

# Full Morning Service



Portland Buddhist Priory

2018

In deep gratitude to Reverend Master Jiyu-Kennett,  
we offer the merit of the publication of this  
booklet to all beings in the six worlds,  
so that they may be able to realize the Truth.



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*The Liturgy of the Order of Buddhist Contemplatives for the Laity*, 1990, and the  
*Monastic Office*, 1993,  
Shasta Abbey Press, 3724 Summit Drive, Mt. Shasta, CA 96067.

## Kesa Verse

*(To be recited at our meditation seat, while making gassho)*

- Meditation will end when the clappers sound
- All bow and, if you have a kesa, small kesa, or wagesa, bless it by holding it to your third eye and reciting the Three Homages, then place it on your head.
- With hands in gassho, all recite:  

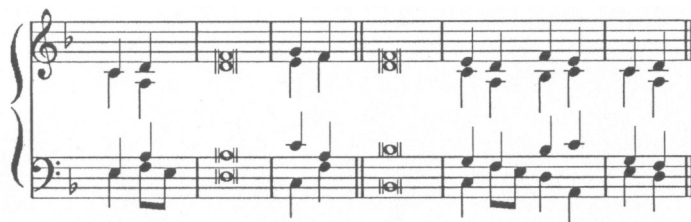
How great and wondrous are the  
Clothes of Enlightenment,  
Formless and embracing every treasure;  
I wish to unfold the Buddha's teaching  
That I may help all living things.
- Remove your kesa, small kesa or wagesa from your head and put it on. Wait with hands in meditation mudra.
- Two small gongs will sound, all bow.



# Full Morning Service

- Three full bows. (*Seated, facing the center of the hall.*)
- Water offering and dedication
- Scripture Recitation:

## Sandokai\*



From west | to east, unseen, flowed out the Mind of In-  
dia'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, — de-  
pending 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

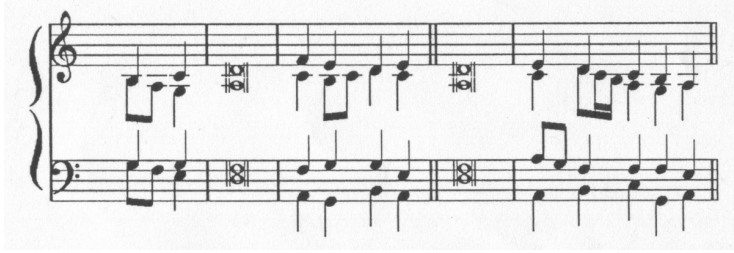
harsh. ||  
 Such words as high and middle darkness | match; :  
 Light separates the | murky from the pure. ||  
 The properties of the four elements together | draw :  
 Just as a child re | turns unto its mother. ||  
 Lo! — The heat of fire, — the moving wind, — the  
     water wet, — the earth 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 him; :  
 He is | all of you. ||  
 A baby of this | world is such as this, :  
 Possessing all his five sense organs, — yet goes not and  
     neither comes, — neither arises nor yet stays, —has  
     words and | yet no words. ||  
 Then finally we | grasp nothing :  
 For words in | accurate will be. ||  
 When stacked, six | sticks of ri :  
 For ever move in mutual relations in ex | tremes and  
     centre; ||  
 Stacked | three times, :  
 Return again to the first pattern | after changes five. ||  
 This as the five tastes | of the chi-grass seems :  
 And as the diamond | sceptre's branches five. ||  
 The absolute "upright" holds, | as it is, :  
 Many phenomena within its | own delicate  
     balance. ||  
 When a trainee | asks a question :  
 Matching answer always comes | from the Zen  
     master. ||  
 So that he may bring the trainee to the | ultimate of  
     Truth :  
 The master | uses skillful means. ||  
 Trainees em | brace the ultimate, :  
 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. ||  
That He could take the final step to | true  
enlightenment, :  
A former Buddha trained Himself for ten long  
kalpas — gazing | at the Bodhi tree. ||  
\*If thus restrained, | freedom original :  
Is like a tiger that has tattered ears — or | like a  
hobbled horse. ||  
The sage will tell a trainee, who is feeling he is low  
and | all inferior, :  
That on his head there gleams a jewelled diadem, —  
and on his body rich robes hang — and at his feet  
there | is a footrest. ||



If the trainee hears \* this teaching | with surprise and  
 doubt, :  
 The sage assures him that of cats there are some  
 kinds, — as also some white cows, — that perfect  
 are | just as they are. ||  
 A master archer hits a target at a hundred yards  
 because he | skill possesses :  
 But, to make to meet two arrows in mid-air, — head-  
 on, — goes far beyond the skill of | ordinary  
 man. ||  
 In this superior activity of | no-mind, :  
 See! the wooden figure sings — and the  
 stone- | maiden dances; ||  
 This is far beyond all | common consciousness, :  
 Be | yond all thinking. ||  
 The retainer serves his | lord the emperor; :  
 His father | does the child obey; ||  
 Without obedience there is no | filial piety :  
 And, if there is no | service, no advice. ||  
 Such action and most unpre | tentious work :  
 All | foolish seem + and dull ||  
 But those who practise thus this law + continually  
 shall, | in all worlds, :  
 Be called Lord of Lords un | to eternity. ||

– Offertory (*Precentor*):

We offer the merit of this recitation of *The Sandokai*  
 and *The Most Excellent Mirror Samadhi* in gratitude  
 to:

(*All*) –

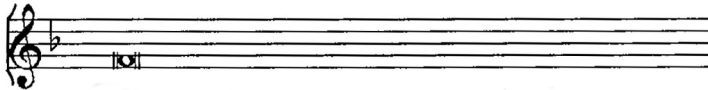
- \* Bibashibutsu Daiocho,
- \* Shikibutsu Daiocho,
- \* Bishafubutsu Daiocho,
- \* Kurusonbutsu Daiocho,
- \* Kunagonmunibutsu Daiocho,

\* Kashobutsu Daioشو,  
\* Shakyamunibutsu Daioشو,  
Makakashyo Daioشو,  
Ananda Daioشو,  
Shonawashyu Daioشو,  
Ubakikuta Daioشو,  
Daitaka Daioشو,  
Mishaka Daioشو,  
Bashumitsu Daioشو,  
Butsudanandai Daioشو,  
Fudamitta Daioشو,  
Barishiba Daioشو,  
Funayashya Daioشو,  
Anabotei Daioشو,  
Kabimora Daioشو,  
Nagyaarajyuna Daioشو,  
Kanadaiba Daioشو,  
Ragorata Daioشو,  
Sogyanandai Daioشو,  
Kayashyata Daioشو,  
Kumorata Daioشو,  
Shyyata Daioشو,  
Bashyubanzu Daioشو,  
Manura Daioشو,  
Kakurokuna Daioشو,  
Shishibodai Daioشو,  
Bashyashita Daioشو,  
Funyomitta Daioشو,  
Hannyatara Daioشو,  
Bodaidaruma Daioشو,  
Taiso Eka Daioشو,  
Kanchi Sosan Daioشو,  
Daii Doshin Daioشو,  
Daiman Konin Daioشو,

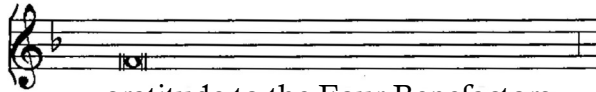
Daikan Eno Daiocho,  
Seigen Gyoshi Daiocho,  
Sekito Kisenn Daiocho,  
Yakusan Igen Daiocho,  
Ungan Donjyo Daiocho,  
Tozan Ryokai Daiocho,  
Ungo Doyo Daiocho,  
Doan Dohi Daiocho,  
Doan Kanshi Daiocho,  
Ryozan Enkan Daiocho,  
Daiyo Kyogen Daiocho,  
Tosu Gisei Daiocho,  
Fuyo Dokai Daiocho,  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

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

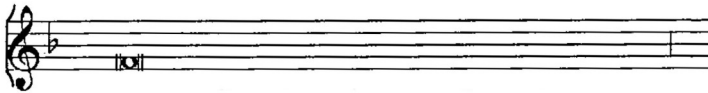
– Offertory (*Precentor*):



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 (*Sung by 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. (*Seated, toward the center of the hall.*)
- Two Small Gongs
- All rise and return meditation place to original state unless there is a need to sit.
- Three full bows. (*From standing, toward the back of the hall.*)
- Water offering and dedication
- Scripture Recitation:

### The Scripture of Great Wisdom\*



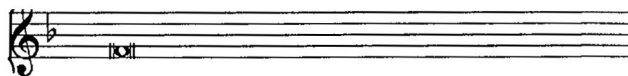
When one | with deepest | wisdom of the heart :  
 That is beyond dis | criminative thought, | |  
 The Holy Lord, — great | Kanzeon Bosatsu, :  
     Knew that the skandhas five were, — as they are, —  
     in their self-nature, — | void, unstained and  
     pure. | |  
 O Shariputra, | form is only pure, :  
 Pure is all form; there | is, then, nothing more than  
     this, | |  
 For what is form is pure — and | what \* is pure is

form; :  
 The same is also true of all sensation, — thought,  
 ac | tivity and consciousness. | |  
 O Shariputra, | here all things are pure :  
 For they are neither | born nor do they wholly die; | |  
 They are not stained nor | yet immaculate; :  
 In | creasing not, decreasing not. | |  
 O Shariputra, — in this pure there is no form, — sen-  
 sation, — thought, — activity or | consciousness; :  
 No eye, — ear, — nose, — tongue, — body, — mind;  
 — no form, no tastes, — sound, — | colour, touch  
 or objects; | |  
 Vision none; — no consciousness; — no knowledge  
 and no | sign of ignorance; :  
 Until we come to where old age and death have  
 ceased — and so has all ex | tinction of old age and  
 death | |  
 For here there is no suffering, — nor yet again is there  
 ac | cumulation, :  
 Nor again annihilation nor an Eightfold Path, —  
 no | knowledge, no attainment. | |  
 In the mind of the Bosatsu who is truly one with Wis-  
 dom Great the | obstacles dissolve :  
 \* And, — going on beyond this human | mind, he IS  
 Nirvana. | |  
 All the Buddhas True of present, past and | future they  
 ARE all, :  
 Because upon Great Wisdom they rely, — the per-  
 fect | and most high enlightenment. | |  
 The Prajnaparamita one should know — to be the  
 Greatest | Mantra of them all, :

– Offertory (*Precentor*):



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.

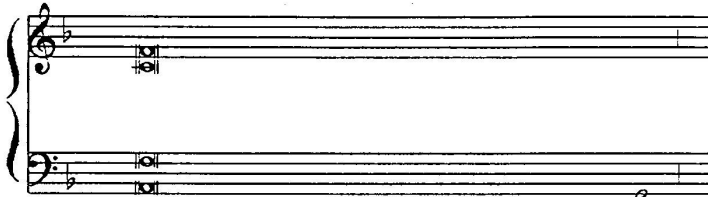


We pray that this Sangha may prosper

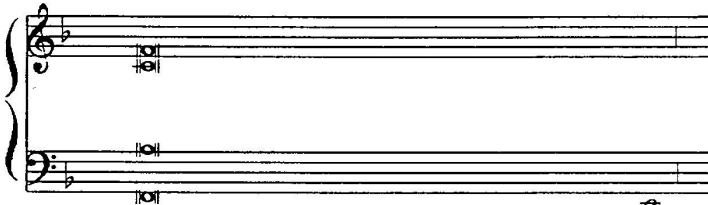


And all mis-for tune cease ....

– Three Homages (*Sung by 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.

### 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 Her, — may I enter into the heart of the  
 Noble, | Adored Kanzeon! | |  
 Her life is the completion of | meaning; :  
 It is pure, — it is that which makes all beings victori-  
 ous —and cleanses the | path of all existence. | |  
 Om, — O Thou Seer, — World tran | scending One! :  
 O hail to the | Great Bodhisattva! | |  
 All, — all is defilement, defilement, earth, | earth. :  
 Do, do the | work within my heart. | |  
 O great Victor, I hold on, hold | on! :

To Indra the Cre | ator I cry! | |  
Move, move, my defilement- | free One! :  
Come, come, hear, hear, a | joy springs up in me! | |  
Speak, speak, give me di | rection! :  
Awakened, awakened, | I have awakened! | |  
O merciful One, com | passionate One, :  
Of daring ones the | most joyous, hail! | |  
Thou art all suc | cessful, hail! :  
Thou art the great suc | cessful One, hail! | |  
Thou hast attained mastery in the | discipline, hail! :  
Thou hast a weapon with | in Thine hand, hail! | |  
Thou hast the Wheel within Thine | hand, hail! :  
Thou Who | hast the lotus, hail! | |  
Hail to Thee Who art the root of e | ternity! :  
Hail to Thee Who | art all compassion! Hail! | |  
Adoration to the Triple | Treasure! Hail! :  
Give ear unto | this my prayer, hail!

## Adoration of the Buddha's Relics\*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

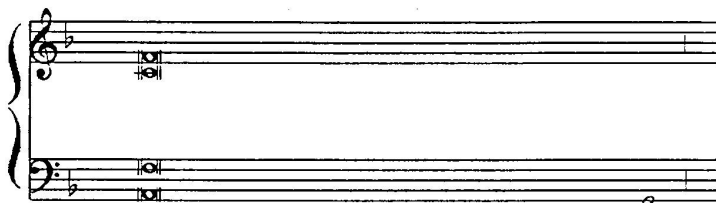
— Offertory (*Sung by the precentor*):

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  
Houn Ji — yu Found - er  
of this temple; who showed the Truth from

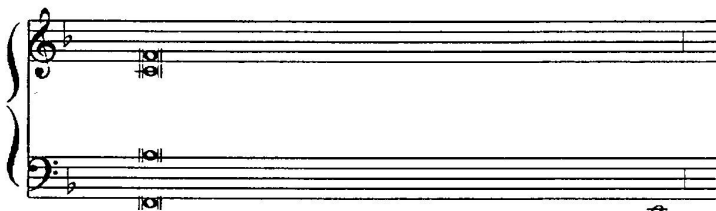


of  
the time of our True Master Shakyakmuni  
to that of our Master to this ver - y day.  
May the offerings we make here show our gratitude  
and joy to all liv--ing things. We pray that the  
merits thereof shall not only be giv - en  
to our Found--er, but . . . light the way  
of all who have not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

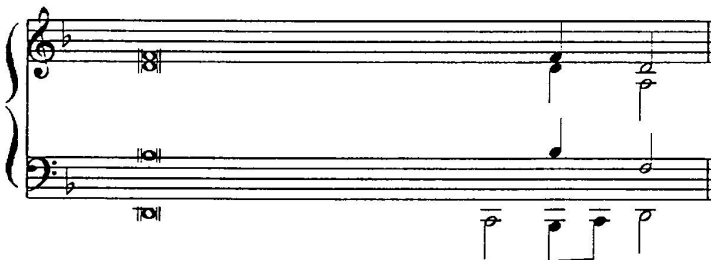
– Three Homages (*Sung by All*)



\* 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 bows

– Three gratitude bows



