it is that 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, :

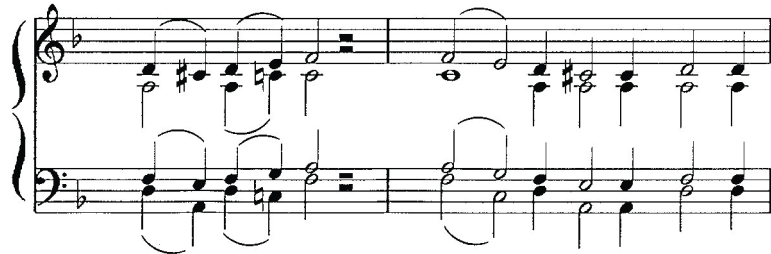
Of daring ones the | most joyous, hail! | |
* Thou art all suc | cessful, hail! :
Thou art the great suc | cessful One, hail! | |
Thou hast attained mastery in the | discipline, hail! :
Thou hast a weapon with | in Thine hand, hail! | |
Thou hast the Wheel within Thine | hand, hail! :
Thou Who | hast 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!

OBC Adopted 2023

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 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.

Musical notation for the first system, featuring a treble and bass clef with various notes and rests.

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

Musical notation for the second system, featuring a treble and bass clef with various notes and rests.

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

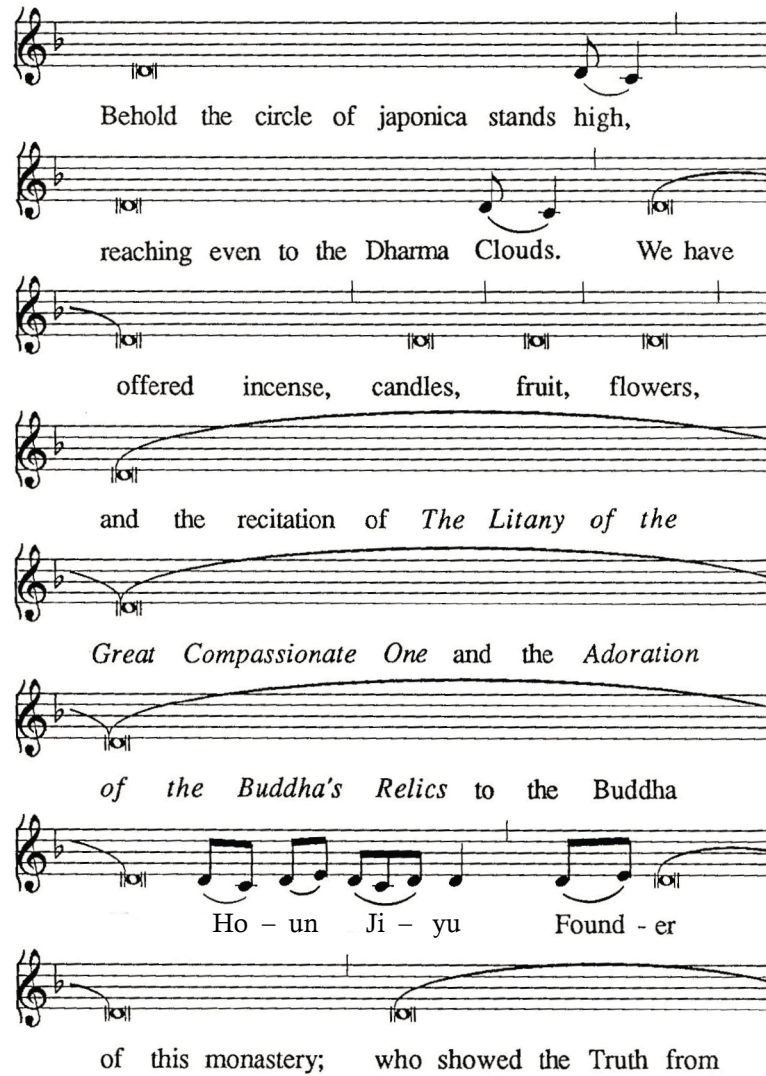
Musical notation for the third system, featuring a treble and bass clef with various notes and rests.

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

Musical notation for the fourth system, featuring a treble and bass clef with various notes and rests.

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

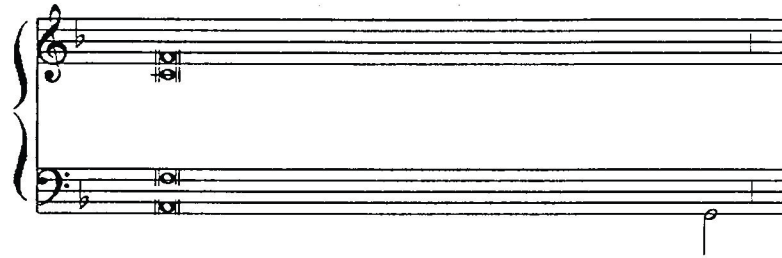
– Offertory (*Sung by the precentor*)



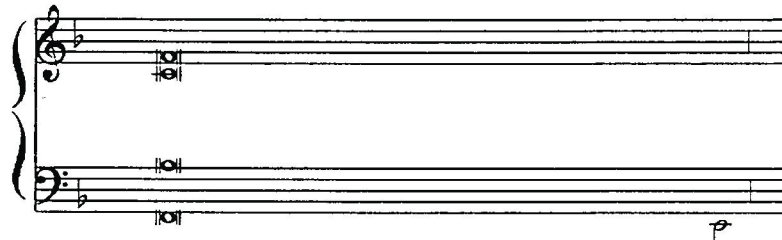
Behold the circle of japonica stands high,
reaching even to the Dharma Clouds. We have
offered incense, candles, fruit, flowers,
and the recitation of *The Litany of the*
Great Compassionate One and the Adoration
of *the Buddha's Relics* to the Buddha
Ho - un Ji - yu Found - er
of this monastery; who showed the Truth from

the time of our True Master Shakyamuni
to that of our Master to this ver - y day.
May the offerings we make here show our gratitude
and joy to all liv--ing things. We pray that the
merits thereof shall not only be giv - en
to our Found--er, but . . . light the way
of all who have not yet found the . . Truth.

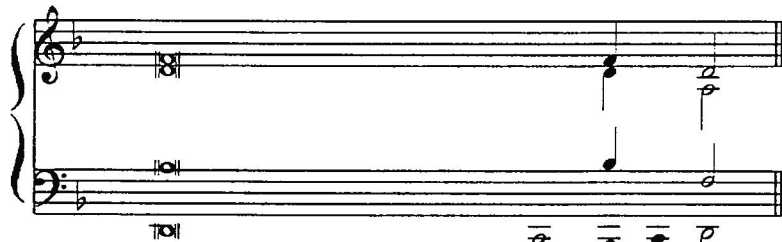
– **Three Homages**



* Homage to all the Buddhas in all worlds,



* Homage to all the Bodhisattvas in all worlds,



* Homage to the Scripture of Great Wis - dom.

– **Three full bows**

– **Three gratitude bows**

Mid-day Service

- **Celebrant's Incense offering and dedication at main altar**
- **Three full seated bows**

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 en-lightened, whatever your attainment of wisdom and su-pernatural power, your finding of the way to mind illu-mination, your power to touch heaven and to enter into enlightenment, when the opposites arise you have al-most 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 medita-

tion, 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** (*Precentor*)

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

– **Three Homages** (*All*)

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

– **Three full bows**

– **Three gratitude bows**

Evening Office

(Vespers)

- Ceremony is done seated at our meditation places, hands held in gassho, if we are not reading.

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 You, — may I enter into the heart of the
Noble, | Adored Kanzeon! ||
Your 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!

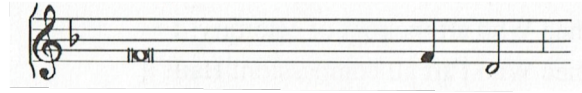
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Invocation of Achalanatha *



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! ||

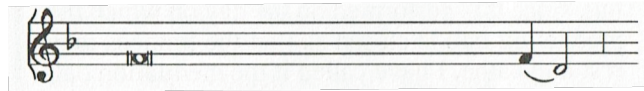
Invocation of Mahakala *



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

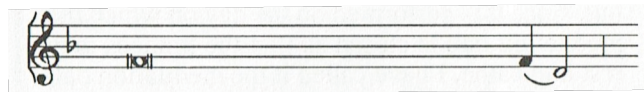
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Invocation of the Cosmic Buddha *

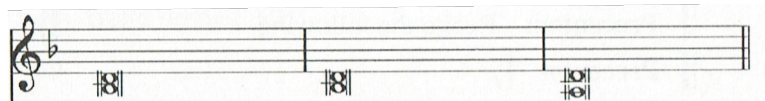


Hail, — the beneficent Mystic, — the Treasure. | Hail! | |

The Golden Bell that Rings but Once *



Peace upon the | pillow | |



MAKURA OM, MAKURA OM, MAKURA OM.

Meal Time Ceremonial

Alms Verse

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.

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.

Closing 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;
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!

Dedication of Merit

The first system of musical notation consists of a treble and bass staff. The treble staff begins with a C4 quarter note, followed by a half note G4, and then a quarter note E5. The bass staff begins with a C3 quarter note, followed by a half note G3, and then a quarter note E4. The time signature is 6/8 and the key signature has two flats (Bb and Eb).

May eve - ry liv - ing being our minds as one and ra - di - ant with light

The second system of musical notation continues the melody. The treble staff has a quarter rest, followed by a half note G4, and then a quarter note E5. The bass staff has a quarter rest, followed by a half note G3, and then a quarter note E4. There are some fingerings indicated with numbers 1 and 2.

share the fruits of peace with hearts of good - ness lu - mi - nous and bright. If

The third system of musical notation continues the melody. The treble staff has a quarter note G4, followed by a half note E5, and then a quarter note C5. The bass staff has a quarter note G3, followed by a half note E4, and then a quarter note C4. There are some fingerings indicated with numbers 1 and 2.

peo - ple hear and see how hands and hearts can find in giv - ing u - ni - ty

The fourth system of musical notation continues the melody. The treble staff has a quarter note G4, followed by a half note E5, and then a quarter note C5. The bass staff has a quarter note G3, followed by a half note E4, and then a quarter note C4.

may their minds a - wake to Great Com - pas - sion Wis - dom and to Joy. May

kind - ness find re - ward, may all who sor-row leave their grief and pain.

May this bound-less light break the dark-ness of their end-less night. Be-cause our

hearts are one, this world of pain turns in-to Pa - ra - dise. May all be -

come com-pas-sion - ate and wise. May all be - come com-pas-sion-ate and wise

Invocation for the Removal of Disasters



A - dor - a - tion to all the Bud - dhas.



A - dor - a - tion to the lim - it - less teach - ing.



Peace! Speak! Blaze up! O - pen!



To the glor - i - ous peace - ful One.



For whom there is no dis - as - ter. Hail! Hail!

Meditation Hall Closing Ceremony

Precentor

The Light of Buddha is increasing in brilliance and the Wheel of the Dharma is always turning. This meditation hall and this ground are guarding the Dharma and the trainees. All Meditations and Contemplations are full of treasure and wisdom and, because of them, we are going to pray to the Ten Buddhas.

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

Rest.



