



ZEN RIVER
SUTRA BOOK
INO & DOAN

Ji ho san shi i shi fu
Shi son bu sa mo ko sa
Mo ko ho ja ho ro mi

All Buddhas throughout space and time,
All Bodhisattva Mahasattva,
Maha Prajna Paramita

LEGEND

- Inkin

- • • gradually speed up on Inkin before bows

- ◎ Strike with a sweeping movement on Large Bell

- △ Gatz on large bell

- Strike with a sweeping movement on small bell

- ▲ Strike on the side of the large bell using the back of hammer. Muffle with a covered free hand.

- () Strike only on last time thru or on certain occasions noted after sutra

- Hit clappers

- o Densho

- ◎ Sogei

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Morning Service

Densho open with:

o o o o

First round, hit densho (minimum 3 times) evenly spaced
(counting a slow 8)

Doan hits clappers when altar/ zendo & service positions are
ready, indicating that ryoban can enter.

o o o

■ o ■

o o o o o o o o o o *med*

Second Round, hit densho (*minimum 5 times*) evenly spaced.

Doan hits inkin when Ryoban is in place

o o o o o

◎ o ◎

o o o o o o o o o o *med - soft*

Third Round, hit (*minimum 8 times*) evenly spaced, first alone,
then responding to Service Jisha's Inkin:

o o

o ◎ o ◎ o ◎◎

o ◎ o ◎ o ◎◎

speed up to fade: o o o o o o o o o o

1. MAKA HANNYA HARAMITA SHINGYO ◎

Kan ji zai bo sa gyo jin han nya ha ra mi ta ji sho ken go ◎ on
kai ku do is sai ku yaku sha ri shi shiki fu i ku ku fu i shiki shiki
soku ze ku ku soku ze shiki ju so gyo shiki yaku bu nyo ze sha
ri shi ze sho ho ku so fu sho fu metsu fu ku fu jo fu zo fu gen ze
ko ku chu mu shiki mu ju so gyo shiki mu gen ni bi zes shin ni
mu shiki sho ko mi soku ho mu gen kai nai shi mu i shiki kai mu
mu myo yaku mu mu myo jin nai shi mu ro shi yaku mu ro shi
jin mu ku shu metsu do mu chi yaku mu toku i mu sho to ko bo
dai sat ta e han nya ha ra mi ta ◎ ko shin mu ke ge mu ke ge
ko mu u ku fu on ri is sai ten do mu so ku gyo ne han san ze
sho butsu e han nya ha ra mi ta ◎ ko toku a noku ta ra sam
myaku sam bo dai ko chi han nya ha ra mi ta ze dai jin shu ze
dai myo shu ze mu jo shu ze mu to to shu no jo is sai ku shin
jitsu fu ko ko setsu han nya ha ra mi ta shu soku setsu shu
watsu gya tei gya tei ● ha ra gya tei hara so gya tei ● bo ji
sowa ka han nya shin gyo △

1st Morning dedication

Buddha Nature pervades the whole universe

Existing right here now.

In reciting the **MAKA HANNYA HARAMITA SHINGYO**

We dedicate its merits to:



The great Master Shakyamuni Buddha Daiocho,

The all pervading and everlasting Three Treasures



All Arhats and Bodhisattva Mahasattva

And their relations throughout the Dharma worlds

May our sincere vows to accomplish the Buddha-way

Be realized together

◎ *All Buddhas throughout space and time,*

◎ *All Bodhisattva Mahasattva*

◎ *Maha Prajna Paramita* △

2. SANDŌKAI ◎

Chikudo dai sen no shin, tō zai mitsu ni ai fu su. Nin kon ni ridon ari, dō ni nam boku no so nashi. Rei gen myō ni kō kettari; shiha an ni ru chū su. Ji o shū suru mo moto kore mayoi; ri ni kanomo mata satori ni arazu. ◎ mon mon is sai no kyō, ego to fu ego to. Eshite sarani ai wataru, shika ra za reba ku rai ni yotte jū su. Shiki moto shitsu zō o koton shi; shō moto rakku o koto ni su. An na jō chū no koto ni kanai; mei wa sei daku no ku o wakatsu. Shidai no shō onozu kara fukusu, kono sono haha o uru ga gotoshi. Hi wa nesshi, kaze wa dō yō, mizu wa uru oi chi wa ken go. Manako wa iro, mimi wa on jō, hana wa ka, shita wa kanso. Shikamo ichi ichi no hō ni oi te, ne ni yotte habun pusu. Hon matsu sube karaku shū ni kisu beshi; sonpi sono go o mochiyu. Mei chū ni atatte an ari, an sō o motte ō koto nakare. An chū ni atatte mei ari, mei sō o motte miru koto nakare. Mei an ono ono ai tai shite, hisuru ni zen go no ayumi no gotoshi, ◎ ban motsu onozu kara kō ari, masani yō to sho to o yu beshi. Jison sureba kan gai gasshi; ri ō zureba sen po sa sō. ◎ Koto o ukete wa sube karaku shū o esu beshi. Mizu kara kiku o rissuru koto nakare. Sokumoku dō o e se zun ba, ashi o hakobu mo izu kun zo michi o shiran. Ayumi o susu mureba gon non ni arazu, mayōte sen ga no ko o hedatsu • tsushin de san gen no hito ni mōsu, • kō in muna shiku wataru koto nakare△

NB: Where words underlined, sound is equal to two hits on the mokugyo in length.

2nd Morning Dedication (Short)

Buddha Nature pervades the whole universe

Existing right here now.

In reciting **SANDOKAI**

We dedicate its merits to:

or → *long lineage*



The Great Master Shakyamuni Buddha Daioshō

Bodaidaruma Daioshō

Daikan Eno Daioshō

Tozan Ryokai Daioshō

Eihei Dogen Daioshō

Keizan Jokin Daioshō

All successive Daioshōs

Through Koun Taizan Daioshō

And to Gonshin Ryoko Daioshō

And Musa Koryu Ro Dai Shi ●

(And especially to _____ on this Memorial Day)

May we appreciate their benevolence and show our gratitude

By accomplishing the Buddha Way together.

◎ *All Buddhas throughout space and time,*

◎ *All Bodhisattvas Mahasattva,*

◎ *Maha Prajna Paramita* △

3. IDENTITY OF RELATIVE & ABSOLUTE ☉

The mind of the great sage of India was intimately conveyed from West to East. Among human beings are wise men and fools, but in the Way there is no northern or southern patriarch.

☉ The subtle source is clear and bright, the tributary streams flow through the darkness. To be attached to things is illusion; to encounter the absolute is not yet enlightenment. Each and all, the subjective and objective spheres are related and at the same time independent. Related, yet working differently, though each keeps its own place. Form makes the character and appearance different; Sounds distinguish comfort and discomfort. The dark makes all words one. The brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other. Cause and effect must return to the great reality. The words high and low are used relatively. Within light there is darkness, but do not try to understand that darkness. Within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind in walking. ☉ Each thing has its own intrinsic value and is related to everything else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative like two arrows meeting in midair. ☉ Reading words you should grasp the great reality. Do not judge by any

standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way, it is not near, it is not far. If you are deluded, you are mountains and rivers away from it. ● I respectfully say to those who wish to be enlightened: ● Do not waste your time by night or day.△.

2nd Morning Dedication (Short)

Buddha Nature pervades the whole universe, existing right here now. In reciting **THE IDENTITY OF RELATIVE & ABSOLUTE**

We dedicate its merits to: *or → long lineage*

●

The Great Master Shakyamuni Buddha Daioshō

Bodaidaruma Daioshō

Daikan Eno Daioshō

Tozan Ryokai Daioshō

Eihei Dogen Daioshō

Keizan Jokin Daioshō

All successive Daioshōs

Through Koun Taizan Daioshō

And to Gonshin Ryoko Daioshō

And Musa Koryu Ro Dai Shi ●

(And especially to _____ on this Memorial Day)

May we appreciate their benevolence and show our gratitude

By accomplishing the Buddha Way together.

◎ *All Buddhas throughout space and time,*

◎ *All Bodhisattvas Mahasattva,*

◎ *Maha Prajna Paramita* △

4. THE WHITE PLUM LINEAGE with DEDICATION

2nd Morning Dedication (Long)

Buddha Nature pervades the whole universe
Existing right here now. In reciting **SANDOKAI /**
THE IDENTITY OF RELATIVE AND ABSOLUTE
We dedicate its merits to:

1. ▲ Bibashi Butsu Dai-o-sho
2. ▲ Shiki Butsu Dai-o-sho
3. ▲ Bishafu Butsu Dai-o-sho
4. ▲ Kuruson Butsu Dai-o-sho
5. ▲ Kunagommuni Butsu Daiosho
6. ▲ Kashō Butsu Daiosho
7. ▲ Shakamuni▲ Butsu Daiosho
8. Makakasho Daiosho
9. Ananda Daiosho
10. Shonawashu Daiosho
11. Ubakikuta Daiosho
12. Daitaka Daiosho
13. Mishaka Daiosho
14. Bashumitsu Daiosho
15. Butsudanan-dai Daiosho
16. Fudamitta Daiosho
17. Barishiba Daiosho
18. Funayasha Daiosho

19. Anabotei Daiosho
20. Kabimora Daiosho
21. Nagyaharajunya Daiosho
22. Kanadaiba Daiosho
23. Ragorata Daiosho
24. Sogyanan-dai Daiosho
25. Kayashata Daiosho
26. Kumorata Daiosho
27. Shayata Daiosho
28. Bashubanzu Daiosho
29. Manura Daiosho
30. Kakurokuna Daiosho
31. Shishibodai Daiosho
32. Bashashita Daiosho
33. Funyomitta Daiosho
34. Hannyatara Daiosho
35. Bodaidaruma Daiosho
36. Taiso Eka Daiosho
37. Kanchi So-san Daiosho
38. Daii Do-shin Daiosho
39. Dai-man Ko-nin Daiosho
40. Dai-kan Eno Daiosho
41. Sei-gen Gyo-shi Daiosho
42. Sekito Kisen Daiosho
43. Yakusan Igen Daiosho
44. Un-gan Don-jo Daiosho
45. To-zan Ryo-kai Daiosho

46. Ungo Doyo Daiosho
47. Do-an Dohi Daiosho
48. Do-an Kanshi Daiosho
49. Ryō-zan En-kan Daiosho
50. Tai-yo Kyo-gen Daiosho
51. To-shi Gisei Daiosho
52. Fuyo Do-kai Daiosho
53. Tanka Shijun Daiosho
54. Choro Sei-ryo Daiosho
55. Ten-do Sokaku Daiosho
56. Set-cho Chikan Daiosho
57. Ten-do Nyojo Daiosho
58. Ei-hei Do-gen Daiosho
59. Koun Ejo Daiosho
60. Tet-tso Gikai Daiosho:
61. Kei zan Jokin Daiosho
62. Gasán Joseki Daiosho
63. Tai-gen Soshin Daiosho
64. Bai-zan Mon-pon Daiosho
65. Nyo-chu Ten-gin Daiosho
66. Kisan Sho-san Daiosho
67. Mo-rin Shihan Daiosho
68. Taishi So-tai Daiosho
69. Ken-chu Han tet su Daiosho
70. Dai-ju So-ko Daiosho
71. Kin-po Jusén Daiosho
72. Tetsu-ei Sei-ton Daiosho

73. Shu-koku Cho-ton Daiosho

74. Ketsuzan Tetsu-ei Daiosho

75. Ho-shi So-on Daiosho

76. Goho Kai-on Daiosho

77. Ten-kei Den-son Daiosho

78. Zo-zan Mon-ko Daiosho

79. Ni-ken Sekiryō Daiosho

80. Rei-tan Rōryō Daiosho

81. Kaku-jo To-sai Daiosho

82. Kaku-an Ryōgu Daiosho

83. Ryō-kai Dai-bai Daiosho

84. Un-gan Guhaku Daiosho

85. Bai-an Haku-jun Daiosho

86.▲ Ko-un Tai-zan▲ Daiosho

And to Gon-shin Ryōko Daiosho and Musa Kōryū Rō Dai Shi

(And especially to...on this Memorial Day)

May we appreciate their benevolence

and show our gratitude by accomplishing the Buddha Way together.

◎ *All Buddhas throughout space and time,*

◎ *All Bodhisattva Mahasattvas*

◎ *Maha Prajna Paramita △*

Last Morning service Dedication

5. ENMEI JUKKU KANNON GYO ☉

(☉) Kanzeon na mu butsu yo butsu u in yo butsu u en
bup po so en jo raku ga jo cho nen (●) kanzeon bo nen
(●) kanzeon nen nen ju shin ki nen nen fu ri shin (△_{end})

(●) *Last time only*

(☉) *Beginning of 2nd, 9th, 18th, 27th*

The Buddha turns the Dharma Wheel
And so reality is shown in all its many forms.
He liberates all suffering sentient beings
And brings them to great joy.

We sincerely seek the beneficent guidance of
The Buddha, Dharma, and Sangha.

In reciting **THE ENMEI JUKKU KANNON GYO**

And in offering flowers, candlelight & incense

We dedicate its merits to:

The peace of the world, all ancestors of Zen River members
and *training / sesshin / ango* participants. To the community of
Eemsmond and to all beings in the Dharma worlds

(and especially to (*name*) on this the _____ day/year since
he/she passed away (*If recently deceased add: May they*
have a swift passage to the other shore)

We pray to all Buddhas and Bodhisattvas to help us in maintaining Zen River Temple. May the two wheels of the temple gate turn smoothly forever.

We especially pray for good connections to develop with our neighbours so that the Dharma may flourish in this region

May the Dharma Body maintain strength and health
And the years of life be lengthened for:

SOTEN GENPO DAIOSHO, abbot of Hosshin-ji,
Founder of Kanzeon Sangha and honorable elder of
White Plum Asangha

{ *(Not the following if namesake is present)* }
{ And for **KODO TENKEI DAIOSHO**, abbot of Zensen-ji }
}

Let his/their vows be fully realized and may he/they live in perfect peace with Buddha Dharma

We especially pray for the health and well being of **prayer list**

May they be serene through all their ills.

May penetrating light dispel the darkness of ignorance

Let all Karma be wiped out

And the mind flower bloom in eternal spring.

May we ascend to the throne of Enlightenment,

And realize the Buddha-way together

5. ENMEI JUKKU KANNON GYO ◎

(◎) Kanzeon na mu butsu yo butsu u in yo butsu u en
bup po so en jo raku ga jo cho nen (●) kanzeon bo nen
(●) kanzeon nen nen ju shin ki nen nen fu ri shin (△_{end})

(●) *Last time only*

(◎) *Beginning of 2nd, 9th, 18th, 27th*

The Buddha turns the Dharma Wheel
And so reality is shown in all its many forms.
He liberates all suffering sentient beings,
And brings them to great joy.
We sincerely seek the beneficent guidance of
The Buddha, Dharma, and Sangha.

In reciting **THE ENMEI JUKKU KANNON GYO**
And in offering flowers, candlelight & incense
We dedicate its merits to:

The peace of the world, all ancestors of Zen River members
And *training / sesshin / ango* participants, to the community of
Eemsmond and to all beings in the Dharma worlds

And especially to (*name*) on this the _____ day/year
since he/she passed away
(*If recently deceased add: May they have a swift
passage to the other shore*)

We pray to all Buddhas and Bodhisattvas to help us
In maintaining Zen River Temple.
May the two wheels of the Temple gate turn smoothly forever

We especially pray for good connections to develop with our
neighbours so that the Dharma may flourish in this region

May penetrating light dispel the darkness of ignorance
Let all Karma be wiped out
And the mind flower bloom in eternal spring.
May we ascend to the throne of Enlightenment,
And realize the Buddha-way together

- ◎ *All Buddhas throughout space and time,*
- ◎ *All Bodhisattva Mahasattva*
- ◎ *Maha Prajna Paramita* △

6. SHO SAI MYO KICHIJO DHARANI ◎

(◎) No mo san man da moto nan oha ra chi koto sha
sono nan (◎)* to ji to en gya gya gya ki gya ki un nun
shiu ra shiu ra hara shiu ra hara shiu ra chishu sa chishu
sa (●) chishu ri chishu ri (●) sowa ja sowa ja sen chi gya
shiri ei somo ko (*last time*: so mo ko) (Δ_{end})

(●) *Last time only or one time slow only*

(◎) *Beginning of 2nd, 9th, 18th, 27th*

(◎)* *One time slow only*

Last & 4th Morning service dedication

The absolute light, luminous throughout the whole universe,
Unfathomable excellence penetrating everywhere.

Whenever this devoted invocation is sent forth,
It is perceived and subtly answered.

We dedicate these merits to all Buddhas and Bodhisattvas
In the realm of Prajna Wisdom.

To the Sixteen Guardians and to all protectors of the Dharma
And their relations through all space and time.

May the Dharma Body maintain strength and health
And the years of life be lengthened for:

SOTEN GENPO DAIOSHO, abbot of Hosshin-ji,
Founder of Kanzeon Sangha and honorable elder of
White Plum Asangha

{ (Not the following if namesake is present) }
 { And for **KODO TENKEI DAIOSHO**, abbot of Zensen-ji }

Let his/their vows be fully realized and may he/they live in perfect peace with Buddha Dharma

We especially pray for the health and well being of (prayer list)

May they be serene through all their ills

And may we realize the Buddha Way together ◎

◎ *All Buddhas throughout space and time,*

◎ *All Bodhisattva Mahasattvas,*

◎ *Maha • • Prajna • • Paramita*

• • • • •

- 1st Bow
- 2nd Bow
- 3rd Bow • knees touch floor
- Officiant bows to altar / Haishiki
- Officiant bows to Sangha

◎◎ Officiant & Service Jisha outside Dharma hall

◎ Officiant & Service Jisha

- Sangha bows to Buddha

◎ Officiant & Service Jisha

- Sangha bows to one another

◎◎ Officiant & Service Jisha

Noon Service

Densho open with:

o o o o

First round, hit densho (*minimum 3 times*) evenly spaced
(counting a slow 8)

Doan hits clappers when altar/ zendo & service positions are
ready, indicating that ryoban can enter.

o o o

■ o ■

o o o o o o o o o o med

Second round, hit densho (*minimum 5 times*) evenly spaced.

Doan hits inkin when Ryoban is in place

o o o o o

◎ o ◎

o o o o o o o o o o med --soft

Third Round, hit (*minimum 8 times*) evenly spaced, first alone,
then responding to Service jisha's Inkin:

o o

o ◎ o ◎ o ◎ ◎

o ◎ o ◎ o ◎ ◎

speed up to fade: o o o o o o o o

7. MAHA PRAJNA PARAMITA HEART SUTRA ◎

Avalokitesvara Bodhisattva, doing deep Prajna Paramita clearly saw emptiness of all the five ◎ conditions, thus completely relieving misfortune and pain. O Shariputra, form is no other than emptiness, Emptiness no other than form; Form is exactly emptiness, emptiness exactly form. Sensation, conception, discrimination, awareness are likewise like this. O Shariputra, all dharmas are forms of emptiness, not born, not destroyed, not stained, not pure; without loss, without gain. So in emptiness there is no form, no sensation, conception, discrimination, awareness; No eye, ear, nose, tongue, body, mind; No colour, sound, smell, taste, touch, phenomena; No realm of sight, no realm of consciousness; No ignorance and no end to ignorance; No old age and death and no end to old age and death. No suffering, no cause of suffering, No extinguishing, no path; No wisdom and no gain. No gain and thus the Bodhisattva lives Prajna Paramita. ◎ With no hindrance in the mind. No hindrance, therefore no fear. Far beyond deluded thoughts, this is Nirvana. All past, present and future Buddhas live Prajna Paramita and therefore attain anuttara-samyak-sambodhi. ◎ Therefore know Prajna Paramita is the great mantra, the vivid mantra, the best mantra, the unsurpassable mantra. It completely clears all pain; this is the truth, not a lie. So set forth the Prajna Paramita mantra, set forth this mantra and say: Gate! Gate! ● Paragate! ● Parasamgate! Bodhi Svaha! Prajna Heart Sutra! △

Noon Service Dedication

In reciting the **MAHA PRAJNA PARAMITA HEART SUTRA**

We dedicate its merits to:

●
The Great Master Shakyamuni Buddha Daiocho,
Koso Joyo Daishi Eihei Dogen Daiocho,
Taiso Josai Daishi Soji Keizan Daiocho,
The Three Treasures everywhere,

●
All sentient beings in the Three Worlds.

We especially dedicate its merits to
The peace and harmony in the world,
And the strength and sound practice of this Sangha.
May this good karma be extended to all relations,
And may we realize the Buddha Way together.

◎ *All Buddhas throughout space and time,*

◎ *All Bodhisattva Mahasattva*

◎ *Maha • • Prajna • • Paramita*

● ● ● ● ● ● ●

- 1st Bow
- 2nd Bow
- 3rd Bow ● knees touch floor

- Officiant bows to altar / Haishiki
- Officiant bows to Sangha

◎◎ Officiant & Service Jisha

◎ Officiant & Service Jisha

- Sangha bows to Buddha

◎ Officiant & Service Jisha

- Sangha bows to one another

◎◎ Officiant & Service Jisha

Evening Service

Densho open with:

o o o o

First round, hit densho (*minimum 3 times*) evenly spaced
(counting a slow 8)

Doan hits clappers when altar/ zendo & service positions are
ready, indicating that ryoban can enter.

o o o

■ o ■

o o o o o o o o o o med

Second Round, hit densho (*minimum 5 times*) evenly spaced.

Doan hits inkin when Ryoban is in place

o o o o o

◎ o ◎

o o o o o o o o o o med --soft

Third Round, hit (*minimum 8 times*) evenly spaced, first alone,
then responding to Service jisha's Inkin:

o o

o ◎ o ◎ o ◎◎

o ◎ o ◎ o ◎◎

speed up to fade: o o o o o o o o

o - *med* *Densho officiant bows in zendo*

- Doan

o - *soft* *Densho officiant half way Haishiki*

- Doan

o - *loud* *Densho officiant bows at Haishiki*

⊙ Officiant steps back and bows at Haishiki again. Goes to altar to offer incense

●● Sit Down

⊙ Officiant bows Right side of altar

⊙ Officiant bows at Haishiki △

8. DAISHIN DHARANI ◎

Namu kara tan no tora ya ya namu ori ya boryo ki chi shiu ra ya
fuji sato bo ya moko sato bo ya mo ko kya runi kya ya en ◎ sa
hara ha ei shu tan no ton sha namu shiki ri toi mo ori ya boryo
ki chi shiu ra ri to bo na mu no ra kin ji ki ri mo ko ho do sha mi
sa bo o to jo shu ben o shu in sa bo sa to no mo bo gya mo ha
de cho to ji to en o bo ryo ki ryo gya chi kya rya chi i kiri mo ko
fuji sa to sa bo sa bo mo ra mo ra mo ki mo ki ri to in ku ryo ku
ryo ke mo to ryo to ryo ho ja ya chi mo ko ho ja ya chi to ra to ra
chiri ni shiu ra ya sha ro sha ro mo mo ha mo ra ho chi ri i ki i ki
shi no shi no ora san fura sha ri ha za ha za fura sha ya ku ryo
ku ryo mo ra ku ryo ku ryo ki ri sha ro sha ro shi ri shi ri su ryo
su ryo fuji ya fuji ya fudo ya fudo ya mi chiri ya ◎ nora kin ji
chiri shuni no hoyo mono somo ko shido ya somo ko moko
shido ya somo ko shido yu ki shiu ra ya somo ko ◎ nora kin ji
somo ko mo ra no ra somo ko shira su omo gya ya somo ko
sobo moko shido ya somo ko shaki ra oshi do ya somo ko
hodo mogya shido ya somo ko nora kin ji ha gyara ya somo
ko mo hori shin gyara ya somo ko namu kara tan no tora ya ya
● namu ori ya boryo ki chi shiu ra ya somo ko ● shite do modo
ra hodo ya so mo ko △

Evening Service Dedication

May this compassionate Dana

Be extended to all sentient beings,

And may our sincere Vows to accomplish the Buddha Way

Be realized together.

◎ *All Buddhas throughout space and time*

◎ *All Bodhisattva Mahasattva*

◎ *Maha • • Prajna Paramita*

- Officiant bows to altar / haishiki
- Officiant bows to Sangha

◎◎ Officiant & Service Jisha

◎ Officiant & Service Jisha

- Sangha bows to Buddha

◎ Officiant & Service Jisha

- Sangha bows to one another

◎◎ Officiant & Service Jisha

9. THE VERSE OF THE KESA

◎△◎

Vast is the robe of liberation
A formless field of benefaction
I wear the Tathagata teaching
Saving all sentient beings.

10. TAKKESAGE (*Verse of the Kesa*)

◎△◎

Dai sai ge dap-puku
Mu sō fuku den e
Hi bu nyo rai kyō
Kō do sho shu jō

12. THE FOUR BODHISATTVA VOWS

◎ △ ◎

(◎) Sentient beings are numberless, I vow to save them.

Delusions are inexhaustible, I vow to put an end to them.

(◎) The Dharmas are boundless, I vow to master them.

(◎) The Buddha way is unsurpassable, I vow to attain it.

(◎) 3rd time

13. SHIGUSEIGAN (*The Four Bodhisattva Vows*)

Shu-jō mu hen sei-gan dō.

Bon-nō mu-jin sei-gan dan.

Hō-mon mu-ryō sei-gan gaku.

Butsu-dō mu-jō sei-gan jō.

14. THE VERSE OF ATONEMENT

◎ △ ◎

All evil karma ever committed by me since of old.

On account of my beginningless greed, anger and ignorance.

Born of my body, mouth and thought –

Now I atone for it all.

15. SHARIRAIMON

Is-shin chō rai	man toku en man
Shā-kā nyō rai	shin jin shā rī
Hon jī hos-shin	hok-kai tō bā
Gā tō rai kyō	i gā gen shin
Nyū gā gā nyū	Butsu gā jī kō
Gā shō bō dai	ī Butsu jin riki
Rī yaku shu jō	hotsu bō dai shin
Shū bō-satsu gyō	dō nyū en jaku
Byō dō dai chī	kon jō chō rai.

Wholeheartedly pay homage to the
Ten thousand virtues of the absolute Shakyamuni Tathagata.
Buddha's relics are Body and Mind.
Body-Mind is the Dharma Body of Original Nature,
is the stupa of the Dharma Realm.
We reverently bow.
Buddha appears for my sake.
Buddha enters me and I enter Buddha.
Owing to Buddha we are maintaining it.
I attain enlightenment and with Buddha's miraculous powers all
creations are benefited and raise the enlightened mind.
Practice the Bodhisattva's practise and equally enter perfect
Nirvana, the great wisdom of equality. Now! I respectfully bow.

16. JIZO SHINGON DHARANI

OM KA KA KABI SON MA EI SOWA KA

17. ALL BUDDHAS THROUGHOUT

All Buddhas throughout space & time

All Bodhisattva Mahasattva

Maha Prajna Paramita

17a. Kuhatsu

Inkin ● / Drum ◻ / Cymbal ☼

Dampened ● ●

Round 1

● ◻ ☼ *Rest*

● ◻ ☼ *Rest*

● ◻ ☼ *Rest then begin Run*

● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ *Rest*

Round 2

● ◻ ☼ *Rest*

● ◻ ☼ *Rest then begin Run*

● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ *Rest*

Round 3

● ◻ ☼ *Rest then begin Run*

● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ ● ◻ ☼ *Rest*

● ◻ ☼ *Rest*

Dampened: ● ◻ ☼ *Rest*

● ◻ ☼ *Rest*

● ●

18. KANROMON

Busho sanbo

- ◎ Namu jip-po butsu
namu jip-po ho
namu jip-po so
- ◎3 namu hon shi shaka muni butsu
namu dai zu dai hikyū kukan zeon bosa
- ▲3 namu kei kyō a nan son ja.

Chosho hotsugan

- ◎ Ze sho shu to
Hosshin shite ikki no jojiki o buji shite, amaneku jippo, gujin
koku, shuhen hokkai, mijin setchu, shou kokudo no issai no
gaki ni hodokosu, senmo ku on, san sen chishu, naishi koya no
shokijin to, ko kitatte koko ni atsumare, ware ima himin shite,
amaneku nanji ni jiki o hodokosu. Negawaku wa nanji
kakkaku, waga kono jiki o ukete, tenji motte jinko kukai no
shobutsu gyussho, issai no ujo ni kuyo shite, nanji to ujo to,
amaneku mina boman sen koto o, mata negawaku wa nanji ga
mi, kono shujiki ni jojite, ku o hanarete gedasshi, ten ni shojite
raku o uke, jippo no jodo mo kokoro ni shitagatte yuō shi,
bodai shin o hasshi, bodaido o gyoji, torai ni sabusshite, nagaku
taiten naku, saki ni do o uru mono wa, chikatte aido dassen
koto o, mata negawaku wa nanjira, chuya gojo ni, ware o yogo
shite, waga shogan o manzen koto o. Negawaku wa kono jiki o

hodokosu, shosho no kudoku, amaneku motte hokkai no ujo ni
ese shite, moro moro no ujo to, byodogu u naran, moro moro
no ujo to tomo ni, onajiku kono fuku o motte, koto gotoku motte
shinnyo hokkai, mujo bodai, issai chichi ni eko shite, negawaku
wa sumiyaka ni jobuss^hite, yoka o maneku koto nakaran.

Hokkai no ganjiki negawaku wa kono ho ni jojite,

▲ toku jobussuru koto o en.

Unshu kijin chosho darani

[chant three times]

◎1 No bo bohoru gyari tari

▲3 tata gyataya.

Ha jigokumon kai inko darani

[chant three times]

◎1 On boho teiri gyatari

▲3 tata gyataya.

Muryo itoku jizai komyo kaji onjiki darani

[chant three times]

◎1 No maku saraba tata gyata baro kitei on

▲3 san bara san bara un

Mo kanro homi darani

[chant three times]

◎1 No maku soro baya tata gyataya ta nyata

on soro soro hara soro

▲3 hara soro sowaka.

Birushana ichiji shin suirin kan darani

[chant many times]

- ◎1 No (1: ● ●) maku san manda
(Officiant bows: ▲)

▲3 bota nan ban.

Go nyorai hogo chosho darani

[chant three times]

- ◎ Namu taho nyorai No bo bagya batei
hara bota ara tan no ya tata gyataya.
joken ton go fuku chi en man.

Namu myo shiki shin nyorai. No bo bagya batei
soro baya tata gyataya.

Hashu rogyo en man so ko.

- ◎3 Namu kanro o nyorai. No bo bagya batei
ami ritei aran jaya tata gyataya.

Kan po shin jin ryo juke raku.

Namu ko haku shin nyorai. No bo bagya batei
biho ragya taraya tata gyataya.

In ko ko dai on jiki ju bo.

Namu rifui nyorai. No bo bagya batei

- aba en gyaraya tata gyataya
- kufu shitsu jori gakishu. [stop after third time]

[chant three times]

[Doshi.] On

bo jishitta

boda hada yami. ▲

[All] On

bo jishitta

▲ 3 boda hada yami.

[chant three times]

[Doshi] On

san maya

sato ban. ▲

[All] On

san maya

▲ 3 sato ban.

△ *Daiho rokaku zenu himitsu konpon darani*

[chant three times]

◎ No maku saraba tata gyata nan

◎3 on bihora gyarabei mani hara bei

tata tani tashani mani mani soha rabei

bima rei shagyara genbi rei

un nun jin bara jin bara boda biroki tei kugya

chishut-ta gyara bei sowaka on mani baji rei un

▲ 3 on manida rei un bat-ta

Shobutsu komyo shingon kancho darani

[chant three times]

- ◎ On abogya bei rosha
no maka bodara mani han doma
- 3 jin bara hara bari
- 3 taya un.

- ◎ I su shu an shu sen gen
- ho to bu mo ki ro te
- son sha fu ra ju mu kyu
- mo sha ri ku san nan yo
- su in san yu shi an shi
- san zu ha nan ku shu san
- kyu mo kui ko sen nan su
- jin shu rin nui ● san jin zu.

△

With the good karma gathered in this practice, we repay the virtuous toils of our fathers and mothers, that the living may be blessed with joy and long life without distress, and the deceased freed from suffering and born in the pure land. May the four benefactors, sentient beings in the three classes of existence, and those born in the three evil destinies and eight difficulties all be able to repent their transgressions, purify their defects, entirely escape the round of rebirth, and be born in the pure land. May this merit extend universally to all, so that we with all beings realize the buddha way together.

- ◎ All Buddhas throughout space and time,
- ◎ All Bodhisattva Mahasattvas,
- ◎ Maha Prajna Paramita. △

19. MEAL GATHA

(BEFORE OPENING BOWLS)

All:

■ Buddha was born at Kapilavastu,
Enlightened at Magadha,
Taught at Paranasi,
Entered nirvana at Kusinagara.

Now I open Buddha Tathagata's eating bowls. May we be
relieved from self- clinging with all sentient beings.

(BEFORE & DURING MEAL SERVICE)

Ino: In the midst of the Three Treasures
with all sentient beings, let us recite the names of Buddha.

All:

- Pure Dharmakaya Vairochana Buddha,
- Complete Sambhogakaya Vairochana Buddha,
- Numerous Nirmanakaya Shakyamuni Buddhas,
- Future Maitreya Buddha,
- All Buddhas throughout space and time,
- Mahayana Saddharma Pundarika Sutra,
- Great Manjushri Bodhisattva,
- Mahayana Samantabhadra Bodhisattva,
- Great Avalokiteshvara Bodhisattva,
- All Bodhisattva Mahasattva
- Maha Prajna Paramita.

(ONLY AT BREAKFAST

Ino: This food comes from the efforts
of all sentient beings past and present,
and its ten advantages give us physical
and spiritual well being,
and promote pure practice.)

(ONLY AT LUNCH

Ino: We offer this meal of three virtues and six tastes to the
Buddha, Dharma, and Sangha, and to all life in the Dharma
worlds.)

(WHEN MEAL HAS BEEN SERVED)

All: ■ First, seventy-two labours brought us this food;
We should know how it comes to us.
Second, as we receive this offering,
We should consider whether our
Virtue and practice deserve it.
Third, as we desire the natural order of mind
To be free from clinging,
We must be free from greed.
Fourth, to support our life we take this food.
Fifth, to attain our Way we take this food.

{ONLY AT LUNCH

All those of the spiritual worlds now I give you this offering. This
food will pervade everywhere}

First, this food is for the Three Treasures.
Second, it is for our teachers, parents, nation
And all sentient beings.
Third, it is for all beings in the six worlds.
Thus, we eat this food with everyone,
We eat to stop all evil, to practice good,
To save all sentient beings,
And to accomplish our Buddha Way.

(AS SERVER ENTERS WITH BOWL)

All: The water with which I wash these bowls
Tastes like ambrosia.
I offer it to the various spirits to satisfy them.
Om Makurasai Svaha!

(WHEN ALL BOWLS ARE WRAPPED)

Ino: ■ May we exist in muddy waters with purity like a lotus.
Thus we bow to Buddha... ■ ■

20. GAKKI FUGIN *Monthly memorial service*

Vast Ocean of dazzling light,
Marked by the waves of life and death,
The tranquil passage of great calm
Embodies the form of new and old, coming and going.

We devoutly aspire to true compassion,
In observing the anniversary of the passing away into
Paranirvana of

_____ (*Name priest or teacher*)

We sincerely offer:

Incense, flowers, and candlelight

Sweetwater, grain and tea

Sweet water, cake, and tea

In reciting the

Daihishin Dharani

San Do Kai

Maka Hannya Haramita Shingyo

We dedicate its merits to his / her true nature

With deepest gratitude

May the udumbara bloom

And bring the spring of enlightenment.

The bright sunlight of wisdom shines forever,

Banishing the dark night of ignorance. ◎

21. NAMING CEREMONY

Buddha nature pervades the whole universe,
Existing right here now.

In reciting the Maka Hannya Haramita Shingyo,
Sho Sai Myo Kichijo Dharani and Jizo Shingon Dharani
We dedicate its merits to:

Shakyamuni Buddha Daiocho and the all pervading and
Everlasting three treasures.

We especially dedicate their merits to (_____ *name*)

May he/she have a long, healthy and fruitful life.

May he/she live in harmony with the Three Treasures

And may he/she fully realise the Buddha way

With all sentient beings. ◎

22. OBON (SEGAKI) SERVICE

For ancestors and hungry ghosts

The Buddha turns the Dharma Wheel
And so reality is shown in all its many forms.
He liberates all suffering sentient beings
And brings them to great joy
We sincerely seek the beneficent guidance
Of the Three Treasures.

In reciting the Daihishin Dharani and Kanromon,
And in offering flowers candlelight and incense
And the bountiful harvest of the mountain and sea,
We dedicate their merits to:

(Names of deceased)

And to all beings in the various realms,
To the countless spiritual beings
Who are starved for the Dharma
To those who are in the lower realms of existence
And to the evil spirits and those who hinder the way.
May they be satisfied with our offering of the Dharma,
Cultivate right wisdom
Liberate all beings and allow the seeds of wisdom to flourish
together. ◎

23. NEW YEARS EVE DEDICATION

The Majestic Golden figure Enlightened King,
World Honoured One

All sentient beings raise their eyes to him.

On this the first day of the year / New Year's Eve

We respectfully call together the Sangha

To thank all Buddhas and Bodhisattvas

For ___ years of wonderful practice at Zen River Temple.

In reciting the

Maka Hannya Haramita Shingyo

Shosai Myo Kichijo Dharani and

Namu to Nenjo

We dedicate its merits to:

The Great Master Shakyamuni Buddha Daiocho,

Koso Joyo Daishi Eihei Dogen Daiocho,

Taiso Josai Daishi Soji Keisan Daiocho

All sentient beings lower their gaze before the boundless merits
of these great masters.

We dedicate these merits to the peace of this temple

And the strength and sound practise of its members

For many years to come

To the aspiration and accomplishment of the Sangha in the four
directions, the peace of the world and the harmony of all
sentient beings. ◎

24. SHUKUTO FUGIN

1st Service, 1st & 15th day of the month

The majestic golden figure

Enlightened King, World Honoured One

All sentient beings raise their eyes to him.

In observing this day we respectfully call together the Sangha.

In reciting the:

Maha Prajna Paramita Heart Sutra

Maha Hannya Haramita Shingyo

We dedicate its merits to:

The great master Shakyamuni Buddha Daiocho

Koso Juyo Daishi Eihei Dogen Daiocho

Taiso Josai Daishi Soji Keizan Daiocho

All Sentient beings lower their gaze

Before the boundless merits of these great masters

We dedicate its merits to:

The successive presidents / prime ministers of

(Name_____ of country)

The justice and freedom of our nation,

The peace of the world

And the harmony of all sentient beings. ◎

25. JIZO SHINGON

Dedication for children's service (7x or 21x)

Buddha nature pervades the whole universe

Existing right here now.

In reciting the Jizo Shingon Dharani

We dedicate its merits to:

The major figure of this hall, Manjushri Bodhisattva

And to The Great Jizo Bodhisattva,

King of all vows

And their relations throughout the Dharma Worlds

We especially pray for the health and well being of our children.

May they grow strong in the Three Treasures

And may our sincere vows to accomplish the Buddha way

Be realized together. ◎

26. SPECIAL PRAYER FOR SICK BABY

Maka Hannya, 1x, or 3x

Sho Sai Myo, 3x, or 7x

Jizo Shingon Dharani 21x

The absolute light, luminous throughout the whole universe,
Unfathomable excellence penetrating everywhere.

Whenever this devoted invocation is sent forth,
It is perceived and subtly answered.

We dedicate its merits to:

All Buddhas and Bodhisattvas in the realm of prajna wisdom.
To the sixteen guardians and to all protectors of the Dharma
And their relations throughout space and time.

We especially dedicate these merits to:

(Name_____ of baby)

We pray for his/her recovery from illness,
For his/her good health and sound growth,
And that his/her life will go in accord with his Karma. ©

27. HANA MATSURI E KYO

Buddhas Birthday

The pure Dharmakaya neither appears nor disappears
The vows of great compassion seem to come and go
On this anniversary of Shakyamuni Buddhas birth,
We respectfully call together the Sangha
In reciting the

*Maha Prajna Heart Sutra and the
Jizo Shingon Dharani*

And in offering flowers, candlelight, incense and sweet tea
We dedicate its merits to:

The birth of the great master
Shakyamuni Buddha Daiocho

May we appreciate the light of the supreme wisdom
Of the awakened one:

May it shine upon us, now and forevermore

And may we become worthy to carry the Dharma together ☺

28. SO EKO

Memorial service for Ancestors or monthly family memorial

The cool clear moon of the Bodhisattva
Floats in the vast empty sky
When the mind of sentient beings is pure
The reflection of supreme wisdom then appears.
We raise our eyes to the Three Treasures
And lower them in reverence.
In reciting the

Daihishin Dharani / Enmei Jukku Kannon Gyo

We dedicate its merits to:

(Name_____ of deceased or ancestors of this family)

And to all beings in the Dharma worlds.

May beginningless ignorance be totally extinguished
And the wisdom of true emptiness suddenly be gained.
May he / she / they realize the life that is no-life and enter into
perfect peace forever. ◎

29. Fusatsu (*Ceremony for Atonement*)

Find out from Roshi / Sensei if it is to be chanted one times through or three times through.

Doan: Three times through, do () only on third time. One time through, do all ()

- *Small bell*

> > > >>> *Run on bell (instead of on Inkin)*

▲ *Hit on the side of large Bell/Kesu with back of stick, dampening the bell with sleeve*

○ *Mellow Hit on large Kesu*

△ *Gatz on large Kesu (strike the edge of the bell with end of stick to dampen the sound)*

Entrance as usual.

Densho open with:

o o o o

First round, hit densho (*minimum 3 times*) evenly spaced
(counting a slow 8)

Doan hits clappers when altar/ zendo & service positions are ready, indicating that ryoban can enter.

o o o

■ o ■

o o o o o o o o o o med

Second Round, hit densho (*minimum 5 times*) evenly spaced.

Doan hits inkin when Ryoban is in place

o o o o o

◎ o ◎

o o o o o o o o o o med --soft

Third Round, hit (*minimum 8 times*) evenly spaced, first alone, then responding to Service jisha's Inkin:

o o

o ◎ o ◎ o ◎◎

o ◎ o ◎ o ◎◎

speed up to fade: o o o o o o o o

o - med Densho officiant bows in zendo

- Doan (Inkin)

o - soft *Densho officiant half way Haishiki*

- Doan

o - loud *Densho officiant bows at Haishiki*

- Doshi standing bow right of Altar

- Doshi halfway to Haishiki

- Doshi standing bow behind Haishiki

Kuhatsu ('Ching Pong Charang')

- Doshi standing bow right of Altar

- Doshi halfway to Haishiki

- Doshi standing bow behind Haishiki

> > > > > > > >>> Run as Doshi opens zagu

- First Bow
- Second Bow
- ● Third Bow

▲ Doshi standing bow behind Haishiki

▲ Bow right of Altar

▲ Bow at Haishiki.

Everyone Shoki (Standing on Knees)

The Verse Of Atonement

All evil karma ever committed by me since of old ▲

All evil karma ever committed by me since of old

On account of my beginning less greed, anger & ignorance ▲

On account of my beginning less greed, anger and ignorance

Born of my body, mouth and thought ▲

Born of my body, mouth and thought

Now I atone for it all ▲

Now I atone for it all

3rd Time: Now I ▲ atone for ● it all

○ Doshi standing bow behind Haishiki

○ Standing bow right of Altar

○ Standing bows behind Haishiki

△ Everyone stands

Seven Buddhas

Namo past Seven Buddhas ○

Namo past ● Seven Buddhas △

Namo Shakyamuni Buddha ○

Namo Shakra ● muni Buddha△

Namo Manjusri Bodhisattva ○

Namo Manju ● sri Bodhisattva△

Namo Samantabhadra Bodhisattva ○

Namo Samanta ● badhra Bodhisattva△

Namo Avalokiteshvara Bodhisattva ○

Namo Avaloki ● teshvara Bodhisattva△

Namo Maitreya Bodhisattva ○

Namo Mai ● treya Bodhisattva△

Namo Successive Daiocho ○

Namo Suc ● cessive Daiocho△

3rd Time : Namu ○ Successive ● Dai ○ osho

NB:The next three Katsu on Daikesu. Officiant may stay in Choki after bow so hit katsu evenly spaced. Begin whenever Officiant is in Choki. Teacher will go to the altar.

▲ Doshi step back and standing bow behind Haishiki

▲ Bow right of Altar

▲ Bow behind Haishiki

Everyone Shoki

The Four Bodhisattva Vows

Sentient beings are numberless, I vow to save them ▲

Sentient beings are numberless, I vow to save them

Desires are inexhaustible, I vow to put an end to them ▲

Desires are inexhaustible, I vow to put an end to them.

The Dharmas are boundless, I vow to master them ▲

The Dharmas are boundless, I vow to master them.

The Buddha way is unsurpassable, I vow to attain it ▲

The Buddha way is unsurpassable, I vow to attain it

3rd Time: *The Buddha way is un ▲ surpassable, I vow to ●*
*attain (O)*it*

(O) only if teisho follows*

Everyone stands.

If there is a Teisho, Roshi/Sensei makes 3 bows by themselves, then goes to sit down. When Roshi/Sensei settled in his seat, Ino announces:

“ Everyone please make 3 bows to Kaishi “

After bowing, doan signals all to sit. Sit facing Roshi/Sensei. There is no gatha preceding the talk. At the end of the talk Ino closes with:

“May we exist in muddy water with purity like a Lotus, thus we bow to Buddha”

○ Doshi step back and standing bow behind Haishiki

○ Bow right of Altar

○ Bow behind Haishiki

△ Everyone Standing

Gatha On Adoration Of Three Treasures

Being one with the Buddha ○

With all sentient beings raise the Bodhi mind ● let the supreme way be realized△

Being one with the Dharma ○

With all sentient beings, penetrate all sutras ● let wisdom be like the ocean△

Being one with the Sangha ○

With all sentient beings lead the people ● let harmony pervade everywhere△

3rd Time: *With all sentient beings ○ lead the people ● let harmony ● pervade everywhere△*

Ino (straight away): May the merits of maintaining the precepts permeate the Dharma Worlds and may our sincere vows to accomplish the Buddha Way be realized together

○ *All Buddhas throughout space and time,*

○ *All Bodhisattva Mahasattva,*

○ *Maha ● ● Prajna ● Para ● mita. > > > > > > > >>>*

●

●

● ● 3 bows on small kesu/bell.

{ Kuhatsu ('Ching Pong Charang') }

Exit as usual. If service follows, densho responds to Doan on 3 bows.

Good Friday Dedication

May the merits of maintaining the precepts permeate the Dharma worlds and may we sincerely seek the benificent guidance of the Buddha, Dharma and Sangha. In reciting the Verse of Atonement, Seven Buddhas, the Four Bodhisattva Vows and the Gatha on Adoration of the Three Treasures and in offering flowers, candlelight and incense we commemorate Jesus Christ Daiocho on this anniversary of his passing away.

With deepest gratitude may the udumbara bloom and bring the spring of Enlightenment.

The bright sunlight of wisdom shines forever, banishing the dark night of ignorance.

Bodhi Day Dedication

The pure Dharmakaya neither appears nor disappears. The vows of great compassion seem to come and go.

On this Bodhi Day, we respectfully call together the Sangha
In reciting the Maka Hannya Haramita Shingyo

And in offering flowers, candlelight, incense, sweet water, cakes and tea, we dedicate their merits to the enlightenment of the great master Shakyamuni Buddha.

May we appreciate the light of the supreme wisdom of the Awakened One.

May it shine upon us now and forever, and may we become worthy to carry on the Dharma together.

December 10th Dedication

The pure Dharmakaya neither appears nor disappears. The vows of great compassion seem to come and go.

On this day of the year

We respectfully call together the Sangha.

In reciting the Daishin Dharani

And in offering flowers, candle light, incense, sweet water, cakes and tea,

We dedicate their merits to

- the second patriarch Taiso Eka Daiosho.

And to

Taizoho Tenkei Denson Daiosho

on this his Memorial Day ●

May we appreciate the light of the supreme wisdom revealed by the masters

May it shine upon us now and forever, and may we become worthy to carry on the Dharma together. ◎

Dedication Eye Opening Ceremony

May the opening of the eyes of this Buddha Statue open the doors of Wisdom and Compassion for all living beings.

O Buddhas and Bodhisattvas, abiding in all directions,
endowed with great compassion,
endowed with fore-knowledge,
endowed with the divine eye,
endowed with love,
affording protection to sentient beings,
condescend through the power of your great compassion to come
forth, condescend to accept these offerings concretely laid out and
mentally created.

O Compassionate Ones,
you who possess the wisdom of understanding,
the love of compassion, the power of doing divine deeds
and of protecting in incomprehensible measure.

_____ passed from this world to the next.

He/She has taken the great leap.

The light has faded for him/her.

He/She has entered solitude with her karmic forces.

He/She has gone into a vast Silence.

He/She is borne away by the Great Ocean of birth and death.

O Compassionate Ones, protect him/her while he/she is
defenceless.

Be to him/her like a father and a mother.

O Compassionate Ones,
let not the force of your compassion be weak,
but aid him/her to not let him/her go into miserable states of
existence.

Forget not your ancient vows.