

Mt Equity Sangha Full Morning Service

⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ ⊙ /

* *See note for bell placement
corresponding to officiant's offering of
(stick) incense*

▲ I take refuge in Buddha

▲ May all beings ⊙
embody the great way,
resolving to awaken

I take refuge in Dharma

▲ May all beings ⊙
deeply enter the sutras,
wisdom like an ocean

I take refuge in Sangha

▲ May all ▲ beings ⊙
support harmony in the community ⊙
free from all hindrance.

○ ○ ● ● ○

** *See note for bell placement
corresponding to officiant's second
offering of (loose) incense*

*/ Verse of the Avalokiteshvara
Bodhisattva Universal Gateway
Chapter of the Lotus Sutra —\ /—
(Myōhōrengekyō kanzeon bosatsu
fumonbon ge
妙法蓮華經觀世音菩薩普門品
偈)*

○ Bodhisattva Akshayamati asked a question in verse:

“Oh World-Honored One, of wondrous form, I inquire again of that buddha-child: what are the causes of her name, ‘Regarding the Cries of the World’?”

The Honored One, of wondrous form, replied in verse to Akshayamati:

“Listen to the deeds of Avalokiteshvara, who aptly responds in every quarter.

With vast pledge as deep as oceans, throughout kalpas beyond reckoning, she served many thousands of millions of buddhas, ○ bringing forth this great pure vow.

For you I explain it briefly:
hearing the name or seeing the form of Avalokiteshvara with mindful remembrance is not in vain, for the woes of existence can thus be relieved.

Even if someone with harmful intent should push you into a fiery pit, by mindfully invoking Avalokiteshvara’s power the pit of fire will turn into a pool.

If floating on a vast sea, menaced by dragons, fish, or demons, by mindfully invoking Avalokiteshvara’s power the billowing waves cannot drown you.

If from Mount Sumeru's lofty peak,
someone were to throw you down,
by mindfully invoking
Avalokiteshvara's power like the sun
you would stand firm in the sky.

If pursued by wicked men,
down from Diamond Mountain,
by mindfully invoking
Avalokiteshvara's power they could
not harm a single hair.

If surrounded by vicious bandits,
each with a sword drawn to strike,
by mindfully invoking
Avalokiteshvara's power at once their
hearts will turn to compassion.

If, persecuted by rulers, you face
torture and execution, by mindfully
invoking Avalokiteshvara's power
their weapons will thereby shatter to
pieces.

If imprisoned in shackles and chains,
hands and feet bound in restraints,
by mindfully invoking
Avalokiteshvara's power suddenly
you shall be released.

If by curses or poisonous herbs
someone wishes to hurt your body,
by mindfully invoking
Avalokiteshvara's power the harmful
intent will return to its source.

If you meet evil creatures,
poison dragons, or various demons,

by mindfully invoking
Avalokiteshvara's power none will
dare to harm you.

If surrounded by raging beasts
with sharp fangs and dreadful claws,
by mindfully invoking
Avalokiteshvara's power they will
quickly scatter in all directions.

If venomous snakes or scorpions
threaten with deadly breath of fire,
by mindfully invoking
Avalokiteshvara's power at the sound
of your voice they will turn and
depart.

If clouds thunder and lightning
strikes, hailstones fall, and it rains in
torrents, by mindfully invoking
Avalokiteshvara's power instantly
they will dissipate.

When living beings suffer hardships,
burdened by immeasurable woes,
the power of Avalokiteshvara's
wondrous wisdom can relieve the
suffering of the world.

Fully endowed with miraculous
powers, widely practicing wisdom
and skillful means, in every land in
all directions, in no realm does
Avalokiteshvara not appear.

In all the various evil destinies
of hell beings, hungry ghosts, and
animals, the sufferings of birth, old

age, sickness, and death are gradually relieved by Avalokiteshvara.

O you of the true gaze, of the pure gaze, of the gaze of broad and great wisdom, of the compassionate gaze and the gaze of good will, ever longed for, ever revered.

Unblemished, serene radiance, benevolent sun, dispelling all gloom, Avalokiteshvara can subdue the wind and fire of woes, clearly illuminating all the world.

The precepts of compassion roar like thunder, the kind heart is wondrous as great clouds, pouring dharma rain of sweet dew, quenching all flames of troubling passion.

In disputes before judges, or fearful in the midst of battle, by mindfully invoking Avalokiteshvara's power ○ all hostilities will be dispersed.

The wondrous voice of Avalokiteshvara, Brahma-voice, voice of the rolling tides, surpasses all sounds within the world; therefore ever keep it in mind.

In each thought, with never a doubt, Avalokiteshvara, the pure sage, in pain, agony, or death's distress, can provide a sure support.

Fully endowed with all virtues,

her eyes of compassion behold all beings, assembling a boundless ocean of happiness; thus, with reverence, you should make prostrations.”

○ Then Bodhisattva Dharanimdharo arose from his seat, went before the Buddha and said:

“Oh World-honored One, if there are living beings who hear this chapter of Avalokiteshvara Bodhisattva, the benefits will not be slight for those people who come to know her deeds, her manifestation of a universal gateway, and her supernatural powers.”

When the Buddha had preached this “Universal Gateway” chapter, ● the eighty-four thousand beings in the assembly all aroused the thought of unsurpassed, ● complete, perfect enlightenment.

/ P Disaster-Preventing

Dharani —\ /—

(*Shōsai shu* 消災呪)

Full title: Marvelously Beneficial Disaster Preventing Dharani

(*Shōsai Myōkichijō darani* 消災妙吉祥陀羅尼)

Disaster-Preventing Dharani

∧

○ No mo san man da-moto nan
oha ra-chi koto sha-sono nan ○(3)
to ji to en gya-gya-gya-ki-gya-ki-
un-nun-shifu ra shifu ra-hara shifu ra
hara shifu ra chishu sa-chishu sa

chishu •(3) ri chishu ri-sowa ja-sowa
ja- • (3) sen chi gya shiri e...
so..mo..ko

*(Eko /Dedication by Ino)
Gassho ^*

**Having chanted the Universal
Gateway of Avalokiteshvara
Bodhisattva Chapter of the Lotus
Sutra and Disaster Preventing
Dharani, (breathe)**

**We reverently offer the merit
generated thereby to our great
benefactor and founder of the
teachings (officiant's head to the
floor) • (voice /) The Original
Teacher Shakyamuni Buddha and
to the eminent ancestor Dogen, and
to the great ancestor Keizan, that it
may adorn their awakening the
unsurpassed fruit of Buddhahood.
We further offer it to: All the
dharma-protection devas and
saints; to the earth spirit of this
Sangha's home. • (voice \)**

**We pray for peace in the land,
harmony among nations,
prosperity and longevity for all
those supporting this practice and
ample sustenance for all beings.
May all sentient beings throughout
the dharma realm perfect
omniscience equally — \ / —
(breath continues thru "All"...)**

○All Buddhas throughout space and
time

○All honored ones, Bodhisattvas,
Mahasattvas
Wisdom beyond wisdom
Maha prajna para mita

***/ P Heart of Great Perfect
Wisdom Sutra — \ / —***

(Hannya shingyō 般若心經)

Full title:

*(Maka hannya haramitta shingyō
摩訶般若波羅蜜多心經)*

○Avalokiteshvara Bodhisattva, when
deeply practicing prajna paramita,
clearly saw ○ that all five aggregates
are empty and thus relieved all
suffering. Shariputra, form does not
differ from emptiness, emptiness does
not differ from form. Form itself is
emptiness, emptiness itself form.
Sensations, perceptions, formations,
and consciousness are also like this.
Shariputra, all dharmas are marked
by emptiness; they neither arise nor
cease, are neither defiled nor pure,
neither increase nor decrease.

Therefore, given emptiness, there is
no form, no sensation, no perception,
no formation, no consciousness; no
eyes, no ears, no nose, no tongue, no
body, no mind; no sight, no sound, no
smell, no taste, no touch no object of
mind; no realm of sight... no realm of
mind consciousness. There is neither
ignorance nor extinction of
ignorance... neither old age and
death, nor extinction of old age and

death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajna paramita, ○ and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajna paramita ○ and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajna paramita mantra, the mantra that says: "Gate Gate ● Paragate Parasamgate ● Bodhi Svaha.

*(Eko /Dedication by Ino)
Gassho ^*

We humbly beg your illumination and sympathetic response. Having chanted the Heart of Great Perfect Wisdom Sutra, we transfer the merit generated there to: *(read at a faster pace)* the eternal Three Treasures in the ten directions; to the countless sages in the ocean of Buddhahood; to the sixteen great Arhats; and to all beings associated with worthy ones.

We pray that you will use your three knowledges and six

supernatural powers *(breathe then continue at a faster pace)* to turn the age of the end of the Dharma into the age of the true Dharma; use your five powers and eight liberations to lead living beings to the uncreated; and forever prevent the three disasters from afflicting the land —\ /— *(breath continues thru "All"...)*

^

○ All Buddhas throughout space and time
○ All honored ones, Bodhisattvas, Mahasattvas
Wisdom beyond wisdom
Maha prajna para mita

*(on even-numbered days)
Precious Mirror Samadhi
/ Hōkyō zanmai —\ /—
宝鏡三昧
(Hoh-kyoh-zan-ma-\ /-ee...)*

○ The dharma of thusness is intimately transmitted by buddhas and ancestors.

Now you have it; preserve it well.

○ A silver bowl filled with snow, a heron hidden in the moon.

Taken as similar, they are not the same; not distinguished, their places are known.

The meaning does not reside in the words, but a pivotal moment brings it forth.

Move and you are trapped,
miss and you fall into doubt and vacillation.

Turning away and touching are both wrong, for it is like a massive fire.

Just to portray it in literary form is to stain it with defilement.

In darkest night it is perfectly clear;
in the light of dawn it is hidden.

It is a standard for all things;
its use removes all suffering.

Although it is not constructed,
it is not beyond words.

Like facing a precious mirror;
form and reflection behold each other.

You are not it, but in truth it is you.

Like a newborn child, it is fully
endowed with five aspects.

No going, no coming, no arising, no
abiding; "Baba wawa" - is anything
said or not?

In the end it says nothing,
for the words are not yet right.

In the hexagram "double fire,"
when main and secondary lines are
transposed,

piled up they become three; the
permutations make five.

Like the taste of the five-flavored
herb, like the five-pronged vajra.

Wondrously embraced within the
complete, drumming and singing
begin together.

Penetrate the source and travel the
pathways, embrace the territory and
treasure the roads.

You would do well to respect this;
do not neglect it.

Natural and wondrous, it is not a
matter of delusion or enlightenment.

Within causes and conditions, time
and season, it is serene and
illuminating.

So minute it enters where there is no
gap, so vast it transcends dimension.

A hairsbreadth deviation,
and you are out of tune.

Now there are sudden and gradual,
in which teachings and approaches
arise.

With teachings and approaches
distinguished, each has its standard.

Whether teachings and approaches
are mastered or not, reality constantly
flows.

Outside still and inside trembling,
like tethered colts or cowering rats.

The ancient sages grieved for them,
and offered them the dharma.

Led by their inverted views,
they take black for white.

When inverted thinking stops,
the affirming mind naturally accords.

If you want to follow in the ancient
tracks, please observe the sages of the
past.

One on the verge of realizing the
buddha way contemplated a tree for
ten kalpas.

○ Like a battle-scarred tiger,
like a horse with shanks gone grey.

Because some are vulgar,
jeweled tables and ornate robes.

Because others are wide-eyed,
cats and white oxen.

○ With his archer's skill,
Yi hit the mark at a hundred paces.

But when arrows meet head-on,
how could it be a matter of skill?

The wooden man starts to sing,
the stone woman gets up dancing.

It is not reached by feelings or
consciousness; how could it involve
deliberation?

Ministers serve their lords,
children obey their parents.

Not obeying is not filial,
Failure to serve is no help.

With practice hidden, function
secretly, like a fool, like an idiot.

- Just to continue in this way
- is called the host within the host.

(Eko /Dedication by Ino)
Gassho ^

**We humbly beg your true
compassion and attentive concern.
Having chanted Hokyozanmai, we
dedicate the merits of this service
to the successive generations of
buddhas and ancestors who
transmitted the flame, that we may
repay their compassionate
blessings: (continue to Lineage)**

(on odd-numbered days)
*Harmony of Difference and
Equality*
/ Sandōkai
(San-doh-ka —\ /— ee...)
参同契

○The mind of the great sage of India

is intimately transmitted from west to east.

While human faculties are sharp or dull, the way has no northern or southern ancestors.

The spiritual source shines clear in the light; the branching streams flow on in the dark.

Grasping at things is surely delusion; according with sameness is still not enlightenment.

○ All the objects of the senses transpose and do not transpose.

Transposing, they are linked together; not transposing, each keeps its place.

Sights vary in quality and form; sounds differ as pleasing or harsh.

Darkness merges refined and common words; brightness distinguishes clear and murky phrases.

The four elements return to their natures, just as a child turns to its mother.

Fire heats, wind moves, water wets, earth is solid.

Eye and sights, ear and sounds, nose and smells, tongue and tastes;

thus for each and every thing, according to the roots, the leaves spread forth.

Trunk and branches share the essence; revered and common, each has its speech.

In the light there is darkness, but don't take it as darkness.

In the dark there is light, but don't see it as light.

Light and dark oppose one another like the front and back foot in walking.

○ Each of the myriad things has its merit, expressed according to function and place.

Existing phenomenally like box and lid joining; according with principle like arrow points meeting.

○ Hearing the words, understand the meaning; don't establish standards of your own.

Not understanding the way right before your eyes, how do you know the path you walk?

Walking onward is not a matter of far or near, but if you are confused, mountains and rivers block your way.

- I respectfully urge you who study the mystery,
- do not pass your days and nights in vain.

(Eko /Dedication by Ino)
Gassho ^

We humbly beg your true compassion and attentive concern. Having chanted San-do-ka-i, we dedicate the merits of this service to the successive generations of buddhas and ancestors who transmitted the flame, that we may repay their compassionate blessings: (continue to Lineage)

Lineage

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▲Bibashi Butsu Daioشو
 ▲Shiki Butsu Daioشو
 ▲Bishafu Butsu Daioشو
 ▲Kuruson Butsu Daioشو
 ▲Kunagonmuni Butsu Daioشو
 ▲Kasho Butsu Daioشو
 ▲Shakyamuni Butsu ▲Daioشو
 Makakasho Daioشو
 Ananda Daioشو
 Shonawashu Daioشو
 Ubakikuta Daioشو
 Daitaka Daioشو
 Mishaka Daioشو
 Bashumitsu Daioشو
 Butsudanandai Daioشو
 Fudamitta Daioشو
 Barishiba Daioشو
 Funayasha Daioشو
 Anabotei Daioشو
 Kabimora Daioشو

Nagyaharajuna Daioشو
 Kanadaiba Daioشو
 Ragorata Daioشو
 Sogyanandai Daioشو
 Kayashata Daioشو
 Kumorata Daioشو
 Shayata Daioشو
 Bashubanzu Daioشو
 Manura Daioشو
 Kakurokuna Daioشو
 Shishibodai Daioشو
 Bashashita Daioشو
 Funyomitta Daioشو
 Hannyatara Daioشو
 Bodaidaruma Daioشو
 Taiso Eka Daioشو
 Kanchi Sosan Daioشو
 Daii Doshin Daioشو
 Daiman Konin Daioشو
 Daikan Eno Daioشو
 Seigen Gyoshi Daioشو
 Sekito Kisen Daioشو
 Yakusan Igen Daioشو
 Ungan Donjo Daioشو
 Tozan Ryokai Daioشو
 Ungo Doyo Daioشو
 Doan Dohi Daioشو
 Doan Kanshi Daioشو
 Ryozan Enkan Daioشو
 Taiyo Kyogen Daioشو
 Toshi Gisei Daioشو
 Fuyo Dokai Daioشو
 Tanka Shijun Daioشو
 Choro Seiryō Daioشو
 Tendo Sokaku Daioشو
 Setcho Chikan Daioشو
 Tendo Nyojo Daioشو
 Eihei Dogen Daioشو
 Koun Ejo Daioشو
 Tettsu Gikai Daioشو

Keizan Jokin Daiosho

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Meiho Sotetsu Daiosho

Shugan Dochin Daiosho

Tessan Shikaku Daiosho

Keigan Eisho Daiosho

Chuzan Ryouin Daiosho

Gisan Tojin Daiosho

Jogaku Kenryu Daiosho

Kinen Horyu Daiosho

Teishitsu Chisen Daiosho

Kokei Shojun Daiosho

Sesso Yuho Daiosho

Kaiten Genshu Daiosho

Shuzan Shunsho Daiosho

Chozan Gonetsu Daiosho

Fukushu Kochi Daiosho

Meido Yuton Daiosho

Hakuho Genteki Daiosho

Gesshu Soko Daiosho

Manzan Dohaku Daiosho

Daiki Gyokyu Daiosho

Banjin Dotan Daiosho

Konmo Dokku Daiosho

Dokusho Kokan Daiosho

Tomei Hokushu Daiosho

Kenjo Kochu Daiosho

Tensen Shuko Daiosho

Yuho Kokaku Daiosho

Daiki Shunko Daiosho

Daishun Shimbi Daiosho

Kappa Daito Daiosho

▲ Genshun Dai-en ▲ Ni-Daiosho

**(Ino) And to all the great women
teachers, known and unknown,
remembered through these
honored names:**

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▲ Acariya Mahapajapati

▲ Acariya Mitta

▲ Acariya Yasodhara

▲ Acariya Tissa

Acariya Upasama

Acariya Visakha

Acariya Khema

Acariya Uppalavanna

Acariya Sundari-Nanda

Acariya Vaddhesi

Acariya Patacara

Acariya Uttama

Acariya Basha Kundalakesa

Acariya Nanduttara

Acariya Dantika

Acariya Sakula

Acariya Siha

Acariya Dhammadinna

Acariya Kisagotami

Acariya Vasethi

Acariya Ubbiri

Acariya Patacara-Pancasata

Acariya Isidasi

Acariya Bhadda Kapilani

Acariya Mitta

Acariya Capa

Acariya Shamma Citta

Acariya Sumana

Acariya Vimala

Acariya Addhakasi

Acariya Padumavati

Acariya Ambapali

Acariya Anopama

Acariya ▲ Abhirupanananda ▲

Acariya Jenti

(Eko /Dedication by Ino)

Gassho ^

**Having received immeasurable
benefit from the practice of myriad**

enlightened beings of the past and present, we offer the merit of this ceremony to repay their kindness. May our lives reveal their compassion. Let us honor their true being —\ /— (breath continues thru “All”...)

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○ All Buddhas throughout space and time

○ All honored ones, Bodhisattvas, Mahasattvas

Wisdom beyond wisdom

Maha prajna para mita

Great Compassion Dharani

(*Daihi shu* 大悲呪)

Full title: *Great Compassionate Mind Dharani*

/ P Dai hi shin Dharani —\ /—

大悲心陀羅尼

○ Namu kara tan no

tora ya ya

namu ori ya

boryo ki chi shifu ra ya

fuji sato bo ya

moko sato bo ya

mo ko kya runi kya ya

○ en

sa hara ha e shu tan no ton sha

namu shiki ri toi mo

ori ya

boryo ki chi

shifu ra

rin 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 te cho

to ji to

en

o bo ryo ki

ru gya chi

kya ra 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

shifu 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 zan

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
hoya mono
somo ko
shido ya
somo ko
moko shido ya
somo ko
shido yu ki
shifu ra ya
somo ko
○ nora kin ji
somo ko
mo ra no ra somo ko
shira su omo gya ya
so mo 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
shifu ra ya
somo ko
● shite do modora
hodo ya
so mo ko.

(Eko /Dedication by Ino)
Gassho ^

**Having chanted Daihishin Dharani,
we dedicate this service to each of
the following great teachers, that
we may repay their compassionate
blessings:**

Rinzai's: Ōmori Sogen Roshi
Eiheiji's: Nagasaki Ikko Roshi
Sōjiji's: Yogo Suigan Roshi
Antaiji's: Uchiyama Kōshō Roshi
Horyuji's: Daishin Shimbi Daiocho

**We also offer this karma to Great
Teachers:**

Our Teacher: Genshun Dai-en Ni-
Daiocho
and those through whom Dharma was
transmitted to her—
Lay Precepts teacher: Kyokai Hoīn
Shīn Sunim
Lineage teacher: Kappa Daito
Daiocho
Training teacher: Kakusen Shundo Ni
Daiocho
Eiheiji Betsuin's: Hirano Katsuo
Roshi
Pure Land Shintōkuji's: Takeda
Kanko Roshi
Hosshinji's: Harada Sekkei Roshi
and the Venerable Thich Nhat Hanh

that it may enhance their names
—\ /— *(breath continues thru*
"All" ...)

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○ All Buddhas throughout space and
time

○ All honored ones, Bodhisattvas,
Mahasattvas
Wisdom beyond wisdom
Maha prajna para mita

*/ Verse of the “Life Span of the
Tathāgata Chapter” of the
Lotus Sutra —\ /—*

*(Myōhōrengekyō nyorai
juryōhon ge)*

妙法蓮華經如來壽量品偈)

○ Since I attained Buddhahood,
the number of kalpas that have passed
is incalculable hundreds, thousands,
myriads, and billions of long eons.

Constantly I have voiced the dharma,
teaching countless millions of living
beings, so that they entered the
Buddha way;

○ all this for immeasurable kalpas.

In order to liberate all beings,
as skillful means I appear to have
entered nirvana; yet truly I am not
extinct, ever dwelling here to voice
the dharma.

I forever abide in this world,
but use my powers of spiritual
penetration so that confused living
beings, though nearby, fail to see me.

All those viewing me as extinct
everywhere venerate my relics;
all harbor feelings of yearning,
and arouse adoring hearts.

When beings have become sincerely
faithful, honest and upright, with
gentle intention, wholeheartedly
wishing to behold the Buddha,
not begrudging their own bodily
lives, then I and the assembled
Sangha appear together on Vulture
Peak.

Then I tell the living beings
that in this world I abide without end,
by the power of expedient means,
appearing to be extinct, or not.

Other lands contain living beings,
reverent with faith aspiring; among
them as well, I give voice to supreme
dharma.

You who do not hear this
only suppose I am passed into
extinction. I behold the living beings,
drowning in a sea of suffering.

Hence I do not reveal myself,
but set them all to yearning,
till when their hearts are filled with
longing, I then emerge and proclaim
the dharma.

With such pervasive spiritual power,
for uncountable kalpas
I abide on sacred Vulture Peak
and every other dwelling place.

When living beings see the kalpa’s
end, with all consumed in a great
blaze, my domain stays serene and
calm, ever filled with human and
heavenly beings.

Gardens and groves, pavilions and palaces, adorned with every kind of gem and jeweled trees lush with flowers and fruit, where living beings delight and play.

The heavenly beings beat celestial drums, ever making pleasing music, showering white mandarava flowers over Buddha and the great assembly.

My pure land is not destroyed, yet all view it as ravaged by fire, so that fear and distress pervade everywhere.

The beings vexed with their offenses, caused by their unwholesome karma, through vast rounds of kalpas, hear not the name of the three treasures.

But those who practice virtuous deeds, are gentle, upright, and sincere; these all see that I exist, abiding here, proclaiming dharma.

At times for the sake of that assembly, I describe Buddha's lifespan as immeasurable; for those who after great lengths see the Buddha, I explain how rarely Buddha is encountered.

Such is the power of my wisdom, with beams of insight shining beyond measure; this life span of countless kalpas was gained from long-cultivated practice.

You who are possessed of wisdom, in regards to this, entertain no doubts; ○ cast them off, forever ended, for Buddha's words are true, not false.

Like the good physician who with skillful means, in order to cure his delirious children, although truly alive spreads word he is dead, yet cannot be charged with falsehood.

I too, as parent of the world, savior of all suffering and afflicted, ○ for the sake of confused, worldly people, although truly living, I am thought extinct.

If due to always seeing me, their hearts become selfish and arrogant, dissolute and set on the five desires, they would fall into evil destinies.

I always know which living beings practice the way, and which do not; in accord with what their salvation requires, I give voice to the various teachings.

- I ever make this my thought: how can I cause the living beings
- to enter into the unsurpassed way and promptly embody Buddha

(Eko /Dedication by Ino)

Gassho ^

We humbly beg the three treasures for their illumination. Having

chanted the verse of the Life Span of the Tathagata Chapter of the Lotus Sutra, we transfer the merit generated thereby to the names of the deceased sangha members throughout the dharma realm ▲ (Names) ▲

May they perfect awakening equally —\ /— (breath continues thru “All”...)

^

- All Buddhas throughout space and time
- All honored ones, Bodhisattvas, Mahasattvas
- Wisdom beyond wisdom
- Maha prajna para mita

/ P Enmei Jukku Kannon Gyo
—\ /—

^

- Kanzeon!
- Praise to Buddha!
- All are one with Buddha!
- (3) All awake to Buddha-Buddha, Dharma, Sangha-Eternal, joyous, selfless, pure.
- Through the day Kanzeon,
- (3) Through the night Kanzeon.
- This moment arises from Mind
- (3) This moment itself is Mind.

8 Jizo Sama Mantra —

^

8 On Ka-Ka Kabi Sahn Mah Eh

So-Wa-Ka (3 times)

8 Om MaKa 8 (3)

Keyaraya So-Wa-Ka (3 times)

(Eko /Dedication by Ino)

Gassho ^

We dedicate the merits of this recitation of Enmei Jukku Kannon Gyo and the Jizo Sama Mantra for the well being of ▲ (Names) ▲
May they heal all their ills perfectly
—\ /— (breath continues thru “All”...)

^

- All buddhas throughout space and time
- All honored ones, Bodhisattvas, Mahasattvas
- Wisdom beyond wisdom
- Maha ◎
- prajna ◎
- para ◎
- mi ◎
- ta ◎ ◎ ◎ ◎ ◎ ◎◎◎◎/

(Roll down on inkin leads to three full bows)

◎ ◎ ◎◎

(Finishing with...)

If no officiant—>

- one standing bow in gassho to Buddha (representing the ultimate world)
- one standing bow in shashu to Sangha (representing the relative world)

If officiant—>

- one standing bow in gassho to Buddha
- one standing bow in gassho to officiant & Sangha
- ◎ ◎ (*officiant leaves*)

- one standing bow in gassho to Buddha
- one standing bow in shashu to Sangha

These bells are put in after O offers second (loose) incense in same pattern as above. However, two bells are put in on the monitor's (small) bell in quick succession in between the second and third bells on kesu to indicate ryoban should sit down.

(Rev. 2/9/26)

-
- ▲ tap by wooden end of striker
 - ◎ inkin
 - large kesu
 - shokesu or small (monitor's) bell
 - ♯ hand-held bell
 - / muffled kutz with striker
 - P** poke on mokugyo
 - (3) bell on 3rd/last round only
 - \ /— voice tone taken down, then up
 - ∧ hands in gassho

* ◎ ◎ ◎ ◎ ◎ ◎ ◎ ◎ /

These bells are put in after officiant (O) approaches altar & offers first (stick) incense:

- ◎ O steps to the right and bows
 - ◎ O is at half way point of zabuton
 - ◎ O has reached the base of zabuton
- Ino then puts in ▲ to begin Three Refuges

** ○ ○ ● ● ○