



*Standard Observances
of the Soto Zen School*

Volume 1: Translation

T. Griffith Foulk



The Administrative Headquarters of Soto Zen Buddhism
(Sōtōshū Shūmichō)

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PREFACE

Representing the Editorial Board of the Soto Zen Text Project, I extend my most cordial greetings.

The springboard for this project was a “Translation Planning Conference for Soto School Texts and Sutras” that was held at the Administrative Headquarters of Soto Zen Buddhism in Tokyo in November, 1995. The project got underway with the basic aim of providing practitioners of Soto Zen and other researchers with scholarly yet accessible English translations of scriptures held sacred by the Soto School, in order to spread the teachings of Soto Zen broadly throughout the world.

The project is thus, at present, entering its thirteenth year. While its main focus has been on translating the masterworks of our two ancestral teachers, Dōgen’s *Shōbōgenzō* (“Treasury of the Eye of the True Dharma”) and Keizan’s *Denkōroku* (“Conveying Illumination”), the project’s first publication was a translation of *Sōtōshū nikka gongyō seiten* (“Soto School Scriptures for Daily Services and Practice”), which came out in August, 2001.

Now, moreover, the translation of *Sōtōshū gyōji kihan* (“Standard Observances of the Sōtō Zen School”) has been completed and brought to press.

I would like to express my gratitude to the translator of *Sōtōshū gyōji kihan*, Professor Griffith Foulk, and to Professor Urs App, who contributed his expertise to the layout and final editing of this publication. My thanks also go to professors Carl Bielefeldt, Stanley Weinstein, and William Bodiford for their hard work in other, related areas of the Soto Zen Text Project.

The *Standard Observances* presented here are indeed the very foundation of our practice. Those who implement them should think carefully about how best to put them to use. On the occasion of this publication, it is my heartfelt wish that it will prove valuable in a multitude of ways to people in various fields of endeavor.

Gassho,

Otani Tetsuo
Chair, Translation Editorial Board
Soto Zen Text Project



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CONVENTIONS

1. This book employs two different systems of romanizing Japanese.

A. In most cases, the Hepburn system of romanization that is standard in modern scholarship is used. In that system, the five basic vowel sounds in Japanese are represented by the letters “a” (as in “watch”), “i” (as in “liter”), “u” (as in “mute”), “e” (as in “egg”), and “o” (as in “wrote”). Macrons over the “o” and “u” (e.g. *ō*, *kō*, *ū*, *kū*) indicate a lengthening of those vowel sounds, with no change of basic pronunciation. Consonants in romanized Japanese have basically the same pronunciations as in English.

B. The Hepburn system, however, is not well suited to the romanization of verses and dharanis that are written in classical Chinese (*kanbun* 漢文) and chanted aloud in the original Chinese word order using quasi-Chinese pronunciations (on *yomi* 音読み). For such texts, a modified version of the Hepburn system is employed herein: one that retains the same basic pronunciation of all vowels and consonants but uses a different means of indicating long and short syllables. The following four rules apply: (1) syllables in one-syllable words are to be regarded as “long” and chanted using one full beat; (2) syllables in multi-syllable words, unless otherwise marked, are to be regarded as “short” and chanted using half-beats (thus, for example, the words “shi” and “shiki” take exactly the same amount of time to chant—one full beat); (3) syllables in hyphenated two-syllable words (e.g. *sep-po*, *bus-shi*) are both “long,” but the consonant sounds that end the first syllable and begin the second are run together; (4) in multi-syllable words, syllables marked by a macron over the vowel are “long.” Some examples follow:

bu (long = 1 beat)

shi (long = 1 beat)

bus-shi (long long = 2 beats)

bushi (short short = 1 beat)

gyataya (short short short = 1.5 beats)

tōri (long short = 1.5 beats)

mujōi (short long short = 2 beats)

2. All proper names of human and supernatural beings (monks, arhats, buddhas, bodhisattvas, devas, etc.) are transliterated herein using the Hepburn system of romanization, following the Japanese pronunciations (*on yomi* 音読み) of the Chinese characters that are stipulated or assumed in the original Japanese text of *Sōtōshū gyōji kihan*.

3. All place names are given herein in their “original” languages, in romanized Sanskrit for Indian place names, romanized (Pinyin) Chinese for Chinese place names, and romanized (Hepburn) Japanese for Japanese place names. Place names that serve as the proper names of Chinese Zen masters, however, are given in Japanese pronunciation.

4. No attempt is made herein to translate dharanis (spells) into English. Because dharanis have no meaning in the classical Chinese in which they are written, any such attempt must begin by reconstructing a text in the original Indic language (usually presumed to be Sanskrit) and then proceed to translate that reconstructed text into English. It is true that certain combinations of Chinese characters in dharanis, even when chanted by Japanese today, are recognizable as Sanskrit words such as “tathagata” or “bodhisattva.” From the standpoint of critical scholarship, however, the reconstruction of a complete, ostensibly original text is a highly dubious process, for there is no way of knowing for sure what Indic or Central Asian language served as the starting point for any given Chinese transliteration, and there is no reason to assume that even the original Indic version had a clear enough syntax or meaning to support translation. That, and the fact that Buddhists in East Asia have never attempted to translate dharanis, has persuaded the board of editors of the Soto Zen Text Project to stick with the tradition of transliterating them. All dharanis found in the original Japanese text of *Sōtōshū gyōji kihan* are transliterated herein using the modified Hepburn system of romanization explained in section 1.B. above.

ABBREVIATIONS

S. = Sanskrit

P. = Pali

C. = Chinese

T = Takakusu Junjirō and Watanabe Kaigyoku, eds., *Taishō shinshū daizōkyō*. 85 vols. Tokyo: Taishō Issaikyō Kankōkai, 1924-1932.

ZGDJ = Zengaku Daijiten Hensansho, ed., *Zengaku daijiten*. 3 vols. Tokyo: Taishūkan Shoten, 1978.

ZZ = Maeda Eun, ed., *Dainippon zokuzōkyō*. 750 vols. (double leaves) in 150 cases. Kyoto: Zōkyō Shoin, 1905-12.

PART ONE

REGULAR OBSERVANCES



CHAPTER ONE: DAILY OBSERVANCES

SECTION ONE: DAWN ZAZEN

(formerly called "late night zazen")

Wake-Up Bell Ringing [3]

At 3:00 AM (4:00 AM in winter, at discretion of abbot), morning officer turns on lights in sangha hall, performs wake-up bell ringing inside hall (this is called "inside bell"), waking up hall assembly. Rector's assistant rises, does face washing, lights lamp before Sacred Monk, raises front and rear door screens. (In winter, dark screens, usually called curtains; in summer, cool screens.) Next makes three hits at long intervals on sounding board in front of hall. (This is called "board signalling face-washing"; space between each sounding is about ten minutes.)

Morning officer sets out from sangha hall and, in whatever order is convenient, rings rounds bell ("outside bell") in all quarters in various halls, turns on lights in quarters, and wakes up quarters staff. Having finished rounds, returns to sangha hall, goes to assigned place (sitting place), and sits in wall-facing zazen.

Face Washing [3]

Members of sangha hall assembly, hearing wake-up bell ringing, lightly arise, quickly and quietly put bedding away in platform boxes. Then go to rear stands (washstands behind sangha hall), do face-washing, return to assigned places, sit in wall-facing zazen.

Procedure for going to rear stands is for persons in upper section of sangha hall to leave from north side of rear door; step with right foot first when going out and left foot first when coming in. Persons in lower section leave

from south side of rear door; step with left foot first when going out and right foot first when coming in. (Sangha halls were originally supposed to be built facing east. Therefore, when facing front door from outside, its left pillar is called “south side” and its right pillar is called “north side.” Left pillar of rear door, visible behind Sacred Monk, is called “south side,” and its right pillar is called “north side.” Also, sangha hall is divided into two parts, north half being upper section and south half being lower section. When leaving or entering hall, always lead with foot closest to pillar.)

Staffs of Various Quarters Enter Hall [4]

Quarters staff in various halls also arise upon hearing wake-up bell ringing, do face washing, go to sangha hall, take assigned places, and sit in wall-facing zazen. People entering hall from various quarters come in through south side of front door, step in with left foot first, bow in gassho to Sacred Monk. People with places in upper section pass behind Sacred Monk’s altar (other than abbot, none may cross in front of Sacred Monk); persons in lower section turn left in front of platform head’s platform. Each advances to own assigned place, bows in gassho (facing one’s own place on platform, gassho and lower head) to people at neighboring places (this is called “neighboring place bow”). Two people at neighboring places respond to this with a gassho. Next, turn body to right, bow in gassho to people on opposite seats (this is called “opposite seat bow”). People on opposite seats respond by gasshoing at same time. Upon completing bows in gassho, remove footwear, mount platform, sit in wall-facing zazen. (Procedure for mounting platform is treated in Part One, Chapter One, Section Three, “Morning Meal,” p. 21. In cases where a dharma hall, etc., is used as a substitute sangha hall, naturally there is no removing footwear and mounting platform.) For dawn zazen, no one in assembly dons kesa.

Sequence for Entering Hall [4]

Sangha hall assembly, after inside bell, does face washing and returning to hall between first and second hits at long intervals of board signalling face-washing (leaving and returning are both through rear door). Staffs of various quarters, after rounds bell, enter hall between second and third hits

(leave and return through front door). Coming early is acceptable, but coming late is especially admonished.

Head Seat Tours Hall [4]

Rector's assistant, after third long hit on face-washing board, hits board in front of head seat's quarters three times, announcing head seat's entry into sangha hall. Head seat, wearing kesa, enters hall through south side of front door (stepping with left foot first), bows in gassho before Sacred Monk, advances and burns incense, withdraws and makes three prostrations. When finished, gasshos, turns body to left, tours hall from lower section to upper section (monks of great assembly watch head seat's approach and gassho as he/she draws near), proceeds to own place, bows to neighboring places and opposite seats, removes footwear and mounts platform, sits in zazen facing platform edge. (Proper procedure for head seat is not to face wall, but to sit in zazen facing platform edge.)

Abbot Inspects Platforms [5]

Rector's assistant, after striking sounding board in front of head seat's quarters, goes directly to front of abbot's quarters, strikes sounding board there three times, announcing abbot's entry into hall.

Abbot, wearing kesa, first offers incense at altars in various halls (order of his/her rounds may accord with what is convenient in each particular temple). In various halls, candles should be lit and censers prepared for him/her to burn two sticks of incense. In founding abbot's hall and buddha hall, abbot burns incense and makes three prostrations; for each prostration, hall assistant strikes bowl-bell once (three bells three prostrations). Having offered incense in various halls, goes last to sangha hall. (If there is also a buddha image enshrined in dharma hall, burns incense and makes three prostrations there as well.)

Abbot enters sangha hall through middle or north side of front gate, stepping in with right foot first, bows in gassho to Sacred Monk, advances and burns incense, withdraws and makes three prostrations. When finished, immediately turns body to right, passes in front of Sacred Monk, makes one

round of hall from upper section to lower section with hands folded (monks of great assembly watch for abbot's approach and gassho as he/she draws near, ceasing gassho when observing he/she has gone by), passes through lower and upper section of outer hall (outer platforms), goes back before Sacred Monk and bows in gassho. When finished moves in front of chair, bows in gassho to neighboring places and opposite seats, removes footwear and mounts chair, sits in zazen. (In general, when there is an inspection of platforms by an abbot, if there is a master of a special training monastery present, or a senior monk with rank of west hall roshi—an assistant instructor—who has been invited to participate in a retreat, in order to show respect he/she faces them directly and bows in gassho to them.)

Assistant and acolyte do not enter hall along with abbot but stop and stand outside front door, wait for abbot to take seat, at which point bow in gassho. Each then goes to assigned place, bows in gassho to neighboring places and opposite seats, removes footwear and mounts platform, sits in zazen. (Procedure in rules of purity calls for head seat and abbot to remove kesa after taking seat, but at present it is permitted to sit in zazen wearing kesa.)

Start of Meditation Period [5]

Hall monitor waits for abbot to be seated, lowers front and back door screens, rings small bell or small bowl-bell three times. (This is called “start of meditation period,” literally to “stop moving and be quiet.” An alternative procedure for start of meditation period is to ring bell three times and lower screens as soon as abbot is seen bowing in gassho before Sacred Monk.)

Next, rector's assistant quietly exits from rear door, makes rounds of various halls and quarters, checks fires and candles in particular, and if any among assembly of monks are still asleep, politely rouses them and sends them off to hall.

Kyosaku Procedure [6]

After start of meditation period, hall monitor immediately pulls out kyosaku stand (small table on which kyosaku rests) to place in front of Sacred Monk. Hall monitor (or meditation patrol) bows in gassho to Sacred Monk,

takes up *kyosaku* (procedure for taking up *kyosaku*, which rests with handle end left, is to grasp handle with right hand and lift, supporting top end between thumb and forefinger of left hand), holds it horizontally, bows in *gassho* to Sacred Monk, lifts it to just below eye level, passes behind Sacred Monk's altar, goes in front of abbot, bows in *gassho* while still holding *kyosaku* high, then turns body to left, lowers *kyosaku* to vertical position in front of him/herself, makes one round of hall from upper to lower section. Returning to front of Sacred Monk, again bows in *gassho* holding it horizontally; when finished turns body to left, holds *kyosaku* vertically while advancing forward, and from this time until *zazen* is finished walks slowly through upper and lower sections, making any number of rounds; if anyone is dozing, he/she wakens them. (*Kyosaku* is held in folded hands.)

Kyosaku procedure is first to lightly tap the slope of dozer's right shoulder as preliminary signal, then hit fairly hard to awaken. Recipient *gasshos* and receives blows; striker (hall monitor or meditation patrol) also bows in *gassho*.

(In case two *kyosakus* are used, hall monitor pulls out *kyosaku* stand in front of Sacred Monk. Meditation patrol leaves own place, passes behind Sacred Monk's altar to position before Sacred Monk, bows in *gassho* in unison with hall monitor. Meditation patrol takes up *kyosaku* first, followed by hall monitor; holding *kyosakus* horizontally, they bow in *gassho* simultaneously. Meditation patrol only raises *kyosaku* in front of abbot, makes one round of hall and returns to front of Sacred Monk. At this point, both bow in *gassho* in unison; when finished, meditation patrol moves first around upper section; hall monitor does lower section first. They alternate making rounds of upper and lower sections, gauging each other's speed and walking so as to switch positions just behind Sacred Monk's altar. Also, one of two *kyosakus* on *kyosaku* stand is placed with top end left, other is placed with top end right. Strictly speaking, handling of *kyosaku* is supposed to be limited to persons of master rank. Continuous patrolling is intended as an encouragement, so it is not necessarily something that should be denied; whether it is adopted or abandoned depends on opinion of master.)

Dawn Bell [7]

Morning officer, upon hearing signal for start of meditation period, announces time. If 4:00 AM, sounds drum four times, then hits small bell once. This is called “first period of four drums.” (See Part Three, Chapter One, Section Seven, “Procedures for Marking Time,” p. 526.) In general, announcing time is called “ringing up.” Bell manager waits until announcing of time is over, sounds great bell 108 times. This is called “dawn bell” (for bell ringing procedure, see Part Three, Chapter One, Section Seven, s.v. “Bells,” p. 506). When bell ringing is over, morning officer again announces time.

Hall Monitor Placard Exchange [7]

At this juncture, carry out hall monitor placard exchange. (Hall monitor is person on duty in sangha hall; position rotates daily; order of service calls for number-two place in upper section, i.e. that of secretary, to go first, followed in sequence by each of the lower places down through the lower section, then back to starting point.) Procedure for placard change is for person serving as hall monitor to go in front of Sacred Monk, set kyosaku down temporarily on kyosaku stand, pick up placard (placard is thin piece of wood about 20 cm wide, 60 cm high, with words “Alternating Hall Monitor” written on front, and “Revolve and Return to Start; All Residents of Monastery” written in two lines on back), go to assigned place of next person, from behind his/her back present placard horizontally on right, say in low voice, “The trainee monk is today’s hall monitor,” bow in gassho and withdraw (if recipient is not a trainee monk but a full-fledged monk or a graduate monk, terms of address are changed accordingly). Recipient, still facing wall, gasshos and receives placard; following signal for end of meditation, stands it up on top of platform box so as to be visible. (In cases where incense stand is used as a substitute for Sacred Monk’s altar, hall monitor returns in front of it, lays kyosaku horizontally on incense stand, performs placard exchange.)

Next, retrieve kyosaku. Hall monitor goes in front of Sacred Monk, takes up kyosaku, grasping it horizontally goes in front of abbot, raises kyosaku high and bows in gassho, returns to front of Sacred Monk, bows again, sets

down *kyosaku* in original position. That is, grasping handle end with right hand, set it down on table with handle to left, remove *kyosaku* stand to place next to north side of front door. Next, roll up front and back door screens.

(In event that two *kyosakus* are used, when time comes, person serving as meditation patrol goes in front of Sacred Monk, bows in *gassho*, sets *kyosaku* down temporarily on *kyosaku* stand, performs placard exchange with meditation patrol name plate. During this time, other person goes in front of first place on platform head's platform, waits for placard exchange to be over. Meditation patrol finishes placard exchange, returns in front of Sacred Monk, picks up *kyosaku*, raises it in front of abbot, then makes slight mutual bow with hands clasped with other person behind Sacred Monk's altar. Person who is meditation patrol moves forward together with hall monitor to front of Sacred Monk; they bow in *gassho*, lay *kyosakus* on table, bow in *gassho* again. Meditation patrol returns to own place; hall monitor removes *kyosaku* stand, rolls up screens. In this case, hall monitor placard exchange takes place after end of meditation period.)

End of Meditation [8]

At this time, abbot bows in *gassho* in front of Sacred Monk, exits hall and returns to quarters. Exit from hall is through middle or north side of front door, stepping out with left foot first. Acolyte and assistant rise from seats in advance and stand together in front of hall facing inside hall, wait for abbot to exit. When they see abbot exiting *sangha* hall, head seat and staffs of various quarters exit hall. All exit from south side, stepping out with right feet first.

Administration hall assistants (vegetable chief, etc.) wait until morning officer has finished announcing time, lightly strike two sequences on cloud gong in front of kitchen; this is called "preliminary signal for end of meditation." Next, cloud gong in front of kitchen, bell tower, and boards in front of *sangha* hall and various quarters are all hit slowly at same time in alternating sequence, one series; this is called "main signal for end of meditation." (For procedure for end of meditation or "arising from stillness," see Part Three, Chapter One, Section Seven, s.v. "Sounding Boards and Gongs," p. 517.)

When main signal for end of meditation has been struck, bell officer or hall assistant hits hall bell. Hall monitor sounds small bell or small bowl-bell one time (this is called “meditation release bell”; it signals end of zazen). Dawn zazen ends at this point.

Donning Kesa [8]

During great release from meditation, assembly of monks inside hall take kesas out from covering cloths, rest them on top of heads. Upon hearing meditation release bell, gassho, simultaneously chant *Verse for Donning Kesa*, chanting in unison three times. Verse reads:

How great the vestment of liberation,
 robe that is a signless field of merit.
 Wrapping ourselves in the Tathagata’s teachings,
 we encompass and deliver all living beings.

<i>dai sai gedap-puku</i>	大哉解脱服
<i>musō fuku den’e</i>	無相福田衣
<i>hibu nyorai kyo</i>	披奉如来教
<i>kōdo shoshu jo</i>	広度諸衆生

Having finished chanting, don kesa, turn body to face platform edge. Next, in accordance with hall bell, enter hall (buddha hall or dharma hall) for morning sutra chanting. (If it is an occasion for entering hall wearing white socks, take out white socks and put them on either during lesser end of meditation period or after donning kesa.)

SECTION TWO: MORNING SUTRA CHANTING

Sequence for Going Up to Buddha Hall [9]

Bell manager (or hall assistant) enters hall first, rings hall bell. Hall prefect lights candles and prepares incense before main object of veneration and monastery protecting spirit, earth spirit, ancestral teachers hall, ancestors hall, etc. Having finished other necessary preparations for morning sutra chanting, hits wooden clappers twice as a signal to bell officer. Bell officer, coordinating with this, proceeds to strike in sequence, ringing first sequence on hall bell. Staffs of various quarters enter hall gradually during first sequence. Rector's assistant, upon hearing last ring in first sequence, rings hand-bell twice, at which point hall assembly rises from seats and stands in line in front of assigned places. Again rings hand-bell twice, whereupon head seat leads hall assembly out of hall from south side of front door. (If hall assembly is large in number, exit in two rows. In this case, upper section is led by head seat, lower section is led by a retired senior officer.)

When sangha hall assembly draws near to buddha hall (or dharma hall), rector's assistant rings hand-bell twice; hearing this, bell officer begins to strike second sequence. Sangha hall assembly finishes entering hall during second sequence. Continuing, bell officer strikes third sequence, after which abbot enters hall.

Abbot Enters Hall [9]

Rector's sub-assistant goes in front of abbot's quarters ahead of time, rings one series on hand-bell to signal abbot, spreads sitting cloth and makes three prostrations and ushers him/her to hall (or politely summons him/her with three abbreviated prostrations). While abbot is entering hall, ring hand-bell seven times, one by one. Bell officer, coordinating with ringing of hand-bell, rings hall bell in response, likewise seven times. Abbot goes before prostration mat, folds hands and lowers head toward front, whereupon great assembly also fold hands and lower heads. At this time, last of seven rings of hall bell is struck. (This is called "entering hall to seven rings of bell." If paired hand-bells are used, each hand-bell is rung once, followed by

hall bell, repeated seven times.) Abbot advances forward one or two steps, deeply bows gassho and lower head.

In event that seven rings of bell is abbreviated and hall is entered on third sequence, third sequence is timed to end when abbot enters hall, folds hands and lowers head toward front.

Procedure for Entering Hall [10]

Great assembly enter, left foot first, next to the pillars along west row (when exiting it is right foot first, as with sangha hall), lower heads with folded hands and lower heads toward front, divide into east and west rows, take places. First bow in gassho before buddha, then bow with hands clasped to opposite places.

Abbot enters, right foot first, from center (when exiting, left foot first), advances to prostration mat, lowers head with folded hands toward front. At this time, great assembly simultaneously lower heads with folded hands. Manner of entering for acolyte, incense acolyte, is same as great assembly. (This procedure is always followed when entering hall.)

(Because buddha hall and dharma hall are in principle supposed to be built facing south, when facing from front, right side is considered “east row” and left side is considered “west row.” To face buddha from front is called “north facing”; to face front from before buddha is called “south facing.”)

Hall Entering Three Prostrations [10]

Next, abbot advances, offers stick of incense before buddha. While abbot is advancing to altar, acolyte passes behind stewards’ places (places of first two rows on east side) to offering table, presents large incense to abbot, who receives it and stands it in censer. (There are occasions when acolyte stands large incense instead, but because it is an offering of incense to buddhas and ancestors, except for special circumstances, abbot should stand it him/herself.)

Incense acolyte passes behind prefects’ places (places of first two rows on west side), sets incense stand on offering table, removes its lid (acolyte, in-

cense acolyte may also cross paths as they advance). Acolyte, incense acolyte both gassho, stand facing each other east and west inside bare pillars (round pillars in front of Sumeru altar). When using incense stand with censer and small incense box resting on it, put incense stand on stand in front of table.

When abbot has finished burning incense and bows in gassho, acolyte and incense acolyte simultaneously bow in gassho, maintain gassho and return to places as they came, moving in unison. (In all cases, rule is “hands folded to advance,” “gassho to return to place.”)

When abbot has finished burning incense and bows in gassho, rector’s assistant begins to ring hand-bell, slowly ringing one series. Monks of great assembly face buddha, spread sitting cloths and make three prostrations, timed to coincide with abbot’s advance and withdrawal. (This routine of all together spreading sitting cloths and making three prostrations is called “hall-entering three prostrations.”)

When abbot, having finished advancing to altar and burning incense, bows in gassho a second time, rector’s assistant rings large bowl-bell once. When he/she sees abbot turn body away from altar, rings hand-bell twice (this is called “hand-bell for taking seats”). Great assembly form two facing rows and take seats on sitting cloths. When abbot returns to place and bows in gassho, rector’s assistant rings large bowl-bell two times. When abbot makes second prostration, rector’s assistant rings large bowl-bell three times. Upon his third prostration, rector’s assistant damps bowl-bell; rector initiates sutra chanting.

Sequence of Sutra Chanting Services [11]

Sequence is: first, buddha hall sutra chanting; second, sutra chanting for arhats; third, ancestral teachers hall sutra chanting; fourth, sutra chanting for founding and former abbots; and fifth, ancestors hall sutra chanting. In all of these services, at start abbot advances to altar and burns incense. In ancestral teachers hall sutra chanting, great assembly gasshos and recites names of fifty-seven buddhas in unison, during which abbot and great assembly stand and make prostrations together. (In worshipping buddhas

and patriarchs, basic principle is for great assembly together to make prostrations; for abbot alone to make prostrations does not accord with proper procedure. Number of prostrations is seven or more, whatever is appropriate for circumstances, if time permits.) Abbot makes prostrations also in sutra chanting for founding and former abbots during recitation of names of preceding generations.

In-Room Sutra Reading [11]

In-room sutra reading (chanting of personal dharma) is held in individual rooms, allowing each person to give expression to their own dharma lineage. For abbot to make monks of great assembly, etc., recite his/her own dharma lineage in ancestral teachers hall sutra chanting during morning sutra chanting is not in accord with proper procedure.

Dawn Drum [11]

During sutra chanting (at time of ancestral teachers hall sutra chanting), morning officer announces time. Bell manager beats three series on dawn drum (see Part Three, Chapter One, Section Seven, s.v. "Drums," p. 515), finishes drumming by start of dedication of merit for sutra chanting for founding and former abbots.

Procedure for Dispersing from Hall [11]

At close of sutra chanting, when words, "All buddhas of the ten directions and three times... etc." are chanted for last time, acolyte and incense acolyte make quick prostration, take up sitting cloths. Acolyte immediately exits hall, stands in open floor space facing north; incense acolyte advances to offering table, puts away incense stand (or picks up incense stand), withdraws, exits hall; they stand together, wait for abbot to exit.

When words "Great perfection of wisdom" are chanted, rector's assistant rings one series on hand-bell. Great assembly in unison make three prostrations, take up sitting cloths, stand. When abbot bows in gassho toward altar, rector's assistant rings hand-bell once; again rings once when abbot

takes single step back and bows with hands clasped, whereupon great assembly likewise fold hands and lower heads. Rector's sub-assistant rings hand-bell twice in open floor space, ushers abbot back to abbot's quarters. Acolyte, incense acolyte follow along.

Rector's assistant, upon seeing abbot exit hall, rings hand-bell twice (this is called "hand-bell for dispersing from hall"). Hearing this, members of great assembly likewise face buddha, bow in gassho, turn bodies, bow to opposite places with hands clasped. Sangha hall assembly exits hall in order following head seat. Rector is last in sangha hall assembly to exit hall. When rector exits, rector's assistant rings hand-bell twice in open floor space (this is called "open floor space hand-bell").

Next, staffs of various quarters exit hall. Morning sutra chanting is over. (This procedure is always followed when withdrawing from hall.)

EKO TEXTS FOR MORNING SUTRA CHANTING

1. *Buddha Hall Sutra Chanting* [12]

"Universal Gate" Chapter

Great Compassion Dharani

Disaster Preventing Dharani (3 times)

Having chanted the "Universal Gate of Kanzeon Bodhisattva" Chapter of the *Sutra of the Lotus of the Wonderful Dharma, Great Compassionate Mind Dharani*, and *Marvelously Beneficial Disaster Preventing Dharani*, we reverently offer the merit accumulated thereby to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha (if main object of veneration is other than Shakamuni Buddha, next add, "and to <Name>, the main object of veneration seated at this place of practice), to the Eminent Ancestor,

Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, that it may adorn their awakening, the unsurpassed fruit of buddhahood. We further offer it to the dharma-protecting devas; to the dharma-protecting saints; to the earth spirit of this place and to the monastery-protecting spirits; to Jōhō Shichirō Daigen Shuri Bodhisattva; and to the tutelary deities enshrined in all halls.

We pray for peace in the land, harmony among all nations, prosperity and longevity for donors throughout the ten directions, tranquility within the monastery, and peace and happiness for the oceanic assembly; may sentient beings throughout the dharma realm equally perfect omniscience.

2. *Sutra Chanting for Arhats* [13]

Heart Sutra

We humbly beg your attentive concern and sympathetic response.

Having chanted the *Heart of the Great Perfection of Wisdom Sutra*, we transfer the merit generated thereby to the eternal three treasures in the ten directions; to the countless disciples in the sea of buddhahood; to the sixteen great arhats; and to all beings associated with the class of worthy ones.

We pray that you will use your three awarenesses and six supernatural powers 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 birthless; continuously turn the two wheels of the monastery; and forever prevent the three disasters from afflicting the land.

3. *Ancestral Teachers Hall Sutra Chanting* [13]

Harmony of Difference and Equality

Precious Mirror Samadhi

We humbly beg your true compassion and attentive concern.

Having chanted the *Harmony of Difference and Equality* and the *Precious Mirror Samadhi*, we offer the excellent merit accumulated thereby to the successive generations of buddhas and ancestors who transmitted the flame, (great assembly together recites names in lineage, beginning with the Most Reverend Bibashi Buddha and ending with lineage holder immediately preceding founding abbot of monastery in question. For example, at Eiheiji, recitation ends with Most Reverend Tendō Nyojō; at Sōjiji, it ends with Most Reverend Tettsū Gikai), raising it to requite their compassionate blessings.

4. *Sutra Chanting for Founding and Former Abbots* [14]

Great Compassion Dharani

We humbly beg your true compassion and attentive concern.

Having chanted the *Great Compassionate Mind Dharani*, we offer the excellent merit accumulated thereby to the founding abbot, Most Reverend <Name>, the second abbot, Most Reverend <Name>, and to each of the Most Reverend <Names> (list successive generations of former abbots), raising it to requite their compassionate blessings. We further make an assisting offering to Most Reverend <Names> (list abbots emeriti and venerable monks who rendered special service to monastery in question or were closely associated with it), to exalt their posthumous status.

5. *Ancestors Hall Sutra Chanting* [14]

Verse from the “Life Span” Chapter

We humbly beg the three treasures for their attentive concern.

Having chanted the Verse from the “Life Span of the Tathagata” Chapter of the *Sutra of the Lotus of the Wonderful Dharma*, we transfer the merit generated thereby to the reverends <Names>, head seats <Names>, trainee monks <Names>, and deceased monks of this monastery; to the departed spirits of every member of the sangha throughout the dharma realms; to the founding patron <Name> of this monastery; to the spirits of martyrs of every nation; (various spirits of deceased patrons associated with the temple; precepts names of various spirits who are memorialized daily and memorialized monthly; at the two head temples, names are added from registries of past members of Dharma Protecting Society, Society for Support of Education, as well as various spirits of people formerly in Felicity Association, Buddha Compassion Association, etc.); to the patrons associated with the ancestors hall of this monastery; to the six close kin and seven generations of parents of the pure assembly gathered at this monastery; and to sentient beings throughout the dharma realm.

May they equally perfect awakening.

SECTION THREE: MORNING MEAL

(Procedure for Taking Meals)

Extended Gong [16]

If preparations for meal are in order, administration hall assistants put out food stands in front of kitchen-office (kitchen-residence); set down tubs filled with meal on them; in front of them spread out prostration mats and place censer.

When morning sutra chanting is over (or, in case of midday meal, when midday sutra chanting is over), upon hearing open floor space hand-bell, assistant rings cloud gong in front of kitchen 36 times (this is called “extended gong”; method of sounding gong is not to strike in rapid succession but to strike slowly, with a space between each ring).

Head cook returns to quarters at end of morning sutra chanting, immediately (still wearing kesa) burns incense for meal, faces sangha hall, spreads cloth and makes nine prostrations (this is called “rite of nine prostrations for the sangha’s meal”). When finished, head cook has busboys and servers carry meal to sangha hall. (It is not permitted to carry meal until nine prostrations have been done. Next, head cook him/herself goes to sangha hall, takes his/her meal place in outer hall—outer platforms—and has meal together with great assembly.)

Busboys, hearing extended gong, lead servers to administration hall (kitchen-residence); when head cook’s prostrations are finished, they carry meal to sangha hall, line up food stands in front of outer hall (outer platforms) and place meal on them. Busboys also ladle hot water into the pure buckets and rinse wiping cloths that are used to wipe the platform edge (number of wiping cloths used should be two or four, depending on number of platforms). Administration hall assistant finishes striking extended gong about time when servers have finished carrying the meal.

Procedure for Entering Hall [17]

Assemblies of monks from various quarters, upon hearing extended gong, enter hall in sequence. Procedure for entering hall is as follows. When using front door, come in through south side (by pillar on south side), stepping in with left foot first (the reason why one does not enter or exit through north side or center is that those are places where the abbot enters and exits). Upon stepping into hall, immediately bow in gassho to Sacred Monk, then proceed to one's own meal place. In proceeding to one's own meal place, persons in upper section do not cut across hall in front of the Sacred Monk, but go behind Sacred Monk's altar, then pass in front of rear hall roshi's platform and go to their own places; persons in lower section turn left in front of platform head's platform and go to their own places (in all cases, it is not allowed for anyone other than the abbot to cut across in front of the Sacred Monk; this is courtesy with respect to the Sacred Monk). When entering by rear door, persons in upper section come in through north side (by the pillar on north side), stepping in with left foot first; persons in lower section come in through south side (by the pillar on south side), stepping in with right foot first. In both cases, they bow with hands clasped to the Sacred Monk, from behind him, then proceed to own places. Upon reaching place, face own place directly and bow in gassho to the two people at neighboring places (neighboring place bow); next, turn body to right, stand with back to own place, and bow in gassho to person on opposite seat (this is called "opposite seat bow"). This is standard procedure (it is the standard to follow at all times when entering sangha hall).

Procedure for Mounting Platform [17]

Next, mount platform. Procedure for this is as follows. First, use right hand to tuck left side of kesa or robe sleeve under left armpit, and right hand to tuck right side of kesa or robe sleeve under right armpit. Then use both hands to lift kesa over hips. Adjust left hand in such a way as to hold kesa in place with it and put right hand on platform for support. Bend right leg first and place on platform, then draw in left leg and sit semi-cross-legged. Having mounted platform, immediately look down, check and straighten footwear that one has just removed. The preceding is the ordinary meth-

od for mounting platform. (As for place where one sits, it should be about 15 centimeters—6 inches—back from platform edge, where the bowls—oryoki—will be.)

Six stewards, acolytes, and so on, are placed in upper section of outer hall; guest prefect, bath prefect, hall prefect, quartermaster, rice chief, stupa head, guest monks, and so on, are placed in lower section of outer hall.

Fish Drum [18]

Following the 36 strikes of extended gong, fish drum (hangs in lower section of outer hall—outer platforms; in temples without a fish drum, use sounding board) is struck three series. After first sequence on fish drum has been sounded, it is not permitted to enter hall. (For method of striking fish drum, see Part Three, Chapter Seven, s.v. “Mallet and Other Instruments,” 2: “Fish Drum,” p. 524.) With second sequence on fish drum, servers (there may be two people, four, or more, depending on size of hall and number of monks in assembly), wiping cloths in hand, enter hall through south side of front door. One of them passes behind Sacred Monk’s altar and goes along rear hall platform until he/she comes to head seat’s platform; beginning there he/she wipes edges of platforms, in order, until he/she comes to rear hall platform. Other server wipes directly from west hall roshi’s platform to platform head’s platform. Having finished wiping, they meet facing each other behind Sacred Monk’s altar, bow with hands clasped, exit hall in single file, and wipe platform edges in upper and lower sections of outer hall (outer platforms). Timing should be such that servers enter hall with second sequence on fish drum and move into outer hall with third sequence. (Those seated on a platform gassho when servers are wiping its edge.)

Gong for Taking Down Bowls [18]

When three series on fish drum are finished, strike one series on cloud gong (this is called “gong for taking down bowls”; for method of sounding gong, see Part Three, Chapter Seven, s.v. “Sounding Boards and Gongs,” p. 516).

Procedure for taking down bowls is as follows. First, brace both hands on platform, spin body to right, quietly stand up, face name plaque and make abbreviated bow in gassho. Grasp bowls—oryoki—in both hands,

turn body to right and return to sitting place. Then set bowls down on left side, make abbreviated bow, and sit semi-cross-legged on cushion, waiting for abbot to enter hall.

Sounding Drum [18]

After gong for taking down bowls, server sounds drum (great pounding) three sequences. (This is called “meal drum”; for method of sounding drum, see Part Three, Chapter Seven, s.v. “Drums,” p. 514.)

When gong for taking down bowls begins, Sacred Monk’s acolyte enters hall through south side of front door, raising left foot first to step in; bows in gassho before Sacred Monk, advances to altar and offers incense. Meal-announcing assistant, carrying rice-offering vessel (sacred tray), follows Sacred Monk’s acolyte into hall, goes behind Sacred Monk’s altar to north side of altar, presents vessel to Sacred Monk’s acolyte and makes “send-off bow in gassho.” Sacred Monk’s acolyte makes “greeting bow in gassho,” receives rice-offering vessel, suffuses it with incense, gives it back to assistant, and again bows in gassho. Assistant offers it to Sacred Monk, after which the two people simultaneously bow in gassho. Sacred monk’s acolyte withdraws and bows in gassho to front. Assistant bows in gassho and returns to original place. (At this time, first sequence of great pounding ends and second sequence begins.)

Next, Sacred Monk’s acolyte gasshos, goes beside mallet and block, removes covering cloth and drapes it over left arm, gasshos and returns to front, bows in gassho to Sacred Monk, exits hall through south side of front door, and goes to meal place in outer hall—outer platform. (Sacred Monk’s acolyte’s meal place is in upper section of outer hall—outer platform. At this time, second sequence of great pounding ends and third sequence begins.)

Abbot Goes to Hall [19]

When third sequence of great pounding drum is about finished, server rings sangha hall bell. Monks of great assembly get down from platform and stand to greet abbot. (When abbot does not go to hall, there are no seven

rings of bell, and great assembly also does not get down from platform. In this case, when great assembly hears end of second sequence of great pounding they place bowls—oryoki—in front of their seats.) Abbot enters hall through center or north side of front door; bows in gassho to front, goes before his/her chair, then abbot and great assembly all together bow in gassho. When abbot has sat in chair, great assembly mounts platform.

Two abbot's quarters assistants come in through south side of front door (one carries abbot's bowls—oryoki), go in front of abbot and simultaneously bow in gassho. One places table in front of abbot; the other puts abbot's bowls (oryoki) on table. They again bow in gassho simultaneously, exit hall through front door, and take their meal places in outer hall (outer platforms). Monks of great assembly place bowls (oryoki) in front of their seats, on platform edge.

Setting Out Bowls [19]

Next, rector leaves place, enters hall, bows in gassho before Sacred Monk, advances to altar and burns incense, withdraws and bows in gassho, gasshos and goes beside mallet and block, bows in gassho, and strikes block once with mallet (mallet for setting out bowls). (If abbot does not go to hall, rector leaves place upon second sequence of great pounding, stands just outside south side of front door waiting for Sacred Monk's acolyte to exit hall, then enters hall; upon hearing end of third sequence, strikes block once with mallet.) Great assembly of monks gassho, chant *Verse upon Hearing Mallet* and *Verse for Setting Out Bowls*:

Verse upon Hearing Mallet

Buddha was born in Kapilavastu,
attained the way in Magadha,
preached the dharma in Varanasi,
and entered nirvana in Kushinagara.

bus-sho kabira

仏生迦毘羅

jo do makada

成道摩揭陀

<i>sep-po harana</i>	說法波羅奈
<i>nyu metsu kuchira</i>	入滅拘絺羅

Verse for Setting Out Bowls

We are now able to set out
the Tathagata's oryoki.
May we, together with all living beings,
discern the emptiness of the three wheels.

<i>nyorai o ryōki</i>	如来応量器
<i>gakon toku futen</i>	我今得敷展
<i>gangu is-sai shu</i>	願共一切衆
<i>to san rin ku jaku</i>	等三輪空寂

Monks of great assembly *gassho* and lower heads and, using both hands, undo covering cloth in which oryoki is wrapped. First, take out bowl wiping cloth (a dishcloth; a cloth about 36 centimeters—14 inches—square, with edges that are rolled over and stitched), fold it in half horizontally, then in thirds vertically; lay it on top of utensil bag (chopsticks bag) and set bag down horizontally in front of knees.

Next, unfold wiping cloth (apron cloth) and cover knees. Then open covering cloth, letting farthest corner of it hang over platform edge; other three corners should be tucked under slightly. Next, using both hands, open placemat (underlay for bowls). Turn right hand palm-down and hold near edge of placemat in such a way as to cover oryoki; with left hand, raise bowls above placemat. Then lay placemat on covering cloth and immediately set oryoki down on left side of mat.

Next, using both thumbs, remove and arrange nested bowls on placemat, beginning with smallest and proceeding in order. (Usual manner is to remove fourth nested bowl and third nested bowl together, setting them on

right side of placemat; then remove second nested bowl and set it on top of them; next take head bowl, i.e. first nested bowl, and set it in center.)

Next, pick up utensil bag and take out spoon and chopsticks. To do this, first take bag and push spoon and chopsticks out slightly; then fold bag in thirds toward outside and hold it with left hand while right hand removes chopsticks, followed by spoon (when removing utensils take chopsticks first, when putting them away insert spoon first); set utensils down horizontally behind number one bowl (in front of knees), handle pointing left, spoon face up. (After meal, utensils are set down handle pointing right, spoon face down; this signifies “upwards, seeking enlightenment” at the beginning, and “downwards, converting living beings” at the end.)

Next, place bowl swab perpendicularly between number one bowl and number two bowl, with handle of swab facing outward.

Next, with utensils bag still folded in thirds, put it under bowl wiping cloth (dishcloth) and set them down together, horizontally, on near side of place mat. With this, setting out bowls is done.

Ten Buddha Names [21]

Next, rector strikes block with mallet once and intones:

Relying entirely on the three treasures, which bestow upon us their certification, we call upon the venerable assembly to mindfully recite:

<i>nyan ni san po ansu inshi</i>	仰惟三宝咸賜印知
<i>nyan pin son shu nyan</i>	仰憑尊衆念

He/she strikes block with mallet once again (this is called “mallet of verse of praise”). Great assembly of monks gassho and recite *Ten Buddha Names* in unison:

Birushana Buddha, pure dharma body.
 Rushana Buddha, complete enjoyment body.
 Shakamuni Buddha, of trillions of transformation bodies.
 Miroku Buddha, of future birth.
 All buddhas of the ten directions and three times.
 Mahayana Sutra of the Lotus of the Wondrous Dharma.
 Monjushiri Bodhisattva, of great sagacity.
 Fugen Bodhisattva, of the great vehicle.
 Kanzeon Bodhisattva, of great compassion.
 All honored bodhisattvas, those great beings.
 Great perfection of wisdom.

<i>shin jin pashin birū sha no fu</i>	清淨法身毘盧舍那仏
<i>en mon ho shin rushā no fu</i>	円満報身盧遮那仏
<i>sen pai kashin shikyā mu ni fu</i>	千百億化身釈迦牟尼仏
<i>to rai asan mirū son bu</i>	当来下生弥勒尊仏
<i>ji ho san shi ishī shi fu</i>	十方三世一切諸仏
<i>dai jin myo harin ga kin</i>	大乘妙法蓮華經
<i>dai shin bun jusu ri bu sa</i>	大聖文殊師利菩薩
<i>dai jin fuen bu sa</i>	大乘普賢菩薩
<i>daihi kan shiin bu sa</i>	大悲觀世音菩薩
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

For each buddha, rector strikes block with mallet (“mallet of buddha names”). (Method of striking with mallet: press index finger and middle finger of left hand on edge of block, letting thumb, ring finger, and little finger hang down side of block; grasp mallet with thumb and all four fingers of right hand; gently run head of mallet in a circle around face of block, then strike it at a point about 15 cm—5 inches—from center. There is an

ancestral admonition to the effect that if the mallet is struck too late it will “hit the head of the buddha” whose name is to be chanted next, and if it is struck too soon it will “hit the feet” of the buddha whose name is currently being chanted, so one must handle the mallet with great care. General procedure is for block to be struck with mallet a total of sixteen times: once for mallet for setting out bowls—i.e. when intoning “In the midst of the Three Treasures...”; eleven times [once for each line of the text] when chanting *Ten Buddha Names*; once for food-offering prayer; once for completion of serving food; and once for *Verse of Purity While Abiding in the World*.)

Verses of Food Offering [22]

When chanting of *Ten Buddha Names* is finished, strike block with mallet once (“mallet of prayer”) and chant *Verses of Food Offering*. (During period of retreat, head seat chants it; in event that head seat does not attend meal, secretary chants in his/her place. Between retreats, rector chants it; in event that rector does not attend meal, rector’s assistant chants in his/her place.)

At gruel time (breakfast) chant:

This morning gruel has ten benefits
that richly profit the practitioner.
Its fruit is boundless:
a supreme and lasting ease.

<i>shu yu jiri</i>	粥有十利
<i>nyoi an jin</i>	饒益行人
<i>kohō buhen</i>	果報無邊
<i>kyu kin jo ra</i>	究竟常樂

At main meal time (midday meal) chant:

This food of three virtues and six flavors
 is given to Buddha and his sangha.
 May sentient beings throughout the dharma realm
 be equally nourished by this offering.

<i>sante rumi</i>	三德六味
<i>shifu gisun</i>	施仏及僧
<i>hakai ujin</i>	法界有情
<i>fuzun kyun nyo</i>	普同供養

Announcing Meal [22]

At the start of *Verse for Setting Out Bowls*, meal-announcing assistant goes to rector's place (outer hall—outer platforms), sets out bowls for rector, returns to original place. Next, when *Food Offering Verse* is finished, bows in gassho to Sacred Monk, returns to original place, bows in gassho diagonally to Sacred Monk, stands with folded hands and announces meal. Procedure for announcing meal: with folded hands, make announcement in a clear, drawn-out voice, then lower head. At gruel time say, "Pure gruel"; at main meal time call out, "Fragrant rice" and "Fragrant soup." At this time, servers enter hall simultaneously and serve food.

Procedure for Serving Food [22]

Procedure for serving food: servers carry tubs, etc., still on stands, into hall. One goes behind Sacred Monk's altar and around long platforms to head seat's place; another goes directly to west hall roshi's place (when there are four servers, the first goes to head seat's platform, the second goes to west hall roshi's platform, the third goes to rear hall roshi's platform, and the fourth goes to platform head's platform). Upon arriving in front of those platform places, lower heads, then set down tubs, etc., in middle between head seat's and west hall's places, near platform edge. First server dispenses

food beginning at head seat's place and moving toward rear hall's platform; lastly serves food to abbot. Second server begins at west hall's place and dispenses food to every place in sequence until reaching platform head's platform. When serving fragrant rice and fragrant soup simultaneously at main meal time, soup server in upper section proceeds in sequence from rear hall roshi's place to head seat's platform; soup server in lower section moves in order from platform head's place to west hall's platform. When food service is over, servers face each other behind Sacred Monk's altar, make mutual bow with hands clasped, form one line, exit hall, and serve food in outer hall (outer platforms).

In the event that there are additional side dishes, upon seeing that servers have exited hall, assistant announces, "Fragrant side dishes," and servers dispense side dishes. At gruel time, following rice gruel they serve pickles and sesame salt or baked salt. (When serving food, server moves in front of recipient and lowers head; when finished serving and about to withdraw, again lowers head.)

Procedure for Receiving Food [23]

Receiving food is never something that monks of assembly do on their own; their bowls must be filled by servers. When server comes before one's sitting place, gassho, take main bowl in both hands (at main meal time hold spoon in right hand), hold it at an angle near the platform edge and receive food (bowl is held out diagonally in front of one's body; bowl itself is kept level). When one has received an appropriate amount, interrupt serving with one's right hand, arrange food in bowl with one's spoon, and set bowl down on bowl stand. In case of fragrant soup, gassho and give first nested bowl over to server with right hand to have it filled; while server is filling it, wait respectfully in gassho. In case of pickles, lift second nested bowl in both hands to receive them. In case of bowl being filled with side dishes, simply gassho and receive them. Having received food, set down bowl or vessel and again gassho. All receiving of food is preceded and followed by gassho.

Mallet for Completion of Serving Food [23]

When food has been served, rector strikes block with mallet once. This is called “mallet for completion of serving food.”

When there are foodstuffs that come from a patron, prior to mallet for completion of serving food, rector moves behind Sacred Monk’s altar to a position in front of head seat, bows in gassho and invites him/her to chant saying, “*Verse of Giving Wealth*, please,” then returns to place of mallet and strikes block with mallet once. Head seat chants *Verse of Giving Wealth* (if between retreats, rector him/herself may chant):

The two gifts, of wealth and dharma,
are incalculable in their merit.

The perfection of giving
is completed and perfected.

<i>zai ho nise</i>	財法二施
<i>kudoku muryō</i>	功德無量
<i>dan para mitsu</i>	檀波羅蜜
<i>gusoku en man</i>	具足円満

Next, strike mallet for completion of serving food. After striking, rector lays mallet on block, gasshos, advances in front of Sacred Monk, bows in gassho, and returns to place. Monks of great assembly, upon hearing mallet for completion of serving food, all together gassho.

Verse of Five Contemplations [24]

Next, monks of great assembly salute food (lower head with folded hands), fold hands in dharma realm concentration mudra (left hand on bottom, right hand on top, with thumb tips touching to form a circle), and chant *Verse of Five Contemplations*. (Or, upon hearing mallet for completion of

serving food, immediately gassho, and then while saluting food chant *Verse of Five Contemplations*):

First, considering how much effort produced this food, we reflect on its origins.

Second, mindful of the deficiencies of our own virtue and practice, we strive to be worthy of this offering.

Third, we take restraining the mind and avoiding faults such as greed as the essential principle.

Fourth, we use this food properly as good medicine, to keep our bodies from withering away.

Fifth, for the sake of attaining the way, we now receive this food.

hitotsu ni wa, kō no tashō wo hakari, kano raisho wo hakaru
一には功の多少を計り彼の来処を量る

futatsu ni wa, onore ga tokugyō no zenketsu wo hakatte, ku ni ōzu
二には己が徳行の全欠を付って供に応ず

mitsu ni wa, shin wo fusegi, toga wo hanaruru koto wa tontō wo shū to su
三には心を防ぎ過を離るることは貪等を宗とす

yotsu ni wa, masa ni ryōyaku wo koto to suru wa gyōko wo ryōzen ga tame nari
四には正に良薬を事とするは形枯を療ぜんが為なり

Itsutsu ni wa, jōdō no tame no yue ni, ima kono jiki wo uku
五には成道の為の故に今此の食を受く

Verse of Rice for Spirits [24]

Next, if it is main meal time, put out rice for spirits (this is called “distribution for spirits”). Procedure for this is as follows. First bow in *gassho*, then using index finger and thumb of right hand pick up approximately seven grains of rice, place on handle of bowl swab, and chant *Verse of Rice for Spirits*:

You host of spirits,
I now give you an offering.
This food is given to all spirits
throughout the ten directions.

<i>jiten kijinshu</i>	汝等鬼神衆
<i>gokin suji kyu</i>	我今施汝供
<i>suji hen jihō</i>	此食偏十方
<i>ishi kijin kyu</i>	一切鬼神共

(Food for spirits should positively not exceed approximately seven grains of rice. In the case of glutinous rice cakes, put out a piece about the size of half a penny; or in the case of noodles, a piece about 3 cm—1 inch—long. Rice gruel [served at morning meal] is not offered to spirits. Because there is no offering for spirits at gruel time, *Verse of Rice for Spirits* is not chanted, and immediately following *Verse of Five Contemplations* assembly raises bowls and chants, “The upper portion is for the three treasures... etc.”)

Bowl Raising [24]

Next, using both hands raise main bowl and chant the following verse:

The upper portion is for the three treasures.
The middle portion is for the four benefactors.

The lowest extends to the six destinies.
May all alike be given nourishment.

The first mouthful is to cut off all evil.
The second mouthful is to cultivate all good.
The third mouthful is to deliver all living beings.
May all together attain the buddha way.

<i>jo bun san bo</i>	上分三宝
<i>chu bun shion</i>	中分四恩
<i>gekyū roku do</i>	下及六道
<i>kai do kuyō</i>	皆同供養

<i>ik-ku idan is-sai aku</i>	一口為斷一切惡
<i>niku ishu is-sai zen</i>	二口為修一切善
<i>sanku ido shoshu jo</i>	三口為度諸衆生
<i>kaigu jo butsu do</i>	皆共成仏道

Prior to chanting this verse, take chopsticks in right hand and place them on top of first nested bowl (fragrant soup) with tips facing toward oneself. When *Verse for Bowl-Raising* is finished, without putting down main bowl, lower head and then immediately begin to eat. For eating, spoon is used for rice gruel; for all other food, chopsticks are used; when eating from any vessel whatsoever, proper procedure is to hold it in the other hand.

Servers prepare second serving (second helpings). Busboys enter hall carrying wiping cloths, pick up spilled food, wipe off any soiled places on platform edge, leave hall. When repeat service is finished, they do the same.

Meal-announcing assistant, upon observing that monks of great assembly have finished eating, calls out "Second serving." Servers serve food a second time. At main meal time, when meal-announcing assistant sees that servers

have exited hall, he/she calls out “Collecting spirits offering.” Servers gather up rice for spirits. (When servers come, press down on swab with finger, making it easier for them to remove rice grains.) When meal-announcing assistant sees that great assembly has finished eating and set down spoons and chopsticks, at breakfast he/she calls out, “Pure water.” If it is main meal time, he/she first calls out “fragrant decoction” then “pure water.” Servers distribute fragrant decoction and pure water. (When fragrant decoction has been consumed, and bowls washed with pure water, dispose of rinse water. When there is soft rice gruel, such as rice decoction, receive pure water in oryoki, then pour everything into first nested bowl and eat it. Receive fragrant decoction in oryoki, then pour it into first nested bowl and drink it.)

Bowl Washing [25]

Procedure for washing bowls is as follows. First, taking care not to let sleeves of one’s robe touch bowls, receive water in main bowl (nowadays this is hot water). To receive it, hold main bowl in both hands, with bowl swab in right hand. Having received it, set bowl on bowl stand and use a clockwise motion of the swab to wash the inside. Next, pour water into first nested bowl. Holding swab in right hand, rotate main bowl with left hand in such a way that swab thoroughly cleans it, outside and inside. Put swab down on first nested bowl and, still holding main bowl in left hand, take bowl wiping cloth (dishcloth) in right hand and cover main bowl with it. Then hold main bowl in both hands and, revolving it clockwise, wipe and dry it with cloth. Gently squeeze bowl wiping cloth and place it briefly in main bowl, so that nothing but one corner of it sticks out. Next, place main bowl on bowl stand. Wash spoon and chopsticks in first nested bowl, using swab, and wipe them with bowl wiping cloth without removing it from oryoki. When finished, put them away in utensil bag and lay it down horizontally behind first nested bowl (between first nested bowl and oneself). (It is not allowed to wash nested bowls, spoon, or chopsticks inside main bowl.)

Next, wash first nested bowl in second nested bowl. First, lift swab and first nested bowl together in left hand. With right hand, take second nested bowl and move it to the place where first nested bowl had been sitting. Then pour water into second nested bowl. Wash first nested bowl, dry it, place

it inside main bowl, and rest bowl wiping cloth inside it. Next, wash third nested bowl (and if it was used, fourth nested bowl). Having wiped third and fourth nested bowls, stack them and set them down on right side of placemat and put bowl wiping cloth back into first nested bowl. Next, wash swab, wipe it on one corner of bowl wiping cloth inside number one bowl, place it inside utensil bag, and wait for disposal of rinse water. Until the bowl water is disposed of, it is not permitted to do such things as fold one's wiping cloth; do not throw away excess bowl water beneath the platform.

Collection of Rinse Water [26]

When meal-announcing assistant sees that great assembly has finished bowl washing, he/she calls out "Rinse Water." Servers proffer rinse water vessels. Monks of great assembly gassho, mentally intone *Verse of Rinse Water*:

The water I used to wash my bowls
has the flavor of heavenly ambrosia.
I offer it to the host of spirits;
may they all be fully satiated.
On makura sai sowaka.

<i>gashi sen pas-sui</i>	我此洗鉢水
<i>nyoten kan romi</i>	如天甘露味
<i>seyo kijinshu</i>	施與鬼神衆
<i>shitsu ryo toku bo man</i>	悉令得飽滿
<i>On makura sai sowaka</i>	唵摩休羅細娑婆訶

Having done this, pour bowl water into rinse water vessel. When pouring rinse water, put lip of one's bowl against inside of receiving vessel and pour in such a way as not to make any splashing noise.

Servers make mutual bows with hands clasped behind Sacred Monk's altar, form a single line and depart hall.

Putting Away Bowls [26]

When collection of rinse water is finished, wipe nested bowl used for it, and, with bowl wiping cloth squeezed in right hand, stack it together with nested bowl already inside oryoki. Also stack remaining third and fourth nested bowls. Steadying bowls (oryoki) with left hand, wipe top of placemat. Next, turning over left hand, lift up bowls (oryoki). Turn right hand palm down, still squeezing bowl wiping cloth, grasp edge of placemat nearest to body, and place it on top of bowls (oryoki). Set bowls (oryoki) down in middle of covering cloth and, using both hands, fold up placemat and lay it on top of bowls. Next, grasping corner of covering cloth nearest one's body, wrap it over bowls (oryoki), then take corner of covering cloth that hangs over platform edge, lift it toward one's body and wrap it too over bowls. Fold up wiping cloth (fold twice horizontally, three times vertically), place it on top of half wrapped bowls, and put utensil bag and water board on top of wiping cloth. Next, stretch out bowl wiping cloth to get rid of wrinkles, and lay it on top, covering those. Then, using both hands, lift right and left corners of covering cloth over bowls (oryoki) and tie them together in the middle. Having knotted those two ends together, both should hang down to the right (this is so one can immediately tell which is left and right on bowls—oryoki, and also to make them easy to untie). When bowls (oryoki) have been wrapped up, gassho and sit silently. Servers, upon seeing that assembly has finished putting away bowls, take wiping cloths and wipe platform edge. (For etiquette to be followed by servers when going around with wiping cloths, see instructions in Part One, Chapter One, Section Three, s.v. "Fish Drum," p. 22.)

Verse of Purity While Abiding in the World [27]

When putting away bowls is finished, Sacred Monk's acolyte rises from seat and gets off platform, drapes mallet and block covering cloth over left arm, enters sangha hall, advances before Sacred Monk, bows in gassho, proceeds to side of mallet and block, faces mallet and bows in gassho, strikes block with mallet (mallet for exiting hall) once, covers mallet and block with cloth, bows in gassho again, exits hall, and returns to place. Two abbot's quarters assistants, following Sacred Monk's acolyte, rise from seats, enter

from south side of front door, go before abbot, stand together and bow in gassho. One takes abbot's bowls (oryoki); the other removes table. They bow in gassho again, exit hall, and wait for abbot to come out.

Rector, upon hearing mallet strike block, intones *Verse of Purity While Abiding in the World* in a drawn-out voice:

Abiding in this world which resembles empty space,
like a lotus flower that touches not the water,
the mind is pure and transcends it.
Maintaining this principle, we bow our heads to the Most Honored One.

<i>shishi kai jiki kun</i>	処世界如虚空
<i>jiren kafu jashī</i>	如蓮花不著水
<i>shin shin jin cho ihi</i>	心清淨超於彼
<i>kishu rinbu jo son</i>	稽首礼無上尊

Monks of great assembly gassho and listen. When rector comes to phrase, “we bow,” all together lower heads.

When verse is finished, monks of great assembly place bowls (oryoki) to left side of sitting place, get down from platform to see off abbot. Abbot stands up from chair, bows together with great assembly, bows in gassho in front of Sacred Monk, and exits hall (after morning gruel, if abbot has business to attend to and will not give morning convocation dharma instruction, when *Verse of Purity While Abiding in the World* is finished, bell for release from convocation is rung three times). Following this, staffs of various quarters exit hall. Members of sangha hall assembly mount platforms, raise bowls (oryoki) in both hands, face name plaques and lower heads, hang bowls on hooks above platform boxes (if sangha hall has no such hooks, place bowls on top of platform box), and bow in gassho. With this, breakfast is over. (When formal meals are held in temples that have

no sangha halls, it is permissible to use main hall as an imaginary sangha hall, lining up meal tables four together and practicing in accordance with procedure for taking meals.)

Sponsored Meals [28]

If there is a donor who sponsors meal, when setting out bowls is completed, before *Ten Buddha Names* are chanted, guest prefect leads donor into hall and has him/her offer incense. Rector strikes block with mallet once, reads following statement:

We bow to the Blessed One, to the Perfect Sutra, and to the sangha of Mahayana bodhisattvas, the merits of which are difficult to conceive.

There is, in connection with the provision of this morning (midday) meal, a statement of donation, which I shall respectfully announce to this cloud hall assembly, representing the donor. We humbly reflect on this proof of his/her compassion.

Nation of <Japan>

Province of <Name>

City / Town of <Name>

<Name of donor>

Now, on the occasion of (name auspicious event / memorial service), I have respectfully come to this monastery and provided pure food for (breakfast / midday meal) as a humble offering to the eternal three treasures in the ten directions, that it may provide nourishment to this single gathering of the sangha here at present. May the great blessings that accrue from this be dedicated to: <Name of person>, that their blessings and life shall be extended and their root of faith will not recede.

— or —

(precepts Names of deceased), that their places of karmic retribution may be adorned and they may attain perfect awakening.

Humbly stated.

We humbly request:

May the three treasures be fully known,
and the disciples provide a shining example.

The preceding statement having been fully announced,
The eyes of the sage are selfless;
may they kindly bestow on us their attentive concern.
I respectfully invite the venerable assembly to recite:

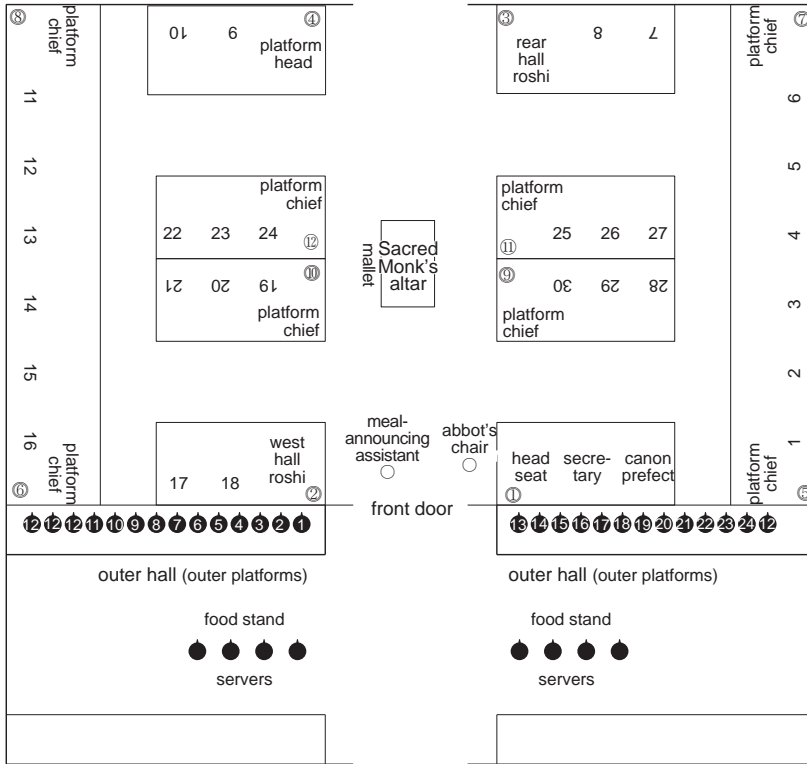
(next, *Ten Buddha Names*)

Procedure for donor offering incense is as follows. Burn incense and make three prostrations to Sacred Monk. Led by guest prefect, and carrying handled censer with incense burning in it, pass behind Sacred Monk's altar to front of abbot. Bow in gassho. Next, tour hall, making one round and returning to front of Sacred Monk. Bow in gassho again and withdraw. (While statement is being announced, donor kneels holding censer and listens respectfully. When rector is reading statement and comes to name and address of donor, it is improper to use honorific words like "Mr.," etc. in connection with the name. This is because rector speaks in place of donor, who would not use honorifics in reference to him/herself.)

Formal Meal in Administration Hall [29]

Carry out as appropriate, using sangha hall procedures as guidelines. (See Part One, Chapter One, Section Three, "Morning Meal," pp. 20 ff.)

Diagram of Meal Places in Sangha Hall [30]



- ① guest prefect
- ② bath prefect
- ③ hall prefect
- ④ rector's assistant
- ⑤ guest prefect's assistant
- ⑥ quartermaster
- ⑦ rice chief
- ⑧ abbot's quarters assistant
- ⑨ attendant
- ⑩ sub-temple monks
- ⑪ stupa manager
- ⑫ guest monk
- ⑬ prior
- ⑭ comptroller
- ⑮ assistant comptroller
- ⑯ rector
- ⑰ labor steward
- ⑱ incense-burning acolyte
- ⑲ guest-inviting acolyte
- ⑳ secretary acolyte
- ㉑ robe-and-bowl acolyte
- ㉒ refreshments acolyte
- ㉓ Sacred Monk's acolyte

Note: Because assigned places in sangha hall are same as meal places, this diagram omits the former and details the latter. (In some cases, food stands are placed in front of front door.)

SECTION FOUR:
AFTER-BREAKFAST COMMUNAL LABOR

Bell manager, upon hearing end of *Verse of Purity While Abiding in the World*, beats one series on communal labor drum. Great assembly cleans monastery inside and out (this is called “daytime labor”).

SECTION FIVE: MORNING ZAZEN

(9 a.m - 11 a.m.)

Hanging Placard [31]

When set time arrives, rector has rector’s assistant hang “Zazen” placard in front (center of front door) of sangha hall (this is hung only for mid-morning zazen, not at other times). Having hung it, assistant makes three hits at long intervals on sounding board in front of sangha hall (spacing of hits is same as board signalling face-washing).

Entering Hall [31]

In time between first hit and second hit, sangha hall assembly enters hall, all wearing kesas. Between second hit and third hit, staffs of various quarters enter hall, also wearing kesas. Procedures for going in and out, as well as for mounting platform and sitting are same as those used for dawn zazen. Next, rector’s assistant strikes three blows on sounding board in front of head seat’s quarters, announcing head seat’s entrance into hall. Head seat’s entrance into hall, burning of incense, and touring of hall are all same as for dawn zazen. Next, rector’s assistant goes to front of abbot’s quarters and strikes three blows on board there, announcing abbot’s entrance into hall. Abbot’s entrance into hall, burning of incense, and touring of hall are all same as for dawn zazen. When head seat and abbot have entered hall, nobody may leave or enter through the front door. Hall monitor waits for abbot to finish sitting down, lowers screens, then rings small bell (or small

bowl-bell) three times (start of meditation period). Next, hall monitor or meditation patrol goes around with *kyosaku*, and so on; all of this is the same as for dawn *zazen*. (Except, when head seat and abbot tour hall together, there are no prostrations.)

Walking Meditation [31]

When sitting is long and there is danger of laxness, walking meditation is in order. This depends on instructions of abbot, but usually it is carried out about once every hour.

Procedure for walking meditation is as follows. Hall monitor puts away *kyosaku* and rings small bell twice. Entire assembly immediately rise from sitting, get down from platform, exit from rear door, and go to walking meditation area. For walking meditation area, the two corridors on left and right sides of sangha hall are used. In walking meditation move slowly in a straight line, in accordance with principles of “folded hands at chest” and “one breath, half step.” In case of sangha halls that have no walking meditation area, or times when an existing walking meditation area is unuseable, for sake of convenience walking meditation may be carried out using open floor space inside sangha hall. Monks of assembly form unidirectional rectangles in open floor spaces in upper and lower sections of hall, respectively, each group moving slowly in straight lines, in its own section. When arriving at corners of rectangle, turn body to right. In moving to walking meditation area, people in upper section go from abbot’s place, people in lower section go from west hall roshi’s place; they move together two by two, the two files passing on either side of Sacred Monk’s altar, and exit rear door. When walking meditation is over, enter from rear door, top places going first. In returning to their places, people in upper section pass in front of rear hall roshi’s platform; people in lower section pass in front of platform head’s platform. “One breath” means one inhalation; “half step” means advancing each foot only to point where instep lines up with toe of other, stationary foot. When walking meditation is over, small bell rings once and all together return to their original places for release from meditation. Or, small bell rings three times, all return to places, bow with hands clasped, mount platform, and sit in *zazen*. Those who need to go to toilet do so

and finish before next start of meditation period. Also, when zazen is long, anyone who wishes to stand and do walking meditation alone lightly raises body, still wearing kesa, gets down from platform, puts on footwear, and goes out of rear door to walking meditation area; those in upper section use north side and those in lower section use south side of door. Walk quietly, so as not to make any sound with footwear. (Nowadays, however, walking meditation is usually held every hour, so cases of this are rare.) To go to toilet, do not leave assigned place but remove kesa while still seated, fold it and place it on top of platform box, gassho, then get down from platform and go to toilet. When finished there, return to hall, don kesa in accordance with proper procedure, and sit. However, if at all possible one should try to wait until sitting is over.

While engaged in zazen, if there are admonitions from the abbot or someone else, all must keep silent and listen attentively.

(Walking meditation is initiated by walking meditation bell—two rings on small bell. When zazen follows immediately after walking meditation, start of meditation period is signalled by three rings on small bell. When there is a break for going to toilet, etc., after walking meditation before zazen resumes, this is signalled by meditation release bell—one ring on small bell, and start of meditation period occurs only after some time has passed.)

Fire Gong [33]

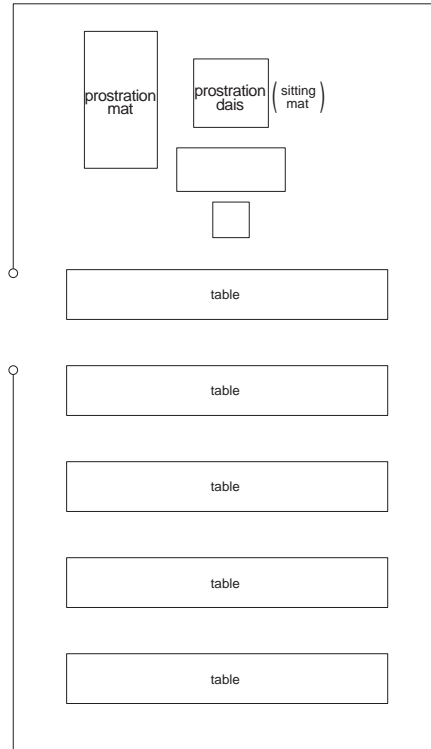
While waiting for rice to finish cooking (around 11 AM), administration hall assistant rings cloud gong in front of kitchen three times. This is called “fire gong.” Upon hearing this, hall monitor puts away kyosaku, raises front and rear door screens, takes down “Zazen” placard, rings meditation release bell once. Abbot, head seat, great assembly all together get down from platform, bow in gassho. Abbot immediately goes before Sacred Monk, bows in gassho, exits hall. Next, head seat and residents of various quarters exit hall in order, and mid-morning zazen is over.

SECTION SIX: MORNING CONVOCATION DHARMA INSTRUCTION

Preparations [33]

On occasion, the time for mid-morning zazen may be given over to a morning convocation dharma instruction (term “dharma instruction” refers to lecturing on Buddha’s sutras or ancestral records, thereby conferring the “benefits” of the “dharma” on practitioners). For holding morning convocation dharma instruction, dharma hall or abbot’s quarters may be used (or, if someone other than abbot is to give a dharma instruction in his/her place, use another suitable location). For sake of convenience, meal tables may be lined up for audience to use as desks, a chair or prostration dais set up for the lecturer, and an incense stand placed in the center, with a censer on it and a prostration mat in front of it.

Diagram of Arrangements for Dharma Instruction [34]



Great Assembly Enters Hall [33]

At about 9 AM, lecture hall manager hits three sequences on board in front of place where dharma instruction is to be held. Monks of great assembly enter hall, wearing kesas, carrying sitting cloths, and holding in both hands sutras or discourse records wrapped in covering cloth.

Abbot Enters Hall [33]

Next, rector's assistant goes to abbot's quarters (or lecturer's quarters) to invite them. Great assembly waits, standing respectfully. Abbot (or lecturer) enters hall, advances in front of incense stand, burns incense and bows, at which point assistant rings hand-bell. All together make three prostrations. When finished, abbot takes seat; great assembly sits down respectfully. (Or, abbot enters hall and bows, acolyte stands a stick of incense in his/her place, all together make three prostrations.)

When abbot's lecture seat is a chair, two abbot's quarters assistants pass behind incense stand and go in front of abbot's chair and simultaneously bow in gassho. One brings out table; the other places sutra or discourse record, still wrapped in covering cloth, on reading stand that is on table; then simultaneously bow in gassho and return to own places. (However, in many cases a chair is not used, a sitting cushion being spread on prostration dais instead, with reading stand set on floor in front of it. While acolyte is standing stick of incense, rector's assistant places sutra or discourse record on reading stand. After abbot spreads cloth and makes three prostrations on prostration mat, he/she sits cross-legged on prostration dais.)

Starting Lecture [35]

Rector's assistant rings hand bell three times; rector initiates chanting of *Verse for Opening Sutras*. Monks of great assembly, in gassho, chant verse three times. At start of third time assistant rings hand bell twice. Upon hearing this, all together take sutra or discourse record, still wrapped in covering cloth, raise it over head, spread out covering cloth, set text on cloth, open it to appropriate page, and listen to lecture. Abbot takes end of chanting of verse as signal to begin commentary.

Dispersing from Hall [35]

When lecture is over, rector chants *Universal Dedication of Merit* (“May this merit extend universally to all, etc.”). Acolytes and assistants make three prostrations before anyone else, go before abbot, and bow in gassho; one picks up sutra or discourse record; another puts away table; these two bow in gassho again and exit hall. Remaining acolytes and assistants line up on one side and wait for abbot to exit. When *Universal Dedication of Merit* is finished, all together make three prostrations; abbot gets off seat, makes three prostrations at same time, bows in gassho, exits hall, and returns to abbot’s quarters.

Next, rector’s assistant rings hand-bell once; head seat, followed in order by monks of great assembly, disperse from hall.

SECTION SEVEN:

SUTRA CHANTING FOR STOVE GOD [35]

Head cook, when beginning to prepare rice and side dishes (around 10 AM), has assistant perform sutra chanting for stove god. Assistant chants *Great Compassion Dharani*, dedicates merit. (It is also permissible to perform sutra chanting for stove god immediately after morning sutra chanting.)

*Eko Text for Sutra Chanting for Stove God**Great Compassionate Mind Dharani*

Having chanted the *Great Compassionate Mind Dharani*, we transfer the merit to the stove god of this monastery, that he may guard the dharma and protect the people.

SECTION EIGHT: MIDDAY MEAL BELL [35]

Around 11 AM, bell manager strikes drum three times, then rings great bell eighteen times; this is called “midday meal bell.” (For midday meal bell, there is no preliminary ringing; just go straight away to main ringing. It is permissible to abbreviate ringing, doing it nine times instead of eighteen.) At this time, buddha offerings are given to various objects of veneration.

SECTION NINE: MIDDAY SUTRA CHANTING [36]

Following midday meal bell, hall bell rings three sequences, great assembly goes up to hall; ritual choreography for this sutra chanting is same as morning sutra chanting. If on a particular day an oblations sutra chanting for buddhas and ancestors is scheduled, it should be carried out before midday sutra chanting (or, it is also permissible to simply skip midday sutra chanting). When sutra chanting is over, formal meal in sangha hall takes place.

Eko Text for Midday Sutra Chanting

Victor's Dharani

Having chanted the *Dharani of the Victorious Ushnisha*, we reverently offer the merit accumulated thereby to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha (or other figure enshined as main object of veneration in place of practice), to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, to the three treasures in the ten directions, and the myriad spirits of the three realms.

We pray for tranquility within the monastery, a calm setting for cultivation of the way, the avoidance of all calamities, and that all conditions may be favorable.

SECTION TEN: MIDDAY MEAL [36]

Procedure for this formal meal is entirely the same as for breakfast, from extended gong in front of administration hall to dispersing from hall when *Verse of Purity While Abiding in the World* is finished. (See Part One, Chapter One, Section Three, “Morning Meal,” pp. 20 ff.)

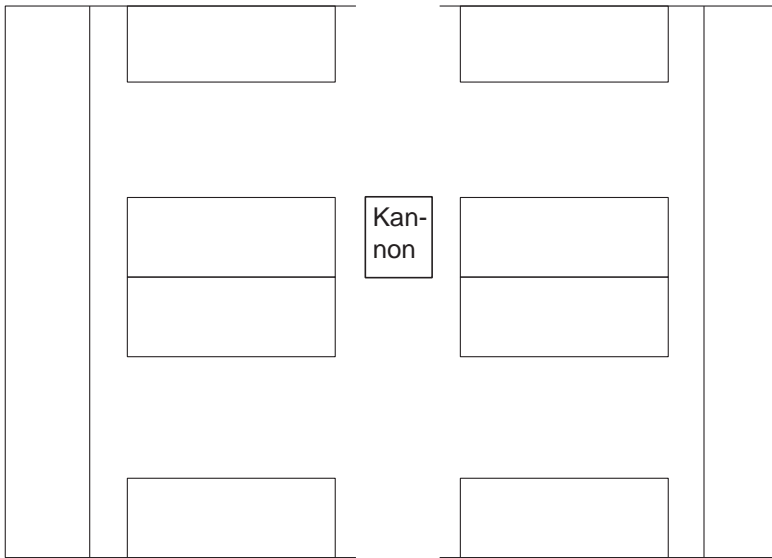
SECTION ELEVEN: AFTER-MEAL READING [38]

From after midday meal (after lunch) until late afternoon, i.e. from 1 PM until 4 PM, monks of great assembly go to common quarters, where they read Buddha’s sutras, ancestral records, etc., at their own discretion. When afternoon period is over at 4 PM, they enter sangha hall and sit in zazen (so-called “sitting before convocation”). This is called “late afternoon zazen” (for late afternoon zazen, kesa is not worn).

Next, there is evening convocation (great assembly goes up to dharma hall, listens to abbot’s teachings; this is called “evening convocation” in contradistinction to “morning convocation”). In the past, on days when evening convocation was not held, it was standard procedure to perform rite of release from convocation in sangha hall. Rite of release from convocation was held in order to inform great assembly that abbot was going to excuse him/herself from holding evening convocation. At present time, abbreviated procedure is to perform rite of release from convocation only after recitation of buddha names on “3” and “8” recitations days. However, because evening convocation is no longer held anywhere at present, rite of release from con-

vocation is not performed at all, and evening sutra chanting follows immediately after reading. If neither after-meal reading nor after-meal dharma instruction (see next section) are held and there is zazen after midday meal, evening sutra chanting takes place when zazen is over.

Diagram of Reading Places in Common Quarters [37]



Note: The layout of common quarters as set in rules of purity is same as that of sangha halls. Whether there are twelve platforms or sixteen platforms, regardless of the number of platforms, each one has an illuminating window. This is the only difference in the architecture of common quarters, so reading places are basically same as meal places in sangha hall.

SECTION TWELVE:
AFTER-MEAL DHARMA INSTRUCTION [38]

At 2 PM, lecture hall manager has assistant hit three series on dharma hall board. (When there is a substitute lecturer, use any suitable place as lecture hall, and hit board in front of that place. After-meal dharma instruction is based on *Keizan's Rules of Purity*. According to that text, any appropriate time after signalling of the hours of the sheep—time period of 1 PM to 3 PM—board in front of abbots quarters may be struck three sequences and dharma instruction held, so after-meal dharma instruction is consistent with rules.) Procedures for advancing to and withdrawing from altar are all as prescribed for morning convocation dharma instruction (see Part One, Chapter One, Section Six, “Morning Convocation Dharma Instruction,” pp. 45 ff.). When dharma instruction is over, evening sutra chanting is held. (When there is a dharma instruction there is no evening convocation, but this does not make it necessary to perform rite of release from convocation.)

SECTION THIRTEEN:
EVENING SUTRA CHANTING [39]

Around 5 PM (when days are short, around 4 PM), hall bell and entering hall take place as usual. Sutra chanting and ritual choreography are all same as morning sutra chanting. If on a given evening there is to be an offering of decoction sutra chanting for Buddha and ancestors, perform it before evening sutra chanting (when there is a decoction-offering sutra chanting, it is permissible to omit evening sutra chanting). When sutra chanting is over, evening meal is served.

*Eko Text for Evening Sutra Chanting**Great Compassion Dharani**Ambrosia Gate*

(It is permissible to select some other appropriate sutras or dharanis and have assembly chant them for practice.)

May this merit extend universally to all, so that we together with all beings realize the buddha way.

SECTION FOURTEEN: EVENING MEAL [39]

Head cook has administration hall assistants prepare evening meal. Servers first go to administration hall (or kitchen-residence) and line up meal tables. Administration hall assistant hits cloud gong five times. Upon hearing cloud gong, sangha hall assembly and staffs of various quarters put on rakusus, take their individual bowls (oryoki) in both hands, proceed to administration hall (or kitchen-residence), and go to meal table places. (If evening meal is to be taken in common quarters, upon hearing cloud gong, busboy hits three series on board in front of common quarters. Monks of great assembly go to places, have evening meal.) If/when abbot joins in meal all together stand and lower head with folded hands, wait for abbot to be seated, then take seats in unison. At this time rector strikes large wooden clappers together once. Monks of great assembly then gassho, untie bowls (oryoki) covering cloth, take out first nested bowl with smaller nested bowls still inside it, drape main bowl with covering cloth and set it down to left of number one bowl, line up second nested bowl and third nested bowl, and take chopsticks out of utensil bag, etc., in more or less same way as formal procedure for taking meals. Next, servers proffer food. Upon observing completion of serving food, rector strikes wooden clappers once, assembly gasshos and eats. Servers are limited in proffering food to third helpings

(three times). When third helpings are done, and servers see that monks of great assembly have finished eating, they bring out hot water and assembly washes bowls. Next, they pass around rinse water vessel. Servers wait for great assembly to put away bowls, then take wiping cloths and wipe meal tables. When that is done, rector strikes wooden clappers together twice, whereupon great assembly stands up. Upon hand bell, all bow in gassho, return to quarters.

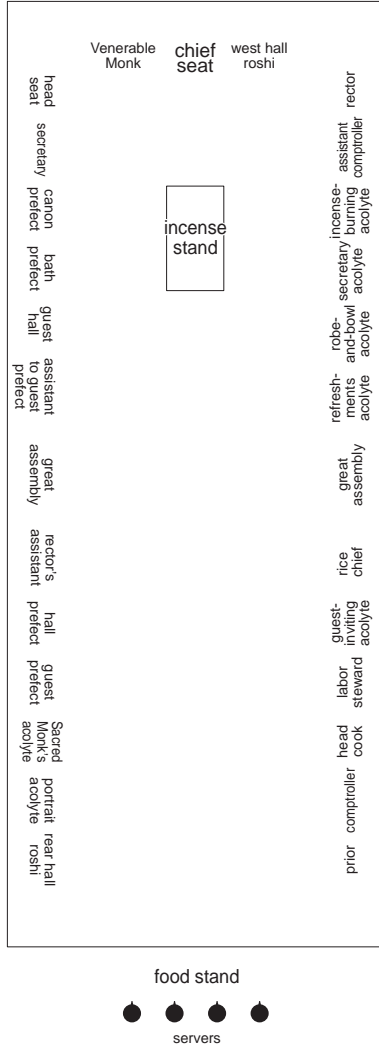
SECTION FIFTEEN:

PROCEDURE FOR INFORMAL MEALS [40]

When formal meals are to be simplified, line up meal tables in administration hall (or kitchen-residence) in accordance with Diagram 5 of Places for Informal Meals (p. 54). Chief seat is located at head of table, places for great assembly arranged along two sides. Put incense stand front and center. The only thing that accords with rules for formal meals in sangha hall is use of percussion instruments. From abbot on down, everyone takes their places. Chant verses in accordance with signals on mallet and large wooden clappers, set out bowls (do not use main bowl), receive food, make distribution for spirits, and eat. Chant *Verse of Purity While Abiding in the World*, etc., as usual and disperse from hall.

At times when an even more simplified procedure is desired, gather assembly with one series on wooden clappers. Omitting other percussion instruments, carry out verse chanting, setting out bowls, receiving food, and distribution for spirits in accordance with signals on wooden clappers; then eat. When finished, chant *Verse of Purity While Abiding in the World* and disperse from hall.

Diagram of Places for Informal Meals [40]



SECTION SIXTEEN: EVENING ZAZEN [4I]

(also called “early night zazen” and “evening sitting”)

Around sunset, bell manager beats evening drum. Next, morning officer announces time, bell officer rings great bell 108 times (three sequences). During first sequence, monks of great assembly don kesas, enter hall, sit in zazen. During second sequence, head seat enters hall and burns incense, tours hall. When third sequence is almost over, abbot enters hall, burns incense, tours hall. Hall monitor lowers front and rear door screens, meditation period begins (hit bell three times). Inspection of various quarters by rector’s assistant, handling of kyosaku by hall monitor, etc., are all same as for dawn zazen. (If sitting is long, have walking meditation in middle. See Part One, Chapter One, Section Five, “Morning Zazen,” p. 43.)

While sitting, if there are admonitions from the abbot or someone else, listen attentively and illuminate the mind. Rector, keeping track of time, initiates chanting of *Universally Recommended Instructions for Zazen* or *Admonitions for Zazen*, etc.; great assembly intones text slowly, with low volume. When hour arrives (about 8:50 PM), morning officer announces time. Rector’s assistant hits three series on board in front of hall; bell officer rings great bell 108 times (this is called “closing bell”). Hall monitor, upon hearing time announced, raises front and rear door screens, puts away kyosaku (same as for dawn zazen), sounds small bell (or small bowl-bell) one time (for release from meditation). Abbot stands up from chair, bows in gassho before Sacred Monk, exits hall, returns to abbot’s quarters. Acolytes and assistants, having already arisen from their seats, stand together in front of hall, follow him/her when he/she passes. Next, head seat together with staffs of various quarters exit hall. Hall monitor lowers front and rear door screens.

Members of hall assembly gassho and remove kesas, fold, cover in wrapping cloth, place on top of platform boxes. With this, evening zazen (evening sitting) is over.

After closing bell, rector’s assistant does evening bell-ringing, makes rounds of monastery checking fires and candles. After this, entire assembly

spreads out bedding and sleeps (this is called “opening pillows”). Hall monitor closes windows and doors, puts out all lights except permanent lamp, and goes to sleep last.

APPENDIX

PROCEDURE FOR ABBREVIATING DAILY OBSERVANCES [42]

It is permissible for monasteries and temples belonging to our Soto school to make use of some and discard some of the procedures explained above in Chapter One, “Daily Observances,” as may be convenient, having taken into careful consideration the particular circumstances of the temple in question. The following is an example of how a temple may simplify its daily observances.

In morning, rise from bed, do face washing, go to main hall, light candles and offer stick incense before buddha. Next, carry out dawn zazen in some appropriate place. When finished, offer incense before buddha, at founding abbot’s hall, ancestors hall (spirit tablet hall), etc. When done, perform morning sutra chanting. Following morning sutra chanting, while chanting *Heart Sutra*, go before stove god and perform sutra chanting for stove god; on fifth day of month do sutra chanting for Idaten. From beginning to end, make no prostrations. Also, do not use hand-bell, but chant while shaking small clappered bell. (Stove god and Idaten are generally enshrined in same place)

On first and fifteenth days of month, prayers sutra chanting takes place, and sutra chanting for tutelary deities is held immediately following morning sutra chanting.

Next, do cleaning inside and out, then have breakfast (at this time, either chant all for formal meals or simply chant *Verse of Five Contemplations*). After breakfast, do whatever temple work or other tasks are called for.

When evening comes, evening sutra chanting takes place (if one has time to do it, also perform midday sutra chanting). Later in evening, choose an appropriate time and do evening sitting.

Morning sutra chanting and associated dedications of merit are as detailed above, but when time is short it is permissible to chant the following abbreviated dedications of merit.

Eko Texts for Abbreviated Morning Sutra Chanting [42]

1. Sutra Chanting for Repaying Blessings

Heart Sutra

Having chanted the *Heart of the Great Perfection of Wisdom Sutra*, we reverently offer the merit accumulated thereby to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha (and to <Name>, the main object of veneration seated at this place of practice), to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, to the successive generations of buddhas and ancestors who transmitted the flame, to the founding abbot of this monastery, Most Reverend <Name>, to the most reverend former abbots, and to the eternal three treasures in the ten directions, raising it to requite their compassionate blessings. We further offer it to the tutelary deities of this monastery, the dharma-protecting devas and benevolent deities.

We pray for the flourishing of the true dharma, harmony among all nations, tranquility within the monastery, and that all conditions may be favorable.

2. *Sutra Chanting for All Spirits*

Great Compassion Dharani

We humbly beg the three treasures for their attentive concern.

Having chanted the *Great Compassionate Mind Dharani*, we transfer the merit generated thereby to the departed spirits of deceased monks throughout the dharma realm, to the founding patron of this monastery <Name>, to the donors enshrined in the ancestors hall, and to sentient beings throughout the dharma realm.

May they equally perfect awakening.

CHAPTER TWO

MONTHLY OBSERVANCES

— 1ST DAY OF MONTH —

SECTION ONE: PRAYERS SUTRA CHANTING [44]

Prayers sutra chanting is held just before morning sutra chanting. Hall prefect, in advance, provides flowers and candles and arranges decoction, sweets, and tea before buddha.

When dawn zazen is over, hall bell and entering hall take place as usual. Stewards and prefects stand at their places in two ranks. Abbot enters hall, goes before buddha and burns incense. All together make three prostrations. Entire assembly take up sitting cloths and stand. Abbot again advances to altar, burns incense, and offers tea and decoction (for method of handing over offerings, see Part Three, Chapter One, Section Six, “Procedure for Offering Tea and Decoction,” p. 505). When this is finished and abbot withdraws, rector’s assistant strikes bowl-bell once; abbot returns to place, makes three prostrations accompanied by bowl-bell, struck three times. When finished, rector initiates chanting of *Heart Sutra*; great assembly chants while standing.

Eko Text [44]

He of majestic golden visage, stately King of Awakening, uniquely honored in the three realms, revered by the myriad spirits. On every

occurrence of this auspicious day, the pure assembly reverently gathers in its entirety, fills the great buddha hall, and chants the *Heart of the Great Perfection of Wisdom Sutra*. We reverently offer the merit generated thereby to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha (and to <Name>, the main object of veneration currently seated at this place of practice), to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai.

Gazing up, we beg their vast compassionate blessings. Bowing down, we are moved by their everlasting spiritual virtue.

We wholeheartedly pray for the flourishing of the true dharma, peace in the land, harmony among all nations, and that all conditions may be favorable.

During chanting of eko text, when rector says “to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha,” great assembly faces north and bows in gassho.

When prayers sutra chanting is finished, rector’s assistant rings hand-bell twice (hand-bell for taking seats); entire assembly spreads sitting cloths and sits down. Omit buddha hall sutra chanting part of morning sutra chanting and proceed directly to next part, which is sutra chanting for arhats.

When, in connection with occasional prayers sutra chanting (for debut, etc.), there are incense phrases, chant incense phrases immediately upon entering hall. When prayers sutra chanting is finished, make three prostrations, disperse from hall.

SECTION TWO:

SUTRA CHANTING FOR TUTELARY DEITIES [45]

When ancestors hall sutra chanting is coming to a close, hall assistants carry out offering table and place it front and center on south side of hall (in a position directly behind abbot). Table is set beforehand with flowers

and censer, tea and decoction, and candles. When sutra chanting is finished, abbot turns body and faces south. Acolyte presents stick incense, incense acolyte presents incense box. Abbot stands stick incense, burns loose incense from box, censens tea and decoction, and offers them to dharma-protecting gods. Rector, in accordance with rector's assistant's signal on bowl-bell, initiates chanting of *Great Compassion Dharani*; great assembly does sutra chanting in unison.

Eko Text [45]

Supernatural merits vast and wide, sacred virtues clear and bright.
Whenever there are prayers, a sympathetic response is always received.

Seeking your sacred wisdom, we beg your attentive concern.

Having chanted the *Great Compassionate Mind Dharani*, we transfer the great blessings generated thereby to <Name>, the tutelary deity of this monastery; and to the earth spirit and protecting spirits of this monastery; and to all dharma-protecting devas and benevolent deities. May it increase their majestic light and their virtues, immeasurable as the ocean.

We pray for tranquility within the monastery, practice of the way without hindrance, peace in the land, and harmony among all nations.

When finished, rector's assistant rings hand-bell, abbot turns body around a second time and faces buddha on altar. All together make three prostrations. This concludes morning sutra chanting.

SECTION THREE: SMALL CONVOCATION AFTER MORNING SUTRA CHANTING [46]

Preparations [46]

When sutra chanting for tutelary deities is over and all together are making three prostrations, hall assistant beats one sequence on small convocation drum. (Procedure for beating drum is as follows: no opening beats; using pair of drumsticks, slowly beat one series, alternating large and small; finish beating with a single blow.)

Abbot, having made three prostrations and finished taking up sitting cloth, withdraws a little to the rear and stands. (Five acolytes, after a brief pause, go and stand behind him/her; then they pass behind stewards places, go to east side of inner sanctum, stand facing west.)

At this time, one hall assistant places curved chair in front of offering table, facing south; another quickly places prostration mat horizontally in front of it, sets incense stand in front of mat, and puts censer on stand.

Acolytes Bow in Gassho [47]

Abbot advances, sits on curved chair. (Before abbot sits in chair and faces south, dharma curtain or screen on Sumeru altar should be lowered.) Seeing that abbot has finished taking seat on curved chair, five acolytes (actual number of people may vary in accordance with circumstances), led by end place, advance before incense stand, face north forming a single horizontal row, and bow in gassho to abbot. When done, acolyte in top place (incense-burning acolyte), leading others in row, returns to original place.

Prefects Bow in Gassho [47]

Next, head seat, leading row of prefects, advances before incense stand, bows in gassho. At this time, entire west row of great assembly faces north, bow in gassho in unison. When done, row of prefects return to places, led by one in end place.

Stewards Bow in Gassho [47]

Next, labor steward, leading row of stewards, advances before incense stand, bows in gassho, same as prefects. (People in steward's places each turn their bodies to the left, beginning with one in end place. When stewards bow in gassho, entire east row faces north, bows in gassho in unison. When done, row of stewards return to places, led by one in top place (prior).

Incense of Requesting Dharma [47]

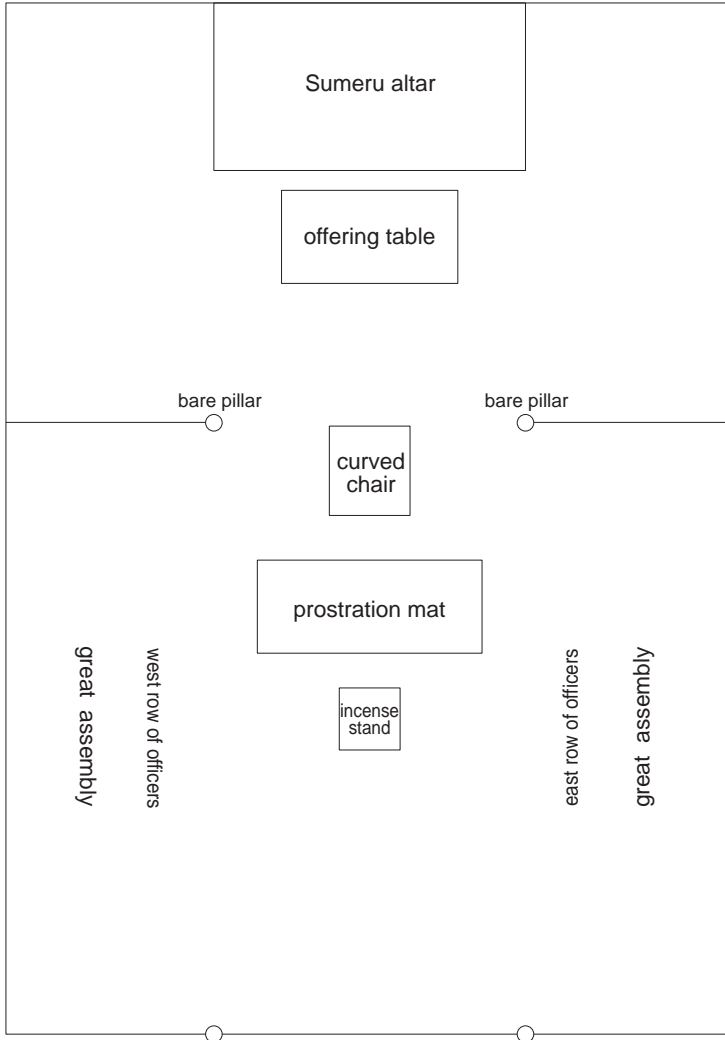
At this point incense-burning acolyte goes in front of stewards' places, advances before incense stand, kneels upright, burns incense (using personal incense that he/she is carrying), stands, makes large bow in gassho to front. Monks of great assembly face north and bow in gassho at same time (this is called "dharma-requesting incense"). Acolyte returns to place.

Questions and Answers [47]

Abbot intones topic words (also called "hook words"); based on those, great assembly engages in questions and answers. First, head seat advances to middle, fully spreads sitting cloth, makes three prostrations, takes up sitting cloth and asks question; abbot responds to it. When great assembly questions and answers are finished, abbot makes summary of the point. (Etiquette for question and answer discussion is explained in Part One, Chapter Three, May 15, Section Five, "Retreat Prayers Convocation," p. 213.)

When abbot stands up from curved chair, monks of great assembly deeply bow with hands clasped. With this, small convocation is over. Abbot sits on chair again and waits for seven rings of bell in front of sangha hall. This is because abbot will go to sangha hall tea service, which takes place next.

Diagram of Small Convocation After Morning Sutra Chanting [48]



Note: (1) After acolyte burns incense of requesting dharma, hall assistant removes incense stand to some appropriate place. (2) Depending on circumstances, it is also

permissible to place curved chair in inner sanctum.

SECTION FOUR: TOURING HALL AND TEA SERVICE

(after small convocation)

Great Assembly Tours Hall [49]

When small convocation is over, tea chief's assistant beats one sequence on tea drum (sangha hall drum). Rector's assistant rings hand-bell twice (hand-bell for dispersing from hall); both rows of great assembly all together bow in gassho. Head seat, leading great assembly, goes to sangha hall, stands at recitations place in open floor space. West hall roshi stands just opposite head seat. Next, head seat bows with hands clasped and enters hall. West hall, following head seat, enters. Together they bow in gassho before Sacred Monk. Head seat passes behind altar, bows in gassho to abbot's chair, returns to place. West hall immediately turns body to left, goes to place. Next, beginning with second seat (secretary), three people at time, in order, enter hall, form a horizontal line in front of Sacred Monk, bow in gassho, go from behind Sacred Monk's altar to front of abbot's chair, again form a line, bow in gassho to chair, then in single file tour hall, and go back to places. When great assembly has almost finished touring hall acolyte enters hall, bows in gassho to Sacred Monk, goes in front of abbot's chair, again bows in gassho, tours upper section, comes to stop behind altar, and stands facing rear door. (For procedure for touring hall, see Part One, Chapter Two, 3rd Day of Month, Section One, "Sangha Hall Recitations," pp. 74 ff.)

Abbot Tours Hall [49]

At this time, tea chief's assistant rings small bell in front of hall seven times. Abbot enters hall, burns incense and bows before Sacred Monk, tours hall once from upper section to lower section, goes to place, and stands. (While abbot is touring hall, abbot's quarters assistants stand and wait in outer hall—outer platforms; upon seeing abbot arrive at his/her place, each goes to own place.)

Stewards Tour Hall [49]

Next, stewards enter hall, line up before Sacred Monk, bow in gassho, turn bodies, go behind altar to front of abbot's chair, again form a line, bow in gassho, then starting from head seat's place tour hall once, exit hall, go each to respective place. At this time, acolyte standing behind altar follows behind stewards and exits hall.

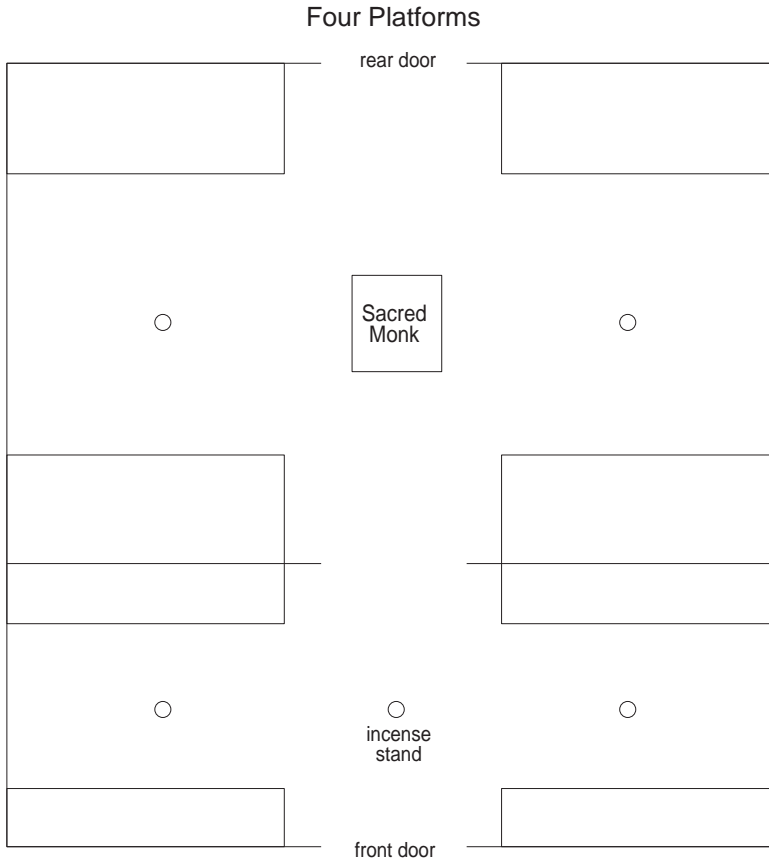
Bow for Taking Seats [50]

As soon as touring of hall is over, incense-burning acolyte enters hall, stands before Sacred Monk, deeply bows in gassho, then goes outside hall (this is called "bow for taking seats"). Abbot sits on chair; monks of great assembly also mount platform, take seats. At this time, assistants set out incense stands. If sangha hall has four or eight platforms, they set incense stands at a total of four places: one in upper section, one in lower section, and two at different places in outer hall (outer platforms). If sangha hall has twelve platforms, they set incense stands at a total of six places: two each at different spots in upper section, lower section, and outer hall (outer platforms), respectively. However, in cases where outer hall (outer platforms) has platforms on only one side, it is permissible to set only one incense stand there, in the center. (See Part One, Chapter Three, January 1, Section Four, "Special Tea Service in Sangha Hall," s.v. "Diagram of Places for Special Decoction and Tea Service," p. 138.)

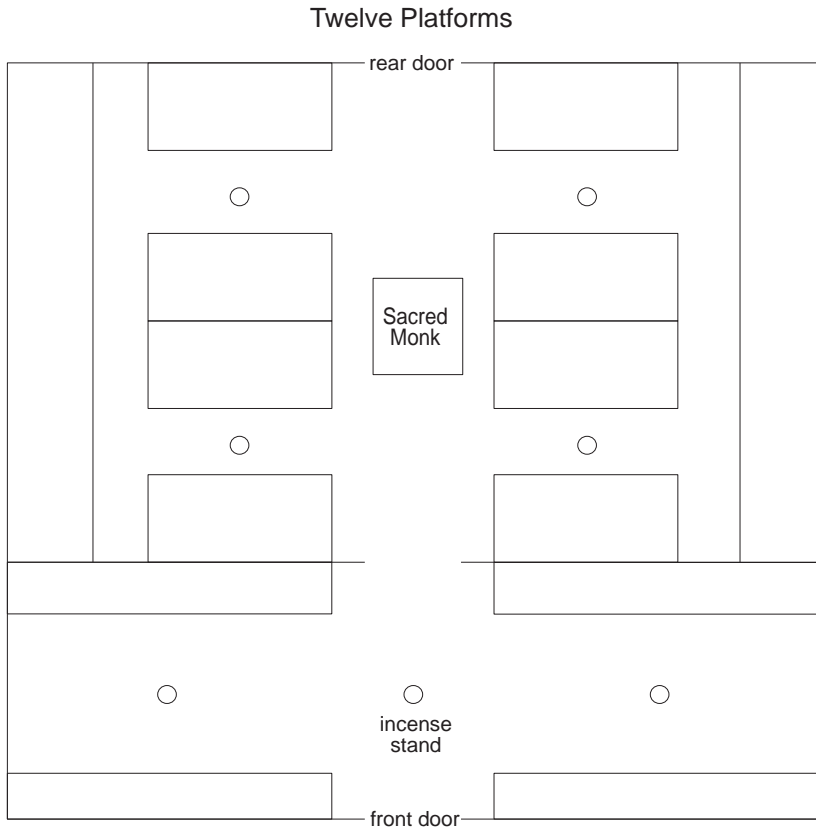
Tea Service Bow [50]

Incense-burning acolyte enters hall, bows in gassho in front, goes before Sacred Monk, takes incense box, first makes incense-burning bow to Sacred Monk, then steps back and again bows in gassho. Next, in order, makes incense-burning bow at each incense stand in upper section, lower section, and outer hall (this is called "bowing in five places, or in case of twelve platform sangha hall, "bowing in seven places). When finished, he/she enters hall, puts incense box back in original place, goes to place of prostration mat in front of Sacred Monk (this is called "returning to middle"), deeply bows in gassho (this is called "tea service bow"). Assistant rings small bell twice.

At this time, Sacred Monk's acolyte leaves place, enters hall, goes before Sacred Monk, bows in gassho, advances to altar and burns incense. When Sacred Monk's acolyte has finished burning incense, one tea chief's assistant comes out holding up tea; likewise, another tea chief's assistant takes small plate filled with cooked food, chopsticks, etc., places it on small wooden stand, raises that up, passes it to Sacred Monk's acolyte. Sacred monk's acolyte censes it, offers it to Sacred Monk. When oblations are finished, Sacred Monk's acolyte goes in front of prostration dais, bows in gassho, exits hall, goes to place. Refreshments acolyte raises tray with tea, sweets, and small dish filled with cooked food, chopsticks, etc. for abbot, and carries it into hall, following behind tea chief's assistant. Both go before abbot, line up horizontally, bows in gassho. Tea chief's assistant puts table out in front of abbot's chair; refreshments acolyte places tray on top of table; both bow in gassho and withdraw. Upon seeing refreshments acolyte enter hall, other tea chief's assistants enter hall, distribute tea cups together with skewers (kelp, devil's tongue jelly, sweet potato, etc., boiled and served on a stick), serve tea. (There are also times when tea and sweets are served, and times when only tea is served.)

Diagram of Incense Stands for Touring Hall and Tea Service [51]

Note: Circles ○ mark spots where incense stands are placed. When outer hall has platforms on both sides, outer hall also gets incense stands in two places. However, when outer hall has platforms on one side, a single incense stand in center is good.

Diagram of Incense Stands for Twelve Platforms [52]

Note: Circles ○ mark spots where incense stands are placed. When outer hall has platforms on both sides, outer hall also gets incense stands in two places. However, when outer hall has platforms on one side, a single incense stand in center is good.

Tea Urging Bow [53]

Upon seeing that distribution is finished, incense-burning acolyte enters hall, deeply bows in gassho to front (this is called “tea urging bow”). Seeing this, entire assembly consume skewers and tea. Assistants circulate serving seconds of tea (second serving).

Tea Thanks Bow [53]

Watching and judging that assembly has finished drinking tea, incense-burning acolyte again enters hall, deeply bows in gassho (this is called “tea thanks bow”). At this time, assistant rings small bell once.

Abbot Exits Hall [53]

Upon hearing one ring of small bell, assistants collect tea cups, then retrieve incense stands that were set out in upper and lower sections and outer hall (outer platforms). At this point, beat drum three times. Abbot gets down from chair; great assembly also get down from platforms at same time, bow in gassho. Abbot bows in gassho to Sacred Monk, exits hall, returns to abbot’s quarters. Acolytes and assistants line up beforehand in upper section of outer hall (outer platforms), wait for abbot to exit. At this time, head seat and great assembly bow in gassho, exit hall in order. Tea service is over.

Next, stewards and prefects go up to abbot’s quarters, burn incense and make three prostrations; abbot too answers with one prostration. Together they have tea and sweets, withdraw (this is called “inside ceremony”). Hearing sangha hall drum beaten three times, administration hall assistant strikes extended gong, and morning formal meal takes place.

SECTION FIVE: OFFERINGS TO ARHATS [53]

(mid-morning)

Takes place in arhats hall (or wherever images of arhats are enshrined). Three sequences are rung on arhats hall bell (if there is no hall bell, use whatever bell is convenient). Great assembly enters hall; stewards and prefects stand in places of two ranks. Abbot enters hall, advances to altar and burns incense; all together make three prostrations. Great assembly stands, leaving sitting cloths spread. Abbot again advances to altar and burns incense, offers decoction, sweets, and tea. When finished, abbot bows in *gassho* in direction of altar, whereupon rector's assistant strikes bowl-bell, first ring; abbot returns to place, makes three prostrations. After striking of bowl bell, third ring, rector initiates chanting of *Heart Sutra* (during sutra chanting, abbot makes offerings, three prostrations). After chanting, rector intones *eko* for sutra chanting for arhats. When he/she comes to words "the merit generated thereby," rector's assistant strikes and damps bowl-bell once; entire assembly joins in chanting of names of venerated. Following signal on rector's assistant's hand bell, make one prostration for each object of veneration. When chanting with prostrations of names of venerated is finished, entire assembly sits down. Rector chants remainder of *eko* text, from "the eternal three treasures in the ten directions" to end. When ending verse, "All buddhas of the ten directions and three times, etc." is finished, all together make three prostrations, disperse from hall.

SECTION SIX:**OFFERING TO MAIN OBJECT OF VENERATION [54]**

(noon)

Hall prefect, ahead of time, arranges buddha offerings of incense, flowers, lamps, and candles, decoction, sweets, and tea. Following midday meal bell, hall bell is rung; enter hall, stand facing in two rows of separate lines. Abbot enters hall, advances to altar, offers stick of incense, all together make three

prostrations. Great assembly takes up sitting cloths. Abbot advances to altar and burns incense without taking up sitting cloth, offers decoction, sweets, and tea, bows in gassho when finished. At this point, rector's assistant strikes bowl-bell; abbot returns to place, makes three prostrations. Following third ring, rector initiates chanting of *Heart Sutra*. Great assembly chants while standing. When finished, dedication of merit, followed by midday sutra chanting. (If only oblations sutra chanting is to be held and midday sutra chanting omitted, at this point make three prostrations and disperse from hall.)

Eko Text

Having chanted the *Heart of the Great Perfection of Wisdom Sutra*, we reverently offer the merit generated thereby to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha (“and to <Name>, the main object of veneration currently seated at this place of practice”), to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, that it may adorn their awakening, the unsurpassed fruit of buddhahood.

We humbly pray that the blessings of the four benefactors may be fully requited, that the three classes of existences may all be saved, and that sentient beings throughout the dharma realm equally perfect omniscience.

SECTION SEVEN: READING ALOUD OF COMMON QUARTERS RULES [54]

(after midday meal)

Quarters chief, in advance, prepares lamps and candles and censer fire at sacred image (Kannon Bodhisattva, etc.), places prostration mat in front, places text of *Admonitions for Common Quarters* on reading stand. Also hangs “Reading” placard in front of common quarters.

After midday meal, wait a while then strike three sequences on board in front of common quarters (procedure for sounding board is same as ordinary ringing of hall bell). Monks of great assembly, wearing kesas and carrying *Admonitions for Common Quarters* wrapped in covering cloth, go to common quarters and arrive at places. Next, reading master enters quarters, burns incense and bows in gassho before sacred image (Kannon Bodhisattva, etc.). Rector's assistant rings hand-bell, all together make three prostrations; great assembly mounts platforms, sits cross-legged. Reader advances to altar and burns incense, returns to place, again sits cross-legged on sitting cloth, immediately reads aloud *Admonitions for Common Quarters*. Great assembly keeps silent and listens attentively. When reading is finished, rector's assistant rings hand-bell a second time, all together make three prostrations, withdraw.

If there is to be a tea service, when final three prostrations are done reader, together with great assembly, again take seats. Tea chief's assistants first distribute tea cups, then make rounds pouring tea. When great assembly is finished drinking tea and assistants have collected tea cups, all withdraw in accordance with hand-bell.

— 3RD DAY OF MONTH —

SECTION ONE: SANGHA HALL RECITATIONS

(late afternoon)

Preparations [55]

On "3" days and "8" days of month, an especially careful cleaning takes place both inside and outside, and recitation of buddha names are held. The latter are called "3" and "8" recitations. The scheduled time for recitations is 4 PM. As hour approaches, rector's assistant hangs "Recitations" placard at front door of sangha hall, checks preparation of incense and candles in sangha hall and various other halls. When finished, first strikes board in front of common quarters three times (hits at long intervals), next goes

around sounding boards in sequence, finally strikes board in front of abbot's quarters three times. At this time, bell manager rings great bell seven times. Hall assembly and staffs of various quarters, upon hearing bell, get formally dressed, line up at places in open floor space of sangha hall. (For lining up procedure, see Part One, Chapter Two, 3rd Day of Month, Section One, "Sangha Hall Recitations," s.v. "Diagram of Sangha Hall Recitations and Recitations Hall Touring," p. 78.)

Making Rounds of Halls and Offering Incense [56]

Abbot, upon hearing sounding of board in front of abbot's quarters, exits abbot's room, makes rounds of various halls, burning incense in each. Rector's assistant, having struck board in front of abbot's quarters, upon seeing abbot exit goes to administration hall (or kitchen-residence), rings cloud gong three times, returns to floor place. (At times when abbot does not participate, go directly to open floor place without ringing cloud gong. It is not proper for abbot's quarters assistant to ring cloud gong while abbot is in administration hall—kitchen residence).

Sequence for abbot making rounds of halls and offering incense should follow what is convenient for each particular monastery or temple, depending on such things as layout of various halls, and whether they are suitably equipped or not. After making rounds of various halls, abbot goes to sangha hall. At various halls where images of buddhas, bodhisattvas, arhats, ancestors, and revolving canon are enshrined, abbot burns incense and make three prostrations; assistant rings bowl-bell once for each prostrations ("three bells, three prostrations"). In halls where dharma-protecting devas and benevolent deities are enshrined, only burn incense; three prostration are not called for. When abbot has finished making rounds and comes back to sangha hall, offerings chief rings small bell seven times. Abbot enters hall, burns incense and bows in gassho before Sacred Monk, makes three prostrations (at this time rector's assistant rings inner hall bell three times, coinciding with abbot's prostrations). When finished, rector's assistant exits to hall exterior, stands at first place in upper section (in front of north side of front door) facing outwards.

Rector Reads Recitations Text [56]

At this point, rector leaves place, goes before abbot, bows in gassho to abbot, goes to front and center of front door, bows in gassho from a distance to Sacred Monk, gasshos, and recites. (Recitations text is written on starched paper or the like, rolled up and placed in folds of robe at collar. Take it out, unfold and hold it with both hands, read it in a clear voice. If using a folding book, gassho and hold it between thumbs and forefingers. Great assembly listens in gassho.)

Recitations text says:

May the buddha sun shine ever brighter; the dharma wheel forever turn; the earth spirit of the monastery protect the dharma and bring peace to people; and donors in all ten directions have greater good fortune and increased wisdom. To create the karmic conditions for these things, we mindfully recite buddha names.

Ten Buddha Names [57]

Offerings chief rings bell once; great assembly recites *Ten Buddha Names* in unison. For each buddha, ring bell once; at end ring bell twice. Because *Ten Buddha Names* actually lists eleven names, in total there are twelve rings of bell. (Striking bowl-bell for *Ten Buddha Names* follows usual procedure in every respect. That is to say, final two rings should come at the beginning and end, respectively, of the words “great perfection of wisdom.”)

When *Ten Buddha Names* is finished, rector again bows in gassho, bows in gassho to abbot, returns to place.

Abbot Enters Hall [57]

Abbot enters hall (through north side or center of door), bows in gassho before Sacred Monk, immediately turns body to right, or to left, goes to place, stands facing Sacred Monk.

Next, head seat enters hall. West hall roshi, rear hall roshi, etc., enter hall after head seat. When all alike have bowed in gassho to Sacred Monk, head seat passes behind altar and goes before abbot, bows in gassho, proceeds to place. West hall turns body to left and proceeds from front of Sacred Monk directly to place. Rear hall passes behind altar and proceeds to place.

Great Assembly Tours Hall [57]

Next, beginning with second seat, groups of three people, one after another, enter hall, form horizontal line in front of Sacred Monk, bow in gassho, turn bodies to left. Led by person in highest place, they then go behind altar to front of abbot, again form a line, bow in gassho, turn bodies to left, gassho, and tour, from upper section to lower section. Persons belonging to upper section return again from lower to upper section; each proceeds to own place and stands. Acolytes enter after great assembly has finished entering hall (as do guest monks), tour only upper section, comes to stop behind Sacred Monk, stand facing rear door with backs to altar (guest monks do same, but stand facing altar, with backs to rear door, facing acolytes).

Stewards Tour Hall [57]

Next, all stewards enter hall. First in front of Sacred Monk, then in front of abbot, they form horizontal line and bow in gassho, tour hall one round from upper section to lower section, return to original places in outside hall. Acolytes (and guest monks), from rear of altar, follow behind stewards, tour lower section, exit hall.

Release from Convocation [59]

Next, rector's assistant leaves place, bows in gassho in front of Sacred Monk, advances in front of abbot, bows in gassho, goes in front of head seat, bows in gassho, says in low voice, "Release from convocation," immediately turns body, passing behind Sacred Monk's altar exits into outside hall, exchanges "Recitations" placard for "Release from Convocation" placard, enters hall, returns to middle (front of Sacred Monk), in drawn-out voice

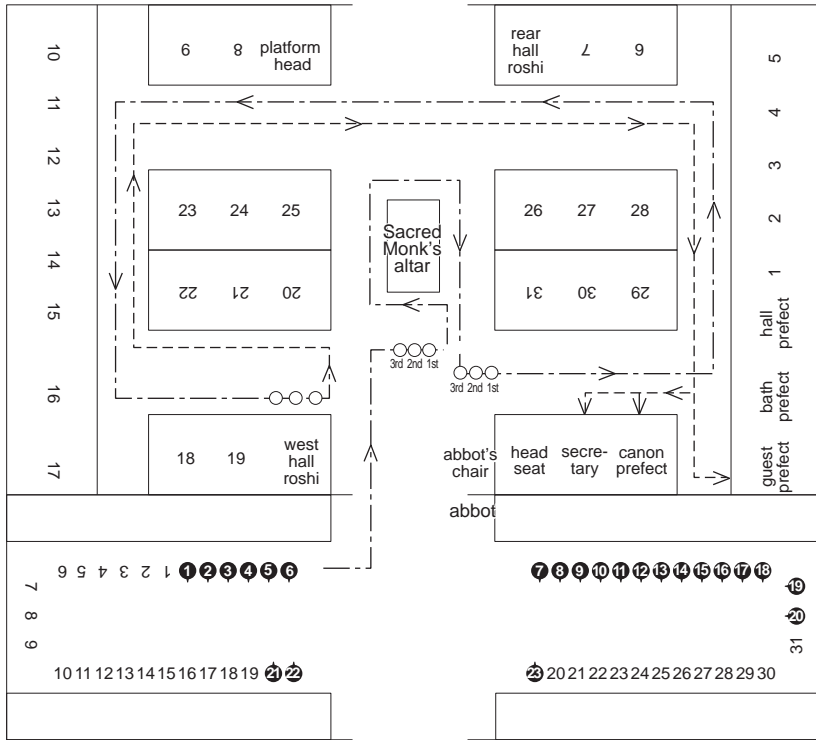
intones, "Release from convocation." Upon hearing this, offerings chief rings bell three times (this is called "bell for release from convocation").

Abbot and great assembly, all together, bow in gassho at same time. Abbot exits hall first; next, head seat and quarters staff exit hall and return to quarters. "3" day recitations are over.

Cancellation of Hall Touring [59]

In the event that hall touring is cancelled and does not take place, great assembly, from abbot on down, does not enter hall. When rector finishes recitations and returns to place, rector's assistant leaves place, goes to front and center of front door, exchanges "Recitations" placard for "Release from Convocation" placard, in drawn-out voice intones, "Great assembly excused from hall touring." Offerings chief rings bell three times, whereupon entire assembly disperses from hall.

Diagram of Sangha Hall Recitations and Recitations Hall Touring [58]



- | | | |
|-----------------|---------------------------|-------------------------|
| ① hall prefect | ⑨ assistant comptroller | ⑰ refreshments acolyte |
| ② bath prefect | ⑩ rector | ⑱ Sacred Monk's acolyte |
| ③ guest prefect | ⑪ head cook | ⑲ guest monk |
| ④ canon prefect | ⑫ labor steward | ⑳ portrait acolyte |
| ⑤ secretary | ⑬ incense-burning scolyte | ㉑ platform head |
| ⑥ head seat | ⑭ guest-inviting acolyte | ㉒ west hall roshi |
| ⑦ prior | ⑮ secretary acolyte | ㉓ rear hall roshi |
| ⑧ comptroller | ⑯ robe-and-bowl acolyte | |

Note: (1) Diagrams in various rules of purity dealing with recitations hall touring are not clear, so this diagram is provisionally based on a twelve-platform arrangement with 40 people in attendance. Head seat, west hall roshi, rear hall roshi, and platform head enter hall first, leading the rest from secretary on down, and tour hall. The four platform, eight platform, and sixteen platform procedures all follow this standard. Open floor places and hall-entering places should be decided on the basis of the actual number of people participating.

(2) This diagram shows ritual choreography when secretary, canon prefect, and guest prefect make one round of hall touring. (Path for going is indicated by line——. Path for returning is indicated by line-----.)

— 4TH DAY OF MONTH —

SECTION ONE: SHAVING [59]

(after breakfast)

Preparations [59]

After breakfast when communal labor for inside and outside cleaning is over, shaving chief hangs “Shaving” placard in front of common quarters. Shaving chief prepares hot and cold water, face-washing bowl, hair board, razor, whetstone, etc., strikes large wooden clappers one series. Monks of great assembly all gather in common quarters for shaving.

Proper Restraint [59]

During shaving, it is not suitable to remove one’s long robe and the like, or lapse into story telling and idle debate. Both person shaving and one being shaved should reflect on the following verse and act with a feeling of piety:

In shaving off beard and hair,
we pray that all living beings
should forever be free from mental afflictions
and in the end attain nirvana.

<i>teijo shuhotsu</i>	剃除鬚髮
<i>to gan shujō</i>	當願衆生
<i>yōri bon-no</i>	永離煩惱
<i>kugyō jaku metsu</i>	究竟寂滅

When finished shaving, cut fingernails and toenails, and bury them together with hair in a predetermined place (a place where people will not walk on them, such as a hair reliquary or the roots of plants, etc.). Upon

seeing that great assembly has finished shaving, shaving chief strikes wooden clappers three times, puts away “Shaving” placard.

On this day, moreover, toilet manager should be especially conscientious when cleaning toilet.

SECTION TWO: OPENING BATH

(after midday meal)

Preparations [60]

Beforehand, bath prefect has water chief’s assistant make preparations for opening bath. Before midday meal (before lunch), have assistant set stands with small bathing buckets on them in bathhouse and supply bathhouse tablets of the sages with flowers, censer, and candles.

Procedure for Bathing Sacred Monk [60]

After midday meal, bath prefect hangs “Opening Bath” placard in front of bathhouse, then dons kesa and beats drum three times. When finished, enters sangha hall, bows in gassho before Sacred Monk, advances, offers stick of incense, withdraws, makes three prostrations (this is to invite Sacred Monk to enter bath). When finished, takes out Sacred Monk’s wiping cloth with it still on wiping cloth stand, exits hall, returns to bathhouse, sets wiping cloth on stand, fills small bathing bucket with small amount of hot water (visualizing Sacred Monk coming to bathe), spreads out sitting cloth, kneels upright on sitting cloth, burns incense with left hand, takes wiping cloth in right hand, censes it, and dips it in bucket. Lifting up wiping cloth, gently sprinkles some drops of water from it three times (each time chanting, “Bathing the body, may all living beings be clean in body and mind, pure and shining within and without,” while visualizing washing Sacred Monk); when finished, burns incense, makes three prostrations, takes up sitting cloth. This is procedure for bathing Sacred Monk. Bath prefect hangs wiping cloth on wiping cloth stand, as it was to begin with, pours hot water used to bathe Sacred Monk back into bathtub, then has great assembly

bathe. (Written on wiping cloth is phrase “bath manager nine prostrations.” In period of retreat, head seat performs bathing of Sacred Monk, so phrase “head seat nine prostrations” should be written on wiping cloth.)

Sounding Boards in Sequence; Bath Drum [60]

Next, bath prefect goes around sounding boards in sequence (connected blows, three times each), then beats first sequence on bath drum (procedure for beating drum is same as for tea drum). Upon hearing this, abbot is first to enter bath (followed by various monastic officers). Upon hearing second sequence on drum, sangha hall assembly enters bath; upon hearing third sequence, staffs of various quarters enter bath. Upon hearing one sequence ending drum (method of sounding is same as for communal labor drum), bath prefect and water chief, etc., enter bath.

Procedure for Entering Bath [61]

Enter bath in accordance with sequence indicated by sounding of drum. Procedure is as follows. Don rakusu and go to bathhouse. First, face sixteen bodhisattvas who are enshrined in bathhouse (ordinarily only Baddabara Bodhisattva, also known as Kengo Bodhisattva, is enshrined, but in principle all sixteen bodhisattvas should be enshrined), burn incense and make three prostrations. Next, mentally intone following verse:

Upon bathing the body,
I pray that all living beings
may be free from impurities in body and mind,
pure and shining within and without.

<i>moku yoku shin tai</i>	沐浴身体
<i>to gan shujô</i>	当願衆生
<i>shin jin muku</i>	身心無垢
<i>nai ge ko ketsu</i>	内外光潔

Having intoned verse three times and made three prostrations, in empty place first remove rakusu, then remove long robe and hang them together on robe rack. Next, face wall, remove undershirt and loincloth, fold back sleeves of kimono, and place former on top of latter. When finished, quietly enter bathroom carrying washcloth.

First, outside bathtub, dip hot water from tub with small bucket, use it to rinse off body, then enter tub. It is not permitted to wash body or scrub off dead and oily skin in tub. Also forbidden are such things as splashing water on others in bath, or putting one's legs up on edge of tub and rubbing them. Persons with cysts or boils, unhealed moxa burns, those using medicines for skin diseases, and the like, must enter the bath last, notwithstanding their place in sequence determined by bath drum. Also, in bathhouse all conversation and singing are prohibited: silence is the norm.

To have temperature of bath raised or lowered, strike small board that is furnished there. Upon hearing sound of board, bath manager or water chief adjust bath water. In this instance, it is not proper to raise one's voice and call out to water manager. (Small board hangs in bathroom; next to it is a placard on which following verses are written: "One blow: add hot water. Two blows: add cold water. Three blows: stop now.")

When finished bathing, wipe body dry, quietly don underwear, kimono, long robe, and rakusu, again make three prostrations to sixteen bodhisattvas, and return to quarters.

Sponsoring a Bath [62]

If there is a patron for opening bath, bath prefect affixes patron's name to bottom of "Opening Bath" placard and, in advance, writes aim of patron that is to be expressed in dedication of merit, next to sixteen bodhisattvas. Assembly of monks may all, if they wish, chant sutras or dharanis and dedicate merit. If patron has offered tea and sweets for after bath, consume them in accordance with proper procedure, thank patron, and return to quarters.

Closing Bath [62]

When all have finished entering bath, bath prefect and water manager extinguish bath fire, carrying remaining firewood to a different place and making sure that fire is completely out. They also put bath implements away in original places and clean inside bathhouse.

On days of opening bath, there is no morning zazen, midday sutra chanting, or after-meal dharma instruction.

SECTION THREE: GREAT MASTER DARUMA'S

MONTHLY MEMORIAL EVE [62]

(decoction-offering sutra chanting—late afternoon)

Hall bell; enter hall, stand in two rows. Abbot enters hall, offers stick of incense before buddha, immediately turns body, advances before Ancestor Daruma (hall assistant provides prostration mat in advance), and offers incense; all together make three prostrations. Abbot advances, offers decoction and bows in gassho, whereupon rector's assistant strikes bowlbell. Abbot withdraws, makes three prostrations, takes up sitting cloth, and stands. Rector initiates chanting of *Great Compassion Dharani*; great assembly chants in unison; when finished, rector dedicates merit. (If only decoction-offering sutra chanting is to be held and evening sutra chanting omitted, great assembly makes three prostrations and disperses from hall.)

Eko Text [62]

The pure body of the dharma realm
 fundamentally has no emerging or disappearing.
 The power of the vow of great compassion
 is manifest throughout the goings and comings of birth and death.
 We humbly beg your true compassion and attentive concern.

At this monastery, whenever this time arrives, we prepare incense, flowers, lamps, and candles and sweet decoction. Respectfully gathering the pure assembly, we have chanted the *Great Compassionate Mind Dharani*. We offer the excellent merit accumulated thereby to the First Ancestor in China, Great Master Engaku, Most Reverend Bodaidaruma, raising it to requite his compassionate blessings.

Next, if evening sutra chanting is to be held, rector's assistant rings hand-bell twice (this is called "hand-bell for taking seats"). Both ranks, keeping even with each other, go to their chanting places and chant sutras. When dedication of merit is finished, all together make three prostrations, disperse from hall.

— 5TH DAY OF MONTH —

SECTION ONE:

SUTRA CHANTING FOR IDATEN [63]

(after morning sutra chanting)

When morning sutra chanting reaches ancestors hall sutra chanting, head cook leaves place and returns to administration hall (kitchen-residence), has assistants prepare flowers, censer, and candles, decoction, sweets, and tea before Idaten's altar. When morning sutra chanting is finished, administration hall assistant sounds first sequence on cloud gong. Head seat leads assembly into administration hall (kitchen-residence). Great assembly forms two rows, standing on left and right of altar. Head cook goes outside hall to great abbot. Abbot first burns incense and bows in gassho, then offers tea and sweets; does not make prostrations. Rector's assistant rings hand-bell three times; rector initiates chanting of *Heart Sutra* once, *Disaster Preventing Dharani* three times. Great assembly chant in unison; rector dedicates merit.

Eko Text [63]

Having chanted the *Heart of Great Perfect Wisdom Sutra* and *Marvelously Beneficial Disaster Preventing Dharani*, we offer the merit accumulated thereby to the dharma-protecting Venerable Deva Ida, the envoy who oversees meals in the kitchen, the god in charge of hot water and fire.

We pray for tranquility within the monastery, safety inside and out, the prevention of fire and theft, and the support of donors and believers.

When sutra chanting is finished, abbot bows with hands clasped, returns to abbot's quarters. Head cook, in front of administration hall, makes send-off bow with hands clasped. Next, sangha hall assembly returns to hall. Rector's assistant exits administration hall (kitchen-residence), rings hand-bell two times (this is called "open floor space hand-bell"); staffs of various quarters return to quarters. Administration hall assistant, hearing rector's assistant's altar space hand-bell, rings extended gong.

SECTION TWO:**GREAT MASTER DARUMA'S MONTHLY MEMORIAL [64]**

(oblations sutra chanting—noon)

Following midday meal bell, ring hall bell and enter hall, offer tea and decoction, perform sutra chanting. Ritual choreography for these is entirely same as for memorial eve service (eve of memorial service). However, within the dedication of merit there is a difference, for instead of "sweet decoction," the phrase "decoction, sweets, tea, and rare delicacies" is chanted. When finished, midday sutra chanting is held.

— 8TH DAY OF MONTH —

SECTION ONE: SANGHA HALL RECITATIONS [64]

(late afternoon)

Ceremonial procedures are entirely same as for recitations held on first “3” day of month. Recitations text says:

Addressed to the great assembly:

From the time that our Great Master the Tathagata entered final nirvana until the present [2008], already 2,494 years have gone by. When this day has passed, our remaining lives will also be one day shorter. We are like fish in scant water: what pleasure can be taken in this? All you in the assembly should exert yourselves with vigor, as if trying to save yourselves when your head is on fire. Just reflect on impermanence and do not engage in self-indulgence.

We mindfully recite buddha names to create karmic conditions so that the earth spirit of the monastery may protect the dharma and bring peace to people, and that donors in all ten directions may have greater good fortune and increased wisdom.

When recitations are finished, offerings chief hits bell one ring. Great assembly gasshos and intones *Ten Buddha Names* in unison. After that does touring of hall. (For procedure for touring hall, see Part One, Chapter Two, “Monthly Observances,” 3rd Day of Month, Section One, “Sangha Hall Recitations,” p. 76.)

— 9TH DAY OF MONTH —

SECTION ONE: SHAVING [65] (after breakfast)

SECTION TWO: OPENING BATH [65] (after midday meal)

Everything is same as on first “4” day of month.

— 11TH DAY OF MONTH —

SECTION ONE: READING ALOUD OF COMMON QUARTERS RULES [65]
(after midday meal)

Same as on first “1” day of month.

— 13TH DAY OF MONTH —

SECTION ONE: SANGHA HALL RECITATIONS [66] (late afternoon)
Everything same as on first “3” day of month

— 14TH DAY OF MONTH —

SECTION ONE: SHAVING [66] (after breakfast)

SECTION TWO: OPENING BATH [66] (after midday meal)

Everything is same as on first “4” day of month.

SECTION THREE: EVENING CONVOCATION TEA SERVICE [66]

(after evening bell)

This is carried out after evening bell on fourteenth and final day of every month.

Tea chief’s assistant, in advance, prepares tea hall (abbot’s guest room) for tea service. First, arrange place for abbot in front of hall, set incense stand and censer in center. Have assistant put small sweets in each tea bowl and line them up on two large tea service trays. For abbot only, use bowl stand and cake plate, placing them on tray. Ready twig tea in large teapot or kettle, and set all of these things together on stand at tea chief’s place. After evening bell, sound one sequence on tea drum. Monks of great assembly, wearing rakusu, go to tea hall and take places for tea service. Acolyte invites abbot, who enters tea hall from abbot’s quarters. When abbot enters hall, entire assembly together makes mutual bow with hands clasped, then takes seats. Acolyte gives tea to abbot; one assistant distributes tea bowls to great assembly; other assistant goes around pouring tea. When tea has been poured for everyone, all together drink tea; assistant goes around pouring tea a second time (second serving). When finished, puts away tea implements. (Ordinarily, the norm in a tea service is to offer tea and cake).

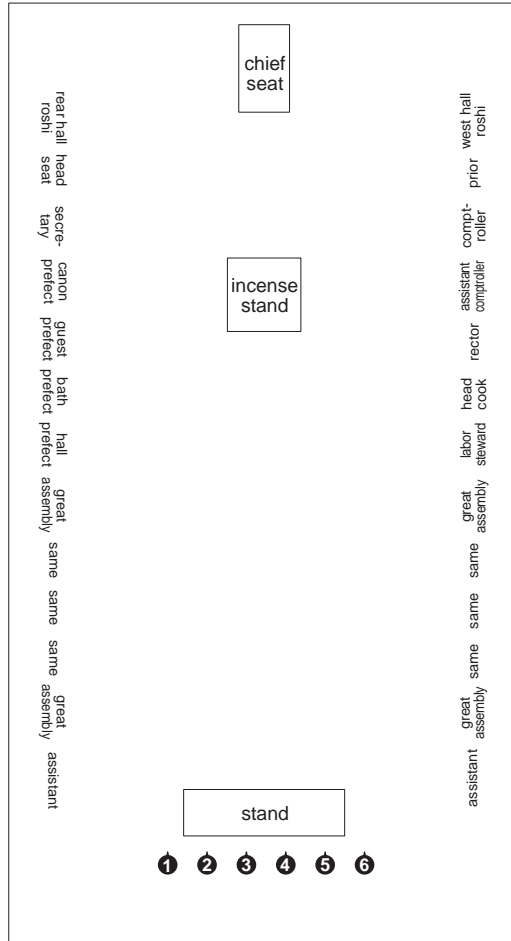
At this point, if there is to be an admonitory explanation (points of caution, etc.) by abbot, great assembly lower heads and listen respectfully.

Sound drum three times, make mutual bows with hands clasped, disperse from hall (in event that west hall roshi or one of stewards gives explanation to great assembly, drum sounds three times and abbot returns to abbot’s quarters; then all take seats again and explanation is held). Taking seats, dispersing from hall, etc., follow in accordance with rector’s assistant’s hand bell, as always.

Next, stewards and prefects together go to abbot's quarters, make arrangements for next morning's observances, etc., then withdraw.

*Diagram of Places
for Abbreviated Tea
Service [67]*

Note: If tea service is held during an occasional retreat, it is also permissible for west hall roshi to be positioned to chief seat's right and rear hall roshi to chief seat's left. Stand used is most often a meal table, with tea implements, kettle, etc., placed on it. In some cases, however, a stand is not used; it depends on what is customary at each particular temple.



- ① assistant
- ② tea chief
- ③ incense acolyte
- ④ acolyte
- ⑤ tea chief
- ⑥ postulant

— 15TH DAY OF MONTH —

SECTION ONE: PRAYERS SUTRA CHANTING [68]**SECTION TWO: SUTRA CHANTING FOR TUTELARY DEITIES
[68]****SECTION THREE: SMALL CONVOCATION AFTER
MORNING SUTRA CHANTING [68]****SECTION FOUR: TOURING HALL AND TEA SERVICE**
(after small convocation)**SECTION FIVE: OFFERINGS TO ARHATS [69]**
(mid-morning)**SECTION SIX:
OFFERING TO MAIN OBJECT OF VENERATION [69]**
(noon)

All of these (sections one through six) are same as on 1st day of month.

SECTION SEVEN: ABBREVIATED CONFESSION [69]
(late afternoon)

Preparations [69]

Hall prefect, in advance, arranges incense, flowers, lamps, and candles before buddha; sets high seat of precept master in front of bare pillar on east side of large ceremony room; in front of seat, places offering table bearing flowers, censer, and candles, water-sprinkling vessel, and precepts clappers. (Hanging a scroll with a buddha name on altar is optional.)

Appointing Precept Master [69]

When set time arrives, ring hall bell and enter hall. Upon third sequence on bell, rector proceeds to abbot's quarters, spreads cloth and makes three prostrations, invites precept master. Precept master does not make prostration in reply. When finished, rector leads him/her. Precept master enters hall to seven rings of bell. When precept master advances to front, rector moves away from entrance, faces north and lowers head, then enters hall following behind acolyte and goes to place. When precept master advances to middle and bows with hands clasped, monks of great assembly in unison lower heads. Precept master advances to altar and burns incense. Next, all together make three prostrations. Precept master again advances to altar and burns incense. When he/she returns to place, entire assembly kneels upright on sitting cloths.

Repentance [69]

Rector's assistant hits damped bowl-bell with butt of baton three times. (Make first hit on bell when precept master leaves place; at that point, hall assistant brings out tall reading stand. Make second hit when precept master burns incense and bows. Make third hit when he/she returns to place.) After that, rector gasshos and with drawn-out voice initiates chanting of following *Verse of Repentance*. Rector initiates chanting separately for each phrase of four-phrase verse; great assembly gasshos and joins in chanting (intone three times in unison).

I now entirely repent
all the evil actions I have perpetrated in the past,

arising from beginningless greed, anger, and delusion,
and manifested through body, speech, and mind.

<i>gashaku shozō shoaku go</i>	我昔所造諸惡業
<i>kai yu mushi ton jinchi</i>	皆由無始貪瞋癡
<i>ju shin kui shisho sho</i>	從身口意之所生
<i>is-sai gakon kai sange</i>	一切我今皆懺悔

(After each phrase has been initiated by rector, rector's assistant hits damped bowl-bell with butt of baton, making a tapping sound, whereupon great assembly in unison join in chanting. When fourth phrase has been initiated, bowl-bell has been struck one time, and great assembly has in unison chanted "manifested through," ring hand-bell once.)

When verse has been chanted in unison once, monks of great assembly, in accordance with signal on hand-bell, touch heads to floor. When third chanting of verse is completed, ring hand bell twice (hand-bell for standing up); entire assembly stands up.

Chanting with Prostrations [70]

At this point, precept master advances to altar and burns incense. Rector's assistant rings large bowl-bell three times. Rector gasshos and, in a drawn-out voice, initiates chanting of following buddha names. Monks of great assembly gassho and join in chanting. For each recitation make one prostration; repeat three times.

Homage to the seven buddhas of the past.

Homage to Shakamuni Buddha.

Homage to Miroku Buddha.

Homage to Monju Bodhisattva.

Homage to Fugen Bodhisattva.

Homage to Kanzeon Bodhisattva.

Homage to the successive generations of ancestor bodhisattvas.

<i>namu kako shichi butsu</i>	南無過去七仏
<i>namu shaka muni butsu</i>	南無釈迦牟尼仏
<i>namu miroku son butsu</i>	南無弥勒尊仏
<i>namu monju bosatsu</i>	南無文殊菩薩
<i>namu fugen bosatsu</i>	南無普賢菩薩
<i>namu kan zeon bosatsu</i>	南無觀世音菩薩
<i>namu reki dai soshi bosatsu</i>	南無歷代祖師菩薩

(When initiation of chanting of each buddha name is done, rector's assistant rings large bowl-bell once and great assembly in unison joins in chanting. When bell has rung once after initiation of chanting of last name and "Successive Generations" has been chanted in unison, ring bell second time. Meanwhile, in accordance with signal on hand-bell, make one prostration for each recitation of a buddha name.)

When three repetitions of buddha names are finished, ring hand-bell twice (hand-bell for taking seats); monks of great assembly kneel upright on sitting cloths.

Four Universal Vows [70]

Hit damped bowl-bell with butt of baton three times. Rector gasshos and initiates chanting of following *Verse of Four Universal Vows*. Monks of great assembly gassho and join in chanting (intone three times in unison).

Living beings are limitless; I vow to deliver them.

Mental afflictions are inexhaustible; I vow to cut them off.

Dharma gates are incalculable; I vow to practice them.

The buddha way is unsurpassed; I vow to attain it.

<i>shujō muhen sei gan do</i>	衆生無辺誓願度
<i>bon-no mujin sei gan dan</i>	煩惱無尽誓願断
<i>ho mon mur'yō sei gan gaku</i>	法門無量誓願学
<i>butsu do mujō sei gan jo</i>	仏道無上誓願成

(Hitting of damped bowl-bell with butt of baton is same as for repentance.)

When verse has been chanted in unison once, monks of great assembly, in accordance with signal on hand-bell, touch heads to floor. When third chanting of verse is completed, ring hand bell twice (hand-bell for standing up); great assembly stands up.

Precept Master Mounts Seat [71]

Precept master burns incense and makes three prostrations, goes to high seat. Rector shouts, “Three prostrations for appointing precept master.” Entire assembly, in accordance with signal on hand-bell, makes three prostrations, sits in full cross-legged position on sitting cloths.

Forward and Reverse Water Sprinkling [71]

At this point, rector advances before precept master, receives water-sprinkling vessel, sprinkles water. When finished, hands water-sprinkling vessel back to precept master. Precept master also purifies him/herself by sprinkling water on own head. Next, strikes precepts clappers three times, gasshos and chants *Verse for Opening Sutras* (intone verse three times).

The unsurpassed, profound, subtle and wondrous dharma is difficult to encounter, even in a hundred, thousand, million kalpas. Now we see and hear it, and are able to receive and maintain it. We vow to understand the Tathagata’s true meaning.

<i>Mujō jin jin mimyō ho</i>	無上甚深微妙法
<i>hyaku sen man go nan so gu</i>	百千万劫難遭遇
<i>gakon ken mon toku juji</i>	我今見聞得受持
<i>gange nyorai shin jitsugi</i>	願解如來真實義

Chanting of Precepts Sutra [71]

Next, precept master chants *Sutra of Brahma's Net*. When he/she reaches line in sutra preface which says, "The children of Buddha put their palms together and listened with utmost sincerity," ring hand-bell once, whereupon monks of great assembly in unison gassho and listen attentively (do not release hands from gassho until sutra chanting is finished). When sutra chanting is finished, rector (or, during period of retreat, head seat) with drawn-out voice chants following *Verse of Purity While Abiding in the World*:

Abiding in this world which resembles empty space,
like a lotus flower that touches not the water,
the mind is pure and transcends it.

Maintaining this principle, we bow our heads to the Most Honored One.

<i>shosei kai nyoko ku</i>	處世界如虛空
<i>nyoren gefu jaku sui</i>	如蓮花不著水
<i>shin sho jo cho obi</i>	心清淨超於彼
<i>keishu rai bujō son</i>	稽首禮無上尊

Three Refuges [71]

Precept master gets down from high seat. Upon two rings of hand-bell, great assembly stands up. Large bowl-bell rings three times. Rector gasshos and initiates chanting of *Verse of Three Refuges*:

I take refuge in Buddha,
with the prayer that living beings
may embody the great way
and give rise to the highest aspiration.

(make one prostration)

I take refuge in dharma,
with the prayer that living beings
may enter deeply into the canon,
that ocean of wisdom.

(make one prostration)

I take refuge in sangha,
with the prayer that living beings
may ensure that the great assembly
is entirely free from hindrances.

(make one prostration)

<i>jikie butsu</i>	自歸依仏
<i>to gan shujō</i>	當願衆生
<i>taige tai do</i>	體解大道
<i>hotsu mujōi</i>	発無上意

<i>jikie ho</i>	自歸依法
<i>to gan shujō</i>	當願衆生
<i>jin nyu kyo zo</i>	深入經藏
<i>chie nyokai</i>	智慧如海

<i>jikie so</i>	自歸依僧
<i>to gan shujō</i>	當願衆生
<i>tōri daishu</i>	統理大衆
<i>is-sai muge</i>	一切無礙

(When stanza beginning “I take refuge in Buddha” is finished, ring large bowl-bell once; great assembly in unison, in accordance with hand-bell, makes one prostration. At end, when stanza beginning “I take refuge in sangha” is finished, make first ring on large bowl-bell. At this point, hall assistant removes reading stand. When “living beings” is chanted, make second ring.)

Dedication of Merit [72]

When finished, precept master chants following eko text:

We disperse the merit of the preceding explanation of precepts to respected assemblies of sages in all dharma realms.

When “All buddhas of the ten directions and three times... etc.” is finished, all together make three prostrations, disperse from hall.

(If explanation of precepts is omitted, ceremony does not count as a confession, so precept master should perform explanation of precepts, even if procedure is simplified by chanting only selected parts of precepts sutra. In event that it is unavoidably omitted, when *Four Universal Vows* are finished immediately chant three refuges and change verse for dedication of merit, replacing “the merit of the preceding explanation of precepts” with “the merit of the preceding confession.”)

Confession in final month (December) is moved up by one day and held on the 30th. In case of ordinary confession, chanting of *Sutra of Brahma’s*

Net is occasionally omitted, but at this time *Sutra of Brahma's Net* should definitely be chanted; do not omit it.

— 18TH DAY OF MONTH —

SECTION ONE: SANGHA HALL RECITATIONS [72]

(late afternoon)

Ceremonial procedures are same as 3rd day of month. Recitations text is same as 8th day of month.

— 19TH DAY OF MONTH —

SECTION ONE: SHAVING [73]

(after breakfast)

SECTION TWO: OPENING BATH [73]

(after midday meal)

Both are same as on first “4” day of month.

— 21ST DAY OF MONTH —

SECTION ONE: READING ALOUD OF COMMON QUARTERS
RULES [73]

(after midday meal)

Everything is same as on 1st day of month.

— 23RD DAY OF MONTH —

SECTION ONE: SANGHA HALL RECITATIONS [73]

(late afternoon)

Everything is same as on first “3” day of month.

— 24TH DAY OF MONTH —

SECTION ONE: SHAVING [74]

(after breakfast)

SECTION TWO: OPENING BATH [74]

(after midday meal)

Both are same as on first “4” day of month.

— 28TH DAY OF MONTH —

SECTION ONE: SANGHA HALL RECITATIONS [74]

(late afternoon)

Everything is same as on first “3” day of month. Recitations text is same as 8th day of month. (However, on this day it is permissible to be excused from touring hall.)

SECTION TWO: TWO ANCESTORS' MONTHLY MEMORIAL EVE (DECOCTION-OFFERING SUTRA CHANTING) [74]

Portrait acolyte, in advance, arranges incense, flowers, lamps, and candles before mortuary portraits of two ancestors, prepares sweet decoction. When sangha hall recitations are finished and bell for release from convocation has rung three times, portrait acolyte's assistant rings one sequence on ancestral teachers hall bell at a relaxed pace. Head seat immediately leads assembly from their recitations places and enters ancestral teachers hall. They stand in two rows. Abbot enters hall, advances before mortuary portraits, offers stick of incense, withdraws. All together make three prostrations. Monks of great assembly gather up sitting cloths; abbot leaves sitting cloth spread, advances, offers decoction, withdraws, makes three prostrations, gathers up sitting cloth and stands. Rector's assistant strikes bowl-bell three times, after which rector initiates chanting of "Universal Gate of Kanzeon Bodhisattva" Chapter of *Sutra of the Lotus of the Wonderful Dharma*. Entire assembly engages in circumambulation. When dedication of merit is finished, all together make three prostrations, disperse from hall.

Eko Text [75]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

At this monastery, whenever this time arrives, we humbly prepare incense, flowers, lamps, and candles and sweet decoction. Respectfully gathering the present pure assembly, we have chanted the "Universal Gate of Kanzeon Bodhisattva" Chapter of the *Sutra of the Lotus of the Wonderful Dharma*. We offer the excellent merit accumulat-

ed thereby to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, raising it to requite their compassionate blessings.

We humbly pray that they shall not abandon compassionate mind, but have pity for the six classes of ordinary beings in the three realms and come again in this age of the end of the dharma, manifesting the spring season of “one blossom with five petals” and giving abundant assistance to their descendants; and that the ancestral wind shall ever blow.

When dedication of merit is finished, all together make three prostrations, disperse from hall.

— 29TH DAY OF MONTH —

SECTION ONE: TWO ANCESTORS' MONTHLY MEMORIAL [76]

1. *Breakfast Offering Sutra Chanting* (after morning sutra chanting)

After morning sutra chanting, ring one sequence on ancestral teachers hall bell at a relaxed pace. Monks of great assembly enter ancestral teachers hall. Following breakfast offering, chant *Great Compassion Dharani*, dedicate merit. (General rule for sequence of oblations is: offer decoction, offer rice gruel, offer tea.) Ritual choreography by abbot and great assembly is same as on memorial eve. When this sutra chanting is over, rector's assistant rings open floor space hand-bell. Administration hall assistant, upon hearing that, sounds extended gong in usual manner.

Eko Text [76]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.

The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

We have humbly provided incense, flowers, lamps, and candles, tea and decoction, and pure gruel, and have chanted the *Great Compassionate Mind Dharani*. We offer the excellent merit accumulated thereby to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, raising it to requite their compassionate blessings.

2. *Oblations Sutra Chanting* [77] (*noon*)

After midday meal bell, ring three sequences on sangha hall bell. Monks of great assembly enter ancestral teachers hall. Standing in two rows, they chant “Life Span of the Tathagata” Chapter of *Sutra of the Lotus of the Wonderful Dharma*, or “Easy Practice” Chapter of *Sutra of the Lotus of the Wonderful Dharma*, perform circumambulation. Eko text is basically same as on memorial eve. However, where that dedication of merit speaks of “sweet decoction,” instead chant “decoction, sweets, tea, and rare delicacies.” Also chapter titles of chanted texts are different. Ritual choreography by abbot and great assembly is all same as on memorial eve (sequence of oblations is: offer decoction, sweets, tea, and fragrant rice). On this day, ordinary midday sutra chanting is omitted. Therefore, when open floor space hand-bell is heard and extended gong sounds in administration hall (kitchen-residence), have midday meal.

SECTION TWO: SHAVING [77]

(after breakfast)

SECTION THREE: OPENING BATH [77]

(after midday meal)

Everything is same as on first “4” day of month.

— 31ST DAY OF MONTH —

SECTION ONE: ABBREVIATED CONFESSION [77]

(late afternoon)

Same as on 15th day of month. On short months, perform on 30th.

SECTION TWO: EVENING CONVOCATION TEA SERVICE [77]

(after evening bell)

Same as on 14th day of month. On short months, perform on 30th.

APPENDIX

SECTION ONE: MONTHLY MEMORIAL FOR EACH MONASTERY'S FOUNDING ABBOT [78]

In general, on the appropriate day, every monastery should observe the monthly memorial of its founding abbot by making offerings. Follow pattern of two ancestors' monthly memorial, with a decoction offering on memorial eve and oblations on day of memorial. (Revivers of a monastery who have a status equivalent to founding abbot are also honored in this way.)

Eko Text [78]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

Every month (or, "This month"), on this day (or, "on the coming day"), at this monastery we observe the monthly memorial (or, "death") of this monastery's founding abbot, Most Reverend <Name>. We have reverently prepared incense, flowers, lamps, and candles, and a sweet decoction (or, "decoction, sweets, tea and rare delicacies") and extended them as offerings. Respectfully gathering the present pure assembly, we have in unison chanted sutras and dharanis. We offer up the excellent merit accumulated thereby, to requite his compassionate blessings.

We humbly pray that he/she shall not abandon compassionate mind, but have pity for the six classes of ordinary beings in the three realms and come again in this age of the end of the dharma, manifesting the spring season of “one blossom with five petals” and giving abundant assistance to his/her descendants; and that the wind of our school shall ever be fanned.

Abbreviated Eko Text [79]

We humbly beg your true compassion and attentive concern.

Having chanted sutras and dharanis, we offer the excellent merit accumulated thereby to this monastery’s founding abbot, Most Reverend <Name>, raising it to requite his/her compassionate blessings.

When chanting reaches phrase “this monastery’s founding abbot, Most Reverend <Name>,” assembly from assisting temples all together face north, gassho and lower heads.

**SECTION TWO: MONTHLY MEMORIAL FOR
VENERABLE MONKS AND FORMER ABBOTS [79]**

In general, at every monastery, monthly memorials for former abbots and venerable monks who did great service, etc., should always include a decoction offering on memorial eve and oblations sutra chanting on day of memorial. Offerings of sweet decoction on memorial eve and decoction, sweets, tea, and fragrant rice on day of memorial are performed in usual manner. (Monthly memorial for previous abbot also accords with this procedure.)

Eko Text [80]

The jewelled and bright sea of emptiness is deep and tranquil, but the maelstrom waves of death and birth are great. Through the practice of great concentration, one penetrates the marks of present and past, going and coming.

We humbly beg your true compassion and attentive concern.

Every month (or, "This month"), on this day (or, "on the coming day"), at this monastery we observe the monthly memorial (or, "death") of this monastery's <ordinal number> generation abbot, Most Reverend <Name> (or, "Most Reverend <Name>, of <Name> Monastery"). We have reverently prepared incense, flowers, lamps, and candles, and a sweet decoction (or, "decoction, sweets, tea and rare delicacies") and extended them as offerings. Respectfully gathering the present pure assembly, we have in unison chanted sutras and dharanis. May the excellent merit accumulated thereby exalt his/her posthumous status.

We humbly pray that the udambara flower shall blossom again, ushering in spring once more in the garden of awakening, and that the days of wisdom will be long and bright, ever illuminating the night of ignorance and uncertainty.

Abbreviated Eko Text [80]

We humbly beg your true compassion and attentive concern.

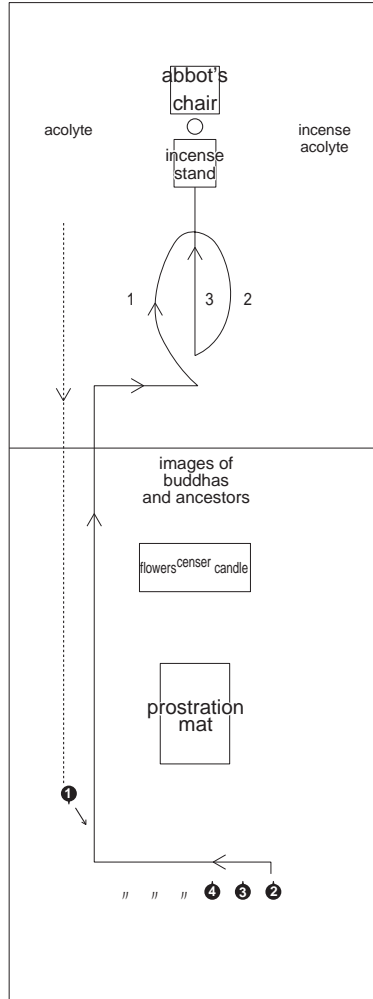
Having chanted sutras and dharanis, we dedicate the excellent merit accumulated thereby to this monastery's <ordinal number> generation abbot, Most Reverend <Name>, thereby exalting his/her posthumous status.

SECTION THREE: PROCEDURE FOR ENTERING ABBOT'S ROOM [81]

Before breakfast, acolyte hangs "Entering Room" placard in front of abbot's quarters; hangs images of buddhas and ancestors in outer abbot's quarters, arranges before them an offering table, set with flowers, censer, and candles. Also, sets chair for abbot in inner abbot's quarters and places an incense stand in front of that.

When set time arrives (as determined by abbot), acolyte strikes drum in front of abbot's quarters three blows. Abbot first burns incense and makes three prostrations to images of buddhas and ancestors. Acolyte and incense acolyte also, following along with that, make prostrations. When abbot mounts chair, acolyte bows in gassho, stands on left side of chair (as seen from front), and incense acolyte stands on right side of chair, the two of them facing each other. Head seat leads assembly before images of buddhas and ancestors; each in turn burns incense and makes three prostrations, then lines up side by side in outer abbot's quarters and stands in concentration.

Diagram of Room-Entering [81]



- ❶ acolyte comes out & bows with hands clasped
- ❷ head seat
- ❸ secretary
- ❹ great assembly

Diagram shows only path to be followed when advancing; path for withdrawing is not shown.

Acolyte bows in gassho to abbot, exits into outer abbot's quarters, bows in gassho to monks of great assembly, then bows in gassho to head seat, invites him/her to enter. Head seat bows in gassho to great assembly, enters inner abbot's quarters, burns incense (entire assembly always keeps incense in sleeves of robes). When incense burning is finished, head seat approaches abbot, bows in gassho, advances to front of Zen seat (abbot's chair), initiates an exchange with abbot (i.e. expresses his/her own understanding). Abbot probes depth of interlocutor's understanding, gives instruction. Or, abbot may first raise a topic, in response to which student expresses his/her understanding. Or, student may listen to abbot's instruction and simply withdraw.

When finished, head seat bows in gassho, backs away, makes three prostrations in thanks to abbot, exits abbot's quarters, bows with hands clasped to next person in line and bids them enter. Head seat him/herself makes a deep bow in gassho toward abbot's seat, then bows in gassho to great assembly, returns to quarters. This procedure is repeated as each person comes out of abbot's quarters and next person enters. This is called "successive interviews without a break." In conclusion, when every member of great assembly has finished entering room, acolyte and incense acolyte burn incense, fully spread sitting cloths and make three prostrations. Abbot gets down from chair, burns incense and makes three prostrations before images of buddhas and ancestors. With this, room entering is over. (As for incense stand, when head seat is finished burning incense, either acolyte or incense acolyte should set it to one side in some appropriate place.)

SECTION FOUR:

PROCEDURE FOR INDIVIDUAL CONSULTATION [82]

Basically this is same as procedure for entering abbot's room. However, neither acolyte nor assistant are in abbot's room; they remain outside room, ring announcing bell. Students go before abbot one by one and make inquiries.



CHAPTER THREE

ANNUAL OBSERVANCES

Dates given in this chapter for various ceremonial procedures having to do with retreats are based on schedule for middle retreats given in *Soto School Constitution* under “procedures for binding rules and holding a retreat,” which establishes three categories of retreats: early, middle, and late. Therefore, if summer retreat (summer assembly) and winter retreat (winter assembly) are both to be held as early retreats, each of the ceremonial procedures should be performed exactly one month earlier than stated herein. Likewise, if summer retreat and winter retreat are to be held as late retreats, each of the ceremonial procedures should be performed exactly one month later than stated herein.

Ritual procedures for winter retreat are all to be carried out according to standards set herein for summer retreat.

— JANUARY 1 —

SECTION ONE: FORMAL SALUTATIONS [83]

(New Year’s morning salutations)

From dawn zazen, prayers sutra chanting, morning sutra chanting and sutra chanting for tutelary deities, up until small convocation after morning sutra chanting, ritual choreography and observances are all same as on first day of any month. However, in small convocation on this day, any talk of unhappy and unfortunate things should be avoided, and congratulatory language should be employed in instruction, question and answer, summary of the point, and so on. One might say, for example:

New Year's day brings good fortune. Year after year, this monastery's brilliance doubles, and the myriad phenomena are all renewed; day after day, we are glad that there is peace in the land.

Immediately after small convocation is finished, formal salutations take place. (The term "salutations" here means "formal congratulations." Because these follow immediately after small convocation, abbot is already on curved chair with incense stand sitting in front of him/her, so no special preparations are needed.)

FORMAL CONGRATULATIONS TO ABBOT [83]

1. *Salutation by West Hall Roshi* [83]

First, west hall roshi advances before incense stand, kneels upright, takes small incense box out from left sleeve of robe, burns incense, withdraws, and makes three abbreviated prostrations. Abbot also makes one prostration in reply. When prostrations are finished, west hall roshi returns to place. (When politely summoning a respected elder to serve as west hall roshi, he/she advances to east side of prostration mat, abbot advances to west side of prostration mat, and facing each other they both spread cloth and make three prostrations.)

2. *Salutations by Stewards* [84]

Next, beginning with labor steward, six stewards each turn body to left, go in front of incense stand, line up side by side in a single row. Highest ranking individual (the prior) leaves row, advances before incense stand, kneels upright, takes small incense box out from left sleeve of robe, burns incense, returns to row. Stewards in unison perform "spreading cloth twice, paying respects thrice." (For how to perform this, see: Part Three, Chapter One, Section Three, "Etiquette for Sitting Cloth," s.v. "Spreading Cloth Twice in Paying Respects Thrice," p. 502. For each spread of cloth, abbot tones down intensity by turning right palm up and gently raising hand to signal that "You need not go to such lengths for me.")

Upon first spread of sitting cloth, stewards in unison voice formal congratulations, as follows:

This day of renewing the year is an auspicious occasion;
we humbly express our congratulations.

Next, upon second spread:

The weather these days is extremely cold. With deferential consideration for you, reverend abbot, we respectfully inquire if everything is going well.

Having intoned this, they make three abbreviated prostrations. At this time, east row of great assembly all face north, make three abbreviated prostrations together with them. Abbot makes one prostration in reply. Person at head of line of stewards leads row back to places.

3. Salutations by Prefects [84]

Head seat leads rank of prefects in front of incense stand, where they line up side by side in a single row. Head seat leaves rank, advances before incense stand, kneels upright, takes small incense box out from left sleeve of robe, burns incense, returns to rank. Prefects in unison perform “spreading cloth twice, paying respects thrice.” Courtesy words (words of congratulation) are same as those given by stewards. When salutations are finished, they make three abbreviated prostrations. West row of great assembly all face north, make three abbreviated prostrations together with them. Abbot makes one prostration in reply. Person in end place leads rank of prefects back to places.

(While preceding salutations are taking place, dharma relatives, disciples, acolytes, novices, assistants, etc., form single rank to left of Sumeru altar and do not join in salutations with monks of great assembly.)

4. Salutations by Dharma Relatives [85]

Dharma relatives wait for great assembly to exit hall, then perform salutations. First, advance before incense stand, kneel upright, take small incense box out from left sleeve of robe, and burn incense; then perform “spreading cloth twice, paying respects thrice.” At this time, abbot makes prostrations in reply. When prostrations are finished, dharma relatives return to places. Abbot’s prostrations in reply differ depending on what monastic seniority of dharma relative is.

5. Salutations by Disciples, Acolytes, et al. [85]

Disciples, acolytes, novices, and assistants, led by person in end place, line up before incense stand. Highest ranking individual leaves row and advances, takes small incense box out from left sleeve of robe, burns incense, returns to row. All together make nine prostrations with cloth spread. Abbot receives these in gassho, does not make prostrations in reply.

When each of aforementioned salutations is finished, abbot remains seated on curved chair for a while, waiting for seven rings of bell to sound in sangha hall.

Great Assembly’s Formal Congratulations to West Hall Roshi, et al. [85]

When salutations by prefects are finished, west hall roshi, rear hall roshi, and platform head bow with hands clasped, leave places, go to proprietors place in administration hall. (Administration hall, literally “storehouse,” is place where, in full-scale medieval monasteries such as Eiheiji or Sōjiji, stewards had their quarters. At present, it is permitted to use any convenient building, such as kitchen-residence or study.)

Head seat, monks of great assembly together bow with hands clasped, leave places. Head seat leads great assembly to guest places in administration hall, where they make three abbreviated prostrations to west hall roshi, et al. West hall roshi, et al. respond to this with one prostration in reply.

Great Assembly's Formal Congratulations to Stewards [86]

When salutations by prefects are finished and west hall roshi, et al. have exited hall, six stewards bow with hands clasped, leave places, go to proprietors place in administration hall. Head seat, monks of great assembly, as they did previously for west hall roshi, et al., make three abbreviated prostrations. Stewards respond to this with prostrations in reply.

Great Assembly's Formal Congratulations to Head Seat [86]

When salutations to stewards are finished, head seat immediately goes to sangha hall, stands facing south at south end of stewards platform in upper section of outer hall.

Secretary leads great assembly to sangha hall, where they face north and form one or two rows in open floor space in outer hall (outer platforms), then make three abbreviated prostrations to head seat. Head seat responds to this with prostrations in reply.

West Hall Roshi, et al. Express Gratitude to Head Seat and Great Assembly [86]

Next, beginning with head seat, monks of great assembly enter interior of hall in turn, stand before own places. Then, west hall roshi, rear hall roshi, and platform head enter hall one after another. West hall roshi, rear hall roshi, and platform head simultaneously fully spread sitting cloth and make three prostrations, then take up sitting cloths and stand. At this point, rector's assistant calls out in loud voice: "The west hall roshi, et al. express gratitude to the head seat and great assembly." Entire assembly simultaneously makes three abbreviated prostrations. West hall roshi, et al. cut behind Sacred Monk and go before head seat, bow in gassho, tour hall once around, return to their respective places.

Stewards Express Gratitude to Head Seat and Great Assembly [86]

Next, stewards enter hall, line up before Sacred Monk, bow in gassho. After that, highest ranking of stewards leaves row, burns incense before Sacred Monk, returns to place. Stewards simultaneously fully spread sitting cloth and make three prostrations, then take up sitting cloths and stand. At this point, rector's assistant calls out in loud voice: "The stewards express gratitude to the head seat and great assembly." Upon hearing this loud chant begin, highest ranking of stewards leads rest of row behind Sacred Monk; they go before head seat, bow in gassho. Entire assembly simultaneously bows in gassho. Highest ranking of stewards leads rest of row in tour of hall, once around. They then exit hall, return to own places (in outer hall, a.k.a. outer platforms), and stand with folded hands.

Abbot's Salutations to Head Seat and Great Assembly [87]

First, rector's assistant rings small bell in front of sangha hall seven times. Abbot enters hall, advances before Sacred Monk and burns incense, mounts prostration dais, fully spreads sitting cloth and makes three prostrations, takes up sitting cloths and stands. (Dharma relatives enter hall following monks of great assembly; disciples stand apart, behind Sacred Monk; acolytes, novices, and assistants stay in outer hall, a.k.a. outer platforms, and do not enter hall.)

At this point, rector's assistant calls out in loud voice: "The reverend abbot gives salutations to the head seat and great assembly." Upon hearing this loud chant of rector's assistant begin, abbot goes to his/her place. Entire assembly simultaneously makes three abbreviated prostrations. Abbot gets on prostration mat that has been put in front of his/her place and makes one abbreviated prostration. When finished, abbot tours hall once around, from upper section to lower section, then exits hall and returns to abbot's quarters.

Rector's assistant rings hand-bell, whereupon head seat, great assembly spread cloths and make three prostrations. When finished, rector's assistant rings open floor space hand-bell twice. (Administration hall assistant, upon hearing altar space hand-bell, sounds extended gong as usual.)

From New Year's day until the 3rd of the month, in mornings, formal meal in sangha hall is not carried out. Instead, monks of great assembly go to administration hall (kitchen-residence) for informal meals and eat glutinous rice cakes boiled with vegetables.

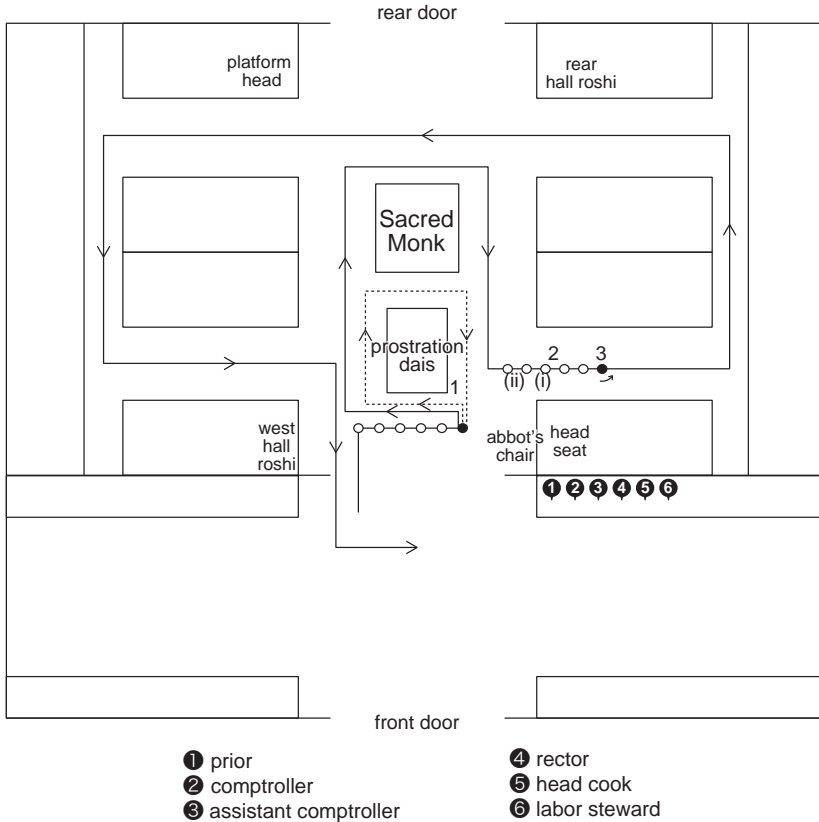
Salutations Inside Abbot's Quarters [87]

From this point, stewards and prefects together go to abbot's quarters, where all together spread cloths and make three prostrations; when finished, they take seats. Acolyte offers decoction and pickled plums to abbot. Assistant does same for stewards and prefects. Next, bring tea and kelp on a stick. When finished, make mutual bows with hands clasped and withdraw.

Formal Thanks to West Hall Roshi [87]

When salutations inside abbot's quarters are finished, stewards, prefects, and monks of great assembly go to west hall roshi's quarters and express gratitude. All together spread cloths and make three prostrations. West hall roshi also makes one prostration in reply. (On occasion of a retreat, when politely summoning a respected elder to serve as assistant instructor in role of west hall roshi, procedure is for abbot to go together with stewards, prefects, and monks of great assembly to express gratitude.)

Diagram of Ritual Choreography by Stewards in Sangha Hall Salutations [88]



Notes:

1. This shows movements of head of line of stewards (i.e. the prior) when he/she goes to burn incense at Sacred Monk's altar (● represents the prior; the dotted line -- shows route that prior takes in advancing to withdrawing from altar.)
2. This shows the positions that stewards take when lined up in front of head seat (assistant comptroller and rector stand directly in front of head seat's place. "i" indicates assistant comptroller. "ii" indicates rector.)
3. When stewards tour hall after bowing in gassho, they are led in order by head of line (prior), who turns body to left.

SECTION TWO: ENTERTAINING VISITORS [89]

On January 1 only, after-breakfast communal cleaning is suspended. Visits back and forth by assemblies of monks in each quarters to exchange words of congratulation are done at their own discretion. During first three days of new year, morning zazen, after-meal dharma instruction, and evening zazen are not held. Entertainment of visitors and guests of honor beginning after breakfast depends on each temple's established custom, but manner of handling guests should be established in accordance with orders of the abbot so as to avoid any rudeness or inconsiderate behavior.

SECTION THREE: REVOLVING READING OF GREAT PERFECTION OF WISDOM SUTRA

(mid-morning)

Preparations [89]

Hall prefect hangs wisdom assembly images (commonly called "icons of sixteen benevolent deities") in front of Sumeru altar; prepares incense, flowers, lamps, and candles; arranges handled censer, water-sprinkling vessel, and flower basket on offering table, placing them from right to left in that order; divides up six hundred fascicles of *Great Perfection of Wisdom Sutra* in accordance with number of monks who will participate, placing an equal count on each of their sutra tables. Fascicle # 1 goes on table of rector; fascicle # 600 goes on table of abbot. Abbot's table is also prepared with: flowers, censer, and candles; "Deep Import" Section; and small clappered bell. Acolyte makes a wisdom tablet (prayer card), places it on offering stand to hand to hall prefect, has him/her offer it before buddha.

Purifying Place of Practice [89]

When set time arrives, ring three sequences on hall bell; monks of great assembly enter hall. Abbot enters hall to seven rings of bell, offers stick of

incense, bows in gassho. At this point, rector's assistant rings one series on hand-bell, all together make three prostrations. When finished, rector's assistant rings hand-bell twice, entire assembly take seats. At this time, three people designated to purify place of practice (three highest ranking people in two ranks of officers, namely, two highest ranking stewards and one highest ranking prefect, or as the case may be, one highest ranking steward and two highest ranking precepts) stand without taking up their sitting cloths, simultaneously advance in a row, bow in gassho, then pick up handled censer, water-sprinkling vessel, and flower basket—one implement each —, take one step backwards, and stand together. Rector's assistant rings large bowl-bell a second and third time; upon hearing reverberations of third ring fading away, damps bowl-bell. Rector chants first phrase of *Verse of Purifying Place of Practice* in a drawn-out, clear voice:

Scattering flowers, we adorn everywhere in the ten directions.

sange sho gon hen jip-po

散華莊嚴徧十方

When finished, ring large bowl-bell once. Beginning from second phrase, monks of great assembly gassho, join in chanting:

We scatter a mass of precious flowers, as a canopy.

Scattering flowers, we adorn everywhere in the ten directions.

We offer them to all the tathagatas.

sanshu hōke ii cho

散衆寶華以為帳

sanshu hōke hen jip-po

散衆寶華徧十方

kuyō is-sai shonyo rai

供養一切諸如來

For each phrase, at start of phrase, rector's assistant strikes large bowl-bell. In fourth phrase, strikes small bowl-bell at point when words "all" and "ta-thagatas" are chanted.

When large bowl-bell rings at start of second phrase, people designated to purify place of practice simultaneously make a slight bow with hands clasped, turn their bodies to the right and, each according to particular implement they are holding, burn incense, sprinkle water, and scatter flowers. While thus purifying place of practice, they slowly circumambulate place of practice, making one round. Chant verse once or twice through, adjusting number of repetitions in accordance with interior dimensions of place of practice. When just about to finish chanting of third phrase, cease circumambulating, return in front of table, and put handled censer, water-sprinkling vessel, and flower plate back in their original places. Take one step back, form a straight line, bow in gassho in unison, then return to places and take seats. (In purification of place of practice, depending on number of visitors, it is permissible to circumambulate interior of hall, not simply large ceremony room. In principle, verse is to be chanted three times, but this may be adjusted to fit time and place.)

Offering Tea and Decoction [90]

When purification of place of practice is finished and three people who carried it out have returned to places and taken seats, abbot advances to altar and burns incense, then immediately offers tea and decoction. Next, he/she takes tablet, censes it and prays, bowing in gassho when finished. At this point, rector's assistant makes first ring of large bowl-bell. Abbot withdraws, makes three prostrations, assumes place.

Chanting of Heart Sutra [90]

Next, rector's assistant damps large bowl-bell. Rector initiates chanting of *Heart Sutra* (abbot begins reading "Deep Import" Section of *Great Perfection of Wisdom Sutra*). Great assembly chants in unison three times. At beginning of third time (at points when words "are also like this" and "all dharmas are marked by emptiness" are chanted), rector's assistant rings

small bowl-bell two times. Monks of great assembly gassho, pull sutra box out from sutra chest and raise it over their heads, or untie string of folding case and raise it over their heads, then remove first fascicle from sutra box or folding case and wait for chanting of *Heart Sutra* to end. When *Heart Sutra* is finished, large bowl-bell rings once; monks of great assembly all together riffle through sutra fascicles.

Procedure for Riffing [90]

Procedure for riffing through sutras is as follows. Using both hands, raise sutra fascicle up to eye level, intone in a shouting voice: “*Great Perfection of Wisdom Sutra*, Number <whatever>,” proceed to read first seven lines of text. Next, riffle through fascicle a total of seven times, beginning with three times to the right, followed by three times to the left, and concluding with one time to front. Method is to use both hands to open up sutra fascicle in shape of a fan, then let the fan-fold pages flow in a riffle from one cover to the other. While riffing, intone one or another of following sutra texts at a low volume:

[verse paraphrase of *Great Perfection of Wisdom Sutra*]

Dharmas all arise from causes and conditions.
 Because they arise from causes and conditions, they have no own-being.
 Because they have no own-being, they have no going or coming.
 Because they have no going or coming, there is nothing obtained.
 Because there is nothing obtained, in the final analysis they are empty.
 Because in the final analysis they are empty,
 this is called the perfection of wisdom.
 Homage to all the three treasures,
 incalculable and vast,
 which give rise to unsurpassed supreme and perfect awakening.

<i>shohō kaize in-nen sho</i>	諸法皆是因緣生
<i>in-nen sho komuji sho</i>	因緣生故無自性
<i>muji sho komuko rai</i>	無自性故無去來
<i>muko rai komu shotoku</i>	無去來故無所得
<i>musho tokuko hik-kyo ku</i>	無所得故畢竟空
<i>hik-kyo kūko</i>	畢竟空故
<i>zemyō han-nya hara mitsu</i>	是名般若波羅蜜
<i>namu is-sai san bo</i>	南無一切三寶
<i>muryō ko dai</i>	無量廣大
<i>hotsu anoku tara san myaku san bodai</i>	發阿耨多羅三藐三菩提

[dharani]

<i>nōbo bagya batei</i>	納慕跋伽筏帝
<i>haraja hara mita ei</i>	鉢刺壤波囉多曳
<i>ta'nyata</i>	咀姪他
<i>shitsu rei ei</i>	室嚩曳
<i>shitsu rei ei</i>	室嚩曳
<i>shitsu rei ei</i>	室嚩曳
<i>shitsu rei ei</i>	室嚩曳
<i>sai sowaka</i>	細薩婆訶

[verse from *Great Perfection of Wisdom Sutra*]

emptiness of internality
 emptiness of externality
 emptiness of inside and outside
 emptiness of emptiness

emptiness of greatness
 emptiness of ultimate truth
 emptiness of having purpose
 emptiness of having no purpose
 emptiness of final analysis
 emptiness of atemporality
 emptiness of dissipation
 emptiness of invariability
 emptiness of original nature
 emptiness of own mark
 emptiness of ancillary marks
 emptiness of all dharmas
 emptiness of unobtainability
 emptiness of having no nature
 emptiness of own-nature
 emptiness of having no nature as an own-nature

<i>nai ku</i>	内空
<i>ge ku</i>	外空
<i>naige ku</i>	内外空
<i>ku ku</i>	空空
<i>dai ku</i>	大空
<i>shōgi ku</i>	勝義空
<i>ui ku</i>	有為空
<i>mui ku</i>	無為空
<i>hik-kyo ku</i>	畢竟空
<i>musai ku</i>	無際空
<i>san ku</i>	散空
<i>muhē'i ku</i>	無變異空

<i>hon sho ku</i>	本性空
<i>jisō ku</i>	自相空
<i>gusō ku</i>	共相空
<i>is-sai ho ku</i>	一切法空
<i>fuka toku ku</i>	不可得空
<i>mushō ku</i>	無性空
<i>jishō ku</i>	自性空
<i>mushō jishō ku</i>	無性自性空

(After chanting these twenty empty categories from the *Great Perfection of Wisdom Sutra*, it is also permissible to chant dharani from p. 123.)

[Verse from *Five Phoenix Garden of Verses*]

The true man of no rank appears in mouths.
 Wisdom and ignorance both communicate *prajñā*.
 Spiritual light becomes clear and illuminates the great thousand worlds;
 where could gods and demons attach with their hands and feet?

mui no shinnin menmon ni genzu
chie guchi hannya ni tsūzu
reikō funmyō daisen ni kagayaku
shinki izure no tokoro ni ka shukyaku wo tsuken

無位の真人面門に現ず
 智慧愚痴般若に通ず
 靈光分明大千に輝く
 神鬼何れの処にか手脚を着けん

Having riffled seven times, again raise sutra fascicle up to eye level and intone words: "Ultimate victory in the surrender of all great demons has been attained." Then turn sutra fascicle over so its title is face down and put it down. (Words "surrender" and "great demons" should be intoned in an especially loud shouting voice.)

Next, upon hearing large bowl-bell, riffle through next sutra fascicle. Every time that ten fascicles have been revolved, rector's assistant hits bowl-bell with butt of baton. Monks of great assembly chant in unison: "*Gya tei gya tei ha ra gya tei hara so gya tei bo ji sowa ka,*" and while doing so put sutra fascicles already revolved back into sutra box or folding case, as they were at outset, and take out next bunch of fascicles. Chant preceding dharani from *Heart Sutra* three times. When rector's assistant rings large bowl-bell once, great assembly resumes riffing as before. (When picking up and putting down sutra fascicles, one should touch them with the thought that it is as if one were touching Buddha's body, and be careful to handle them with extreme courtesy.)

Before last fascicle is picked up, rector's assistant rings small bowl-bell twice to signal end of riffing. Monks of great assembly raise last fascicle, wait for large bowl-bell to sound once, simultaneously riffle through it, and put it back in folding case without chanting dharani from *Heart Sutra*.

Abbot's Ritual Choreography [92]

When purifying place of practice and offering tea and decoction are finished, simultaneous with rector's initiation of chanting of *Heart Sutra*, abbot gets up on pedestal, sits in full cross-legged position on sitting cloth, censens "Deep Import" Section of *Great Perfection of Wisdom Sutra*, gasshos, and raises fascicle above head.

First, untie string of folding case and set case to one side. Then open fascicle to sutra frontispiece where illustration of perfection of wisdom assembly is printed, raise up fascicle, lower head (taking as one's focus the central image found in sutra frontispiece illustration of perfection of wisdom assembly, which is the image of Venerable Shaka, raise text and lower head), and intone names of benevolent deities three times. First, chant

dharani, then ring hand-bell three times and begin reading sutra text (if title of sutra is to be chanted in initiation, do so in a shouting voice, calling out: “*Great Perfection of Wisdom Sutra*, fascicle number five-hundred seventy-eight, translated by Tripitaka Scholar and Dharma Master Genjō Bu, number ten, ‘Deep Import of Wisdom’ Section,” then continue on to read text of sutra). When almost finished reading text of sutra, having come to words of dharani, “*shitsu rei ei, sai sowaka*,” again ring hand-bell three times. When finished reading, riffle through fascicle seven times. (Riffing expresses the meaning that, by riffing sutra fascicle in ten directions, wisdom is proclaimed throughout the ten directions. Riffle three times in each of following eight directions: right, left, directly away from self, directly toward self, diagonally to right front, diagonally to left front, diagonally to right rear, and diagonally to left rear. Finally, turn front and back cover pages of sutra fascicle slightly downward to express the sense of riffing up and down, thus completing ten directions of proclamation. Especially when riffing up and down, it is necessary to focus on being constantly mindful.)

Next, abbot raises Fascicle number 600 and, when great assembly has finished riffing, reads in a loud voice so that entire hall full of good men and good women can hear:

At the time when the Blessed One had finished preaching this sutra, Virtuous Courage and various other great bodhisattvas, and everyone else in the fourfold sangha ... heard what the Buddha had preached, and were all filled with utmost joy. They believed and accepted it and put it into practice.

When finished, abbot intones in a shouting voice:

Great Perfection of Wisdom Sutra, Number Six Hundred. Ultimate victory in the surrender of all great demons has been attained.

Abbot then riffles through fascicle seven times (three times to the right, three times to the left, one time to front).

(In event that abbot only riffles through “Deep Import” Section and does not riffle through Fascicle # 600, abbot’s riffling of “Deep Import” Section should be timed to coincide with great assembly’s simultaneous riffling of final fascicles, so that they all finish at same time. However, if reading of “Deep Import Section” is not yet complete, while abbot is still chanting sutra and chanting dharani, monks of great assembly should read.)

At this point, rector’s assistant rings large bowl-bell once, rector initiates sutra chanting (*Diamond Sutra*, *Kannon Sutra*, *Great Compassion Dharani* or *Disaster Preventing Dharani*, etc., as decided by abbot). When sutra chanting is done, perform dedication of merit, make three prostrations. When finished, disperse from hall.

Procedure for Handling Sutra Fascicles [92]

There are two types of arrangements: one where fascicles of *Great Perfection of Wisdom Sutra* are in sutra boxes, which in turn are inside a sutra chest (large box); and another where fascicles are in folding cases.

1. In Event of Sutra Boxes

First, take out six fascicles, then take out remaining four fascicles; pile them in two respective stacks that are lined up next to each other in corner on left side. Having finished riffling through first sutra fascicle, turn it over and set it face down. Next, having finished riffling through second fascicle, turn face-down sutra fascicle over so sutra title is up, match it up with second fascicle, and put two of them back in sutra box together. Proceed methodically in this way so that order of sutra fascicles does not become mixed up.

Moreover, when taking sutra fascicles out, one should exercise extreme caution to prevent such things as lifting sutra box and having sutra fascicles spill out.

2. *In Event of Folding Cases*

Turn over each fascicle when done riffing through it, one by one. When ten fascicles have been riffled through, turn face-down fascicles face up, put them in folding case, and put case back into sutra chest.

The reason that sutra fascicles are turned face down after riffing is to prevent them from getting out of order.

Eko Text [93]

This dharani is akin to a wonderful medicine that treats the whole collection of illnesses of delusion. It is also like heavenly ambrosia: those who imbibe it always experience ease and joy.

We humbly beg the three treasures for their attentive concern.

Having done revolving reading of the golden text of the six hundred scrolls of the *Great Perfection of Wisdom Sutra* and chanted the *Heart of the Great Perfection of Wisdom Sutra* and *Marvelously Beneficial Disaster Preventing Dharani*, we dedicate the merit accumulated thereby to all the buddhas and bodhisattvas of the perfection of wisdom assembly, to the sixteen benevolent deities, to all dharma-protecting devas, and to this monastery's earth spirit and tutelary deities enshrined in all halls, that it may increase their majestic light and incalculable ocean of virtue.

We pray that the true dharma may flourish, that there will be peace in the land and harmony among all nations, that living beings may be tranquil, that this monastery may thrive, that donors and believers may rely on worship, that the oceanic assembly may be at peace, and that all conditions may be favorable.

Depending on intent of prayer, there is nothing to prevent changing part of eko text as appropriate, or adding or removing text. It is also permissible not to rely on preceding verse for dedication of merit and instead use following great perfection of wisdom statement as verse for dedication of merit.

Statement for Revolving Reading of Great Perfection of Wisdom Sutra [94]

This dharani is akin to a wonderful medicine that treats the whole collection of illnesses of delusion. It is also like heavenly ambrosia: those who imbibe it always experience ease and joy.

We humbly beg the three treasures for their attentive concern.

The monk <Name> / nun <Name>, abbot of <Name> Mountain <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village, Japan, makes a special prayer to the realm of the three treasures, and wholeheartedly cultivates amelioration of the three modes of karma.

Here, as an offering to the pure sangha that maintains harmony in six ways, we present a revolving reading of the golden text of the six hundred scrolls of the *Great Perfection of Wisdom Sutra*.

Arousing utmost faith in Sattaharin, we look up to the vast merit power of the *Great Perfection of Wisdom Sutra*.

We dedicate the great blessings accumulated through revolving reading to: all the three treasures of the sixteen assemblies of the *Great Perfection of Wisdom Sutra*; the three treasures in the ten directions of the various worlds of utmost ease and joy; the entire assembly in the realm of the main object of veneration; and the group of twenty-eight deities associated with Venerable Kanjizai; together with all the constellations of the birth-year stars of <Names>, the

believing donors; the dharma-protecting devas in the class of sixteen benevolent deities; the myriad spirits of the three realms; and the tutelary deities enshrined in all halls. May it increase the majestic light of each of them, benefit and save living beings, and cause them to enter the path.

We humbly consider the preceding.

The bright spells of dharanis can remove all misfortune. The knowing fire of wisdom quickly incinerates incalculable mental afflictions.

Long holding the vajra of indestructible life, may our blessings and wisdom increase. Entirely detaching from the sense organs and their objects, which are a mire difficult to escape, may our painful afflictions be extinguished. May our bodies and minds be at ease, and may all conditions be auspicious.

When performing revolving reading of *Great Perfection of Wisdom Sutra*, in most cases there is no reading of statement. If statement of purpose is to be read, rector reads statement when purifying place of practice is completed; officiant kneels upright and raises handled censer. When revolving reading is finished, perform abbreviated dedication of merit. For abbreviated dedication of merit, use eko text given above, but omit part following, "Having done revolving reading....".

At noon, offering to main object of veneration and midday sutra chanting are performed as on the first day of any month. (If there is a revolving reading of *Great Perfection of Wisdom Sutra*, it is also permitted to make a beforehand offering.)

SECTION FOUR: SPECIAL TEA SERVICE IN SANGHA HALL

(after midday meal)

Tea Notice [96]

A special tea service is a procedure for tea and decoction service arranged specially in cloud hall on the four occasions (binding of retreat, release from retreat, winter solstice, new year). At present, tea and decoction service at end of retreat is no longer held, so this takes place in conjunction with binding of rules for winter retreat.

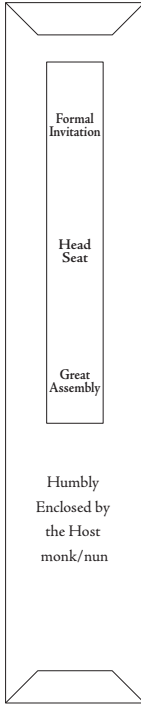
After midday meal, abbot holds tea ceremony (tea service) for monks of great assembly, beginning with head seat. On that day, after breakfast secretary acolyte writes tea notice in advance. For tea invitation, write following seven lines on starched paper:

1. Form for Notice [96-97]

The reverend abbot, today after midday meal,
will go to the cloud hall and serve tea
to the head seat and great assembly
as a modest expression of formal congratulations on the new year.
In addition, the various stewards are invited to
please join the gathering
as honored companions.

Respectfully announced by the guest-inviting monk / nun,
January 1.

2. Formal Envelope [97]



Formal envelope should be about 30 centimeters in length and eight centimeters wide. Use vermilion paper for formal invitation. Place tea notice inside it.

Invitation Rite [98]

Guest-inviting acolyte inserts invitation notice into formal envelope, rests it on an offering stand that has been draped with a covering cloth, dons kesa, raises offering stand respectfully with both hands, goes to head seat's quarters. Head seat brings incense stand out to a convenient place inside room, dons kesa, and greets acolyte. Guest-inviting acolyte censes tea poster, raises it to head seat, then lays it down next to incense stand, and chants:

The reverend abbot, after the midday meal today, will go to the cloud hall and hold a special tea service. Your attendance is humbly requested.

Acolyte then makes one abbreviated prostration. Head seat makes prostration in reply, sees guest-inviting acolyte out. Next, head seat opens tea invitation notice, hands it to attendant (interlocutor), has it pasted up in upper section of outer hall (outer platforms) of sangha hall (place to paste it should be prepared in advance).

Tea Service Placard [98]

Next, guest-inviting acolyte hangs tea service placard in sangha hall. After midday meal, acolyte instructs assistants to arrange place of honor (main guest's seat) inside sangha hall. (Place of honor is top place on north side of rear door, which is to say, place to right of rear hall roshi's place, lined up with and facing abbot's place. There is a procedure for sitting places for

special tea and decoction services detailed separately, but at present the hanging of placard for announcing arrangement of places—a sign indicating how people should line up—is omitted. Other than arranging place of honor for head seat, everyone should be made to sit in their usual bowl places, that is, the places they have when formal meals are held.)

Next, have incense, flowers, lamps, and candles as well as censer set up in front of Sacred Monk, and have tea service vessels and utensils prepared in outer hall (outer platforms). (For details on vessels and utensils, see Part One, Chapter Two, 1st Day of Month, Section Four, “Touring Hall and Tea Service,” pp. 65 ff.)

Tea Drum [98]

Next, inform abbot and sound tea drum one series. Monks of great assembly don kesas and enter hall; each stands in front of own bowl place. Incense-burning acolyte waits in outer hall (outer platforms) for everyone in great assembly, beginning with head seat, to enter hall. Acolyte then enters hall, passes behind Sacred Monk’s altar, goes in front of head seat, bows with hands clasped, invites him/her to go to place of honor, bows with hands clasped to secretary, then advances to platform chief, i.e. to head seat’s place, leads head seat to place of honor. When head seat is standing in front of place of honor, acolyte bows in gassho, exits to outer hall, stands facing north at first place of lower section, waiting for abbot.

When set time arrives, tea chief’s assistant rings small bell in front of hall seven times. Incense-burning acolyte greets abbot entering hall. Abbot enters hall, bows in gassho to Sacred Monk, stands in front of his/her chair.

Bow for Taking Seats [99]

Incense-burning acolyte follows abbot into hall, bows in gassho to Sacred Monk, passes behind altar, goes before honoree (head seat), bows in gassho, turns body, goes before abbot and bows in gassho to him/her as well. Next, acolyte starts from head seat’s place and tours hall once around, exits to outer hall (outer platforms) and goes around from lower section to upper section, enters hall again, returns to front of Sacred Monk, and bows in

gassho (this is called “bow for taking seats.” Honoree and abbot sit down in their chairs; monks of great assembly also mount platforms and take seats. At this point, tea chief’s assistants set out incense stands at three places, in front and center of (1) upper section, (2) lower section, and (3) outer hall (outer platforms).

Bowing in Four Places [99]

Incense-burning acolyte first advances before Sacred Monk, picks up incense box, burns incense and bows; next, goes to incense stand in upper section, burns incense and bows; next, goes to incense stand in lower section, burns incense and bows; finally, goes to incense stand in outer hall (outer platforms), burns incense and bows. (This is called “bowing in four places.”) In sangha halls that have four platforms or eight platforms inside and long benches on only one side of outer hall (outer platforms), do bowing in four places; but if outer hall has long benches on both sides, do bowing in five places. In sangha halls that have twelve platforms inside and long benches on only one side of outer hall (outer platforms), do bowing in six places; but if outer hall has long benches on both sides, do bowing in seven places.)

Tea Service Bow [99]

When bowing in four places is finished, enter hall, return incense box to its original place, go before prostration dais in front of Sacred Monk (this is called “returning to center”), and deeply bow in gassho (this is called “tea service bow”). One person from among tea chief’s assistants, X, rings small bell in front of hall two times. Both tea chief’s assistants, X and Y, then enter hall as a pair, and go before honoree. Y sets table in front of chair; X raises tea, tea cup, places them on table. X and Y then bow in gassho simultaneously and withdraw. Next, robe-and-bowl acolyte and refreshments acolyte enter hall simultaneously, go before abbot. Robe-and-bowl acolyte sets table in front of abbot; meals acolyte places tea, tea cup on table. The two bow in gassho and withdraw (it is also permissible for all four people to enter hall and serve tea simultaneously). Next, serve monks of great assembly (assistant X distributes tea cups; assistant Y goes around filling them with tea).

Tea Urging Bow [100]

Incense-burning acolyte, seeing that tea has been served, enters hall, deeply bows in gassho to front (this is called “tea urging bow”). Entire assembly drinks tea. Assistant goes around a second time filling cups.

Tea Thanks Bow [100]

Seeing that entire assembly has finished drinking tea, incense-burning acolyte enters hall, first goes before honoree and bows in gassho. After that, turns body to left, goes before Sacred Monk, fully spreads sitting cloth and makes three prostrations. When finished, gathers up sitting cloth, passes behind altar, goes before abbot and bows in gassho. Next, starts from head seat’s place and tours hall once around, proceeding through upper and lower sections first, then from lower section to upper section in outer hall (outer platforms). Finally, returns to center, deeply bows in gassho (this is called “tea thanks bow”).

Words of Thanks [100]

Tea chief’s assistant, X, first clears away honoree’s tea cup; Y clears away table. Next, refreshments acolyte clears away abbot’s tea cup; robe-and-bowl acolyte clears away table. Abbot’s quarters assistant, who is standing behind abbot’s chair, spreads prostration mat in front of abbot’s chair. At this point, honoree stands up from place, goes before abbot, spreads cloth twice in paying respects thrice in thanks for tea. Abbot also gets down from seat and stands in tandem. (Procedure for “spreading cloth twice in paying respects thrice” is explained in: Part Three, Chapter One, Section Three, “Etiquette for Sitting Cloth,” s.v. “Spreading Cloth Twice in Paying Respects Thrice,” p. 502.)

After first spread of sitting cloth, honoree intones following words:

Having here received this special tea refreshment, I cannot help but feel deeply moved.

After second spread of sitting cloth, honoree intones following words:

The weather these days is extremely cold. With deferential consideration for you, reverend abbot, I respectfully inquire if everything is going well.

Honoree makes three abbreviated prostrations; abbot also makes one prostration in reply. Honoree turns body to left, passes behind altar, exits hall and returns to quarters. Incense-burning acolyte stands facing north next to first place of lower section of outer hall and bows in *gassho* to see him/her off.

Incense for Honored Companions [102]

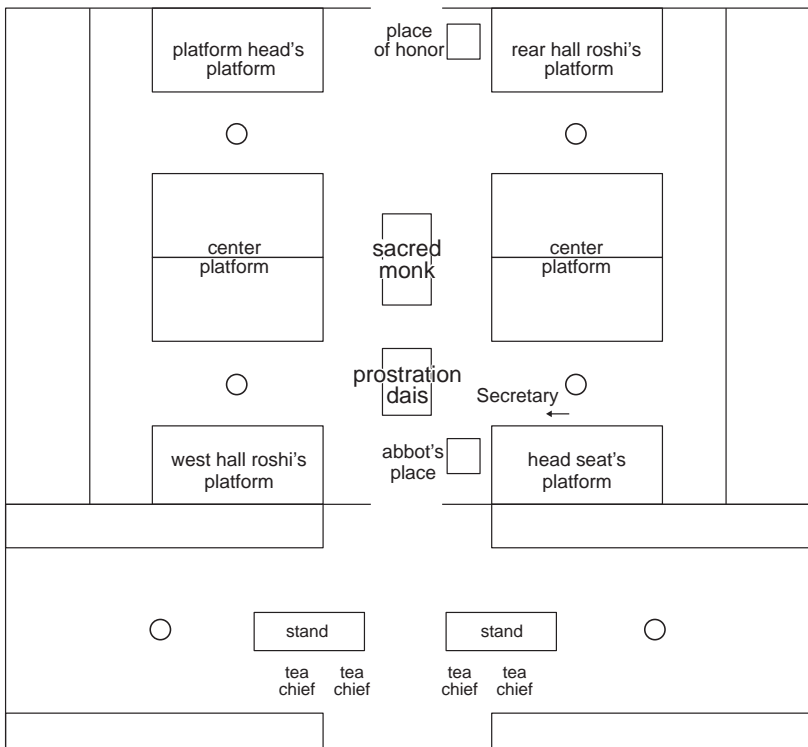
Next, incense-burning acolyte enters hall, burns incense before Sacred Monk, withdraws and makes deep bow in *gassho* (this is called “incense for honored companions”; it is a means of expressing thanks to stewards and monks of great assembly for their honored companionship). At this time, ring bell once and collect tea cups from great assembly. Next, ring bell three times; abbot and monks of great assembly, in proper order, exit hall and return to quarters.

(In event that tea refreshment rite is held immediately after main meal service, when rector is about to finish chanting words of *Verse of Purity While Abiding in the World*, “Abiding in this world which resembles empty space, etc...,” sound one series on tea drum. Upon hearing this, monks of great assembly, without standing up from seats, set down nests of bowls—*oryoki*—behind them on left and wait while remaining seated. Only two people, the head seat and secretary, get down from platform and stand. Incense-burning acolyte enters hall, advances before head seat, bows with hands clasped and has him/her step away from place; next, bows to secretary with hands clasped, advances to platform chief’s—i.e. head seat’s place, leads head seat to place of honor and bows in *gassho*; when finished, turns body and, without touring hall, goes directly back in front of Sacred Monk, makes bow for taking seat. Upon seeing that, honoree and secretary mount platform and sit. At this point, tea chief’s assistants set out incense

stands in upper and lower sections and in outer hall, a.k.a. outer platforms. After that, everything is as explained above.)

Evening sutra chanting and evening meal are carried out as usual.

Diagram of Places for Special Decoction and Tea Service [101]



Note: This diagram pertains to twelve-platform arrangement with long benches on both sides. ○ indicates incense stands.

SECTION FIVE: MIDPOINT OF RETREAT [102]

Midpoint of ninety-day retreat. There are no special ceremonies. (In event of occasional retreat there may be a celebratory feast to which everyone involved is invited, or a ceremony for the propagation of Buddhism.)

— JANUARY 2 —**SECTION ONE: REVOLVING READING OF GREAT PERFECTION
OF WISDOM SUTRA (MID-MORNING) [103]**

Same as January 1.

— JANUARY 3 —**SECTION ONE: REVOLVING READING OF GREAT PERFECTION
OF WISDOM SUTRA (MID-MORNING) [103]**

Same as January 1.

— JANUARY 26 —**SECTION ONE: EMINENT ANCESTOR'S BIRTHDAY ASSEMBLY [104]**

(noon)

Eminent Ancestor's birthday assembly is decorously performed with Great Ancestor as his honored companion. Portrait acolyte makes necessary preparations in advance.

Following midday meal bell, ring three sequences on hall bell; great assembly enters hall. Abbot enters hall to seven rings of bell, makes mutual bow with hands clasped with great assembly, advances one step, immediately makes deep bow in gassho, advances to altar and burns incense. Rector's assistant rings hand-bell; abbot returns to middle, makes deep bow in gassho, together with great assembly spreads sitting cloth. All together make three prostrations. Great assembly gathers up sitting cloths and stands. Abbot, leaving sitting cloth spread, bows in gassho in front of prostration mat, advances to altar and burns incense. Acolyte, incense acolyte simultaneously advance, pass offerings of decoction, sweets, and tea as usual. (Use pre-set tea and decoction before mortuary portrait of honored companion Keizan; arrange simultaneous offering of decoction, sweets, and tea in advance.)

When offerings of tea and decoction are finished, abbot bows in gassho (at this time, acolyte, incense acolyte, and rector's assistant all simultaneously bow in gassho, return to places), returns to middle, makes deep bow in gassho, then advances halfway to altar and makes midway bow with clasped hands. Abbot returns to middle, bows in gassho, then makes three prostrations, gathers up sitting cloth and stands. Acolyte presents incense to abbot. Abbot raises incense and intones dharma phrase. When finished, makes deep bow in gassho in front of prostration mat, advances to altar, stands incense upright in censer, then bows in gassho. At this point rector's assistant strikes bowl-bell; hall assistant hands out sutra books. Abbot returns to middle, bows in gassho. Rector's assistant strikes second time on bowl-bell. After striking third time on bowl-bell, rector initiates chanting of "Easy Practice" Chapter. Ritual choreography for circumambulation is as usual. When dedication of merit is finished, all together make three prostrations. (Sutra chanting can be something other than "Easy Practice" Chapter of *Sutra of the Lotus of the Wonderful Dharma*.)

Eko Text [105]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.

The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

At this monastery, on this day of this month, we have humbly arrived at the time of the Eminent Ancestor, Great Master Jōyō's birthday. Raising an earnest invitation to the Great Ancestor, Great Master Jōsai, we have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, and tea, and rare delicacies, and extended them as offerings. Respectfully gathering the pure assembly of the entire monastic community, we have performed circumambulating chanting of the "Easy Practice" Chapter of the *Sutra of the Lotus of the Wonderful Dharma*. The excellent merit accumulated thereby we raise up to requite their compassionate blessings.

We humbly pray that they shall not abandon compassionate mind, but have pity for the six classes of ordinary beings in the three realms and come again in this age of the end of the dharma, manifesting the spring season of "one blossom with five petals" and giving abundant assistance to their descendants; and that the ancestral wind shall ever blow.

— FEBRUARY 1 —

SECTION ONE: READING OF LAST TEACHING SUTRA [105]

In order to make a dharma offering in connection with nirvana assembly, *Last Teaching Sutra* is chanted at time of evening sutra chanting from February 1 through February 14. Hall prefect in advance hangs nirvana image

inside abbot's room, provides incense, flowers, lamps, and candles. Ring hall bell and enter hall. Abbot enters hall, offers stick of incense. All together make three prostrations, take seats. Rector initiates chanting (in initiating chanting, rule is that one must intone "*Sutra of the Condensed Teachings Left by the Buddha Upon His Final Nirvana*"). When *Last Teaching Sutra* is finished, great assembly gasshos and chants in unison three times *Verse of Homage to Buddha's Relics*. Each time, make full prostration with head to ground: three recitations with three prostrations. Next, rector intones *Universal Dedication of Merit*; all together make three prostrations, disperse from hall. (Usual evening sutra chanting is omitted. *Verse of Homage to Buddha's Relics*, in principle, entails chanting with prostrations. Therefore, to merely chant short sutras and dharanis other than *Last Teaching Sutra* is not in accord with the intent of this observance, and chanting of *Verse of Homage to Buddha's Relics* in an easygoing manner is something that should be refrained from. If *Last Teaching Sutra* is actually chanted every day from the first through the fourteenth, chant entire text each day. Chanting takes place in late afternoon. Moreover, on February 15, although nirvana assembly is carried out, it is good to solemnly commemorate Buddha's nirvana by reverently praising Buddha's merit with a special chanting of *Last Teaching Sutra* in middle of night.)

— FEBRUARY 9 —

SECTION ONE: ACTIVITIES INQUIRY [106]

On this day after breakfast, in order to determine whether individual monks of assembly plan to leave or stay after end of retreat, rector makes rounds of sangha hall, various other halls, and each quarters, carrying great assembly activities register. Activities register is made by connecting sheets of ruled paper or white paper horizontally. On front write: "Assembled Monks Activities Register." To side of that write: "<year > Spring / Fall." In middle, write names of all monks in assembly in current retreat.

Individuals who intend to pilgrimage to other places after end of retreat, as well as those who intend to continue to stay in residence, each write either “leaving” or “staying” above their own names. After making rounds of each quarters, rector consults with various stewards, presents Assembled Monks Activities Register to abbot, receives abbot’s approval, and determines number of monks who have been permitted to register between retreats, number who have been refused permission, and so on. (Monks who will go to other places only between retreats, i.e. those who will return to individual place on platform, are call “leave requesters.”)

— FEBRUARY 10 —

SECTION ONE: CEREMONY OF COMPILING SENIORITY CHART [106]

Rector uses monastic seniority placard that rector’s assistant supplied on evening of retreat opening to produce, on white stationery (half-sized piece of paper), a seniority chart to give to head seat (this process of writing is called “compiling”). After breakfast, rector asks abbot about performance of ceremony of compiling seniority chart, then uses assistants to inform head seat, assistant comptroller, and guest prefect of abbot’s intentions. In abbot’s quarters, incense-burning acolyte in advance arranges flowers, lamps, and candles, also brush, india ink, inkstone, seal, and seal inkpad.

When set time arrives, head seat and others enter abbot’s quarters wearing kesas. Abbot enters abbot’s quarters, makes mutual bow with hands clasped with head seat, assistant comptroller, and guest prefect, then takes seat. Incense-burning acolyte opens seniority chart, presents it to abbot, invites him/her to peruse it. Abbot, after looking it over, signs abbacy name. Abbot then receives seal that acolyte has censed. Abbot stamps seal and hands seniority chart back to acolyte. Next, acolyte presents seniority chart to head seat and three other officers in turn, requesting each to sign it and stamp seal. When finished, acolyte folds up seniority chart, presents it to abbot, returns to place.

At this point, head seat advances before incense stand. Abbot infuses seniority chart with incense smoke, gives it to head seat. Head seat raises it over head, tucks it in breast pocket, spreads cloth and makes three prostrations to abbot. (Abbot does not make prostration in reply.)

Next, head seat faces assistant comptroller, rector, and guest prefect, makes one prostration; also faces acolyte and makes one prostration. Finally, makes one prostration to front, gathers up sitting cloth, returns to place.

When head seat's prostrations are finished, acolyte serves tea to abbot. Assistant likewise serves tea to head seat, assistant comptroller, et al. All together drink tea. When finished, make mutual bows with hands clasped, withdraw from abbot's quarters. (For how to write seniority chart, see Part One, Chapter Three, May 15, Section Three, "Monastic Seniority Placard, Seniority Chart," p. 202.)

— FEBRUARY 14 —

SECTION ONE: DAY BEFORE NIRVANA ASSEMBLY [107]

1. *Decoration of Ritual Site* [108]

After breakfast, during communal cleaning, hall prefect hangs nirvana image above Sumeru altar, decorates monastery buildings in accordance with proper procedure, and sets out items of offering from monastery as well as items of offering from monks of great assembly. Rector's assistant collects cash for offerings after breakfast, deposits it with assistant comptroller. (*Keizan's Rules* says, "For each to give out seven coins, this was the old standard at Eihei Monastery." In monasteries from bygone times down to the present, this practice has commonly been called "seven coins." However, the actual amount of money should change along with the times.) Assistant comptroller receives cash, hands over items of offering commensurate with amount of money to hall prefect, who has them presented on altar. (If circumstances dictate, there is no harm in leaving nirvana image hanging inside abbot's room.)

2. Writing Statement [108]

Because nirvana assembly will be held on following day, rector writes statement. (Originally, in principle, statement was to be prepared five days in advance, but at present it is not produced from scratch. Existing one is used to make a clean copy one day in advance.)

Formal envelope

Nirvana	Respectfully
□	
Tathagata	Stated
<hr/> Humbly Enclosed by Monk/Nun <Name> Abbot of <Mountain Name> <Monastery Name> who has inherited the teachings	

Statement is written horizontally on thick ceremonial paper. If paper is insufficient in size, two or three pieces may be pasted together. (For method of writing, see Part Three, Chapter One, Section 17, “Procedure For Writing Notices, Statements, Placards, and Banners,” p. 597.)

Formal envelope should be made of same thick ceremonial paper. Fold that in thirds vertically and glue overlapping parts together in center (parts that are glued together serve as front of envelope). Glue a piece of colored paper over that, one-third of the way down from the top. Paper color should be yellow for memorials for Buddha and ancestors, founding abbot’s memorial, etc. For food-offering assembly, use paper that is color of thin black ink.

Seal of three treasures should be stamped at three places within statement—at the words “Nation of Japan,” “Humbly consider,” and “Humbly stated”—and in middle of upper part of formal envelope.

Formal envelope is same for all of three buddha memorials. For Buddha’s birthday assembly, write “Birth of Tathagata.” For Buddha’s attainment assembly, write “Tathagata Who Attained the Way.” □ signifies seal of three treasures. Seal of three treasures (about six centimeters on a side) is square because that is allowed by the old standard of Tendō and Eihei.

3. *Statement Signing Ceremony [109]* (after midday meal)

“Signing” refers to practice of abbot writing, in his/her own hand, his/her address and abbacy name. Rector writes statement in advance, leaving place for signature blank. After midday meal on day before statement is read aloud, rector places statement on offering stand draped with covering cloth together with censer and incense box, has assistant carry it. Rector goes to abbot’s quarters, burns incense, makes one abbreviated prostration, intones following words: “Tomorrow we commemorate the occasion of the Buddha’s nirvana; may Your Reverence please sign the statement.” At this point, acolyte places brush, india ink, and inkstone, along with seal of three treasures and seal inkpad, on offering table. Abbot takes statement, censes it, writes:

Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name> in <Name> District/City/Town/Village, <Name> Prefecture, Nation of Japan, who has inherited the teachings.

At end of statement and on front of formal envelope, writes:

Humbly stated by Monk /Nun <Name>, who has inherited the teachings.

At each of those three places, abbot stamps seal of three treasures, hands statement to rector. Rector takes it, bows in gassho, withdraws. Immediately orders hall prefect to place it on offering table before buddha. (When reading statement for three Buddha memorials, Heroic March assembly, two ancestors memorial, Daruma memorial, etc., there is always a statement signing ceremony. However, words that rector intones when requesting signature differ according to occasion. For nirvana assembly, rector says, “Tomorrow we commemorate the occasion of the Buddha’s nirvana.”)

4. *Reading of Last Teaching Sutra [110]*

Hall assistant rings one series on dharma hall bell at a relaxed pace; each person goes to their place. Abbot enters hall, offers stick of incense and de-

coction. When finished, all together make three prostrations. Reading of *Last Teaching Sutra* is same as on February 1.

SECTION TWO: EARTH SPIRIT HALL RECITATIONS [110]

(late afternoon)

Preparations [110]

Hall prefect, in advance, arranges recitations text, as well as flowers, censer, and candles, and decoction, sweets, and tea before earth spirit (usually, an offering table with a tablet on it is placed in east row of buddha hall, thereby providing equivalent of a full-fledged earth spirit hall). Rector's assistant checks arrangement of incense and candles in various halls, while also sounding boards in sequence. Also, bell manager's ringing of great bell, etc., is all same as for "3" and "8" recitations.

Abbot Enters Hall [110]

When set time arrives, monks of great assembly gather before earth spirit, line up to east and west. Two ranks of officers each go to their places (form two three-person ranks). Abbot makes rounds of various halls, offers incense (same as for "3" and "8" recitations, except that earth spirit hall is made last stop). When abbot gets near to earth spirit hall, hall assistant rings small bell seven times to greet abbot. Abbot advances before earth spirit, bows with hands clasped in front of offering table, at which point two ranks of officers and monks of great assembly also bow with hands clasped.

Leaving Ranks and Burning Incense [110]

Abbot bows with hands clasped to two ranks of officers, advances one or two steps, makes deep bow in gassho to front, advances to offering table and burns incense, offers tea and decoction. When finished, returns to place, mounts curved chair (two ranks of officers do not spread apart). At this point, hall assistant touches edges of cymbals with a tapping sound three times (see Part One, Chapter Three, February 15, Section Two, "Nirvana

Assembly Sutra Chanting,” s.v. “Leaving Ranks and Burning Incense,” p. 155). Thereupon, rector leaves place, advances before offering table, checks fire in censer, stands to left side of table (right side when facing table) with back to earth spirit. Hall assistant once again taps edges of cymbals together three times, whereupon rector advances and invites abbot. Abbot advances to offering table and burns incense, returns to place. At this point, hall assistant sounds cymbals five times, timing that to coincide with abbot’s advancing to and withdrawing from altar. Next, rector invites two ranks of officers; they leave ranks and burn incense. At this time, perform incense-borrowing bow and incense-thanking bow. Advancing to and withdrawing from altar by other people is nearly same as usual procedure for leaving ranks and burning incense (see Part One, Chapter Three, February 15, Section Two, “Nirvana Assembly Sutra Chanting,” s.v. “Leaving Ranks and Burning Incense,” p. 155).

Recitations [111]

When leaving ranks and burning incense is finished, rector again advances before earth spirit, picks up recitations text, censes it, raises it respectfully with both hands, returns to place, initiates recitations.

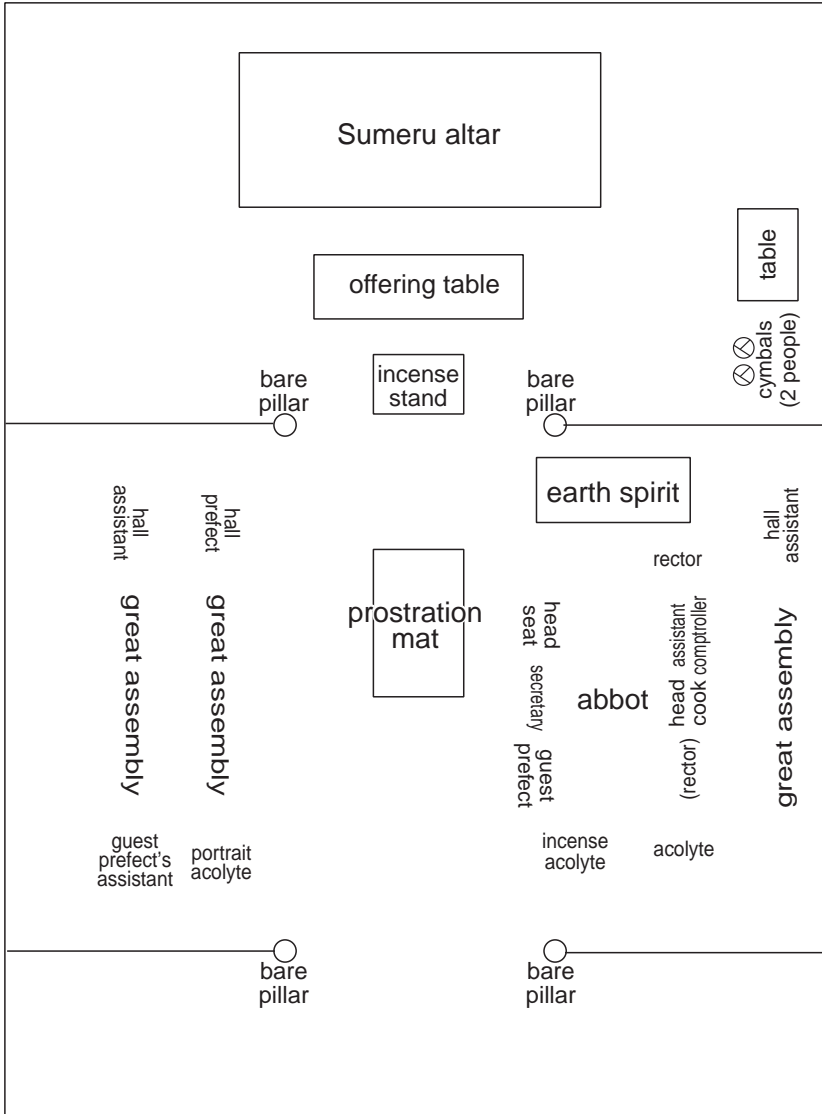
Recitation Text

We are keenly aware that the spring winds fan the plains, that the green emperor rules in every direction, and that the period of the three months of winter is now at an end. Spring has come again, arriving as it should in the natural scheme of things. The ninety days of retreat have been without hindrance, and the entire assembly has been safe. Chanting and upholding the glorious names of those possessed of myriad virtues, we respectfully repay the tutelary deities enshrined in all halls. I respectfully invite the venerable assembly to mindfully recite in drawn-out voices.

Great assembly recites *Ten Buddha Names* in unison. For each buddha, hall assistant rings bell, same as for “3” and “8” recitations.

When finished, dedicate merit.

Diagram of Earth Spirit Hall Recitations (Buddha Hall) [112]



Eko Text [111]

We dedicate all of the merit from the preceding recitations to the dragon spirits of the earth who are protectors of the true dharma. We humbly pray that their spiritual luminosity will aid us; that they will widely extend their beneficial protection; that this monastery shall flourish; and that they shall long confer their selfless blessings.

(All buddhas of the ten directions and three times... etc..)

Recitation is finished. (Whenever earth spirit hall recitations occurs below, this same dedication of merit is used.)

— FEBRUARY 15 —

SECTION ONE: FORMAL SALUTATIONS [113]

(Retreat-Ending Salutations)

When dawn zazen, prayers sutra chanting, morning sutra chanting, sutra chanting for tutelary deities, and small convocation after morning sutra chanting are finished, formal salutations are held. Everything is same as on New Year's day, but courtesy words differ, as follows:

We are humbly delighted that a full dharma year has passed with no unfortunate occurrences. That is all due to the protection of your reverence's dharma power. We ordinary people with no responsibilities are deeply appreciative.

Abbot replies with following words:

That a full dharma year has passed in this way is entirely thanks to the dharma power and guidance and assistance of the stewards / prefects. I cannot take credit for your feelings of deep appreciation.

Upon second spread of sitting cloth, speak following words:

The weather these days is still cold. With deferential consideration for you, reverend abbot, I respectfully inquire if everything is going well.

Next, formal salutations are held in sangha hall. Abbot tours hall once around. After he/she exits hall, rector's assistant rings hand-bell once; head seat and monks of great assembly intone following words in unison:

Throughout this ninety-day retreat, we have relied on each other. If our three modes of karma have been unwholesome and have vexed the great assembly, we humbly beg your compassion.

In accordance with hand-bell, all together make three prostrations and disperse from hall. Upon hearing rector's assistant ring open floor space hand-bell, administration hall assistant begins to strike extended gong. Stewards and prefects go to abbot's quarters, spread cloths and make three prostrations. Abbot makes one prostration in reply. All together drink tea and withdraw. In connection with nirvana assembly there is no after-breakfast sutra chanting.

SECTION TWO: NIRVANA ASSEMBLY SUTRA CHANTING [115]

(leaving ranks and burning incense)

Preparations [114]

Hall prefect, in advance (on previous day), hangs nirvana image; places censer on front and center of offering table, with small incense box to left of it and handled censer to right of it. Statement is placed to right of handled censer. On east and west sides of Sumeru altar arrange cymbal-sounding places. On east-side offering table arrange offering vessels with decoration and food, alms money, and sweets and tea. (Alms money is placed in a formal envelope made by folding thick ceremonial paper or starched paper in half, then folding that into thirds. On front and center of paper folded in

thirds write, “Alms Money.” There is no set amount of money that should be enclosed. Also, depending on circumstances, it may be permissible to leave nirvana image hanging inside abbot’s room.)

Enter Hall, Pass Offerings, Make Nine Prostrations [114]

When midday meal bell has finished ringing, ring hall bell and enter hall. (On second sequence, sangha hall assembly enters hall. When two ranks of officers have lined up facing each other, hall assistants hand out wrapped incense to them. In principle, when leaving ranks and burning incense, one’s own incense is to be burned; however, for sake of convenience, incense is wrapped and handed out in advance. However, when wrapped incense is handed out in this way, it amounts to appropriating monastery property, and it does not express the sincerity of making an offering on one’s own. Rector, on this day, should make this point known ahead of time to people who will be standing at places of two ranks. Each of those people should enter hall carrying high quality incense in an incense box in left sleeve of robe. Anyone who does not have an incense box may enter hall with wrapped incense in left sleeve of robe. However, because an incense box is in principle one of the eighteen articles of a wandering monk, it is something that one should definitely have in one’s possession.) Abbot enters hall to seven rings of bell, immediately advances to altar and burns incense. As abbot advances to altar, incense-burning acolyte moves behind stewards’ places (east row) and goes to place at right side of offering table; guest-inviting acolyte moves behind prefects’ places (west row) and goes to place at left side of offering table. They stand on east and west sides facing each other. (If two acolytes cross paths when advancing to altar, guest-inviting acolyte will end up on east side, incense-burning acolyte on west side. For information on two acolytes crossing paths advancing to altar, see Part Three, Chapter One, Section Five, “Ritual Choreography for Acolyte and Incense Acolyte,” p. 504. Two acolytes are normally acolyte and incense acolyte.) Two hall assistants, one each on east and west sides, simultaneously leave their places and stand slightly behind each of two acolytes.

Abbot burns incense, withdraws, fully spreads sitting cloth and makes three prostrations (hall-entering three prostrations). Without gathering

up sitting cloth, again advances to altar and burns incense. (When abbot is making three prostrations, two acolytes stand on inner sides of bare pillars.)

At this point, hall assistant in east row first raises up decoction vessel in both hands, passes it to incense-burning acolyte. Incense-burning acolyte first turns body around to right until facing decoction vessel, then bows in gassho (this is called greeting bow in gassho), and receives vessel in both hands. Hall assistant, using right hand, turns over lid, pinches it between index finger and middle finger, and removes it. Next, turns lid so it is bottom-up, pinches it between index fingers and middle fingers of both hands, and makes send-off bow in gassho. Incense-burning acolyte keeps vessel raised up until hall assistant has finished bowing in gassho. Abbot turns body to right, makes greeting bow in gassho at same time as hall assistant's send-off bow in gassho. Incense-burning acolyte turns body to left, offers up vessel to abbot, makes send-off bow in gassho. Guest-inviting acolyte makes greeting bow in gassho at same time. Abbot censes decoction, turns body to left, hands it to guest-inviting acolyte, makes send-off bow in gassho. Hall assistant in west row makes greeting bow in gassho at same time. Guest-inviting acolyte receives decoction vessel, turns body to left, hands vessel to hall assistant, makes send-off bow in gassho. Hall assistant raises up vessel, places it in offering on Sumeru altar. (Usually hall prefect on top of altar receives and places it in offering.)

Next, hall assistant in east row raises food vessel, passes it to incense-burning acolyte. Ensuing passing of offering is same as as above. Abbot waits for hall assistant in west row to finish placing offerings of decoction and food on Sumeru altar, returns to place, makes three prostrations (this is called decoction and food three prostrations).

Abbot advances a second time, burns incense. Passing of offering is same for alms money, sweets and tea as it is for decoction and food. (Alms money is placed on an offering stand that has been draped with a covering cloth. When passing offering, hall assistant opens formal envelope that has been folded in thirds, makes send-off bow in gassho.) Abbot waits until offerings are all finished, then returns to place, makes three prostrations (this is called alms money, sweets and tea three prostrations). When finished, abbot

gathers up sitting cloth. At this point, two acolytes and two hall assistants bow in *gassho* in unison with abbot, return to places. Incense-burning acolyte, upon seeing abbot gather up sitting cloth, presents wrapped incense.

(If leaving ranks and burning incense follows eighteen prostrations format, as in case of two ancestors' memorial or founding abbot's memorial, etc., first alms money and sweets are offered, then tea is offered separately. Procedure for this is as follows. When alms money and sweets three prostrations are finished, abbot gathers up sitting cloth. Hall assistant, upon seeing that, sounds one series on tea drum. Abbot advances to altar and burns incense, withdraws and makes three prostrations, namely, "three prostrations upon offering stick of incense." Leaving sitting cloth in place, abbot advances to altar and burns incense again. At this point, hall assistant passes offering of tea. When offering is finished, abbot returns to place, makes three prostrations—these are called "tea three prostrations." Next, abbot advances in front of prostration mat, makes midway bow with clasped hands, returns to place, makes three prostrations—these are called "midway bow three prostrations"—and gathers up sitting cloth. At this point, strike drum three times, whereupon incense-burning acolyte presents wrapped incense; recitation of dharma phrase takes place. When leaving ranks and burning incense on occasions of three Buddha memorials, there are no honored companions, so there are only nine prostrations. However, in case of two ancestors' memorial and memorials for founding and former abbots, offerings for prior buddhas and ancestors are made at same time, so a special tea service for object of worship of that day's offerings is included. Procedure is as follows: one series on tea drum; three prostrations upon offering stick of incense; tea three prostrations; midway bow three prostrations; when finished, strike drum three times. These prostrations by abbot, when added to previous nine prostrations, make a total of eighteen prostrations.)

Raising Incense and Intoning Dharma Phrase [116]

Abbot raises incense, entrusts wrapped incense or large incense to incense-burning acolyte. Incense-burning acolyte gives written dharma phrase to abbot. When finished intoning it, abbot advances to altar, incense-burning acolyte following along, and places dharma phrase on offering table. Ab-

bot burns incense, turns body and faces south, at which point rector's assistant rings hand-bell twice.

Leaving Ranks and Burning Incense [116]

Two ranks of officers make mutual bow with hands clasped and, with end places going first, go to south side of large ceremony room. Two rows each form a horizontal line stretching from east to west and stand facing north. (Hall assistant removes prostration mat and sitting cushion. Also, hall assistant—usually incense acolyte—takes curved chair that has been placed in advance outside entrance and sets it out in center of horizontal rows of two ranks of officers.) Abbot mounts curved chair. Guest-inviting acolyte returns to place, stands side by side with incense-burning acolyte behind curved chair. At this time, two hall assistants come out from two rows, go to cymbal places (east side is designated “A” cymbals; west side is designated “B” cymbals).

First, cymbal “A” lightly strikes edges of cymbals together (quietly makes a light tapping sound) three times. Rector advances before offering table, checks fire in censer, then withdraws and stands facing south in front of bare pillar of east row (round pillar on east side of inner sanctum). Cymbal “A” again strikes edges of cymbals together three times. Rector advances three steps diagonally to right, makes full bow in gassho to abbot, inviting him/her to burn incense. Abbot bows in gassho in response (this is called bowing in reply). Rector withdraws to original position. Abbot bows in gassho, leaves place, advances to altar and burns incense. At this time, cymbals “A” and “B” sound in unison. (Usual procedure for sounding cymbals is to sound once upon leaving place, sound second time upon advancing, sound third time upon burning incense, sound fourth time upon stepping back, and sound fifth time upon returning to place. Sound cymbals fifth time when abbot has reached middle of large ceremony room on way back to place.)

Upon seeing that abbot has returned to place, cymbal “A” again taps edges of cymbals together, two times. Rector turns body to right, enters between bare pillars, faces honorary head of line on east side and bows in gassho, then faces honorary highest rank on west side and bows in gassho, thereby inviting them. Honorary highest ranks bow in gassho in response. Rec-

tor withdraws to original position. Honorary highest ranks bow in gassho, leave their places, advance to altar and burn incense. (In what follows, in every case one's own incense is to be burned. Therefore, there is no incense-borrowing bow and no incense-thanking bow.)

At this time, cymbals "A" and "B" sound in unison, just as before. Next, "A" again taps edges of cymbals together two times. Rector advances one step, bows in gassho to top places in two ranks of officers, thereby inviting him/her. Two people in top places (prior and head seat) together bow in gassho. Rector withdraws to original position. Two people, in concert with sounding of cymbals, bow in gassho, in tandem advance to altar and burn incense, return to places. Rector invites next two people in two ranks of officers, and has them burn incense, just as the first two. Continue this way, in sequence. At end of procedure, rector advances one step, bows in gassho to opposite place in west row, i. e. place of guest prefect (makes gesture of invitation with right hand, then puts left and right palms together and bows in gassho), again returns to original position. When cymbals have sounded and person in opposite place has advanced to middle, rector too advances to middle, turns body to right, and in tandem advances to altar and burns incense. When finished, return to original places. (In general, procedure is for those who leave ranks to advance with folded hands and return to places in gassho. When burning incense, person in east rank uses left hand to raise incense and person in west row uses right hand to raise incense. Together they face buddha on altar and burn incense in censer. When finished they bow in gassho in unison, turn bodies to inside in concert with each other, and return to places. First raise incense and burn it, then burn one piece of accompanying incense without raising it. See Part One, Chapter Three, February 15, Section Two, "Nirvana Assembly Sutra Chanting," s.v. "Enter Hall, Pass Offerings, Make Nine Prostrations," p. 152.)

Nine Prostrations by Great Assembly [118]

Next, rector, while returning to place, shouts the words, "Great assembly, nine prostrations." Rector's assistant rings one series on hand-bell. Monks of great assembly spread sitting cloths. Rector's assistant rings large bowl-bell once; upon seeing great assembly in unison make prostration, damps

large bowl-bell, stopping its reverberation. Monks of great assembly, upon hearing that, stand up in unison. Proceed in this manner for every prostration; when ninth prostration is reached, ring large bowl-bell twice. When prostrations are finished and monks of great assembly have gathered up sitting cloths, rector's assistant rings hand-bell twice. Heads of line of both rows, leading group, gassho and return to places; all stand facing each other at their places in two ranks, as they were at outset. Hall assistant puts out prostration mat. Abbot gets down from curved chair, goes to original place. (Hall assistant or guest-inviting acolyte removes curved chair.)

Read Statement and Kneel Holding Censer [118]

When set time arrives, rector advances, takes one and a half steps to left, bows in gassho, burns incense, picks up statement, censes it, holds it up horizontally between thumbs and pinky fingers, and returns to place. Abbot fully spreads sitting cloth, kneels upright on sitting cloth (use upright kneeling or half kneeling, depending on occasion). Incense burning acolyte and guest-inviting acolyte advance before offering table. Incense burning acolyte raises handled censer, guest-inviting acolyte raises small incense box, then they withdraw in tandem on east and west sides, respectively, kneel to left and right of abbot. Facing each other, they offer up handled censer and small incense box. Abbot first takes handled censer, then receives small incense box on censer lid, raises censer in both hands, burns incense, looks up with reverence at Buddha's face. Two acolytes turn bodies, return before offering table on east and west sides, stand facing each other at inner sides of bare pillars (round pillars).

Rector reads aloud statement. (Procedure for reading aloud is to raise statement, first read what is written on front in a low voice, then remove statement two-thirds of way from formal envelope, fold envelope in thirds and, keeping part that has colored paper glued on it to outside, tuck it into crossing folds of robe at chest. Then remove statement from envelope, open it up with both hands, raise it up and hold it, and read aloud in a clear voice. For how to read, see Part Three, Chapter One, Section Twelve, "Procedure for Dedicating Merit," p. 576.) When rector comes to part at end that says, "Year, Month, Day," two acolytes slowly go to left and right of abbot, face

each other and both kneel. Incense-burning acolyte takes handled censer from abbot; guest-inviting acolyte takes incense box. They turn their bodies, stand, return to their original places at offering table. Abbot gathers up sitting cloth and stands.

Rector inserts statement in formal envelope. (To insert, slip folded statement part-way back into formal envelope, which is tucked into crossing folds of collar at chest, then pull envelope out of robe, hold it vertically, and slide part of statement that is still protruding entirely into envelope.) Rector takes statement horizontally between thumb and pinky, holds it up, advances to offering table, puts it back in original place, bows in gassho. At that point, rector's assistant rings large bowl-bell once; rector returns to place. (Practice of rector bowing in gassho to abbot two times—once when picking up statement and returning to place, and once when putting away statement and returning to place—is not necessary because it is not mentioned in any of various monastic rules.)

Holy Names [119]

After ringing large bowl-bell a second and third time, rector's assistant damps ringing of bowl-bell; rector initiates chanting of holy names. Chants "Homage to our Original Master, Shakamuni Buddha" in a drawn-out voice. Rector's assistant strikes bowl-bell once, whereupon monks of great assembly join in chanting three times. Each time, strike bowl-bell once. At conclusion, strike twice, then sound small bowl-bell twice and stop both bells from ringing.

Sutra Chanting [119]

Next, rector initiates chanting of *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices*. Monks of great assembly chant dharani while circumambulating. When finished, rector initiates chanting of "Great" Verse; great assembly joins in chanting three times. Intone abbreviated dedication of merit. When finished, all together make three prostrations, disperse from hall. (Leaving ranks and burning incense is performed for two ancestral and three Buddha memorials. Other than three Buddha

memorials, holy names are not recited. For two ancestral and three Buddha memorials, founding abbot's memorial, etc., initiate chanting of *Heroic March Dharani*, "Life Span of the Tathagata" Chapter of *Sutra of the Lotus of the Wonderful Dharma*, or something else. Selection of sutras to be chanted should accord with wishes of abbot.)

Abbreviated Eko Text [119]

Having chanted sutras, we offer the merit to our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha, who entered final nirvana on this day, raising it to requite the compassionate blessings of his dharma milk.

Nirvana Assembly Statement [120]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your illuminating approach and beseech your true compassion.

Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name> in <Name> District/City/Town/Village, <Name> Prefecture, Nation of Japan, who has inherited the teachings.

On the fifteenth day of this month, we respectfully celebrate the occasion of the entry into final nirvana of our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha. We have reverently prepared incense, flowers,

lamps, and candles, decoction, sweets, tea and rare delicacies, and have extended them in offering as a final courtesy. Respectfully gathering the present pure assembly, we have also chanted the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices*. We offer up the excellent merit accumulated thereby, raising it to requite his compassionate blessings.

Humbly considering the preceding,

The faint moon that eternally resides over Vulture Peak has a subtle brightness that glimmers from afar. / The flowers that remain on the two trees of nirvana have a lingering aroma that is still fragrant.

The salvation that is the eternal ease of nirvana extends down to the present. / The efficacy of the true aspect of the unconditioned reaches into the future.

On account of this:

Item by item, we raise up fifty-two varieties of offering vessels, as an offering of nourishment that accords with the Mahayana teaching of one mind. / Person by person, with different mouths but a unified sound, we perform this buddha rite, chanting the *Secret Dharani of the Ten Thousand Practices Heroic March*.

We humbly pray:

May this announcement, the incalculable verbal light of which startles all within the dharma realm, deliver living beings en masse to the Tathagata's eternal power of conversion.

Humbly stated.

In acceptance of the mercy of Our Original Master the Tathagata

Humbly stated on February 15, <year>, by Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>, who has inherited the teachings.

Leaving ranks and burning incense is not to be performed. If there is no reading aloud of statement, perform *Heroic March Dharani* circumambulation; when finished, intone following eko text. Buddha's birthday assembly is same as this.

Eko Text [121]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

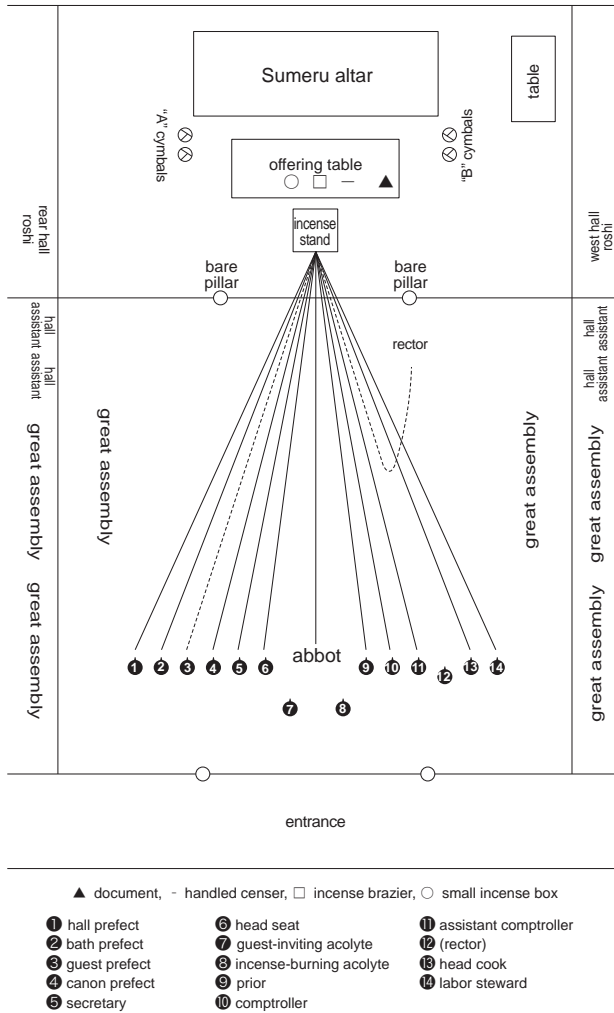
We humbly beg your true compassion and attentive concern.

At this monastery, on this day of this month, we have humbly arrived at the occasion of the entry into final nirvana of our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha. (For Buddha's birthday, say "occasion of the birth of our Great Benefactor..."; for Buddha's attainment, say "occasion of the attainment of the way by our Great Benefactor...") We have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies, and extended them in offering. Respectfully gathering the present pure assembly, we have in unison chanted (in case of circumambulation, say "we have circumambulated chanting") the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices*. We offer up the excellent merit accumulated thereby, to requite his compassionate blessings.

We humbly pray that the light of quiescence shall be completely bright; that the marvelous merit resulting from the practice and verification of the four perfections shall be strong and ever-abiding; and that we may obtain the excellence of the Blessed One of Six Virtues.

Diagram of leaving ranks and burning incense is shown next.

Diagram of Leaving Ranks and Burning Incense [123]



Note: Usually there are two ranks of three persons each; thus, in rank of stewards, rector is end place. (In other words, east row consists of assistant comptroller, head cook, and rector; west row consists of head seat, secretary, and guest prefect.)

— FEBRUARY 16 —

SECTION ONE: RETREAT-END SEND-OFF [124]

(after breakfast)

After end of retreat, monks who are leaving monastery offer stick of incense, fully spread sitting cloths and make three prostrations before Sacred Monk in sangha hall. They then tour hall once around, announcing their departure to hall assembly. Next, they go to ancestral teachers hall, burn incense and make three prostrations. After that they go to abbot's quarters, burn incense and make three prostrations to abbot, ask for leave. At end, abbot makes one prostration in reply. If there are admonitions by abbot, departees listen respectfully, then withdraw from abbot's quarters.

Next, they go to rooms of various monastic officers, such as stewards, etc., make three prostrations and announce their leave. After that, they may leave monastery at their own discretion. This is called "leaving the platform." (If there are monks who, due to some emergency, are forced to leave monastery in middle of retreat, they should first burn incense and make three prostrations to Sacred Monk and in ancestral teachers hall, then ask for leave in various quarters, from abbot on down, and only then depart.)

SECTION TWO: OPENING OVERNIGHT QUARTERS [124]

On this day, after midday meal, guest prefect opens overnight quarters, welcoming monks come from all quarters (monks in training who apply for registration).

SECTION THREE: REGISTRATION OF NEW ARRIVALS [124]

(after midday meal)

Registration of new arrivals (those who have newly come to practice in a training monastery) takes place during two periods of time: from February 16 until April 30, and from August 16 until October 30. (These two periods

of time are called “between retreats.” Even during these periods, however, if a full complement of monks in training is reached, “Registration Stopped” placard is hung up and registration is not permitted.)

New arrivals get formally dressed in vicinity of outer gate, go to guest reception. (For outfit and baggage, see Part Two, Division Two, Section Nine, “Procedure for Pilgrimage,” pp. 485 ff.) If led through guest reception area, make three prostrations to guest prefect’s assistant (this is called “arrival prostrations”). Guest prefect’s assistant also makes prostration in reply. When prostrations are finished, new arrival sits down, courteously requests registration with the words, “I gratefully respond to your opening of the monastery and beg that you allow my registration.” Guest prefect’s assistant has new arrival write name of home temple (temple of teacher monk), name of his/her teacher monk, own name, etc., in arrivals register. Next, new arrival gives curriculum vita and any reference letters he/she may have from teacher monk or other parties to guest prefect’s assistant. Guest prefect’s assistant takes them, gives advice, then leads new arrival to overnight quarters, has him/her put away kesa pack and other baggage in accordance with proper procedure, has him/her sit in meditation facing wall and await further notification. (At present day, normal procedure is to send an application in advance, and for new arrival, having received a permission letter, to go to monastery on day of notification. Thus, he/she gives permission letter to guest prefect’s assistant, who opens and peruses it, gives advice, and then escorts new arrival to wandering monks’ quarters. From this time until registration ceremony is completed, new arrivals are called “guest monks.”)

Next, guest prefect’s assistant gives curriculum vita and reference letters to guest prefect who looks at them (reference letters should be opened by person to whom they are addressed), hands them back to guest prefect’s assistant, and has him/her carry them to stewards’ quarters. Stewards then give documents to acolyte, who presents them to abbot and inquires whether registration is to be permitted or denied. When abbot has given approval, acolyte conveys that decision to stewards and gives curriculum vita back to guest prefect, having him/her inform new arrival. (In event that permission is denied, procedural sequence is same as this.)

Procedure for conveying news to new arrival is as follows. After breakfast on the following morning, guest prefect has face-to-face encounter with new arrival in main quarters of common quarters. Each makes three prostrations and sits. Guest prefect says, "Registration is allowed," orders new arrival to write registration certificate and curriculum vita, and goes back to wandering monks' quarters. Next, orders guest prefect's assistant to lend new arrival a brush, ink, and paper, and give him/her instructions on what to write. (If it is someone to whom registration has been denied, after making three prostrations and sitting, cordially explain why, return curriculum vita, and see him/her out.)

When finished writing aforementioned documents, new arrival gives them to guest prefect's assistant and requests guest prefect's inspection of them. Guest prefect, after reading them, entrusts curriculum vita to rector and gives registration certificate back to new arrival. After that, new arrival goes through about a week of confinement in overnight quarters, after which registration ceremony is held. (During that time, new arrival is instructed in rules for monks of hall assembly, ritual choreography, etiquette, and so on.)

SECTION FOUR: NEW ARRIVALS REGISTRATION CEREMONY [126]

After breakfast on appointed day, guest prefect leads new arrival to rector's quarters, has him/her engage in face-to-face encounter. New arrival places registration certificate on offering stand, which he/she raises in both hands and offers up to rector; then withdraws, spreads cloth and makes three prostrations. Rector also makes prostration in reply. (When there are two or more new arrivals, all of their registration certificates are placed on a single offering stand and offered up by one of them acting as head of group.)

When finished, rector leads new arrival to sangha hall; guest prefect returns to quarters. New arrival enters through south side (by pillar on south side) of front door, bows in gassho to front. (At this time, Sacred Monk's acolyte lights a stick of incense and hands it to registering monk. When there are two or more of them, hands it to head of group, that is, highest ranking

person. Or, new arrival may enter hall with a stick of incense that he/she has obtained ahead of time.) New arrival advances to altar and burns incense, withdraws, fully spreads sitting cloth and makes three prostrations. Rector, upon seeing new arrival gather up sitting cloth, leads him/her: passes behind Sacred Monk's altar, goes to abbot's chair, bows in gassho. Next, starting from head seat's platform, tours hall bowing in gassho, once around. Also passes through outer hall (outer platforms), returns to middle in front of sacred monk, bows in gassho to Sacred Monk. Turns body to left, goes near third place on south side of outer hall (outer platforms), and stands facing north. Rector and new arrival turn bodies, exit hall and face south. Together, facing each other, they make three abbreviated prostrations. Next, rector leads new arrival in front of individual places on platform (one's own sitting place) that has been selected for him/her. New arrival faces individual place on platform, makes three prostrations, bows in gassho to neighboring places and opposite seats, stands in front of individual place on platform. (Rector looks at curriculum vita and selects an appropriate platform place based on monastic seniority, that is to say, whether dharma age is high or low; hangs platform placard, i.e. name plaque there.) With that, registration ceremony proper is complete.

Next, rector (or rector's assistant) leads new arrival to ancestral teachers hall; they make three prostrations upon offering stick of incense; next they go to acolytes quarters and, after inquiring of acolyte if abbot is well disposed, enter abbot's quarters. (At this point abbot's quarters assistant lights stick of incense, gives to head of group.) New arrival advances, offers incense, withdraws, spreads cloth and makes three prostrations. In conclusion, abbot also makes one prostration in reply. Each gathers up sitting cloth and sits. (If there are admonitions by abbot, new arrival lowers head and listens respectfully.) Serve sweets; serve tea; when finished, make prostration, withdraw from abbot's quarters.

Next, rector orders rector's assistant to lead new arrival around to various quarters to have face-to-face encounters with stewards, prefects, retired senior officers, and so on (at these times, rector or rector's assistant intones the words, "Please give your regards to the new arrival"). In each quarters, make three prostrations or one abbreviated prostration.

Example of Registration Certificate [127]

<Name>

Born: <day> <month> <year>

Disciple of <Name>, Abbot of <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village

Curriculum Vitae of aforementioned <Name> is provided in a separate document.

Now, because the matter of birth and death is great, he/she takes up residence in the community. From this time forth he/she shall respectfully and properly obey the rules of this school and the procedures of this monastery. If he/she has any transgression, he/she shall submissively accept the penalty. He/she humbly begs your compassion and acceptance.

<day> <month> <year>

Aforementioned New Arrival <seal >

With Respect to the Reverend Rector

Example of Entries in Curriculum Vitae [128]

Curriculum Vitae

Name

<Name>, who is a <X-class> teacher (probationary), with monastic domicile at <Name> Monastery in <Name> Prefecture

Date of Birth

Born <day, month, year>

Legal Domicile

<Name> Prefecture

Ordination

Ordained <day, month, year> by <Name>, Abbot of <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village

Education

Entered <Name of School> <month, year>; graduated / completed studies <month, year>

Retreat at Soto School <Name> Special Training Monastery or <Name> Head Temple Training Monastery from <day, month, year> until <day, month, year>

Took and passed teacher certification examination, attaining rank of <X-class> probationary teacher on <day, month, year>

Fully-Fledged

Became fully-fledged at early/middle/late winter/summer retreat held in <year>, in the first/repeat assembly held by <Name>, Abbot of <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village

Dharma Transmission

Entered room of <Name>, Abbot of <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village and received dharma transmission on <day, month, year>

Change of Robes

Certificate of permission to change robes received on <day, month, year>

Debut

Made debut and respectfully ascended to abbacy at, or was conferred in absentia by, Head Temple Eiheiji / Head Temple Sōjiji on <day, month, year>

Granted Teacher Rank

By official determination with/without examination; rank of <X-class> teacher granted on <day, month, year>

Resident Priest

Became resident priest of <Name> Temple in <Name> Prefecture, <Name> District/City/Town/Village on <day, month, year>

Retreats

Held first/repeat assembly for training at early/middle/late winter/summer retreat held in <year>, at <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village

Resignations

Resigned from position of resident priest of <Name> Temple in <Name> Prefecture, <Name> District/City/Town/Village on <day, month, year>

Dharma Age

<number> Years

Age

<number> Years

The above curriculum vita of this unworthy monk contains no discrepancies.

<day, month, year>

<present location>

<aforementioned new arrival

<guarantor>

With Respect to the Reverend Rector

(If any of the headings from “Fully-Fledged” to “Resignations” do not apply, they may be omitted from curriculum vita.)

— MARCH 18 —

SECTION ONE: EQUINOX ASSEMBLY DHARMA ACTIVITIES [I30]

(one week long, centered on day of vernal equinox)

During equinox assembly, rites of offerings to spirits of founding abbot, successive generations of buddhas and ancestors, and lay followers are carried out, and every day sermons or dharma talks are given.

— APRIL 1 —

SECTION ONE: SHUTTING DOWN BRAZIERS [I30]

This day is set as the time to shut down braziers. Close braziers in sangha hall and various quarters; leave no fires for heating. In sangha hall, from this day on head coverings are not to be worn when engaged in ritual procedures and folded hands should be bare.

— APRIL 7 —

SECTION ONE: DAY BEFORE BUDDHA'S BIRTHDAY ASSEMBLY

1. *Decoration of Flower Pavilion* [130]

After breakfast, communal cleaning takes place as usual. Hall prefect and hall assistant pick various flowers (in regions where snow is deep and flowers have not yet bloomed, make flowers from five-colored paper), decorate flower pavilion. Place a bowl in middle of pavilion, pour fragrant decoction into it. (According to *Keizan's Rules*, fragrant decoction is made by decocting five kinds of wood—peach, plum, pine, oak, and willow—and other fragrant wood. At present, sweet tea is steeped and used to bathe Buddha.) Set image of newborn Buddha inside bowl, attach two small ladles on top of altar as decorations, and provide items of offering. Next, write *Verse of Bathing Buddha* on two placards and hang them within hall, on two pillars to left and right. (Write half of the four-phrase verse on one placard, half on the other. When written vertically in Chinese, right placard is written with the first phrase to left of second phrase; left placard is written with third phrase to right of fourth phrase.)

We deeply bow our heads to the Most Holy Blessed One ,
 in the heavens above and this earth below, most revered of two legged beings.
 We now, with this water of merit,
 bathe the pure dharma body of the Tathagata.

<i>keishu dai sho bagya bon</i>	稽首大聖薄伽梵
<i>ten jo tenge ryo soku son</i>	天上天下兩足尊
<i>gatô kon iku doku sui</i>	我等今以功德水
<i>kan yoku nyorai jo hos-shin</i>	灌浴如來淨法身

On this day, after breakfast, rector's assistant collects seven coins (cash offerings) from monks of assembly, entrusts it to assistant comptroller, same

as on February 14. (See Part One, Chapter Three, February 14, Section One, “Day Before Nirvana Assembly,” p. 144.)

2. Writing Statement [131]

3. Statement Signing Ceremony [131] (after midday meal)

In preparation for Buddha’s birthday assembly on following day, rector writes statement, asks abbot to sign statement, same as on February 14.

— APRIL 8 —

SECTION ONE: BUDDHA’S BIRTHDAY ASSEMBLY

SUTRA CHANTING [132]

(Leaving ranks and burning incense: noon)

Everything is same as for nirvana assembly. Rector reads statement. When finished, ring large bowl bell three times, initiates chanting of first phrase of *Verse of Bathing Buddha* (chant in drawn-out voice without any melody). Beginning with second phrase, monks of great assembly gassho and join in chanting. At third phrase, abbot bows in gassho, advances to altar and burns incense, takes a ladle, bathes Buddha, returns to place, bows in gassho. Next, two people who are heads of line of two ranks of officers bow in gassho to each other, advance to altar and burn incense; each takes a ladle, bathes Buddha, returns to place, bows in gassho, as abbot did before. Everyone else in two ranks follow suit. Two ranks should finish bathing Buddha during time it takes to chant *Verse of Bathing Buddha* three times. Next, rector initiates chanting of holy names; great assembly joins in chanting. Next, initiate chanting of *Heroic March Dharani*; circumambulate. When finished chant “Great” *Verse*. Dedication of merit is same as for nirvana assembly.

If leaving ranks and burning incense is not performed and statement is omitted, read same eko text as for nirvana assembly, except that words, “occasion of entry into final nirvana of our Great Benefactor” should be replaced with “occasion of the birth of our Great Benefactor....”

Buddha’s Birthday Assembly Statement [132]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your illuminating approach and beseech your true compassion.

Monk /Nun <Name>, Abbot of <Mountain Name>,
<Monastery Name> in <Name> District/City/Town/
Village, <Name> Prefecture, Nation of Japan, who has
inherited the teachings.

On the eighth day of this month, we respectfully celebrate the occasion of the birth of our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha. We have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies, and have extended them in offering. Respectfully gathering the present pure assembly, we have together performed ablution and chanted the *Great Buddha’s Ushnisha Heroic March Dharani of the Ten Thousand Practices*. We offer up the excellent merit accumulated thereby, to requite his compassionate blessings.

The preceding is humbly considered.

The auspicious appearance of the udambara flower: its fragrant aroma is drawn to the farthest reaches of the dharma realm. / The sun of clarity is of a substance that is magnificent: its brilliance illuminates the entirety of heaven.

At the end of three incalculable aeons, the last body. / Great wonderful marks of forty-eight adornments. /

Whether ordinary or sagely, all alike take refuge. / In the heavens above and this earth below, I alone am uniquely honored.

In more than three hundred assemblies, the rain of dharma moistened and bathed him from afar. / For more than two thousand years, the wind of merit has howled and continued to blow.

We humbly pray that the light emitted from the hair between Buddha's eyebrows shall benefit coming times, and that his meritorious deeds shall profit countless beings.

We humbly wish:

May the flower of mind blossom all over the earth, and adornments spread throughout all dharma realms.

In acceptance of the mercy of Our Original Master the Tathagata.

Humbly stated on April 8, <year>, by Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>, who has inherited the teachings.

— MAY 1 —

SECTION ONE: CLOSING OVERNIGHT QUARTERS [I 34]

(after breakfast)

On this day, after breakfast, guest prefect closes overnight quarters, ceasing registration. (This is called “stopping registration.” Even in time between retreats, however, if a full complement of monks in training is reached and it becomes impossible to permit registration of any more, “Registration Stopped” placard is hung up in front of common quarters.)

SECTION TWO: COMPILING REGISTER OF MONASTIC SENIORITY [I 34]

Rector, in accordance with curriculum vitas of monks assembled for retreat, prepares a register of monastic seniority, recording each person’s name in order of monastic seniority; has rector’s assistant offer it up to abbot and have him/her inspect it.

— MAY 2 —

SECTION ONE: PROCEDURE FOR APPOINTING HEAD SEAT

(monastery-entering ceremony, after breakfast)

Preparations [135]

When communal cleaning is finished, offering chief’s assistant rings sangha hall bell one sequence at a relaxed pace. Monks of great assembly don kesas, enter sangha hall, each standing at assigned place. Next, abbot enters hall to seven rings of bell, bows in gassho to Sacred Monk, goes

to assigned place. Upon seeing abbot enter hall, guest prefect's assistant sounds board in front of common quarters three times.

Rector's Announcing Mallet [135]

Guest prefect leads new head seat to sangha hall, stands in lower section of outer hall (outer platforms) next to first place on platform. At this point, rector leaves outer hall (upper section) and enters hall, burns incense and bows to Sacred Monk, passes behind altar and goes before abbot, bows in gassho. (This is in order to receive command of abbot.)

Next, moving from upper section to lower section, rector tours hall once around, returns in front of Sacred Monk, bows in gassho. When finished, goes to side of mallet and block, strikes block with mallet, intones in a loud voice:

I respectfully announce:

This summer retreat, it so happens that we have received a kind instruction from the reverend abbot ordering us to invite Trainee <Name> to serve as front hall head seat.

Again strikes block with mallet once, bows in gassho before Sacred Monk, returns to original place in outer hall (outer platforms). When rector bows in gassho to neighboring places and opposite seat, various stewards also simultaneously bow in gassho.

Stewards' Courtesy Words to Head Seat [135]

Next, person at head of line of stewards leads stewards before new head seat. They form a single horizontal line facing him/her, make three abbreviated prostrations. (These prostrations are to invite him/her to serve as head seat.) When prostrations are over, head seat voices following expression of thanks:

Although I have been recommended for this responsibility, I am ashamed to say that I am not up to it.

In response to that, stewards voice following expression of congratulations:

Whoever has responsibility for the assembly must be a gifted person; we humbly offer our congratulations.

When finished, they make mutual bows with clasped hands; stewards return to original places.

Head Seat's Courtesy Words to Abbot [136]

Next, guest prefect leads new head seat and enters hall, goes before prostration dais. Together they bow in gassho. Guest prefect stands with folded hands to north of prostration dais, facing south. New head seat advances before Sacred Monk, burns incense, returns to place, fully spreads sitting cloth and makes three prostrations, gathers up sitting cloth and stands. Guest prefect turns body to right; again leading new head seat, passes behind Sacred Monk's altar and goes before abbot. New head seat bows in gassho to abbot. Guest prefect stands with folded hands to north of prostration dais, facing south.

Head seat spreads cloth twice in paying respects thrice to abbot. Upon first spread of sitting cloth, intones following words:

I am a newly ordained monk who has just entered the monastery. I am uncultivated in all the procedures. It must be by mistake that I have received your reverence's commission. An ordinary person with no responsibilities like me is intimidated in the extreme.

Next, makes second spread of cloth and says:

The weather these days is very warm. With deferential consideration for you, reverend abbot, I respectfully inquire whether everything is going well.

Head seat makes three abbreviated prostrations; abbot also makes one prostration in reply.

Head Seat Goes to Place [137]

Next, guest prefect leads head seat on tour of upper and lower sections of sangha hall, once around, moving from upper section to lower section and outer hall (outer platforms). Again enters hall, passes behind altar, goes around entranceway, takes him/her to head seat's place. When finished, guest prefect returns to own place in outer hall (outer platforms).

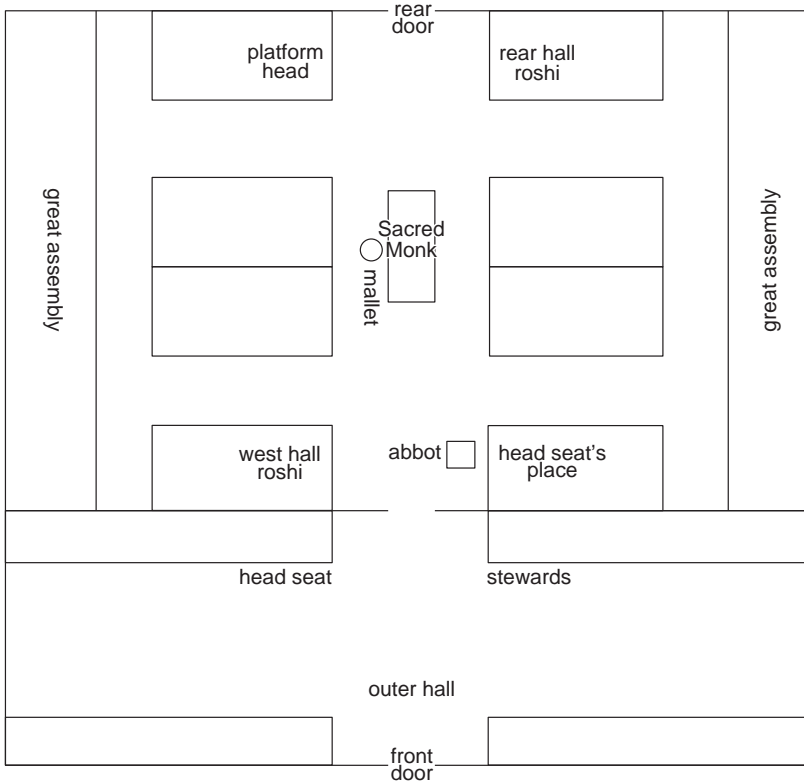
Rector Makes Announcement [137]

At this point, rector enters hall, bows in gassho to Sacred Monk; when finished, advances to place of mallet and block, strikes block with mallet once, makes announcement to great assembly as follows:

I now respectfully announce that Trainee Monk <Name> has been invited and will serve as front hall head seat.

When announcement is finished, rector strikes block with mallet once again and returns to own place. At this point, rector's assistant rings one series on hand-bell; head seat and monks of great assembly, each at their assigned place, turn toward front and all together make three prostrations. Abbot exits hall; head seat returns to quarters; great assembly disperses from hall.

Diagram of Monastery-Entering Ceremony of Appointing Head Seat [138]



**SECTION TWO: WRITING VARIOUS DIAGRAMS FOR
ARRANGING PLACES [137]**

Rector, in accordance with monastic seniority (same as dharma age, i.e. how many years have passed since ceremony of taking precepts) prepares diagram of Heroic March assembly, diagram of places for recitations hall

touring, diagram of assigned places and meal places, diagram of chanting places, diagram of places for informal meals, and diagram of places for informal tea services. (Chanting places, meal table places, and tea service places are not necessarily based on monastic seniority; they may be set as convenient, depending on position in monastic bureaucracy.)

First, present these to abbot for his/her inspection. When that is over, have rector's assistant (or secretary acolyte) make fair copies from originals. Hang diagram of Heroic March assembly and diagram of chanting places on wall between pillars in buddha hall or dharma hall. Hang diagram of places for recitations hall touring and diagram of sleeping places and meal places in upper and lower sections of outer hall (outer platforms) of sangha hall. Hang diagram of places for informal meals and diagram of places for informal tea services in appropriate places in both administration hall (kitchen-residence) and tea hall. In addition, those diagrams may be pasted up wherever the great assembly can easily see them. Quarters chief also, in order of monastic seniority, prepares diagram of reading places in common quarters. That is put up on wall between pillars at some appropriate place in common quarters. (For present-day occasional retreats, acolytes are in charge of all of this. In monasteries, each particular institution's customs may be followed.)

— MAY 12 —

**SECTION ONE: COMPILING STATEMENTS,
DECOCTION NOTICE, RECITATION TEXTS [139]**

On this day, in rector's quarters, prepare statement for opening of Heroic March assembly and earth spirit hall recitations text. In administrators' quarters, prepare administrators' decoction service notice. Decoction notice is as follows.

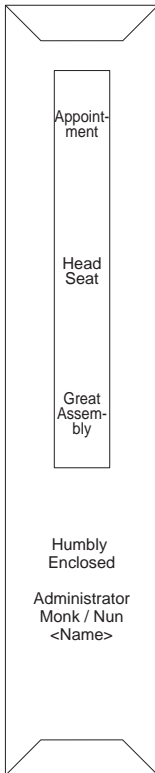
1. Decoction Notice [140]

This evening, the administrators
shall serve a tea refreshment in the cloud hall
especially for the head seat and great assembly,
to mark the rite of opening the retreat.
We humbly request that the assembly, uniform in its kindness,
favor us with its august attendance.

May 14, <year>

Respectfully Announced by Administrator Monk /Nun

<Name>



Decoction notice should be written on a single sheet of starched paper that is turned widthwise, the words being spaced on it so as to form seven lines.

2. Formal Envelope [140]

Formal envelope should be about 30 centimeters in length and eight centimeters wide. Use vermilion paper for formal appointment. (For how to write decoction notice and envelope, see See Part One, Chapter Three, January 1, Section Four, “Special Tea Services in Sangha Hall,” p. 133.)

(For statement for opening of Heroic March assembly, see Part One, Chapter Three, May 13, s.v. “Statement for Opening of Heroic March Assembly,” p. 187. For earth spirit hall recitations text, see Part One, Chapter Three, May 14, Section Two, s.v. “Earth Spirit Hall Recitations Text,” p. 193.)

SECTION TWO:
WRITING “UNIVERSAL DEDICATION OF MERIT” PLACARDS [I4I]

(after midday meal)

After midday meal, hall precept writes two “*Universal Dedication of Merit*” placards, hangs them within hall on two pillars, left and right. (When written vertically in Chinese, right placard is written with first line on left and last line on right; left placard is written with first line on right and last line on left.)

The assembly of monks present here, having chanted the *Heroic March Secret Dharani*, dedicates the merit to the dharma-protecting assembly of dragons and heavenly beings. May the earth spirit and monastery-protecting spirits engage in various sagely creations; may beings in the three painful destinies and eight difficulties all be separated from their sufferings; may the four benefactors and three classes of existences be thoroughly steeped in blessings; may the national borders be peaceful and the armies disbanded; may the winds be tamed, the rains favorable, and the people peaceful and happy; may the entire assembly be transformed by cultivation, its rare excellence progressing; may the ten lands immediately pass beyond all difficulties; may the monastery be tranquil and cut off evils and anxieties; may donors and believers take refuge and worship and increase in happiness and wisdom.

All buddhas of the ten directions and three times; all honored bodhisattvas, those great beings; great perfection of wisdom.

<p><i>Jo rai en zen bi kyu shu</i> <i>fun zu ren nen hi mishu</i> <i>ui kyo ui ha shu run ten</i></p>	<p>上来現前比丘衆 諷誦楞嚴祕密呪 回向護法衆竜天</p>
---	--

<i>tsu chi gya ran shi shin zo</i>	土地伽藍諸聖造
<i>sanzu ha nan kyu ri ku</i>	三途八難俱離苦
<i>su in san yu jin sen in</i>	四恩三有盡沾恩

<i>ku kai an nin hin ka sho</i>	國界安寧兵革銷
<i>fu cho yu jun min ko ra</i>	風調雨順民康樂
<i>i shu hin shu ki shin jin</i>	一眾薰修希勝進

<i>ji ji zun jo bu nan zu</i>	十地頓超無難事
<i>san mon shin jin zei hi ni</i>	山門鎮靜絕非虞
<i>dan shin ki sun zun bu i</i>	檀信歸崇增福慧

<i>ji ho san shi i shi fu</i>	十方三世一切仏
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

SECTION THREE: STATEMENT SIGNING CEREMONY [141]

Same as February 14. (In preparation for opening of Heroic March assembly on following day, abbot is asked to sign statement.)

— MAY 13 —

SECTION ONE: APPOINTING HEROIC MARCH HEAD [141]

After breakfast, rector goes to head seat's quarters, burns incense, intones following words of invitation:

Now is the time for opening the Heroic March assembly. The reverend abbot has ordered [you] the Trainee to serve as Heroic March head.

When finished intoning this, make three abbreviated prostrations and withdraw. Head seat sees rector off by making prostrations in reply. (This is called “ceremony of appointing Heroic March head.” In various rules of purity it says to “select someone with a melodious voice as Heroic March head,” but at present it is customary to give position to head seat.)

SECTION TWO: OPENING OF HEROIC MARCH ASSEMBLY [142]

Following midday meal bell (around 11:00 AM), sound board in sequence. (Rector’s assistant first makes three hits at long intervals on sounding board in front of common quarters, then goes around sounding boards in sequence. In conclusion, strikes board in front of abbot’s quarters three times.) Hall assistant rings hall bell. Monks of great assembly enter hall, go to their chanting places. Two rows stand in ranks as always. Abbot enters hall to seven rings of bell.

Leaving Ranks and Burning Incense [142]

Abbot enters hall, advances to altar and burns incense, offers tea and decoction. When finished, faces south. Two rows of officers in unison bow with hands clasped, form a single horizontal line from east to west in south side of large ceremony room, facing north. Abbot sits on curved chair. From this point on, procedure is as usual for leaving ranks and burning incense: rector, in accordance with clashing of cymbals by hall assistant, inspects censer; abbot and honoree (e.g. west hall roshi) as well as two rows, in accordance with rector’s bow of invitation, leave ranks and burn incense. (See Part One, Chapter Three, February 15, Section Two, “Nirvana Assembly Sutra Chanting,” s.v. “Leaving Ranks and Burning Incense,” p. 155.) At end, when rector is returning to place after burning incense in tandem with opposite place in west row, he/she intones in loud voice, “Three prostrations by

great assembly.” Rector’s assistant rings hand-bell, all together spread cloth and make three prostrations. Abbot also makes same prostrations. Gathering up sitting cloths, two rows return to rank places, stand facing each other as they were originally.

Read Statement and Kneel Holding Censer [143]

Next, rector reads aloud statement. At this point two acolytes, incense-burning acolyte and guest-inviting acolyte, present handled censer and incense box to abbot. Abbot receives them, and while statement is being read aloud, raises handled censer and kneels upright. When finished, two acolytes put away handled censer and incense box. Rector puts statement back in its original place, bows in gassho, returns to place. When rector bows in gassho, rector’s assistant rings large bowl-bell. Upon hearing assistant’s ringing of large bowl-bell, two rows of officers and monks of great assembly make mutual bows with hands clasped, go to their respective places as noted on diagram of Heroic March assembly. (See Part One, Chapter Three, May 13, Section Two, “Diagram of Heroic March Assembly,” p. 190.)

Invocation of Holy Names [143]

After striking bowl-bell three times, Heroic March head initiates chanting of holy names in following manner:

Homage to the buddhas and bodhisattvas of the Heroic March assembly.

Strike bowl-bell once. Monks of great assembly gassho, chant in unison three times. (For how to ring bowl-bell, see Part Three, Chapter One, Section Ten, “Procedures for Bowl-Bells.”) Next, Heroic March head initiates chanting of opening lines of sutra’s dharani (chants, “At that time the World-honored One...”). Monks of great assembly, in time with wooden fish drum, chant next phrase of *Opening Lines Verse*, “From the middle of his fleshy topknot,” in unison:

At that time the World-honored One, from the middle of his fleshy topknot, emitted one hundred rays of precious light. In each ray there welled up a thousand-petaled jewelled lotus, with a magically appearing tathagata seated in the middle of its jewelled flower. The head of each tathagata emitted ten streams of hundred-jewel radiance, and each stream of radiance revealed in their entirety vajra wielders as innumerable as the sands of ten Ganges Rivers, who from lofty mountains wield their vajras throughout the entire universe. The great assembly gazed up in contemplation with a combination of awe and love. Imploring the Buddha and begging his help, they listened to the Buddha single-mindedly. His invisible ushnisha emitting light, the Tathagata proclaimed the dharani.

<i>niji seson</i>	<i>ju niku kei chu</i>	爾時世尊	從肉髻中
<i>yu hyaku po ko</i>	<i>ko chu yu shutsu</i>	涌百寶光	光中涌出
<i>sen yo ho ren</i>	<i>uke nyorai</i>	千葉寶蓮	有化如來
<i>zahō kechū</i>	<i>cho ho ju do</i>	坐寶華中	頂放十道
<i>hyaku po ko myo</i>	<i>ichi ichi ko myo</i>	百寶光明	一々光明
<i>kai hen jigen</i>	<i>ju go gasha</i>	皆徧示現	十恒河沙
<i>kon go mis-shaku</i>	<i>kyo sen jicho</i>	金剛密跡	擎山持杵
<i>henko ku kai</i>	<i>daishu go kan</i>	徧虛空界	大眾仰觀
<i>iai ken po</i>	<i>gubutsu ai yu</i>	畏愛兼抱	求仏哀祐
<i>is-shin cho butsu</i>	<i>muken cho so</i>	一心聽仏	無見頂相
<i>ho ko nyorai</i>	<i>sen zetsu jinshu</i>	放光如來	宣說神呪

Dedication of Merit for Chanting of Dharani While Circumambulating [143]

Next, initiate chanting of *Heroic March Dharani*; great assembly performs chanting of dharani while circumambulating. (For procedure for circumambulating, see Part One, May 13, Section Two, “Diagram of Heroic March Assembly,” p. 190.) When finished, initiate chanting of “Great” Verse

(“Great perfection of wisdom”). Assembly chants in unison three times. Next, rector intones following dedication of merit:

The merit from the preceding sutra chanting we give in offering to our Great Benefactor and Founder of the Teachings, the Original Master, Shakamuni Buddha, that the blessings of the four benefactors may be fully requited, that the three classes of existences may all be saved, and that sentient beings throughout the dharma realm may equally perfect omniscience.

When “All buddhas of the ten directions and three times... etc.” is finished, all together make three prostrations, disperse from hall. Statement and diagram of circumambulation are as follows.

Statement for Opening of Heroic March Assembly [144]

The Immovable Honored One, marvelous and profound, which upholds all phenomena, the Heroic March King, is an astounding presence in the world. It destroys our inverted views of a hundred millions kalpas, enabling untold generations of the sangha to obtain the dharma body.

It is difficult to exhaust the praises of the Buddha’s ocean of merit.

Monk /Nun <Name>, Abbot of <Mountain Name>,
<Monastery Name> in <Name> District/City/Town/
Village, <Name> Prefecture, Nation of Japan.

On the fifteenth day of this month, we respectfully mark the occasion of the retreat opening of the King of Awakening. This is the day that saves the lives of Buddhists. We participate on this day in the

opening of the Heroic March assembly. The oceanic assembly has in unison chanted the *Secret Dharani*. We pray that the three treasures will be protected by the devas, and that the ninety days of practice and verification shall be without hindrance.

The preceding is humbly considered.

In the excellent Heroic March assembly, the Original Master, the Tathagata Shakamuni emitted rays of precious light from the invisible ushnisha on his head and conquered uncountable thousands of realms with the mark of buddhahood that is his tongue.

He illuminated all the buddha lands of the ten directions and gathered all the buddhas. / He commanded bodhisattvas as innumerable as the sands of the Ganges to preach the twenty-five types of supernatural powers.

He considered only the attainment of Kannon Bodhisattva to be the highest standard for gaining awakening through the faculty of hearing. / Thus he preached the *Secret Dharani*, which truly clarifies the direct path to achieving awakening.

The excellent Heroic March assembly begins with this assembly, which for a long time has been chanting dharanis, especially this dharani. / We set the time limit as one hundred days, and we join people together in groups of ten.

The buddhas and ancestors have the ancient rule of a ninety-day retreat, in which a monastery establishes an excellent assembly that practices circumambulation for three months.

Humbly stated.

May the three treasures bear witness; may the devas together maintain standards.

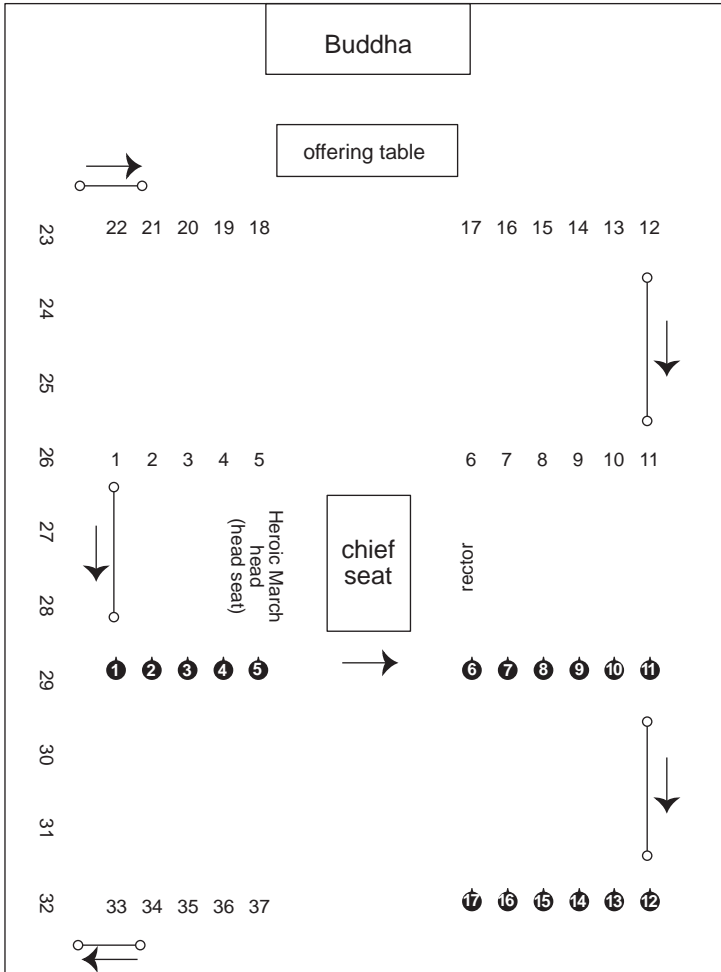
Humbly stated on May 13, <year>, by Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>.

Formal Envelope [147] (yellow paper)

Excellent Heroic March Assembly	Original Master Tathagata
(yellow paper)	
Three Treasures Ten Directions	Master Super- natural Powers
<p>Humbly enclosed by Monk/Nun <Name> Abbot of <Mountain Name> <Monastery Name></p>	

(Envelope for closing of assembly is same)

Diagram of Heroic March Assembly [145]



- | | | |
|-----------------|---------------------------|-------------------------|
| ① hall prefect | ⑦ comptroller | ⑬ secretary acolyte |
| ② bath prefect | ⑧ assistant comptroller | ⑭ robe-and-bowl acolyte |
| ③ guest prefect | ⑨ head cook | ⑮ refreshments acolyte |
| ④ canon prefect | ⑩ labor steward | ⑯ Sacred Monk's acolyte |
| ⑤ secretary | ⑪ incense-burning acolyte | ⑰ portrait acolyte |
| ⑥ prior | ⑫ guest-inviting acolyte | |

Note: Rector, abbot and Heroic March head circumambulate between Prior and Secretary.

SECTION THREE: COMMON QUARTERS SUTRA CHANTING [147]

(late afternoon; a.k.a Common Quarters Heroic March Assembly)

Quarters chief, in advance, arranges incense, flowers, lamps, and candles, decoction, sweets, and tea in front of Sacred Monk of common quarters. When late afternoon (4:00 p.m.) arrives and routine sangha hall recitations are finished (in recitations on this day, hall touring is cancelled), quarters chief's assistant hits one series on sounding board in front of common quarters. Head seat leads hall assembly to reading places (or, to any convenient places on east and west sides of quarters). Quarters chief stands on right outside quarters door and greets abbot.

Abbot enters quarters, bows in gassho to Sacred Monks, advances and burns incense, immediately offers tea and decoction. Quarters chief's assistant passes offerings for this. (Sequence is: quarters chief's assistant → acolyte → abbot → incense acolyte → quarters chief.) When finished, rector's assistant rings hand-bell, all together spread sitting cloths and make three prostrations. Abbot again advances and burns incense, returns to place. Rector initiates chanting of holy names. ("Homage to the buddhas and bodhisattvas of the Heroic March assembly.") Next, circumambulate while chanting dharani. When "Great" Verse is finished, dedicate merit. Spread cloths and makes three prostrations; when finished disperse from hall. Quarters chief, outside quarters door, sees abbot off.

Eko Text [148]

The Immovable Honored One, marvelous and profound, which upholds all phenomena, the Heroic March King, is an astounding presence in the world. It destroys our inverted views of a hundred millions kalpas, enabling untold generations of the sangha to obtain the dharma body.

The merit from the preceding chanting of the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices* we give in offering to our Great Benefactor and Founder of the Teachings, the Original Master, Shakamuni Buddha. We further offer it to: the dharma-protecting devas; the myriad spirits of the three realms; to the sages of the ten directions; this monastery's earth spirit and monastery-protecting spirits; Jōhō Shichirō Daigen Shuri Bodhisattva; and the tutelary deities enshrined in all halls; may it increase their majestic light and their virtues, immeasurable as the ocean.

We pray that this monastery may thrive, that the sangha treasure may increasingly flourish, that all patrons may live long and prosper, that their happiness may be complete, that all their relations may be successful, and that all alike may attain perfect omniscience.

(This eko text may be used even when statement is not read aloud at opening and closing of Heroic March assembly.)

— MAY 14 —

SECTION ONE: MID-RETREAT HEROIC MARCH ASSEMBLIES [149]

After opening is completed on May 13, from next day (May 14) until August 12, Heroic March assembly is held every day before morning sutra chanting, or at noon.

Ring hall bell and enter hall as usual. Abbot advances to altar and burns incense; all together make three prostrations. When finished, monks of great assembly each go to their respective places as indicated on diagram. In accordance with rector's assistant's ringing of bowl-bell, Heroic March head first initiates chanting of holy names and opening lines; next, initiates

chanting of *Heroic March Dharani* and “Great” Verse. Procedure for great assembly to join in chanting in accordance with that is same as when opening Heroic March assembly. When “Great” Verse is finished, rector initiates chanting of first phrase of *Verse for Universal Dedication of Merit*, which goes, “The assembly of monks present here, having...”; great assembly joins in chanting from second phrase. (Beginning with second phrase, rector’s assistant strikes small bowl-bell at start of every phrase. When chanting gets to twelfth verse, which goes “May donors and believers take refuge and worship and increase in happiness and wisdom,” he/she strikes two series of connected blows. Altogether, small bowl-bell is rung eleven times. Beginning with phrase, “All buddhas of the ten directions and three times... etc.,” ring large bowl-bell once for every phrase; when chanting gets to “Great” Verse, strikes two series of connected blows. Altogether, large bowl-bell is rung four times.) When finished, all together make three prostrations, disperse from hall.

If this daily practice is done before morning sutra chanting, when Heroic March assembly is finished, monks of great assembly go to their chanting places and sit; buddha hall sutra chanting is omitted and service begins with sutra chanting for arhats. If it is carried out at noon, usual midday sutra chanting is omitted. On June 1st and 15th, July 1st and 15th, and August 1st, prior to morning sutra chanting, carry out Heroic March assembly instead of prayers sutra chanting. For dedication of merit, use prayers dedication of merit instead of *Universal Dedication of Merit*.

SECTION TWO: EARTH SPIRIT HALL RECITATIONS [149]

(late afternoon)

Ceremonial procedures are same as for February 14, at end of winter retreat. For recitations, use following:

We are keenly aware that a fragrant wind fans the plains, and that the flaming emperor rules in every direction. This is the time when the Dharma King has banned going on foot. This is the day that

saves the lives of Buddhists. Bowing, we gather the great assembly; deferentially we visit the sacrificial shrine. Chanting and upholding the glorious names of those possessed of myriad virtues, we dedicate the merit to the tutelary deities enshrined in all halls.

We pray that they will increase their protection so that we may have a successful retreat

I respectfully invite the venerable assembly to mindfully recite in drawn-out voices.

SECTION THREE: ADMINISTRATORS' DECOCTION SERVICE

(late afternoon)

Decoction Notice Ceremony [150]

This takes place in late afternoon. It is a decoction ceremony provided by administrators especially for head seat and monks of great assembly in congratulations for binding the rules and holding a retreat. On this day after midday meal, one of other stewards, wearing kesa, places decoction notice on offering stand that has been draped with covering cloth, raises it respectfully with both hands, goes to head seat's quarters. (For how to write decoction signboard, see Part One, Chapter Three, May 12, Section One, "Compiling Statements, Decoction Notice, Recitations Texts," p. 181.) Head seat sets out incense stand at some convenient place in room; also wearing kesa, he/she waits for steward to come. Steward censes it, holds it up in both hands to symbolize giving it to head seat, then sets it down next to incense stand and intones following invitation:

This evening, the administrators will provide a special decoction service in the cloud hall. We humbly beg that you will take pity and favor us with your august attendance.

Having intoned this, steward makes one abbreviated prostration. Head seat makes prostration in reply, sees steward out. Next, head seat opens de-

coction notice, has attendant (interlocutor) paste it up above platform in lower section of outer hall (outer platforms).

Prostrations for Inviting Abbot [151]

Head of line of stewards (person in highest place) goes to abbot's quarters, burns incense, spreads cloth and makes three prostrations, intones following invitation:

This evening, there will be a special decoction service for the head seat and great assembly in the cloud hall. We humbly beg that Your Reverence will take pity and especially condescend to favor us with your attendance.

When finished, steward returns to quarters, has administration hall assistant hang "Serving Decoction" placard in sangha hall.

In late afternoon (4:00 p.m.), before start of earth spirit hall recitations, make preparations, such as having tea chief's assistant set up place of honor (seat for guest of honor) in sangha hall. (Procedure is same as that explained in Part One, Chapter Three, January 1, Section Four, "Special Tea Service in Sangha Hall," pp. 132 ff.)

Enter Hall to Tea Drum [151]

When dedication of merit for earth spirit hall recitations is finished, tea chief's assistant sounds one series on tea drum. Head seat, leading monks of great assembly from earth spirit hall, enters sangha hall; each stands before their own meal place. (Abbot sits briefly on curved chair in front of earth spirit hall, waiting for sounding of seven rings of bell.)

Inviting Guest of Honor [151]

Stewards are in outer hall (outer platforms). Upon seeing that monks of great assembly have all reached their places, head of line of stewards enters hall, goes before head seat, invites him/her to go to place of honor, that

is, guest of honor's seat. Next, bows with hands clasped to secretary, who advances to platform chief, which is to say head seat's place, and leads head seat to place of honor. (Subsequent ritual procedure is same as that explained in Part One, Chapter Three, January 1, Section Four, "Special Tea Service in Sangha Hall," pp. 132 ff.)

Thanking Abbot [151]

When stewards have finished tea thanks bow, assistant clears away tea cups of honoree (head seat) and abbot. Next, all stewards, led in a row by head of line, enter hall, pass behind Sacred Monk's altar, go before abbot, form a single line (at this time, abbot gets off chair and stands) and do "spreading cloth twice, paying respects thrice." Upon first spread of sitting cloth, they intone following words:

Today, with our humble decoction, we have been especially favored by your compassionate attendance. We cannot help but feel deeply moved.

Upon second spread:

These days the weather is becoming hotter; with deferential consideration for you, reverend abbot, we respectfully inquire whether everything is going well.

Abbot Exits Hall [152]

Stewards make three abbreviated prostrations; abbot also makes one prostration in reply. Stewards, beginning with person in end place, exit hall in a row, line up outside front door, wait for abbot to exit, then bow in gasshos. Abbot nods in acknowledgement, returns to abbot's quarters.

West Hall Roshi Exits Hall [152]

West hall roshi, next after abbot, exits hall, nods in acknowledgement to stewards, returns to quarters.

Head Seat Exits Hall [152]

Next, head seat exits hall, makes one abbreviated prostration to stewards, returns to head seat's quarters.

Incense for Ancillary Recipients [152]

Next, head of line of stewards enters hall, burns incense before Sacred Monk, makes bow in gassho (this is called "incense for ancillary recipients"). At this point, ring bell once, collect great assembly's tea cups. Next, sound drum three times, upon which great assembly disperses from hall.

— MAY 15 —

SECTION ONE: FORMAL SALUTATIONS [152]

(Retreat-Opening Salutations)

When dawn zazen, Heroic March assembly, morning sutra chanting, and sutra chanting for tutelary deities are finished, all together make three prostrations; when sitting cloths have been gathered up, abbot immediately faces south. (On this day, if there is a mid-morning convocation in dharma hall, prayers sutra chanting and small convocation are not held. If there is no convocation in dharma hall, prayers sutra chanting is held before morning sutra chanting; sutra chanting for tutelary deities is held after morning sutra chanting; and salutations follow immediately after that. If there is time to spare, best arrangement is to hold small convocation in mid-morning, followed by salutations. In event that small convocation is held following sutra chanting for tutelary deities, all together make three prostrations

and gather up sitting cloths. Preparations for small convocation should follow established custom.) Hall assistant rolls up prostration mat, sets out incense stand in front of abbot, places curved chair behind abbot. Two rows of officers stand facing each other; acolyte and assistant stand on east side of inner sanctum.

Salutation by West Hall Roshi [153]

Procedure is same as for New Year's morning salutations (see Part One, Chapter Three, January 1, Section One, "Formal Salutations," p. 112).

Salutations by Stewards [153]

Procedure is same as for New Year's morning salutations (see Part One, Chapter Three, January 1, Section One, "Formal Salutations," p. 112). Head seat spreads cloth twice in paying respects thrice to abbot. Upon first spread of sitting cloth, intones following words:

We have been given the honor of serving as your assistants during this period of cloistered retreat. In this we depend on the help of Your Reverence's dharma power, and shall do our best to have no unfortunate occurrences.

Abbot replies with following words:

I am most fortunate to be able to spend the same retreat with you, and I hope that with the guidance and assistance of the stewards' dharma power, there shall not be any kind of unfortunate occurrence

Upon second spread of sitting cloth, intone following words:

The weather these days is becoming hotter. With deferential consideration for you, reverend abbot, we respectfully inquire if everything is going well.

Salutations by Prefects, Etc. [154]

Next is salutations by prefects. “Spreading cloth twice, paying respects thrice,” courtesy words, abbot’s words of response, are all same as for stewards. However, at place where word “stewards” occurs, abbot says “prefects” instead. Subsequent salutations by dharma relatives, salutations by disciples, acolytes, et al., administration hall salutations, sangha hall salutations, and ceremonial choreography are all no different than on January 1.

Sangha Hall Salutations [154]

In sangha hall salutations, after abbot tours hall once around and exits hall, rector’s assistant rings hand-bell once; head seat and monks of great assembly fold hands and in unison intone following words:

On this occasion, we are fortunate to spend the same retreat. We are afraid that our three modes of karma will be unwholesome and humbly beg your compassion.

In accordance with hand-bell, all together spread sitting cloths and make three prostrations; when finished exit hall. (Upon hearing rector’s assistant ring open floor space hand-bell, administration hall assistant begins to sound extended gong.)

When sangha hall salutations are finished, stewards and prefects go to abbot’s quarters, spread cloths and make three prostrations; abbot also makes one prostration in reply. After drinking tea, they together make mutual bows with hands clasped and withdraw. (When politely summoning a respected elder to serve as west hall roshi, abbot and great assembly together go to west hall roshi’s quarters, spread cloths and make three prostrations; west hall roshi makes prostration in reply.)

SECTION TWO: MAKING ROUNDS OF QUARTERS

(after breakfast)

Preparations [154]

On this day, before breakfast, acolyte consults with abbot, hangs up “Rounds of Quarters” placard in front of sangha hall; when morning gruel is finished, prepares sitting place for abbot in various quarters, along with incense and flowers and tea or decoction. In each quarters, people get formally dressed and wait for abbot to make rounds of quarters (round of inspection of various quarters).

After breakfast, when abbot indicates he/she wants to begin, acolyte strikes sounding board in front of abbot’s quarters three times. Upon hearing this, abbot emerges from abbot’s quarters. Acolyte and assistant follow along with him/her (guest-inviting acolyte carries censer and incense box).

Abbot Makes Rounds of Quarters [155]

At this point, administrators have assistant strike sounding board in front of administrators’ quarters three times, gathering staff of administrators’ quarters; they line up outside entrance to quarters to greet abbot. Abbot enters quarters and takes seat. Stewards and monks on staff follow abbot in and take their seats. Administrators invite abbot to have some tea or decoction. Abbot asks about state of affairs in quarters, inquiring about whatever things have come to his/her attention, then gets up from seat.

Administrators’ Courtesy Words [155]

When abbot stands up from seat, administrators advance close to him/her (at this point monks on staff all stand up), do “spreading cloth twice, paying respects thrice.” Upon first spread of sitting cloth, they say:

We humbly receive the official visit of your reverence's dharma chariot. We ordinary people with no responsibilities are deeply appreciative

Upon second spread [of sitting cloth], they say:

The weather these days is becoming hotter. With deferential consideration for you, reverend abbot, we respectfully inquire if everything is going well.

They make three abbreviated prostrations; abbot also makes one prostration in reply. When finished, administrators and monks on staff first go outside of quarters door to see off abbot; as he/she departs, they immediately follow along behind.

Subsequently, in every quarters, they likewise await approach of abbot and hit sounding board, gather staff and come out of entryway to greet him/her, and follow behind abbot when rounds of that quarters are finished.

Abbot exits administrators' quarters, goes around by east corridor, passes by triple gate (mountain gate), proceeds up west corridor, and visits various quarters in whatever order is dictated by location of quarters facilities.

When abbot has entered a particular quarters and taken seat, quarters head of that quarters proffers tea or decoction, and there is a "spreading cloth twice, paying respects thrice," same as in administration hall. (If abbot enters quarters but does not take seat, then without performing ritual procedure pay respects and follow along with him/her.)

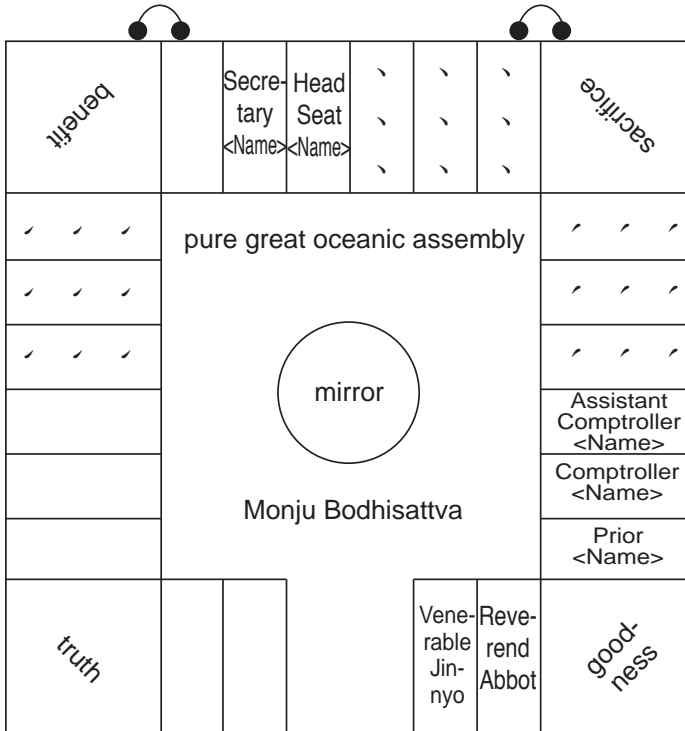
Accompaniment by Staffs of Various Quarters [156]

When rounds of various quarters are finished, monks of great assembly all follow after. They go to dharma hall. Abbot stands with hands folded in front of stairs to dharma seat, facing south. Monks of great assembly stand facing north, make deep bows in gassho. Abbot bows in gassho in reply, returns to abbot's quarters. Monks of great assembly return to quarters.

SECTION THREE: MONASTIC SENIORITY PLACARD

SENIORITY CHART [156]

Monastic Seniority Placard



Note: circles ○ in center of Seniority Placard and Seniority Chart are marks of completeness. Also, words “goodness,” “sacrifice,” “benefit,” and “truth” indicate order of seniority, reading counter-clockwise.

Contents of monastic seniority placard and seniority chart are same, but latter is produced on basis of former. Rector makes monastic seniority placard in advance. On this day, after breakfast, hangs placard on outside wall of upper section in front of sangha hall; or, if there is no sangha hall, hangs it on transom above east row in dharma hall. Seniority placard follows order of dharma age, without regard to monastic offices currently held. It is written in white letters on a black lacquered board using paris white pigment. On evening of retreat opening, rector's assistant makes seniority chart, basing it on seniority placard and using a half-sheet of Chinese paper or the like. It should be wrapped in thick ceremonial paper, using same method of wrapping as for lineage charts, with words "seniority chart" written in large letters. Having prepared and wrapped chart, rector's assistant gives it to head seat. After ceremony of compiling seniority chart has been held (for summer retreat, after breakfast on August 10; for winter retreat, after breakfast on February 10), it is presented to head seat. (See Part One, Chapter Three, February 10, Section One, "Ceremony of Compiling Seniority Chart," p. 143.) Set up an offering table in front of monastic seniority placard that is hung in display and make offerings on it of flowers, censer, and candles, and decoction, sweets, and tea.

Abbot, when making rounds of quarters, goes before table, burns incense and bows in gassho before chart before moving on. Monks of great assembly who are following along also, in order, burn incense and make bows in gasshos. When late afternoon arrives, rector's assistant takes down seniority chart, puts it away in acolytes quarters.

Diagram of Seniority Chart [157]

[The Seniority Chart has the same layout and content as the Seniority Placard, but it has no handles and features underneath the square the following information with names and seals:]

<Mountain Name> < Monastery Name> in <Prefecture Name> <District Name> <City Name>
Dharma Flag Master <Name> <seal >

Head seat <Name> <seal >
 Assistant Comptroller <Name> <seal >
 Rector <Name> <seal >
 Guest Prefect <Name> <seal >
 <year>
 summer / winter
 early / middle /late
 retreat assembly

SECTION FOUR: CONGRATULATORY TEA [158]

(before mid-morning)

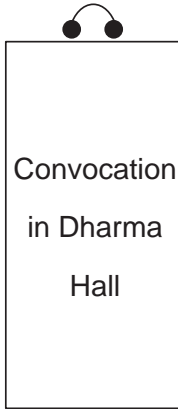
Before mid-morning (around 9:00 a.m.), snacks from abbot are brought out for monks of great assembly (this is called “congratulatory tea”). Acolytes, in advance, have tea chief’s assistant notify various quarters and sangha hall. When set time arrives, strike one series on tea hall sounding board. Monks of great assembly, wearing rakusus, gather in tea hall, go to tea service places. (There is no special tea-service procedure; procedure is same as ordinary evening convocation tea service.) Assistants serve snack to great assembly (usually this consists of one bowl of festive red rice). If abbot is in attendance, serve snack to him/her as well. Next, serve tea. When finished, collect tea cups and bowls. After board has been hit three times, rector’s assistant rings hand-bell twice; all together make mutual bows with hands clasped, disperse from hall.

SECTION FIVE: RETREAT PRAYERS CONVOCATION

(mid-morning)

Preparations [158]

On evening before convocation in dharma hall, and again before breakfast on day of convocation, incense-burning acolyte calls on abbot, hangs

Convocation Placard

"Convocation" placard in dharma hall. Hall prefect, during after-breakfast cleaning, prepares and decorates dharma hall (Sumeru altar). Hangs large dharma curtain in front of buddha on dharma seat, decorates inner sanctum, clears off Sumeru altar and places chair (use a Zen seat, or if there is no Zen seat, a curved chair) on it front and center. Place incense stand in front of chair, and suspend a pair of hanging candelabra (or arrange a pair of candle stands). To east of dharma seat, make a seat for mallet master (person who bears witness to abbot's dharma preaching). Prepare mallet and block at base of stairs (at east foot of Sumeru altar).

Sounding Boards in Sequence [159]

When set time arrives (10:00 a.m.), rector's assistant first inquires if head seat and incense-burning acolyte are ready, then makes three hits at long intervals on sounding board in front of common quarters. After that, walks around in sequence to every place there is a sounding board and strikes it (this is called "sounding of boards around corridors," or "sounding boards in sequence" for short). In conclusion, strikes board in front of abbot's quarters three times. Hall assistant, upon hearing that, begins to beat first sequence on dharma hall drum. Method of beating drum is same as for small convocation drum: beat three sequences at a relaxed pace.

Upon hearing sounding board in front of quarters, all prefects from head seat on down, sangha hall assembly, as well as west hall roshi and previous abbot, get formally dressed (wearing white socks and kesas), gather in dharma hall, and stand for a while, each in front of own assigned place. Stewards, staffs of various quarters, as well as various assistants, also get formally dressed upon hearing sounding boards in sequence, gather in administration hall (or study) and stand. Abbot, upon hearing beating of drum, comes out of abbot's private quarters (inner abbot's quarters), sits in chair,

and waits for hall entering. (Assistant, in advance, places chair in outer abbot's quarters.)

Five acolytes—incense-burning acolyte, guest-inviting acolyte, secretary acolyte, robe-and-bowl acolyte, and refreshments acolyte—bow in *gassho* to abbot, stand in attendance to his/her left side. (If resident priest of main temple is in attendance, at this point he/she is invited to take main temple place.) When first sequence on drum begins to be sounded, incense-burning acolyte goes to left of dharma seat in dharma hall (east side of inner sanctum), ascertains whether monks of great assembly have gathered, stands in place there until bowing in *gassho* to empty seat is over.

Bowing in Gassho to Empty Seat [159]

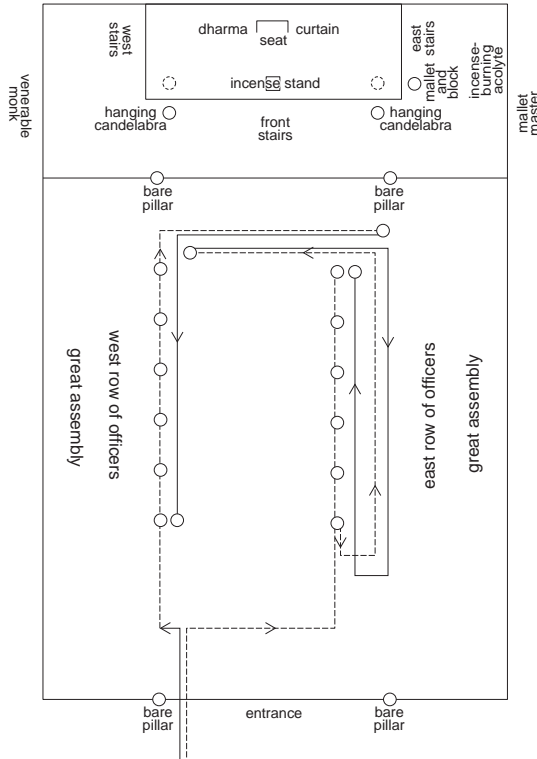
Six prefects—head seat, secretary, canon prefect, guest prefect, bath prefect, and hall prefect—lead great assembly from *sangha* hall, enter hall; west hall *roshi* and rear hall *roshi* follow along behind. Once they reach west row rank places, prefects go in front of dharma seat (outside of bare pillars), form a single horizontal line and bow in *gassho* to dharma seat. (Because they bow to empty seat on which abbot is not sitting, this is called “bowing in *gassho* to empty seat.”) When finished, led by person in end place, they return to west row and stand facing east. By this point, finish beating first sequence on drum. Monks of great assembly are not included in bowing in *gassho* to empty seat; they line up as usual behind prefects' places.

Next, when second sequence on drum begins, six stewards—prior, comptroller, assistant comptroller, rector, head cook, and labor steward—lead staffs of various quarters and various assistants from administration hall and enter hall. (If a separate mallet master is invited, he/she follows behind stewards.) Once they reach east row rank places, person in end place (labor steward) leads rank (who turn bodies to left) in front of dharma seat, where they form a single horizontal line and bow in *gassho* to dharma seat. When finished, led by person at head of line (prior), they turn bodies to left, return to places and stand facing west. (There is also a variant procedure in which hall is entered while boards are sounded in sequence, two ranks of officers and monks of great assembly go to their places in advance, and bowing in *gassho* to empty seat takes place in accordance with drum.) At

this time, second sequence on drum should be brought to a close. Quarters staffs and assistants line up horizontally behind them as usual.

Incense-burning acolyte, who is at place at foot of east stairs of dharma seat, upon seeing that stewards have finished bows in gassho to empty seat and returned to places, passes behind stewards' places in east row, exits hall, goes back to abbot's quarters, invites abbot to enter hall. Upon seeing incense-burning acolyte exit hall, begin beating third sequence on drum.

Diagram of Bowing in Gassho to Empty Seat [160]



Note: Dotted lines represent path forward; solid lines represent path back; arrows represent direction of movement. (○) represents where to place candel stands if they are used.)

Abbot Enters Hall [161]

Abbot, leading five acolytes, exits abbot's quarters. (Standard procedure is for abbot to hold whisk in left hand, grasp staff in right hand. Incense-burning acolyte carries large incense box; he/she also carries small incense box in bag of left sleeve, for own use in rite of dharma-requesting incense. If there is no large incense box, instead accompany abbot with censer and wrapped incense resting on offering stand draped in covering cloth.)

Upon seeing abbot draw near to dharma hall, bring third sequence of drum beating to a close. Resume beating using drumsticks in tandem (two drumsticks), gradually progressing from light pounding to great pounding. When abbot enters hall and monks of great assembly all together bow with hands clasped, cease great pounding of drum.

Abbot advances to base of dharma seat, pounds staff once on floor, gazes up at dharma seat, makes a comment (intones a simple dharma phrase), immediately mounts seat. (Proper procedure is to go up and down by front stairs; if there are no front stairs, use west stairs to climb up, east stairs to descend.) Abbot leans staff against dharma curtain, stands in front of chair. Incense-burning acolyte, following abbot, mounts dharma seat by climbing up west stairs, stands on left side of chair. Remaining four acolytes come out from stewards, advance to base of dharma seat, line up on east side. (Usually they exit abbot's quarters when abbot enters hall and "ding, crack, thump" are sounded; see Part Three, Chapter One, Section Seven, s.v. "Drums.")

Moreover, in event that two ranks of officers usher abbot when entering hall, when stewards bow in gassho to empty seat is finished and they have returned to places, incense-burning acolyte leaves place, passes behind stewards' places, goes to middle of large ceremony room on south side, faces north and bows in gassho to two ranks, invites them to go to abbot's quarters to usher abbot.

Raising Incense [162]

Incense-burning acolyte kneels down at left side of incense stand and, using both hands, removes lid of large incense box, setting it to left of censer, upside down. He/she then, with palms of both hands facing upwards, piles

lid with petal incense (use high quality incense such as aloes wood incense), presents it to abbot. When finished, sets lid back in its original place, withdraws and stands to side. Abbot leans body slightly, grasps incense in right hand, then raises it reverently in both hands and intones following words:

On the auspicious occasion of today's retreat opening (mountain seat hall opening), I, the dharma transmitted monk <Name>, abbot of <Name> Mountain <Name> Monastery in <Name> Prefecture, <Name> District/City/Town/Village, Japan, respectfully burn this one piece of incense in this jewelled censer, as an offering to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha, to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai.

Gazing up, we beg their vast compassionate blessings. Bowing down, we are moved by their everlasting spiritual virtue.

We dedicate the great blessings accumulated by this offering entirely to prayers that the true dharma may flourish, that there will be peace in the land and harmony among all nations, and that all conditions may be favorable.

When abbot is intoning "Great Benefactor and Founder of the Teachings," monks of great assembly face north, gassho, and lower heads. When finished intoning, abbot stuffs incense inside censer, and in addition lights one piece of accompanying incense. (Ordinarily, high quality incense is wrapped in paper, on which dharma phrase is written. When incense-burning acolyte presents it to abbot, he/she holds it up and chants while looking at dharma phrase.)

Next, incense is burned for that monastery's founding abbot and former abbots, and as an offering for successive generations of ancestors of lay followers, as well as to pray for the prosperity of their families. Ritual procedure is same as above. Abbot intones:

I respectfully burn this one piece of incense (in height, it is unsurpassed; in breadth, it has no limit, etc.) in this jewelled censer, offering it to the founding abbot of this monastery, Most Reverend <Name>, and to the most reverend former abbots (if there is any monk, other than one's own teachers, to whom one is particularly indebted, chant "Most Reverend <Name>" here), raising it to requite their compassionate blessings.

With this one piece of incense (it infuses iron at the source, circulating around every corner of heaven), we pray that the merit will circulate around to all the spirits of successive generations of ancestors of each household of lay followers associated with this monastery, and that their places of karmic retribution may be adorned. We also pray for the prosperity of the families of each household of lay followers, and that their children and grandchildren will thrive.

(In some cases, incense for repaying blessings of founding and former abbots and lay followers is burned at same time.)

Next, if there is a mountain seat hall opening for a new head priest, dharma-succession incense is raised. Abbot takes dharma-succession incense out from own breast pocket, raises it, then burns it. (In cases other than that of new head priest as well, such as a hall opening to mark debut, incense for repaying blessings is sometimes burned for primary master from whom one has inherited the dharma.)

Bowing in Gassho [163]

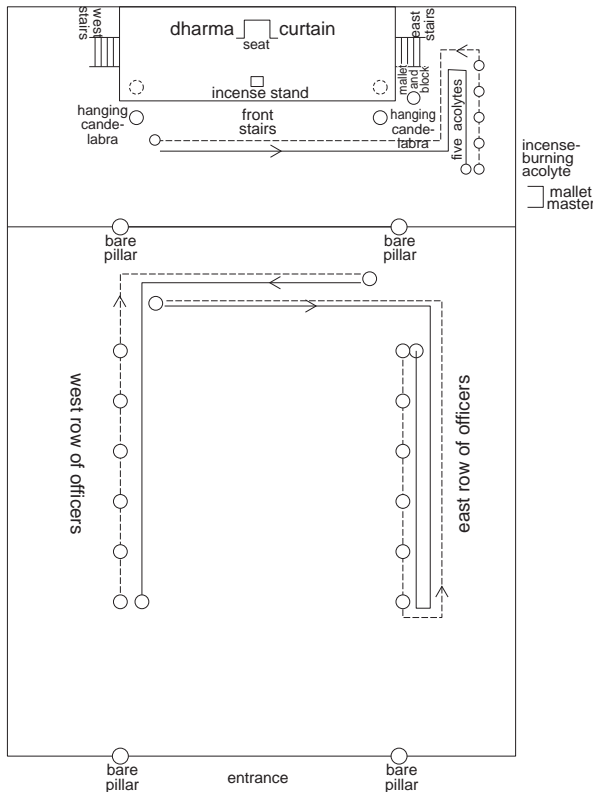
Five acolytes wait until abbot has taken seat; then, beginning with person in end place (refreshments acolyte), they form a single horizontal line at foot of dharma seat (not in front of dharma seat, but on inside of bare pillars, i.e. round pillars) and bow in gassho. When finished, incense-burning acolyte leads rank back to places.

Next, head seat leads rank of prefects, who line up in front of dharma seat and bow in gassho (same as when bowing in gassho to empty seat). At this point, monks of great assembly in west row all together, at their places, face north and bow in gassho simultaneously with prefects. When finished, rank

of prefects, led by person in end place, return to places. (In all cases, gassho when returning to places.)

Next, person in end place (labor steward) leads rank of stewards in front of dharma seat; they bow in gassho (same as when bowing in gassho to empty seat). At this point, monks of great assembly in east row face north and bow in gassho simultaneously with stewards. When finished, person at head of line (prior) leads rank back to places.

Diagram of Bowing in Gassho at Foot and in Front of Dharma Seat [164]



Note: Dotted lines represent path forward; solid lines represent path back; arrows represent direction of movement. (○) represents where to place candle stands if they are used.)

Bowing in Gassho to Empty Seat [165]***Bowing in Gassho at Foot of Dharma Seat******Bowing in Gassho in Front of Dharma Seat***

Whenever abbot holds convocation in dharma hall, there are two occasions of bowing in gassho. Former bowing in gassho is performed by prefects (west row) and stewards (east row), who bow to empty seat before abbot makes appearance in hall. This is called “bowing in gassho to empty seat.” Latter bowing in gassho is performed in sequence by acolytes, prefects, and stewards after abbot has mounted dharma seat, raised incense, and sat down in chair.

Bowing in gassho by prefects and stewards takes place in upper side of large ceremony room (outer sanctum), where they form a single horizontal line and stand in order. This is called “bowing in gassho in front of dharma seat.”

Reason that five acolytes bow in gassho at foot of dharma seat is said to be because they always wait on abbot in close proximity, and thus are more intimate with him/her than two ranks of officers.

According to the *Encyclopedia of Zen Monasticism* by Mujaku Dōchū 無著道忠 (1653-1744), “bowing in gassho to empty seat” is a way of expressing praise for dharma seat, based on a passage quoted from the *Sutra on the True Dharma as a Foundation of Mindfulness*, which is folio number 127 of the *Great Perfection of Wisdom Sutra*. (Same meaning is expressed in “prostrations to King of Emptiness” that are part of procedure for giving bodhisattva precepts at precepts-giving site in precepts-giving assembly.)

Request of Dharma on Behalf of Assembly [166]

When preceding bows in gassho are finished, incense-burning acolyte mounts dharma seat by east stairs, kneels down at left side of incense stand, takes small incense box out from left sleeve of robe with right hand, removes lid with left hand, holds incense box and lid together in left hand, uses right hand to burn incense (dharma-requesting incense), returns incense box to sleeve of robe, makes abbreviated bow in gassho, comes down from dharma seat, advances from front of stewards' places to middle in front of dhar-

ma seat, makes deep bow in gassho. (This is called “requesting dharma on behalf of assembly.”) At this time, two rows of officers and monks of great assembly together face north and bow in gassho. When finished, incense-burning acolyte returns to place.

Announcing Mallet [166]

Mallet master advances next to mallet and block, strikes block with mallet once. (For how to remove covering cloth of mallet and block, see Part Three, Chapter One, Section Seven, s.v. “Mallet and Other Instruments,” pp. 522 ff.), intones:

Oh, you dragons and elephants gathered at this dharma assembly,
See now the ultimate truth!

ho en ryu zōshu 法筵竜象衆
to kan dai ichigi 当觀第一義

Then puts down mallet and returns to place. (Begin chanting quietly in moderate tone; when saying “ultimate truth,” shout words out with vigor.)

Topic Words [166]

Abbot lifts staff, raises topic, stimulates dharma questions with words such as, “If there is anybody with an issue, come forward and let’s discuss it.”

Question and Answer [166]

Before mallet master’s announcing mallet, head seat has already left place and advanced in front of dharma seat to a spot slightly south of middle, fully spread sitting cloth and made three prostrations, gathered up sitting cloth, and been standing there. As soon as abbot says, “Let’s discuss it,” head

seat advances and speaks question words. When finished, fully spreads sitting cloth and makes three prostrations, returns to place. Any others who engage abbot make three abbreviated prostrations, speak question words, receive abbot's answer words, make one abbreviated prostration and withdraw. (According to old rules, all who speak question words should fully spread sitting cloth and make three prostrations both before and after exchange with abbot, but in cases when this rule is waived, it is permitted to simply spread sitting cloth or make abbreviated prostrations.)

Summary of Point [166]

Next, abbot formally voices summary of point, words of modesty, and words of thanks, raises case saying: "In my humble view, the assembly has been most kind to stand for so long. Please do take care of yourselves." These are called, "words that conclude rite."

When mallet master hears abbot say, "I recall, etc.," he/she advances next to mallet and block a second time; as soon as abbot finishes words that conclude rite, strikes block with mallet once and intones:

When you truly perceive the Dharma King's dharma,
the Dharma King's dharma is as it is.

<i>tai kan ho o ho</i>	諦觀法王法
<i>ho o ho nyoze</i>	法王法如是

Then puts down mallet and returns to place. (Method of chanting is same as before; i.e., begin moderately, end with shout.)

Getting Down From Seat [166]

Incense-burning acolyte waits for abbot to finish formal statement and words that conclude rite, then immediately mounts dharma seat from east stairs, picks up large incense box in both hands, climbs down from dharma

seat, and exits hall leading other four acolytes. They line up in open floor space in front of hall (in front of entrance), wait for abbot to exit hall. Abbot, upon hearing end of announcing mallet, climbs down from dharma seat, stands facing south at foot of dharma seat. Two rows of officers and monks of great assembly make deep bow in gassho. Abbot exits hall and returns to abbot's quarters. Next, head seat, sangha hall assembly, stewards, staffs of various quarters, as well as various assistants exit hall in sequence. Ceremonial procedure of convocation in dharma hall is over.

Offering to main object of veneration (at noon) takes place as usual. (Or, make abbreviated offering.)

SECTION SIX: SPECIAL TEA SERVICE IN SANGHA HALL [I67]

(Abbot's special tea service for head seat and great assembly)

Takes place after midday meal. Displaying signboard, ritual procedure, all are same as on January 1. However, on tea notice, words "formal congratulations on the new year" should be replaced with "retreat opening," and change month and day to May 15. Also, head seat's courtesy words upon second spread of sitting cloth are different: he/she says, "These days the weather is becoming hotter...."

SECTION SEVEN: ABBREVIATED CONFESSION [I67]

(late afternoon)

Abbreviated confession takes place as usual.

— MAY 16 —

SECTION ONE: ARHATS LITURGY [167]

(mid-morning)

Ritual choreography and procedures are detailed in separate ritual manual. (Depending on circumstances, it is also permissible to perform Kannon repentance rite or revolving reading of *Great Perfection of Wisdom Sutra*.)

SECTION TWO: HEAD SEAT'S ROOT CASE TEA

(after evening bell)

Preparations [168]

Incense-burning acolyte, on day before, gets instructions from abbot. On this day, May 16, takes root case that will be raised and recited to head seat (ordinarily one case from *Congrong Hermitage Record* is raised and recited, but other koans may also be used), places it on an offering stand that has been draped with a covering cloth and sets that in abbot's quarters in preparation for rite.

On this day, when evening bell has begun to ring, tea chief has assistant prepare tea hall for tea service. First, place chair for abbot in front. (If it is an occasional retreat, make a place for west hall roshi and rear hall roshi on either side of abbot's chair.) Set out incense stand in middle and place censer on it. Other preparations are same as for evening convocation tea service on 14th day of month in monthly observances. When bell stops ringing, assistant beats one sequence on tea drum. Monks of great assembly, upon hearing drum, gather in tea hall wearing kesas, stand at tea service places.

Announcement by Abbot [168]

When abbot enters tea hall, incense-burning acolyte follows him/her with offering stand bearing root case raised respectfully in both hands. Abbot and monks of great assembly make mutual bows with hands clasped, take their seats. Incense-burning acolyte sets root case down at abbot's left side. Abbot informs great assembly that, "Tomorrow I shall yield the dharma seat to Head Seat <Name>, and have him/her raise and recite the koan <title>."

Invitation Prostration [168]

Incense-burning acolyte stands, picks up offering stand bearing root case in both hands, sets it down in front of head seat, returns to place. Head seat stands, holds up root case, goes before incense stand in front of hall, censes it, sets it down in front of stand, withdraws, spreads cloth and makes three prostrations (this is called "prostration in acceptance"). In conclusion, abbot makes one prostration in reply. When prostrations are finished, head seat gathers up sitting cloth, holds up root case, advances before abbot, receives commentary (it is permissible simply to bow in *gassho*), returns to place.

Commentary on Root Case [168]

Abbot opens root case, comments on it up to verse commentary. (Or, commentary on root case may be done by west hall roshi.)

Tea Service [169]

Next, as in ordinary tea service, incense-burning acolyte offers tea to abbot, tea chief's assistants serve tea to monks of great assembly. After second serving, collect tea cups. After drum sounds three times, rector's assistant rings hand-bell twice; all together stand up. Abbot and monks of great assembly together make bows with hands clasped, disperse from hall.

— MAY 17 —

SECTION ONE: CONGRATULATORY TEA [169]

(before mid-morning)

Present snacks from head seat to great assembly. (Same as on May 15, before mid-morning.)

SECTION TWO: HEAD SEAT TAKES DHARMA SEAT

(mid-morning)

Preparations [169]

Usually called “head seat’s dharma combat ceremony.” Acolyte, in advance, writes root case comment on placard (white letters on red glossy board) and gives it to hall prefect to hang on bare pillar (round pillar) in west row of dharma hall (or, comes out and holds it up at the time when attendant—also known as interlocutor—enters hall). Acolyte also places root case, bamboo staff, and ceremonial fans in front of incense stand in abbot’s quarters (fan is tied in a bow knot with red and white ceremonial string).

Entering Hall [169]

When mid-morning (10 a.m.) arrives, rector’s assistant makes rounds of various places to sound boards in sequence. Hall assistant rings hall bell. At first ringing, staffs of various quarters enter hall and stand at their chanting places; at second ringing, sangha hall assembly does same.

Going Up To Abbot’s Quarters [169]

At this time, head seat, secretary, guest prefect, hall prefect (carrying large wooden clappers), assistant comptroller, head cook, rector, rector’s assistant

(carrying hand-bell), and attendant (interlocutor) simultaneously leave their places, exit buddha hall, go to abbot's quarters. At that time, third ringing of hall bell comes slowly to an end. Head seat, etc., enter abbot's quarters and stand facing abbot. Rector's assistant rings hand-bell; all together spread cloths and make three prostrations; abbot too makes prostrations in reply. Gathering up sitting cloths, two rows of officers stand facing each other on left and right. Acolyte passes ceremonial fans (celebratory fans) to head seat and attendant (interlocutor), returns to place. (For celebration fan of attendant, use an ordinary white fan that is tied in a bow knot with ceremonial string.)

Entering Hall [170]

At this point, rector's assistant rings hand-bell once, whereupon hall prefect strikes wooden clappers together once, and hall assistant beats drum once. That is to say, "ding, crack, thump." When this has been repeated three times, hall assistant begins to beat drum in "great pounding" mode. At same time, all leave abbot's quarters and enter hall together with abbot. (In this order: rector's assistant and hall prefect stand abreast of each other and walk in front, followed by head seat, attendant—interlocutor, stewards, prefects, abbot, acolyte, and incense acolyte. When abbot bows with hands clasped in front of hall, ring hand-bell once, strike wooden clappers once, beat drum once, and cease "great pounding" of drum.)

Abbot advances, offers stick of incense, offers decoction, sweets, and tea; all together make three prostrations. When finished, abbot takes his/her chair (or curved chair); monks of great assembly sit down.

Initiating Chanting of Heart Sutra [170]

At this time, rector initiates chanting of *Heart Sutra*. When chanting reaches the place that reads "and thus the mind is without hindrance," acolyte stands, advances to right side of abbot's chair, receives root case, goes in front of head seat, hands root case to head seat, returns to place.

Raising Case [170]

Head seat, holding ceremonial fan in right hand, raises offering stand bearing root case above own head, sets it down once again. Slowly opens root case, again holds it above head. As soon as *Heart Sutra* is finished, shouts in a loud voice, "Raised," proceeds to read root case aloud. When finished, he/she says, "There is a verse commentary; I entrust the voicing of the verse commentary to the interlocutor." Next, he/she folds root case in covering cloth as it was originally, gathers up sitting cloth and stands. At this time, attendant (interlocutor) having heard the words "I entrust," starts to intone verse commentary while looking at verse commentary placard, beginning with words, "The verse commentary of Tendō Kaku says...." He/she repeats last phrase of commentary twice and appends phrase, "The lion's roar is inexhaustible." In past, head seat would also say, "As for the author....," but it is sufficient to say that at start of dharma questioning.

While attendant (interlocutor) is intoning verse commentary, head seat stands, lifts up root case, passes behind abbot's chair, goes directly in front of it, bows to abbot with hands clasped, advances to right side of chair, hands root case to abbot. Then head seat returns to front, spreads cloth and makes three prostrations (abbot receives this in *gassho*). Next, he/she turns body slightly to left, places sitting cloth diagonally facing east row, makes one prostration to east row (great assembly of east row makes prostration in reply). Then he/she turns his body to the right, places sitting cloth diagonally facing west row, makes one prostration to west row (great assembly of west row makes prostration in reply). Finally he/she faces front, makes one prostration, gathers up sitting cloth. (If head seat's primary master or venerable monks from other monasteries are in attendance, head seat next goes in front of primary master, spreads cloth and makes three prostrations; or, makes one abbreviated prostration in front of venerable monks from other monasteries.) When finished with prostrations, head seat goes to right side of chair, bows with hands clasped, whereupon abbot hands over bamboo staff. Head seat receives it with both hands, raises it horizontally to a little below eye level, goes directly in front of chair, bows to abbot with hands clasped, passes behind chair and returns to place; gives bamboo staff to secretary to hold, spreads sitting cloth, sits cross-legged.

Holding Up Bamboo Staff [171]

Next, head seat lays ceremonial fan horizontally on sitting cloth in front of self, raises bambo staff in both hands above head (top of staff facing right), intones dharma phrase of “holding up bamboo staff.” (One example:)

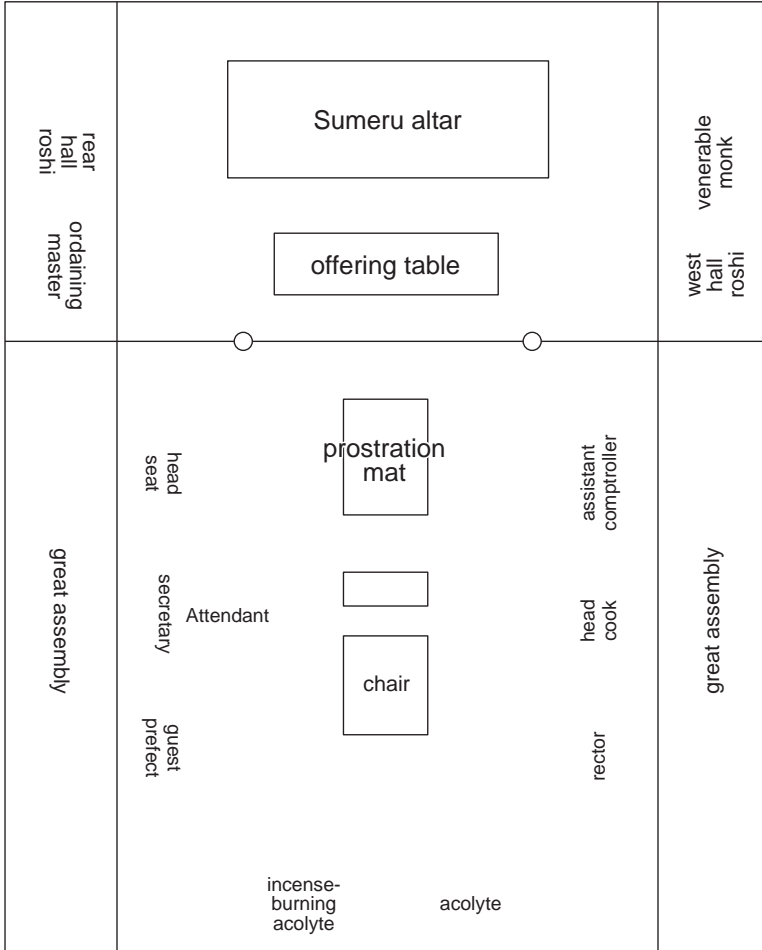
This is a three-foot-long black poison snake. In olden days, on Vulture Peak, it became a golden lotus flower; and when it was transmitted through Shaolin, it produced five petals. At times it transforms into a dragon and swallows up heaven and earth; at times it becomes a jewelled sword and takes life freely. At this very moment it rests in my hand, bestowing the authority to teach. This is just like a mosquito biting an iron bull, but nevertheless, when duty calls it is difficult to pass it off to someone else. I invite the dragons and elephants of this full hall to test me once in dharma combat. Interlocutor, start off and see if you can confound me.

Having intoned this, head seat grasps bamboo staff in right hand (at the place just below where the tassel is attached) and stands it lightly on tata-mi [mat floor].

Dharma Questioning [171]

Attendant (interlocutor) is first to pose a dharma question (beginning with, “As for the author...”). Head seat makes a critical examination of this (gives a verbal response to the question). Monks of great assembly pose dharma questions in succession (beginning with, “As for the author...”); head seat makes critical examination of each in turn. Finally, when secretary has had turn, questions and answers are over. (At end of each round of question and answer, questioner says, “Take care,” and respondent concludes with “Banzei!”)

Diagram of Head Seat Taking Dharma Seat [174]



“Verse Commentary on Root Case” Placard (red lacquered board)



The verse commentary of Tendō Kaku says:
 “Wide open and bare—there is nothing sacred.”
 The point of his coming was very different.
 Succeeding, he swung the axe without violation to the first principle;
 failing, he overturned the rice pot without looking back.
 All alone, he sat frozen at Shaolin;
 silent and still, he fully explained the true teaching.
 The clear moon of autumn turns its frosty wheel;
 the faint Dipper in the river of stars dangles its evening handle.
 In an unbroken line, the robe and bowl were handed down to descendants;
 thence have humans and devas produced medicines and maladies.
 The lion’s roar is inexhaustible.



天童覺頌云
 廓然無聖 來機逕庭
 得非犯鼻而揮斤 失不
 迴頭而墮甌 寥々冷坐
 少林 默々全提正令
 秋清月轉霜輪 河淡斗
 垂夜柄 繩々衣鉢付兒
 孫 從此人天成藥病
 獅子吼不尽

Note: Verse commentary may be selected from a text other than Tendō Kaku’s *Con-grong Hermitage Record*, but it must pertain to root case.

Words of Thanks [173]

When questions and answers are over, head seat sets down bamboo staff in front of self, grasps ceremonial fan, folds hands (lower head slightly to front, expressing reverence and thanks), intones words of thanks. For example:

I am not clever and have no idea why I was selected to dishonor the position of head seat. I am afraid that my transgressions fill the heavens and that I am unworthy of any position. I beg this hall full of worthies to bathe your ears in the river before you and purify them. Oh, I am so mortified.

Head seat lowers head with sincerity, immediately gathers up sitting cloth and stands. Raises bamboo staff in both hands, goes to front, bows with hands clasped to abbot, then goes beside abbot and hands over bamboo staff, returns again to front, spreads cloth and makes three prostrations to abbot, makes one prostration to each of two rows of officers, makes one prostration to front, and prostrations to primary master and venerable monks; ritual choreography for all of this is same as when doing root case. When prostrations are finished, returns to own place, spreads sitting cloth and sits. (Ordinarily, when returning bamboo staff, head seat stands it on end and says, "As water flows into the sea, I return this to the source," or, "That which came out of the lion's cave I return to the lion's cave," or words to that effect. Abbot, upon receiving bamboo staff, says something like, "This too is most wonderful.")

Words of Congratulation [173]

After that, stewards, prefects, and venerable monks, in that order, voice words of congratulation. This is a rite in which they formally give their blessings to head seat, with words such as "My utmost congratulations, ever

after.” Words of congratulation conclude with those expressed by primary master and, finally, abbot. Rector’s assistant hits and damps bowl-bell; rector chants *Universal Dedication of Merit*. Abbot gets down from seat; all together make three prostrations, disperse from hall. (Three congratulatory prostrations may be made in that place, or in study, as time allows.)

— JUNE 1 —

SECTION ONE: CHANGE OF CURTAIN IN SANGHA HALL [174]

Rector checks weather, takes down curtains in sangha hall; cool screens are hung in their place.

— JUNE 30 —

SECTION ONE: MAJOR CONFESSION ASSEMBLY [174]

Ritual choreography and procedures are detailed in separate ritual manual.

— JULY 1 —

SECTION ONE: MIDPOINT OF RETREAT [174]

Midpoint of ninety-day retreat. Same as ordinary day. (In event of occasional retreat there may be a celebratory feast to which everyone involved is invited, or a ceremony for the propagation of Buddhism.)

SECTION TWO: FOOD-OFFERING ASSEMBLY BEFORE BON FESTIVAL [174]

(Practice every day in conjunction with evening sutra chanting from July 1 until July 14. Depending on regional custom, may also be held from August 1 until August 14.)

Preparations [175]

Set up small offering stand (food-offering altar) in entrance at front of hall, facing north. Place “Myriad Spirits” placard in center of stand; to left and right of it arrange flowers and candles; put censer in center. Offerings provided are: one vessel of pure rice in dead center; one vessel of pure water (with flowers of loosestrife plant added) on right; and one vessel of delectables (usually “tidbit offerings” made of vegetables that are finely diced and mixed with washed rice). Tie sanctifying rope around upper part of offering stand; arrange two large banners, “four deva kings” banners, and “five rathagatas” banners, hanging a total of eleven banners.

(For food-offering assembly on behalf of deceased, place “Spirits” placard in front of “Myriad Spirits” placard and provide more delectables, in addition to ones listed above, including tea and decoction, trays of food for spirits, and others.)

Sequence of Procedures [175]

Enter hall to hall bell, as usual. Two rows of officers stand in ranks, with highest place closest to food-offering stand. Abbot enters hall, first offers stick of incense before buddha, then immediately turns body, stands facing food-offering stand. Three series are played on drum and cymbals. Abbot raises incense and intones dharma phrase; when finished, advances to altar and offers stick of incense, returns to place. (Drum and cymbals are limited to first and last days—July 1st and July 14th.)

Ring large bowl-bell three times; rector initiates chanting of *Great Compassion Dharani*; monks of great assembly join in chanting. Rector’s assistant rings hand-bell twice, all together take seats. When *Great*

Compassion Dharani is finished, next initiate chanting of *Ambrosia Gate*. Monks of great assembly join in chanting from, “Homage to the buddhas of the ten directions,” cease chanting at *Verse for Dedicating Merit* on first reading. Monks of great assembly gassho and chant *Inviting the Three Treasures, Dharani for Invoking the Precious Names of the Five Tathagatas, Dharani for Producing the Thought of Awakening, Dharani of Giving the Bodhisattva Samaya Precepts*, and *Verse for Dedicating Merit*. (At beginning, initiate by chanting only “*Ambrosia Gate*”; do not chant titles of each dharani. Great assembly chants each dharani in unison three times. However, *Dharani for Contemplating the Graph “Heart” on a Disk of Water* is chanted seven times. For *Verse for Dedicating Merit* that comes at end, rector initiates chanting of first phrase, “With the good karma gathered in this practice...”; officiant burns incense. Great assembly joins in chanting from second phrase. Two ranks of officers come out and burn incense. There are also cases in which chanting in unison of *Verse for Dedicating Merit* stops with incense burning for five tathagatas: follow directions of abbot.) When finished chanting, perform *Universal Dedication of Merit*.

(For procedure for burning incense and returning to place, see Part One, Chapter Three, July 15, Section One, “Bon Festival Great Food-Offering Assembly,” s.v. “Verse for Dedicating Merit Incense Burning,” p. 235.)

Next, chant verse of “Universal Gate” Chapter and circumambulate. When dedication of merit is finished, play three series on drum and cymbals, disperse from hall. (Prostrations are not performed, either before and after.)

Eko Text [176]

We dedicate the merit from the preceding sutra chanting to all living beings in the inexhaustible dharma realms, that they may be fully satiated with the taste of dharma. May all alike give rise to true wisdom; attain liberation from all mental afflictions; gain all benefits, hidden and manifest; and equally perfect omniscience.

— JULY 2 —

SECTION ONE: OPENING BATH FOR QUICK RINSING [176]

During three month period from beginning of July until last day of September, in addition to opening bath on “4” and “9” days, there is also an occasional bath on “2” and “7” days. (Literal meaning of “occasional bath” is to pour water over one’s body, thereby rinsing off sweat, but in actuality it refers to bathing, same as at other times.)

After midday meal, hang “Occasional Bath” placard in bathhouse. Do not perform bathing of Sacred Monk, sounding boards in sequence, or beating of bath drum. In place of drum, announce bath by striking large wooden clappers. All other procedures are same as on regular days of opening bath.

— JULY 13 —

SECTION ONE: CEMETERY SUTRA CHANTING [177]

After noon, when recitations are finished, upon hearing first sequence on small bell, monks of great assembly gather in front of mountain gate. (It is also fine to do this prior to recitations.) When abbot comes out, open long-handled parasol (large umbrella) and hold it over him/her. With stupa manager leading, all together go to cemetery; great assembly splits into two groups on left and right, as is convenient.

Abbot stands in front, at which point three series are played on drum and cymbals. Abbot advances before founding abbot’s stupa, offers stick of incense, then offers tea and decoction. Rector initiates chanting of *Great Compassion Dharani*; great assembly joins in chanting.

Next, chant *Great Compassion Dharani* before stupas of former abbots, and chant *Victor's Dharani* before egg-shaped stupas of deceased monks, following each chanting with dedication of merit.

Next, rector initiates chanting of *Ambrosia Gate*; great assembly joins in chanting (one time or three times); while doing that, make rounds of various graves of lay supporters. Perform *Universal Dedication of Merit*; play three series on drum and cymbals. With this, sutra chanting is over. All together return to quarters.

Text for Eko Before Founding Abbot's Stupa [177]

We humbly beg your true compassion and attentive concern.

Having chanted the *Great Compassionate Mind Dharani*, we offer the excellent merit just accumulated to the founding abbot, Most Reverend <Name>, raising it to requite his/her compassionate blessings.

Text for Eko Before Former Abbots' Stupas [177]

Having chanted the *Great Compassionate Mind Dharani*, we dedicate the merit accumulated thereby to the second generation abbot, Most Reverend <Name>, and all subsequent most reverend abbots, that it may exalt their posthumous status.

Text for Eko Before Egg-shaped Stupas of Deceased Monks [178]

Having chanted the *Dharani of the Victorious Ushnisha*, we dedicate the merit accumulated thereby to the spirits of deceased members of the sangha associated with this monastery, that their places of karmic retribution may be adorned.

— JULY 14 —

SECTION ONE: DAY BEFORE FOOD-OFFERING ASSEMBLY [178]

1. *Writing Statement* [178]2. *Statement Signing Ceremony* [178] (after midday meal)

In preparation for Bon festival great food-offering assembly on following day (July 15), rector writes statement, asks abbot to sign statement, same as on February 14.

— JULY 15 —

SECTION ONE: BON FESTIVAL GREAT FOOD-OFFERING ASSEMBLY

(after midday meal) [179]

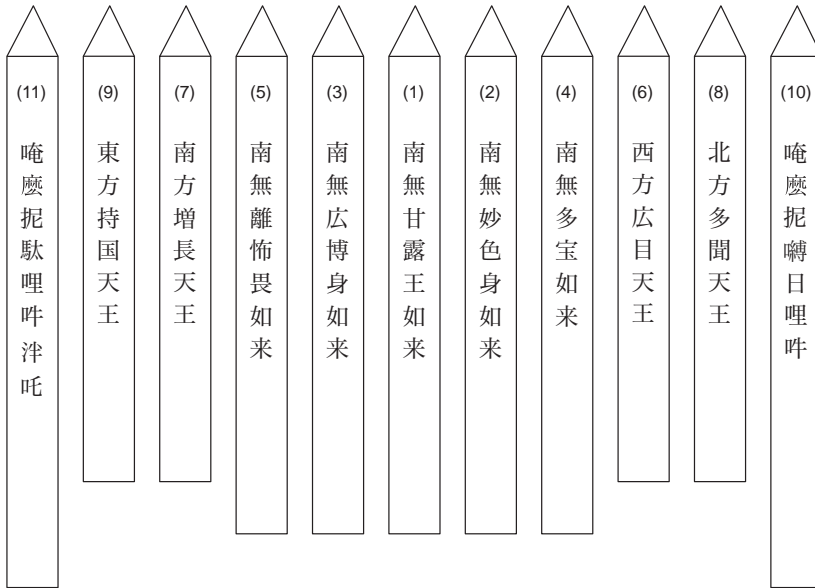
Set up large offering stand in front courtyard, facing north. On top tier of offering stand, in center, place “Myriad Spirits” placard; to left and right of that arrange flowers and candles, one pair each; in front of placard, provide tea and decoction and rare delicacies, and a pair of plates of offerings. (For offerings, pile up five delectables. According to *Rules of Purity for Small Monasteries*, five delectables are: melon, eggplant, noodles, dumplings, and glutinous rice cakes.)

Hang “four deva kings” banners from four-sided pillar (or attach new bamboo poles to four-sided post and hang “four deva kings” banners from those). Tie sanctifying rope around upper part of offering stand; hang two large banners and “five tathagatas” banners. Hang twenty-five small banners (made from five-colored paper) on four sides of offering stand; also hang them on both sides of space between large offering stand in inner courtyard and small offering stand in front of hall. (This symbolizes providing relief in the twenty-five modes of existence in the three realms.)

Set pure rice in dead center of small offering stand that is situated in entrance in front of hall; to (facing) right of that set pure water; to left of it arrange three vessels of delectables, as well as flowers, censer, and candles.

Prepare a pair of cymbals and a pair of drums on left and right of food-offering stand.

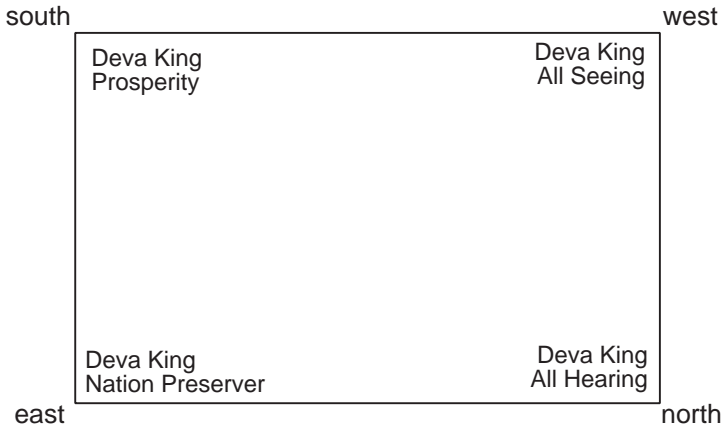
Diagram of Order for Hanging Food-Offering Banners (eleven banners) [181]



- (1) Homage to Tathagata Ambrosia King
- (2) Homage to Tathagata Exquisitely Hued Body
- (3) Homage to Tathagata Extensive Body
- (4) Homage to Tathagata Abundant Treasures
- (5) Homage to Tathagata Fearless
- (6) Deva King All Seeing, of the West
- (7) Deva King Prosperity, of the South
- (8) Deva King All Hearing, of the North
- (9) Deva King Nation Preserver, of the East
- (10) On mani baji rei un
- (11) On mani darei un batta

(10) <i>on mani baji rei un</i>	唵麼拈 嚩日哩吽
(8) <i>hoppō tamon tennō</i>	北方多聞天王
(6) <i>saihō kōmoku tennō</i>	西方廣目天王
(4) <i>namu tahō nyorai</i>	南無多寶如來
(2) <i>namu myōshikishin nyorai</i>	南無妙色身如來
(1) <i>namu kanrō nyorai</i>	南無甘露王如來
(3) <i>namu kōhakushin nyorai</i>	南無廣博身如來
(5) <i>namu rifui nyorai</i>	南無離怖畏如來
(7) <i>nanpō zōchō tennō</i>	南方增長天王
(9) <i>tōhō jikoku tennō</i>	東方持國天王
(11) <i>on mani darei un batta</i>	唵麼拈 馱哩泮吒

Diagram of Arrangement of “Four Deva Kings” Banners on Pillar [180]



Abbot Enters Hall [179]

When appointed time arrives, ring three sequences on hall bell; monks of great assembly enter hall. Two rows of officers stand facing each other in separate ranks. (Highest place is closest to food-offering stand.)

Abbot enters hall, first offers stick of incense before buddha, then immediately turns body, goes to prostration mat, stands facing food-offering stand. Acolyte and incense acolyte stand at left and right of abbot as usual. At this point, play three series on drum and cymbals.

Raising Incense and Intoning Dharma Phrase [179]

Abbot stands on prostration mat, raises incense that acolyte gives him/her, waves whisk, intones incense phrase. When finished, advances to food-offering stand, burns incense.

Sutra Chanting [179]

When finished burning incense, abbot bows in gassho. At that point, rector's assistant rings large bowl-bell once. When abbot returns to original place and bows in gassho, assistant rings large bowl-bell a second time. Abbot sits in curved chair placed there by acolyte.

After third ring of large bowl-bell, rector initiates chanting of *Great Compassion Dharani*. Rector's assistant rings hand-bell twice, all together take seats. When *Great Compassion Dharani* is finished, next chant *Ambrosia Gate*. Procedure for initiating sutra chanting is for rector to begin by chanting title, "*Inviting the Three Treasures*," then for monks of great assembly to join in chanting.

Rector initiates chanting of titles of each dharani, from *Invoking the Vow to Awaken* and *Dharani for Inviting the Cloudlike Hosts of Spirits* through *Dharani for Invoking the Precious Names of the Five Tathagatas*. (Rector does not initiate chanting of *Dharani for Producing the Thought of Awakening* or *Dharani of Giving the Bodhisattva Samaya Precepts*.) When *Dharani for Invoking the Precious Names of the Five Tathagatas* is finished, in accordance

with bell for stopping, great assembly in unison cease chanting. Rector's assistant lightly strikes large bowl-bell with a tapping sound, whereupon abbot chants *Dharani for Producing the Thought of Awakening*: "On bo jishitta boda hada yami." Monks of great assembly gassho and join in chanting this three times. Next, following same procedure, chant *Dharani of Giving the Bodhisattva Samaya Precepts*: "On san maya sato ban." When finished, rector initiates chanting of *Secret Root Dharani for Dwelling in the Great Jewelled Pavilion*. Number of repetitions for each sutra text is as follows:

- *Inviting the Three Treasures* <3 times> (gassho)
- *Invoking the Vow to Awaken* <1 time>
- *Dharani for Inviting the Cloudlike Hosts of Spirits* <7 times>
- *Dharani for Breaking Down the Gates of Hell and Opening Throats* <7 times>
- *Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues* <7 times>
- *Dharani for Bestowing the Ambrosial Taste of the Dharma* <7 times>
- *Dharani for Contemplating Birushana through the Graph "Heart" on a Disk of Water* <21 times>
- *Dharani for Invoking the Precious Names of the Five Tathagatas* <3 times> (gassho)
- *Dharani for Producing the Thought of Awakening* <3 times> (gassho)
- *Dharani of Giving the Bodhisattva Samaya Precepts* <3 times> (gassho)
- *Secret Root Dharani for Dwelling in the Great Jewelled Pavilion* <3 times>
- *Dharani for Initiation into the Mantra of the Radiance of the Buddhas* <7 times>

“Verse for Dedicating Merit” Incense Burning [182]

When *Ambrosia Gate* is finished, rector intones, “With the good karma gathered in this practice...”; together with one ring of large bowl-bell, monks of great assembly gassho and join in chanting. For next phrase in sequence, rector initiates recitation; following along with large bowl-bell, great assembly chants it. (Ordinarily, rector only initiates recitation of first phrase, melodically.) Upon first phrase, abbot, advances to altar and burns incense. When finished burning incense, turns body and bows with hands clasped, inviting two ranks of officers to burn incense. Two ranks of officers in unison bow in gassho to abbot.

Two people in opposite places in two rows who are closest to food-offering stand, upon hearing large bowl-bell (send-off bowl-bell), simultaneously bow with hands clasped, advance before food-offering stand, bow in gassho, then both together, one step each, move their feet horizontally to go in front of censer, burn incense, take one step back to outside, again bow in gassho, turn bodies to inside while maintaining gassho, advance before abbot (at corners of prostration mat), bow in gassho, and return to places.

Universal Dedication of Merit [182]

Rector’s assistant chants *Verse for Dedicating Merit*, when finished damps bowl bell; rector chants *Universal Dedication of Merit*.

Reading Statement [182]

Rector advances to food-offering stand, picks up statement, censes it, gasshos and holds it up, returns to place, reads it aloud. When finished, puts statement down where it was to begin with, burns incense, bows in gassho, returns to place. (This is same as leaving ranks and burning incense; however, there is no kneeling and holding censer by abbot.) Strike bowl-bell three times. When finished, rector initiates chanting of *Heroic March Dharani* and other sutras and dharanis. Perform sutra-chanting circumambulation; when finished, dedicate merit. (Titles of sutras should be in accord with abbot’s orders.)

Dispersing from Hall [182]

Upon chanting of “All buddhas of the ten directions and three times... etc.,” abbot advances to food-offering stand and burns incense (hall assistant puts away curved chair), turns body, returns to original place. When “All buddhas of the ten directions and three times... etc.” is finished, in accordance with rector’s assistant’s hand-bell, play three series on drum and cymbals; disperse from hall.

(In ordinary great food-offering assemblies that follow standard procedure, what usually takes place is: first abbot enters hall and offers stick of incense; all together make three prostrations; offer tea and decoction; offering to main object of veneration; when finished, two ranks make an about-face; abbot faces south; after three series on drum and cymbals, raise incense and intone dharma phrase. Also, for *Ambrosia Gate*, in many cases there is no initiation of chanting of titles of each separate dharani; each is simply chanted through three times, and reading of statement is omitted.)

Statement for Bon Festival Food-Offering Assembly [183]

Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name> in <Name> District/City/Town/Village, <Name> Prefecture, Nation of Japan.

On the fifteenth day of this month, we respectfully celebrate the occasion of the completion of the dharma year, when the assembly of monks is released from training. Respectfully gathering the present pure assembly, we have gone in worship before the buddha-treasure that is our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha and made modest offerings. We widely bestow the merit, incalculable as the sands of the Ganges, with an additional gift of the dharma, thereby saving all living beings who come.

If I may be so bold:

The mountains of delusion are profound in gloom; the light of the sun and moon fail to illuminate them. / The ocean of suffering has towering waves; the power of sageliness fails to transport one across it. / The ladder of wisdom seems to be of no use; the boat of compassion appears to have lost its capacity. / As for Bonten and Taishakuten, they can do nothing about it. / As for all the buddhas, even if they flocked to the scene, their hands would be tied.

The Tathagata devised an expedient means, in which he resorted to the mighty supernatural power of the assembly of monks. / Mokuren saved his own beloved mother from the most severe hunger and starvation. / One should respect the mighty supernatural power of those who have practiced together during the retreat. / It which greatly exceeds the great power of wisdom of all the buddhas of the three times.

Do not doubt the accumulation of merit of the harmonious assembly of monks. / It instantly destroys the aggregate of ignorance of living beings who experience suffering. / The Bon festival offering began with this. / The practice of the great food-offering ceremony shall long continue.

Therefore:

The power of the sutras and dharanis that we have gradually practiced for several days running will eventually startle awake the ocean of delusion and suffering in this and other worlds. On this occasion it is as if the complete and sudden mind-king dharani suddenly destroyed the deludedly conceived but really experienced mountain of floating dust.

If that is the case:

We offer this present modest gift to all starving beings in innumerable realms within realms innumerable as the sands of the Ganges. / May the great mass of all sentient beings receive this offering of dharma nourishment, which is incalculable and limitless.

May they be instantly satiated with the taste of dharma in its true unconditioned form. / May they immediately wander freely in self-sufficient ease and joy. / May the living and the dead alike be led. / May enemies and loved ones universally benefit.

Humbly stated on July 15, <year>, by Monk/Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>.

Formal Envelope [185] (light gray paper)

myriad spirits	suppliant offerings
(light gray paper)	
of the 3 realms	as stated
<p>Humbly enclosed by Monk/Nun <Name> Abbot of <Mountain Name> <Monastery Name></p>	

Eko Text [185]

We dedicate the merit from the preceding chanting of the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices* to all sentient beings in the inexhaustible dharma realms. May they be fully satiated with the taste of dharma and give rise to true wisdom. May living beings everywhere be saved and equally perfect omniscience.

— JULY 20 —

SECTION ONE: AIRING STRAW MATS IN VARIOUS HALLS [186]

(drying tatami mats) (after breakfast)

After breakfast, acolyte informs sangha hall and various quarters, beats communal labor drum. On this day, usual inside and outside cleaning is suspended, and monks of great assembly, as directed by their respective supervisors, air out straw mats (tatami mats). They do a major cleaning of area under mats, space under floorboards, ceilings, transoms, etc. In administration hall, remove soot from above cooking stoves. Throughout day, all ritual procedures are suspended and not carried out. (Airing of straw mats should be carried out on a day with fine weather any time between July 20 and August 8; it is not necessarily set for July 20. Also, do not neglect airing out of canon or implements of various quarters. However, airing of treasures must be in accord with each monastery's traditional rules.)

— AUGUST 9 —

SECTION ONE: ACTIVITIES INQUIRY [186]

Same as February 9.

— AUGUST 10 —

SECTION ONE: CEREMONY OF COMPILING SENIORITY CHART [187] (after breakfast)

Same as February 10. (For how to write seniority chart, see Part One, Chapter Three, May 15, Section Three, "Monastic Seniority Placard, Seniority Chart," p. 202.)

— AUGUST 12 —

SECTION ONE: DAY BEFORE CLOSING OF HEROIC MARCH
ASSEMBLY1. *Writing Statement* [187]2. *Statement Signing Ceremony* [187] (after midday meal)

In preparation for closing of Heroic March assembly on following day (August 13), rector writes statement, asks abbot to sign statement, same as on February 14.

— AUGUST 13 —

SECTION ONE: CLOSING OF HEROIC MARCH ASSEMBLY [188]

(noon)

Ritual choreography and procedures are same as in case of opening of assembly. When reading of statement and circumambulation while chanting dharani are finished, Heroic March head chants “Final Section at End of Dharani” in a clear voice, as follows:

Anan, the subtle and wondrous section of phrases of this secret gatha, the *White Canopy of Light Over Buddha’s Ushnisha Head*, gives birth to all buddhas of the ten directions. Relying on the essence of this dharani, the tathagatas of the ten directions are able to achieve supreme perfect awakening. Wielding the essence of this dharani, the tathagatas of the ten directions defeat all demons and prevail over all non-Buddhist paths. Availing themselves of the essence of this dharani, the tathagatas of the ten directions appear responsively in all buddha lands in every speck of dust, seated upon jewel lotus blossoms. Cherishing the essence of this dharani, the tathagatas of

the ten directions turn the great wheel of dharma in all the buddha lands in every speck of dust. Maintaining the essence of this dharani, the tathagatas of the ten directions are able to rub heads and give predictions of buddhahood in the ten directions, so that those whose goals are yet unattained may also, throughout the ten directions, receive a buddha's prediction. Depending on the essence of this dharani, the tathagatas of the ten directions are able to relieve the sufferings of beings throughout the ten directions. Complying with the essence of this dharani, the tathagatas of the ten directions are able to serve as good friends throughout the ten directions, offering nourishment as they wish in the midst of all activities, and being praised as princes of the great dharma in assemblies of tathagatas as innumerable as the sands of the Ganges. Practicing the essence of this dharani, the tathagatas of the ten directions are able to get a handle on the root causes of things throughout the ten directions, allowing followers of the Hinayana to hear the secret canon without becoming afraid. Chanting the essence of this dharani, the tathagatas of the ten directions attain supreme awakening, sit beneath the bodhi tree, and enter into great nirvana. Transmitting the essence of this dharani, the tathagatas of the ten directions are able, after the final nirvana of the Buddha, to receive the buddha-dharma and experience it fully, to uphold and maintain the precepts and remain completely pure with regard to them.

When Heroic March head has finished chanting preceding sutra phrases, initiate chanting of "Great" Verse; monks of great assembly join in chanting. Rector chants dedication of merit (text is same as in case of opening of assembly); when finished, all together make three prostrations, disperse from hall.

Statement for Closing of Heroic March Assembly [189]

The Immovable Honored One, marvelous and profound, which upholds all phenomena, the Heroic March King, is an astounding presence in the world. It destroys our inverted views of a hundred

millions kalpas, enabling untold generations of the sangha to obtain the dharma body.

It is difficult to exhaust the praises of the Buddha's ocean of merit.

Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name> in <Name> District/City/Town/Village, <Name> Prefecture, Nation of Japan.

On the fifteenth day of this month, we respectfully mark the occasion of the end of the retreat of the King of Awakening. This is the day that saves the lives of Buddhists. We participate on this day in the closing of the Heroic March assembly. The oceanic assembly has in unison chanted the *Secret Dharani*. We dedicate the benefits accrued thereby to the three treasures in the ten directions and further offer it to the dharma-protecting devas, that it may recompense the four benefactors and three classes of existences and benefit sentient beings throughout the dharma realm.

The preceding is humbly considered.

Emitting rays of precious light from his invisible ushnisha, there is a magical buddha who appears in the world. / He raises the flag of victory in Śrāvastī and eradicates the apparitional legions of Māra.

Lately we have been engaged in a long period of retreat, holding this excellent assembly. / Now, at the end of the retreat of the King of Awakening, the dharma year is completed for each of the participants.

By knowing and availing oneself of this dharani power, the three perplexities are instantly destroyed. / By immediately revealing and illuminating the essence of this dharani, one may advance rapidly through the ten stages of the bodhisattva path. / To sentient and insentient beings alike, it preaches the dharma with the same voice.

Perceiver and object of perception are interchangeable as leader and follower.

Always carrying out the work of Buddha, it never ceases to give benefits of the dharma. / Externally, it piles up a mountain of merit that is not fully grasped by even the most skillful of calculations, bringing the divine blessing of an appropriate balance of wind and rain to the earth. / Internally, it turns the ocean of buddha-nature of the ceaseless wheel of dharma, spreading the light of wisdom which shines like the sun and moon to living beings.

Humbly stated.

May the three treasures bear witness; may the devas together maintain standards.

Humbly Stated on August 13, <year>, by Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>.

— AUGUST 14 —

SECTION ONE: EARTH SPIRIT HALL RECITATIONS [191]

(late afternoon)

Ritual choreography and procedures are same as for end of winter retreat on February 14. For recitations, use following:

We are keenly aware that a golden wind fans the plains, and that the white emperor rules in every direction. This is the time of the end of the retreat of the King of Awakening. This is the day when the dharma year has come full cycle. The ninety days of retreat have

been without hindrance, and the entire assembly has been safe. Chanting and upholding the glorious names of those possessed of myriad virtues, we respectfully repay the tutelary deities enshrined in all halls. I respectfully invite the venerable assembly to mindfully recite in drawn-out voices.

(Ten Buddha Names)

— AUGUST 15 —

SECTION ONE: FORMAL SALUTATIONS [192]

(a.k.a. Retreat-Ending Salutations)

Same as February 15. However, courtesy words spoken by stewards and prefects upon second spread are different: “The weather these days is very hot.”

— AUGUST 16 —

SECTION ONE: RETREAT-END SEND-OFF [192]

(after breakfast)

SECTION TWO: OPENING OVERNIGHT QUARTERS [192]

(after midday meal)

SECTION THREE: REGISTRATION OF NEW ARRIVALS [192]

(All three of these procedures are same as on February 16)

— SEPTEMBER 21 —

(one week centered on day of autumnal equinox)

SECTION ONE: EQUINOX ASSEMBLY DHARMA ACTIVITIES [192]

Same as Equinox Assembly on March 18.

— SEPTEMBER 28 —

SECTION ONE: DAY BEFORE TWO ANCESTORS' MEMORIAL**1. *Writing Statements* [193]****2. *Statement Signing Ceremony* [193] (after midday meal)**

In preparation for two ancestors' memorial on following day, rector writes statement, asks abbot to sign statement, same as on February 14.

3. *Memorial Service Eve Preparations* [193]

After breakfast, hall prefect, portrait acolyte, etc., decorate dharma hall and arrange offering vessels. Rector's assistant collects seven coins (cash offerings) from monks of assembly, entrusts it to assistant comptroller, same as for nirvana assembly. At mid-morning, perform sutra chanting for greeting portraits; in late afternoon, perform special decoction-offering sutra chanting.

4. *Sutra Chanting for Greeting Portraits* [193] (mid-morning)

When appointed time arrives, rector's assistant rings three sequences on hall bell, notifying assembly. Abbot enters hall, immediately faces south. Next, with rector's assistant ushering, proceed to ancestral teachers hall and stand in row there, in following order: drum and cymbals assistants,

two rows of officers, abbot, and acolytes, (monks of great assembly) remain in dharma hall.)

Abbot advances and burns incense, then withdraws; all together make three prostrations. While sitting cloths are being put away, play three series on drum and cymbals. Abbot advances, lifts up spirit tablet. (Because it is difficult to hold up images—wooden statues of Dōgen and Keizan— portrait acolyte or hall prefect escorts them in advance to dharma hall. Moreover, if it is difficult for abbot to lift spirit tablets simultaneously with one in each hand, he/she may carry them separately.) Next, with rector's assistant ushering, go back to dharma hall with drum and cymbals assistant and all others in same order as before. En route sound drum and cymbals, three times each; now and then sound them continuously. When abbot, holding tablets, reaches stairs to Sumeru altar in dharma hall, portrait acolyte greets him/her and places tablets on dharma seat. (If it is a Sumeru altar with a front stairs, abbot mounts altar using front stairs; portrait acolyte greets and attends to him/her.) At this point, play three series on drum and cymbals. Abbot burns incense and returns to place. All together make three prostrations. Abbot advances, offers tea and decoction. Rector initiates chanting of *Great Compassion Dharani*; monks of great assembly join in chanting. All together make three prostrations, disperse from hall.

Eko Text [194]

We offer the merit of the preceding sutra chanting to Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, raising it to requite their compassionate blessings.

5. Special Decoction-Offering Sutra Chanting [194] (late afternoon)

Hall bell; enter hall, stand in two rows. (When stewards, prefects, and monks of great assembly have entered hall, immediately finish third sequence on hall bell. Before abbot enters hall, all together make three prostrations. Acolytes also enter hall, make three prostrations. When finished, they humbly wait on him/her.) Portrait-tender's assistant performs seven rings of bell.

Abbot enters hall, stands front and center. At this point, portrait-tender's assistant plays one series on drum (same as in case of tea drum.)

Abbot advances to altar and burns incense, withdraws, fully spreads sitting cloth and makes three prostrations; without gathering up sitting cloth, advances to altar and burns incense, passes offering of sweet decoction in usual manner. Withdraws, makes three prostrations, again makes midway bow with clasped hands, makes three prostrations, and gathers up sitting cloth. (Not to advance all the way up to offering table, but to stop about midway between prostration mat and offering table and bow with clasped hands is called "midway bow with clasped hands.") Portrait-tender's assistant beats drum three times (this ends special ceremony.) When abbot advances to altar and burns incense, then bows in gassho, rector's assistant strikes bowl-bell; rector initiates chanting of "Easy Practice" Chapter of *Sutra of the Lotus of the Wonderful Dharma*." When circumambulating is finished, perform dedication of merit (Eko text is same as on memorial eve in ordinary months.) All together make three prostrations, disperse from hall.

— SEPTEMBER 29 —

SECTION ONE: TWO ANCESTORS' MEMORIAL

1. *Breakfast Offering Sutra Chanting* [195]

Ring hall bell and enter hall. Two rows of officers stand in ranks. (In event of performing this sutra chanting immediately after morning sutra chanting, when morning sutra chanting is finished and three prostrations are taking place, ring one sequence on small bell; upon this signal, gather up sitting cloths, stand in two rows.) Abbot burns incense. All together make three prostrations, gather up sitting cloths. Advancing and burning incense, passing of offerings, offering of decoction, offering of rice gruel, and offering of tea (no sweets) are performed as usual. When finished, deeply bow in gassho, return to places. Rector initiates chanting of *Great Compassion*

Dharani. All together make three prostrations, disperse from hall. Eko text is same as for breakfast offering in ordinary months.

2. *Main Memorial Service Sutra Chanting* [195] (noon)

This involves special offering of tea, leaving ranks and burning incense, and circumambulating while chanting “Life Span” Chapter. Hall prefect and portrait acolyte prepare offering vessels, etc., in advance, same as for nirvana assembly. After midday meal bell, ring hall bell and enter hall, stand in two rows. Abbot enters hall, offers stick of incense; fully spreads sitting cloth and makes three prostrations; offers decoction and food and makes three prostrations; offers alms money, sweets and tea and makes three prostrations; gathers up sitting cloth. (Ritual choreography is same as for nirvana assembly.)

At this point, portrait acolyte’s assistant plays one series on drum; offer special tea service. (Same as offering of decoction in memorial service eve. It consists of: offering stick of incense, fully spreading sitting cloth and making three prostrations; offering tea and making three prostrations; and midway bow three prostrations. There are eighteen prostrations before and after. During offering tea and making three prostrations, incense-burning acolyte and guest-inviting acolyte, together with two portrait acolyte’s assistants—four people in all—simultaneously bow in gassho and return to places. See Part One, Chapter Three, February 15, Section Two, “Nirvana Assembly Sutra Chanting,” s.v. “Enter Hall, Pass Offerings, Make Nine Prostrations,” p. 152.)

When prostrations are finished and it is seen that sitting cloths have been gathered up, portrait acolyte’s assistant sounds drum three times. Incense-burning acolyte presents wrapped incense. Abbot raises incense and intones dharma phrase; when finished, advances to altar and burns incense, withdraws and stands at place. Two rows of officers make mutual bow with hands clasped; beginning with end place, lead others in row, spread apart to east and west, stand facing north. (After this, leaving ranks and burning incense, nine prostrations by great assembly, two rows returning to places, rector reading statement, abbot kneeling holding censer, etc., are all same as for nirvana assembly.) When reading of statement is finished, rec-

tor returns statement to its original place, bows in gassho. At that point, rector's assistant strikes bowl-bell three times. Upon hearing this, initiate chanting of "Life Span" Chapter. Circumambulate; abbreviated dedication of merit (eko text is same as when greeting portraits); all together make three prostrations; disperse from hall.

Two Ancestors' Memorial Statement [196]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

Monk /Nun <Name>, Abbot of <Mountain Name>,
<Monastery Name> in <Name> District/City/Town/
Village, <Name> Prefecture, Nation of Japan, who is a
dharma descendant.

On this day of this month, we have humbly arrived at the time of the Eminent Ancestor, Great Master Jōyō's, and the Great Ancestor, Great Master Jōsai's, great final nirvana.

Having carefully provided modest offerings of incense, flowers, lamps, candles, mountain vegetables and wild tea leaves; especially assembled the dharma descendants who are present here; and respectfully chanted sutras and dharanis before the mortuary portraits; we give up the excellent merit accumulated thereby to requite their compassionate blessings.

The preceding is humbly considered.

Crossing over ten thousand leagues of billowing waves and returning home empty-handed, from far away Dōgen planted the extraordinary seedling of Tendō on these exquisitely craggy shores. / Receiving the alms bowl in the fourth generation, Keizan ate the meal with his entire body and transplanted Eihei's spiritual tree to the Hourglass Drum Woods.

Thus,

At this training center for future abbots, foremost in the realm, the virtues of the old buddhas have long been reverently praised. In this Zen monastery, peerless in Japan, the blessings of the two ancestors are always recompensed.

We truly know:

The *Treasury of the Eye of the True Dharma*, bequeathed to us, has promoted the soft and subtle way of the ancestors. / The *Record of the Transmission of the Light*, that marvelous account, proclaims and spreads their open-minded style of Zen. / Already there are ninety-some chapters of marvelous text; how could there not be fifty-two generations of dharma lamps?

The water of the streams of Etsu flows into the bay of cranes, widely benefiting the three realms. The clouds of Yoshimine circulate around Shogaku, broadly blanketing all nations.

We humbly pray:

May the sun and moon hang together, shining their radiance on all fourteen thousand temples of our school. May father and son be intimate, extending their compassion to trillions of humans and devas in the ten directions.

Humbly Stated.

The luminous mirror of the two ancestors is compassionate in appearance.

Humbly stated on <day> <month> <year> by Monk / Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>, who is a dharma descendant.

Formal Envelope [198]

If leaving ranks and burning incense is not performed and there is no reading of statement, when circumambulation is finished read following eko text.

Eko Text [199]

The pure body of the dharma realm fundamentally has no emerging or disappearing. The power of the vow of great compassion is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

At this monastery, on this day of this month, we have arrived at the occasion of the manifestation of nirvana by the Eminent Ancestor, Great Master Jōyō, and the Great Ancestor, Great Master Jōsai. We have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies and extended them as

Two Ancestors	Respect- fully
(yellow paper)	
Luminous mirror	Stated
Humbly enclosed by Monk/Nun <Name> Abbot of <Mountain Name> <Monastery Name>, who is a dharma descendant	

offerings. Respectfully gathering the present pure assembly, we have in unison chanted the “Life Span of the Tathagata” Chapter of the *Sutra of the Lotus of the Wonderful Dharma*. We offer up the excellent merit accumulated thereby, to requite their compassionate blessings.

We humbly pray that they shall not abandon compassionate mind, but have pity for the six classes of ordinary beings in the three realms and come again in this age of the end of the dharma, manifesting the spring season of “one blossom with five petals” and giving abundant assistance to their descendants; and that the ancestral wind shall ever blow.

3. *Sutra Chanting for Sending Off Portraits* [200] (late afternoon)

Ring hall bell and enter hall. Two rows of officers stand in ranks. Abbot enters hall. Offer stick of incense. All together make three prostrations. When gathering up sitting cloth, play three series on drum and cymbals. When finished, abbot raises two ancestors’ spirit tablets and faces south. (Reverently move two ancestors’ images in advance.)

Rector’s assistant acts as usher. Next, sound drum and cymbals (on way to ancestral teachers hall, occasionally sound drum and cymbals, three times each). Two rows of officers, abbot, and monks of great assembly, in that order, go to ancestral teachers hall, stand in row. When abbot, carrying spirit tablets, reaches front of altar in ancestral teachers hall, portrait acolyte greets him/her, sets tablets in original places (if it is difficult to lift tablets of two ancestors simultaneously, they may be handled separately).

At this point, play three series on drum and cymbals. Abbot burns incense, returns to place. All together make three prostrations. Advancing and offering decoction are performed as usual. Rector initiates chanting of *Great Compassion Dharani*. Eko text is same as for sutra chanting for greeting portraits. All together make three prostrations, disperse from hall.

— OCTOBER 1 —

SECTION ONE: CHANGE OF CURTAIN IN SANGHA HALL [200]

Rector checks weather, takes down cool screens inside sangha hall, hangs dark screens (curtains).

— OCTOBER 4 —

SECTION ONE: DAY BEFORE DARUMA MEMORIAL**1. *Writing Statement [201]*****2. *Statement Signing Ceremony [201]*** (after midday meal)

In preparation for Daruma memorial on following day, rector writes statement, asks abbot to sign statement, same as on February 14.

3. *Memorial Service Eve Preparations [201]*

After breakfast, hall prefect decorates dharma hall and arranges offering vessels, in accordance with proper procedure. On previous day, rector's assistant collects seven coins (cash offerings) from monks of great assembly, entrusts it to assistant comptroller, same as for nirvana assembly. At mid-morning, perform sutra chanting for greeting portraits; in late afternoon, perform special decoction-offering sutra chanting.

4. *Sutra Chanting for Greeting Portrait [201]* (mid-morning)

Ritual choreography and observances, sutra chanting, and dedication of merit are same as for sutra chanting for greeting portraits on September 28.

(Within eko text, for invocation of name chant, “the First Ancestor in China, Great Master Engaku, Most Reverend Bodaidaruma.”)

5. *Special Decoction-Offering Sutra Chanting* [201] (late afternoon)

Ritual choreography and observances and dedication of merit are same as for sutra chanting for greeting portraits on September 28. For sutra chanting, use “Universal Gate” Chapter and circumambulate. (Eko text differs only with respect to invocation of name.)

— OCTOBER 5 —

SECTION ONE: DARUMA MEMORIAL

(Ancestor Daruma memorial)

1. *Breakfast Offering Sutra Chanting* [202]

Offering vessels and ritual choreography are same as breakfast offering for two ancestors on September 29. For chanting, use *Great Compassion Dharani*.

***Eko Text* [202]**

Having chanted sutras, we offer the merit to the First Ancestor in China, Great Master Engaku, Most Reverend Bodaidaruma, raising it to requite his compassionate blessings.

2. *Main Memorial Service Sutra Chanting* [202] (noon)

This entails leaving ranks and burning incense, and a *Heroic March Dharani* circumambulation. Ritual choreography and observances are same as main memorial service for two ancestors.

Daruma Memorial Statement [202]

The pure body of the dharma realm
 fundamentally has no emerging or disappearing.
 The power of the vow of great compassion
 is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and attentive concern.

Monk /Nun <Name>, Abbot of <Mountain Name>,
 <Monastery Name> in <Name> District/City/Town/
 Village, <Name> Prefecture, Nation of Japan, who is a
 dharma descendant.

On the fifth day of this month, we have humbly arrived at the time of the manifestation of nirvana by the First Ancestor in China, Great Master Engaku, Most Reverend Bodaidaruma. We have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies and extended them with extreme courtesy as offerings. Respectfully gathering the present pure assembly, we have also chanted the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices*. We offer up the excellent merit accumulated thereby, to requite his compassionate blessings.

The preceding is humbly considered.

A prince of South India, his bearing was as imposing as a king. / Elucidating the priceless, precious pearl at a young age, he was recognized as a vessel of the dharma. / The first ancestor in the Land of the East, his overwhelming influence swept gallantly over the realm. / Transmitting the seal of the buddha-mind that is without letters, he was greeted by Kannon.

We see directly:

From a distance of one hundred thousand leagues, never shirking the perilous waves of the vast ocean, he came on a special mission, bearing the teacher's mandate. / In the twenty-eighth generation, he secretly transmitted the bright flame of a solitary lamp, fully expressing the true teaching in a manner silent and intimate.

The stories of crossing the Yangzi River on a single reed and the exchange in the Liang court have been looked back upon and remembered from a thousand ages past. / After nine years at Shaoshi and the wonderful achievement of the snowy courtyard, he accepted a single worthy disciple.

We truly know:

A single commandment is reflected for a thousand autumns. His overflowing virtue and warm generosity give abundant assistance to hundreds of thousands of millions of patchrobed monks. / One flower blossoms with five petals, the sweet smell of its extraordinary fragrance pervading monasteries in the three thousand worlds.

We humbly pray:

May the great vow have power, and the Zen tradition spread vast and wide. We shall revere his benevolent virtue for inexhaustible ages yet to come. / May Daruma's true compassion be unobstructed, and the way of the ancestors luminous. / May it proclaim and spread the brilliance of our lineage for trillions of years.

Humbly stated.

Accommodated by the first ancestor, attested by the line of ancestors.

Humbly stated on October 5, <year>, by Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>, who is a dharma descendant.

Formal Envelope [205] (yellow paper)

If leaving ranks and burning incense is not performed and there is no reading of statement, for dedication of merit when circumambulation is finished use same eko text as on fifth day of any month.

3. Sutra Chanting for Sending Off Portrait [205]
(late afternoon)

Ritual choreography and observances, sutra chanting, and dedication of merit are same as sending off portraits of two ancestors. (Eko text differs only with respect to invocation of name.)

First Ancestor	Respectfully
(yellow paper)	
Luminous mirror	Stated
<p>Humbly enclosed by Monk/Nun <Name> Abbot of <Mountain Name> <Monastery Name>, who is a dharma descendant</p>	

— NOVEMBER 1 —

SECTION ONE: CLOSING OVERNIGHT QUARTERS [205]

(after breakfast)

Guest prefect closes overnight quarters, same as on May 1.

**SECTION TWO: COMPILING REGISTER OF MONASTIC
SENIORITY [205]**

Rector prepares a register of monastic seniority, same as on May 1.

SECTION THREE: OPENING BRAZIER [206]

This day is time for opening braziers in sangha hall and various quarters. From this day on, according to customary ritual procedure monks of assembly may cover their folded hands with their sleeves.

— NOVEMBER 2 —

SECTION ONE: PROCEDURE FOR APPOINTING HEAD SEAT [206]

Same as May 2. (Head seat's courtesy words upon second spread of sitting cloth are different: he/she says, "These days the weather is becoming chilly....")

**SECTION TWO: WRITING VARIOUS DIAGRAMS FOR
ARRANGING PLACES [206]**

Same as May 2. (However, Diagram of Heroic March Assembly is not written.)

— NOVEMBER 12 —

**SECTION ONE: COMPILING STATEMENTS, DECOCTION
NOTICE, RECITATIONS TEXTS [206]**

Same as May 12. (Change month and day on decoction notice to November 12.)

— NOVEMBER 13 —

SECTION ONE: COMMON QUARTERS SUTRA CHANTING [207]

(late afternoon)

Same as May 13.

— NOVEMBER 14 —

SECTION ONE: EARTH SPIRIT HALL RECITATIONS [207]

(late afternoon)

Ceremonial procedures are same as for February 14. For recitations, say:

We are keenly aware that the north winds fan the plains and that the black emperor rules in every direction. In particular, we are preparing the rite of opening the retreat for the three months of winter, and planning for the ninety days of icy cold. Gathering the great assembly, with great deference, we personally visit the sacrificial shrine. Chanting and upholding the glorious names of those possessed of myriad virtues, we dedicate the merit to the tutelary deities enshrined in all halls.

We pray that they will increase their protection so that we may have a successful retreat.

I respectfully invite the venerable assembly to mindfully recite in drawn-out voices.

SECTION TWO: ADMINISTRATORS' DECOCTION SERVICE [208]

(Decoction provided by administrators especially for head seat and monks of great assembly)

Takes place in sangha hall immediately following earth spirit hall recitations. Ceremonial procedures are same as for May 14. (Courtesy words spoken by stewards upon second spread of sitting cloth are different: "The weather these days is becoming colder.")

— NOVEMBER 15 —

SECTION ONE: FORMAL SALUTATIONS [208]

(Retreat-Opening Salutations)

Ritual procedures throughout this day are same as for binding of retreat on May 15. (Various courtesy words spoken upon second spread of sitting cloth are different: "The weather these days is becoming colder." Also, date on tea notice should be changed to November 15.)

SECTION TWO: MAKING ROUNDS OF QUARTERS [208]

(after breakfast)

Abbot making rounds of quarters is same as on May 15.

**SECTION THREE: MONASTIC SENIORITY PLACARD, SENIORITY
CHART [208]**

Same as on May 15.

SECTION FOUR: CONGRATULATORY TEA [209]
(before mid-morning)

Same as on May 15.

SECTION FIVE: CONVOCATION [209]
(mid-morning)

When congratulatory tea is finished, hold convocation in dharma hall.
Same as on May 15.

SECTION SIX: SPECIAL TEA SERVICE IN SANGHA HALL [209]
(after midday meal)

Same as on May 15.

— NOVEMBER 16 —

SECTION ONE: ARHATS LITURGY [209]
(mid-morning)

Same as on May 16.

SECTION TWO: HEAD SEAT'S ROOT CASE TEA [209]

(after evening bell)

Same as on May 16.

— NOVEMBER 17 —

SECTION ONE: CONGRATULATORY TEA [210]

(before mid-morning)

Same as on May 17.

SECTION TWO: HEAD SEAT TAKES DHARMA SEAT [210]

(mid-morning)

Same as on May 17.

— NOVEMBER 21 —

**SECTION ONE: GREAT ANCESTOR'S BIRTHDAY ASSEMBLY
[210]**

Ceremonial procedures are same as for Eminent Ancestor's birthday assembly. (Cordially invite Eminent Ancestor.)

— DECEMBER 1 —

SECTION ONE: AWAKENING DAY SESSHIN [210]

Sesshin is held from 1st until 7th of month. On the 7th, all-night zazen continues until 1 a.m. next morning. Ritual procedures are as follows.

Entering Hall While Sounding Boards in Sequence [211]

When after-breakfast communal labor (daytime labor) is finished and appointed time arrives (around 8 a.m.), make three hits at long intervals on sounding board in front of sangha hall. During that period, entire assembly enters hall, goes to sitting place.

Next, perform sounding of boards around corridors. Begin by hitting board in front of head seat's quarters three times; head seat enters hall, tours hall. Next, hit board in front of abbot's quarters three times; abbot enters hall, inspects platforms (inspection of platforms takes place every morning, in both inner hall and outer hall). When inspection of platforms is finished, abbot returns to middle, bows in gassho in front of Sacred Monk. While he/she is doing so, rector intones, "The awakening day sesshin has begun," and, "Beginning with this sitting, concentrate your minds " (or, does not intone anything). Sangha hall monitor (or meditation patrol) signals start of meditation period, lowers dark screens (curtains) at front and rear doors, goes around with kyosaku as usual.

(Ordinarily, length of one sitting is about one hour, walking meditation lasts for ten or twenty minutes, and release from meditation is roughly ten minutes. However, length of these activities should be decided in accordance with mandate of abbot. Abbot should also be consulted as to whether meditation patrol should take turns that last for just one sitting, or divide into two, three, or four shifts that cover morning, afternoon, night, and dawn periods of zazen.)

Abbreviated Formal Noon Meal [211]

During sesshin, norm is not to use any percussion instruments whatsoever (in special circumstances, this rule need not be strictly followed), so midday meal bell, etc., are not sounded. When midday meal is ready, busboys and servers quietly leave sangha hall, go to administration hall (or kitchen-residence), and carry meal to sanga hall. Meditation patrol puts away kyosaku. Upon hearing one series on large wooden clappers in outer hall (outer platforms), hall monitor raises curtains; monks of great assembly stand, take down nests of bowls—oryoki—then sit facing each other. (Or, without striking wooden clappers, roll up curtains; rector rings hand-bell twice, whereupon monks of great assembly sit facing each other; when rector again rings hand-bell once, they take down nests of bowls—oryoki. Fine points of ritual may accord with customary procedure at each particular monastery.)

Upon seeing curtains rolled up, servers enter hall in pairs, wipe platform edge. Also, Sacred Monk's acolyte offers rice (meal-announcing passing of offering). Strike large wooden clappers once, chant *Verse for Setting Out Bowls*. Apart from this, procedure is same as for formal meals on ordinary days, except that great pounding of drum, etc., is not done. (Whether wooden clappers are used or not, and block hit with mallet or not, may accord with customary procedure at each particular monastery.) When *Verse of Purity While Abiding in the World* is finished, hall monitor strikes walking meditation bell, lowers curtains. Monks of great assembly get down from platforms, slowly walk. This is followed by release from meditation. When release from meditation follows meal, it is lengthened somewhat (or, it is permissible to take a break for a set period of time.)

Serving Tea to Meal Donor [212]

During release from meditation, individuals go to toilet, etc. When finished, each returns to own sitting place, sits in zazen. Hall monitor signals start of meditation period; sitting continues same as in morning. If there is a meal donor and an offering of tea and sweets has been provided, that takes place at 3 p.m. Strike one series on large wooden clappers (or, do

not strike clappers), have everyone sit facing each other. This may be modeled after procedure for informal tea service.

Admonitory Explanation [212]

Zen master may occasionally exhort everyone with an admonitory explanation. Or, he/she may give a commentary on a text, or do something else. All such things depend entirely on a master's wishes; there are no fixed regulations.

Evening Meal [212]

For evening meal, too, percussion instruments are not used. When preparations in administration hall (or kitchen-residence) are done, follow same procedure as for noon meal. Servers deliver food in same manner as before. (Such matters as whether to use large wooden clappers or hand-bell to signal for setting out bowls, or whether to chant *Heart Sutra*, accord with directions given by abbot.)

Sleep While Sitting [212]

Evening drum and evening bell are not sounded. Zazen continues until 10 p.m., whereupon text of *Universally Recommended Instructions for Zazen* or *Admonitions for Zazen* is chanted. When finished, sleep while sitting until 2 a.m. next morning. (Such matters as whether to chant something other than *Instructions for Zazen*, when to sleep, and when to wake up accord with directions given by abbot.) Ordinarily, bedtime is 9 p.m. and closing bell is sounded to announce time, but fundamental rule during sesshin is not to ring it. The first day comes to a close in the preceding manner.

Dawn Sitting [212]

Second day. At 2 a.m. perform wake-up bell-ringing, wake up monks of great assembly. They quickly do face-washing, go to sitting place. Head seat tours hall. Abbot inspects platforms. After one period of zazen or two periods of zazen, don kesas. Taking bell for start of meditation period for next

sitting as signal, place kesa on top of head, gassho, chant *Verse for Donning Kesa* three times, then don it.

Abbreviated Morning Sutra Chanting [213]

After donning kesas, abbreviated morning sutra chanting takes place sitting facing each other. Abbot gets down from chair, advances in front of Sacred Monk, burns incense and makes three prostrations. Rector initiates sutra chanting.

(However, percussion instruments are not used. Sutra text chanted, too, is not necessarily same as usual. Follow directions given by abbot. If length of time of morning sutra chanting is made about same as length of time of one period of zazen, when morning sutra chanting is finished do walking meditation. If it seems that there is considerable time remaining when service is finished, great assembly should resume wall-facing zazen, then do walking meditation when proper time arrives.)

Morning Meal [213]

When appointed time arrives, hold abbreviated morning meal, in same manner as midday meal on previous day. There is no communal labor. What follows is same as on previous day: simply sit in zazen continuously, day and night.

All-Night Zazen [213]

On evening of December 7th, all-night zazen continues until 1 a.m. on the 8th. Morning officer (or bell manager) announces the hour; meditation patrol puts away kyosaku; hall monitor raises curtains; rector announces opening of barrier (or does not announce, depending on instructions of abbot). Sesshin ends upon main signal for end of meditation. Following signal for end of meditation, entire assembly sits facing each other. In accordance with hall bell, they enter hall, perform breakfast offering sutra chanting. Then eat breakfast of five-flavor gruel, hold small convocation. (Same as at time of morning sutra chanting, after daily dawn zazen. For

breakfast offering, see See Part One, Chapter Three, December 8, Section One: “Buddha’s Attainment Assembly Sutra Chanting,” s.v. “1. Breakfast Offering Sutra Chanting,” p. 268.)

— DECEMBER 7 —

SECTION ONE: DAY BEFORE BUDDHA’S ATTAINMENT ASSEMBLY

1. *Decoration of Ritual Site* [213]

After breakfast, hall prefect hangs image of Buddha leaving the mountains on Sumeru altar, decorates monastery buildings in accordance with proper procedure, and sets out items of offering from monastery as well as items of offering from monks of great assembly. Rector’s assistant collects seven coins (cash offerings—see Part One, Chapter Three, February 14, Section One, “Day Before Nirvana Assembly,” p. 144) from monks of assembly, entrusts them to assistant comptroller; all of this is same as for nirvana assembly.

(If it is too difficult to hold a week-long sesshin assembly, do all-night zazen on this night only. Entire assembly sits from evening until dawn. Procedure may be based on 7th night of awakening day sesshin.)

2. *Writing Statement* [214]

3. *Statement Signing Ceremony* [214]

In preparation for Buddha’s attainment assembly on following day, rector writes statement, asks abbot to sign statement. However, because entire monastic community is in midst of sesshin, it is necessary to choose time for this carefully. (If no other time is available, this may have to be done after breakfast on December 8.)

— DECEMBER 8 —

SECTION ONE: BUDDHA'S ATTAINMENT ASSEMBLY SUTRA
CHANTING**1. Breakfast Offering Sutra Chanting [214]**

After main signal for end of meditation, ring hall bell and enter hall (ordinary morning sutra chanting is not held). Abbot offers stick of incense. All together make three prostrations, gather up sitting cloths. Abbot advances, offers decoction, offers rice gruel, offers tea, then returns to place. Rector initiates chanting of *Great Compassion Dharani*.

Eko Text

Having chanted sutras, we offer the merit to our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha, raising it to requite his compassionate blessings.

Upon chanting of "All buddhas of the ten directions and three times... etc.," all together make three prostrations. When finished, hold small convocation (procedure for small convocation is same as usual). Disperse from hall. Allow monks of great assembly sleep until morning.

2. Main Service Sutra Chanting [215]

(leaving ranks and burning incense—noon)

Ritual choreography and ceremonial procedures are same as for nirvana assembly.

Buddha's Attainment Assembly Statement [215]

Great perfect awakening
left its traces in India.
Mind encompasses vast empty space,
fully fathoming innumerable realms.

We respectfully beg your attentive concern and humbly request your true compassion.

Monk /Nun <Name>, Abbot of <Mountain Name>,
<Monastery Name> in <Name> District/City/Town/
Village, <Name> Prefecture, Nation of Japan, who has
inherited the teachings.

On the eighth day of this month, we respectfully celebrate the occasion of the attainment of the way by our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha. We have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies, and have extended them in offering. Respectfully gathering the present pure assembly, we have also chanted the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices*. We offer up the excellent merit accumulated thereby, to requite the compassionate blessings of his dharma milk

The preceding is humbly considered.

When pitchers, plates, hairpins, and bracelets are melted together, they become as one metal; / were it not for the fire of wisdom, this would scarcely be possible. / When guitar, zither, lute, and harp

are tuned together, the six dominant tones can be harmonized; but without clever fingers, how could this ever be accomplished?

It is true that all living beings are fully equipped with the properties of wisdom and virtue of a tathagata, / but if the Greatly Awakened One did not have the expedient means to reveal the delusion and awakening of living beings, / Ennya's madness would be difficult to stop, / and the jewel in the strongman's forehead would be long forgotten.

We now know of the attainment of the way by the great earth and sentient beings, / and are freshly aware of the direct cause of the inherent buddha-nature.

May the illumination of wisdom long shine, and the flame of a single lamp be transmitted to hundreds and thousands of lamps.

May the wind of the way long blow in this world and reach to limitless worlds.

Humbly stated.

In acceptance of the mercy of Our Original Master the
Tathagata

Humbly Stated on December 8, <year>, by Monk /Nun
<Name>, Abbot of <Mountain Name>, <Monastery
Name>, who has inherited the teachings.

Leaving ranks and burning incense is not performed. If reading of statement is omitted, when sutra-chanting circumambulation is finished, perform dedication of merit. Eko text is same as for nirvana assembly. However, word "nirvana" is replaced by "attainment of the way."

— DECEMBER 9 —

SECTION ONE: REPAYING BLESSINGS OF THE SEVERED ARM
[217]

Evening of this day corresponds to occasion when the Second Ancestor in China, Great Master Eka, severed his own arm. After breakfast, hall prefect hangs image of Great Master Eka on Sumeru altar, arranges offering vessels.

SECTION TWO: ALL-NIGHT ZAZEN [217]

Same as on night of December 7.

— DECEMBER 10 —

SECTION ONE: MEMORIAL FOR THE SECOND ANCESTOR IN
CHINA1. *Breakfast Offering Sutra Chanting* [218]

After main signal for end of meditation, ring hall bell and enter hall (ordinary morning sutra chanting is not held). Abbot offers stick of incense. All together make three prostrations, gather up sitting cloths. Abbot advances, offers decoction, offers rice gruel, offers tea, then returns to place. Rector initiates chanting of *Great Compassion Dharani*.

Eko Text [218]

Having chanted sutras, we offer the merit to the Second Ancestor in China, Great Master Shōshū Fukaku, the Most Reverend Eka, raising it to requite his compassionate blessings.

When “All buddhas of the ten directions and three times... etc.” is finished, all together make three prostrations, disperse from hall.

2. Oblations Sutra Chanting [218] (noon)

Following midday meal bell, ring hall bell and enter hall, stand in two rows. Abbot offers stick of incense; all together make three prostrations. (Monks of great assembly gather up sitting cloths; abbot leaves his/hers in place.) Abbot advances, offers decoction and food; withdraws, makes three prostrations. Advances again, offer sweets and tea (there is no offering of alms money); withdraws, makes three prostrations. Upon gathering up sitting cloth and bowing with hands clasped, rector’s assistant strikes bowl-bell; rector initiates chanting of *Heroic March Dharani* (there is no preceding invocation). Perform circumambulation; when “Great” Verse is finished, dedicate merit. (Eko text is same as monthly oblations for two ancestors. Only difference is omission of invocation of names.)

— DECEMBER 13 —

SECTION ONE: CLEANING OUT SOOT IN VARIOUS HALLS [219]

(after breakfast)

Acolyte makes plans in advance with head cook and labor steward. After breakfast, informs sangha hall and various quarters, beats communal labor drum. Ordinary cleaning is omitted; monks of great assembly engage

in major cleaning, each following instructions of their particular supervisor. Cleaning is same as for airing of straw mats on July 20. Sweep out soot from cooking stoves in administration hall (or kitchen-residence). Throughout this day, all ritual procedures are suspended. (This should be carried out at a time when weather is good; it does not necessarily have to be December 13.)

— DECEMBER 31 —

SECTION ONE: EARTH SPIRIT HALL RECITATIONS [219]

Ceremonial procedures are same as for end of winter retreat on February 14. For recitations, use following:

Transformations of the natural world have subtly progressed, and the calendar year has come full circle. We all rejoice in the orderly progression of the four seasons and look forward to the blessings of New Year's day. Bowing, we gather the great assembly; deferentially we visit the sacrificial shrine. Chanting and upholding the glorious names of those possessed of myriad virtues, we dedicate the merit to the tutelary deities enshrined in all halls. I respectfully invite the venerable assembly to mindfully recite in drawn-out voices.

(Ten Buddha Names)

SECTION TWO: YEAR-END SUTRA CHANTING [220]

When recitations are finished, year-end sutra chanting is held. Chant "Universal Gate" Chapter, *Heart Sutra*, and *Disaster Preventing Dharani* three times, and "Homage to this year's stars" twenty-one times, followed

by *Universal Dedication of Merit*. Spread cloth and make three prostrations, disperse from hall. Afterwards, chant *Heart Sutra* and *Disaster Preventing Dharani* as well as dharanis seven times in front of Idaten and stove god, followed by *Universal Dedication of Merit*; there are no prostrations.

APPENDIX

SECTION ONE: SUTRA CHANTING FOR BUDDHA AND ANCESTORS [221]

When sutra chanting is to be held in conjunction with a proselytizing lecture, workshop, Soto School Assembly, or conference, use sutra chanting for Buddha and ancestors. In advance, arrange incense, flowers, lamps, and candles, and food offerings for buddha. Ring hall bell and enter hall. Two rows of officers stand facing each other in separate ranks. Officiant enters hall to seven rings of bell, offers stick of incense. All together make three prostrations. Officiant gathers up sitting cloth, advances to altar again, burns incense, offers decoction, sweets, and tea. When finished, in unison chant *Heart Sutra*, perform dedication of merit. When “All buddhas of the ten directions and three times... etc.” is finished, all together make three prostrations. Sutra chanting is over.

Eko Text

We humbly beg your true compassion and attentive concern.

On the occasion of holding the <whatever assembly> (read in name of assembly) on this day, we have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, and tea, and rare delicacies, and chanted the *Heart of the Great Perfection of Wisdom Sutra*. We respectfully offer the merit generated thereby to: our Great Benefactor

and Founder of the Teachings, the Original Master Shakamuni Buddha; to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai. We pray for the flourishing of the true dharma, peace in the land, harmony among all nations, and that all conditions may be favorable.

SECTION TWO: MODEL FOR EACH MONASTERY'S FOUNDING ABBOT'S MEMORIAL [222]

When, at a given monastery, a regular founding abbot's memorial is carried out, it is modeled after two ancestors' memorial. All procedures, such as special decoction-offering sutra chanting on memorial eve, breakfast offering in morning, and leaving ranks and burning incense and sutra-chanting circumambulation at noon, are same as on September 28 and 29. If leaving ranks and burning incense is omitted, for name of venerated in dedication of merit say, "This monastery's founding abbot, <Name>"; in place of words "ancestral wind," instead say, "wind of our school."

Each Monastery's Founding Abbot's Memorial Statement [222]

The pure body of the dharma realm
fundamentally has no emerging or disappearing.
The power of the vow of great compassion
is manifest throughout the goings and comings of birth and death.

We humbly beg your true compassion and beseech your attentive concern.

Monk /Nun <Name>, Abbot of <Mountain Name>,
<Monastery Name> in <Name> District/City/Town/

Village, <Name> Prefecture, Nation of Japan, who is
keeper of the stupa.

On this day of this month, we have humbly arrived at the time of the manifestation of nirvana of the founding abbot, Most Reverend <Name>. We have reverently prepared modest offerings of incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies and extended them as offerings. Respectfully gathering the present pure assembly, we have chanted sutras and dharanis. We offer up the excellent merit accumulated thereby, to requite his compassionate blessings.

We humbly consider.

The dharma eye is fully aware; in this world it shines as the eyes of the sun and moon. / The capacity of Zen is unconstrained; in all modes of contact with phenomena it wields a mind as resolute as iron and stone.

Twisting Taishaku's nose, the founding abbot built this monastery. / Scooping out the guts of the two ancestors, he/she benefits and saves living beings.

Consequently ,

Gods and humans gaze up with respect; / donors and believers take refuge and worship.

It is like perceiving in the patterns on the moon a wonderful rhinoceros horn. / It is as if, startled by a flash of lightning, one saw ornamental carvings on the tusks of a frenzied rutting elephant.

We now announce:

Having already obtained an abundance of successors in the monastery, his/her dharma wheel is turning more and more./ The tradition of the monastery has flourished, its gate of conversion opening wider and wider.

Gazing up, we beg:

May we receive, excepting forbidden food, a bottomless bowl of meal offerings.

Humbly stated.

Humbly stated on <month> <day> <year> by Monk / Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>, who is keeper of the stupa.

Formal Envelope [224]

On front of formal envelope, write “Keeper of the Stupa” instead of “Abbot and Dharma Descendant.”

Founding Ancestor	Respectfully
(yellow paper)	
Luminous mirror	Stated
<p>Humbly enclosed by Monk/Nun <Name> Abbot of <Mountain Name> <Monastery Name>, who is keeper of the stupa</p>	

SECTION THREE: MODEL FOR MEMORIALS FOR VENERABLE MONKS AND FORMER ABBOTS [224]

For annual memorials for former abbots and venerable monks with distinguished service, carefully and respectfully perform offering of decoction on memorial eve and an oblations sutra chanting on day of memorial. Procedure may be based on that given in Monthly Memorials for Venerable Monks and Former Abbots in Appendix to Monthly Observances. However, in case of memorial for previous abbot, it is common to invite abbot of main temple and venerable monks with karmic connections to deceased, and to perform leaving ranks and burning incense. In some cases, those with a deep dharma connection with deceased may perform special offerings of candles, offerings of sweets, and the like. For eko text, if there is leaving ranks and burning incense, use abbreviated dedication of merit. If not, use eko text that begins, "The jewelled and bright sea of emptiness is deep and tranquil...." (Full texts given in Part One, Chapter Two, Appendix, Section Two, "Monthly Memorial for Venerable Monks and Former Abbots," p. 106.)

In event that abbot of main temple or someone of similarly high stature is invited to serve as incense-burning master, then after service, as convenient, make prostrations in thanks in same place. (To make prostrations in thanks after a service in same place as service is an abbreviated procedure. If this is done, do not neglect to lower screen on Sumeru altar. Originally, principle was to hold prostrations in thanks in guest room of abbot's quarters.)

SECTION FOUR: MODEL FOR MAIN MEMORIAL SERVICE FOR FOUNDING PATRON [224]

In general, whenever monthly memorials or main memorials are held for a monastery's founding patron in a special ancestors hall, perform offering of decoction on memorial eve and an oblations sutra chanting on day of memorial.

Eko Text

In utmost purity, the light penetrates, calmly shining throughout the void. Coming back and viewing the world, it is like something in a dream.

We humbly beg the three treasures for their attentive concern.

In this monastery the time has arrived for today's (or, a future day's) monthly memorial (or, <whatever> memorial) for <founding patron's dharma Name >.

We have respectfully prepared offerings of incense, flowers, lamps, and candles (sweet decoction / hot water / fruit / tea / delicacies / savories) and chanted sutras and dharanis. May the merit generated thereby assist his/her awakened spirit and adorn his/her place of karmic retribution.

We humbly pray that within the current of birth and death the black dragon's pearl will shimmer alone in the deep blue sea, and that he/she will come to rest on the shore of nirvana; that the cinnamon disk shall shine solitary in the azure sky as a guide to all the world, so that all alike ascend the path of awakening.

SECTION FIVE: MODEL FOR SUTRA CHANTING FOR DECEASED MONK [226]

When holding an offering assembly for a deceased monk, perform a decoction-offering sutra chanting on memorial eve and an oblations sutra chanting on day of memorial. If deceased has rank of reverend or higher, make prostrations. Ring hall bell and enter hall, offer decoction or offer decoction, sweets, and tea, chant sutras, make dedication of merit. (Texts to be chanted are: for memorial eve, "Universal Gate" Chapter; for day of memorial, *Harmony of Difference and Equality* and *Precious Mirror Samadhi*.)

Eko Text [226]

The mind-nature of a single spirit fundamentally has no going or coming, but the physical body that appears in apparitional transformation has arising and has extinction.

We humbly beg the three treasures for their attentive concern.

We have prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies. Gathering the present pure assembly, we have in unison chanted sutras and dharanis. We dedicate the merit accumulated thereby to <Name>, that it may adorn his/her realm of rebirth.

We humbly pray that he/she will personally comprehend true emptiness; that he/she will deeply understand the dharma of wondrous existence; that the wisdom in his/her mind shall become fully aware and speedily manifest the fruit of awakening.

CHAPTER FOUR: ABBREVIATED PROCEDURE FOR RETREAT

(occasional retreat) [227]

Binding the rules and holding a retreat takes place with resident priest of temple in question serving as dharma flag master, and a head seat and others serving as members of assembly. At temples with rank of regular temple or lower level regular temple, invite an assistant instructor and entrust him/her with tasks of guiding people and managing assembly and giving instructions on ritual procedures.

Set length of instruction period for retreat: for higher ranked temples, three or more consecutive days; for temples with rank of regular temple or lower level regular temple, seven or more consecutive days. (In case of quasi-raising of dharma flag, invite assistant instructor and set length at seven or more consecutive days, same as for temple with rank of regular temple.) Set dates and times for precepts-giving assembly, dharma lineage assembly, karmic connection assembly, workshop, and any other instructional activities that may be held for monks, teachers, or lay followers. Dharma flag master and head seat are not allowed to travel away from monastery for the ninety days between retreat opening and end of retreat.

During retreat, the following ritual procedures and observances should be practiced, keeping as much as possible to correct procedures.

SECTION ONE: GREETING ASSISTANT INSTRUCTOR [227]

In principle, a west hall roshi should be in continuous residence throughout period of a retreat, but in present day they do not necessarily do so. There are cases when a west hall roshi visits ritual site only on day of rite of convocation. In any event, on day of his/her arrival, set out prostration mat

at eaves overhanging entrance and set out footwear. When west hall roshi nears vicinity of gate, entire assembly goes out to greet him/her. With end places going first, they enter from eaves overhanging entrance. West hall roshi makes three prostrations to five bells. (Abbot lights stick of incense, hands to him/her; ritual procedure is described in Part One, Chapter Four, Section Seven, Appendix, "Procedure for Five Bells and Three Prostrations," p. 285.) When finished, show him/her to west hall roshi's quarters, courteously serve him/her refreshments. (On evening before monastery-entering ceremony, it is permissible to hold tea service ceremony, or to perform casting—assign positions—for period of retreat.)

Greeting of a special emissary is same as greeting of assistant instructor (west hall roshi). For greeting of a special emissary, prior is in charge.

SECTION TWO: PROCEDURE FOR APPOINTING HEAD SEAT [228]

(monastery-entering ceremony)

Timing of monastery-entering ceremony for head seat depends on whether retreats are early, middle, or late. In case of middle retreat, ceremony takes place on May 2 for summer assembly and on November 2 for winter assembly. In temples that have no sangha hall, set up main hall to serve similar function. Set up an incense stand in middle and treat it as Sacred Monk's place; use all sides of large ceremony room for assigned places.

Carry out ceremonial procedures in accordance with "Procedure for Appointing Head Seat" detailed in Part One, Chapter Three, May 2, Section One, pp. 175 ff.

SECTION THREE: CONVOCATION [228]

(retreat prayers convocation)

Held at mid-morning on May 15 (summer assembly) or November 15 (winter assembly). (If this is first convocation in dharma hall as a new abbot, follow procedure explained in Part Two, Chapter Two, Section Two, "Procedure for Mountain Seat Hall Opening," p. 326.)

If one is to receive congratulatory words or congratulatory prostrations at end of ceremony, when convocation with abbot is finished, he/she gets down from seat, stands at base of stairs facing south. Set out incense stand front and center; place formal envelope with congratulations on tall tray and set it out. Abbot goes in front of incense stand, grasps tall tray with congratulations on it and censes it, raises it over his/her head, sets it back down where it was, then turns body and faces south. Next, while standing, receives congratulatory words. Master of ceremonies calls on people in turn to express their congratulations. Those who speak congratulatory words do so in front and center, facing abbot. At end, read aloud congratulatory telegrams. When finished, rector calls out, "Congratulatory prostrations." In accordance with rector's assistant's hand bell, all together spread sitting cloths and make three prostrations. Abbot returns to abbot's quarters. Disperse from hall. (Prior to mid-morning, in advance of convocation, serve congratulatory tea.)

Director of district office that has jurisdiction over temple where retreat is held brings rules poster or admonition that has been sent from Administrative Headquarters of Soto Zen Buddhism. On morning of retreat-opening convocation, he/she reads it aloud in front of entire assembly of monks, then formally confers it. Abbot has acolyte hang it up in some appropriate place. (In event that rite of convocation cannot be performed, it is permissible to perform prayers sutra chanting or sutra chanting for repaying blessings.)

SECTION FOUR: ROOT CASE TEA [229]

This is held on following May 16th (or November 16th), after evening bell. Ceremonial procedures are based on those explained in "Annual Observances," s.v. May 16, pp. 216 ff.

SECTION FIVE: HEAD SEAT TAKES DHARMA SEAT [229]

(mid-morning)

This is held on following May 17th (or November 17th), in mid-morning, i.e. at 10 a.m. Ceremonial procedures are based on those explained in

“Annual Observances,” s.v. May 17, pp. 218 ff. (It does happen that convocation and taking dharma seat are held on morning and afternoon of same day; depending on particular circumstances of a monastery or temple, that may be unavoidable. Congratulatory tea in mid-morning is same as on day of convocation.)

SECTION SIX: OTHER RITUAL PROCEDURES

Ceremonial procedures named above are vital procedures for holding a retreat, so they should be carried out no matter what. The following ritual procedures, however, should also be performed if at all possible. (For ceremonial procedures, see directions for each given s.v. “Annual Observances.”)

1. *Writing Various Diagrams for Arranging Places* [229]

Held on day (May 2 or November 2) of head seat taking dharma seat (monastery-entering ceremony).

2. *Heroic March Assembly* [229]

Held only during summer assembly. It is decorously performed every day from opening of assembly on May 13 until closing of assembly on August 13.

3. *Common Quarters Sutra Chanting* [229]

Held on May 13 and November 13.

4. *Earth Spirit Hall Recitations* [229]

Held in late afternoon on May 14 and November 14.

5. *Administrators' Decoction Service* [229]

Held immediately following earth spirit's hall recitations.

6. Formal Salutations [230]

For retreat opening, held after morning sutra chanting on May 15 and November 15. For end of retreat, held after morning sutra chanting on August 15 and February 15.

7. Monastic Seniority Placard [230]

Hang up in sangha hall (or dharma hall) after breakfast on May 15 and November 15.

8. Ceremony of Compiling Seniority Chart [230]

Held after breakfast on February 10 and August 10.

SECTION SEVEN: OBSERVANCES IN MIDST OF RETREAT [230]

In addition to various ceremonial procedures listed above, routine observances are practiced in accordance with procedures explained in Part One, "Regular Observances." For travel restrictions and other regulations in force during retreats, see entry for said items in *Soto School Constitution*.

**APPENDIX: PROCEDURE FOR FIVE BELLS AND
THREE PROSTRATIONS [230]**

When a venerable monk arrives at a monastery to serve at a retreat as an assistant instructor (west hall roshi), precept master for precepts-giving assembly, torch-wielding officiant for cremation rites, specially dispatched missionary, or in any other official capacity, it is customary to usher him/her into a waiting room after making three prostrations to five bells.

At temple, in advance, lay out prostration mat lengthwise at eaves overhanging entrance (entrance to main hall) and set out footwear. When arrival is observed, two ranks of officers, wearing kesas, go out in vicinity of gate in greeting. With end places going first, venerable monk enters hall. Abbot lights stick of incense, hands to him/her. Venerable monk inserts stick of incense vertically in brazier, withdraws to middle, makes three prostrations. For each prostration, rector's assistant rings large bowl-bell once. There are three prostrations and three bells, followed by two bells, for a total of five bells. This is called "five bells and three prostrations."

In event of three prostrations while wearing kesa, first of final two bells is rung when three prostrations are finished and sitting cloth is hung over left arm; second of two final bells is rung when when gasshoing. If wearing rakusu, ring two bells at point when prostrations are finished and bows in gassho are being made.

When finished, abbot takes lead, ushers venerable monk to waiting room, courteously serves him/her refreshments. (Formal procedure is to spread sitting cloth and make three prostrations, but at present day, in most cases greeting is made with sitting cloth spread in front. It is also common for venerable monk who is arriving at monastery to do so wearing a rakusu.)

In event that "five bells and three prostrations" is not performed, for arrival of venerable monk lay out prostration mat and footwear in portico.



PART TWO

OCCASIONAL OBSERVANCES





OCCASIONAL OBSERVANCES:
DIVISION ONE

CHAPTER ONE:
PROCEDURE FOR CEREMONY OF
TAKING PRECEPTS

SECTION ONE: PROCEDURE FOR CEREMONY OF TAKING
PRECEPTS WHEN GOING FORTH FROM HOUSEHOLD LIFE

1. Procedure for Shaving Head and Taking Precepts

Preparations [235]

Ceremony takes place using either dharma hall or abbot's quarters as ritual site. In front, set up a buddha image or ancestral portrait (if possible, one buddha and the two ancestors), with offerings of incense, flowers, lamps, and candles. Also, in adjacent room set up parental tablets (not necessary if parents are present at ritual site).

Next, place ordaining master's sitting chair so it is to right of images when facing front and center. Set up an offering table and place on it: flowers and candles, handled censer, water-sprinkling vessel, precepts clappers, razor, ritual manual, and lineage chart. Also, set up another table to right (as one faces it) of sitting chair, and place on it three robes wrapped in covering

cloth. Also place on same table: nested bowls (oryoki), sitting cloth, long robe, dharma name certificate (dharma name to be given to person going forth from household life, written on a piece of paper).

Entering Hall [235]

When set time arrives, ring three sequences on hall bell; monks of great assembly enter hall. Ordaining master advances before buddha, burns incense. All together make three prostrations, after which great assembly takes seats on sitting cloths. Ordaining master sits on chair, begins by sprinkling water to purify ritual site. Next, acolyte leads ordinand (person who is to take precepts) before buddha, has him/her burn incense and make three prostrations. Next, has him/her advance before ordaining master, burn incense and make three prostrations, then kneel with hands in gassho. (Ordinand should be dressed in white robes.)

Invocation [236]

Ordaining master takes up handled censer, burns incense, quietly intones following invocation:

Homage to buddhas of the ten directions.

Homage to the dharma of the ten directions.

Homage to the sangha of the ten directions.

Homage to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha.

Homage to the successive generations of ancestor bodhisattvas.

Homage to the Eminent Ancestor, Great Master Jōyō.

Homage to the Great Ancestor, Great Master Jōsai.

May you all please respond and descend
and together bear witness to this rite.

<i>namu jip-po butsu</i>	南無十方仏
<i>namu jip-po ho</i>	南無十方法
<i>namu jip-po so</i>	南無十方僧
<i>namu daion kyōshu honshi shaka muni butsu</i>	南無大恩教主本師釈迦 牟尼仏
<i>namu reki dai soshi bosatsu</i>	南無歴代祖師菩薩
<i>namu kōso jo yo daishi</i>	南無高祖承陽大師
<i>namu taiso jo sai daishi</i>	南無太祖常濟大師
<i>onajiku kangō wo tare</i>	同じく感降を垂れ
<i>tomoni shōmyō wo nashi tamae</i>	共に証明を作したまえ

(recite three times, burning incense each time.)

Next, ordaining master strikes precepts clappers once and intones:

I humbly invite the great assembly to mindfully recite.

Thereupon, great assembly chants *Ten Buddha Names* in unison.

Verse of Worship and Praise [236]

Next, ordaining master strikes precepts clappers three times, intones following *Verse of Worship and Praise*, after which monks of great assembly chant *Ten Buddha Names* in unison.

Good son (good daughter), the source of the mind is utterly calm, the sea of the dharma profoundly deep. Those who are deluded about this flounder in confusion for endless kalpas; those who awaken to it attain liberation in this very place. To roam freely in the path to liberation one needs the procedure of going forth from household life. This rite, which is the same in the way of all buddhas, is the standard for attaining liberation. This is a fact! It cannot be doubted. In bringing one's body and mind into full accord with the

way, nothing surpasses going forth from household life. Why is this? Because, to cut off one's hair is to cut off the root of desire. When the root of desire is cut off, then the original body is revealed. To change one's robes is to shed defilements. When defilements are cast off, then this is freedom. Thus, among all buddhas of the three times, there is not a single buddha who attained the way while remaining a householder. Among the successive generations of ancestors, as well, there was not one who did not take on the aspect of one going forth from household life. Thus, among all types of merit, the merit of going forth from household life is considered most excellent. If, for example, one erected a seven-jewelled stupa as high as the heaven of the thirty-three the merit would be very great, but it would not amount to even one-hundredth of the merit of going forth from household life. No imaginable calculation can produce a number that would come close to it. A jewelled stupa gradually wears away and becomes fine particles of dust; after many years, its form can no longer be seen. Going forth from household life, however, increases in significance and results in the fruit of buddhahood; through the eons, it does not lose its merit. Thus, even before one has cast off this human body, one transcends the plane of ordinary people; and even if one has not yet borne witness to the fruit of buddhahood, one is now a true child of Buddha. Among all living beings of the three realms, one is the most honored of people; and within the six destinations of rebirth, one has the most commendable birth. Consider well: you are turning around your body and mind, which for long eons have been caught up in the round of rebirth, and now will live eternally in the birthless buddha land from which there is no falling back. Your beginningless deluded attachments are today cut off, and your true inherent virtue is fully realized at this seat. This being the case, after going forth from household life, heaven and earth will no longer cover you and bear you up; how could living beings possibly throw you into confusion? Your round shaved head will have nothing covering it; your rectangular monk's robe will be your banner of liberation. All those who see or hear of them will receive great benefits, and your kinfolk will surely reap excellent fruits. Your rank will transcend the

three realms, and your virtue will tower over the ten directions. The verse says:

“Throughout the round of rebirth in the three realms, the bonds of love cannot be severed; to cast off human obligations and enter into the unconditioned is the true repayment of blessings.”

You should think of the virtue of your father and mother in giving you birth, and in complete sincerity take leave of them. You should reflect on the blessings bestowed by the land, waters, and trees, and recompense them as is proper. This is the manifest proof of emancipation, and the particular sign of an honorable person.

Tonsure [238]

When chanting is finished, ordaining master strikes precepts clappers twice; ordinand makes one prostration and stands. Acolyte leads ordinand before parental tablets, or before parents themselves if they are in attendance, and has him/her make one prostration. Next, make three prostrations before buddha, return to original place and make three prostrations before ordaining master, then kneel upright and gassho. Assistant begins by parting ordinand’s hair in middle and tying it up in two knots, right and left. Ordaining master lifts razor, chants opening line of following verse; monks of great assembly join in chanting from second line; together they intone verse three times in succession. This same procedure is followed for each of the other verses given below, as well. (However, *Verse of Seeking the Way*, which begins “When a bodhisattva...,” is different):

Verse of Spiritual Aspiration

Splendid, worthy man / worthy woman!
 You can comprehend the impermanence of the world.
 Abandoning the worldly, you are destined to nirvana.
 This is something rare and hard to comprehend.

<i>zen zai dai jōbu / fujin</i>	善哉大丈夫 / 夫人
<i>no ryo semu jo</i>	能了世無常
<i>kizokushu nai on</i>	棄俗趣泥洹
<i>keu nan shigi</i>	希有難思議

When this has been chanted three times, ordaining master sprinkles head of ordinand with fragrant decoction, begins shaving, then hands razor to someone else (acolyte) to continue shaving. While that is going on, ordaining master chants following verse, joined by monks of great assembly:

Verse of Tonsure

In the round of rebirth in the three realms,
the bonds of love cannot be severed.
To cast off human relations and enter into the unconditioned
is the true repayment of blessings.

<i>ruden san gai chu</i>	流轉三界中
<i>on nai funō dan</i>	恩愛不能斷
<i>kion nyu mui</i>	棄恩入無為
<i>shin jitsu ho on sha</i>	真實報恩者

Ordaining master then chants another verse, as follows, joined by monks of great assembly, continuing chanting until tonsure is finished:

Verse of Seeking the Way

When bodhisattvas in the round of birth and death
first give rise to the thought of awakening,
their earnest quest for bodhi
is strong and immovable.

The merit of that single thought
 is deep, vast, and without limit.
 Were the Tathagata to explain it conceptually
 he could not exhaust it to the end of time.

<i>bosatsu oshōji</i>	菩薩於生死
<i>saisho hos-shinji</i>	最初發心時
<i>ik-ko gubodai</i>	一向求菩提
<i>kengo fuka do</i>	堅固不可動
<i>hūichi nen kudoku</i>	彼一念功德
<i>jin ko mugai sai</i>	深廣無涯際
<i>nyorai fun bes-setsu</i>	如來分別說
<i>gu go funō jin</i>	窮劫不能盡

Giving Long Robe [238]

When tonsure is finished, leaving only the tuft (last single clump of hair), ordaining master gives long robe and has ordinand put it on. Ordinand dons long robe and makes three prostrations. Ordaining master raises razor a second time, questions ordinand as follows: “The final clump of hair is called the tuft; only a buddha can cut it off. I am now going to remove it; do you permit this or not?” Ordinand replies, “I permit it.” Question and answer are repeated in this way three times, after which topknot (final topknot of hair) is shaved off. At this point, ordaining master initiates chanting of *Verse of Disfigurement*; monks of great assembly join in this:

Verse of Disfigurement

The appearance is ruined but chasteness is preserved.
 Cutting attachments and leaving those near and dear,
 we go forth from home, seek the holy path,
 and vow to save all beings.

<i>kigyō shushi setsu</i>	毀形守志節
<i>katsu ai jisho shin</i>	割愛辭所親
<i>shuk-ke gushō do</i>	出家求聖道
<i>seido is-sai shu</i>	誓度一切衆

Giving Dharma Name [239]

Ordinand burns incense and makes three prostrations, kneels upright and gasshos. At this point, ordaining master reads dharma name certificate on which name given upon going forth from household life is written, then gives it to ordinand.

Giving Sitting Cloth, Robes and Bowls [239]

Next, ordaining master picks up sitting cloth, censens it and gives it. Disciple receives it and raises it above his/her head. Assistant instructs disciple to intone following words:

O bodhisattvas, great beings, please give your single-minded attention. I, the disciple <Name> now receive and keep this sitting cloth, made to measure, that it may always protect my robes.

Disciple repeats this three times. (Procedure for three censings and three recitations—i.e. giving sitting cloth, robes, and bowls—is same in each case.) When finished, spreads out sitting cloth and makes three prostrations, again kneels upright and gasshos. Ordaining master intones words “*Verse of Sitting Cloth*”; monks of great assembly join in chanting:

Splendid, the sitting cloth,
 which all buddhas have received and used.
 We vow to include all beings
 and always sit within its borders.

<i>zen zai nishi dan</i>	善哉尼師壇
<i>shobutsu shoju yu</i>	諸仏所受用
<i>gangu is-saishu</i>	願共一切衆
<i>jōza ogo chu</i>	常坐於其中

Next, ordaining master gives five-panel robe. Disciple intones following words:

O bodhisattvas, great beings, please give your single-minded attention. I, the disciple <Name>, receive and hold this *andae* robe, which is a five-panel robe, a pieced robe with one long and one short [piece of cloth in each panel].

Disciple immediately dons robe, makes three prostrations, kneels upright and gasshos.

Next, ordaining master gives seven-panel robe. Disciple intones following words:

O bodhisattvas, great beings, please give your single-minded attention. I, the disciple <Name>, receive and hold this *uttara* robe, which is a seven-panel robe, a pieced robe with two long and one short [piece of cloth in each panel].

Disciple dons seven-panel robe, makes three prostrations, kneels upright and gasshos. (First take off five-panel robe and set it on side stand.)

Next, ordaining master gives nine-panel robe. Disciple intones following words:

O bodhisattva, great being, please give your single-minded attention. I, the disciple <Name>, receive and hold this *sōgyari* robe, which is a nine-panel robe, a pieced robe with two long and one short [piece of cloth in each panel].

Disciple takes nine-panel robe, receives it by placing on head, then sets it on side stand, makes three prostrations, kneels upright and gasshos.

When finished giving three robes, ordaining master intones following verse, joined by monks of great assembly:

How great the vestment of liberation,
 robe that is a signless field of merit.
 Wrapping ourselves in the Tathagata's teachings,
 we encompass and deliver all living beings.

<i>dai sai gedap-paku</i>	大哉解脱服
<i>musō fuku den'e</i>	無相福田衣
<i>hibu nyorai kyo</i>	披奉如来教
<i>kōdo shoshu jo</i>	広度諸衆生

When verse has been recited three times, disciple makes three prostrations, kneels upright and gasshos. Next, precept master gives nested bowls (oryoki). Disciple intones following words:

O bodhisattvas, great beings, please give your single-minded attention.
 I, the disciple <Name>, now receive and hold these bowls, these vessels of the appropriate amount, that I may always use them.

Ordaining master chants following verse, joined by monks of great assembly:

[Verse of Robe and Bowls]

Splendid, these alms bowls,
 which always hold an accumulation of merit.
 I now accept them with reverence
 and spread them out to convert living beings.

<i>zen zai hat-tara</i>	善哉鉢多羅
<i>jōji kudokuju</i>	常持功德聚
<i>gakon cho daiju</i>	我今頂戴受
<i>ten den kegun jo</i>	展轉化群生

When chanting of verse is finished, disciple makes three prostrations, stands with sitting cloth still spread on floor.

Next, give bodhisattva precepts. The giving of bodhisattva precepts sometimes takes place at a different time or on following day, but in most cases it follows immediately after procedure for shaving head and taking precepts.

2. Procedure for Giving Bodhisattva Precepts

Repentance [241]

Disciple burns incense and make three prostrations before ordaining master, kneels upright and gasshos. Ordaining master strikes precepts clappers three times, intones following words:

If you wish to take refuge in the precepts, you must first make repentance. Although there are two procedures for the two types of repentance, we have a *Verse of Repentance* perfected by prior buddhas which completely extinguishes karmic hindrances; you should repeat it after me:

I now entirely repent
all the evil actions I have perpetrated in the past,
arising from beginningless greed, anger, and delusion,
and manifested through body, speech, and mind.

<i>gashaku shozō shoaku go</i>	我昔所造諸惡業
<i>kai yu mushi ton jinchi</i>	皆由無始貪瞋痴

ju shin kui shisho sho
is-sai gakon kai sange

從身口意之所生
 一切我今皆懺悔

Disciple chants this one phrase at a time, as punctuated by ordaining master's precepts clappers, repeating it three times. Disciple then makes one prostration, kneels upright and gasshos.

Precepts of Three Refuges [241]

Ordaining master gasshos and intones following text:

You have now cleansed the three modes of karma—body, speech, and mind—and attained great purification. This is the power of repentance. Next you must reverently take refuge in the three treasures: buddha, dharma, and sangha. The three treasures are of three kinds, each of which has its own merit, namely: the three treasures as a single essence; the three treasures as manifested [by the Buddha]; and the three treasures as maintained [by humans]. When you take refuge but once, all three kinds of merit shall be fully realized.

Ordaining master picks up water-sprinkling vessel, censes it, takes water sprinkling branch and transfers dharma-nature water from own head to vessel three times, then sprinkles head of disciple three times. Next, sprinkles water to right side to requite the four benefactors, and sprinkles water to left side to benefit the three classes of existences (three times to each side). When finished, ordaining master returns dharma-nature to own head from dharma-nature water, again three times, then sets down water-sprinkling vessel. Next, he/she gives precepts of three refuges.

[Verse of Threefold Refuge]

I, the disciple <Name>, beginning in my present body and continuing until I obtain the body of a buddha,

Hail refuge in buddha.
 Hail refuge in dharma.
 Hail refuge in sangha.

I take refuge in buddha, honored as highest.
 I take refuge in dharma, honored as stainless.
 I take refuge in sangha, honored as harmonious.

I have taken refuge in buddha.
 I have taken refuge in dharma.
 I have taken refuge in sangha.

<i>namu kie butsu</i>	南無 婦依 仏
<i>namu kie ho</i>	南無 婦依法
<i>namu kie so</i>	南無 婦依僧

<i>kie butsu mujō son</i>	婦依 仏無上尊
<i>kie ho rijin son</i>	婦依法離塵尊
<i>kie so wagō son</i>	婦依僧和合尊

<i>kie bu-kyo</i>	婦依 仏竟
<i>kie ho kyo</i>	婦依法竟
<i>kie so kyo</i>	婦依僧竟

Disciple chants this one phrase at a time, as punctuated by ordaining master's precepts clappers, repeating it three times (monks of great assembly chant in unison, beginning with phrase "hail refuge in buddha.") When finished, ordaining master chants as follows:

You have now abandoned wrongdoing and taken refuge in righteousness. The true and perfect awakening of the Tathagata is your guide. From this time forth you shall declare the Buddha as master and not take refuge in other paths, due to his great pity, great compassion, and great mercy.

(Disciple makes three prostrations, kneels upright.)

Three Sets of Pure Precepts [242]

Next, give three sets of pure precepts. With one strike of precepts clappers, ordaining master says:

Having received the three refuges, next you must receive the three comprehensive and ten major precepts.

First are the precepts of restraint. Beginning with your present body and continuing until you obtain the body of a buddha, will you uphold them or not?

Disciple replies, "I will uphold them." This question and answer is repeated three times; monks of great assembly join in chanting reply.

Following same procedure, ordaining master gives other two sets: "Second are the precepts of adopting good qualities..." and "Third are the precepts of benefitting all living beings..." In closing, ordaining master says:

I have now given you three classes of pure precepts. Beginning with your present body and continuing until you obtain the body of a buddha, will you uphold them or not?

Disciple replies, "I will uphold them." This question and answer is repeated three times; monks of great assembly join in chanting reply.

Ten Major Precepts of Restraint [243]

With one strike of precepts clappers, ordaining master says:

Next are the ten major precepts of restraint.

First is the precept not to kill living beings. Will you uphold it or not?

(After saying, "First is the precept not to kill living beings," ordaining master chants entire section of precepts text in *Sutra of Brahma's Net* that deals with not killing. Same procedure holds for each of remaining nine precepts. If rite is to be abbreviated, only name of each precept is chanted.)

Disciple replies, "I will uphold it." This question and answer is repeated three times; monks of great assembly join in chanting reply.

Procedure is same for remaining precepts:

Second, precept not to steal.

Third, precept not to misuse sex.

Fourth, precept not to engage in false speech.

Fifth, precept not to deal in alcoholic beverages.

Sixth, precept not to point out the transgressions of others.

Seventh, precept not to praise oneself and denigrate others.

Eighth, precept not to be stingy with the dharma or material things.

Ninth, precept not to give rise to anger.

Tenth, precept not to disparage the three treasures.

When finished giving all ten precepts, ordaining master intones the following:

I have now given you ten classes of pure precepts. Beginning with your present body and continuing until you obtain the body of a buddha, will you uphold them or not?

Disciple replies, "I will uphold them." This question and answer is repeated three times; monks of great assembly join in chanting reply.

This completed, ordaining master says, "Uphold them, then, as stated," and strikes precepts clappers twice. Disciple makes three prostrations, gasshos and stands.

Conferral of Lineage Chart [244]

Next, ordaining master picks up lineage chart, censes it and gives it to disciple. Disciple gasshos and receives lineage chart, holding it pinched between thumbs and forefingers. Ordaining master chants verse, saying:

When living beings receive Buddha's precepts, they enter the rank of all the buddhas. When one's rank is the same as the greatly awakened, truly one is a child of all the buddhas (chant three times).

When chanting is finished, disciple tucks lineage chart under crossing fold of collar, makes three prostrations, then kneels upright and gasshos.

Dedication of Merit [244]

Ordaining master burns incense, then gasshos and chants following eko text:

Eko Text [245]

At this time, in all the buddha lands of the ten directions, auspicious signs appear: the earth moves in six ways and flowers rain down in four varieties. The bodhisattvas ask the converters of beings, "What are these miraculous omens?" Those masters of the teachings address the recipients of instruction, saying:

"In the world of suffering, in the southern continent Jambudvīpa, among those who are heir to the dharma of Shakamuni Buddha, a person who has gained faith has consented to receive the great

precepts of purity of a bodhisattva from a dharma master who previously received those bodhisattva precepts, and has given rise to a serious intention. Due to this merit, in a future age he/she is certain to attain buddhahood. Thus, in every buddha land these miraculous omens have appeared.”

The bodhisattvas, upon hearing this explanation, face in the direction of the recipient of the precepts and make obeisances, saying, “It seems that you are a fellow traveller with us, that you are a fellow practitioner.”

Hence, with all buddhas as witnesses and as preceptors, and with the bodhisattvas as fellow travellers and fellow practitioners, you are able to receive these precepts. This is the merit of the precepts that is indestructible and secure. It is the Pratimoksha that never ages and never decays.

All we pray is that, in past, present, or future, you may never lose it, and that, in beginning, middle, and end, you are able to guard and adhere to it. Although there are causes and conditions for every circumstance, every circumstance partakes of the dharma body: how could there be a realm where the Pratimoksha does not apply? By whom shall merit be dedicated? With what shall merit be dedicated? To where shall merit be dedicated? Although there is a giver of merit and a receiver of merit, from the standpoint of the purity of the three wheels, there is nothing to be wished for. Preserving our good karmic roots, together with all sentient beings we make a dedication of merit that is equally shared, dedicating the merit to supreme and perfect awakening.

Verse of Purity While Abiding in the World [247]

Upon one blow of precepts clappers, monks of great assembly chant “All buddhas of the ten directions and three times... etc.” Next, ordaining master strikes precepts clappers once, chants *Verse of Purity While Abiding in the World*:

Abiding in this world which resembles empty space,
 like a lotus flower that touches not the water,
 the mind is pure and transcends it.
 Maintaining this principle, we bow our heads to the Most Honored One.

<i>shosei kai nyoko ku</i>	処世界如虚空
<i>nyoren gefu jaku sui</i>	如蓮花不著水
<i>shin sho jo cho ohi</i>	心清淨超於彼
<i>keishu rai bujō son</i>	稽首礼無上尊

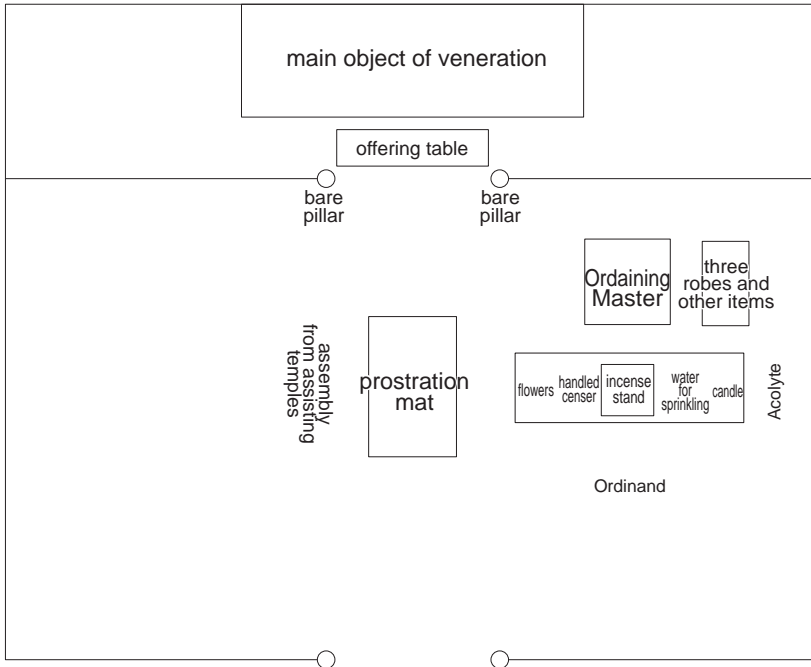
When finished, ordaining master gets down from seat, burns incense before buddha. Entire assembly all together make three prostrations, disperses from hall.

Diagram of Ordination Dharma Name Certificate [246]

<p><day> <month> <year></p> <p><Name> Mountain <Name> Temple</p> <p>Precept Master <Name></p> <p><seal></p>	<p>Given robe and bowl and precepts of three refuges</p> <p>○</p> <p>○</p>	<p>Dharma Name Certificate</p>
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Note: Write on formal envelope (folded in thirds).

○ ○ is where given dharma name is written.

Diagram of Ceremony of Taking Precepts [246]

SECTION TWO: PROCEDURE FOR CEREMONY OF TAKING PRECEPTS AS MEMBER OF A TEMPLE FAMILY

Preparations [247]

Ceremony takes place using either dharma hall or abbot's quarters as ritual site. In event that abbot's quarters is used as ritual site, in front, set up a buddha image or ancestral portrait (if possible, one buddha and the two ancestors), with offerings of incense, flowers, lamps, and candles.

Place precept master's sitting chair so it is to right of images when facing front and center. Set up an offering table and place on it: flowers and can-

dles, handled censer, water-sprinkling vessel, precepts clappers, and razor. Also, set up another table to (facing) right of sitting chair and place on it rakusu and lineage chart.

Entering Hall [247]

When set time arrives, ring three sequences on hall bell. During first sequence, members of temple family form a line, go to their seating places in large ceremony room. During second sequence, monks come to assist from other temples take seats in east and west rooms that adjoin large ceremony room on either side; they sit facing into large ceremony room [sliding doors that separate that central room and side rooms having been removed]. During third sequence, head attendant enters hall, gives explanation of taking precepts as member of a temple family.

Next, precept master enters hall to great pounding of drum, offers stick of incense; all together make three prostrations. When finished, precept master mounts high seat. Members of temple family make three prostrations to precept master.

Text for Ceremony of Shaving Head and Taking Precepts [248]

Members of temple family gassho and listen. When ceremony text is finished, chant *Ten Buddha Names*. Members of temple family join in chanting.

Tonsure [248]

Razor is handled by precept master. While all together chant *Verse of Tonsure*, precept master receives razor, returns to place. When finished, all in attendance make three prostrations

Giving Rakusu [248]

Members of temple family stand up from their seating places, proceeding from east side of offering table go one by one in front of precept master [to receive rakusus]. While this is happening, all together chant in unison *Verse for Donning Kesa*. When finished, all together make three prostrations.

Verse of Repentance [248]

Members of temple family, in accord with precepts clappers, join in chanting.

Giving Precepts (water sprinkling) [248]

When water-sprinkling is finished, perform repeated chanting of precepts of three refuges. Next, chant three sets of pure precepts, ten major precepts of restraint. When precept master asks, "... Will you uphold them or not?" members of temple family reply "I will uphold them." Again, precept master asks whether or not they will uphold set of sixteen precepts taken as a whole. When giving of precepts is finished, all together make three prostrations.

Conferral of Lineage Chart [248]

Members of temple family stand up from their seating places, go in front of precept master, gassho, receive lineage charts.

Dedication of Merit [248]

Precept master burns incense, then gasshos, intones eko text. When finished all together make three prostrations.

Instruction [248]

When finished, precept master gets down from seat.

Prostrations in Thanks [248]

All together make three prostrations.

All Together Make Three Prostrations [248]

Precept master faces north, burns incense. All together make three prostrations.

Retiring from Hall [248]

Precept master retires from hall. All together retire from hall.

CHAPTER TWO: PROCEDURE FOR MOUNTAIN SEAT CEREMONY

SECTION ONE: PROCEDURE FOR MOUNTAIN SEAT CEREMONY

Preparations for Mountain Seating [249]

First, in accordance with that monastery's traditions, participants and others consult. They fix a date for mountain seating and send out invitations to related temples, neighboring temples, main temple, branch temples, affiliated temples, dharma relatives, lay followers, and so on. They also make sufficient preparations for utensils, commodities, foodstuffs, tea and sweets, etc., that will be used on day of ceremony.

New Abbot's Rest Stop [249]

Pick either a mortuary sub-temple (a temple within grounds of monastery) or house of a lay follower, etc., to serve as rest stop (place to remove travelling clothes) for new abbot. Prepare whatever is needed to entertain new abbot when he/she arrives on day of ceremony. Set up a notice (sign board) on which is written "Rest Stop for Reverend New Abbot," and enclose it with a low fence.

On day of ceremony, hang curtains in portico to make separate rooms for new abbot and his/her attendants. People from monastery in charge of greeting new abbot, as well as a number of assistants, proceed to rest stop. Tea, sweets, and snacks are readied.

The following dharma implements are assembled at monastery ahead of time and brought to rest stop after breakfast on day of mountain seating:

1. staff
2. whisk
3. large incense box
4. four brocaded banners
5. one pair of dragon lanterns
6. one pair of hand-held censers
7. vehicle [*ka*: literally, “palanquin”]
8. footwear
9. long-handled parasol (large umbrella)

Brocaded banners may be made of silk or five-colored paper. On each of four banners, write one phrase of following four-phrase verse:

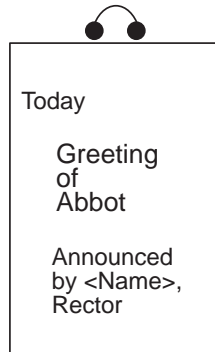
The Great Merit of All Buddha Tathagaras is
 Unsurpassed Among All Things Auspicious.
 All Buddhas All Come and Enter this Place,
 So this Ground is Most Auspicious.

shobutsu nyorai dai kudoku
sho kichijō chū saimujō
shobutsu gurai nyū zesho
zeko shichi sai kichijō

諸仏如来大功德
 諸吉祥中最無上
 諸仏俱来入是処
 是故此最吉祥

Arrival of New Abbot's Vehicle [250]

On day of mountain seating, following morning sutra chanting, a placard is hung on front of triple gate (mountain gate), directly in center. It consists of yellow paper, pasted on a board, on which is written:



(If there is no placard, paper alone may be used)

Comptroller, in advance, sends out one or two helpers to train station or other appropriate place to notify rest stop and monastery about impending arrival of vehicle bringing new abbot. When notification is received at rest stop, welcoming party gets ready. Everyone involved gets formally dressed, goes to rest stop, and waits for arrival of new abbot. This includes: two rows of officers (stewards and prefects) who will line up at monastery gate; head of clan (most senior priest of all branch temples); representatives from each of branch temples and affiliated temples; representatives of lay followers; and so on.

When new abbot's vehicle is spotted approaching, everyone lines up on either side of entrance to welcome him/her. When new abbot has arrived and been seated, all together make three prostrations. New abbot makes prostration in reply (just one of attending acolytes waits upon him/her, standing at right side; remaining attendants hold back for time being). When pros-

trations are finished and new abbot is observed taking seat, first offer him/her decoction and tea; then serve snacks.

(In recent times, there are many cases in which new abbot has moved into residence in monastery prior to mountain seat ceremony and actually initiates preparations for ceremony him/herself. Preceding section explains procedure for so-called “riding entrance” mountain seating, but this is not necessary if new abbot has already moved into residence. In that case, it is acceptable to use following procedure.)

On day of mountain seat ceremony, following morning sutra chanting, “Greeting Abbot” placard is hung on triple gate (mountain gate); monks come to assist from other temples and honored guests are greeted with utmost politeness when their imminent arrival is noticed; decoctions, tea, and snacks are set out gradually, as needed. At mid-morning (10 AM) sound one series on tea drum, serve congratulatory tea to great assembly (same as ritual procedure for congratulatory tea during retreat). When set time arrives, new abbot, leading his/her acolytes and disciples, goes in advance to rest stop. At rest stop, new abbot is given decoction and tea, then snacks. At monastery, period when abbot is away at rest place is used to ring great bell and gather assembly. Two rows of officers who will line up at monastery gate, head of clan, representatives from each of branch temples and affiliated temples, and representatives of lay followers all get formally dressed, go to rest stop, and make three prostrations to new abbot. When new abbot’s prostration in reply is finished, everyone immediately sets off from rest stop. (New abbot and acolytes, etc., perform sutra chanting and dedication of merit at rest stop.)

New Abbot Proceeds to Monastery [251]

When set time arrives, rector has bell manager ring great bell to gather assembly (there is no set number of rings on bell; standard procedure is to stop ringing when new abbot arrives at outer gate and alights from vehicle).

Hall prefect, in advance, sets up offering table at triple gate (mountain gate), placing on it flowers, censer, and candles. Candles are also lit in sangha

hall, buddha hall, earth spirit's hall, and ancestral teachers hall, and censer fires are prepared. Comptroller makes arrangements within abbot's quarters for rites of "occupying room" and "inspecting seal."

Monks come to assist from other temples and great assembly, hearing ringing of bell, arrange their clothing and line up standing along both sides of path leading from outer gate and triple gate (mountain gate). (Leave an open space, equivalent to about ten standing places, on side of outer gate. This is place for seats for honored guests, who should be directed to stand on right side of triple gate. Those among lay supporters who will stand in rows should be made to stand on left side of triple gate. Assign one guest attendant to each side, to act as an intermediary and assure that there are no breaches of etiquette. When new abbot has finished intoning dharma phrase at triple gate, guest attendant ushers honored guests to guest seats. This is so their enjoyment of special ceremonial procedures that follow immediately thereafter, such as registration in sangha hall, will not be disturbed.)

New abbot leaves rest stop and proceeds to monastery in a two-row procession that is organized as follows:



[↑ direction of travel ↑]

⑬	⑬
⑬	⑬
⑭	⑭
⑮	⑮
⑮	⑮
⑮	⑮

- ① prefects ② stewards ③ representative of lay supporters
 ④ representative of affiliated temples ⑤ representative of branch temples
 ⑥ brocaded banner ⑦ dragon lantern ⑧ hand-held censer
 ⑨ head of clan ⑩ new abbot's palanquin ⑪ long-handled parasol
 ⑫ staff ⑬ acolyte ⑭ disciple ⑮ attendant

When new abbot's palanquin nears outer gate, everyone in procession from prefects and stewards back through those carrying hand-held censers passes in order through gate (remainder of procession stops outside of gate). Stewards line up at front of east row (right side) and prefects line up at front of west row (left side), and all other personnel also stand to left or right inside of gate. Head of clan stands inside gate on left side.

Upon arriving in front of outer gate, new abbot alights from palanquin, puts on footwear, enters into center of gate, faces front, bows with hands clasped, and stands. Acolytes, disciples and attendants, follow suit behind him/her. At this point, ringing of great bell ceases. (At temples where there is no triple gate—mountain gate —, place offering table holding flowers, censer, and candles at outer gate; when new abbot alights from palanquin, he/she stands before table, intones dharma phrase, and burns incense.) Great assembly all together bow in gassho to new abbot.

Dharma Phrase at Triple Gate [252]

At point when new abbot enters outer gate, bows with hands clasped and stands, rector's assistant rings hand-bell once, hall prefect strikes large wooden clappers once, and bell manager sounds drum once, in that order; this is repeated three times. Next, drums in various halls are all sounded simultaneously (using two drumsticks, progress from light pounding to great pounding; see Part Three, Chapter One, Section Seven, s.v. "Drums," p. 575).

Two ranks of officers and great assembly all gassho and begin process of "end places going first" (in which people lined up closest to triple gate advance and approach it). Order of procession from stewards and prefects on back remains same as before; head of clan or comptroller stands in front of new abbot and leads him/her. Person in charge of long-handled parasol opens it and holds it above new abbot. When procession has advanced to triple gate, stewards and prefects divide and stand to left and right. Representative of lay supporters, representative of branch temples, and representative of affiliated temples, as well as people carrying brocaded banners, dragon lanterns, and hand-held censers, are all made to move to their positions, which have been indicated to them in advance (when space is narrow, they may stand in double lines to left and right).

New abbot stands before offering table in vicinity of gate; head of clan stands to left of table, and incense-burning acolyte stands to right of table, in tandem with him/her. At this point, hall prefect strikes large wooden clappers once, and great pounding drums in various halls stop playing simultaneously. New abbot intones dharma phrase. Incense-burning acolyte removes lid of incense box and holds box up. New abbot burns incense, bows with hands clasped. (According to all classical monastic rules, at triple gate—mountain gate—only, incense is to be burned first, after which dharma phrase is intoned. However, in all of various halls, order is to first intone dharma phrase and then burn incense, so in case of triple gate, too, it is acceptable to do same: first intone dharma phrase, then burn incense.)

When dharma phrase at triple gate is finished, people carrying brocaded banners, dragon lanterns, hand-held censers, and long-handled parasol do not follow new abbot. Instead, they use east corridor to go to vicinity

of abbot's quarters, put away dharma implements in acolytes quarters, and take a rest. In temples where there are no connecting corridors, long-handled parasol alone may continue to be used, covering new abbot as he/she moves from triple gate to sangha hall, buddha hall, founding abbot's hall, and abbot's quarters.

Registration in Sangha Hall [253]

Sacred monk's acolyte, noting simultaneous cease of great pounding drums in various halls, rings one sequence on sangha hall bell at a relaxed pace. Monks of great assembly form a procession of two lines and, using west corridor, proceed from triple gate into sangha hall, where each goes before own assigned place and stands. Two rows of officers and head of clan, going ahead and leading new abbot, come before front door of sangha hall, divide into two parties left and right, and lower heads deeply.

New abbot enters hall through center of front door; first goes before Sacred Monk and bows in gassho, then advances, burns incense, and makes three prostrations. (In case of mountain seating with riding entrance, accompanying monks such as acolytes and disciples follow behind new abbot, enter hall next to pillar on south side, and all together fully spread sitting cloths and make three prostrations; when finished, they immediately exit hall. If mountain seating takes place after moving into residence, accompanying monks stop outside hall and do not enter hall. However, incense-burning acolyte alone does enter hall, hold up incense box when new abbot burns incense, and immediately exit hall.)

Rector enters hall while new abbot is making three prostrations, passes behind Sacred Monk's altar, goes in front of head platform in upper section of hall (head seat's place) and stands facing lower section. He/she bows in gassho when new abbot puts away sitting cloth, then goes to meet new abbot, leading him/her in a one-round tour of hall, moving from upper section to lower section. When finished, rector stands by pillar on south side of front door. New abbot returns to front and center, bows in gassho to Sacred Monk, then immediately goes to abbot's place (in front of chair for abbot placed on north side of sangha hall door).

Rector again passes behind altar, goes in front of new abbot and makes three abbreviated prostrations. New abbot also, together with rector's third prostration, makes one prostration in reply (an abbreviated prostration). With this, new abbot's registration ceremony is finished. (Temples that do not have sangha halls do not perform registration ceremonies as described in this section: when dharma phrase at triple gate is finished, immediately proceed to buddha hall.)

Reading of Letter of Appointment [254]

When ceremony of registration in sangha hall is nearly finished, hall assistant rings one sequence on buddha hall bell at a relaxed pace. Monks of great assembly go up from sangha hall to buddha hall, split into two groups and stand on east and west sides. Two ranks of officers and head of clan, leading new abbot, enter hall. Two ranks stand in rank places. Head of clan goes in front of bowl-bell and stands. New abbot folds hands and lowers head to front, whereupon great assembly, in unison, fold hands and lower heads.

When new abbot folds hands and lowers head to front, director of district office leaves place and assumes a position facing south, making a pair with new abbot, at a suitable distance from him/her. At this point, hall assistant lifts offering stand with previously prepared "Letter of Appointment as Resident Priest" on it and offers it up on left side of head of administrative offices. Chief of regional administrative office opens letter of appointment and reads it aloud while new abbot, who remains standing, listens. When reading is finished, letter of appointment is put back on offering stand. Rector's assistant carries it to left side of new abbot and passes it to him/her. New abbot censes offering stand and, when finished, gives it back to hall assistant. At this point, head of administrative offices turns body and returns to place.

Dharma Phrases in Buddha Hall, Earth Spirit Hall, Ancestral Teachers Hall, and Founding Abbot's Hall [254]

When reading of letter of appointment is finished, new abbot folds hands and lowers head to front, intones dharma phrase, advances, burns incense (acolyte holds up incense box; same holds for all subsequent instances), withdraws, fully spreads sitting cloth and makes three prostrations. At this time, head of clan rings large bowl-bell, one time for each prostration, for a total of three rings. New abbot puts away sitting cloth and faces south.

At this point, two ranks of officers, each beginning with person at head of line, turn bodies, leave places, file to front of earth spirit hall (a shrine on east side of inner sanctum), and each stand at their own rank place (ordinarily it is permissible for two ranks to remain where they are, without moving).

At this time, if there is anyone in great assembly whose row (west row) is now faced in wrong direction, or who find themselves back-to-back with others, they should immediately turn and face proper direction.

Head of clan, leading new abbot, advances in front of earth spirit; new abbot intones dharma phrase. Next, he/she burns incense, bows with hands clasped, goes in front of Ancestor Daruma, intones dharma phrase in ancestral teachers hall, burns incense, spreads cloth and makes three prostrations, then immediately faces south (in most temples, earth spirit and Ancestor Daruma are enshrined on opposite sides of inner sanctum, in front). Two rows, again led by people at head of lines, go to founding abbot's hall.

(In event that buddha hall and founding abbot's hall are in separate locations, when dharma phrase in ancestral teachers hall is almost finished, portrait-tender's assistant rings one sequence on founding abbot's hall bell, and great assembly goes up to founding abbot's hall.)

Head of clan, leading new abbot, goes to founding abbot's hall. New abbot intones dharma phrase, burns incense, fully spreads sitting cloth and makes three prostrations (at this time, same as in buddha hall, head of clan strikes bowl-bell); when finished prostrations, puts away sitting cloth and faces south. After this, great assembly, together with two ranks of officers,

head of clan, and new abbot, form a procession and go to abbot's quarters to hold ceremonies of "occupying room" and "inspecting seal."

Occupying Room [255]

Procedure for occupying room entails placing a chair in front inside abbot's room in abbot's quarters; in front of chair an offering table is set, with a pair of silver candles and censer on it. Monks of great assembly stand outside room, facing each other in rows on east and west sides. Two ranks of officers stand in front of table facing each other. Acolytes line up behind stewards; head of clan stands with prefects, at highest place.

New abbot advances and immediately takes seat on chair. At this time, incense-burning acolyte, passing by head position of stewards, advances before table, burns incense, and bows in gassho (this is called "dharma-requesting bow"; it is same as dharma-requesting incense done in connection with convocations in dharma hall and small convocations). Acolyte returns to place. New abbot intones dharma phrase. Ceremony of occupying room is finished.

Inspecting Seal [256]

Procedure for inspecting seal is as follows. In preparation, stewards create a certificate of authenticity (form for writing certificate is given below), seal it with monastery's signature stamp, and place it on an offering stand spread with covering cloth, together with a writing brush, inkstone, and inepad. Offering stand is set in a convenient place inside abbot's room.

When dharma phrase for occupying room is finished, incense-burning acolyte advances to left side of offering table (right side when facing) and stands facing west. Highest ranking steward leaves rank, picks up previously prepared offering stand, places it on table, burns incense, bows in gassho, goes to right side of table (left side when facing) and stands facing east, forming a pair with incense-burning acolyte.

At this point, new abbot picks up signature stamp from offering stand, looks at seal, and hands it to steward. Steward unwraps seal and presents

it to new abbot. New abbot carefully examines seal script (carved letters of seal) of monastery's signature stamp and hands it to incense-burning acolyte.

Next, new abbot opens certificate of authenticity, reads through it once, then writes date and own name at end. At this point, incense-burning acolyte presses monastery's signature stamp on inkpad and gives it to new abbot. New abbot affixes seal to his/her name, hands certificate to steward, and passes signature stamp to acolyte. Acolyte wraps up signature stamp, steward folds certificate of authenticity, and both put these items back on offering stand, make mutual bow with hands clasped, and return to own places.

Next, three people—the highest ranking steward and prefect, together with head of clan—simultaneously advance before table, burn incense, withdraw, and do “spreading cloth twice, paying respects thrice” (at this time, monks of great assembly, remaining where they are, turn bodies to face new abbot and lower heads). At first, when they have spread sitting cloths and are about to make prostration (first spread), new abbot expresses his/her opinion that they need not engage in such politeness. Thus, they immediately fold up their sitting cloths and speak the following words:

We merely wish to have the honor of paying our respects to the abbot's dharma seat. We are distraught at having our praises rebuffed.

Next, they again spread sitting cloths and go to make prostrations (second spread), and new abbot again indicates that they need not go to the trouble. Thus, they immediately fold up their sitting cloths and, when finished, speak the following words:

With deferential consideration, we respectfully inquire of the Most Reverend Newly Appointed Abbot's well-being, and pray that he/she has every good fortune.

When finished, they make three abbreviated prostrations. Monks of great assembly also, in concert with them, make three abbreviated prostrations.

New abbot, finally, makes one prostration in reply. Highest ranking steward and prefect, together with head of clan, return to own places.

With this, ceremony of inspecting seal is finished. Rector's assistant rings hand-bell twice; great assembly disperses from hall.

Stewards, prefects, and head of clan accompany new abbot to abbot's private quarters (inner abbot's quarters), spread cloths and make three prostrations and, when finished, withdraw.

Next, there is a celebratory feast, which may be arranged in whatever way is most convenient. Ritual procedure for displaying signboard (ceremony for welcoming guests to feast), etc., may be omitted.

Certificate of Authenticity of Monastery's Signature Stamp [257]

<p>Comptroller of this Monastery, Monk/Nun <Name></p> <p style="text-align: right;">One Impression of Monastery's Signature Stamp</p> <p>Humbly Affixed Above</p> <p>Respectfully Submitted to Most Reverend Newly Appointed Abbot</p> <p>Kindly Notified</p> <p style="text-align: center;"><day> <month> <year></p> <p style="text-align: center;">Humbly Written by Comptroller, Monk/Nun <Name></p> <p style="text-align: center;">(In this line, new abbot writes date and own name)</p>

(Fold one sheet of starched paper into eighths. Write following lines, leaving last column blank for new abbot to sign. Do not use formal envelope.)

Appendix: Abbreviated Procedure for Mountain Seating [258]

When procedure for mountain seating as detailed above is too difficult to perform, use following abbreviated procedure. It is usual for mountain seat ceremony to be carried out after new abbot has moved into residence, so procedure for mountain seating with riding entrance is not treated in this section. In event that mountain seating with riding entrance is to be carried out, see previous section, "Arrival of New Abbot's Vehicle," and use it as a guide.

Preparations [258]

Preparations for mountain seating and setting up rest stop are same as described above. The following dharma implements are to be gathered in advance and deposited at rest stop early on morning of day of mountain seating:

1. staff
2. whisk
3. large incense box
4. four brocaded banners (write two phrases of verse on each banner)
5. one pair of dragon lanterns
6. long-handled parasol (large umbrella)

Rest Stop [259]

Early in morning on day of mountain seating, hang "Greeting Abbot" placard on gate (or, write on paper and affix that; in temples that have no gate, entrance may be used). When serving of refreshments (congratulatory tea, etc.) to guests and monks come to assist from other temples is finished, new abbot goes in advance to rest stop, taking acolyte and incense acolyte with him/her. At rest stop, decoctions and tea are brought out for new abbot, and snacks are served. (New abbot and acolytes, etc., perform sutra chanting and dedication of merit at rest stop.)

At temple, period when abbot is away at rest place is used to ring great bell (or, if there is none, small bell). At this time, two ranks of officers (two three-person ranks are permissible), representative of lay supporters, and representative of lay believers get formally dressed and go to rest place. Two ranks face new abbot, spread cloths and make three prostrations. New abbot makes prostration in reply, immediately departs from rest place.

Upon hearing sound of bell, assembly of monks within monastery all get formally dressed and stand inside of gate.

(Offering table with flowers, censer, and candles on it is set up in front of gate in advance. Candles are lit before main object of veneration, earth spirit, and ancestral teachers, and censer fires are prepared.)

New abbot's procession consists of: (1) two ranks of officers, (2) representatives of lay followers, (3) brocaded banners, (4) dragon lanterns, (5) new abbot, (6) staff (open long-handled parasol and hold it over new abbot), (7) acolyte and incense acolyte.

Arrival at Triple Gate [259]

Upon arriving at gate, two ranks of officers enter into line with assembly. Representatives of lay followers and people carrying brocaded banners and dragon lanterns stand inside of gate on right and left. New abbot stands in front of offering table, which is outside of gate (at this point, ringing of bell stops), and immediately intones dharma phrase. Acolyte offers up incense box; new abbot burns incense, bows in gassho; monks of great assembly also bow in gassho. At this point, ring hand-bell once, strike large wooden clappers once, and beat drum once, in that order. When this has been repeated three times, striking of drum in "great pounding" mode begins. Monks of great assembly do "end places going first" (in which people in end positions lead ranks and go first) and enter main hall. Representatives of lay followers, in same order as original procession, follow behind two ranks of officers; brocaded banners and dragon lanterns come after them. Long-handled parasol (large umbrella) is held over new abbot as he/she advances. In main hall, monks of great assembly divide and stand on east and west side. Two ranks of officers each take their set places. Representatives of lay fol-

lowers immediately go to guest seats. Brocaded banners, dragon lanterns, and long-handled parasol are left propped up outside of eaves overhanging entrance.

Dharma Phrases in Buddha Hall, Earth Spirit Hall, Ancestral Teachers Hall, and Founding Abbot's Hall [260]

When new abbot enters hall, ring hand-bell once, strike large wooden clappers once. At same time, great pounding drum strikes last one of closing beats and stops. New abbot stands in front of large ceremony room, intones dharma phrase, advances, and burns incense (acolyte holds up incense box; same for all following instances). New abbot withdraws, fully spreads sitting cloth and makes three prostrations. At this point, hall assistant strikes bowl-bell once for every prostration new abbot makes (this is called “three bells and three prostrations”). When new abbot finishes prostrations and puts away sitting cloth, highest ranking steward (prior), bows in gassho to new abbot, and leads him/her in front of earth spirit. New abbot intones dharma phrase, burns incense, bows in gassho. When finished, he/she is led to ancestral teachers hall, where he/she recites dharma phrase, burns incense, and makes three prostrations. Next, he/she is led to founding abbot's hall, where he/she again intones dharma phrase, burns incense, fully spreads sitting cloth and makes three prostrations (three bells and three prostrations). When finished, steward again leads new abbot to front of large ceremony room, then returns to place in rank of stewards.

Prayers Sutra Chanting [260]

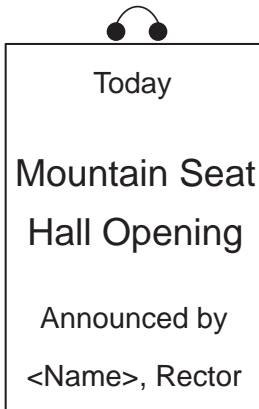
Next, prayers sutra chanting is held. New abbot advances before buddha on altar, burns incense, bows in gassho. Seeing this, all together make three prostrations. Rector's assistant rings large bowl-bell three times; rector initiates chanting of *Heart Sutra*. Monks of great assembly chant in unison (for details of prayers sutra chanting, see Part One; Chapter Two, 1st Day of Month, Section One, “Prayers Sutra Chanting,” p. 59). Dedication of merit; all together make three prostrations. When finished, new abbot faces south. Monks of great assembly, two ranks of officers lead new abbot and go inside abbot's room. Ceremonies of occupying room and inspecting seal are as de-

tailed above. (However, in procedure for inspecting seal, it is permissible to omit certificate of authenticity and “spreading cloth twice, paying respects thrice.” If so, when new abbot has examined seal script of monastery’s signature stamp and hands it to acolyte, acolyte immediately wraps it up and puts in away. He/she then makes mutual bow with hands clasped with steward, and both return to own places. At this point, rector’s assistant rings handbell, all together make three prostrations and disperse from hall. See Part Two, Chapter Two, s.v. “Inspecting Seal,” p. 320. If convocation in dharma hall or small convocation is to be held, follow procedure for that particular rite. If convocation in dharma hall is held, do not perform prayers sutra chanting; when dharma phrase in ancestral teachers hall is finished, immediately perform ceremonies of occupying room and inspecting seal.)

SECTION TWO: PROCEDURE FOR MOUNTAIN SEAT HALL OPENING [261]

(ceremony of reading statement, together with mountain seat hall opening)

Placard



Today

**Mountain Seat
Hall Opening**

Announced by
<Name>, Rector

On day of ceremony, when procedure of mountain seating is finished, rector has rector’s assistant take down “Greeting Abbot” placard that was hung on triple gate (mountain gate), and hang up “Mountain Seat Hall Opening” placard. Write on yellow paper and paste to board (ordinarily, write on paper and affix in entrance).

Triple Gate, Mountain Gate [261]

The *Encyclopedia of Zen Monasticism* by Mujaku Dōchū says:

The term “mountain gate” derives its meaning in opposition to “city.” Cities are mundane; mountains and forests represent a higher truth. In general, monastic dwellings are places set up in opposition to dwelling in the world. Originally, they were located in mountains, and were called “remote places” (in the *Treatise on the Great Perfection of Wisdom*, *rannya* 蘭若 is translated as “remote place”). Thus, they have a “mountain name” even when they are located in cities. They are called “mountain gates” because people who take refuge in the path of truth should rely on them and enter them. The expression “triple gate” derives from the fact that the mountain gates of monasteries are designed in such a way that they have three portals for passing through. The “Emperor’s Birthday” section of the *Imperial Edition of Hyakujō’s Rules of Purity* says: “Hang hall manager’s name plate on right side of triple gate.” The *Rules of Purity for Daily Life* says: “After evening meal, if one leaves one’s quarters, it is not permitted to exit from the triple gate.” (Editor’s note: portion of text omitted here.) The *Encyclopedia of Buddhism* says: “In general, monasteries have three gates that may be opened; why is it that even when there is only a single gate, it is referred to as a “triple gate”? The *Treatise on the Stage of Buddhahood* says: “There is a great palace, and it is said that there are ‘three gates of liberation’ whereby one may enter it.” Great palace is a metaphor for nirvana, the emptiness of dharmas. The three gates of liberation are the gate of emptiness, the gate of signlessness, and the gate of non-constructedness. Monasteries at present house people who uphold the precepts, practice the way, and seek nirvana. Therefore they are called “those who enter the triple gate.” (Original is in Chinese.)

According to this, we may regard “mountain gate” as referring to a monastery as a whole, and “triple gate” as referring to the gate that is used to go in and out of a monastery.

Preparations [262]

Preparations for opening hall entail setting up a dharma seat (Sumeru altar) and making the decorations beautiful. First, remove all dharma implements from top of altar, hang large dharma curtains in front; in front of

them, place a chair or curved chair and incense stand. Above altar, hang a heavenly canopy (also called “canopy of turning the dharma wheel,” “auspicious phoenix canopy,” and “lotus flower canopy”). On offering table, set a pair of green pine boughs (use branches with luxuriant growths of needles, their length adjusted to fit size of flower vases), together with a pair of silver candles. In east side of inner sanctum, at base of Sumeru altar, prepare mallet and block, draped with covering cloth. Preparations also include making sure that all who will be in attendance are impressed with the utter solemnity and formality of the great ceremonial procedures of mountain seat hall opening.

Next, put a small table in west side of inner sanctum, and place on it the various statements (monastery’s statement of invitation, neighboring monastery’s statement of welcome, statement of congratulations from associates, statement of congratulations from old friends in practice, etc.), each resting on a tray and cloth (an offering stand draped with a covering cloth). Also, place a curved chair in entrance to dharma hall (at a place about where second tatami mat is); on offering table in front of it, prepare a censer and small incense box.

Rector, in advance of ceremony, decides who will read aloud statements (this is called “selecting functionaries”) and invites someone to serve as mallet master. Rector also puts out markers indicating seats of special emissary from head temple, venerable monks from other lineages, mallet master, and other honored guests.

New Abbot Enters Hall [262]

After feast (if mountain seat ceremony is finished early, and there is time for opening hall before noon meal, it is better to have celebratory feast after completion of opening sermon), rector has rector’s assistant inquire if new abbot is ready, then initiates sounding of boards around corridors (this is called “sounding boards in sequence”). Hall assistant beats drum in dharma hall (way of beating is same as drum for small convocation). Procedures for incense-burning acolyte and two ranks of officers entering hall, bowing in gassho to empty seat, and new abbot’s exit to abbot’s private quarters (inner abbot’s quarters), etc., are same as for usual convocation in dharma hall.

During third sequence on drum, new abbot enters hall. Head of clan and comptroller enter first, followed by four brocaded banners, pair of dragon lanterns, pair of hand-held censers, and new abbot; five acolytes follow behind him/her. (Incense-burning acolyte holds up large incense box. He/she carries small incense box, which is used separately in rite of dharma-requesting incense, in bag of sleeve. Robe-and-bowl acolyte carries new abbot's transmission robe, wrapped in a covering cloth and resting on an offering stand.)

Upon seeing new abbot draw close to dharma hall, beat third sequence on drum, beating progressively faster. When finished, resume playing, using drumsticks in tandem, gradually progressing from light pounding to great pounding. New abbot enters hall, hands staff to guest-inviting acolyte, and stands in front of curved chair; with great assembly, all together bow in gassho (at this point, cease great pounding of drum). Stand brocaded banners and dragon lanterns in a place arranged beforehand outside dharma hall. Place hand-held censers on left and right at base of stairs to dharma seat (Sumeru altar).

(When new abbot enters hall, ordinarily percussion instruments are struck in sequence known as “ding, crack, thump”; see Part Three, Chapter One, Section Seven, s.v. “Drums”.)

Donning of Transmission Robe [263]

New abbot, having bowed in gassho, immediately sits on curved chair. Robe-and-bowl acolyte advances to left of chair and holds up transmission robe. New abbot stands, lights incense and, with transmission robe still on offering stand, censens it. He/she then lifts robe, intones dharma phrase, sets it down on table, removes seven-panel kesa that he/she is wearing, and hands it to robe-and-bowl acolyte. Next, he/she dons transmission robe and sits down on curved chair.

(This procedure for holding up robe does not have to be carried out a second time if new abbot is someone who has already, as a resident priest opening hall at another monastery, held up robe. In that case, new abbot dons transmission robe in abbot's quarters and enters hall wearing it. In that case,

also, if ceremony calls for donning a transmission robe handed down from that monastery's founding abbot, new abbot does not remove his/her own kesa; rather, he/she dons the second transmission robe on top of one he/she is already wearing.)

Robe-and-bowl acolyte places seven-panel robe on offering stand, turns body, passes behind prefects' places, sets it down on small table in west side of inner sanctum, and returns to place.

Reading Aloud of Various Statements [263]

Next, hall assistant lifts up offering stand holding statement and, if reader is in rank of stewards, passes behind prefects' places, advances to right side of curved chair, and holds it up. New abbot lights incense and, with document still on offering stand, censes it, intones dharma phrase, and gives it back to hall assistant. Hall assistant passes it to document reader. Statement reader takes it and reads it aloud (procedure for reading aloud is to grasp top and bottom edges of document, completely unfold it, and read). While reading aloud is taking place, rector's assistant stands next to lowest position in rank of stewards, holding up offering stand. When reading aloud is finished, he/she receives document and, going back by same route as he/she came, returns it to its original place in inner sanctum.

If statement reader is in prefects' place, hall assistant passes behind stewards' places and hands over document in same way.

Monastery's statement of invitation, statement of congratulations from associates, statement of congratulations from old friends in practice, etc., are all read aloud in accordance with this procedure. (Rector's assistant, when handing over statement and when placing it on offering stand, must be certain to turn head to inside. Also, Menzan's *Rules of Purity for Sangha Halls* says, "Procedure for abbot censing statement is to grasp it vertically and pass it through incense smoke in three circles, or to grasp it horizontally...." However, to grasp statement with hands does not look good. It is better to leave document on offering stand and cense it that way, provided that, in these cases, new abbot does not stand, but remains sitting in curved chair when censing and intoning dharma phrase.)

According to old rules, monastery's statement of invitation should be read aloud by head seat, but in every case person who reads aloud is decided in advance. (With the preceding, ceremony of reading statement is finished.)

New Abbot Mounts Seat [264]

When reading aloud is finished, new abbot stands, grasps staff, advances to middle of dharma hall, bangs staff on floor once (hard enough to make a sharp sound), looks at dharma seat and makes a comment (intones a simple dharma verse), then immediately mounts seat using front stairs (if there are no front stairs, use west stairs), leans staff against dharma curtain, and stands in front of chair (curved chair). Incense-burning acolyte, following new abbot, climbs up to dharma seat using west stairs, sets large incense box down on incense stand to left of censer, and stands at left side of chair. Remaining four acolytes pass behind stewards and line up on east side of inner sanctum. (During this time, hall assistant puts away curved chair and offering table that were in entrance to dharma hall.)

Raising Incense [264]

Next, incense-burning acolyte kneels down at left side of incense stand and, using both hands, removes lid of large incense box, setting it to left of censer, upside down. He/she then, with palms of both hands facing upwards, piles lid with high quality incense, holds it up for new abbot, sets lid back in its original place, and stands to side. New abbot picks up high quality incense with right hand, then raises it in both hands and intones following words of prayer. (Ordinarily, two or three pieces of high quality incense are wrapped in a folded piece of starched paper, and dharma phrase is written on that. New abbot takes it when it is offered up by acolyte and reads dharma phrase from paper wrapper when intoning. Same is true for all subsequent occurrences.)

On the auspicious occasion of today's mountain seat hall opening, I, the dharma transmitted monk <Name>, abbot of <Name> Mountain <Name> Monastery in <Name> Prefecture, <Name>

District/City/Town/Village, Japan, respectfully burn this one piece of incense in this jewelled censer, as an offering to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha, to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai.

Gazing up, we beg their vast compassionate blessings. Bowing down, we are moved by their everlasting spiritual virtue.

We dedicate the great blessings accumulated by this offering entirely to prayers that the true dharma may flourish, that there will be peace in the land and harmony among all nations, and that all conditions may be favorable.

When abbot is intoning “Great Benefactor and Founder of the Teachings,” great assembly faces north, gasshos, and lowers heads. When new abbot is finished intoning, he/she puts incense in censer, and in addition lights one piece of accompanying incense.

Next, incense is burned to repay the compassionate blessings of monastery’s founding abbot and former abbots; to make offerings to the founding patron and successive generations of ancestors of lay followers; and to pray for the prosperity of their families. Ritual procedure is same as above, except that accompanying incense is not burned. New abbot intones following words:

I respectfully burn this one piece of incense (in height, it is unsurpassed; in breadth, it has no limit, etc.) in this jewelled censer, offering it to the founding abbot of this monastery, Most Reverend <Name>, and to the most reverend former abbots (if there is any monk, other than one’s own teachers, to whom one is particularly indebted, chant “Most Reverend <Name>” here), raising it to requite their compassionate blessings.

With this one piece of incense (it infuses iron at the source, circulating around every corner of heaven), we pray that the merit will circulate around to all the spirits of successive generations of ancestors of each household of lay followers associated with this monastery, and that

their places of karmic retribution may be adorned. We also pray for the prosperity of the families of each household of lay followers, and that their children and grandchildren will thrive.

Next, burn dharma-succession incense. New abbot takes dharma succession incense out of his/her pocket, raises it, and then burns it (even if it is his/her second or third hall opening, this is burned as incense for repaying blessings).

All ceremonial procedures following this are same as for usual convocations in dharma hall. Five acolytes bow in *gassho*; two ranks bow in *gassho*; dharma-requesting incense; topic words; question and answer and, when finished, summary of point, words of modesty, words of thanks, raising of case, conclusion of rite, announcing mallet, etc.: all of these are carried out in accordance with procedure for convocation. When finished, new abbot gets down from seat using front stairs (if there are no front stairs, use east stairs to descend).

New abbot goes in front of emissary from head temple, mallet master, venerable monks from main temple and other lineages, and other honored guests, bows in thanks with hands clasped to each individually, then returns to front of stairs and faces south. (Acolytes all exit hall and wait for new abbot to exit hall; incense-burning acolyte carries large incense box, guest-inviting acolyte carries staff, and robe-and-bowl acolyte carries tray and cloth holding seven-panel robe.) Great assembly all together bow with hands clasped, at which point head of clan (or prior) leads new abbot and exits hall. Five acolytes follow after them and return to abbot's quarters. Great assembly disperses from hall. With this, ceremony of mountain seat hall opening is finished.

After conclusion of hall opening, in late afternoon (4 p.m.), there is a ceremony in which monastic community holds a special decoction service (or special tea service) for new abbot, but this may be omitted without suffering any undue consequences. If ceremony is carried out, follow procedure for "special decoction service" (administrators' decoction service) held by administrators for head seat and monks of great assembly, which takes place annually on May 14 (see Part One, Chapter Three, May 17, Section

Three, “Administrators’ Decoction Service,” p. 194). However, omit decoction notice (invitation to ceremony) and invitation rite (etiquette for greeting): new abbot, monks come to assist from other temples, and monks of great assembly are notified by word of mouth. When time for ceremony arrives, sound one series on tea drum, then carry it out. Also, do not arrange a special place for head seat (main guest’s seat). What follows should accord with ritual procedure for special decoction services. If sangha hall is small, ceremony may be carried out in dharma hall. In this case, arrange seats in imitation of four platforms in sangha hall.

Small Convocation That Evening [267]

In Zen monasteries, from ancient times it has been a general rule to always hold a small convocation after the evening bell on the day of mountain seat hall opening. Because it is held on the evening of hall opening, it is called “small convocation that evening,” in contradistinction to small convocations held at other times. If one asks why a small convocation is always held in the evening following an opening sermon, it is because the opening sermon proper is a ceremony that focuses on prayers. It is not possible during that ceremony for the new abbot to attempt, in all humility, to give a formal sermon or engage in discussion with the assembly of monks; nor is it possible for everyone to sufficiently express their views. Moreover, when narrating the formal words of thanks, the new abbot may not be able to fully express his/her feelings on certain points. By holding a special “small convocation that evening” in addition to the opening sermon, these shortcomings may be compensated for, and the purpose of the ceremony fully carried out.

Procedure for “small convocation that evening” is as follows. After midday meal, acolyte asks new abbot in advance whether or not a small convocation will be held that evening, and receives abbot’s instructions. After hall opening is finished, acolyte has rector’s assistant take down “Mountain Seat Hall Opening” placard and hang up “Small Convocation” placard. Acolyte also notes down surnames of head of clan, two ranks of officers, retired senior officers, and other honored guests from various monasteries and temples who will be given lodging that night, and gives that list to new abbot (this is so

anyone who was not mentioned in words of thanks during hall opening may be thanked during “small convocation that evening”). Hall prefect prepares dharma seat in same manner as for ordinary small convocation.

When time for ceremony arrives (late afternoon, i.e. 4 p.m.; or after evening bell, i.e. around 7 p.m.), rector’s assistant goes around sounding boards in sequence; hall assistant sounds one sequence on drum for small convocation. Monks of great assembly, two rows, each enter hall and stand at their places.

New abbot enters hall and immediately takes seat (thereafter, five acolytes bow in gassho, two rows bow in gassho, dharma-requesting incense, topic words, question and answer, and so on, are all same as ordinary small convocation). When bows in gassho are finished, new abbot states summary of point, then speaks words of thanks for each of individuals named on list of guests, etc., that was prepared by acolyte. When finished, make mutual bows with hands clasped. New abbot returns to abbot’s quarters; monks of great assembly also disperse from hall.

(The preceding is how to perform “small convocation that evening.” At present, it is usual to completely express words of thanks during hall opening, so there is no need for acolyte to give a list of names of guests to new abbot, and small convocation can proceed entirely as usual. It is permissible to abandon practice of expressing words of thanks after question and answer and summary of point.)

When small convocation is finished, head of clan, two ranks of officers, retired senior officers, and other honored guests who will stay the night are invited to abbot’s quarters, and rite of serving decoction is held. Ritual procedure may be omitted; it is permissible to serve decoction or tea in any manner that is convenient.

CHAPTER THREE:

PROCEDURE FOR RETIREMENT CEREMONY

SECTION ONE: PROCEDURE FOR RETIREMENT CEREMONY

Preparations [269]

Person who is voluntarily resigning position of abbot, whether due to advanced age, illness, rotation of abbacy, or any similar reason, decides on his/her successor. In preparation, he/she packs up his/her robes and bowls [i.e. personal effects] that are in abbot's room, taking stock of monastery's permanent property and his/her own baggage.

When day of retirement from abbacy has been decided, main temple, dharma relatives, related temples, and lay followers are invited to attend.

Offering Incense in Various Halls [269]

On day of retirement, retiring abbot gets formally dressed and, upon hearing sounding of board in front of abbot's quarters, sets out from abbot's room and makes rounds of burning incense in various halls. Sequence of halls visited depends on layout and circumstances of particular monastery, but in any case, end up in sangha hall. In each of various halls where images of buddhas, bodhisattvas, ancestors, etc., are enshrined, retiring abbot burns incense, spreads cloth and makes three prostrations. Strike bowl-bell once for every prostration. In halls such as earth spirit hall, where dharma-protecting devas and benevolent deities are enshrined, only burn incense and bow in gassho: do not make prostrations.

When retiring abbot arrives at sangha hall, make seven rings on sangha hall bell. Abbot enters hall, burns incense and bows in gassho before Sacred Monk, then fully spreads sitting cloth and makes three prostrations; when finished, returns to quarters in abbot's room.

Giving Up of Monastery Seal [269]

In advance, set up an offering table at front and center inside room in abbot's quarters; place a pair of silver candles and a censer on it. In preparation, steward wraps monastery's signature stamp and register of personal and monastery items (various accounting books stipulated by Chapter 25 of *Religious Corporations Law and Rules for Temples*) in a covering cloth, places them on an offering stand, and sets it in a convenient place inside room.

When time for ceremony arrives, two ranks of officers stand facing each other in front of offering table in abbot's quarters. Monks of great assembly stand outside room, facing each other in rows on east and west sides. Retiring abbot and newly appointed resident priest (if new abbot has not arrived yet, this function is filled by comptroller) advance and immediately sit at their places on east and west. Acolyte holds up offering stand, advances in front of offering table, censes stand and holds it up to retiring abbot. At this point, retiring abbot examines seal script of temple's signature stamp as well as register of personal and temple items and signs his/her name, giving them back to acolyte when finished. Acolyte receives them, advances in front of new abbot, and holds up offering stand. New abbot checks monastery's signature stamp and the register of personal and monastery items, then signs his/her name, and gives them back to acolyte. Acolyte wraps up monastery's signature stamp, places it again on offering stand, and rests that on offering table. At this point, rector's assistant rings hand bell, all together make three prostrations.

Convocation for Retiring from Abbacy [270]

Rector's assistant, upon hearing hand bell for group prostrations, strikes three blows on sounding board in front of common quarters. Boards are sounded in each place in succession, concluding with three blows on sounding board in front of abbot's quarters. Hall assistant, hearing that, makes opening beats of first sequence of drum for convocation. Procedure for all that follows in convocation for retiring from abbacy accords with that detailed in Chapter Three, May 15, Section Five, "Retreat Prayers Convocation," pp. 204 ff. However, words of modesty may be eliminated.

When convocation in dharma hall is finished, retiring abbot gets down from seat and faces south. Drum is struck three times when he/she is getting down; this is called “drum for withdrawing.”

Departure [270]

At this stage, farewell gifts and expressions of thanks are received, and retiring abbot again expresses his/her salutations upon retiring.

Retiring abbot faces north and bows head, whereupon opening rings on cloud gong make preliminary signal for end of meditation and retiring abbot immediately departs. Both rows of officers in monastic community see him/her off as far as vicinity of mountain gate. At this point, main signal for end of meditation ceases.

If retiring abbot is going to reside in east hall (eastern hermitage) or stay within monastery, escorting his/her departure as far as monastery gate may be omitted.

APPENDIX: ABBREVIATED RETIREMENT CEREMONY [270]

In the event that many ritual procedures associated with a new abbot's mountain seat hall opening are simplified or omitted, or in cases where it is difficult to perform a full retirement ceremony, it is possible to abbreviate rites of offering incense in various halls, and giving up of monastery seal, in the following manner.

Sutra Chanting for Repaying Blessings [271]

Three sequences on hall bell; great assembly enters hall, stands in rows with two rows of officers. To seven rings of bell, retiring abbot enters hall, advances to altar and burns incense, raises incense, intones dharma phrase. Rector's assistant rings hand bell, all together make three prostrations. Monks of great assembly gather up sitting cloths and stand. Retiring abbot

leaves sitting cloth in place and advances to altar and burns incense a second time. Acolyte and incense acolyte advance to altar at same time, pass offerings of decoction, sweets, and tea as usual. Retiring abbot returns to middle, makes three prostrations. Rector initiates chanting of *Heart Sutra*. When dedication of merit is finished, all together make three prostrations. (For dedication of merit, see “Sutra Chanting for Repaying Blessings” in Part One, Appendix, Procedure for Abbreviating Daily Observances, Eko Texts for Abbreviated Morning Sutra Chanting, No. 1, p. 57.)

Expression of Thanks [271]

When finished, retiring abbot faces south, receives farewell gifts and expressions of thanks, and again expresses his/her salutations upon retiring.

After sutra chanting for repaying blessings, it is also possible to ring one sequence on small bell and perform ancestors hall sutra chanting. (For dedication of merit, see “Sutra Chanting for All Spirits” in Part One, Appendix, Procedure for Abbreviating Daily Observances, Eko Texts for Abbreviated Morning Sutra Chanting, No. 2, p. 58. Or, *General Dedication of Merit* in Part Two, Chapter Eight, Section One, s.v. “Sutra Chanting for Patron’s Ancestors,” p. 458.)

CHAPTER FOUR: PROCEDURE FOR PRECEPTS-GIVING ASSEMBLY

SECTION ONE: PROCEDURE FOR PRECEPTS-GIVING ASSEMBLY (PROCEDURE FOR PRECEPTS ASSEMBLY)

— PRIOR TO CEREMONY OPENING —

Preparations [272]

In order to hold a ceremony for giving precepts, use prescribed form to apply to Administrative Headquarters of Soto Zen Buddhism for permission; also invite precept master. Precepts site coordinator, in advance of casting ceremony that takes place on day before opening of ceremony, consults with each of individuals whom he/she is requesting to play official roles and sets all preparations in motion. In first place, precepts site needs to be set up, and arrangements made for sufficient food, bedding, ritual implements, etc., throughout precepts assembly.

1. Office of Platform Manager [272]

Person in this position serves as general manager of practice for precepts assembly (office of platform manager has jurisdiction over all things apart from duties of various officer holders). First, decide seating places in dharma hall and assign quarters. Then write out designation tags according to the following list and post them in dharma hall:

Homage to all Buddhas of the Three Times (several sheets)

Lay Men (male believers)

Lay Women (female believers)

Office assignment tags read as follows:

Office of Precept Master
Office of Instructing Master
Office of Guiding Master
Office of Masters' Attendants
Office of Precepts-Explaining Master
Office of Precept Master's Acolyte
Office of Acolytes
Office of Platform Manager
Office of Purser
Office of Head Cook
Office of Rector
Office of Hall Prefect
Office of Sermon Master
Office of Worship Officiant
Office of Officiant's Assistant
Office of Officiant's Front
Office of Two Ranks
Office of Guest Prefect
Office of Quartermaster

Seating tags read as follows:

Instructing Master
Guiding Master
Head Attendant
Worship Officiant
Officiant's Assistant
Officiant's Front
Donor's Seats
etc.

Other designation tags include:

Ordinands' Arrival Place
 Ordinands' Reception
 Place to Request Karmic Connection Charts
 Place to Request Dedications of Merit Produced by Sutra Chanting
 Smoking Area
 Tea Place
 Lavatory (men's / women's)
 etc.

Formal records include such things as:

Register of Ordinands' Arrivals
 Register of Requests for Karmic Connection Charts
 Register of Offerings Donors
 Register of Deceased Ordinands to Receive Dedications of Merit
 Register of Donors for Food-Offering assembly
 Ordinands Line-up Register

In addition, platform manager makes careful arrangements and preparations for luggage check, tea place, bath, sink area, both toilets, etc.

2. Office of Hall Prefect [273]

Prepare sweets, glutinous rice-cakes, fresh flowers, dishes of food, candles, torches (table lamps) for altar, as well as extinguishers for candles and lamps, colored mixing stick for use with sweet decoction, sprinkling pines (water sprinkling branch) for use in sprinkling water at time of hair-clipping, curved chairs, prostration mats, and sitting mats—three of each item. (Hanging candelabra and hanging curtains for precepts-giving site should be hung night before ceremony.)

3. *Office of Head Cook [273]*

Head cook is in charge of providing meals for all in attendance at ceremony, so must pay particular heed to preparations. Taking number of ordinands into account, make sure that sufficient meal tables, tableware, utensils of all sorts, bill of fare, and various ingredients, etc., are all provided for.

4. *Office of Precept Master's Acolyte [274]*

Prepares main lineage charts and karmic connection charts that are to be given to ordinands, as well as lineage charts for mortuary ordinations (paper in which lineage charts are wrapped at time of conferring is prepared in platform manager's quarters).

Rehearsal [274]

Next, carry out rehearsals of ceremonial procedures. In connection with sutra chanting for greeting sacred beings, buddha praising, offering to main object of veneration, offering service, food-offering assembly, circumambulation, incense burning, convocation upon completing ordinations, etc., every time they occur a rehearsal is held on night before and all aspects of procedure are agreed upon beforehand. (Inspect curved chairs to make certain they are not broken or dysfunctional in any way.)

Arrival of Precept Master [274]

Precept master ordinarily arrives at precepts site on day before, or day of, start of ceremony. Prior to arrival of precept master, two ranks of officers, wearing kesas, go out in vicinity of gate to greet him/her. Precept master, wearing kesa or sideways rakusu, receives greeting. Two ranks, with end places going first, enter hall from eaves overhanging entrance, upon great beating of drum; when five bells and three prostrations are finished, enter office of precept master (or, when five bells and three prostrations are finished, there may also be greetings prostrations and a small convocation upon arrival; this is up to wishes of precept master).

Casting Ceremony [274]

On evening prior to opening precepts assembly, casting tea service is held. Persons to serve as instructing master, guiding master, chief platform manager, and head of precept master's acolytes are selected directly by precept master. Other candidates for offices are chosen in consultation between precepts site coordinator and those four appointees, then formally asked to serve by precept master.

When set time arrives, one series on tea drum; monks of great assembly don kesas (or rakusu) and enter hall. Next, three masters—precept master, instructing master, and guiding master—enter hall, take seats simultaneously upon two rings of hand-bell. Precepts acolyte presents casting card, wrapped in covering cloth and placed on offering stand, to precept master. Precept master reads it aloud, requesting those named to fill particular roles. Monks of great assembly, when their own names are called, bow their heads slightly to indicate their respectful acceptance of appointment. When finished, precept master gives explanation, and detailed elucidations are heard from platform manager, precept master's acolyte, rector, etc.

Monks of great assembly, in accordance with rector's assistant's hand-bell, spread cloths and make three prostrations (these are called "invitation prostrations"). Next is tea service. When finished, all rise together upon sounding of drum three times; disperse from hall upon two rings of hand-bell.

Casting for Precepts-Giving Assembly [274]

Platform manager posts casting card in readily visible place. Casting is as follows:

Instructing Master
 Guiding Master
 Officiant's Assistant
 Officiant's Front
 Offerings Officiant
 Worship Officiant

Precepts-Explaining Master
Sermon Master
Platform Manager
Precept Master's Acolyte
Head Cook
Rector
Hall Prefect
Guest Prefect
Assistant to Guest Prefect
Assistant to Platform Manager
Assistant to Precept Master's Acolyte
Purser
Assistant to Rector
Assistant to Head Cook
Rector's Assistant
Receptionist
Quartermaster
Secretary to Platform Manager
Meal Chief
Tea Chief
Water Manager
Secretary's Aide
Quartermaster's Aide
Provisions Manager
Vegetable Chief
Manager of Mortuary Ordinations
Platform Manager's Aide
Busboy
Luggage Attendant
Manager of Food-offering assembly
Precepts Acolyte
Instructing Master's Acolyte

Guiding Master's Acolyte
 Manager of Platform Tasks
 Hall Assistant
 Offerings Chief
 Bell Ringer
 Bath Prefect
 Water Chief
 Precept Master's Assistant
 Instructing Master's Assistant
 Guiding Master's Assistant
 Purser's Assistant
 Platform Manager's Assistant
 Assistant to Precept Master's Acolyte
 Toilet Manager
 Dishes Manager
 Meal-Announcing Assistant

— DAY ONE —

Receiving Ordinands [275]

When ordinands arrive, enter names of males into register of lay men's arrivals and names of females into register of lay women's arrivals. In particular, inquire of each whether they will be direct recipients or substitute recipients of precepts, and whether they have a precepts name or not, making specific note of this information. After accepting precepts rice and/or precepts money from them (collection of precepts money may also be held on third or fourth day of ceremony) and taking charge of any personal possessions they may leave for safekeeping, platform manager's aide escorts them to their seating places. (Monks of great assembly, following dawn zazen, morning sutra chanting, and informal breakfast, do cleaning inside and outside and wait for ordinands.)

Sutra Chanting for Greeting Sacred Beings [275]

Platform manager posts “Two Ranks of Officers” sign (see p. 395 below) in entrance. Hall prefect, in preparation for sutra chanting, hangs three placards above precepts platform, prepares drum and cymbals, places sutra desk in front of prostration mat, and arranges offerings of flowers and candles. Precepts acolyte finds out personal name and mountain name of founding abbot of monastery where ceremony is being held, as well as precise name of prefecture and city, town, or village where it is located.

When set time arrives, monks of great assembly enter hall upon third sequence on hall bell. Next, precept master enters hall to seven rings of bell. Sequence of entry procession is as follows:

platform manager
 officiant's front
 guiding master
 instructing master
 precept master
 head attendant
 acolyte
 incense acolyte

(In entering hall, ushering with paired handbells may be limited to precept master.)

When precept master enters hall and advances to middle, three series on drum and cymbals are played in inner sanctum. Master raises incense and intones dharma phrase; when finished, advances to altar and offers stick of incense, followed immediately by offering of tea and decoction; all together make three prostrations. At this juncture, platform manager faces ordinands and says, “We now make prostrations to welcome all the buddhas of the three times; please rise and make three prostrations in unison,” and ordinands also make three prostrations at same time as everyone else. (If there is an invocation text, ordaining master advances to altar and offers incense, joins in when all together make three prostrations, then kneels upright on

sitting cloth and intones it. Monks of great assembly, in accordance with signal on hand-bell, also kneel and listen; when finished, in accordance with signal on hand-bell, take up sitting cloths and stand. Hall assistant removes sutra desk; precept master advances to altar and offers tea and decoction.)

After three rings of bowl-bell, rector initiates chanting of *Heart Sutra* (or *Great Compassion Dharani*). When sutra chanting is finished, perform dedication of merit for greeting sacred beings, then all together make three prostrations. Precept master retires from ritual site, after which one sequence is sounded on small bell. Then, proceed with ceremony-opening buddha praising. (Sometimes, for sake of convenience, one sequence on small bell is sounded first, followed by sutra chanting; this is an abbreviation of proper ceremonial procedure for percussion instruments.)

Eko Text for Sutra Chanting for Greeting Sacred Beings [276]

Buddha's body entirely pervades the dharma realms, appearing everywhere before all living beings. According with their karmic conditions and responding to their appeals, it never fails to reach them, such that even ordinary places are the seat of awakening.

It is difficult to exhaust the praises of the Buddha's ocean of merit.

We humbly beg your attentive concern and sympathetic response.

Having respectfully provided incense, flowers, lamps, candles, decoctions, sweets, fruit, and rare delicacies; and having chanted the *Heart of the Great Perfection of Wisdom Sutra*, we respectfully offer the merit generated thereby to: lead teacher of the lotus blossom realm, Rushana Buddha; original master of receiving precepts, Shakamuni Buddha; preceptor of sangha procedures, Monju Bodhisattva; instructing preceptor, Miroku Bodhisattva; all sages throughout space and time; all great bodhisattva ancestors who transmitted the precepts in the three lands; the Eminent Ancestor, Great Master Jōyō; the Great Ancestor, Great Master Jōsai; this monastery's founding abbot, Most Reverend <Name>; the precepts source master, Most Reverend <Name>; all the precept-protecting and

dharma-protecting devas and benevolent deities; and all bodhisattvas of the ten directions who together train in dharma.

We pray that the four-fold sangha who receive the precepts may increasingly brighten the light of the precepts and be empowered to dispel the darkness of mental afflictions; and that these fortunate monks and lay people may hereby establish good karmic connections, and all together perfect the fruit of awakening.

Invocation Text [277]

Precept master produces this him/herself. With Japanese ceremonial paper, make a clean copy, fold up, and write “Invocation Text” on resulting packet. Place on incense stand together with precepts clappers. Three placards accompany precept master. Manner of inscribing them is not uniform, for there are different traditions transmitted face-to-face inside abbot’s room.

The following shows but one example:

Three Placards [278]

Right

Precepts-Transmitting Great Bodhisattva Ancestors
All Buddhas of the Ten Directions and Three Times,
Venerable Masters Who Verified the Precepts
Precepts Source Master, Most Reverend <Name>

Middle

Preceptor of Sangha Procedures, Monju Bodhisattva
Original Master of Receiving Precepts, Shakamuni Buddha
Instructing Preceptor, Miroku Bodhisattva

Left

Precepts-Protecting and Dharma-Protecting Devas
and Benevolent Deities
Present Precept Master, Most Reverend <Name>
All Disciples of the Ten Directions Who Together
Train in Dharma

Ceremony-Opening Buddha Praising [278]

Instructing master serves as officiant (or, guiding master serves as officiant, and instructing master serves in following oblations sutra chanting). One sequence on small bell; instructing master enters hall to seven rings of bell, then advances to altar and burns incense, offers tea and decoction. All together make three prostrations. Three rings of bowl-bell, chant *Heart Sutra*. Officiant burns incense and makes three prostrations, then advances before buddha and sprinkles water, hands water-sprinkling vessel to lead praiser. Thereafter, ceremony-opening buddha praising takes place in accordance with ordinary procedures for rite of buddha-praising assembly (purifying place of practice and offering of tea and decoction are limited to days of ceremony opening and ceremony closing; omitted on other days). When buddha praising is finished, monks of great assembly disperse from hall.

Buddha Worship [279]

When buddha-praising has finished, rector initiates recitation of buddha names, as found in *Sutra of Three Thousand Buddha Names* (*Sutra of Three Thousand Buddha Names* is brought by precept master). When ordinands hear great bell rung for each buddha, in unison they intone in drawn-out voices, "Homage to all buddhas of the three times" and, in accordance with signal on hand-bell, make prostrations.

Oblations Sutra Chanting [279]

Instructing master serves as officiant. Three sequences on hall bell, as usual. Upon third sequence, instructing master enters hall; all together make three prostrations. Chant *Heart Sutra*, dedicate merit, all together make three prostrations. (One sequence on small bell, struck in conjunction with hand-bell, indicates start of offerings sutra chanting, which is next on agenda. Oblations sutra chanting is same as offering to main object of veneration. Take pre-set tea and decoction as example.)

Eko text for oblations sutra chanting is same as eko text for sutra chanting for greeting sacred being, except that part following "We pray" is changed to read:

[We pray] that the four benefactors may all be required; the three classes of existences may all be saved; and sentient beings throughout the dharma realm may equally perfect omniscience.

Offerings Sutra Chanting [279] (Sutra Chanting for Meal Sponsors)

Precept master serves as officiant. Platform manager puts up hanging sign indicating donor of offerings during sounding of precepts clappers (hanging sign is a piece of paper glued vertically to a wooden tablet; in middle is written “Provider of Offerings”; time of offering, for example, “Evening Meal, Day <number>,” is written at top; donor’s name is written at bottom).

Upon seven rings of bell, three masters enter hall; raise incense; intone dharma phrase; offer stick of incense; initiate sutra chanting; circumambulate; dedicate merit; disperse from hall. (Family name and precepts names of donor family are written down by someone in platform manager’s quarters, with indication of how to pronounce them correctly, and passed to precepts acolyte ahead of time. Precepts names are to be read aloud by precept master him/herself. When small bell signalling halt to circumambulation is heard, hall assistant brings out incense burning stand front and center; purser has donor family all burn incense and return to their original places before dedication of merit begins. In event that many donors apply to sponsor meals, make it a rule to have two sittings or three sittings in which dedications are read, before offerings sutra chanting. In this case, precept master enters hall, immediately faces south, raises incense, intones dharma phrase; upon three rings of bowl-bell, initiate sutra chanting; perform food-offering assembly, directly followed by offerings sutra chanting. If precept master so instructs, it is also permissible not to set up a food-offering altar and to instead place “Myriad Spirits of the Three Realms” placard on Sumeru altar.)

Procedure for circumambulation should be settled in advance, so as to avoid confusion of doing it extemporaneously. (When offerings sutra chanting is held for a venerable monk donor: upon seven rings of bell, precept master enters hall, raises incense, intones dharma phrase; offering of tea and decoction; three prostrations front and back; chant sutras; dedicate merit.)

Eko Text for Offerings Sutra Chanting (one example) [280]

The light of the precepts, even more than the sun and moon, can illumine the long night of darkness; and like a wish-fulfilling jewel, rain down on things, relieving their sufferings.

We humbly beg the three treasures for their illumination.

Having respectfully provided incense, flowers, lamps, candles, decoctions, sweets, fruit, and rare delicacies; and having chanted sutras and dharanis, we dedicate the merit generated thereby to <Dharma Names>, that it may adorn their places of karmic retribution.

We pray that all sins shall instantly be expunged, like dew on grass, which leaves no trace; that all good deeds shall luxuriantly flourish, like flowers blossoming in the garden of awakening; that we shall penetrate the original source of Vinaya, and wander freely upon the lotus pedestal in the lotus blossom realm.

Noon Meal [280]

During offerings sutra chanting, platform manager's aide hangs servers plaque in place where meal will be held. When sutra chanting is finished, disperse from hall. Exchange rings on open floor space hand-bells; bus-boy rings cloud gong (extended gong). Servers line up meal tables, have ordinands take their meal places. What follows is noon meal, conducted in accordance with procedure for taking meals (see Part One, Chapter One, Section Three, "Morning Meal," p. 20 ff.). After extended gong, fish drum, and gong for taking down bowls, three sequences of great beating of drum. During that, upon seven rings of bell, offerings officiant (officiant for meals) comes out into dining area, faces south, and goes to meal place. (Acolyte, holding up bowls, accompanies him/her. Arrange meal place in front of offering table. At meal place, put sutra desk, lay out sitting cushion.)

Statement [281]

We bow to the Blessed One, to the Perfect Sutra, and to the Sangha of Mahayana bodhisattvas, the merits of which are difficult to conceive.

There is, in connection with the provision of this morning (this noon, this afternoon) meal, a statement that I shall respectfully pronounce to this precepts site in place of the donor. We humbly reflect on this proof of his/her compassion.

Now, on the occasion of this precepts assembly at <Mountain Name>, <Monastery Name> in <City Name>, <State Name>, I <Donor's Name> have respectfully come to this precepts site and provided a pure breakfast (pure midday meal) as a humble offering to the eternal three treasures in the ten directions, that it may provide nourishment to the four-fold sangha, who have gathered from the four corners of the earth and made their appearance here. May the great blessings that accrue from this be dedicated to the spirit place of <Name>, that his/her place of karmic retribution may be adorned and he/she may attain perfect awakening.

Respectfully stated.

We humbly request:

May the three treasures be fully known,
and the disciples provide a shining example.

The preceding Statement has been fully pronounced.

The eyes of the sage are selfless; may they kindly bestow on us their attentive concern.

I respectfully invite the venerable assembly to recite: (next, *Ten Buddha Names*)

When *Verse for Setting Out Bowls* is finished, while rector is reading statement, platform manager or purser leads donor to center directly in front of altar to burn incense and make three prostrations; when finished, has him/her do incense inside hall and, finally, return to center, bow in gassho and return to place. When final line of *Verse for Bowl-Raising*, "May everyone realize the buddha way," has been chanted, platform manager informs ordinands collectively who meal donor is, and with one ring of small bell, has them take up chopsticks.

When rector's intoning of *Verse of Purity While Abiding in the World* is finished, officiant exits hall. Following signal on hand-bell, immediately strike bowl-bell (hall prefect's quarters is in charge of this) and begin buddha worship. Platform manager's aide removes servers plaque; servers put away meal tables. Ordinands have a short rest.

Conferral of Karmic Connection Charts [283]

Hall prefect brings chair and table into large ceremony room that is to be used for explanation of precepts, arranges flowers and candles and water-sprinkling vessel on table. Person in charge of karmic connection charts gathers together people who are to receive them, has them kneel in rows in front of table. When preparations are complete, buddha worship begins. Hall assistant strikes drum three times (there is an expression, "three drums, explanation of precepts").

Next, precept master enters hall to great beating of drum, offers stick of incense and makes three prostrations, takes seat on chair. Acolyte places incense stand on table. Precept master, upon hearing two blows on precepts clappers, brings buddha worship to a halt.

Platform manager faces ordinands, says "Please make three prostrations, in unison, right where you are, to the honorable precept master," and rings hand bell; all make sitting prostration three times. Next, upon *Verse of Repentance*, has them make another three prostrations.

Head of precept master's acolytes receives water-sprinkling vessel, sprinkles water once around the circumference of those who are to receive karmic connection charts (if there are many recipients, it is permissible for two acolytes to sprinkle water, moving in opposite directions around left and right sides of group); when finished, returns water-sprinkling vessel to its original place.

Next, precept master gives precepts of three refuges, then confers karmic connection charts. Recipients make three prostrations (thus, recipients make a total of nine prostrations from start to finish of rite).

Explanation of Precepts [283]

Precept master carries out explanation of precepts (or, head attendant or precepts-explaining master may take charge of preaching this and give a sermon). When explanation of precepts is finished, platform manager has ordinands make three prostrations. Precept master him/herself initiates recitation of buddha names for buddha worship, gets down from seat, makes three prostrations, returns to quarters. (Meal for monks of great assembly takes place during explanation of precepts.)

Buddha Worship [283]

Buddha worship follows in accordance with precept master's initiation of recitation of buddha names. Someone such as rector or hall prefect takes charge of chanting names of all remaining buddhas to be worshipped. This continues without pause, throughout intervals between services and dharma phrase. Ceremony is led by worship officiant or officiant's assistant. Upon hearing start of ringing of hall bell for offerings sutra chanting which goes with following food-offering assembly or evening meal, cease buddha worship.

Sutra Chanting for Deceased Ordinands [283]

Monks of great assembly enter hall by second sequence on hall bell. Officiant enters hall during third sequence, burns incense. Bowl-bell, *Great Compassion Dharani*, dedication of merit (use *General Dedication of Merit*, s.v. Sutra Chanting for Patron's Ancestors), one sequence on small bell.

(Place a spirit tablet inscribed with words "All Spirits of Deceased Ordinands" on right side—left side when facing—of Sumeru altar), on which incense, flowers, lamps, and candles, etc. have been provided.)

Offerings Sutra Chanting [283]

During seven rings of bell, precept master enters hall, raises incense, intones dharma phrase; sutra-chanting circumambulation; donor burns incense; dedication of merit; disperse from hall. (If there is a donor who has

applied to sponsor meal, perform that first, then carry out offerings sutra chanting at end.)

Evening Meal [284]

During sutra chanting, hang servers plaque. When sutra chanting is finished, strike waiters board (sounding board in administration hall or kitchen-residence) three times to summon servers to head cook's quarters. Platform manager has ordinands go to their meal table places. Busboy rings cloud gong five times; offerings master enters hall during seven rings of bell. Rector reads statement; donor does incense; chanting of *Heart Sutra*; when platform manager has finished announcing donor, immediately begin eating. Following *Universal Dedication of Merit*, officiant retires from hall.

When evening meal is finished, platform manager's aide puts away servers plaque; servers clear away meal tables, etc., same as for noon meal.

Next, platform manager explains worship on platform and worship of buddhas and ancestors that will take place in evening, and gives explanation of how to carry precepts names and other matters to bear in mind. (Explanation deals with ritual procedures as well as advice on how ordinands should prepare themselves, and everything they should pay attention to. Whenever necessary during course of precepts assembly, platform manager in particular carries this out.)

Worship On Platform [284]

After evening bell, someone from hall prefect's quarters lays out three prostration mats in large ceremony room. Middle seat is for precept master, one on right is for instructing master, and one on left is for guiding master. Pull out reading stand to rear of prostration mats, drape it with covering cloth, and prepare merit-dedication book. Sweet decoction is a beforehand offering (pre-set sweet decoction).

Hall bell; great assembly enters hall. Three masters enter hall during seven rings of bell; instructing master burns incense; all together make three prostrations (ordinands also stand and make three prostrations). Platform

manager initiates recitation of worship on platform; all together make one prostration for each recitation, as indicated by hand bell.

Platform Worship Text [284] (one example)

- First, we venerate all buddhas.
- Second, we praise all tathagatas.
- Third, we widely engage in offerings.
- Fourth, we repent karmic impediments.
- Fifth, we rejoice in the merit produced by others.
- Sixth, we request turning of the wheel of dharma.
- Seventh, we request that buddhas remain in the world.
- Eighth, we always follow the Buddha's practice.
- Ninth, we save all living beings.
- Tenth, we transfer merit universally.

Rushana Buddha, Lead Teacher of the Lotus Blossom Realm
 Shakamuni Buddha, Original Master of Receiving Precepts
 Monju Bodhisattva, Preceptor of Sangha Procedures
 Miroku Bodhisattva, Instructing Preceptor
 Eminent Ancestor, Great Master Jōyō
 Great Ancestor, Great Master Jōsai
 Precepts-Transmitting Great Bodhisattva Ancestors
 Precepts-Protecting and Dharma-Protecting Devas and Benevolent Deities
 This Monastery's Founding Abbot, Most Reverend <Name>
 Precepts Source Master, Most Reverend <Name>
 Present Precept Master, Most Reverend <Name>
 Instructing Master, Most Reverend <Name>
 Guiding Master, Most Reverend <Name>

All Disciples of the Ten Directions Who Together Train in Dharma

Worship of Buddhas and Ancestors [285]

When worship on platform is finished, one sequence on small bell, whereupon worship of buddhas and patriarch takes place. Initiation of recitation is performed by precept master's acolyte. Three masters advance to altar, offer stick of incense, offer sweet decoction; all together make three prostrations; initiate sutra chanting, chant *Great Compassion Dharani*, dedicate merit. Verse for dedication of merit begins:

We humbly beg your true compassion and attentive concern.

Having chanted the *Great Compassionate Mind Dharani*, we offer the excellent merit accumulated thereby to ...

At this point, begin chanting with prostrations of fifty-seven buddha names, just as in morning sutra chanting, starting with "Most Reverend Bibashi Buddha" and continuing through names of buddhas and ancestors who transmitted the flame down to present precept master. For each buddha, initiate recitation, ring great bell once, whereupon four-fold sangha chant in drawn-out voices "Homage to all buddhas of the three times" and make accompanying prostration, until coming to present ordaining master. For present ordaining master only, make accompanying prostration three times. Then intone remaining part of verse for dedication of merit:

... the successive generations of buddhas and ancestors who transmitted the precepts, raising it to requite their compassionate blessings.

Upon chanting, "All buddhas of the ten directions and three times... etc.," all together make three prostrations, disperse from hall. (If this time needs to be used for another ceremony instead, it is permissible to not do worship of buddhas and ancestors all at once, but to divide it into several parts that are carried out separately. For example, do first half on first day and second half on second day. In some cases, only words "Hail all buddhas of past, present, and future," which come at start of worship of buddhas and ancestors, are chanted, just one time.)

Sermon [285]

Sermon follows immediately after completion of worship of buddhas and ancestors (also called “evening talk”; everything about sermon is under jurisdiction of head attendant; chiefly one of attendants takes charge of this, along with sermon master). When buddha worship begins, invite sermon master. Ritual choreography by sermon master is done in usual manner. When he/she reaches chair, platform manager has ordinands make three prostrations. Sermon master gasshos and receives prostrations; when prostrations are finished, burn incense, strike precepts clappers twice, pray for witnessing of three treasures, give sermon. When sermon is finished, initiate recitations of “Homage to all buddhas of the three times”; while buddha worship is going on, sermon master gets down from seat, makes three prostrations, returns to quarters. (On this occasion, sermon master does not give precepts of three refuges.)

Ordinands Go to Sleep [285]

Platform manager gives explanation of guidelines for sleep (going to bed). Separate males and females, hang a suitable curtain, and have ordinands go to sleep. (As a general rule, large ceremony room should not be used for sleeping.)

Evening Sitting by Monks of Great Assembly [285]

When sermon is finished, evening sitting takes place, in accordance with procedure for evening (early night) zazen. (In most cases large ceremony room is divided with curtains into four areas in imitation of arrangement of a sangha hall; also, seats for three masters are arranged in area directly in front of offering table, and incense stand placed in front.) After start of meditation period, patrol with kyosaku, read *Universally Recommended Instructions for Zazen* or *Admonitions for Zazen*. When finished, strike board three series to announce time; closing bell; upon ring of hand-bell, monks of great assembly go to sleep.

Proper Chanting of Sutra of Brahma's Net [286]

In center of large ceremony room place chair facing north; on table provide reading stand, *Sutra of Brahma's Net*, flowers and candles, censer, and stick incense. On platform light a votive lamp or a single candle. After evening sitting, precept master does proper chanting of *Sutra of Brahma's Net*, prays that monks of great assembly, along with ordinands, shall have strength and determination in body and mind, and that precepts-giving assembly shall be successfully completed without untoward incident. (If precept master is elderly, instructing master may perform this instead.)

Check in Middle of Night [286]

After bedtime, person in charge of checking makes rounds of various areas to guard against fire and theft. (His/her duties extend from time when monks of great assembly go to sleep until when they wake up; should make rounds every hour; may rest between time when monks of great assembly wake up until end of morning sutra chanting.)

— DAY TWO —

Dawn Zazen [286]

Platform manager decides hour for rising in advance, having ascertained precept master's wishes and consulted with precepts site coordinator and others. When time comes, morning officer (under jurisdiction of office of platform manager) first rings inside bell in sangha hall, then outside bell in each quarters, waking people up.

Monks of great assembly sit in zazen in accordance with usual procedure for dawn zazen. Rector's assistant sounds boards in sequence; great assembly enters hall. Upon hearing signal for start of meditation period, morning officer announces time. Bell manager rings dawn bell. When dawn bell is finished, announce time; give main signal for end of meditation.

Morning Sutra Chanting [286]

When dawn zazen is over, hold morning sutra chanting. Three sequences on hall bell, seven rings of bell, enter hall as usual. Reverend abbot serves as officiant. Morning officer's announcement of time and beating of dawn drum are as usual. (Sometimes a revolving reading of *Great Perfection of Wisdom Sutra* is held after morning sutra chanting.)

Buddha Praising [286]

Performed immediately following morning sutra chanting, with no break. This is called "dawn buddha praising." One sequence on small bell; instructing master serves as officiant. (After buddha praising, instructing master, guiding master, precept master's acolyte, and chief platform manager, etc., have morning consultation with precept master, make arrangements for day's observances.)

Sermon [287]

When buddha praising is finished, sermon follows immediately. First, begin buddha worship. When preparation of sermon place is completed, invite sermon master. (During sermon, monks of great assembly have breakfast. When sermon is finished, sound invitation drum, do inside and outside cleaning.)

Breakfast Offering Sutra Chanting [287]

Guiding master serves as officiant. Three sequences on hall bell, seven rings of bell, offer stick of incense, all together make three prostrations, offer decoction, offer rice gruel, offer tea (from second time, pre-set tea and decoction are permitted), *Great Compassion Dharani*, dedication of merit. (Use eko text for oblations sutra chanting as model.)

Sutra Chanting for Precepts Source Master [287]

Instructing master serves as officiant. Hall assistant, in advance, sets offerings of trays of food for spirits. One sequence on small bell, enter hall, offer stick of incense, all together make three prostrations, offer tea and decoction (from second time, pre-set tea and decoction are permitted), *Great Compassion Dharani*, dedication of merit, all together make three prostrations, strike hand-bells in alternating sequence. With one sequence on small bell, proceed to next rite, which is offerings sutra chanting.

Eko Text for Sutra Chanting for Precepts Source Master [287] (one example)

I originally came to this land to transmit the dharma and save deluded beings. One flower blossomed with five petals, and the fruit came forth of its own accord.

We humbly beg your true compassion and attentive concern.

Having respectfully provided incense, flowers, lamps, candles, decoctions, sweets, tea, and rare delicacies; and having reverently gathered the present pure assembly; and having chanted the *Great Compassionate Mind Dharani*, we offer the excellent merit accumulated thereby to the precepts source master, Most Reverend <Name>, that it may adorn the subtle form of the Vinaya and repay the blessings that flow from the power of the precepts.

We pray that the face-to-face transmission of the true dharma will ever manifest the Buddha's opportune device of holding up a flower on Vulture Peak, and that the unbroken continuation of the lineage bloodlines will carry on the inheritance of Shaolin's true purport.

Offerings Sutra Chanting [288]

Precept master enters hall to seven rings of bell; raise incense; intone dharma phrase; offer stick of incense; initiate sutra chanting; circumambulation; dedication of merit. (Same as on day one.)

Small Convocation [288]

When offerings sutra chanting is finished, hall assistant moves prostration mat horizontally in front of offering table, arranges curved chair facing south. One sequence on small convocation drum; precept master faces south, sits on curved chair; hall assistant brings out incense stand in front of prostration mat. Acolytes bow in gassho; stewards bow; prefects bow; omit requesting of dharma on behalf of assembly. In response to precept master's hook words, about ten people, from head ordinand monk on down, engage in question and answer. Small convocation takes place every morning; three masters take turns presiding.

Morning Convocation Prostration [288]

When small convocation is finished, morning convocation prostration to three masters takes place. Platform manager has ordinands make morning congregation prostration to precept master first. Following platform manager's signal on hand-bell, all together rise and make three prostrations. Precept master retires from hall. Next, instructing master, followed by guiding master (or, both masters may move simultaneously), face south, sit on curved chairs; receive morning congregation prostration. When finished, disperse from hall.

Breakfast [288]

Breakfast procedure is same as for noon meal on day one.

Touring of Hall [288]

After breakfast, immediately perform touring of hall (at this time, because line-up is not yet fixed, touring of hall may be done in any order that seems suitable; basic order is: platform manager first, followed by head ordinand monk, monks, nuns, lay men and lay women). Platform manager, holding hand-bell, stands at head of procession, in a moderate voice alone chants "Homage to Shakamuni Buddha." Ordinands tour hall while holding hands in gassho and chanting buddha's name, praying for support. Head ordinand monk follows behind platform manager, holding up handled cen-

ser and burning incense. (During touring of hall, hall prefect and hall assistant clean dharma hall.)

Sermon [288]

When touring of hall is finished and all have returned to seating places (in dharma hall), platform manager gives explanation, after which buddha worship begins and sermon is given. When sermon is finished, again do buddha worship (if buddha praising was not performed after morning sutra chanting, do it at this time; this is called “mid-morning buddha praising; monks of great assembly have noon meal, using inside tables). Mid-morning fire gong, meal drum, and midday meal bell are as usual.

Offerings Sutra Chanting [289]

When sermon is finished, oblations sutra chanting, food-offering assembly, and offerings sutra chanting are held just as on previous day. Afternoon schedule of events is entirely same as previous day.

— DAY THREE —

Line-up of Ordinands [289]

Dawn zazen, morning sutra chanting, morning consultation, etc., are same as previous day. After breakfast, decide on line-up of ordinands (in principle line-up should be done on day two, but because it must wait until ordinands have been organized, as a matter of convenience it is done on day three). On basis of line-up register that platform manager’s aide has prepared in advance, make a role call, line up ordinands, and arrange them into rows (decide number of persons in each row in accordance with number of tatami mats [i.e. size of floor-space], divide rows into east and west sides of room, and assign each row a name, such as “east row one,” “east row two,” “west row one,” and so on). When number of ordinands is large, role call and line-up may be carried out in several different places at once. Give

a red-and-white small banner marked with row name to each person who heads a row and have them affix it to their collar.

Next, lead ordinands to meal table places and assign meal table seats. At this time, platform manager gives explanation cautioning ordinands to commit line-up to memory, so as not to mess things up during actual ceremony.

Touring Hall and Making Inspection [289]

When line-up has been decided, touring of hall begins with one sequence on small bell. Upon seeing that cleaning in dharma hall is finished, platform manager leads four-fold sangha into entrance, reverses direction five or six times, enters dharma hall from front and center. Platform manager's aide and assistant to platform manager lead them, one row at a time, to their seating places.

Before ordinands sit down at their seating places, either instructing master or guiding master, acting as officiant of inspection, sits on south-facing curved chair and waits for ordinands to enter. Ordinands, following platform manager's signal on hand-bell, make three prostrations to officiant without standing up from their seated positions. When finished, officiant retires from hall. (Touring of hall begins each morning as soon as *Verse of Purity While Abiding in the World* at breakfast is finished.)

Remainder of this day's observances are same as previous day.

— DAY FOUR —

Middle Day Services [290]

This day's observances are entirely same as previous day, except that on middle day of precepts-giving assembly, at noon, it is usual to hold a special service. If memorial for previous abbot or some other service is to be performed at that time, hold it at mid-morning.

— DAY FIVE —

Arrangements for Repentance Site [290]

Following morning sutra chanting, hold meeting in office of precept master to make arrangements for repentance site and to coordinate procedures.

Touring Hall, Explanation [290]

Touring of hall after breakfast is same as on previous days. Platform manager gives explanation concerning meaning of and procedure for repentances. After noon, has ordinands enter bath.

Preparations for Rite of Repentance [290]

Various midday observances are same as previous days. However, because rite of repentance and self-sacrifice is to be held this evening, in each quarters preparations are to be made in the following manner:

1. Office of Precept Master's Acolyte [290]

Office of precept master's acolyte constructs repentance site. When location is decided, build ritual site using bamboo poles or the like. Enclose interior by hanging red curtains all around (precept master brings red curtains). Align edges of curtain with entrance, taking into consideration what will be convenient when ordinands are led in. Place a chair front and center. On table provide one candle stand, one rooted pine, one small clappered bell, repentance register, inkstone box, scissors, bag to put repentance register in, paste, etc. Suspend a canopy from ceiling.

2. Office of Platform Manager [290]

Office of platform manager prepares repentance register, white curtains, hanging candelabra, flowers, curved chairs, candle stands, incense stand, table, etc. Repentance register is actually supposed to be prepared by office of

precept master's acolyte, but because it is compiled on basis of line-up register, it is more convenient for office of platform manager to prepare it. In repentance register write only personal names, not family names (write as compactly as possible, to minimize the number of sheets of paper used, for they will eventually be burned up on an altar and there are safety concerns). Also, provide many small clappered bells for use when sacrificing self.

After evening meal, platform manager's aide, working together with office of precept master's acolyte, hangs white curtains along passageway between repentance site and dharma hall; sets up place of instructing master near entrance to repentance site, consisting of a curved chair and a table with flowers, candle stand and incense stand on it, enclosed on three sides by white curtains. Near exit from repentance site, sets up place of guiding master, similar in arrangement to place of instructing master.

3. Office of Hall Prefect [291]

For use in ritual burning of repentance register, prepare: bowl-bell; a set of cymbals, drum, and small bowl-bell; three pairs of bamboo chopsticks; a set of dharma torches; rags; and a tub filled with water. Chopsticks should be about 76 centimeters (27 inches) long. Torches should be 90 centimeters (35 inches) long, tied in nine places with ceremonial string, and wrapped at the base with white paper (or, wrap them with colored paper or gold-and-silver paper to provide decoration).

Evening Meal Touring of Hall [291]

During evening meal, platform manager's aide corrects line-up, arranges positions, and hands out small banners. When evening meal is done and one sequence on small bell sounds, platform manager rings hand-bell, leads ordinands from dharma hall in hall touring, has them go to seating places and make three prostrations.

Explanation by Platform Manager [291]

Platform manager gives explanation concerning repentance before others, infinitude of small sins, ritual burning of repentance register, self-sacrifice

offerings, etc. (During this time, repentance site and seats for instructing master and guiding master are prepared, as described above. Also, monks of great assembly eat evening meal.)

Worship of Buddhas and Ancestors [291]

When explanation by platform manager is over, rector, standing in for precept master's acolyte, begins worship of buddhas and ancestors.

Rite of Repentance [291]

Upon hearing ringing of hand-bell for repentance site, platform manager's aide leads everyone to repentance site, in following order: monks, nuns, laymen, laywomen. Ordinands first go before instructing master in passage-way, gassho and lower heads. Instructing master instructs each in low voice saying, "small sins are infinite in number," then hands them paper talisman on which is written "infinite of small sins."

Next, as signalled by ringing of hand-bell, ordinands are ushered one by one into repentance site. Ordinands go before precept master, gassho, say "small sins are infinite in number," and present their talismans, thereby making penance (repentance before another). Precept master calls each name in a low voice, then strikes name off repentance register. Or, platform manager's aide may do it instead.

Next, ordinands gassho and lower heads in front of guiding master and exit. Platform manager's aide leads them, each in turn, back to their seating places. When repentances are all finished, platform manager's aide seals repentance register tightly in bag and waits for time when precept master will pocket it.

Ritual Burning of Repentance Registry [292]

When use of repentance site is finished, hall prefect changes candles on Sumeru altar, places curved chair for precept master in front of it, as well as curved chairs on the left and right of room for instructing master and guiding master, respectively, and prepares table with: large bowl-bell; chopsticks

for ritual burning; dharma torches; a single set of cymbals, drum, and small bowl-bell; and wet rags. When preparations are finished, rings one sequence on small bell, stopping worship of buddhas and ancestors.

Procession enters hall to seven rings of bell and precept master takes seat on curved chair. Order of procession is as follows: hall assistant (with pair of candle stands), platform manager (with paired handbells), officiant's front, precept master's assistant (with paired lanterns), precept master (with staff in right hand, ceremonial fly-whisk in left hand), instructing master and guiding master (both holding ceremonial fly-whisks), precept master's acolyte, precepts acolyte, incense acolyte (next come monks from assisting temples). In accordance with platform manager's hand-bell, ordinands make three prostrations.

When precept master's explanation of repentance is finished, hall assistant brings out bowl-bell; three masters stand around it. Precept master cuts open sealed repentance register, throws it into bowl-bell. Instructing master and guiding master take torches held out by hall assistant, set fire to repentance register. (When fire has been lit, return torches to hall assistant, who extinguishes them with wet rags.)

While setting fire, chant following text:

The vast totality of accumulated karmic hindrances all arise from deluded concepts. If a person wishes to repent, let them sit properly and reflect on the true characteristics of things. Collected sins are like dew on the grass, readily dissipated by the sun of wisdom.

While repeating last sentence of verse over and over, three masters use chopsticks to ensure that repentance register is completely burned up. Platform manager comes out in front of them, kneels upright, uses cymbals to shield flames (to prevent cords on cymbals from burning, in advance hall assistant wets them from inside with water).

When finished, three masters return to original places. Hall assistant removes bowl-bell, etc. (do not extinguish fire with water, for there is a danger that bowl-bell may crack). In accordance with platform manager's hand-bell, ordinands make three prostrations.

Chanting Holy Name and Circumambulating [293]

Next, precept master flourishes staff three times, in a clear voice intones “Homage to our Original Master, Shakamuni Buddha.” Rector’s assistant rings bowl bell once; entire assembly gasshos and chants in unison.

Next, in procession, circumambulate perimeter of ordinands’ seating places three times while chanting buddha’s name and ringing hand-bell. Order of procession is as follows: platform manager (with paired handbells), precept master’s assistant (with paired lanterns), precept master, instructing master, guiding master, officiant’s assistant, precept master’s acolyte, precept acolyte, instructing master’s acolyte, guiding master’s acolyte, and assembly from assisting temples.

Platform manager, upon seeing that three masters have returned to their places, rings hand-bell; ordinands make three prostrations. (It is also permissible for holy name chanted to be “Homage to Kanzeon, of Great Compassion”.)

Self-Sacrifice Offerings [293]

Next, precept master initiates chanting of *Verse of Homage to Buddha’s Relics*. Entire assembly, in unison, slowly chants verse (in time with wooden fish drum). Hall prefect brings out incense stand in front of precept master; precept master’s acolyte advances to side of incense stand; precept master burns incense in place of each person, one by one. Platform manager’s aide leads everyone in front of incense stand, in following order: monks, nuns, laymen, laywomen; has each person gassho and lower head, then return to their original place and sit.

Dedication of Merit [293]

Next, precept master chants *Universal Dedication of Merit*. When words “All buddhas of the ten directions and three times... etc.” are chanted, ordinands make three prostrations while seated.

Worship on Platform [293]

Immediately thereafter, upon one sequence on small bell, worship on platform (usually worship by ten persons only) takes place. When finished, three masters retire from hall in same order as when entering hall.

Formal Dharma Talk [293]

Instructing master or head attendant takes seat on curved chair and preaches about repentance.

Explanation by Platform Manager [293]

Next, platform manager expresses joy upon completion of rite of repentance and appreciation for efforts of ordinands. Also, explains that people who have not taken part in repentance ceremony are not permitted to participate in following evening's services.

Precept Master's Acolyte Makes Rounds to Pay Respects [293]

When rite of repentance is over, precept master's acolyte makes rounds to pay respects in each office.

— DAY SIX —***Arrangements for Ritual Site [294]***

Following morning sutra chanting, hold meeting in office of precept master with three masters, head of precept master's acolytes, chief platform manager, hall prefect, etc., to consult about ritual procedures for precept-giving site.

Touring Hall and Circumambulating [294]

After breakfast, platform manager gives explanation about circumambulating Sumeru altar, etc. When explanation is finished, upon one sequence

on small bell, four-fold sangha tours hall as always. When ordinands come to entrance, discontinue chanting of buddha's name. Platform manager leads line from dharma hall entrance into interior of hall, serpentineing to form as many rows as necessary to get everyone inside. Judging the right time, platform manager then advances from front and center of large ceremony room to front of Sumeru altar, circles clockwise around to back of altar from west side, emerges on east side and comes up just behind very last person in line, thereby forming a full circle.

Upon seeing that ordinands have all finished circumambulating Sumeru altar, platform manager leads them from place of head ordinand back to their seating places and has them sit down.

When done, rite of requesting prostrations takes place. (Use this touring hall and circumambulating to have platform manager's aide rehearse for main ritual performance, which will take place in evening.)

Rite of Request Prostrations [294]

This is rite of formally inviting the three masters to serve as precept master, instructing master, and guiding master, respectively. Hall prefect puts out curved chair for precept master in front of Sumeru altar, facing south, and places incense stand. Curved chairs for instructing master and guiding master are placed inside room. When touring hall and circumambulating are finished, platform manager has ordinands go back to their seating places and gives them explanation about request prostrations and substitute incense. Next, to seven rings of bell, three masters enter hall; each goes to their place.

Head ordinand monk advances to middle, kneels upright in front of incense stand, burns incense, lowers head, returns to own place and sits. Next, one person in head position among nuns, laymen, and laywomen, respectively, each in turn burns incense. In accordance with platform manager's hand-bell, all together make three prostrations (head ordinand monk fully spreads sitting cloth and makes three prostrations).

Head ordinand monk takes up sitting cloth, advances, performs "spreading cloth twice, paying respects thrice" (see Part One, Chapter Three, Janu-

ary 1, Section One, "Formal Salutations," pp. 112, 502). Upon first spreading of sitting cloth, intones following phrase courtesy words:

The matter of birth and death is great; impermanence is swift. May the most reverend precept master (great Zen master precept master), with great pity and great compassion, permit us to receive the major precepts of the buddhas and ancestors.

Precept master replies, intoning following words:

My joy is boundless that the four-fold sangha shall be blessed with the precepts.

Head ordinand monk, upon second spreading of sitting cloth, intones following phrase:

The weather these days is becoming warmer/colder. With deferential consideration for you, most reverend precept master / great Zen master precept master, I respectfully inquire if everything is going well.

When finished intoning, makes three abbreviated prostrations. Four-fold sangha also makes three prostrations at same time. Precept master retires from hall.

Next, platform manager invites instructing master. Instructing master sits in curved chair facing south. Ritual procedures are same as those for precept master. Words spoken are: "Please serve as instructing master for us." Words of reply are: "My joy is boundless that the four-fold sangha has so kindly invited me." Next invite guiding master, using same ritual procedure and words as for instructing master. With this, rite of request prostrations is finished. (When time is short, instructing and guiding masters may be politely summoned simultaneously. Or, in some cases, words of invitation, etc., are omitted and only prostrations are performed.)

When rite of request prostrations is over, platform manager gives explanation concerning a number of matters, such as: purifying body and mind;

lay women's removing of head ornaments; refraining from decoctions and tea; entering bath; leaving personal items with luggage attendant; being sure to remember sitting place; and great food-offering assembly for unconnected spirits. Someone from office of precept master's acolyte makes rounds of various quarters during forenoon with following salutation: "May we request your empathetic participation this evening?"

Worship on Platform [295]

Upon one sequence on small bell, begin worship on platform.

Ceremony-Closing Buddha Praising [295]

When worship on platform is over, ceremony-closing buddha praising takes place. If time permits, mid-morning sermon is held.

Preparations for Mounting Platform [296]

Instruction site and precepts-giving site are prepared by office of platform manager, office of precept master's acolyte, office of hall prefect, and various other concerned offices, dividing up tasks in cooperation with each other.

Office of precept master's acolyte, in accordance with line-up register supplied by office of platform manager, produces a platform-mounting register, meticulously comparing it with precepts lineage charts which are also prepared in advance (name and precepts name of every person in four-fold sangha who will mount platform are written in platform-mounting registry). Prepare lineage chart for display and about ten lineage charts to be held in reserve. Also, at time of conferring lineage charts, be ready on platform with box containing inkstone.

Platform manager's aide measures length of white curtain that is to be hung in instruction site, and that of red curtain that is to be hung in precepts-giving site, making preparations so that they can be quickly hung in necessary places. If bamboo poles are required for that, they should be supplied in advance.

In principle, instruction site and precepts-giving site are set up separately, but depending on size of monastery and number of ordinands, these two ritual sites are sometimes combined into one.

Office of hall prefect makes ready: red carpet, sutra boxes, offering-table cloth, pair of vases holding pine boughs, pair of candle stands, pair of water-sprinkling vessels, two water sprinkling branches, two dharma torches, wet rags, etc.

Explanation After Evening Meal [296]

Following evening meal, platform manager gives following explanation. To wit: that silence must be maintained during touring of hall; that everything must follow platform manager's orders; that one should not lower head deeply when receiving initiation; that one should gassho when receiving precepts, and that when precept master asks, "Will you uphold these precepts or not?" one should respond, "I will uphold them well"; that when receiving lineage chart one should gassho with hands held high; that one should receive chart between one's thumbs and forefingers; and so on.

Instruction Site [296]

Place sermon chair front and center; prepare table with flowers and candles, one pair each, and incense stand (place precepts-instructing text and precepts clappers on incense stand).

Upon one sequence on small bell, have ordinands—in order of monks, nuns, laymen, and laywomen—line up lengthwise in ritual site and sit. Take seats when instructing master enters site. Platform manager rings handbell; all together make three prostrations. Instructing master strikes precepts clappers three times, takes precepts-instructing text, censes it, and reads it. Upon reaching *Verse of Repentance*, ordinands chant in unison, one phrase at a time, as indicated by precepts clappers (repeat three times):

I now entirely repent
 all the evil actions I have perpetrated in the past,
 arising from beginningless greed, anger, and delusion,
 and manifested through body, speech, and mind.

<i>gashaku shozō shoaku go</i>	我昔所造諸惡業
<i>kai yu mushi ton jinchi</i>	皆由無始貪瞋癡
<i>ju shin kui shisho sho</i>	從身口意之所生
<i>is-sai gakon kai sange</i>	一切我今皆懺悔

When chanting of precepts-instructing text is finished, ordinands all together make three prostrations. Instructing master gets down from seat.

(In cases when instruction site is not set up in separate place, have ordinands turn and face 180 degrees backwards at their seating places, set instructing master's chair in entrance, and use this arrangement as instruction site. In these cases, when instruction site ritual is finished, lead four-fold sangha outside once and have them tour hall; during that time, quickly prepare precepts-giving site.)

When instruction site ritual is finished, have ordinands gradually stand up, one row at a time, and lead them in succession to precepts-giving site.

Precepts-Giving Site (main ritual site) [297]

During evening meal, hall prefect removes dharma implements from top of Sumeru altar; spreads carpet; lays down precept master's sitting cushion (spread horizontally); sets box stand (an object about 6 cm high, 60 cm long, and 30 cm wide) in front of it, draped with covering cloth; and places candle stands on either side. On stand sets two water-sprinkling vessels, two water sprinkling branches, and a pair of vases holding pine boughs. Also, precept master's acolyte sets out on stand: censer, precepts manual, and precepts clappers.

1. *Three Sequences on Drum [297]*

When preparations are completed, sound drum three times. Three masters enter ritual site. Precept master wears twenty-five panel robe, carries staff and ceremonial fly-whisk; other two masters carry ceremonial fly-whisks.

2. *Three Prostrations to Seat of King of Emptiness [297]*

Precept master alone burns incense; three masters fully spread sitting cloths and make three prostrations. (When prostrations are finished, hall assistant removes prostration mats.)

3. *Inspecting Ritual Site [297]*

Three masters, at front and center, bow with hands clasped, circle ritual site or Sumeru altar once, return to front and center, bow with hands clasped again.

4. *Ordinands Enter Ritual Site [297]*

Precept master sits in curved chair at entrance to ritual site (outside curtains), waits for ordinands to come from instruction site; guiding master stands to one side and behind him/her. When ritual in instruction site is finished, instructing master leads ordinands toward main ritual site, exchanges bows with hands clasped with precept master.

Led from entrance to ritual site by precept master, ordinands enter precepts-giving site, advancing in serpentine fashion within site while holding hands in gassho. Order of entry is: precept master, instructing master, guiding master, precept master's acolyte, platform manager, four-fold sangha. Once within ritual site, precept master repeatedly intones following verse while leading four-fold sangha:

Homage to buddha.

Homage to dharma.

Homage to sangha.

Homage to ancestral teacher bodhisattvas.

<i>namu fudo ya</i>	南無仏陀耶
<i>namu tamo ya</i>	南無達磨耶
<i>namu sugya ya</i>	南無僧伽耶
<i>namu susu bu sa</i>	南無祖師菩薩

Each time three masters come to front and center they face platform, bow in gassho, then resume leading ordinands, advancing in serpentine fashion.

5. Lotus Dais [298]

Upon seeing that entire group of ordinands has entered ritual site, precept master separates from procession, mounts lotus dais (precepts platform) from stairs on west side (at this time precept master's acolyte mounts platform, spreads precept master's sitting cloth, horizontally in full spread), and sits cross-legged. Precept master gasshos, repeatedly intones in faint voice:

I am now Rushana Buddha,
sitting squarely on the lotus dais.
On a thousand surrounding flowers, as well,
appear a thousand Shakas.

(During this time, ordinands continue serpentine, led by instructing master.)

6. Four-fold Sangha Burns Incense [298]

Hall assistant sets out incense stand at foot of precepts platform. Instructing master, leading ordinands, advances in front of precept master. As they come before precept master, ordinands gassho and lower heads. At this time, precept master's acolyte advances next to incense stand, burns incense on behalf of each ordinand, one by one. Instructing master, leading ordinands, circumambulates around precepts platform from west side,

emerges on east side, advances to entrance and links up with tail end of line, forming a full circle.

Upon seeing that ordinands have finished burning incense (substitute incense by precept master's acolyte), platform manager sends them to their seating places. (With this, three circlings of Sumeru are completed. "Three circlings" refers to: circling once at time of touring hall in morning; circling once at time of three masters inspecting ritual site; and circling once in present context.) Two masters, instructing and guiding, sit on east and west curved chairs.

7. *Nine Prostrations by Four-fold Sangha* [298]

Having taken seats, all together make nine prostrations.

8. *Forward and Reverse Water-Sprinkling* [299]

Next, instructing master and guiding master advance before platform from east and west, respectively, and bow in gassho. Precept master takes water-sprinkling vessels, censes them, transfers dharma nature to water by three times dipping water sprinkling branch into vessels and touching own head with it; afterwards delivers one vessel to instructing master, other to guiding master. Two masters receive water-sprinkling vessels, face south toward ordinands, sprinkle water in middle three times, to right three times, and to left three times. Then they move away from each other, to east and west, respectively, sprinkling water as they go, until they arrive at center of entrance. Two masters face north, sprinkle water three times, exchange water-sprinkling vessels, make mutual bow with hands clasped, then slowly return along route that they came, sprinkling water as they go (there is also a procedure in which water-sprinkling vessels are not exchanged).

9. *Bathing of Head (Initiation)* [299]

Platform manager has ordinands, in order, stand up; leads them before precept master to receive head-bathing water. When bathing of heads is finished, all together make three prostrations. Precept master sprinkles water in middle three times, to right three times, and to left three times; returns

dharma-nature from dharma-nature water to own head, again three times, then sets down water-sprinkling vessel.

10. Precepts-Giving Text [299]

Precept master grasps incense, strikes precepts clappers three times, administers precepts of three refuges. Following signals on precepts clappers, ordinands gassho and intone *Verse of Threefold Refuge* three times in unison:

Hail refuge in buddha.
Hail refuge in dharma.
Hail refuge in sangha.

I take refuge in buddha, honored as highest.
I take refuge in dharma, honored as stainless.
I take refuge in sangha, honored as harmonious.

I have taken refuge in buddha.
I have taken refuge in dharma.
I have taken refuge in sangha.

<i>namu kie butsu</i>	南無 婦依 仏
<i>namu kie ho</i>	南無 婦依 法
<i>namu kie so</i>	南無 婦依 僧

<i>kie butsu mujō son</i>	婦依 仏無上尊
<i>kie ho rijin son</i>	婦依法離塵尊
<i>kie so wagō son</i>	婦依僧和合尊

<i>kie buk-kyo</i>	婦依 仏竟
<i>kie ho kyo</i>	婦依 法竟
<i>kie so kyo</i>	婦依 僧竟

When chanting in unison is finished, precept master intones following text:

Receiving the precepts of three refuges is like this: from now on, the true and perfect awakening of the Tathagata shall be your Great Master, and you shall not take refuge in any other path. This is what is secured and maintained by the prior buddhas, and what is handed down by the ancestors. I now give it to all of you. You should secure and maintain it well.

When chanting of text is finished, all together make three prostrations.

Next, give three sets of pure precepts and ten major precepts of restraint. One by one, for each precept, precept master asks question and ordinands reply, as follows:

First are the precepts of restraint. These have been secured and maintained by the prior buddhas and handed down by the ancestors. I now give them to all of you. Will each of you, beginning with your present body and continuing until you have the body of a buddha, uphold them well or not?

Four-fold sangha all together gassho and reply, “I will uphold them” (group of empathetic participants also chant in unison). Then, second set—precepts of adopting good qualities—and third set—precepts of benefiting all living beings, are administered in just the same way. When finished, all together make three prostrations.

Next, administer ten major precepts of restraint, one precept at a time, just as with preceding ones. When finished, precept master asks one more time whether or not ordinands will keep set of sixteen precepts as a whole, saying:

The preceding set of sixteen precepts of Buddha—to wit, the three refuges, three sets of pure precepts, and ten major precepts of restraint—have been secured and maintained by the prior buddhas and handed down by the ancestors. I now give them to all of you. Will each of you, beginning with your present body and continuing until you have the body of a buddha, uphold them or not?

Four-fold sangha all together gassho and reply, “I will uphold them” (ask three times, reply three times). In conclusion, precept master intones: “Uphold them, then, in this way.” All together make three prostrations. Precept master descends from platform, takes seat on curved chair placed inside room.

11. Four-fold Sangha Mounts Platform [300]

Hall prefect removes dharma implements from top of platform and sets out incense stand in front of platform, preparing quickly for ordinands’ mounting of platform. Order of platform mounting is: monks, nuns, laymen, and laywomen. They mount platform from west stairs and descend from east stairs.

Platform manager counts number of persons to be seated on platform, has them stand up. Platform manager’s aide leads them to west stairs, assists them in mounting platform. When ordinands have mounted platform and reached their sitting places, platform manager rings twice on hand-bell; three masters advance front and center, burn incense.

Precept master bows in gassho, shakes staff once (ceremonial fly-whisk is held by precept master’s acolyte); platform manager rings hand-bell once; five people, or seven people, circle Sumeru altar, circumambulating it three times. If circumambulation involves five people, order is: platform manager, precept master’s acolyte, precept master, instructing master, and guiding master. If it involves seven people, order is: two people as officiant’s front, platform manager, precept master, instructing master, guiding master, and precept master’s acolyte. At this time, precept master, acting as lead chanter, intones:

When living beings receive Buddha’s precepts, they enter into the rank of all buddhas, a rank equal to great awakening ! Truly they are children of all the buddhas.

This certifies their belonging to rank of buddhahood. Each time circumambulating group comes to front and center they bow in gassho, and platform manager rings hand-bell once; on third time, bell is rung twice, all together bow with hands clasped, take seats in curved chairs. Ordinands de-

scend from platform and return to seating places, led by platform manager's aide. Ordinands continue to mount platform in sequence; each time they do so, three masters circumambulate. Four-fold sangha mounting of platform ends.

12. Deceased Ordinands Mount Platform [301]

Next, deceased ordinand's spirit tablets are placed in center of platform; three circlings are done just as previously. (Platform manager lets ordinands know meaning of this; while circumambulation is taking place, has ordinands gassho and pray for awakening of spirits who are remembered.)

13. Tutelary Deities Mount Platform [301]

Next, tutelary deity tablets from host monastery are placed in center of platform; three circlings are done just as previously. (Platform manager lets ordinands know meaning of this; while circumambulation is taking place, has ordinands gassho.)

14. Three Masters Mount Platform [301]

Hall prefect decorates platform just as it was originally, spreading sitting cushions of three masters. Three masters mount platform and sit down (precept master and guiding master mount platform from west stairs; instructing master from east stairs). Precept master's acolyte, holding up lineage chart box, sits behind precept master. All together make three prostrations.

15. Perusal of Lineage Chart [302]

When three prostrations are finished, head ordinand monk advances before precept master and kneels upright. Precept master's acolyte hands chart for perusal to guiding master; guiding master hands it to precept master. Precept master opens lineage chart, shows it to head ordinand, then rests it on head ordinand's shoulder, spreads it out to show to entire group of ordinands. At this time, hall assistant hands a dharma torch to each of two masters, instructing master and guiding master; two masters illuminate lineage chart, making it easy to see. Precept master gives explanation about lineage

chart. (For details on how to make torches, see Part Two, Chapter Four, Day Five, s.v. "Preparations for Rite of Repentance," p. 367.)

16. *Conferral of Lineage Charts* [302]

When perusal of lineage chart is finished, platform manager has ordinands stand, in order, and leads them before precept master. Precept master takes each lineage chart, censures it, looks at name on it, gives it to ordinand (give with chart held between thumbs and forefingers). Ordinands gassho and lower head, look up with reverence at honorable face of precept master, receive lineage chart, again gassho and lower head, and are led back to own places.

Platform manager's aides are ready with sheets of paper; standing separately on east and west sides inside room, they give one sheet each to ordinands and have them wrap their lineage charts.

(Special care is needed to avoid mixing up lineage charts when handing them out. Platform manager stays at base of platform, reading insignia and ordinands' names on line-up registry; instructing master checks platform-mounting registry; precept master's acolyte compares names and hands lineage charts in proper order to precept master. Because it is difficult for precept master's acolyte to hand charts to precept master if former is positioned behind latter, there is also a procedure whereby precept master's acolyte takes a position in front of and to one side of precept master.)

Next, absentee ordination and mortuary ordination lineage charts are given to proxies. When finished, instructing master, guiding master, and precept master's acolyte descend from platform. When conferral of lineage charts is finished, precept master gives explanation. When done, four-fold sangha all together make three prostrations.

17. *Verse of Purity While Abiding in the World* [302]

Instructing master advances to base of precepts platform, chants *Verse of Purity While Abiding in the World*:

Abiding in this world which resembles empty space,
like a lotus flower that touches not the water,

the mind is pure and transcends it.

Maintaining this principle, we bow our heads to the Most Honored One.

<i>shosei kai nyoko ku</i>	處世界如虛空
<i>nyoren gefu jaku sui</i>	如蓮花不著水
<i>shin sho jo cho obi</i>	心清淨超於彼
<i>keishu rai bujō son</i>	稽首禮無上尊

On this occasion, do not use Ming dynasty pronunciations of Chinese characters.

18. *Three Prostrations to Seat of King of Emptiness* [302]

When *Verse of Purity While Abiding in the World* is finished, precept master gets down from seat using east stairs. Hall assistant quickly spreads three prostration mats in inner sanctum. Three masters face empty seat, spread cloths and make three prostrations. These are prostrations in thanks. Three masters retire from ritual site.

Explanation by Platform Manager [303]

Return from main ritual site to instruction site; instructing master gives explanation. Next, hold explanation by platform manager; retire from hall. (However, in many cases this is omitted and platform manager, while still in main ritual site, elucidates how to wrap and keep lineage charts. Meanwhile, platform manager's aide takes down and folds curtains. When finished, ordinands go to sleep.)

Following ceremony, office of platform manager and office of precept master's acolyte make rounds and express thanks at each office. (Have congratulatory noodles; monks of great assembly go to sleep.)

After bedtime, platform manager and person on inspection duty should strictly guard against fire and theft. (People who are not yet full-fledged monks go to office of platform manager and, together with supervisor of office, prepare offerings that will be handed to ordinands on following day.)

— DAY SEVEN —

Morning Sutra Chanting [303]

Excused from dawn zazen; morning sutra chanting as usual; when finished, sermon (during which, monks of great assembly have meal). Next, breakfast offering sutra chanting, sutra chanting for precepts source master, offerings sutra chanting, morning convocation (no small convocation). During breakfast, platform manager distributes previously readied votive rice cakes to ordinands, informing them that they are to be used as offerings.

Great Food-offering assembly for Unconnected Spirits [303]

When meal is finished, upon three sequences on hall bell, great food-offering assembly for unconnected spirits is held. (Before and after, three series on drums and cymbals.)

Sutra Chanting for Sending Off Sacred Beings [303]

Dharma phrase; offer tea and decoction; all together make three prostrations; chant *Great Compassion Dharani*; dedicate merit; all together make three prostrations; three series on drums and cymbals.

Prostration in Thanks and Request for Leave [303]

Precept master sits in curved chair facing south. Platform manager leads head ordinand of each group in four-fold sangha and has each of them in turn, as representatives of their groups, burn incense. When finished, they make prostrations of thanks and request for leave to precept master. Platform manager rings hand-bell; four-fold sangha all together make three prostrations. Precept master gives explanation; when finished, retires from hall.

Next, invite instructing master and guiding master; perform same ritual procedure as before, with three prostrations. Two masters retire from hall. Next, platform manager has monks come to assist from other temples and other supporters make prostrations in thanks and requests for leave; rings hand-bell; all together make three prostrations. Monks of great assembly also make three abbreviated prostrations.

Explanation by Platform Manager [304]

Platform manager explains about convocation upon completing ordinations and great question and answer, both of which are held next, and about departure of precept master, everyone's return to their homes, and continuing proper mindfulness; also gives farewell address. (If, depending on circumstances of precepts site, there is a noon offering service, convocation upon completing ordinations is held in afternoon.)

Convocation Upon Completing Ordinations [304]

Instructing master serves as mallet master in convocation upon completing ordinations. When time approaches, sound boards in sequence, then begin beating dharma drum. Following rite of convocation (for details see Part One, Chapter Three, May 15, Section Five, "Retreat Prayers Convocation," 204 ff.), perform topic words, question and answer, summary of point, and words of thanks. When finished, begin striking cloud gong, give preliminary signal for end of meditation (when announcing-mallet master reaches phrase, "The dharma of the Dharma King is thus," strike wildly).

Precept master immediately departs with staff from platform, getting down from seat and leaving. Monks of great assembly and ordinands go to vicinity of mountain gate to see him/her off (at this time, cease main signal for end of meditation). Next, four-fold sangha disperses; precepts-giving assembly is completely finished.

Appointees for Excellent Buddha-Praising Assembly [305]

Appointees for Buddha Praising Assembly
at this Monastery's Precepts Site

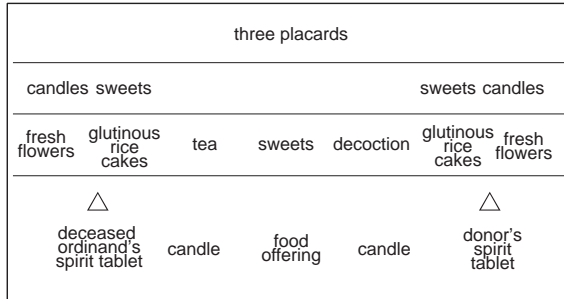
officiant: most reverend instructor
 lead praiser: rector <Name>
 censer handler assistant: assistant platform manager <Name>
 flower scatterer: purser <Name>
 hand-bell: rector's assistant <Name>
 hand-bell: rector's sub-assistant <Name>
 bowl-bell: rector's assistant <Name>

clearly displayed to all in this monastery

Respectfully Announced
by Monk / Nun <Name>,
Platform Manager

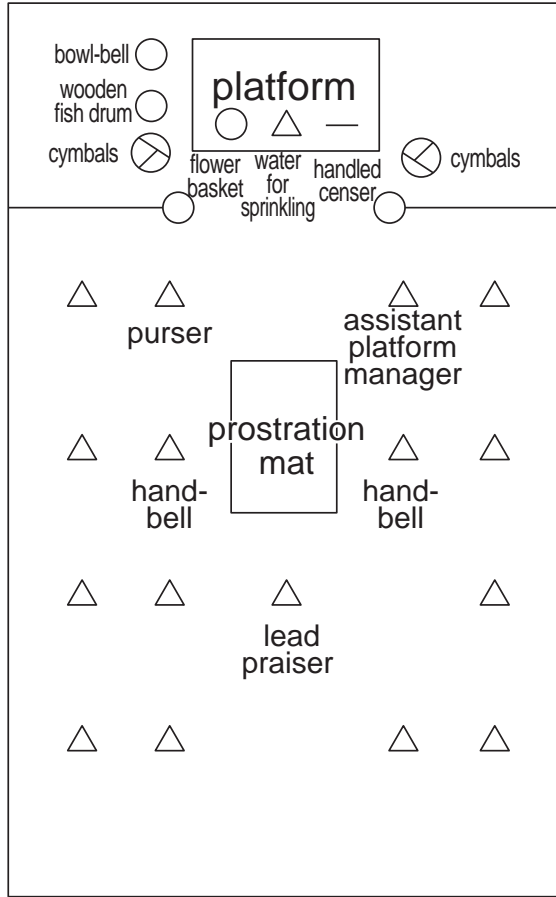
Note: Ordinary buddha-praising accords with rite of buddha-praising assembly explained in *Standards for Melodic Chanting*.

Diagram of Arrangement of Oblations on Platform [305]



Note: On donors spirit tablet, write "Spirits of Donor Families"; on deceased ordinands spirit tablet write "All Spirits of Deceased Ordinands." Arrange offerings of flowers, candles, etc., in front of tablets. At time of donor offering, move donors spirit tablet to center, but at time of deceased ordinands offering leave deceased ordinands spirit tablet in its original place.

Diagram of Excellent Buddha-Praising Assembly [305]



Daily Schedule for Precepts-Giving Assembly Observances [306] (one example)

	<i>dawn</i>	<i>morning</i>	<i>mid-morning</i>	<i>noon</i>	<i>early after-noon</i>	<i>late after-noon</i>	<i>evening</i>	<i>early night</i>
<i>day 1</i>	dawn zazen morning sutra chanting	breakfast inside and outside cleaning	ordinands' reception sutra chant- ing for greet- ing sacred beings ceremony- opening buddha- praising buddha worship	oblations sutra chant- ing offerings sutra chant- ing noon meal	conferral of karmic con- nection charts explana- tion of precepts buddha worship	sutra chant- ing for deceased ordi- nands offerings sutra chanting evening meal	worship on plat- form worship of bud- dhas and ances- tors	sermon ordinands go to sleep evening sitting by monks of great assembly proper chanting of <i>Sutra of Brahma's Net</i>
<i>day 2</i>	dawn zazen morning sutra chanting buddha praising sermon	breakfast offering sutra chanting sutra chanting for precepts source master offerings sutra chanting small convoca- tion morning consultation obeisances breakfast tour hall	buddha praising sermon buddha worship	same as day one	same as day one	same as day one	same as day one	same as day one
<i>day 3</i>	nothing scheduled	decide line-up of ordinands	same as day two	same as day one	same as day one	same as day one	same as day one	same as day one

	<i>dawn</i>	<i>morning</i>	<i>mid-morning</i>	<i>noon</i>	<i>early afternoon</i>	<i>late afternoon</i>	<i>evening</i>	<i>early night</i>
<i>day 4</i>	nothing scheduled	same as day three	nothing scheduled	middle day services	same as day one	same as day one	same as day one	same as day one
<i>day 5</i>	arrangements for repentance site	same as day three	same as day three	same as day one	same as day one	same as day one	same as day one	worship of buddhas and ancestors repentance site worship on platform
<i>day 6</i>	same as day five arrangements for instruction site arrangements for precepts-giving site	same as day three	circumambulate Sumeru altar rite of invitation prostrations worship on platform ceremony-closing Buddha praising	same as day one	same as day one	same as day one	same as day one	instruction site precepts-giving site
<i>day 7</i>	dawn zazen	nothing scheduled	great food offering ceremony for unconnected spirits sutra chanting for sending off sacred beings prostration in thanks and request for leave	<i>[continuation of mid-morning:]</i> convocation upon completing ordinations four-fold sangha disperses				

Diagram of Six-Row Circumambulation [308]

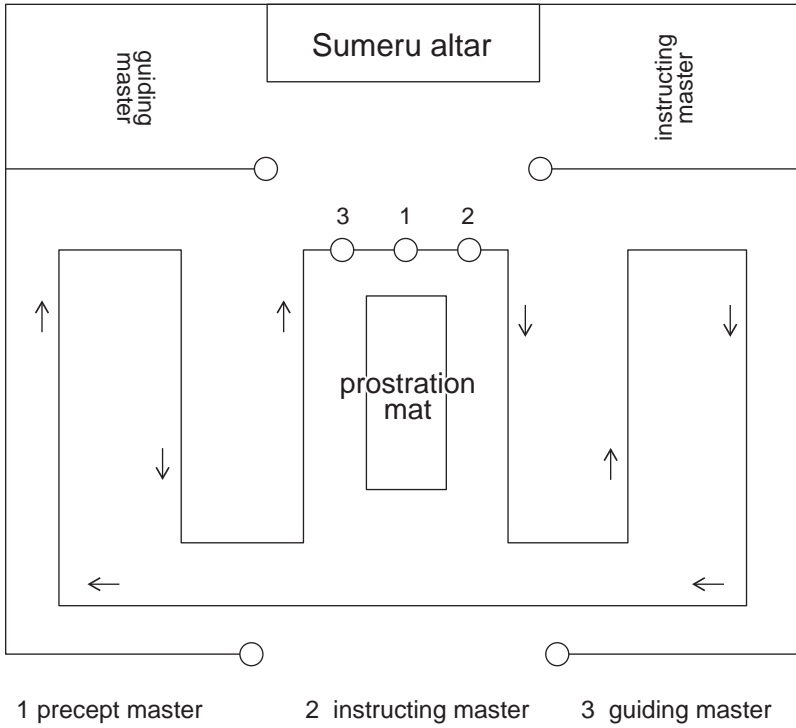


Diagram of Arrangement for Precepts Assembly [308]

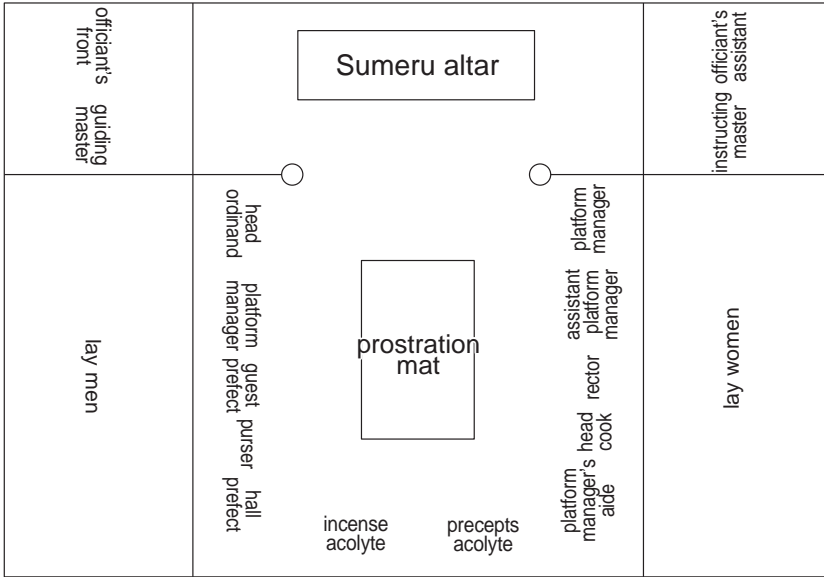


Diagram of Four-Fold Sangha Meal Table Places [309]

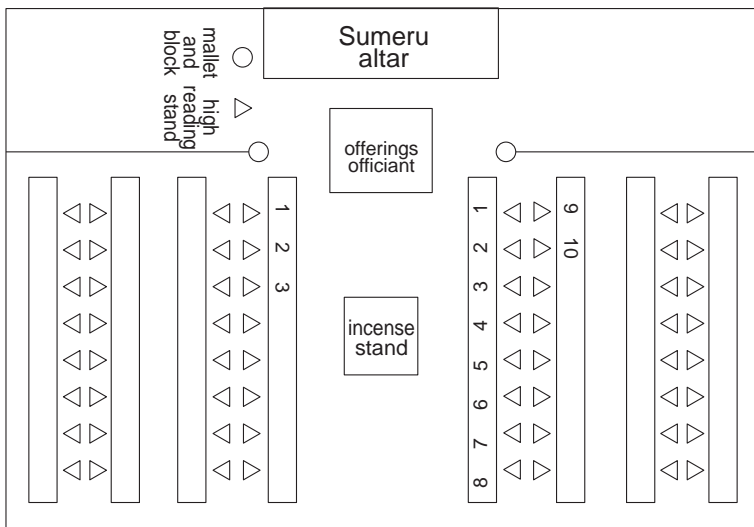
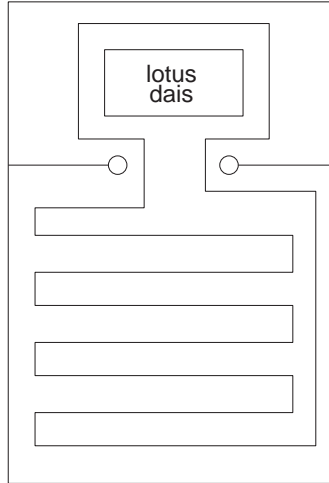
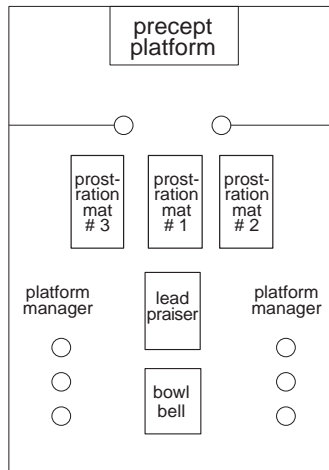
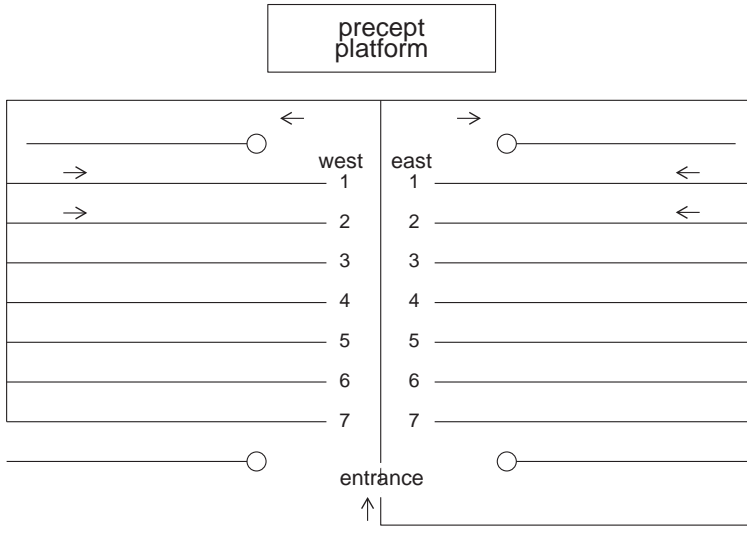


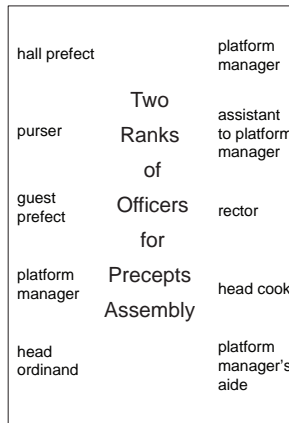
Diagram of Circumambulation [309]*Diagram of Worship on Platform and Worship of Buddhas and Ancestors [309]*

Note: Prostration mat #1 is for precept master; #2 is for guiding master, and #3 is for instructing master. For worship on platform, platform manager serves as lead praiser. For worship of buddhas and ancestors, precept master's acolyte serves as lead praiser.

Diagram of Seating Places [310]



“Two Ranks of Officers for Precepts Assembly” Sign [310]



Note: For convocation upon completing ordinations, write “Two Ranks of Officers for Convocation Upon Completing Ordinations.”

Offerings Sign [310]

Day One (Two, Three, etc.)
 Breakfast (Noon Meal, Evening Meal)

Provider
 of
 Offerings

Mr. / Ms. <Name> (donor's name)
 <City/Town, State>

Diagram of Ritual Burning of Repentance Register [311]

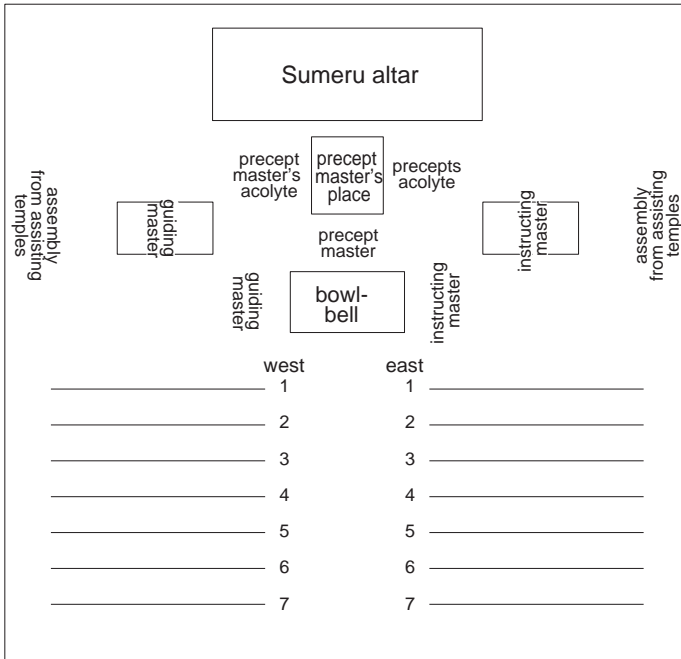
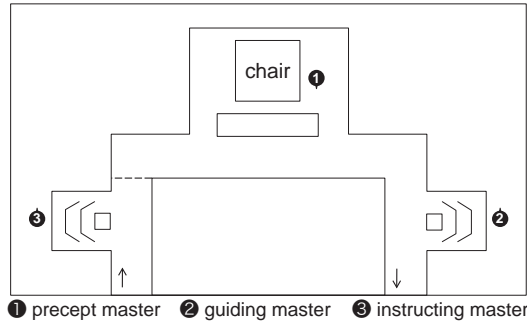
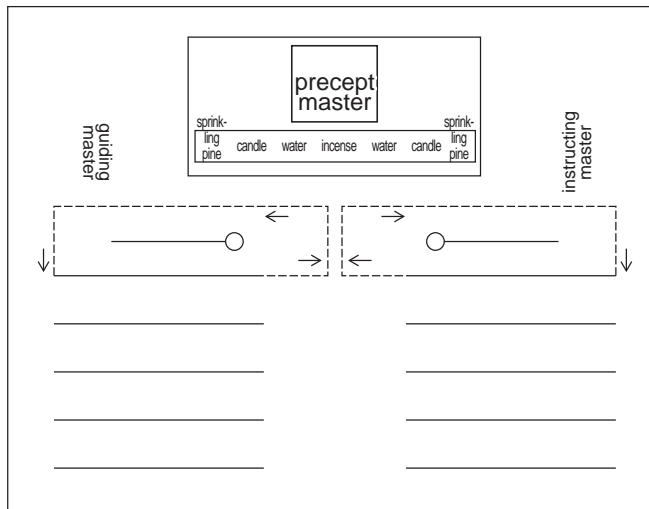


Diagram of Repentance Site [311]



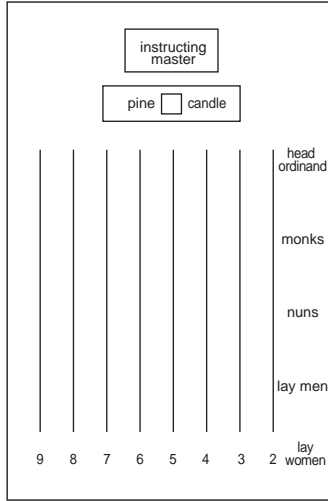
Note: Suspend heavenly canopy above chair. Offering stands at two masters' places should have white curtains stretched around them. Repentance site should have red curtain stretched around it. Dotted line indicates place where edges of curtains are drawn together.

Diagram of Anointing Head, Sprinkling Water, and Conferring Lineage Charts [312]



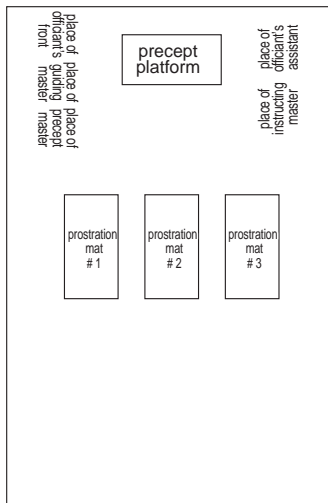
Note: instructing master, guiding master and precept master's acolyte mount platform only at time of conferring lineage charts.

Diagram of Instruction Site [312]



Note: □ indicates incense stand

Diagram of Preparations for Precepts-Giving (main) Site [312]



SECTION TWO: PROCEDURE FOR DHARMA LINEAGE ASSEMBLY [304]

Identical, for most part, to precepts-giving assembly, except that period of time is set for three or four days. Also, for dharma lineage assembly, neither precept master's convocation upon completing ordinations nor mounting of platform by ordinands is performed. (In some cases, a small convocation modeled after convocation upon completing ordinations is held.) Rites such as greeting sacred beings, sending off sacred beings, buddha praising, sermon, food-offering assembly, offerings and dedication of merit, explanation of precepts, sutra chanting, touring of hall, worship on platform, and worship of buddhas and ancestors are carried out in a manner based on precepts-giving assembly. Final repentances, precepts-instructing text, precepts-giving text, and conferral of lineage charts are also to be carried out.

Moreover, in event that dharma lineage assembly is held for a period of four days, second-day observances such as arrangements for repentance site in early morning and worship of buddhas and ancestors, repentance and self-sacrifice, and worship on platform in evening are moved to third day.

SECTION THREE: PROCEDURE FOR KARMIC CONNECTION ASSEMBLY [313]

This entails a further abbreviation of procedures followed in dharma lineage assembly, carried out in a single day. Platform manager's aide (person in charge of karmic connection charts) has recipients form a line and assigns them seating places. Precept master enters hall to great pounding of drum, three sequences. First explains precepts; when finished, has recipients chant *Verse of Repentance*. Head of precept master's acolytes (or head attendant) performs water-sprinkling. Next, precept master administers precepts of three refuges, three sets of pure precepts, and ten major precepts of restraint. Then confers lineage charts. (Also, if there is enough time, sermon master may expound on meaning of precepts.)

Daily Schedule for Dharma Lineage Assembly Observances [314]
 (one example; empty spaces indicate same observances as preceding day)

	<i>dawn</i>	<i>morning</i>	<i>mid-morning</i>	<i>noon</i>	<i>early after-noon</i>	<i>late after-noon</i>	<i>evening</i>	<i>early night</i>
<i>day 1</i>	dawn zazen morning sutra chanting	breakfast inside and outside cleaning	ordinands' reception sutra chanting for greeting sacred beings sutra chanting for precepts source master greetings prostra- tions small convoca- tion ceremony-open- ing buddha- praising buddha worship	obla- tions sutra chant- ing offerings sutra chant- ing noon meal	conferral of karmic con- nection charts explana- tion of precepts buddha worship	sutra chant- ing for deceased ordi- nands offerings sutra chanting evening meal	worship on plat- form worship of bud- dhas and ances- tors	sermon ordinands go to sleep evening sitting by monks of great assembly proper chanting of <i>Sutra of Brahma's Net</i>
<i>day 2</i>	dawn zazen morning sutra chanting buddha praising arrange- ments for repentance site sermon	breakfast offering sutra chanting offerings sutra chanting small convoca- tion morning consultation obeisances breakfast tour hall	buddha praising sermon buddha worship				worship of bud- dhas and ances- tors repen- tance site worship on plat- form	sutra chanting for sending off sacred beings prostra- tion in thanks and request for leave small convoca- tion four-fold sangha disperses

	<i>dawn</i>	<i>morning</i>	<i>mid-morning</i>	<i>noon</i>	<i>early afternoon</i>	<i>late afternoon</i>	<i>evening</i>	<i>early night</i>
<i>day 3</i>	arrangements for ritual site (instruction site) (precepts-giving site)		circumambulate Sumeru altar rite of invitation prostrations worship on platform ceremony-closing Buddha praising		great food offering ceremony for unconnected spirits	instruction site precepts-giving site		

Daily Schedule for Karmic Connection Assembly Observances [315]
(one example)

	<i>dawn</i>	<i>morning</i>	<i>mid-morning</i>	<i>noon</i>	<i>early afternoon</i>	<i>late afternoon</i>	<i>evening</i>	<i>early night</i>
<i>day 1</i>	dawn zazen morning sutra chanting	breakfast inside and outside cleaning	ordinands' reception sutra chanting for greeting sacred beings ceremony-opening buddha-praising buddha worship	oblations sutra chanting offerings sutra chanting food-offering assembly noon meal	explanation of precepts sermon buddha worship	conferral of karmic connection charts sutra chanting for sending off sacred beings four-fold sangha disperses		

CHAPTER FIVE:

PROCEDURE FOR DHARMA INSTRUCTION

SECTION ONE: PROCEDURE FOR DHARMA INSTRUCTION SITE [316]

The giving of the benefit of the dharma to trainees in a monastery by lecturing on Buddha's sutras or ancestral records is called "dharma instruction." For ceremonial procedures, see Part One, Chapter One, Section Six, "Morning Convocation Dharma Instruction," pp. 45 ff., and Section Twelve, "After-Meal Dharma Instruction," p. 51.

SECTION TWO: PROCEDURE FOR SERMON PLACE [316]

In advance of holding a sermon: provide incense, flowers, lamps, and candles before buddha; set up chair (if there is no chair, use curved chair) in front of bare pillar (round pillar) on east side of dharma hall or large ceremony room; drape offering-table cloth over offering table and arrange it with candle (on right, facing), flowers (on left, facing), water-sprinkling vessel, and precepts clappers.

When set time arrives, ring three sequences on hall bell; great assembly of assisting monks enter hall, all together make three prostrations, take seats and chant *Heart Sutra* (one, two, or three times). Rector initiates chanting of buddha names. All together join in chanting and worship buddha (in order to quiet lay visitors and make time for those who have not yet taken their seats, instead of *Ten Buddha Names*, names of thirty-five buddhas or fifty-three buddhas may be chanted, with prostrations).

Rector's assistant, holding hand bell, goes to politely summon sermon master. Rector's assistant, sermon master, acolyte, and incense acolyte en-

ter hall in sequence, to seven rings of bell (in case there is only one acolyte who doubles as incense acolyte, he/she follows behind, holding up offering stand, draped with covering cloth and bearing censer, incense box, precepts clappers, stick incense that has been lit, etc.).

At this time, rector stops buddha worship, initiates chanting of *Sutra Opening Verse*; all together join in chanting (take seats in accordance with hand bell). Sermon master enters hall, offers stick of incense, spreads cloth and makes three prostrations, then, without gathering up sitting cloth, sits in chair (high seat). Acolyte places incense stand on table in front of chair.

Sermon master burns incense, strikes precepts clappers three times. In accordance with bell for stopping, all together cease chanting *Sutra Opening Verse*. Sermon master strikes precepts clappers again once time, intones following *Verse of Repentance*:

Good sons and good daughters, if you wish to hear and receive the true dharma, you must first make repentance. Although there are two procedures for the two types of repentance, we have a *Verse of Repentance* secured and maintained by prior buddhas; repeating after me, you may chant it:

I now entirely repent (strike precepts clappers once) all the evil actions I have perpetrated in the past (strike precepts clappers once), arising from beginningless greed, anger, and delusion (strike precepts clappers once) and manifested through body, speech, and mind (strike precepts clappers once).

(Repeat three times, or just one time; when finished strike precepts clappers twice.)

You have now made repentance for the three modes of karma—body, speech, and mind—and attained great purification. Next you must reverently take refuge in the three treasures: buddha, dharma, and sangha. The three treasures are of three kinds, each of which has its own merit, namely: the three treasures as a single essence; the three

treasures as manifested [by the Buddha]; and the three treasures as maintained [by humans]. When you take refuge but once, all three kinds of merit shall be fully realized.

Sermon master takes up water-sprinkling vessel, censes it, grasps water sprinkling branch, transfers dharma-nature water from own head to vessel three times. Next, he/she faces lay visitors and sprinkles water three times; then, sprinkles water to right side to repay four benefactors and sprinkles water to left side to benefit the three classes of existences (three times in each direction). When finished, he/she returns dharma-nature to top of own head from dharma-nature water), again three times, then sets down water-sprinkling vessel. Next, he/she gives precepts of three refuges.

Hail refuge in buddha.

Hail refuge in dharma.

Hail refuge in sangha.

I take refuge in buddha, honored as highest.

I take refuge in dharma, honored as stainless.

I take refuge in sangha, honored as harmonious.

I have taken refuge in buddha.

I have taken refuge in dharma.

I have taken refuge in sangha.

namu kie butsu

南無 歸 依 仏

namu kie ho

南無 歸 依 法

namu kie so

南無 歸 依 僧

kie butsu mujō son

歸 依 仏 無 上 尊

kie ho rijin son

歸 依 法 離 塵 尊

kie so wagō son

歸 依 僧 和 合 尊

<i>kie buk-kyo</i>	婦依仏竟
<i>kie ho kyo</i>	婦依法竟
<i>kie so kyo</i>	婦依僧竟

(Repeat three times, or intone only once. After each phrase, strike precepts clappers once. For each phrase, in accordance with precepts clappers, monks of great assembly and lay visitors join in chanting. At end, strike precepts clappers twice.)

Having given you the precepts of refuge in this way, from this time forth, the true and perfect awakening of the Tathagata is your guide. You shall not take refuge in other paths, due to his great pity, great compassion, and great mercy.

When precepts of three refuges are finished, explanation of doctrine begins. When explanation of doctrine is finished, sermon master remains seated in chair and chants *Universal Dedication of Merit*; all together join in chanting, "All buddhas of the ten directions and three times... etc." Next, sermon master gets down from seat, makes three prostrations before buddha (or, makes one prostration). Incense acolyte lifts incense stand; rector's assistant holds hand bell; together they wait in entrance for sermon master to exit hall, then escort him/her to his/her quarters.

In event that explanation of doctrine is held right after some other ceremony, when that ceremony is finished immediately initiate chanting of *Sutra Opening Verse* and have sermon master enter hall and take seat. Accordingly, hall bell, *Heart Sutra*, and buddha worship are omitted. If there is some space of time before sermon master enters hall, those may be carried out as usual, and entering of hall takes place to seven rings of bell.

CHAPTER SIX: PROCEDURES FOR FUNERALS

SECTION ONE: PROCEDURE FOR FUNERAL OF A VENERABLE MONK

Manifesting Nirvana [319]

When a venerable monk's health has deteriorated to the point that he/she is close to manifesting nirvana, his/her disciples, grandchildren disciples, and robe-and-bowl acolyte, etc., have a meeting in which they pack up his/her personal possessions and signature seal and take protective custody of them. They also notify the various stewards of the monastic community and, if necessary, send out telegrams informing others of his/her critical condition.

Announcement by Rector [319]

When venerable monk has manifested nirvana, acolyte conveys that fact to rector, who informs sangha hall assembly. Method for that is to hit block with mallet once and say:

The most reverend abbot conveys these words to the great assembly: "Wind and fire have pressed in together, and it has not been possible to avoid them."

Again, hit block with mallet once.

(Considering that this "conveyance of words" is an archaic mode of expression, there is nothing to prevent one from adding information about the circumstances of death.)

Chanting of Last Teaching Sutra [319]

Rector's assistant rings sangha hall bell to gather hall assembly, who in a body go up to abbot's quarters. All together make three prostrations, chant *Last Teaching Sutra* and express condolences to disciples, etc., of deceased. Next, close followers such as disciples and grandchildren disciples set up a table in abbot's quarters and arrange it with flowers, censer, and candles. If there is a final verse or final admonition, it should be written on a signboard or piece of paper and hung front and center in abbot's private quarters (inner abbot's quarters). (If deceased is the "east hall," that is to say, the previous abbot, this should be done in his/her retirement quarters; ritual procedure is same as above.)



Gate Placard [320]

Next, rector sets up a gate placard, as indicated in diagram at left, by side of gate (this is sometimes encircled on all four sides with a low bamboo fence, or the like). Do not set up offerings of flowers and candles.

Length of signboard is about 76 centimeters (30 inches); width is about 18 centimeters (7 inches); length of post between ground and sign is about 1.25 meters (49 inches).

(According to the *Small Eihei Rules of Purity* by Gentō Sokuchū: "Signboard should be stood on left side of outer gate. Letters that are sloppy are a blemish on the monastery, so someone who is skilled at writing should be chosen to produce it." It is best to have a skilled calligrapher write the sign.)

Leader of Funeral [320]

In the case of the death of an abbot, a venerable monk who is a dharma relative, abbot of a neighboring temple, or perhaps head of clan is invited to serve as leader of funeral. Or, some other appropriate venerable monk may be invited, in accordance with the will of the deceased. In the case of the death of a reverend previous abbot, leader of funeral should be established based on these same principles. All aspects of funeral rites are carried out after receiving orders from leader of funeral.

Announcement Letters [320]

Announcement letters sent out by leader of funeral are written in accord with following protocol:

<day, month, year>

Misfortune in this Monastery

This letter is to inform you that the Abbot / Previous Abbot, the Most Reverend <Name>, has manifested nirvana at <hour> o'clock on the <day> of this month.

The funeral will be held at this monastery at <hour> o'clock on <day>. I humbly beg your presence. RSVP.

Nine Prostrations,

Monk/Nun <Name>,

Funeral Leader of <Name> Monastery

The preceding letter should be written on starched paper (white paper) and put in a formal envelope like the one represented below. According to old rules, funeral notice should be sent out in name of leader of funeral, but it is permissible for a bereaved disciple or dharma relative to send them out, with joint signatures. Also, in the case of a funeral notice for a previous abbot sent out by a funeral leader who is current abbot, if current ab-

bot is a disciple of the deceased, the expression “Most Reverend” should be eliminated, and the words “Poor Disciple <Name>” written instead. When being sent by mail, an ordinary white envelope may be used instead of formal envelope.

Diagram of Formal Envelope [321]

Ceremonial Will [321]

This is a ceremonial will produced for two rows of officers and monks of great assembly in monastic community. Writing of will must take place while deceased is still alive.

To the entire assembly:

The karmic conjunction of the four elements is fading, and now they are breaking apart. My personal property is elegantly simple, but now I have the trouble of dividing it up among the assembly. In my funeral rites, I beg you, do not do not squander the assets of the monastery on a big production.

<Name>, Abbot / Previous Abbot of <Name>
Monastery

Make a copy of original of preceding ceremonial will document on thick ceremonial paper and hang it in abbot’s private quarters, to make it widely known.

Most
Reverend
Abbot
of
<Name>
Monastery

Humbly
Enclosed by
Monk/Nun
<Name>
Funeral Leader
of
<Name>
Monastery

Etiquette for Various Buddha Rites [322]

When current abbot passes away, old rules call for current abbot of main temple to invite someone to serve as torch-wielding officiant (in case of cremation) or mattock-lifting officiant (in case of burial). However, leader of funeral, together with disciples and grandchildren disciples, etc., confer with each other, take wishes of associates into account, and invite some suitable master of the lineage from among abbots of neighboring temples, forebearers and dharma relatives, or the monastery's head of clan, to serve. A decoction-offering officiant and tea-offering officiant are also invited from among the same group of candidates. When funeral is for previous abbot, follow these same guidelines.

Invitation letters for buddha rite officiants are as indicated below (literary form of these, too, may be edited to be less archaic).

Respectfully Addressed

With regard to <Name>, Abbot / Previous Abbot of <Name> Monastery, in the past days, his/her four elements have not been in proper order, and medical treatment had no effect, so at <time> o'clock on the <day> of this month he/she manifested nirvana. Funeral rites will be held at this monastery at <time> o'clock on the <day> of <month>. We humbly invite you to serve as torch wielding / mattock lifting officiant and respectfully beg your acceptance.

Respectfully Submitted,

Funeral Leader of <Name> Monastery, Monk/Nun <Name>
Bereaved Disciples, Monk/Nun <Name>
Grandchild Disciples, Monk/Nun <Name>
(line up names)

Signed,

Followers of the Most Reverend Abbot of <Name> Monastery

Inviting Various Funeral Officials; Inviting Various Buddha Rite Officials [323]

Next, in consultation with two rows, bereaved disciples, and dharma relatives, leader of funeral invites various funeral officials. Those include: rector, guest prefect, portrait acolyte, portrait offerings attendant, secretary, etc.

Next, invite various buddha rite officials. Nine officials are invited to lead each of “nine buddha rites”: (1) encoffining, (2) moving coffin, (3) sealing coffin, (4) hanging portrait, (5) small convocation facing portrait, (6) raising coffin, (7) offering decoction, (8) offering tea, (9) wielding torch or lifting mattock. Among these, if hanging portrait and small convocation are omitted, ceremony becomes one of “seven buddha rites.” If, in addition, encoffining and moving coffin are omitted, ceremony becomes one of “five buddha rites.” If only offering decoction, offering tea, and wielding torch are performed, ceremony becomes one of “three buddha rites.” Take circumstances of monastery into consideration when deciding which set of buddha rites to use.

Template for Register of Invited Funeral Officials [324]

Misfortune in this Monastery, Humbly Handled
Pure Assembly of Invited Officials for Funeral of
Most Reverend Abbot <Name>, who has Manifested Nirvana

(list of appointees to positions)

Rector:	Reverend <Name>
Initiator of Sutra Chanting:	Reverend <Name>
Secretary:	Reverend <Name>
Guest Prefect:	Reverend <Name>
Portrait Acolyte:	Reverend <Name>
Portrait Offerings Attendant:	Reverend <Name>

Above is a full presentation of the humbly invited assembly
Respectfully Announced
<day, month, year>

Monk/Nun <Name>, Rector

Template for Register of Buddha Rites Invitees [324]

Misfortune in this Monastery, Humbly Handled
 Venerable Assembly Invited to Perform Buddhist Rites for
 Most Reverend Abbot <Name>, who has Manifested Nirvana

Encoffining:	Most Reverend <Name>
Moving Coffin:	Most Reverend <Name>
Sealing Coffin:	Most Reverend <Name>
Hanging Portrait:	Most Reverend <Name>
Small Convocation:	Most Reverend <Name>
Raising Coffin:	Most Reverend <Name>
Offering Decoction:	Most Reverend <Name>
Offering Tea:	Most Reverend <Name>
Wielding Torch / Lifting Mattock:	Most Reverend <Name>

Respectfully Announced ,
 <day, month, year>

Monk/Nun <Name>, Leader of Funeral

Template for Register of Sequential Procedures in Funeral [324]

Misfortune in this Monastery, Humbly Handled
 Sequence of Procedures in Funeral for
 Most Reverend Abbot <Name>, who has Manifested Nirvana

<date and time>
 Buddha Rite of Encoffining
 Recitation of Buddha Names
 Sutra Chanting

<date and time>
 Buddha Rite of <name rite>
 (list all procedures in this manner)

Respectfully Announced
 <day, month, year>

Monk/Nun <Name>, Leader of Funeral

In case of cremation rites (funeral by cremation), officiant is called torch-wielding officiant. In case of burial rites (funeral by burial), officiant is called mattock-lifting officiant.

Registers [324]

Register of invited officials and register of invited buddha rite officiants should be raised for display (usually they are written on paper and pasted) in an appropriate place in buddha hall (generally a main hall serving as buddha hall). Also, register of sequential procedures in funeral, along with list of that particular day's funeral appointees, should be posted. Text for posted announcements is as given above.

Encoffining [324]

When appointed time approaches, disciples, grandchildren disciples, close followers, relatives, etc., bathe venerable corpse using fragrant decoction that has been prepared ahead of time and shave its head. When finished, they change body into pure new robes, put nirvana robe on it, place it in coffin. That spirit coffin is then put into coffin, which is placed in proper position in abbot's private quarters (inner abbot's quarters). As a frontal emblem, draw a full circle (sign of completeness) on front of spirit coffin. When placing spirit coffin into coffin, drape coffin with a decorative robe kesa. Drape a white offering-table cloth over table in front of coffin. Place flowers, censer, and candles, etc., on table in accordance with proper procedure. Place deceased's staff, whisk, and other dharma implements on a table nearby, as if he/she were still in this world.

When preparations are finished, ring bell to summon assembly; two rows of officers and monks of great assembly stand at their places. Disciples and grandchildren disciples form a line behind portrait shrine. Funeral official serving as rector comes out and invites officiant of rite of encoffining: he/she goes before buddha rite officiant, rings hand bell, and makes three prostrations in accordance with proper procedure. They make mutual bow with hands clasped, then rector leads him/her to place in front of portrait shrine. When buddha rite officiant arrives at place, he/she intones a dharma phrase, burns incense, then performs offering of tea and decoction. When finished, rector performs recitation of buddha names. Great assembly gasshos and listens. (Recitations and dedications of merit fall to the rector; sutras and dharanis are initiated by person serving as initiator of sutra chanting.)

Encoffining Recitations [325]

We are keenly aware how the Buddha skillfully weighed people's capacities in broadly preaching, dividing the traces of his teachings among humans and devas. The subtle essence exists unto itself, yet it passes by mysterious function into the buddhas and patriarchs. We respectfully reflect on Most Reverend <Name>, this monastery's abbot in the <ordinal number> generation, who has newly entered final nirvana. The perfectly round moon of wisdom instantly encompasses all the light reflected in the myriad waves; the vast vehicle of compassion responds even better to stimulæ coming from the ten directions. When one looks upon its face there is no ground to stand on, but if one unfurls an intention to awaken there is refuge. We now gather this pure assembly to praise the holy names. I request the great assembly to mindfully recite.

(Great assembly together chants *Ten Buddha Names*.)

Next, initiator of sutra chanting initiates chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having sung praises of the holy names, made offerings of tea and decoctions, and chanted sutras, we offer the merit to Most Reverend <Name>, this monastery's abbot in the <ordinal number> generation, who has newly entered final nirvana, that his/her marvelous awakening may be adorned within the land of no birth.

Again I trouble the great assembly to chant.

("All buddhas of the ten directions and three times... etc.")

When finished, all together make three prostrations, disperse from hall. Disciples and grandchildren disciples remain behind portrait shrine and make prostrations in reply. If area behind shrine is too cramped, they may stand in attendance at side of shrine; they should then maintain that pattern in all that follows.

Moving Coffin [326]

When set time arrives, ring bell to summon assembly and move portrait shrine from abbot's private quarters (inner abbot's quarters) to lower section (in west section, facing east) of dharma hall. In ordinary temples, the west side of reception hall is used. For a room, make an enclosure with white curtains. Also move all dharma implements, such as staff and whisk. While sounding drum and cymbals, move coffin; when finished, monks of great assembly stand at places. Funeral official serving as rector invites officiant of rite of moving coffin. He/she intones dharma phrase, burns incense, performs offering of tea and decoction just as in previous rite, but there is no recitation of buddha names. Person in charge of initiating sutra chanting initiates chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having moved the coffin, made offerings of tea and decoctions, and chanted sutras, we present the merit to Most Reverend <Name>, this monastery's abbot in the <ordinal number> generation, who has newly entered final nirvana, to exalt his/her spiritual rank.

("All buddhas of the ten directions and three times... etc.")

When finished, all together make three prostrations. Disciples, grandchildren disciples, etc., make prostrations in reply, just as in previous rite.

Sealing Coffin [326]

Sealing of coffin usually takes place immediately after moving coffin. Ring one sequence on small bell. Monks of great assembly, without moving from their previous positions, stand in concentration and wait. Funeral official serving as rector invites buddha rite officiant. When officiant of rite of sealing coffin advances to center and stands, portrait offerings attendant places coffin key on offering stand and holds it out for officiant to take. Officiant lifts key, intones dharma phrase. When finished, he/she passes it to portrait acolyte, who locks coffin (nowadays there is only the dharma phrase). Next, burning incense, offering of tea and decoction, and sutra chanting

of *Great Compassion Dharani* are performed, as in previous rite. (Dedication of merit is same as that for moving coffin, except that it begins with words, "Having sealed the coffin....") All together make three prostrations, disperse from hall. Disciples, grandchildren disciples, etc., stay by portrait shrine and do not disperse.

Hanging Portrait [327]

When preparations are finished, ring bell to summon great assembly. Funeral official serving as rector invites officiant of rite of hanging portrait. Portrait (likeness) of departed master is mounted in advance of the funeral. When portrait hanging officiant advances to center and stands, portrait offering attendant places portrait on offering stand and holds it out for officiant to take. Portrait hanging officiant lifts it, intones dharma phrase, then passes it to portrait acolyte, who has it hung up on top of Sumeru altar. Next, there is offering of tea and decoction, sutra chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having hung the portrait, made offerings of tea and decoctions, and chanted the *Great Compassion Dharani*, we offer the merit to Most Reverend <Name>, this monastery's abbot in the <ordinal number> generation, who has newly entered final nirvana, to exalt his/her spiritual rank.

("All buddhas of the ten directions and three times... etc.")

When finished, all together make three prostrations, disperse from hall.

(Hang portrait in front and center of dharma hall, that is to say, on top of Sumeru altar, and enclose back of it with a folding screen. Arrange offerings of paper flowers and white paper flowers. "Paper flowers" are made of paper cut in the shape of the foliage of willow trees. In China, when parting with a dear one, there is a custom of breaking off a willow branch and putting it into the sleeve of the person who is leaving, so the offering of paper flowers expresses the meaning of seeing off someone who has died. "White paper flowers" are paper representations of white lotus blossoms. They symbol-

ize the realm of purity. The offering of white flowers is based on the *Nirvana Sutra*, which has a passage that reads: “In those trees there was silence, and all of them turned completely white.” At the time of the Buddha’s nirvana, the evergreen Sal trees that he died under are said to have turned white in color.)

Small Convocation Facing Portrait [327]

Standard practice is to hold this on evening before procession to crematorium. This buddha rite may be performed by torch-wielding officiant, but if all nine buddha rites are held, it is best to invite a separate officiant. To begin with, funeral official serving as rector, together with disciples, goes to quarters of small convocation officiant, burns incense and politely summons him/her. When set time arrives, ring bell and gather assembly in front of coffin, standing in two ranks (assembly may line up freely, but places closer to master are for those higher in rank). Officiant, in keeping with beating of small convocation drum, advances in front of coffin, burns incense, withdraws and takes seat in chair facing portrait shrine. Five acolytes line up behind him/her. Next, five acolytes bow in gassho, two ranks bow in gassho. Acolyte’s dharma-requesting incense, topic words, questions and answers, and summary of the point are all same as in ordinary small convocation. When finished, small convocation officiant withdraws.

Funeral Eve Recitations [328]

Upon conclusion of small convocation, ring one sequence on small bell, immediately followed by rector’s chanting of funeral eve recitations. Text reads as follows:

Announcing to the great assembly:

Most Reverend <Name>, this monastery’s abbot in the <ordinal number> generation, newly entered into final nirvana, has already returned to true quiescence. Once this day has passed, our allotted spans of life, too, will have decreased accordingly, like fish in waters

that are drying up. What pleasure is there in this? We in this assembly should strive with great effort, as if to save ourselves from flames on our heads. Only reflect on impermanence: take heed and do not be negligent.

Respectfully gathering the great assembly, we reverently convene at the coffin curtain and chant and uphold the glorious names of those possessed of myriad virtues. We offer the merit from this for the sake of exalting him/her on the path of awakening. I request the great assembly to mindfully recite (*Ten Buddha Names*).

Next, burn incense, offer tea and decoction, do sutra chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having performed recitations, made offerings of tea and decoctions, and chanted the *Great Compassion Dharani*, we offer the merit to Most Reverend <Name>, this monastery's abbot in the <ordinal number> generation, who has newly entered final nirvana, to exalt his/her spiritual rank.

("All buddhas of the ten directions and three times... etc.")

When dedication of merit is finished, all together make three prostrations, disperse from hall. Disciples, etc., go to seat of small convocation officiant and make prostrations in thanks. (After a short break, a sermon or dharma talk may be given in which the virtues of the departed master are recalled, or an all-night vigil buddha praising may be held. Also, those who so desire may chant sutras one after another, spending the entire night in mourning.)

Raising Coffin [329]

On day after funeral eve recitations, various funeral officials discuss in advance such matters as ritual implements and procedure for procession to crematorium, making sure that preparations take place without any oversights. When set time arrives, first ring great bell one hundred and eight

times to announce event far and near. Next, ring bell to gather assembly. Monks of great assembly and two rows of officers stand in concentration as usual. Funeral official serving as rector invites coffin-raising officiant. When raising of incense and dharma phrase are finished, rector initiates recitations for raising coffin (by ancient custom, these recitation are not to be drawn out, but read rapidly):

Having lifted the golden coffin, we go around the great city of Kuśinagara, streamers swaying in the sky, heading for the rite of cremation. I request the great assembly to chant in praise of the glorious names, and with the pulling open of the curtain around the coffin, to reflect on assisting in the path of awakening.

(In case of putting entire body into stupa, that is, burial, replace phrase “heading for the rite of cremation” with “heading for the rite of burial.”)

Next, when chanting of *Great Compassion Dharani* is finished, play three series on drum and cymbals as an invocation.

Leader of funeral has assistant compare names of anticipated participants in rite recorded in ledger with those who actually show up, supervising formation of lines to avoid confusion in procession to crematorium. Order of procession is as established in list of appointees. Depending on width of road, procession should be either two by two or single file; when switching from former to latter mode, person on left goes ahead of one on right. Funeral appurtenances should be arranged in pairs or double pairs.

Four Colored Banners [329]

The Tathagata Verified Nirvana
 Forever Cutting Off Birth and Death
 If Any Achieve Wholehearted Listening
 They will Forever Attain Supreme Ease

<i>nyorai shō nehan</i>	如來証涅槃
<i>yōdan o shōji</i>	永斷於生死
<i>nyaku u shū shinchō</i>	若有至心聽
<i>jō toku mujō raku</i>	常得無上樂

Four White Banners [330]

Supreme Great Nirvana
 Completely Bright Eternal Light of Quiescence
 Ordinary Deluded People Call it Death
 Non-Buddhists Grasp it as Extermination

<i>mujō dai nehan</i>	無上大涅槃
<i>enmyō jō jakushō</i>	円明常寂照
<i>bonpu i shishi</i>	凡夫謂之死
<i>gedō shū i dan</i>	外道執為斷

When attendees at ceremony are numerous, it is permissible to make an additional four white banners and write on them another four-line verse, such as the *Verse of Impermanence*:

All things are impermanent:
 this is the law of arising and passing away.
 When arising and passing away are extinguished,
 Extinction is ease.

<i>shogyō mujō</i>	諸行無常
<i>ze shōmetsu hō</i>	是生滅法

<i>shōmetsu metsu i</i>	生滅滅已
<i>jakumetsu i raku</i>	寂滅為樂

Buddha Names Banners [330]

Write names of ten buddhas on ten red banners:

Birushana Buddha, pure dharma body.
 Rushana Buddha, complete enjoyment body.
 Shakamuni Buddha, of trillions of transformation bodies.
 Miroku Buddha, of future birth.
 All buddhas of the ten directions and three times.
 Monjushiri Bodhisattva, of great sagacity.
 Fugen Bodhisattva, of the great vehicle.
 Kanzeon Bodhisattva, of great compassion.
 All honored bodhisattvas, those great beings.
 Great perfection of wisdom.

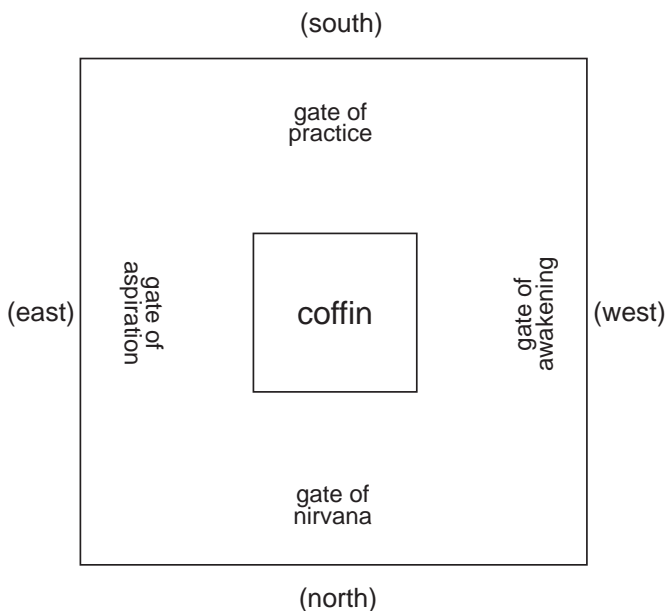
<i>shin jin pashin birū sha no fu</i>	清淨法身毘盧舍那仏
<i>en mon ho shin rushā no fu</i>	円満報身盧遮那仏
<i>sen pai kashin shikyā mu ni fu</i>	千百億化身釈迦牟尼仏
<i>to rai asan mirū son bu</i>	当来下生弥勒尊仏
<i>ji ho san shi ishī shi fu</i>	十方三世一切諸仏
<i>dai shin bun jusu ri bu sa</i>	大聖文殊師利菩薩
<i>dai jin fuen bu sa</i>	大乘普賢菩薩
<i>daihi kan shiin bu sa</i>	大悲觀世音菩薩
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

(The current practice of making a single red banner, calling it the “Biru banner,” and writing the name of one buddha on it—“Birushana Buddha, pure dharma body”—is improper. In various rules of purity, that one name is used as shorthand to signify the ten buddha names; this gave rise to the mistaken notion that only one banner for that one buddha is needed. In any case, even if the decision is made to simplify the ceremony by using just a single “Biru banner,” the names of all ten buddhas must be recited.)

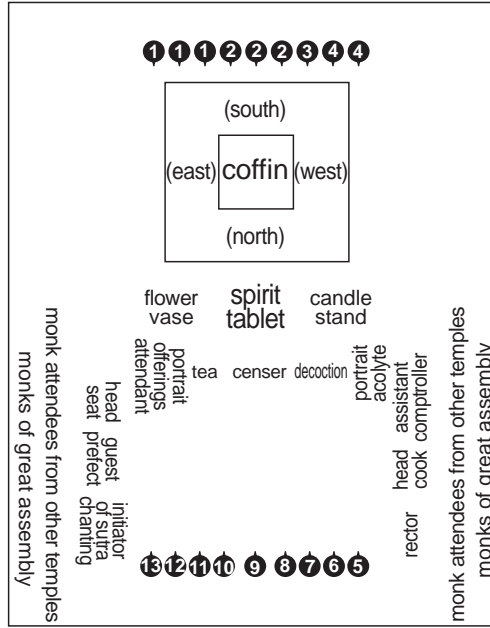
Final Verse Banner [332]

Write final verse of departed master on white banners. (Write one phrase on one banner, or two phrases. It is also permissible to write all the phrases on a single banner.)

Diagram of Funeral Place [331]



Arrangement of Funeral Place [331]



- | | |
|-------------------------------|--------------------------------|
| ① disciples | ⑧ decoction-offering officiant |
| ② grandchild disciples | ⑨ torch-wielding officiant |
| ③ close friends | ⑩ tea-offering officiant |
| ④ relatives | ⑪ coffin-raising officiant |
| ⑤ small convocation officiant | ⑫ encoffining officiant |
| ⑥ coffin-moving officiant | ⑬ portrait-hanging officiant |
| ⑦ coffin-sealing officiant | |

Procession to Crematorium [332]

When time comes to move coffin, rector and initiator of sutra chanting both, in unison, initiate recitations in drawn-out voices, in accordance with rhythm of opening line, “Birushana Buddha, pure dharma body.” (However, in actual practice, often rector alone initiates recitations.) Following signal on rector’s assistant’s hand-bell, great assembly also recites buddha name, chanting in unison. When finished, play hand-bell, drum and cymbals (“ding, thump, clang,” repeated three times.) Then, rector and initiator

of sutra chanting together initiate recitation of next buddha name, "Rushana Buddha, complete enjoyment body." Great assembly chants in unison, and hand-bell, drum and cymbals are played, same as before. Proceed in this way to initiate recitation of all ten buddha names, in sequence. (If there are front cymbals and rear cymbals, front cymbals go in front of coffin, rear cymbals follow behind coffin. After recitation of each buddha name, first sound front cymbals, then sound rear cymbals.)

Having arrived at funeral place, enter through gate of aspiration, then go out and in through all four gates in sequence, circling around a total of three times, then set down portrait shrine on top of stand (it is common practice to circumambulate coffin stand three times, without going out and in four gates). When all monks of great assembly have reached their assigned places, sound drum and cymbals simultaneously (three times). During that time, divide up and place funerary implements on tables that are to right and left in front of coffin. Place three lineage documents and spirit tablet directly in front of coffin. Arrange dharma canopy (long-handled canopy held over coffin) so that it is directly above coffin. As for various banners, stakes should be driven into the ground ahead of time at a place appropriate for setting them up; after arriving at funeral place, tie banner poles to those stakes. Participants in rite divide into two groups and stand to left and right of portrait shrine. Disciples, grandchild disciples, close dharma relatives, etc., stand in attendance close to rear of portrait shrine. (Portrait shrine is carried by those disciples who are not bearing three lineage documents, and by such people as grandchild disciples, dharma relatives, and head seat who is standing in for abbot; they all wear folded robes, that is, kesa folded and draped over left arm. This follows in the venerable footsteps of the Tathagata, who carried the portrait shrine of his father, the king.)

Offering Decoction [333]

At this point, funeral official serving as rector bows in gassho to buddha rite officiant in charge of offering decoction, inviting him/her, then returns to place. Buddha rite officiant advances to middle and stands. Portrait offerings attendant then brings decoction cup, hands it to decoction-offering officiant. Officiant receives it, raises it up, then hands it to portrait aco-

lyte. Portrait acolyte places it in front of coffin. Buddha rite officiant intones dharma phrase; when finished, advances and burns incense, turns body, deeply bows in gassho to torch-wielding officiant, returns to chair.

Offering Tea [333]

Ritual procedures are same as for rite of offering decoction, except that tea cup is handed from portrait acolyte to buddha rite officiant, and portrait offerings attendant places it in front of coffin. (Dharma phrases for decoction and tea should refer to the origins of the offering; a Chinese quatrain of five or seven words in each line, with one pair of rhymes, should suffice. Be careful not to write anything that could be confused with dharma phrase for wielding torch. Moreover, regardless of whether it is morning or afternoon, in every case decoction comes first, tea after. See Part Two, Chapter Six, Section Three, "Procedure for Funerals of a Lay Follower," s.v. "Buddha Rites," p. 453.)

Template for Notice Listing Order of Procession to Crematorium [335]

Misfortune in this Monastery, Humbly Handled Most Reverend <Name> has Manifested Nirvana Order of Procession to Crematorium at <time of day>, <date>		
1st	front row	graduate monk <Name> graduate monk <Name>
2nd	flower scatterers	graduate monk <Name> graduate monk <Name> graduate monk <Name>
3rd	colored banners	trainee monk <Name> trainee monk <Name> trainee monk <Name> trainee monk <Name>
4th	rector initiator of sutra chanting	graduate monk <Name> graduate monk <Name>

5th	bell handler bell handler	full-fledged monk <Name> full-fledged monk <Name>
6th	drummer drummer	trainee monk <Name> trainee monk <Name>
7th	brass cymbalist brass cymbalist	trainee monk <Name> trainee monk <Name>
8th	white banners	trainee monk <Name> trainee monk <Name> trainee monk <Name> trainee monk <Name>
9th	dragon lanterns	trainee monk <Name> trainee monk <Name>
10th	Buddha's sutras Zen ancestral records	full-fledged monk <Name> full-fledged monk <Name>
11th	bamboo staff scepter	full-fledged monk <Name> full-fledged monk <Name>
12th	whisk baton	full-fledged monk <Name> full-fledged monk <Name>
13th	buddha names banners	trainee monk <Name> trainee monk <Name> trainee monk <Name> trainee monk <Name> trainee monk <Name> trainee monk <Name> trainee monk <Name>
14th	hand-held censer	trainee monk <Name> trainee monk <Name>
15th	paper flowers white paper flowers	trainee monk <Name> trainee monk <Name>
16th	incense pavilion	graduate monk <Name>
17th	dharma torch or mattock	graduate monk <Name>
18th	spirit tablet	number one disciple <Name>

19th	three lineage documents	number two disciple <Name>
20th	portrait shrine	disciples and grandchildren disciples
21st	dharma canopy	niece/nephew dharma heir <Name>
22nd	robe and bowl	number three disciple <Name>
23rd	final verse banner	grandchild disciple <Name>
24th	staff incense bowl	acolyte <Name> acolyte <Name>
25th	bell handler	graduate monk <Name>
26th	drummer	trainee monk <Name>
27th	brass cymbalist brass cymbalist	full-fledged monk <Name> full-fledged monk <Name>
28th		great assembly
29th		lay supporters lay believers
30th		rear guard
Inviting the luminous presence of the entire monastic community. Respectfully Announced , Monk/Nun <Name>, Leader of Funeral		

(It is also permissible for spirit tablet and three lineage documents to be carried by the same person.)

Wielding Torch (Lifting Mattock) [333]

When buddha rites of offering decoction and offering tea are finished, funeral official serving as rector leads representatives of disciples before torch-wielding officiant, together make three prostrations and perform invitation rite. Portrait offerings attendant advances before coffin, burns incense, censes dharma torch in incense smoke, passes it to torch-wielding officiant (in case of burial, passes mattock to mattock-lifting officiant).

Torch-wielding officiant twirls it one way then the other, when done hands it to portrait acolyte. Portrait acolyte turns body, places torch in front of coffin. Torch-wielding officiant waves whisk, intones dharma phrase, advanc-

es before portrait shrine, burns incense, deeply bows in gassho, returns to chair. (Dharma torch is about 97 centimeters—3 feet two inches—long; it has a core of bundled straw wrapped around with white paper, and long narrow strips of red paper attached at the tip, made to look like flames; only one of these should be prepared. Mattock should be made of wood, similar in length to torch. If there are condolence messages or telegrams, when rector sees that officiant has returned to place, he/she announces, “messages of condolence” and reads them aloud. Or, depending on circumstances, it is also permissible for officiant to read them aloud prior to dharma phrase of guidance.)

Recitations at Funeral Site [335]

When torch-wielding officiant (or mattock-lifting officiant) is burning incense, rector begins to chant recitation of buddha names at funeral site. The recitations verse is as follows:

We are keenly aware that on this day there is one who has newly entered final nirvana, the Most Reverend <Name>, this monastery’s abbot in the <ordinal number> generation. His/her karmic opportunity to teach has already ended, and he/she has finally returned to true permanence. Entering into the samadhi of firelight, he/she rends the darkness in the ten directions.

(In case of burial, replace sentence that begins, “Entering into the samadhi of firelight,” with the following sentence: “All of a sudden, he/she hides the illusory image of a lifetime and manifests the dharma body of the six elements.”)

I respectfully invite the great assembly to mindfully recite. (*Ten Buddha Names.*)

Disciples and grandchild disciples wait for recitation of buddha names to end, then slowly advance before coffin, burn incense, spread cloths and make three prostrations, take up sitting cloths, turn bodies to face torch-wielding

official, again spread cloths and make three prostrations, make one prostration each to left and right, make additional one prostration to torch-wielding official, and when finished prostrations take up sitting cloths and return to places.

When chanting of *Ten Buddha Names* is finished, use following dedication of merit:

We have just sung praises of the holy names and respectfully praised their means of instruction. In substance, may exhaustion of the great workings of our ancestral line not be permitted by the buddhas and ancestors. In function, may the compassionate mind of practitioners who come after us be manifest and received by humans and devas. Giving over the hundred bones of apparitional transformation, he/she enters into the four virtues of complete quiescence. Raising them above our heads, we have poured out three libations of tea and burnt one censer of incense, carrying this out with respect for the assemblies of sages. (Verse is same for cremation and burial.)

Next, initiator of sutra chanting makes an informal initiation of chanting of *Heroic March Dharani* (informal initiation is one in which invocation part of dharani is omitted). Great assembly circumambulates, chants *Heroic March Dharani*, advances before portrait shrine, and burns incense (if size of assembly warrants, they may divide into east row and west row in order to carry this out). Rector's assistant waits for circumambulation to make one full circle, then strikes bell for stopping. Everyone returns to their original places. Purpose of the circumambulation is to allow each person individually to burn incense. Accordingly, disciples, grandchildren disciples, and others who have finished burning incense do not participate. Next, lay followers and other funeral attendees burn incense. When sutra chanting is finished, use following dedication of merit:

Having chanted sutras, we offer the merit generated to the Most Reverend <Name>, this monastery's abbot in the <ordinal number>

generation, who has newly entered final nirvana, that it may exalt his/her spiritual rank upon his/her <cremation > <placement in stupa >.

(“All buddhas of the ten directions and three times... etc.”)

Cremation (Burial) [336]

Next, when portrait shrine funerary music (three repetitions of drum and cymbals) is finished, various buddha rite officiants and monks of great assembly disperse from site. Rector or initiator of sutra chanting initiates chanting of *Ten Buddha Names*; escorts chant in unison. Playing of drum and cymbals is same as when entering into site. Disciples, grandchild disciples, etc., attend venerable body, bring cremation or burial to completion.

Collecting Relics [336]

When cremation is finished, sound sangha hall bell, lead monks of great assembly to funeral site to await relics. Relics are placed in abbot's private quarters (inner abbot's quarters), and sutra chanting for placing tablet is held. In case of burial, spirit tablet is placed in abbot's private quarters.

Sutra Chanting for Placing Tablet [337]

Place relics in abbot's private quarters (inner abbot's quarters); arrange incense and flowers, water for sprinkling, etc. In accordance with rector's assistant's hand bell, all together make three prostrations, chant *Great Compassion Dharani*. Dedication of merit reads as follows:

Having chanted the *Great Compassionate Mind Dharani*, we offer the excellent merit accumulated thereby to the Most Reverend <Name>, this monastery's abbot in the <ordinal number> generation, that it may exalt his/her spiritual rank upon the placing of his/her spirit tablet.

All together make three prostrations, disperse from hall. (In case of burial, when burial is finished immediately return to abbot's private quarters—inner abbot's quarters—, place spirit tablet and do sutra chanting.)

While deceased is in bardo, it is necessary to wait on them with two daily meals and three daily services of tea and decoctions, with utmost sincerity, just as when they were still alive.

Holding Feast [337]

Ceremonial feast takes place on day of funeral and again on seventh day [counting funeral as day one], but it is appropriate to limit serving of food to night before and day of funeral. First, hang portrait and make offerings in accordance with proper procedure. Leader of funeral and venerable monks in charge of various buddha rites, as well as various funeral officials and others who assist them in official capacities are all part of the “pure assembly” that is to be invited and fed.

For first “7” day, on night before a special decoction offering and circumambulation are held. On seventh day proper, there are a breakfast offering; a mid-morning sutra chanting; a main meal time offering; leaving ranks and burning incense; and a *Heroic March Dharani* circumambulation.

How elaborate a ceremony and feast to hold depends on monastery and locale. When venerable monks from other monasteries express their condolences before or after funeral rites and burn incense and make prostrations in front of portrait, disciples must always make prostrations in reply on left side of portrait altar. When sutra chantings are held, guest prefect or two rows of officers belonging to monastery must entertain guests and maintain etiquette of greeting and sending them off, as is ordinarily done. If venerable monks do not have acolytes with them who can chant dedication of merit, funeral official serving as rector should perform recitations in their stead.

Funeral Gifts [338]

When funeral rites are over, disciples, grandchild disciples, dharma relatives, etc., must sincerely make prostrations in thanks to the pure assembly that includes the two rows of monastery officers, the various funeral officials and others who assisted them in official capacities, and to other members of great assembly. For buddha rite officiants and leader of funeral, disciples and grandchild disciples pay respects to each at their respective monasteries, express their gratitude, and give a token of appreciation—a funeral gift. Or, the particular monastic community that is concerned may express gratitude and give presents to buddha rite officiants and monk attendants from other temples; or, they make rounds and express thanks at monasteries, etc. In any case, be sure to accord with the customs of the temples and geographic region in question. If distances are great, it is permissible to rely on postal service or the like to deliver presents.

SECTION TWO: PROCEDURE FOR FUNERAL OF A DECEASED MONK

Procedure for these rites is based on procedure for funeral of a venerable monk; everything is carried out in accordance with directions given by abbot.

— EVENING BEFORE —

Death [338]

If an ailing monk under care in infirmary takes a turn for the worse and dies, monks of great assembly chant sutras (*Last Teaching Sutra* or the like), abbot burns incense, rector initiates chanting of *Great Compassion Dharaṇi*. Dedication of merit reads as follows:

Having chanted sutras, we offer the merit generated to the awakened spirit of Reverend <Name>, who has newly entered complete quiescence, that it may exalt his/her spiritual rank.

(“All buddhas of the ten directions and three times... etc.”)

If dharma rank of deceased is that of trainee monk or full-fledged monk, change dedication of merit to read, “We present the merit to the awakened spirit of Monk <Name> (or Trainee <Name>), that it may adorn their places of karmic retribution.” What follows remains same.

Announcement by Rector [338]

Rector’s assistant hangs “Sending Off Deceased” placard, rings sangha hall bell to gather hall assembly; rector strikes block with mallet once and says:

I announce to the great assembly: wind and fire have pressed in together on Reverend <Name> / Monk <Name> / Trainee <Name>, and he/she has been unable to avoid them. You are all invited to send off the deceased tomorrow after breakfast / after midday meal. All except the common quarters monitor and sangha hall monitor must be sure to attend.

Respectfully Announced.

Again strike block with mallet once. Advance before Sacred Monk, bow in gassho. Next, bow in gassho to abbot. When finished tour hall one round.

Sutra Chanting for Encoffining [339] (Sutra Chanting on Evening Before)

Bathe venerable corpse using fragrant decoction, shave its head, place in coffin. When set time arrives, rector initiates chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having chanted sutras, we dedicate the merit generated to the Reverend <Name>, who has newly entered complete quiescence. We humbly pray that, upon encoffining, it may exalt his/her posthumous status.

(“All buddhas of the ten directions and three times... etc.”)

Funeral Eve Recitations [339] (Recitations Before Coffin)

On evening before procession to crematorium, funeral eve recitations are held. Hang “Recitations” placard in front of infirmary. When set time arrives, ring bell to gather assembly. Rector faces coffin and performs recitations, as follows:

We are keenly aware that birth and death give way to each other; that cold and heat vary reciprocally. They come like lightning flashing in a vast sky; they go like waves calming on a great sea. Today, that is the case with Reverend <Name>, who has newly entered complete quiescence. His/her karmic conditions supportive of life are exhausted, and his/her ordained lifespan has suddenly expired. Understanding the impermanence of all things, he/she takes nirvana as ease. I respectfully request the pure assembly present here to humbly chant the glorious names of the sages, that the great blessings accumulated thereby may adorn the path of awakening. I respectfully invite the pure assembly to mindfully recite (*Ten Buddha Names*).

Great assembly, chant *Ten Buddha Names* in unison. When chanting of *Ten Buddha Names* is finished, dedication of merit is as follows:

Having performed recitations, we dedicate the merit to the awakened spirit of Reverend <Name>, who has newly entered complete quiescence, that it may exalt his/her spiritual rank.

(“All buddhas of the ten directions and three times... etc.”)

Next, initiate chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having chanted the *Great Compassionate Mind Dharani*, we dedicate the merit to the awakened spirit of Reverend <Name>, who has newly entered complete quiescence. We humbly pray that his/her spirit will cross over to the pure land, that his/her karmic afflictions will fade away, that the lotus will open its highest grade of blossom, that the Buddha will bestow prediction of a birth, and that upon this funeral eve it may exalt his/her posthumous status.

(“All buddhas of the ten directions and three times... etc.”)

When finished, all together make three prostrations (if funeral is for trainee monk or full-fledged monk, there are no prostrations; same goes for rites that follow).

Without a break, rector initiates chanting of *Heroic March Dharani*. Monks of great assembly burn incense in front of coffin. There is no particular dedication of merit.

According to old “rules of purity,” there is supposed to be a recitation of buddha names followed by a dedication of merit, and then sutra chanting followed by a dedication of merit. However, it is also possible to initiate chanting of *Great Compassion Dharani* immediately upon completion of *Ten Buddha Names* and to use a single eko text which reads, “Having performed recitations and chanted sutras, we dedicate the merit to... etc.”

— PROCESSION TO CREMATORIUM —

Recitations Upon Lifting Coffin [340]

On day after funeral eve recitations, get together and discuss in advance such matters as ritual implements and procedure for procession to crematorium, making sure that preparations take place without any oversights.

When set time arrives, ring bell to gather assembly. Rector initiates recitation of buddha names for lifting coffin:

We are now about to lift the spirit coffin and head for the most respectful rite of cremation / burial. I respectfully invite the pure assembly to chant the glorious names of the sages. Pulling aside the curtain and revealing the coffin, in order to assist him/her on the path of awakening, we mindfully recite.

(Ten Buddha Names)

As soon as *Ten Buddha Names* are finished, rector initiates chanting of *Great Compassion Dharani*. When sutra chanting is over, sound three series on drum and cymbals. After that, funeral procession lines up in proper order and heads for funeral place.

Rector, following breaks in wording of “Birushana Buddha, pure dharma body, initiates chanting in drawn-out voice. Great assembly, in accordance with rector’s assistant’s hand-bell, all together chant *Ten Buddha Name* in unison.

Wielding Torch (Lifting Mattock) [341]

When preparations at funeral place are all in order, ring bell; torch-wielding officiant (or mattock-lifting officiant) then goes to funeral place, burns incense in front of coffin and offers tea and decoction. When finished, he/she takes seat in chair. Rector advances before torch-wielding officiant (or mattock-lifting officiant), spreads cloth and makes three prostrations, thus performing invitation rite.

Everything after this accords with buddha rites of wielding torch (or lifting mattock) as explained in procedure for funeral of a venerable monk.

Recitations at Funeral Site [341]

When torch-wielding (or mattock-lifting) dharma phrase is finished, damp ringing of bowl-bell and initiate chanting of recitations at funeral site.

Today there is Reverend <Name>, newly entered into complete quiescence, who in accordance with his/her karma has already passed away. As is proper, we shall cremate / bury him/her. Burning / burying the body that for a hundred years has followed the broad way, we set it on the single road to nirvana.

I respectfully invite the pure assembly to assist his/her awakened spirit by mindfully reciting.

(*Ten Buddha Names*)

When *Ten Buddha Names* is finished, dedication of merit is as follows:

Having called the holy names and assisted the awakened spirit, all we pray is that the mirror of wisdom will be sharp in its luminescence; that the wind of truth will wave its colored banners; that the flower of awakening will blossom inside the garden of awakening; and that the waves of purity will be stirred up in the ocean of dharma nature. We pour out three libations of tea and burn one censer of incense, that he/she may advance beyond the clouds.

We pay respects to the assembly of sages.

Next, rector initiates chanting of *Heroic March Dharani*. Dedication of merit is as follows:

Having performed recitations and chanted sutras, we dedicate the merit to the awakened spirit of Reverend <Name>, who has newly entered complete quiescence. We humbly pray, upon his/her cremation / burial, that it may exalt his/her posthumous status.

("All buddhas of the ten directions and three times... etc.")

When finished, all together make three prostrations; sound three series on drum and cymbals; disperse from hall. If sequence of procession to crematorium is regulated and announced, it should be as follows:

1. handled censer
2. water-sprinkling
3. scattering flowers
4. rector (following rector's assistant carrying hand-bell)
5. drum and cymbals
6. four white banners
7. spirit tablet
8. spirit coffin
9. dharma torch (mattock)
10. dharma relatives, monks of great assembly, and others

Sutra Chanting for Placing Tablet [342]

Place relics or spirit tablet in nirvana hall; arrange incense and flowers, water sprinkling vessel, etc.. When appointed time arrives, all together make three prostrations. Rector initiates chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having chanted the *Great Compassionate Mind Dharani*, we dedicate the merit to Reverend <Name>. We humbly pray that it may exalt his/her posthumous status upon placing his/her spirit tablet.

("All buddhas of the ten directions and three times... etc.")

When finished, all together make three prostrations, disperse from hall.

Recitations Upon Transferring Bones [343]

This is twenty-seventh day memorial according to old rules (*Keizan's Rules*). There are recitations upon transferring bones.

After midday meal, hang "Recitations" placard. Ceremony is held after late afternoon sutra chanting. Hall prefect arranges offering table; places spirit bones, spirit tablet; provides flowers and candles, water sprinkling vessel, etc. When appointed time arrives, ring bell; two ranks stand facing

each other as always. Rector leaves place, burns incense, initiates chanting of recitations upon transferring bones:

We are keenly aware that when the six sense gates open together, they provisionally display the names of things that are illusorily produced. When the myriad doors are all closed, not even the traces of their extinction remain. In these goings and comings, there is a difference between ordinary and sagely. Delusion and awakening temporarily belong to the categories of existence and nonexistence. Now Reverend <Name>, who has newly entered complete quiescence, has reached the limit and left his/her footprints at the gate of emptiness; although signless, he/she bequeaths to us his/her true virtue.

Humbly yielding to the pure assembly present here, I rely upon them to chant the glorious names of the sages, to open the flowers of awakening on the tree of fruition and extend the merit into all dharma realms. I respectfully invite the pure assembly to mindfully recite.

(Ten Buddha Names)

When *Ten Buddha Names* is finished, dedication of merit is as follows:

Having performed recitations, we dedicate the merit to the awakened spirit of Reverend <Name>, who has newly entered complete quiescence, that it may exalt his/her posthumous status.

("All buddhas of the ten directions and three times... etc.")

Next, initiate chanting of *Great Compassion Dharani*. Dedication of merit is as follows:

Having chanted the *Great Compassionate Mind Dharani*, we dedicate the merit to the awakened spirit of Reverend <Name>, who has newly entered complete quiescence. We humbly pray that it may exalt his/her posthumous status upon transferring his/her bones.

(“All buddhas of the ten directions and three times... etc.”)

Recitations Upon Auctioning Property of Deceased Monk [344]

On twenty-seventh day of funeral proceedings there are recitations upon auctioning property of deceased monk. Take stock of deceased monk’s possessions in advance, gathering together everything that is to be designated for formal auction. After midday meal, move possessions in front of administration hall. Arrange offering table; place spirit tablet on it; provide flowers and candles, water sprinkling vessel, etc. When appointed time arrives, ring bell; abbot goes to administration hall. Upon seeing him/her offer stick of incense and take his/her place, damp ringing of bowl-bell. Rector initiates chanting of recitations upon auctioning property of deceased monk:

When drifting clouds disperse, their shadows do not remain. When the remainder of the candle is exhausted, the light dies out of its own accord. Here and now we hold an auction, thereby revealing impermanence. For the sake of Reverend <Name>, who has newly entered complete quiescence, I respectfully invite the pure assembly to mindfully recite, thereby assisting his/her awakened spirit to obtain complete omniscience.

(*Ten Buddha Names*)

When *Ten Buddha Names* is finished, damp ringing of bowl-bell. Rector again initiates chanting of auction:

The procedure for auctioning the property of a deceased monk is an eternal rule that is our overarching responsibility. Whether the items are new or old, short or long, each bidder must ascertain for themselves, and not allow any admixture of “new tin.” After the

sound of the bowl-bell has been silenced, it is not permitted to back out of one's purchase in regret.

Respectfully Announced

First set, item number one:

one gold silk kesa.

First set, item number two:

one seven-panel kesa of old cloth.

↓

↓

First set, item number ten:

one pair new straw slippers.

Second set, item number one:

one old cotton skirt.

Second set, item number two:

one meditation cushion.

Second set, item number three:

one string of water-crystal prayer beads.

Etc., etc.

(In this way, list of deceased monk's possessions are read off.)

When auction is finished, chant *Great Compassion Dharani*. Dedication of merit is as follows:

The great assembly having performed recitations in conjunction with the auction of the clothing, we dedicate the merit of these proceedings to Reverend <Name>, who has newly entered complete quiescence.

To assist his/her awakened spirit in obtaining complete omniscience,
I again trouble the pure assembly to mindfully recite.

(“All buddhas of the ten directions and three times... etc.”)

When dedication of merit is finished, abbot and monks of great assembly all together bow in gassho and return to sangha hall, where each takes assigned place.

“Sending Off Deceased” Placard [345]

<time>
Sending Off Deceased
Monk/Nun <Name>, Rector

“Recitations For Deceased Monk” Placard [345]

Late Afternoon
Transferring Bones of Spirit of Reverend / Monk / Trainee <Name>
Recitation of Buddha Names
Monk/Nun <Name>, Rector

“Auction” Placard [345]

<time>
Auction
Monk/Nun <Name>, Rector

Four White Banners [346]

All things are Impermanent
 This is the Law of Arising and Passing Away
 When Arising and Passing Away are Extinguished
 Extinction is Ease

<i>shogyō mujō</i>	諸行無常
<i>ze shōmetsu hō</i>	是生滅法
<i>shōmetsu metsu i</i>	生滅滅已
<i>jakumetsu i raku</i>	寂滅為樂

**SECTION THREE: PROCEDURE FOR FUNERAL OF A LAY
 FOLLOWER**

Sutra Chanting at Time of Death [346]

When report of death is received, go to home of deceased, earnestly voice condolences and show sympathy. Having done that, perform sutra chanting at time of death (pillow sutras). Chant *Last Teaching Sutra* and *Verse of Homage to Buddha's Relics* three times. When finished, dedicate merit:

Having offered incense, flowers, lamps, candles and pure water, and having chanted the *Sutra of the Condensed Teachings Left by Buddha Upon His Final Nirvana* and *Verse of Homage to Buddha's Relics*, we dedicate the merit accumulated thereby to the newly deceased spirit. We pray that, as the karmic conjunction of the four elements fades, this merit may adorn his/her place of karmic retribution.

(“All buddhas of the ten directions and three times... etc.”)

All-Night Vigil Sutra Chanting [346]

On night before funeral, relatives and friends talk about achievements of deceased during his/her lifetime. For all-night vigil, after sutra chanting it is desirable to give a wake sermon.

Tonsure [346]

This is performed on day of funeral, before encoffining sutra chanting. Adorn spirit coffin and make preparations by offering flowers and candles and the like. When set time arrives, officiant goes to place.

First, he/she offers stick of incense, then gasshos and intones following verse three times:

In the round of rebirth in the three realms,
the bonds of love cannot be severed.
To cast off human relations and enter into the unconditioned
is the true repayment of blessings.

<i>ruden san gai chu</i>	流 轉 三 界 中
<i>on nai funō dan</i>	恩 愛 不 能 斷
<i>kion nyu mui</i>	棄 恩 入 無 為
<i>shin jitsu ho onsha</i>	真 實 報 恩 者

Next, take razor that has been prepared, cense it, gassho while holding it between thumbs and index fingers of both hands and chant following *Verse of Tonsure* three times:

In shaving off beard and hair,
we pray that all living beings
should forever be free from mental afflictions
and in the end attain nirvana.

<i>teijo shuhotsu</i>	剃除鬚髮
<i>to gan shujō</i>	當願衆生
<i>yōri bon-no</i>	永離煩惱
<i>kugyō jaku metsu</i>	究竟寂滅

When finished, return razor to its original place and burn incense.

Giving Precepts [347]

Next, perform giving of precepts. Strike precepts clappers three times and say:

Oh layman / laywoman <Name>, who has newly returned to the source: if you wish to take refuge in the precepts, you must first make repentance. Although there are two procedures for the two types of repentance, we have a *Verse of Repentance* secured and maintained by the prior buddhas and handed down by the ancestors which completely extinguishes karmic hindrances; you should repeat it after me:

I now entirely repent (strike precepts clappers once) all the evil actions I have perpetrated in the past (strike precepts clappers once), arising from beginningless greed, anger, and delusion (strike precepts clappers once) and manifested through body, speech, and mind (in conclusion strike precepts clappers twice).

Chant the preceding three times, or abbreviate and chant only one time. When officiant has intoned “I now entirely repent” and struck precepts clappers once, monks of assembly gassho and join in chanting remainder of verse. Following verses are likewise chanted using this procedure. Next, give precepts of three refuges:

Having made repentance for the three modes of karma—body, speech, and mind—you have attained great purification. Next you must reverently take refuge in the three treasures: buddha, dharma, and sangha. The three treasures are of three kinds, each of which has its own merit, namely: the three treasures as a single essence; the three treasures as manifested [by the Buddha]; and the three treasures as maintained [by humans]. When you take refuge but once, all three kinds of merit shall be fully realized.

Next, raise water-sprinkling vessel and begin by transferring dharma-nature water that is on top of one's own head to vessel, three times. Next, sprinkle water in three directions: to front and center of spirit tablet, and to its right and left. Then return dharma-nature water to top of one's own head, again three times. When finished, strike precepts clappers once and say:

Hail refuge in buddha.

Hail refuge in dharma.

Hail refuge in sangha.

I take refuge in buddha, honored as highest.

I take refuge in dharma, honored as stainless.

I take refuge in sangha, honored as harmonious.

I have taken refuge in buddha.

I have taken refuge in dharma.

I have taken refuge in sangha.

namu kie butsu

南無 歸 依 仏

namu kie ho

南無 歸 依 法

namu kie so

南無 歸 依 僧

<i>kie butsu mujō son</i>	婦依仏無上尊
<i>kie ho rījin son</i>	婦依法離塵尊
<i>kie so wagō son</i>	婦依僧和合尊

<i>kie buk-kyo</i>	婦依仏竟
<i>kie ho kyo</i>	婦依法竟
<i>kie so kyo</i>	婦依僧竟

Chant three times, or only once. After each phrase strike precepts clappers once. At end strike twice. Monks of assembly join in chanting just as before.

The conferral of precepts has thus been completed. From this time forth the true and perfect awakening of the Tathagata shall be the Great Master of layman / laywoman <Name>, who has newly returned to the source, and he/she shall not take refuge in other paths, for we hail great pity, great compassion, and great mercy.

Having taken refuge in the three treasures of buddha, dharma, and sangha, next you must receive the three sets of pure precepts. First are the precepts of restraint. Second are the precepts of adopting good qualities. Third are the precepts of benefiting all living beings.

Next, you must receive the ten major precepts of restraint. First is the precept not to kill living beings. Second is the precept not to steal. Third is the precept not to misuse sex. Fourth is the precept not to engage in false speech. Fifth is the precept not to deal in alcoholic beverages. Sixth is the precept not to point out the transgressions of others. Seventh is the precept not to praise oneself and denigrate others. Eighth is the precept not to be stingy with the dharma or material things. Ninth is the precept not to give rise to anger. And tenth is the precept not to disparage the three treasures.

The aforementioned three refuges, three sets of pure precepts, and ten major precepts of restraint have been secured and maintained by the prior buddhas and handed down by the ancestors. I now give them to you. Beginning with your present body and continuing until you obtain the body of a buddha, you should uphold these things well.

Having given the preceding set of sixteen precepts, next give lineage chart. Official raises lineage chart, censes it and says:

This is the lineage chart of the great bodhisattva precepts correctly transmitted by the buddhas and ancestors. Buddha after buddha and ancestor after ancestor, successor after successor have inherited it, and it has come down to me. I now give it to layman / laywoman <Name>, who has newly returned to the source. Beginning with your present body and continuing until you obtain the body of a buddha, you should reverently protect it.

Place lineage chart in front of spirit and intone (three times or one time):

When living beings receive Buddha's precepts, they enter the rank of all the buddhas. When one's rank is the same as the greatly awakened, truly one is a child of all the buddhas (chant three times). Hail great pity, great compassion, and great mercy, which embrace us.

Encoffining Sutra Chanting [350]

Upon hearing two claps of precepts clappers, rector (who serves concurrently as rector's assistant) rings bowl-bell three times, initiates chanting of *Great Compassionate Mind Dharani*. When sutra chanting is finished, dedicate merit:

Having chanted sutras, we dedicate the merit to layman / laywoman <Name>, who has newly returned to the source. We humbly pray,

as he/she is encoffined, that this merit may adorn his/her place of karmic retribution.

Recitations Before Coffin [350]

Continuing without a break, rector initiates recitations, as follows:

We are keenly aware that birth and death give way to each other; that cold and heat vary reciprocally. They come like lightning flashing in a vast sky; they go like waves calming on a great sea. Today, that is the case with layman / laywoman <Name>, who has newly returned to the source. His/her karmic conditions supportive of life are exhausted, and his/her ordained lifespan has suddenly expired. Understanding the impermanence of all things, he/she takes nirvana as ease. I respectfully request the pure assembly present here to humbly chant the glorious names of the sages, that the great blessings accumulated thereby may adorn the path of awakening. I respectfully invite the pure assembly to mindfully recite (*Ten Buddha Names*).

Entire assembly, in accordance with rector's hand-bell recites *Ten Buddha Names*:

Birushana Buddha, pure dharma body.
 Rushana Buddha, complete enjoyment body.
 Shakamuni Buddha, of trillions of transformation bodies.
 Miroku Buddha, of future birth.
 All buddhas of the ten directions and three times.
Mahayana Sutra of the Lotus of the Wondrous Dharma.
 Monjushiri Bodhisattva, of great sagacity.
 Fugen Bodhisattva, of the great vehicle.
 Kanzeon Bodhisattva, of great compassion.
 All honored bodhisattvas, those great beings.
 Great perfection of wisdom.

<i>shin jin pashin birū sha no fu</i>	清淨法身毘盧舍那仏
<i>en mon ho shin rushā no fu</i>	円満報身盧遮那仏
<i>sen pai kashin shikyā mu ni fu</i>	千百億化身釈迦牟尼仏
<i>to rai asan mirū son bu</i>	当来下生弥勒尊仏
<i>ji ho san shi ishī shi fu</i>	十方三世一切諸仏
<i>dai jin myo harin ga kin</i>	大乘妙法蓮華經
<i>dai shin bun jusu ri bu sa</i>	大聖文殊師利菩薩
<i>dai jin fuen bu sa</i>	大乘普賢菩薩
<i>daihi kan shiin bu sa</i>	大悲觀世音菩薩
<i>shi son bu sa mo ko sa</i>	諸尊菩薩摩訶薩
<i>mo ko ho ja ho ro mi</i>	摩訶般若波羅蜜

Next, rector initiates chanting of *Verse of Homage to Buddha's Relics*. Chant in unison three times. Dedication of merit is as follows:

Having performed recitations and chanted sutras, we dedicate the merit to layman / laywoman <Name>, who has newly returned to the source. We humbly pray that his/her spirit may cross over to the pure land; that his/her karmic afflictions will fade away, that the lotus will open its highest grade of blossom, and that Buddha will bestow prediction of a birth. I again trouble the pure assembly to mindfully recite.

("All buddhas of the ten directions and three times... etc.")

Recitations Upon Lifting Coffin [351]

Continuing without a break, rector initiates recitations upon lifting coffin.

We are now about to lift the spirit coffin and head for the most respectful rite of cremation / burial. I respectfully invite the pure assembly to chant the glorious names of the sages. Pulling aside the

curtain and revealing the coffin, in order to assist assist him/her on the path of awakening, we mindfully recite.

(In many cases, chanting of *Ten Buddha Names* is omitted here.)

Rector, without cutting off voicing of last word, “recite,” immediately initiates chanting of *Great Compassion Dharani*. When chanting is finished, play three series on drum and cymbals. After that, funeral procession lines up in proper order and heads for funeral place.

Funeral place may be set at family’s mortuary temple or at home of deceased, etc., in accordance with wishes of leader of funeral.

In event that funeral place is specially arranged at a temple or elsewhere, when procession arrives at funeral place, rector initiates chanting of *Secret Root Dharani for Dwelling in the Great Jewelled Pavilion*; spirit coffin is circumambulated to right for three circlings, then set down in prearranged place.

In event that home of deceased is used as funeral place, first chant *Great Jewelled Tower Dharani*, then wait for officiant to make appearance at ritual site. Moreover, everything from aforementioned encoffining sutra chanting through recitations upon lifting coffin is designated as “private sutra chanting.” To simplify things, it is permissible to finish with “private sutra chanting” at time of all-night vigil, and to begin day of funeral with procedures explained below. In that case, if precepts of three refuges have not been given yet, give them before words of guidance.

Guidance Dharma Phrase [352]

When set time arrives, officiant makes appearance at ritual site, assumes position facing coffin. In accordance with initiation of chanting by rector, entire assembly chants *Great Jewelled Tower Dharani* three times. When finished, play three series on drum and cymbals.

Rector advances, takes dharma torch (or mattock), censes it, respectfully lifts it, turns body to right, withdraws, goes to right side of officiant (left side of officiant when facing him/her), presents torch (or mattock) to officiant. Officiant receives it, raises and moves it in a circle forward and reverse

(first go around once from right to left, then once from left to right, inscribing full circles in the air); when finished, he/she gives it back to rector. Rector returns to his/her original place.

Next, acolyte presents large incense to officiant. Officiant raises incense, gives it back to acolyte, waves whisk, intones guidance dharma phrase. When finished, advances before coffin. Acolyte, holding large incense, follows along with officiant. Offer stick of incense, bow in gassho, return to place. (If there are condolence messages or telegrams, when rector sees that officiant has returned to place, he/she announces, "messages of condolence, telegrams of condolence," and reads them aloud. Or, depending on circumstances, it is also permissible to read them aloud prior to officiant's dharma phrase of guidance.)

Recitations at Funeral Site [353]

Upon hearing the end of officiant's dharma phrase, rector damps ringing of bowl-bell and initiates chanting of recitations at funeral site.

Today there is layman / laywoman <Name>, newly returned to the source, who in accordance with his/her karma has already passed away. As is proper, we shall cremate / bury him/her. Burning / burying the body that for a hundred years has been a vain illusion, we set it on the single road to nirvana.

I respectfully invite the pure assembly to assist his/her awakened spirit by mindfully reciting.

(Ten Buddha Names)

Following *Ten Buddha Names*, rector chants dedication of merit:

Having called the holy names and assisted the awakened spirit, all we pray is that the mirror of wisdom will be sharp in its luminescence; that the wind of truth will wave its colored banners; that the flower of awakening will blossom inside the garden of awakening; and that the waves of purity will be stirred up in the ocean of dharma nature.

We pour out three libations of tea and burn one censer of incense, that he/she may advance beyond the clouds.

We pay respects to the assembly of sages.

Next, depending on time, place, and status of deceased, rector initiates chanting of appropriate sutras and dharanis. (In most cases, texts such as *Meaning of Practice and Verification* or “Universal Gate” Chapter are used.) Monks of great assembly all together chant sutras. During sutra chanting, leader of funeral, relatives and friends of deceased, etc., take turns burning incense. When finished, dedication of merit is as follows:

Having performed recitations and chanted sutras, we dedicate the merit to layman / laywoman <Name>, who has newly returned to the source. We humbly pray, upon his/her cremation / burial, that it may adorn his/her place of karmic retribution.

(“All buddhas of the ten directions and three times... etc.”)

When dedication of merit is finished, sound three series on drum and cymbals. Officiant and great assembly disperse from hall.

Buddha Rites [354]

For buddha rites, in addition to torch wielding (or mattock lifting), the two buddha rites of offering decoction and offering tea are sometimes added on. These comprise the so-called three buddha rites.

When spirit coffin has been taken to funeral place and set there, decoction-offering officiant, torch-wielding officiant, and tea-offering officiant, in that order, go to their places. Following *Great Jewelled Tower Dharani*, sound three series on drum and cymbals. Funeral official serving as rector invites decoction-offering officiant, who stands up from his/her chair, advances to middle. Offerings chief on left side raises decoction cup, hands it to decoction-offering officiant. Officiant receives it, raises it, then passes it to offerings chief on right side. Offerings chief takes it and offers it before coffin. Decoction-offering officiant waits for offerings chiefs to return to own plac-

es, then intones dharma phrase. When finished, again advances before coffin, burns incense, lowers head, turns body to left, bows in gassho to torch-wielding officiant, returns to place.

Next, tea-offering officiant, upon receiving rector's invitation, advances. Procedure for offering tea is same as that for offering decoction (however, tea is initially raised and passed by offerings chief on right side). When these two buddha rites are finished, rite of torch wielding is held.

(Dharma phrases in conjunction with offering decoction and offering tea should be kept simple. It is necessary to avoid any confusion of them with torch-wielding officiant's words of guidance. Formerly, it was said that if rites were held before noon, decoction should be offered first and tea second; and if they were held after noon, then tea should be first and decoction second. However, at present there is no distinction made between forenoon and afternoon; the rule now is that decoction is always first, followed by tea.)

Sutra Chanting for Placing Tablet [354]

After funeral rites are over, perform sutra chanting for placing tablet (*Great Compassion Dharani*). Dedication of merit reads as follows:

Having chanted sutras, we dedicate the merit to layman / laywoman <Name>. We pray, upon placing his/her tablet, that it may adorn his/her place of karmic retribution.

("All buddhas of the ten directions and three times... etc.")

(Sutra chanting for placing tablet, if done properly, should be performed after spirit bones have been gathered, or after burial.)

In event that all funeral rites are to be carried out on same day, without concern for whether they are held before or after cremation, it is possible to hold an abbreviated service that consists of the following: tonsure; giving precepts; recitations before coffin; sutra chanting before coffin, dedication of merit; one series on drum and cymbals; *Great Jewelled Tower Dharani*;

guidance dharma phrase; funeral recitations (use recitations text from recitations at funeral site); funeral sutra chanting, dedication of merit.

CHAPTER SEVEN: PROCEDURE FOR SESSHIN ASSEMBLY [355]

Procedures for awakening day sesshin and arm-severing sesshin are as presented in Part One, “Regular Observances.” However, if a Zen practice group or the like holds an occasional sesshin assembly, an appropriate daily schedule of rites should be created, patterned after procedure for awakening day sesshin assembly that takes place annually from December 1 until dawn on December 8. For example, sitting, instruction, commentary, entering room, sutra chanting, meals, work, and other activities should be arranged in a suitable manner (round-table discussions among gathered participants and the like are also fitting).

In temples that do not have zazen halls, main hall should be used for meeting place. Hang curtains around inside to imitate arrangement of a sangha hall.

CHAPTER EIGHT: PROCEDURE FOR RITES FOR LAY FOLLOWERS

SECTION ONE: PROCEDURE FOR RITES FOR LAY FOLLOWERS

1. *When Held at a Temple* [356]

In advance, clean and decorate ritual site, arrange offerings of incense, flowers, lamps, and candles, sweets and tea, and the like.

When set time arrives, monks of great assembly enter hall to three sequences on hall bell, stand facing each other in two rows of separate lines. Officiant enters hall to seven rings of bell, advances to altar and burns incense, performs offering to main object of veneration. Following that, raise incense and intone dharma phrase; perform sutra chanting for ancestors hall patrons (use dedication of merit for death day anniversary) and sutra chanting for patron's ancestors (use *General Dedication of Merit*). When finished, officiant withdraws from hall. Burning of incense by donor takes place during sutra chanting or after officiant withdraws from hall.

If donor household so desires, food-offering assembly, buddha-praising assembly, Kannon repentance rites, or the like may be performed instead of dedication of merit for death day anniversary and *General Dedication of Merit*.

It is also permissible for officiant, before he/she withdraws from hall, to face south, pay his/her respects to the attendees, and in conjunction with that give a dharma talk (about ten minutes, following what is right for the occasion).

2. *When Held at Donor Household [356]*

In advance, check preparations of buddha altar, prepare censer, etc. When set time arrives, advance before buddha altar, take seats, perform offering to main object of veneration. (If particular household's main object of veneration is not Shakamuni Buddha, then in the eko text, following the words, "to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha," add the phrase, "to <Name>, the main object of veneration currently seated at this place of practice.")

Next, perform dedication of merit for death day anniversary and *General Dedication of Merit*. If, in accordance with donor's wishes, a food-offering assembly, buddha-praising assembly, or other rite is held instead of dedication of merit for death day anniversary and *General Dedication of Merit*, it should take place following offering to main object of veneration.

When finished, if officiant is to face south and give dharma talk, procedure is same as at a temple. (It is also good, before sutra chanting begins, to

face donors as a group, give them some instruction in zazen, and have them sit for an appropriate length of time.)

Offering to Main Object of Veneration to Benefit Patrons [357]

Having chanted the *Heart of the Great Perfection of Wisdom Sutra*, we reverently offer the merit generated thereby to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha, to the Eminent Ancestor, Great Master Jōyō, and to the Great Ancestor, Great Master Jōsai, that it may adorn their awakening, the unsurpassed fruit of buddhahood.

We humbly pray that the blessings of the four benefactors may be fully requited, that the three classes of existences may all be saved, and that sentient beings throughout the dharma realm equally perfect omniscience. We pray that this family shall flourish, that (here intone words expressing additional prayer), that misfortunes and hindrances shall be prevented and removed, and that all conditions shall be favorable for them.

(“All buddhas of the ten directions and three times... etc.”)

Sutra Chanting for Ancestors Hall Patrons [357]

(dedication of merit for use in main memorial service for founding patron of a monastery)

In utmost purity, the light penetrates, calmly shining throughout the void. Coming back and viewing the world, it is like something in a dream.

We humbly beg the three treasures for their attentive concern.

In this monastery the time has arrived for today's (or, a future day's) monthly memorial (or, <whatever> memorial) for <Dharma Name>.

We have respectfully prepared offerings of incense, flowers, lamps, and candles (sweet decoction / hot water / fruit / tea / delicacies / savories) and chanted sutras and dharanis. May the merit generated thereby assist his/her awakened spirit and adorn his/her place of karmic retribution.

We humbly pray that within the current of birth and death the black dragon's pearl will shimmer alone in the deep blue sea, and that he/she will come to rest on the shore of nirvana; that the cinnamon disk shall shine solitary in the azure sky as a guide to all the world, so that all alike ascend the path of awakening.

Sutra Chanting for Patron's Ancestors (General Dedication of Merit)
[358]

The clear cool moon of bodhisattvahood floats in the sky of utter emptiness;

when the water of the minds of living beings is pure, the reflection of awakening appears in it.

We humbly beg the three treasures for their attentive concern.

Having chanted sutras and dharanis, we dedicate the merit generated thereby to the spirits of all the generations of deceased members of the family; to his/her six close kin and seven generations of parents; to the myriad spirits of the three realms, including those with and those without connections to the living; and to the entire class of sentient beings in all dharma realms.

We pray that their benightedness of futile kalpas will now be extinguished; that the marvelous knowledge of true emptiness will hereby appear to them; and that they will immediately comprehend non-arising and quickly bear witness to the fruit of buddhahood.

Abbreviated Dedication of Merit for Householders [359]

We humbly beg the three treasures for their attentive concern.

Having chanted sutras and dharanis, we dedicate the merit generated thereby to the spirit of <Dharma Name>, that it may adorn his/her place of karmic retribution.

**SECTION TWO: PROCEDURE FOR OFFERINGS TO SPIRITS OF
THOSE WHO SACRIFICED THEMSELVES IN WAR [359]**

Make preparations of ritual site in advance. When set time arrives, people in charge and attendees all together enter into site. People in charge give necessary explanations, have everyone take seat in respective seating places.

When set time arrives, entire assembly enters hall to three sequences on hall bell (escort guest of honor as well). Officiant enters hall to seven rings of bell, goes to prostration mat and stands.

Sequence of events: ceremony-opening address; all together gassho and lower heads; formal greeting speech; words of condolence by guest of honor; offering to main object of veneration. When finished, raise incense and intone dharma phrase, chant sutras (*Meaning of Practice and Verification* or “Universal Gate” Chapter, etc.).

Eko Text [359]

Buddha's virtue is vast and great; the sun of wisdom illuminates the three kinds of thousand-world systems. The import of the doctrine is unforgettable; the light of compassion extends universally for trillions of years.

We humbly beg the mass of spirits for their attendance.

Having chanted sutras and dharanis, we dedicate the merit generated thereby to the spirits of those who sacrificed themselves in war, that it may adorn their places of karmic retribution.

We humbly pray that limitless minds that aspire to the path of awakening shall together open up a land of ease that remains peaceful for ten thousand generations, and that the power of faith whose wellspring of veracity is immovable shall quickly enter into the gate of compassion that is unobstructed in the ten directions.

Circumambulation; bring it to an end early and have those related to the deceased burn incense.

Salutation by sponsor; all together gassho and lower heads. Disperse from hall.

After a short break, hold a lecture, dharma talk sermon, or the like.

SECTION THREE: PROCEDURE FOR OFFERINGS TO DECEASED VICTIMS OF DISASTERS [360]

Preparations, sequence of ritual procedures, and other matters are same as "Procedure for Offerings to Spirits of Those who Sacrificed Themselves in War," p. 459.

Eko Text [360]

Buddha's body entirely pervades the dharma realms, appearing everywhere before all living beings. According with their karmic conditions and responding to their appeals, it never fails to reach them, such that even ordinary places are the seat of awakening.

We humbly beg the three treasures for their attentive concern.

Having chanted sutras and dharanis, we dedicate the merit generated thereby to the various spirits of (here read whichever of the following is appropriate: 1, atom bomb victims; 2, victims of natural calamities such as earthquakes, landslides, and volcanoes; 3, victims of disasters in the mountains and on the water; 4, victims of coal mine explosions and accidents; 5, victims of traffic accidents; 6, victims of fires; 7, victims of storms and floods; 8, victims of construction and repair work; etc.), that it may adorn their places of karmic retribution.

We pray that all together will mount Buddhism's dais of illuminating wisdom and quickly complete the compassionate path of awakening.

OCCASIONAL OBSERVANCES:

DIVISION TWO

SECTION ONE: PROCEDURE FOR DHARMA RITE OF RAPID COPYING [361]

Dharma rite of rapid copying refers to Buddhist rite of sutra copying. However, instead of taking many days to write, it entails finishing copying within a single set period of time; thus it is called “rapid” copying.

In advance, prepare as many sutra fascicles, sutra boards, pieces of paper, brushes, ink sticks, and inkstones, etc., as needed to match the number of monks who will be copying (use new brushes and fresh ink).

On day of rite, after breakfast, decorate ritual site, line up low tables, arrange supplies on table tops.

When set time arrives, ring three sequences on hall bell; assembly of monks enters hall, stands at places. Abbot enters hall, burns incense and offers tea and decoction; when finished, all together spread sitting cloths and make three prostrations, then take their seats. Rector initiates chanting of *Sutra Opening Verse*; all together join in chanting three times. Next, rector announces title of sutra to be copied.

People at places provided with brushes and inkstones, etc., gassho, raise sutra fascicles over their heads, commence sutra copying. All other people gassho and chant sutra fascicles. If donor walks around pouring water onto inkstones during chanting of *Sutra Opening Verse*, assembly of monks should raise up inkstones in both hands to receive water. Those who are done copying parts of sutra allotted to them should assist those who are not yet done, so that everyone finishes at same time.

When sutra copying is done, rector initiates chanting of *Great Compassion Dharani*; entire assembly chants in unison. While this is going on, offerings chief raises a tray and goes around in order collecting sutra boards, then

places tray on offering table (it is also permissible to collect sutra boards some at a time).

Abbot advances and burns incense, raises sutra boards, censes them, hands them to offerings chief. Offerings chief places them on buddha altar as an offering. When chanting is finished, perform dedication of merit and make three prostrations. When done, disperse from hall.

SECTION TWO: PROCEDURE FOR OFFERINGS UPON EYE OPENING OF IMAGES AND STUPAS [362]

Ordinarily, whenever buddha images, temple buildings and stupas, spirit tablets, or stone stupas are newly made and put into service, ritual procedure of dotting and opening the eyes is performed. What follows is an example of offerings upon opening eyes of a buddha image.

Preparations [362]

Provide flowers, lamps, and candles before buddha, together with an inkstone, fresh ink, and a new brush. Separately prepare offerings of tea and decoction. Install image that is to be consecrated ahead of time.

Entering Hall [363]

Great assembly enters hall. Officiant enters hall to seven rings of bell, intones dharma phrase, advances to altar and burns incense.

Dotting Eyes [363]

Officiant soaks brush in ink, inscribes a full circle (sign of completeness), recites ten epithets of Buddha (Thus Come, Worthy of Offerings, Perfectly Awakened, Complete in Wisdom and Deeds, Well Accomplished, World Knower, Supreme Human, Tamer of Men, Teacher of Devas and Humans, World Honored Awakened One.) Officiant initiates chanting; monks of

great assembly chant in unison (three times). When finished, all together make three prostrations.

Offering Tea and Decoction [363]

Officiant advances before offering table, offers decoction, sweets, and tea. When finished returns to place, makes three prostrations.

Narration Text [363]

Officiant kneels upright on sitting cloth, intones following narration text (monks of great assembly also kneel and listen):

Respectfully announced to the eternal three treasures throughout the three times and ten directions.

Now, at this <Mountain Name>, <Monastery Name> in <Name> District/City/Town/Village, <Name> Prefecture, the donor <Name>, who is of particular faith, has established a new image of <Name of figure enshrined >. We shall therefore carry out the ceremonial procedure of eye-opening offerings and chant some marvelous texts of the Mahayana.

We are aware that in this realm of apparitional transformation there is no escaping karmically determined changes and that, in the final analysis, this bubbling froth of five aggregates is impermanent. Thus, we rely on the true words of the Golden Mouthed One and store up the fruits of good deeds for the future. As the saying goes, "If one is not negligent for the hundred years preceding, then one will surely find ease and joy in the hundred years following." We heed the words of the ancestral teacher [Dōgen, in his *Instructions for the Head Cook*]: "The effects of cherishing the matter of awakening and delighting in the way are attested by the example of 'grasping sand and making it a treasure.' When one makes an image and worships it, one often experiences this kind of response."

We pray that the donor <Name>, having relaxed in the garden where all difficulties are eliminated in this world, may in the future mount the dais where myriad virtues are complete, and that the dharma realms may be equally and universally benefited.

(In case of temple buildings and stupas, use some passage such as the following:

“The Buddha said, ‘In whatever places these sutra fascicles exist, you should raise a stupa of seven precious jewels and metals, making it as high and wide and beautifully adorned as possible.... [You should not place any relics in it, because] inside it there is already the entire body of the Tathagata. [With regard to this stupa, use all kinds of flowers, incense, jewelled necklaces, precious canopies, banners, skillful music, songs and verses to make offerings, revere, venerate, and praise it.] If any people are able to see this stupa, to worship it and make offerings, you should know that all of them shall thereby draw near to unsurpassed supreme and perfect awakening.’” [Translator’s note: This is a passage from the *Lotus Sutra* (T 9.31b27 ff.), quoted by Dōgen at the opening of the “Entire Body of the Tathagata” chapter of his *Shōbōgenzō*. The bracketed portions are missing from the text of *Standard Observances of the Soto Zen School*.]

Respectfully Announced

Sutra Chanting and Dedication of Merit [363]

Monks of great assembly stand. Officiant advances to altar and burns incense. Perform chanting circumambulation of an appropriate sutra, then dedicate merit. Make three prostrations, disperse from hall.

Eko Text [364]

Buddha’s body entirely pervades the dharma realms, appearing everywhere before all living beings. According with their karmic

conditions and responding to their appeals, it never fails to reach them, such that even ordinary places are the seat of awakening.

It is difficult to exhaust the praises of the Buddha's ocean of merit.

Having meticulously performed the ceremonial procedure of eye-opening offerings; respectfully provided incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies; respectfully gathered the present pure assembly, and chanted sutras and dharanis in unison; we present the merit accumulated thereby as an offering to the Buddha <Name> (insert appropriate buddha name).

We humbly pray that the heavenly eye may see at a great distance; that the golden light may always shine; that the efficacious and responsive appearance of spritual powers will always be so for time immemorial; and that prosperity and tranquility will never decline throughout the ten directions.

We also ask that this monastery (or, this household) be tranquil and secure both within and without; that concern for the way shall increase; that all conditions may be auspicious; and that sentient beings throughout the dharma realm may equally perfect omniscience.

APPENDIX: EXAMPLES OF EYE-OPENING DHARMA PHRASES

1. *Image of Shakason* [365]

Great compassionate father, uniquely honored in the three realms, with billions of transformation bodies, who universally delivers us from delusion and confusion, humans and devas gaze up at you with respect. Myriad classes of beings have received blessings from you, whose dharma body has already descended, and good fortune overflows our house.

Raise brush and say:

The true eye is dotted and opened. The wisdom light of the sun and moon brightly illuminates heaven and earth for myriad ages.

Make dot.

2. *Images of Shakamuni Buddha with Kasbo and Anan [365]*

Raise brush and say:

He who is uniquely honored in the three realms is complete with myriad virtues. The Drinker of Light and the Joyful One stand at either side and attend to his person. The auspicious appearance of purple and gold manifests itself anew in this hall, forever providing a great field of merit for humans and devas. Opening for the first time this treasure hall, we adorn the new seat with a canopy and pennants, incense and flowers, bells and drums, melodic chanting, tea, sweets, lamps, and candles, pure offerings of food, and various other offerings. The fourfold sangha looks up in worship and, with different voices chanting as one, praises Buddha's merit. All living beings universally profit from his gift of benefits.

However, as is said in the teachings: "The body of Buddha pervades and fills empty space. That being the case, why should I [literally, "this mountain monk"] waste my breath for the sake of others? If you can just grasp 'the one inside the hall,' then you will see the precious light that the three dots of the symbol ∴ emit simultaneously."

Make one dot and say:

One dot with the tip of the brush opens the eye of compassion; its radiance extends to the three thousands and great thousands of world systems.

3. *Nirvana Image [366]*

Spring arrives like a painting with variegated lines and colors. The picture displays the mountain of nirvana, where the subtle form of the great sage is concealed and has no location. It hangs in the space between heaven and earth and the cosmos.

4. *Images of the Sixteen Arhats [366]*

Heirs to the dharma of the Tathagata, they rectify the round of rebirth, forever providing a true field of merit for living beings. The eyes of each are bright; the pure habits of all are innumerable and have the gracefulness of the sliver of an old moon.

5. *Image of Ancestral Teacher Daruma [366]*

Ever since the first ancestor came from the west and entered the kingdom of Liang, the teachings of our lineage have long flourished and taken root in Japan. The one blossom with five petals has a continuously renewed fragrance as new flowers come forth; with that appearance of felicitous omens, an auspicious display, the four seas are perfumed.

Dot with brush and say:

The mind seal is hoisted high; its brightness is like the sun. It illuminates from on high the present and the past, giving off successive waves of light.

6. *Images of Ancestral Teachers [366]*

During thirty-three autumns of great samadhi, one's children and grandchildren, morning and evening, remember with longing one's voice and appearance. This morning, one emerges from samadhi and

opens one's pair of eyes, the eyelashes and lofty eyebrows like myriad layers of bluish green.

Dot with brush and say:

At exactly this sort of time, what should one say, in a single phrase, to give assistance to one's descendants? Auspicious light soothes them without stirring from one's seat, like a stupa vast and great which extends its brilliance from one thousand or ten thousand ages past.

7. *Image of Kannon Bodhisattva [367]*

With the body of a being deep in universal vows, in lands in the ten directions, in countries as numerous as specks of dust, the ship of compassion is ever propelled to the shore east of the lake, turning the dharma wheel in the sea of mental afflictions.

8. *Image of Monju Bodhisattva [367]*

The King Whose Two Legs Straddle a Lion, with awesome heroics, brings relief in the ten directions. With a single wave of his iron scepter, cooling refreshment spreads throughout the world.

9. *Image of Fugen Bodhisattva [367]*

His body straddles a white elephant; his hand grasps an ancient sutra. His great deeds and great vows are deeper than the dark blue sea. Do not face the mountaintop of his lofty eyebrows and seek him there. A single hair on top of his head reveals his true form.

10. *Image of Monastery-Protecting Bodhisattva (Daigen) [367]*

Making the monastery prosperous and maintaining equilibrium, he presents himself with compassionate countenance and turns around our one-sided opinions. Ever radiant, his mighty spirit leads the way to good fortune in all things. He stands guard over the monastery and takes pleasure in its purity and calm.

Dot with brush and say:

If, with the spiritual luminosity of the repository of the dharma, you grant us your attentive concern, the dragon towers and phoenix pavilions [of this monastery] will of themselves attain completion.

11. *Image of Venerable Deva Ida [367]*

In this place of Buddha he manifests himself in the body of a general, defending the Dharma King and turning the dharma wheel. His efforts to aid what is just and smash what is depraved are incalculable. His godly power is furious and consists in heavenly order.

12. *Image of Dharma-Protecting Deity of Kitchen [368]*

For an abundance of delicious provisions, we rely on his majestic light. Day after day he cooks the soup with a wide variety of delicious flavors, and on special occasions he treats the pure assembly to nourishment and pleasure. He helps sustain our bodily existence, and his blessings are boundless.

Dot with brush and say:

Receiving Buddha's command from afar, he provides divine protection. The kitchen overflows with heavenly food and the bliss of dhyana.

13. *Image of Jizō Bodhisattva* [368]

Within our school, we carve a piece of stone and make a buddha. Its visage is imposing and its appearance is realistic. Now, when we complete it with a single dot of spiritual light, it benefits living beings and connects with things, never countenancing injustice.

SECTION THREE: PROCEDURE FOR CEREMONY OF ENSHRINING A BUDDHA [368]

In advance, install venerable image on Sumeru altar; supply incense, flowers, lamps, and candles, etc.

When set time arrives (mid-morning), make eighteen rings or nine rings on great bell. Then ring three sequences on hall bell. Enter hall to seven rings of bell. Purify place of practice (if eye opening of venerable image is to be performed, do so in accordance with procedure for offerings upon eye opening of images and stupas, detailed in Section Two above). Raise incense and intone dharma phrase; offer tea and decoction; all together make three prostrations. Next, rector initiates chanting of *Heart Sutra*. Or, initiate chanting of "Universal Gate" Chapter or "Life Span" Chapter, etc., and circumambulate. When finished, dedicate merit; all together make three prostrations.

Eko Text [369]

Buddha's body entirely pervades the dharma realms, appearing everywhere before all living beings. According with their karmic

conditions and responding to their appeals, it never fails to reach them, such that even ordinary places are the seat of awakening.

It is difficult to exhaust the praises of the Buddha's ocean of merit.

On this occasion of the monastery enshrining a buddha, having respectfully provided incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies; respectfully gathered the present pure assembly and chanted the *Heart of the Great Perfection of Wisdom Sutra* in unison; we offer merit accumulated thereby as an offering to our Great Benefactor and Founder of the Teachings, the Original Master Shakamuni Buddha and to (here intone buddha name of image that was installed).

We humbly pray that the blessings of the four benefactors may be fully requited, that the three classes of existences may all be saved, and that sentient beings throughout the dharma realm may equally perfect omniscience.

Next, unless some other special ceremony is to be performed, it is possible to carry out a buddha-praising dharma assembly. When finished, abbot goes to curved chair placed inside room. Hall assistant, in preparation, sets out table in front of bare pillar (round pillar) near east row in large ceremony room. Upon signal on hand-bell, all together take seats.

Next, master of ceremonies calls out names in recognition, summarizing work that was done; a representative of the monastery or temple says some congratulatory words; a representative of the lay followers makes salutations; and abbot gives expression of thanks, bringing ceremony to a close. Upon signal on hand-bell, two rows stand up. Abbot returns to middle, bows with hands clasped. Disperse from hall.

SECTION FOUR: PROCEDURE FOR CEREMONY OF OPENING A TRAINING MONASTERY

Sutra Chanting for Buddha and Ancestors [370]

When set time arrives, ring three sequences on hall bell. Officiant enters hall to seven rings of bell. All together make three prostrations. Offer tea and decoction. Chant *Heart Sutra*. When dedication of merit is finished, all together make three prostrations. In eko text use phrase, “On this occasion of opening the <Name> Sangha Hall for training, we... etc.”

When finished, hall assistant brings out offering table, lays out prostration mat horizontally in front of altar. Abbot takes this special seat. Chief of department with jurisdiction (or his/her representative) reads “Sangha Hall Opening Directive” that has been prepared in advance, hands it over, speaks some congratulatory words. Next, abbot makes an expression of thanks, swears oath of office.

Sangha Hall Opening [370]

Assign platform places and paste up names in advance. Sound boards in sequence. Monks of great assembly stand at floor places in sangha hall. When abbot is about to arrive at sangha hall, rector’s assistant makes seven rings on sangha hall bell.

Abbot enters hall, burns incense before Sacred Monk, makes three prostrations, exits to hall exterior, stands at first place in upper section. Rector leaves place, goes before abbot, bows in gassho to abbot, goes to front and center, slowly bows in gassho to Sacred Monk, gasshos and recites following text:

Recitation Text [370]

Announcing to the great assembly:

Here at this time we mark the occasion of the opening of this sangha hall. We in this assembly should strive with great effort, as if to save ourselves from flames on our heads. Only reflect on impermanence: take heed and do not be negligent. May the earth spirit of the monastery protect the dharma and bring peace to people. May donors in all ten directions have greater good fortune and increased wisdom. We mindfully recite to create karmic conditions such as these.

Great assembly intones *Ten Buddha Names* in unison. When finished, rector bows in gassho to Sacred Monk, then bows in gassho to abbot, returns to own place. Entire assembly enters hall, goes to assigned places, sits zazen. Lastly abbot enters hall, bows in gassho to Sacred Monk, turns body to left, tours hall inspecting platforms, once around. When they see abbot approaching, monks of great assembly gassho. When abbot passes in front of Sacred Monk, he/she again bows in gassho, goes to assigned place. After start of meditation period, abbot gives instruction. When finished, there is release from meditation. Abbot exits hall and returns to abbot's quarters. Great assembly disperses from hall.

SECTION FIVE: PROCEDURE FOR GROUND-BREAKING CEREMONY [371]

In advance, purify site where construction is to take place. Spread pure sand over an area of about 3.3 square meters. At each of four corners erect a bamboo pole with branches and leaves still attached, using them as posts to string ropes and create a fenced-off area (or, set up a platform and tie bamboo poles to each of four corners). Make a great wisdom tablet (prayer card) and hang it in front. Stand text of "Deep Import" Section in front of that, and provide flowers and candles and censer. Separately prepare handled censer, water-sprinkling vessel (together with water sprinkling branch), flower basket, and offering of tea and decoction.

Ring one series on small bell. Escort people associated with construction of new building to ritual site and have them stand in a row. Monks of great

assembly stand in ranks, waiting for abbot. Abbot enters site, advances, offers stick of incense, censes tablet, makes three prostrations from standing position as indicated by hand-bell. Rector's assistant strikes bowl-bell three times, initiates recitation of *Verse of Purifying Place of Practice* ("Scattering flowers, we adorn... etc."); great assembly joins in chanting. Next, burning of incense, sprinkling of water, and scattering of flowers by three different people who each go around once are all done in accordance with procedure for purifying place of practice. When finished, initiate chanting of *Heart Sutra*. Abbot recites "Deep Import" Section. Chant *Heart Sutra* and *Disaster Preventing Dharani*, each three times; dedicate merit. All together make three prostrations, withdraw.

(In event that ground-breaking ceremony is performed by only three people or so—e.g. the abbot, an acolyte, and an incense acolyte—abbot, acolyte, and incense acolyte stand before altar and burn incense, sprinkle water, and scatter flowers. Immediately upon finishing, abbot recites "Deep Import" Section; other two people together recite *Heart Sutra* and *Disaster Preventing Dharani*.)

For dedication of merit use same eko text as for revolving reading of *Great Perfection of Wisdom Sutra*. Following words, "We wholeheartedly pray," it is well to insert prayer: "May the construction work be safe and secure; may all kinds of disasters be prevented and removed, may all conditions be favorable, etc."

SECTION SIX: PROCEDURE FOR BELL OFFERING [372]

When a new Buddhist temple bell is cast, a "bell offering" ceremony is held.

Sutra Chanting for Buddha and Ancestors [372]

Begin by holding sutra chanting for Buddha and ancestors and informing the one Buddha and two ancestors. First, decorate buddha hall (or dharma hall), arranging flowers, censer, and candles. When set time arrives, ring

three sequences on hall bell. Abbot enters hall to seven rings of bell, raises incense and intones dharma phrase, offers tea and decoction. All together make three prostrations. Chant *Heart Sutra*. When dedication of merit is finished, all together make three prostrations. Eko text is same as usual for sutra chanting for Buddha and ancestors, but insert phrase, "On the occasion of the bell offering in this monastery."

Temple Bell Offering

Preparations [372]

Spread straw matting to make ritual site in front of bell tower; lay out prostration mat in center; place table front and center. Prepare flowers, censer, and candles and other items of offering (glutinous rice cakes, etc.), along with statement, handled censer for use in purifying place of practice, water-sprinkling vessel, and flower basket. Also have curved chair at ready. In addition, stretch a bunting around bell or bell tower; take care to hang it in such a way that, when time comes to remove bunting, it may be pulled off easily.

Entering Ritual Site [372]

Ring three sequences on sangha hall bell. Lay followers, monks come to assist from other temples, monks of great assembly enter ritual site. Next (accompanied by music played on gourd-shaped pipes, short flutes, and bamboo horns), abbot enters ritual site. After bowing with hands clasped to two rows of officers, abbot advances one or two steps, bows in gassho to front, raises incense and intones dharma phrase. When finished, advances to altar and burns incense and bows in gassho, at which point large bowl-bell is rung once; abbot returns to middle.

Purifying Place of Practice [373]

Upon hearing large bowl-bell, those who will purify place of practice advance before offering table. On third ring of large bowl-bell, rector initi-

ates chanting of *Verse of Purifying Place of Practice* (“Scattering flowers, we adorn... etc.”), as usual.

Removing Curtain [373]

Those purifying place of practice make one round of ritual site, return before offering table, put down handled censer, water-sprinkling vessel, and flower basket, and bow in gassho. At this point, assigned person suddenly whips off curtain.

Reading Statement [373]

(Or, clear recitation of narration text.) Rector advances, picks up statement, returns to place and reads statement. Kneeling upright by abbot, raising of handled censer, etc., should follow same pattern as leaving ranks and burning incense. (If abbot himself/herself performs clear recitation of narration text, acolyte places narration text on incense stand and presents it. Abbot takes it, censes it, and reads it.)

First Striking of Bell [373]

When statement is finished, abbot waits for rector to return to place, then mounts bell tower, chants verse (one example) as follows:

Hearing sounds, one awakens to the way;
 seeing forms, one illuminates the mind.
 When the spiritual mirror is not obscured,
 it transcends past and present.
 Homage to Kanzeon, of Great Compassion.

<i>mon sho godō</i>	聞 声 悟 道
<i>ken shiki myo shin</i>	見 色 明 心
<i>rei kan fumai</i>	靈 鑑 不 昧
<i>chōko ek-kin</i>	超 古 越 今
<i>namu daihi kan zeon</i>	南 無 大 悲 觀 世 音

(Kanzeon is associated with “supernatural powers of hearing”.) When finished chanting, abbot strikes bell five times. Next, donor and a representative of all lay followers each strike bell three times. Abbot returns to place.

Sutra Chanting and Dedication of Merit [373]

When abbot has come down from bell tower, burned incense before offering table and bowed in gassho, make three rings on large bowl-bell. When finished, rector initiates chanting of “Universal Gate” Chapter (or *Heart Sutra*). Perform circumambulation. Dedicate merit to donor household, ancestral spirits of lay followers, myriad spirits of the three realms, and so on, with prayers that living beings of the dharma realms may hear the sound and awaken to the way.

Next, abbot takes special seat. Construction work is reported on, guests speak congratulatory words, abbot expresses thanks, etc. When those are finished, retire from ritual site.

Statement for Bell Offering [373]

The marvelous tones of the buddha realm reverberate resoundingly throughout the universe. The supernatural harmony of the dharma nature, clearly resonating, penetrates the mind in meditative concentration.

We respectfully reflect:

At this monastery, on this month and day, we celebrate the auspicious occasion of the temple bell offering dharma assembly. We have respectfully prepared offerings of incense, flowers, lamps, and candles, decoction, sweets, and tea, and congratulatory rice cakes. The pure assembly present here has in unison chanted sutras and dharanis. We offer the merit accumulated thereby to this newly cast temple bell, that it may cause those who hear the sound to awaken to the way.

We humbly consider the preceding.

The tall tower rises up one thousand feet from the ground,
rousing us from the sleep of delusions.

The sound of the bell reverberates through space for ten thousand
miles, disrupting the dream that is ignorance.

We now announce: this pure bell is a grand vessel of the dharma.

Having the wood-clattered bell of this grove of monks, Buddhist
rites with their melodious sounds are able to commence.

Without the metal bell of this dwelling of pure ascetics, the ritual
music of the Zen monastery could never be orchestrated.

How fortunate!

Keepers of the stupas of the entire monastery make a vow to widely
fundraise for pure assets.

Donors and believers in the ten directions, united in intention,
advance to respond with donations.

At this place:

A single blow with the striker, a beautiful tone that lingers and
lingers; the merit penetrates gloom and brightness alike.

Three rings reverberate resoundingly; the auspicious sound cuts off
subject and object instantly.

At daybreak, ringing across the town, there is truth and there is actuality.

In the evening, crying out in the moonlight, there is neither partial nor impartial.

Gazing up, we beg:

May this whale of a bell receive our offering, and usher in perfect peace across all nations.

May the spiritual mirror bestow upon us interaction with the Way for a thousand years, granting us happiness.

Humbly stated.

Humbly stated on <month> <day> <year> by incense burning Monk /Nun <Name>.

SECTION SEVEN: PROCEDURE FOR CEREMONY MARKING COMPLETION OF CONSTRUCTION OF VARIOUS BUILDINGS

1. *Completion of Construction of Main Hall or Founding Abbot's Hall [376]*

Procedure for ceremony marking completion of construction follows those for procedure for ceremony of enshrining a buddha, detailed in Section Three of this chapter.

2. *Completion of Construction of Kitchen Residence, Spirit Tablet Hall, Assembly Hall, Etc. [376]*

Preparations [376]

First, decorate buddha hall (or, in most cases, main hall). Arrange prostration mat in center of newly constructed building(s). Place table front and center; prepare flowers, censer, and candles and other items of offering, together with handled censer for use in purifying place of practice, water-sprinkling vessel, and flower basket.

Sutra Chanting for Buddha and Ancestors [376]

Begin by holding sutra chanting for Buddha and ancestors and informing the one Buddha and two ancestors (also founding abbot and former abbots). When set time arrives, ring three sequences on hall bell. Officiant enters hall to seven rings of bell, raises incense and intones dharma phrase, offers tea and decoction. All together make three prostrations. Chant *Heart Sutra*, dedicate merit. All together make three prostrations.

Eko text is same as usual for sutra chanting for Buddha and ancestors, but insert phrase, “On the occasion of completion of construction of the kitchen-residence (or whatever building/s have been constructed) in this monastery.”

When finished, officiant, two ranks of officers, assembly from assisting temples, and lay followers proceed to newly constructed building(s). However, in event that structure is too cramped to allow everybody into ritual site, this is limited to representatives of various parties.

Purifying Place of Practice [376]

Officiant enters ritual site to sound of bell, offers stick of incense, goes to place. Rector’s assistant makes one ring on large bowl-bell, whereupon people designated to purify place of practice advance before offering table, bow in gassho, then pick up handled censer, water-sprinkling vessel, and flower basket—one implement each—and stand together. Rector’s assistant rings large bowl-bell a second and third time, then damps bowl-bell. Rector chants *Verse of Purifying Place of Practice* in a drawn-out, clear voice, as usual.

Raising Incense and Intoning Dharma Phrase [377]

In event that venerable images of buddhas or bodhisattvas are to be enshrined in newly constructed building(s) and eye opening is to be performed, carry those out in accordance with Section Two above, Procedure for Offerings Upon Eye Opening of Images and Stupas. Intone dharma phrase.

Sutra Chanting and Dedication of Merit [377]

Officiant advances to altar and burns incense. Perform chanting circumambulation of an appropriate sutra, then dedicate merit.

Eko Text

Supernatural merits vast and wide, sacred virtues clear and bright. Whenever there are prayers, a sympathetic response is always received.

Seeking your sacred wisdom, we beg your attentive concern.

At this monastery, on this day of this month, we have humbly arrived at the time of completion of construction of the kitchen-residence (or, insert names of whatever building/s have been constructed). Humbly gathering the present pure assembly, we respectfully inform the dharma-protecting deity, Venerable Deva Ida (or, insert name of whatever buddha or bodhisattva is enshrined in newly constructed building). Having chanted sutras and dharanis, we dedicate the great blessings accumulated thereby to the earth spirit and protecting spirits of this monastery, and to all dharma-protecting devas and benevolent deities. May it increase their majestic light and their virtues, immeasurable as the ocean.

We pray for tranquility within the monastery, practice of the way without hindrance, peace in the land, harmony among all nations, and that donors and believers may take refuge and worship.

(All buddhas of the ten directions and three times... etc..)

When dedication of merit is finished, go to dharma hall and perform *General Dedication of Merit* for lay followers. When that is over, officiant faces south. Report on construction work, congratulatory words by guests, expressions of thanks, etc., may also be done at this time.

3. Completion of Construction of Various Halls, Triple Gate (Mountain Gate), Bridge, Etc. [378]

Preparations [378]

In advance, arrange a ritual site in each place, with a table front and center. Prepare flowers, censer, and candles, handled censer for use in purifying place of practice, water-sprinkling vessel, flower basket, and other items of offering.

Entering Ritual Site [378]

When set time arrives, two ranks of officers, monks come to assist from other temples, and lay followers enter ritual site. Next, officiant enters ritual site, raises incense and intones dharma phrase. When finished, advances to altar and burns incense and bows in gassho, whereupon one ring is made on large bowl-bell. Officiant returns to middle.

Purifying Place of Practice [378]

Upon hearing large bowl-bell, those who will purify place of practice advance before offering table. Procedure for purifying place of practice is same as usual.

Sutra Chanting and Dedication of Merit [378]

Officiant offers stick of incense. Perform chanting circumambulation of an appropriate sutra, then dedicate merit. (Use same dedication of merit as in Number Two above, "Completion of Kitchen Residence, Spirit Tablet Hall, Assembly Hall, Etc.") When finished, go to dharma hall and perform sutra chanting for Buddha and ancestors. Inform the one Buddha and

two ancestors (also founding abbot and former abbots). Remainder of ceremony is same as for "Completion of Kitchen Residence, Spirit Tablet Hall, Assembly Hall, Etc.," detailed above.

SECTION EIGHT: PROCEDURE FOR PRACTICING MENDICANCY [378]

Practicing mendicancy entails the karmic good fortune of the two modes of giving: of wealth, and of the dharma. At monasteries and ordinary temples alike, it may be carried out at any time. Moreover, retreat-entering alms gathering is practiced in strict accordance with set procedures in connection with occasional retreats. (When practicing alms gathering, application must be made at police station with local jurisdiction and permission received in advance.)

After breakfast, administration hall assistant arranges flowers and candles before Venerable Deva Ida, strikes three sequences on cloud gong. Abbot, monks of great assembly don outfit for practicing mendicancy, gather before Venerable Deva Ida, chant *Heart Sutra* and *Universal Dedication of Merit*. When finished, they exit from triple gate (mountain gate). Monks of great assembly take lead; abbot brings up rear. (In case of occasional retreats, abbot and head seat do not participate.)

Outfit for practicing mendicancy is as follows: don kesa and cord belt for raising robe; on head wear wickerwork bamboo hat (heavenly dais bamboo hat); right hand holds small clappered bell; left hand holds up bowl (oryoki) (bell and bowl need not be carried by every member of party); on feet wear white leggings, white cloven socks, and straw sandals. Abbot (or officiant) carries staff. (If, for example, there is a fund-raising alms gathering for some special purpose, gist of that may be written on a flag carried at the head of the procession, and person carrying it may tie up robe sleeves with a sash.)

Entire group advances in step, single-file, maintaining an appropriate distance between each person. As they go, they quietly chant sutras and ring hand bells (select an appropriate text for chanting, as for example, *Heart Sutra*, *Harmony of Difference and Equality*, or *Precious Mirror Samadhi*, etc.).

If there is a donor who wishes to offer alms, receive them in bowl (oryo-ki) and intone:

The two gifts, of wealth and dharma,
are incalculable in their merit.
The perfection of giving
is completed and fulfilled.

<i>zai ho nise</i>	財法二施
<i>kudoku muryō</i>	功德無量
<i>dan bara mitsu</i>	檀波羅蜜
<i>gusoku en man</i>	具足円満

(Or, so as not to disrupt procession, end person in line receives alms, abbot or officiant chants this *Verse of Giving Wealth* while entire group continues chanting sutra text.)

When practicing mendicancy is finished, return to monastery (in case of regularly scheduled alms gathering, return before midday meal bell). Do sutra chanting before Venerable Deva Ida. Head cook provides flowers and candles; offered items are presented to Deva Ida. (If those are rice and barley, pile about a cupful in a mound as an offering.) Chant *Heart Sutra, Universal Dedication of Merit*; disperse from hall.

SECTION NINE: PROCEDURE FOR PILGRIMAGE [379]

Those who would wander on foot seeking teachers in order to study Zen and pursue the way must wait for time between retreats to do so. During period of retreat, one does not pilgrimage. Monasteries, too, close their overnight quarters and do not admit anyone.

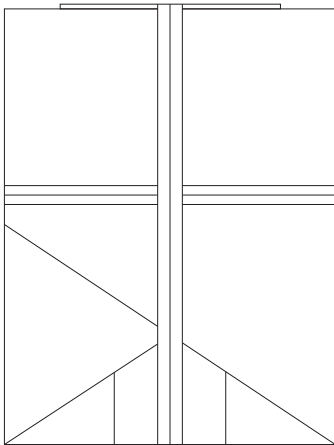
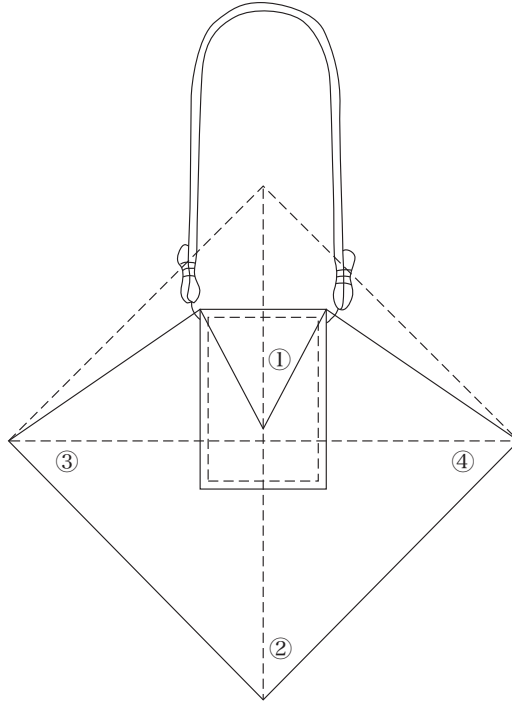
When on pilgrimage, whether it is for purpose of applying for registration in a monastery or leaving a monastery, one must dress in accordance with proper procedure.

First, using thick cotton cord belt, sling wandering monk's pack over shoulders so it hangs in front and cloth-wrapped bundle, i.e. backpack, hangs in back. Wear rakusu sideways and carry wickerwork bamboo hat (heavenly dais bamboo hat). On feet wear white leggings, white cloven socks, and straw sandals.

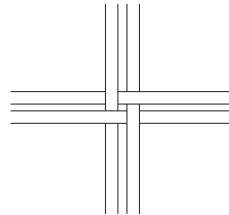
In wandering monk's pack, carry such things as kesa and discourse records of ancestral teachers, and valuable items such as lineage chart, etc. Also carry a certain amount of money, to minimize inconvenience to strangers if one should happen to fall ill or accidentally die while travelling. Called "nirvana money," this is a precaution that Zen monks of old were always careful to take. Put wandering monk's pack in prescribed bag, wrap it in a plain covering cloth, and bind it using a doubled flat cord tied to form a cross. Stack bowls (oryoki) from head bowl on down, place them in bowl bag, and attach to top part of kesa pack, in such a way that hand cloth, chopsticks bag, and other accessories are below the point of attachment. Tuck two ends of tied-up bowl bag along two sides of bowls (oryoki) and let them hang down. Cloth-wrapped bundle (backpack) consists of baggage wrapped in a carrying cloth, the two ends of which are tied at the top. Tuck round cord of bag for wandering monk's pack under knotted ends of carrying cloth and bind it with a piece of folded white cloth strapping wrapped vertically around bundle.

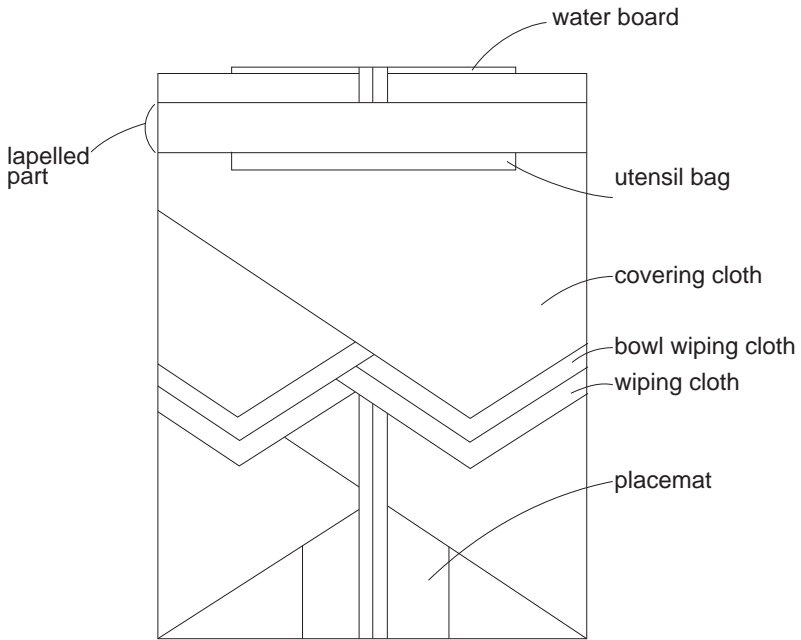
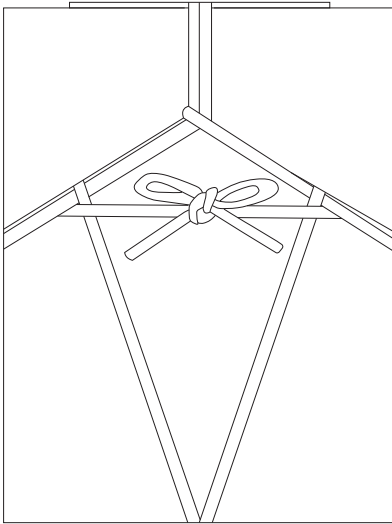
For etiquette to be observed when arriving at monastery where one is applying for registration, see Part One, Chapter Three, February 16, Section Three, "Registration of New Arrivals," p. 163.

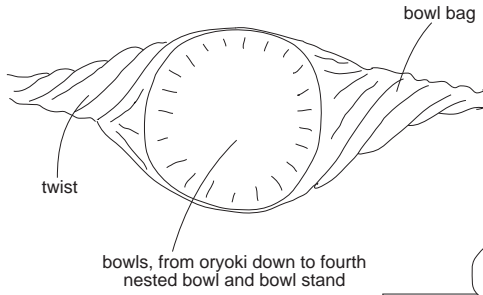
One Example of Wandering Monk's Pack [380-382]



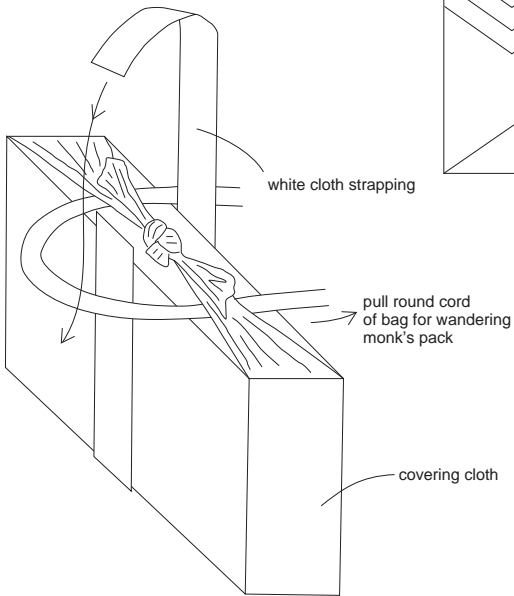
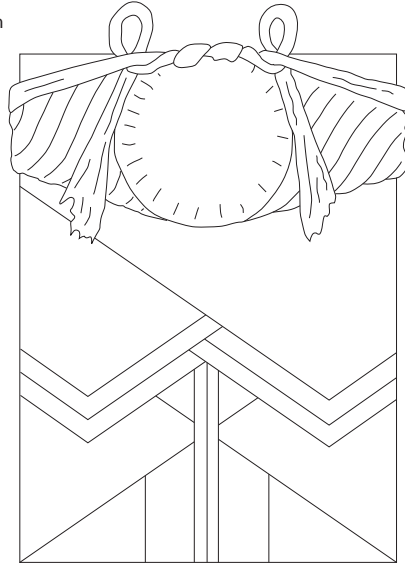
(in event that one's own teacher is deceased)







bowls, from oryoki down to fourth nested bowl and bowl stand



SECTION TEN: PROCEDURES FOR GIVING AND RECEIVING GIFTS AND MAKING INVITATIONS [383]

In offering gifts when going to another monastery or temple for purpose of making an announcement, visiting abbot, expressing thanks, or making an invitation, etc., both giver and recipient must courteously adhere to proper procedure.

To begin with, upon respectfully visiting a monastery other than one's own, announce one's reason for coming, then speak with acolyte and ask to borrow a tall tray. Attach greeting card to formal envelope. Wearing kesa and carrying sitting cloth, go to reception room or abbot's quarters, led by acolyte. With greeting card facing toward oneself, place formal envelope at foot of chair, lower head and withdraw. Abbot, in advance, has acolyte stand a stick of incense in censer. Wearing kesa and carrying sitting cloth, he/she enters in greeting. Upon seeing guest step back, abbot advances, takes gift, censes it, reads greeting card to understand its purport, then places it between chairs facing guest, lowers head and withdraws. Host and guest simultaneously spread cloths and make three prostrations. At this point, it is customary for both parties to mutually forgo prostrations; nevertheless, even when other party forgoes them, it is courteous to make three prostrations.

(As for attire, it is courteous for host to accord with department of guest, so if guest is wearing kesa, in principle host should do same.)

When prostrations are finished, pick up sitting cloth, fold it into quarters, set in down in front, lower head and make salutations, then state one's reason for coming. It is courteous, when interacting with one's senior, to leave one's kesa on when finished with prostrations. If invited to remove one's kesa, one should initially demur, but if invited again, one should comply and change to a rakusu.

In the case of inviting an officiant—such as a precept master for precept-giving assembly, an assistant instructor for a retreat (retreat assembly), a buddha rite officiant for cremation rites, an officiant for memorial for previous abbot, a lecturer for a workshop, or a master of ceremonies for various

other services—present formal envelope containing invitation money and extend the most proper and cordial of invitations, in accordance with procedures for giving and receiving gifts outlined herein. Depending on circumstances of occasion, one may also attach a formal envelope containing visit money, sweets money, or money for side dishes for great assembly. When invitation courtesies are finished and it is time to part company, abbot has acolyte see off guest, or rises and sees guest off him/herself.

The following circumstances may exist, moreover, with regard to polite summons:

(1) When greeting an officiant for dharma hall, rector's assistant or designated greeter goes to abbot's quarters if abbot is officiant, or to waiting room if somebody else is officiant, rings one series on hand-bell, spreads sitting cloth, makes three prostrations, and summons them. (Needless to say, to ring one series on hand-bell and then, while remaining standing, to lower head three times is an abbreviated procedure.)

(2) In case of cremation rites, memorial for previous abbot, and the like, when a buddha rite officiant has been asked to wield torch or an officiant has been asked to raise incense, bereaved disciple or current abbot goes to room where they are waiting and politely summons them by fully spreading sitting cloth and making three prostrations or spreading cloth and making three prostrations. Buddha rite officiant or dharma hall officiant responds by making one prostration in reply or three prostrations in reply.

(3) When inviting instructing master to serve as mallet master for convocation upon completing ordinations in precepts-giving assembly, precept master has acolyte take formal envelope and summon them. Acolyte goes to office of instructing master, delivers formal envelope, spreads cloth and makes three prostrations, then returns to quarters. For an ordinary convocation, too, a prostration is called for when summoning mallet master. When making polite summons for a convocation or dharma combat ceremony, two ranks of officers go to abbot's quarters, spread cloths and make three prostrations.

(4) When opening bath, ritual procedure in which bath prefect invites bathing of sacred monk accords with procedure for opening bath. Howev-

er, when summoning abbot and various monastic officers, bath prefect goes to their quarters carrying sitting cloth, folds sitting cloth in quarto, sets it down in front of self, lowers head, and invites them to enter bath.

SECTION ELEVEN: PROCEDURE FOR ANNOUNCEMENTS [385]

When staging a precepts-giving assembly, and when holding a retreat (retreat assembly) for a resident priest appointment or for becoming a full-fledged monk, etc., announcements are sent to related temples and those that have some connection with the event. In case of precepts-giving assembly or retreat (retreat assembly) involving abbacy, send announcement to main temple, parish temples, and dharma relatives, etc. In case of becoming a full-fledged monk, send announcement to neighboring temples, dharma relatives, and others.

Attach greeting card to announcement gift with ceremonial string. If event is precepts-giving assembly, also attach ordinand solicitation form and request help in recruiting ordinands. In case of congratulations for abbacy appointment or for becoming a full-fledged monk, traditional custom is to attach a celebratory fan. (Fold starched paper into shape of a gift envelope. At bottom, fold to rear about 6 to 9 centimeters—2 to 3 inches—of paper. Open top to form a round opening, hold it that way with a band of red paper, and insert a white folding fan. Or, wrap a sum of money in paper and insert that instead.)

For giving announcement gift and making prostrations, follow procedure for giving and receiving gifts explained in Section Ten above. First, set out cup stands, then serve refreshments such as tea and sweets.

(Fill tea cup with sugar decoction; on stands, place chopsticks with a small amount of pickled plum pinched between them.)

(It is not formal procedure, but there is also a custom of writing the date of mountain seating or dharma seat on a blank space on greeting card. This can help avoid complications with regard to date.)

SECTION TWELVE: PROCEDURE FOR RECITATIONS FOR AN AILING MONK [386]

When there is an ailing monk, customarily he/she is moved to infirmary and allowed to recuperate. If illness is severe, prayer recitation is held (or, there are also cases where prayer supported by revolving reading of *Great Perfection of Wisdom Sutra* is performed). This is called “relief for an ailing monk” or “prayer supported by recitation.”

Infirmary chief (person in charge of caring for ailing monk) informs ailing monk that that rite will be performed.

Recitations [386]

Using common quarters or sangha hall as ritual site, ring bell to gather assembly, who take recitations places. Rector begins recitations as follows:

When the water is stilled, the bright moon appears; when the land has been cleared, the field of merit becomes productive; but the only thing that can truly be relied upon is the awakening of Buddha.

At the present time, with utmost sincerity I respectfully invite the pure assembly to mindfully recite for the ailing monk / nun <Name>.

Great assembly chants *Ten Buddha Names* in unison.

Sutra Chanting and Dedication of Merit [386]

When recitations are finished, chant *Heart Sutra*, *Diamond Sutra*, “Life Span” Chapter, “Universal Gate” Chapter, or the like, and dedicate merit:

Having performed recitations and sutra chanting, our sole wish is that Reverend / Full-fledged Monk / Trainee Monk <Name> shall

be pure in the one mind; that his/her four elements shall be at ease; that his/her share of life and share of wisdom shall both be extended; and that his/her physical body and dharma body shall be equally strong.

Upon chanting “All buddhas of the ten directions and three times... etc.,” disperse from hall.

(In various rules of purity, there are procedures for recitations in event that monk’s illness gets worse, but those are omitted here.)

PART THREE

BASIC PROCEDURES



CHAPTER ONE: BASIC PROCEDURES

SECTION ONE: BODILY ETIQUETTE [391]

Gassho

Hold both hands together, with arms slightly away from chest and fingertips aligned with end of nose (fingertips should be held at about same height as nose).

Folded Hands

First make a fist with left hand, with thumb inside fingers; then cover it with palm of right hand, spread both elbows out to sides, rest hands lightly against chest (this is called “folded hands at chest”).

Lowered Head

To bow the head.

Bent Body

To bend body slightly.

Bow With Hands Clasped

To bend body and lower head with folded hands.

Bow in Gassho

To bend body and lower head with hands in gassho. (To deeply bend body and lower head is called “deep bow in gassho”; to do so slightly is called “abbreviated bow in gassho.”)

Full Bow in Gassho

To spread both arms wide apart, then bring hands together in gassho and deeply bend body and lower head.

Request

To signal a request or invitation by gasshoing and lowering head.

Half Kneeling

To kneel with right knee on ground, left knee raised, buttocks resting on calf of right leg, and upper body held erect.

Upright Kneeling

To kneel with both knees on ground, not lowering buttocks onto calves, holding upper body erect.

Prostration

First, gassho. Maintaining gassho, bend both knees and drop them to ground. Lean upper body forward and rest both elbows on ground, extending both arms out in front. Turn both palms upward in an attitude of receiving the Buddha’s feet, and touch forehead to ground. This is called “touching the ground with five parts of the body” (both hands, both knees, and head). When wearing kesa and making prostration, use right hand to hold left hem of kesa so that it does not touch ground outside sitting cloth.

Three Prostrations

To perform a prostration of “touching the ground with five parts of the body” three times.

Nine Prostrations

To make three prostrations three times in succession. Used when expressing the utmost courtesy.

One Hundred Prostrations

This is an especially courteous way of making prostrations, but in actuality it is rarely performed (expression is also used by disciples to close formal letters to teachers).

Indeterminate Prostrations

A method of making prostrations in which the number of prostrations is not predetermined. For example, performed by disciple in order to repay blessings of primary master on day after dharma inheritance is completed.

— PROCEDURE FOR SEATED MEDITATION —

Full Cross-Legged Position

Lower hips onto sitting cushion. First place right foot on left thigh, then place left foot on right thigh. Next, lay right hand on top of left foot, place left hand, palm up, on top of right palm, and rest tips of both thumbs against each other in mudra of dharma realm concentration. Sit up straight, without leaning to left, tilting to right, bending forward, or tipping backwards. Ears and shoulders should be level with each other; nose and navel should be aligned. Close mouth, hold tongue against palate, always keep eyes open, and be sure to breathe through nose. When physical posture has been adjusted, exhale (expel breath from mouth and breathe deeply) once, gently rock upper body right and left to settle on seat, and thereafter sit quietly.

Semi-Cross-Legged Position

Entirely same as full cross-legged position, except that only left foot is placed on right thigh; right foot rests under left thigh.

Walking Meditation

When seated meditation extends over a long period of time, trainees quietly stand up from their seats and slowly walk straight ahead in a manner known as “one breath, half step.” This is called walking meditation. Begin with right foot, advancing it just half a step while exhaling a single breath. Distance to advance is distance of instep of foot: with first step, set right heel down on a spot halfway along left foot. Next, set left heel down on a spot halfway along right foot. Repeat this for all subsequent steps.

SECTION TWO: PROCEDURE FOR DONNING KESA [393]

First, face kesa and gassho. With kesa still folded, take it in both hands and place it on top of head. Gassho and chant following verse three times:

How great the vestment of liberation,
 robe that is a signless field of merit.
 Wrapping ourselves in the Tathagata’s teachings,
 we encompass and deliver all living beings.

<i>dai sai gedap-puku</i>	大哉解脱服
<i>musō fuku den’e</i>	無相福田衣
<i>hibu nyorai kyo</i>	披奉如来教
<i>kōdo shoshu jo</i>	広度諸衆生

When finished chanting, take kesa from top of head and rest on left shoulder. While still folded in eighths, drop it down to rear, lengthwise. Using right hand, grasp corner of kesa that faces right (outer-most fold); with left

hand, grasp corner of kesa that faces left (under-most fold); open kesa by pulling it across back, under right arm, and around to front (this is called “baring the right shoulder”). Tie left and right strings above left shoulder; fold right corner of kesa over double, covering string, and insert it into knot (however, in case of golden brocade robe, it hangs down at left arm). When donning kesa, sit properly or kneel upright (there are also cases of donning kesa while standing), being mindful not to behave in any manner that is uncouth.

To remove kesa, first sit properly or kneel upright and gassho. Using both hands, untie knotted strings. Using left hand, grasp left corner of kesa. With right hand, slowly gather rear portion of kesa above left shoulder. Then grasp right-facing corner of kesa with right hand and line it up with corner held in left hand, with outer surfaces facing in. Fold kesa in two above left shoulder, then lower it to front and fold into quarters and eighths. It is not permitted to fold kesa by laying it down on surfaces such as tatami mats or floor boards, pinching it between chin and chest, gripping it with mouth, or resting it on head. Never forget the karmic good fortune of receiving Buddha’s kesa. Fold robe vertically: take kesa that is already folded into eighths and fold it again, horizontally, in half; then hang it over left arm, keeping side with string to inside. This is procedure followed in place of strictly proper way of draping kesa.

SECTION THREE: ETIQUETTE FOR SITTING CLOTH [394]

Spreading Sitting Cloth

Also called “spreading cloth” for short. In order to spread out sitting cloth, first turn upper body slightly to left. Take sitting cloth, which is hung over left arm, open it, and lay it out so it is folded in thirds. To do this, first take sitting cloth in right hand, then pinch it between thumb and four fingers of left hand. Next hold edge of sitting cloth that hangs down on inside with right hand, grasp upper corner with thumb and forefinger of left hand, and grasp bottom matching corner with thumb and forefinger of right hand. Open sitting cloth and, folding it in thirds, lay it down front and center. For

folding in thirds, arrange white cloth backing in such a way that it forms a white cross, go down on both knees and spread out sitting cloth properly. A number of prostrations detailed in the main body of this text make use of this procedure for spreading sitting cloth, including: “three prostrations upon burning incense,” “three prostrations,” “three prostrations upon offering stick of incense,” “three prostrations upon entering hall,” and so on.

Full Spreading

Spread sitting cloth out in a single sheet [with no folds]. At this time, be certain to go down on both knees and spread out sitting cloth properly.

Abbreviated Worship

Take sitting cloth in right hand; with it still furled up, fold it into quarters; set it down with crease of fold facing oneself (open edge faces front); briefly stand in place, bow in gassho, and make prostration in such a way that head presses against top of sitting cloth. Three prostrations are standard, but there are also occasions for single prostration abbreviated worship.

Sudden Prostration

Quickly make a single prostration. In most cases, this is a prostration made when sitting cloth is already spread out.

Spreading Cloth Twice, Paying Respects Thrice

Often used on occasion of salutations (formal congratulations) and the like. If strictly proper formalities are observed, this entails, first, full spreading and making three prostrations, then spreading cloth and making three prostrations, and finally making three abbreviated prostrations. However, as a rule, abbot limits it to a rite of toned-down intensity (this means, not to go to such lengths), so procedure is simplified as follows. First, simply spread sitting cloth, then immediately fold it (first spread), and intone courtesy words. When done intoning, simply spread sitting cloth a second time. Again fold sitting cloth (second spread) without making any

prostrations. When done intoning salutation, finish up by spreading sitting cloth and making three prostrations. (This rite is technically supposed to finish with three abbreviated prostrations, but because first two sets of three prostrations—full spreading and spreading cloth—are eliminated, it is customary to finish by spreading sitting cloth and making three prostrations.)

SECTION FOUR: PROCEDURE FOR OFFICIANT BURNING INCENSE [395]

Enter hall; bow with hands clasped to both rows; advance to altar and burn incense.

Proper procedure for advancing to altar and burning incense is as follows. First, bow in gassho; then advance from left side of prostration mat (hold such things as scepter or whisk in left hand, their ornamental strings in right hand, and do not gassho). Stop at a point one step in front and slightly to left of offering table, gassho and lower head, and again advance (or, advance in front of table without stopping). Set up large incense, light it; when finished, withdraw one step back, diagonally to right (or, remain in place), gassho and lower head. Maintaining gassho, turn body to right or left, pass to right of prostration mat and return to place. Bow in gassho; when finished, release gassho (this is called “advancing with folded hands, returning to place in gassho”).

Procedure for burning incense is as follows. Grasp incense in right hand; use both hands to raise it above head in a gesture of respect, and put it into censer. Next, take a small amount of incense and put that into censer as well. This is called “accompanying incense.” Accompanying incense is not raised above head, but put directly into censer.

In the case of sutra chanting for Buddha and ancestors and the like, if there is circumambulation, ritual sequence is as follows: offers stick of incense, all together make three prostrations, officiant advances to altar, offers tea and

decoction, returns to place and make three prostrations; when finished, put away sitting cloth. If there is no circumambulation, officiant alone leaves sitting cloth in place and advances to altar and burns incense. Monks of great assembly make three prostrations again during sutra chanting, then put away sitting cloths. When sutra chanting is finished, if there is an eko text, spread sitting cloth and begin making three prostrations; when rector recites names of ancestors, make third prostration. When finished, leave sitting cloth in place and stand. When rector reaches closing invocation, "All buddhas of the ten directions and three times... etc.," and bowl-bell is struck, advance to altar. Coordinate second chanting of closing invocation with incense-burning gassho. When all together have made three prostrations, officiant bows in gassho to front, takes one step back, bows with hands clasped to both rows, withdraws from hall.

SECTION FIVE: RITUAL CHOREOGRAPHY FOR ACOLYTE AND INCENSE ACOLYTE [396]

When it is time for officiant to enter hall, acolyte holds large incense, incense acolyte raises large incense box (or incense stand), and they line up in front of abbot's quarters, together with rector's assistant who serves as escort, to invite him/her. Officiant follows along behind them. For entering hall, go in near left pillar, stepping with left foot first, in same manner as monks of great assembly. Acolyte immediately advances to right rear of officiant and stands; incense acolyte advances to left rear of officiant and stands.

Acolyte advances again, holding left hand in gassho position, using right hand to give large incense to officiant. When incense raising is finished, acolyte takes large incense back, withdraws and stands in original place. (If there is a written dharma phrase, hand it over beforehand.)

For advancing to altar and burning incense, acolyte passes behind stewards' places (east row), and incense acolyte passes behind prefects' places (west row), until they arrive in front of offering table. (Usually, when making oblations to venerable images enshrined on proper right side of main

object of veneration, passing of offering takes place from west row, so acolyte and incense acolyte advance to altar just as they are, without crossing paths. When making offering to venerable images enshrined on proper left side of main object of veneration, passing of offering takes place from east row, so procedure is for acolyte and incense acolyte to cross paths when advancing. When making offering to buddha who is main object of veneration, acolyte and incense acolyte advance to altar just as they are, without crossing paths.) Acolyte hands large incense to officiant; or, acting in place of officiant, stands; then gasshos and stands behind east bare pillar (round pillar). Incense acolyte sets down large incense box (or incense stand) and stands behind west bare pillar, gasshoing in tandem with acolyte. When officiant is done burning incense and bows in gassho, acolyte and incense acolyte, both maintaining their gasshos, return to their places.

At end of sutra chanting, when intoning of closing invocation, "All buddhas of the ten directions and three times... etc." begins, acolyte and incense acolyte simultaneously make three prostrations (there are no prostrations in connection with sutra chanting for patrons); acolyte exits hall; incense acolyte clears away large incense box or incense stand from offering table and exits hall; stands together with acolyte in open floor space and waits for officiant to come out. Following officiant, they return to abbot's quarters.

SECTION SIX: PROCEDURE FOR OFFERING TEA AND DECOCTION [397]

When officiant advances before buddha to offer tea and decoction, acolyte passes behind stewards' places (east row) and goes to offering table; at same time, incense acolyte passes behind prefects' places (west row) and goes to offering table; they stand in tandem on left and right of table. (If they cross paths when advancing, incense acolyte will be on east side, acolyte will be on west side. See Section Five above.)

Two hall assistants simultaneously leave their places; one stands behind acolyte, another behind incense acolyte. (One should come from east row, another from west row. However, number of people may be increased or

decreased in accordance with size of inner sanctum.) East row rector's assistant waits until officiant has finished offering stick of incense, then raises decoction vessel and passes it to acolyte (or to incense acolyte, if they have crossed paths when advancing). Acolyte receives it and passes it to officiant, who censes it and passes it to incense acolyte. Incense acolyte hands it to west row rector's assistant, who receives it and offers it on altar. Offering of decoction is followed by offering of sweets, then offering of tea; procedure for all of these is the same.

For particulars on ritual choreography when passing offerings, see Part One, Chapter Three, February 15, Section Two, "Nirvana Assembly Sutra Chanting," s.v. "Enter Hall, Pass Offerings, Make Nine Prostrations," p. 152. (Regardless of whether it is before noon or after noon, the rule is "first decoction, later tea".)

SECTION SEVEN: PROCEDURE FOR PERCUSSION INSTRUMENTS

— BELLS —

1. *Great bell* [397]

Dawn Bell

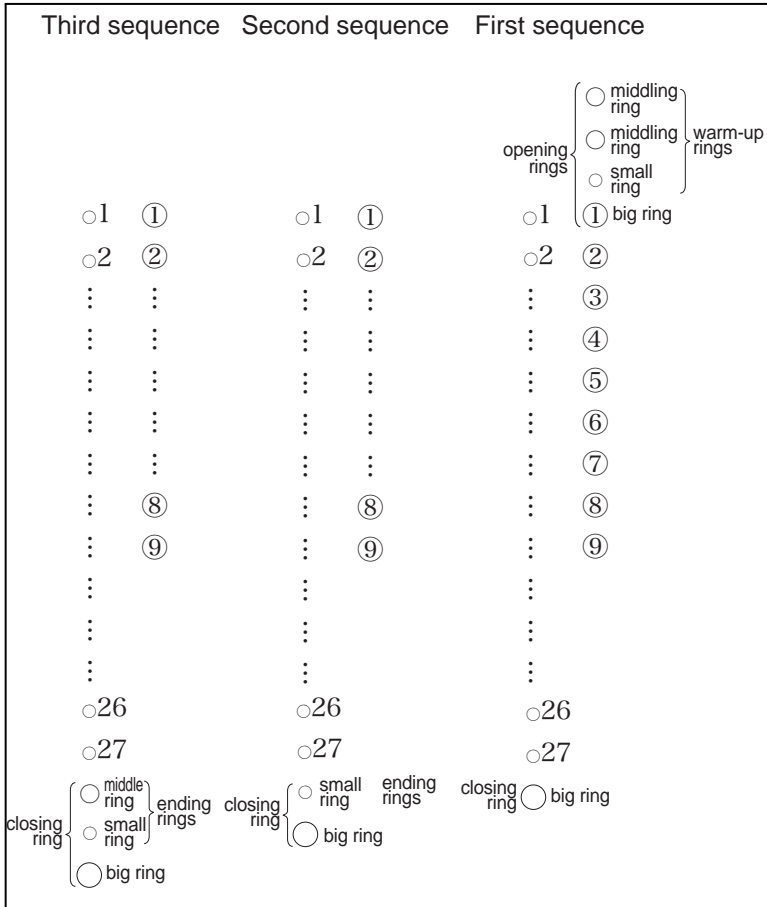
Rung by bell manager. Norm is one hundred and eight rings. Make three warm-up rings. Then ring loudly nine times at a slow pace, followed by twenty-seven times at a fast pace (small rings at shorter intervals); this set of thirty-six rings constitutes the first sequence. Repeat this set of nine slow-paced rings and twenty-seven fast-paced rings until third sequence is completed (for a total of one-hundred and eight rings). To abbreviate this procedure, do one-third [i.e. thirty-six] normal number of rings: eighteen slow-paced rings followed by eighteen fast-paced rings. In either case, the three warm-up rings and the first big ring that follows them are generally referred to as "opening rings." Warm-up rings consist of two middling rings and one small ring. Also, there are several rings that come at the end of a

sequence and are generally referred to as “closing rings”: one big ring at end of first sequence; a small ring and big ring at end of second sequence; and a middling ring, small ring, and big ring at end of third sequence. Among these, the small ring that occurs in the closing rings of the second sequence, and the middling and small rings that occur in the closing rings of the third sequence, are called “damping rings.” Bell manager mentally recites *Verse for Bell Ringing* while striking bell. *Verse for Bell Ringing* is as follows:

May living beings of the dharma realms,
stified and mired in bitterness
in the three painful destinies and eight hardships,
hear the sound and awaken to the way.

<i>san zu hachi nan</i>	三途八難
<i>sok-ku jo san</i>	息苦停酸
<i>hok-kai shujō</i>	法界衆生
<i>mon sho godō</i>	聞声悟道

Diagram of Dawn Bell Ringing [398]



Note: Middling ring and small ring ○ ○ are “damping rings.” Last three rings ○ ○ ○ are “closing rings.”

Midday Meal Bell

At main meal time, great bell is simply to be rung eighteen times, with no opening rings. To abbreviate, ring nine times.

Evening Bell

Same procedure as dawn bell

Closing Bell

When evening zazen is finishing, morning officer announces time, striking three series on sounding board in front of hall, and bell manager rings great bell eighteen times. This is called "closing bell." Method of sounding bell is same as for midday meal bell.

"3" and "8" Recitations

Rector's assistant sounds boards in sequence, ending with three hits on board in front of abbot's quarters. Upon hearing those three hits, bell manager rings great bell seven times.

Earth Spirit Hall Recitations

Great bell procedure same as for sangha hall recitations on "3" and "8" days.

Mountain Seating

Taking new abbot's arrival at rest stop as indication of when to begin, ring great bell as signal to gather great assembly. There is no set number of rings. As a rule, ringing should stop at point when new abbot arrives at outer gate.

Funeral of Venerable Monk

Ring great bell one-hundred and eight times. To abbreviate, ring eighteen times.

Other Occasions

It is permissible to ring great bell, when deemed appropriate, in connection with various other Buddhist rites. In most cases, number of rings should be set at eighteen.

2. *Small Bell* [399]

Three Sequences on Hall Bell

Hall prefect makes three warm-up rings and one big ring (opening rings), after which bell manager or hall assistant takes charge of striking this bell. After warm-up rings, strike seven times at a relaxed pace (this is start of striking in “seven, five, three” pattern). When preparations of buddha hall or dharma hall are complete, hall prefect hits wooden clappers together twice. Synchronizing with this, begin first sequence of ringing bell progressively faster (i.e. strike hall bell repeatedly without waiting long between rings). For closing rings, allow a slight interval, then strike once loudly.

Next, strike five times at a relaxed pace; when sangha hall assembly draws near, rector’s assistant rings hand-bell twice. Synchronizing with this, begin second sequence of ringing bell progressively faster. For closing rings, allow a slight interval, then strike twice (first strike, a small ring, is followed immediately by second strike, a big ring).

Next, strike three times at a relaxed pace; when abbot draws near, rector’s assistant serving as escort rings hand-bell twice. Synchronizing with this, begin ringing bell progressively faster. When abbot arrives in front of threshold of entrance, strike once; when abbot starts to cross it, strike once, rather softly; when abbot bows with hands clasped to front, strike once loudly. These three blows, taken together, constitute the closing rings.

In procedure of entering hall to seven rings of bell, if rector’s assistant goes in front of abbot’s quarters, he/she invites abbot with one series on hand-bell, so third sequence of ringing bell progressively faster should be synchronized with that. Then strike three times as closing rings, and wait for abbot to enter hall.

Seven Rings of Bell

Rector’s assistant, while leading abbot, rings hand-bell (or paired handbells) seven times; bell manager (or hall assistant), in accordance with hand bell, rings hall bell seven times; seventh ring is timed to coincide with abbot’s clasped-hand bow to front when he/she has entered hall.

One Sequence on Small Bell

When one sutra chanting is finished and another sutra chanting follows immediately after, sound one sequence on small bell without dispersing from hall. There are no opening rings; for closing rings, strike three times.

3. Sangha Hall Bell (outer hall – outer platforms) [400]***Bell for “3” and “8” Recitations***

When recitations are finished, ring once. While great assembly is reciting *Ten Buddha Names*, ring once for each buddha. At end, ring twice when recitations reach final words, “perfection of wisdom.”

Bell for Release from Convocation

Three rings, loosely paced.

Bell for Appointing Stewards, Prefects

One sequence.

Bell for Greeting and Sending Off Guests

When bell is struck to formally greet and send off honored guests who come into sangha hall; one sequence.

Bell for Sending Off A Deceased Monk

One sequence.

4. Common Quarters Bell [400]***Reading Bell***

One sequence of long rings on small bell in common quarters. For occasions other than reading, follow procedures for sangha hall bell established above.

5. *Sitting Hall Bell* [401] (*interior of hall*)

Bell for Start of Meditation Period

To signal start of zazen, three rings on small bell (if there is no small bell, use small bowl-bell; same goes for two following entries).

Walking Meditation Bell

When seated meditation extends over a long period of time, it is interspersed by walking meditation. To signal start of walking meditation, two rings on small bell; to signal end of walking meditation, one ring.

Meditation Release Bell

When walking meditation or zazen are finished, one ring on small bell. (For details, see Part One, Chapter One, Section Five, "Morning Zazen," p. 42.)

— DRUMS —

1. *Dharma Drum* [401]

Drum for Small Convocation

Using drumsticks in tandem, strike one heavy beat. Then strike a light beat followed by a heavy one, light one, heavy one, light one, and so on, beating drum progressively faster, moving from a relaxed pace to a tight pace (i.e. gradually speed up). For closing beat, strike once.

Drum for Convocation

Same as drum for small convocation. Strike just three sequences. Taking first sequence as signal, prefects enter hall, bow in gassho to empty seat.

Upon second sequence, stewards enter hall, bow in gassho to empty seat. When convocation in dharma hall is over, upon observing them exiting hall, incense-burning acolyte begins third sequence of beating drum progressively faster. When abbot enters hall, do great pounding of drum.

Drum for Withdrawing

When convocation for retiring from abbacy is over and abbot gets down from seat, strike three times.

Drum for Entering Room

Strike three times.

Drum for Public Sermon

Strike five times.

Drum for Sermon-Inviting Incense

Strike five times.

Drum for Morning Convocation

Strike three times.

Drum for Evening Convocation

Strike three times.

Drum for Sermon by Head Seat

One series using drumsticks in tandem; same as drum for small convocation.

2. *Tea Drum* [402]

Evening Convocation Tea Service

One series on tea drum. With no opening beats, immediately strike heavy beats, progressing from a relaxed pace to a tight pace. End with a one hit closing beat. When tea service is finished, strike three times.

Sangha Hall Tea Service

One series on tea drum. When finished, strike three times. (Method of striking same as evening convocation tea service.)

Special Offering of Tea

At time of leaving ranks and burning incense (eighteen prostrations), also in case of offering tea, strike one series on tea drum. When finished, strike three times. (Method of striking same as evening convocation tea service.)

Special Decoction Offering

Also in case of offering sweet decoction, strike one series on tea drum. When finished, strike three times. (Method of striking same as evening convocation tea service.)

Head Seat's Root Case Tea

Strike one series on tea drum. When finished, strike three times. (Method of striking same as evening convocation tea service.)

3. *Other Occasions* [402]

Drum for Meals

Using drumsticks in tandem, three sequences of great pounding. For opening beats, progress from light pounding to great pounding. For closing beats, strike three times.

Drum for Communal Labor

(Invitation drum.) Using drumsticks in tandem, beat once lightly, then once heavily. Alternating in this way, strike one sequence, progressing from a relaxed pace to a tight pace. To end, beat once lightly, then once heavily. Drums in various halls simultaneously strike one sequence. (Ordinarily, however, only drum in administration hall is sounded.)

Dawn Drum

Strike three times as warm-up beats, then strike one heavy beat (opening beats). With a single drumstick, do first sequence of beating drum progressively faster striking, progressing from a relaxed pace to a tight pace. At end of third sequence, strike three damping blows as closing beats.

Evening Drum

Same as dawn drum. Strike drum around sunset. Because time of sunset differs with seasons, time for drum differs accordingly. It has been said that ending beats of dawn drum should be lively and strong, like the sunrise, and closing beats of evening drum should be quiet, like the sunset, but it is better to strike drum evenly.

Bath Drum

Same as tea drum. Taking first sequence as signal, abbot enters bath; upon second sequence, sangha hall assembly enters bath; upon third sequence, staffs of various quarters enter bath. When finished, do one sequence as ending drum. Ending drum is same as invitation drum: using drumsticks in tandem beat drum progressively faster, alternating light and heavy beats; close with one light and one heavy beat (bath prefect is in charge of this). For occasional baths, do not beat drum; use large wooden clappers.

Drum in Great Pounding Mode

On occasions such as mountain seating, convocation in dharma hall, or head seat taking dharma seat, rector's assistant rings hand-bell once, hall

prefect claps large wooden clappers once, and hall assistant strikes drum once (in sequence commonly called “ding, crack, thump”). When this has been repeated three times, using drumsticks in tandem, gradually progress from light pounding to great pounding (using both sticks, evenly step up the pace). When abbot enters hall, close with one ring of hand-bell, one clap of wooden clappers, and one beat of drum.

— SOUNDING BOARDS AND GONGS —

1. *Cloud Gong in Front of Kitchen* [403]

Extended Gong

Administration hall assistant, upon hearing open floor space hand-bell, rings cloud gong in front of kitchen thirty-six times. This is called “extended gong”; it is rung for both midday meal and morning meal.

Gong for Taking Down Bowls

At mealtime, following three series on fish drum, single series on cloud gong is called “gong for taking down bowls.” Ringing of gong begins directly, with no opening rings; for closing rings, strike once.

Fire Gong

This is name for three hits on cloud gong at mid-morning, upon completion of sutra chanting for stove god. (This is immediately followed by three hits on drum in sangha hall or administration hall of a training monastery, or drum in kitchen-residence of an ordinary temple, and nine or eighteen rings of midday meal bell.)

Evening Meal

Five hits on cloud gong.

End of Meditation

There are two signals for end of meditation: preliminary signal for end of meditation, and main signal for end of meditation. During dawn zazen, when one-hundred and eight rings of dawn bell are finished, morning officer hears time signal and hits two sequences on cloud gong at a relaxed pace (opening rings are as usual). This is called “lesser arising from stillness.” Next, cloud gong in front of kitchen and sounding boards (wooden boards) in various places are simultaneously struck one sequence of loosely paced alternating blows, with a single hit in closing. This is called “greater arising from stillness.”

2. Sounding Boards at Various Quarters [404]

As explained below, there are three methods of sounding boards at various quarters. First is “three sequences,” or “one sequence”; second is “three hits at long intervals”; third is “three hits in close succession.” The method of striking known as “three sequences” is same as that for bells and drums. “Hits at long intervals” is a method of striking used to announce an upcoming activity, giving those involved plenty of time to make preparations; it consists of three hits spaced about ten minutes apart. “Three hits in close succession” indicates three blows to board delivered one after another, with no waiting in between. It is usually called “hitting board three times.”

Sangha Hall Sounding Board

For board signalling face-washing, make three hits at long intervals. Signals for other events, such as recitation of buddha names, morning zazen, dharma instruction, and convocations in dharma hall, all consist of three hits at long intervals. For signalling bedtime, do three series. For main signal for end of meditation, do one series in conjunction with cloud gong, with a single hit in closing.

Sounding Board in Front of Head Seat’s Quarters

For zazen, recitation of buddha names, and so on, make three hits in close succession to signal that head seat is about to enter sangha hall. For main

signal for end of meditation, follow procedure given above for sangha hall sounding board.

Sounding Board in Front of Common Quarters

For common quarters sutra chanting, strike board one series. For reading aloud of common quarters rules, strike board three series. For main signal for end of meditation, follow procedure given above for sangha hall sounding board.

Sounding Board in Front of Abbot's Quarters

Make three hits in close succession to signal abbot's emergence from abbot's quarters on occasions such as entering hall, offering incense, and making rounds of quarters. For main signal for end of meditation, follow procedure given above for sangha hall sounding board.

To sound boards in sequence (sounding of boards around corridors) on such occasions as zazen, recitation of buddha names, and taking dharma seat, first make three hits at long intervals on sangha hall sounding board. Then do sounding of boards around corridors, one after another, each making three hits in close succession. Last of all, strike board in front of abbot's quarters.

Sounding Board in Front of Dharma Hall

On occasion of dharma instruction, strike board three series.

Sounding Board in Front of Tea Hall

For retreat-opening convocation in dharma hall and head seat's congratulatory tea, strike board one series; when finished, make three hits.

Bath Sounding Board (Small board)

Small board in bathroom and shower area is used as a signal: one hit on board means "add hot water"; two hits means "add cold water"; and three hits means "stop adding water."

Other Quarters

Various other quarters each have a sounding board in place. Strike boards to signal as necessary.

— HAND-BELLS — [405]

All Together Make Three Prostrations

For spreading cloth and making three prostrations, begin with one series on hand-bell. Upon seeing that everyone's cloth has been spread, ring once to signal first prostration. Ring once again to signal second prostration. Finally, ring two times to signal third prostration (first of these two rings is damping ring; when second prostration is finished and all stand up, make damped ring; when everyone gasshos at start of third prostration, ring a second time).

Hand-Bell for Taking Seats

If there is to be seated chanting, when three prostrations are finished and large bowl-bell has rung once, ring hand-bell two times. This is called "hand-bell for taking seats."

Hand-Bell for Standing Up

If there is to be standing chanting, when three prostrations are finished immediately ring hand-bell two times, then strike large bowl-bell. To make everyone stand up during seated chanting, ring hand-bell two times in same manner. For sutra chanting in general, to make participants sit when they are standing, or stand when they are sitting, signal with two rings on hand-bell.

Abbot Withdraws from Hall

At end of sutra chanting, when three prostrations are finished, sitting cloths have been taken up, and abbot bows in gassho to front, ring hand-

bell once (monks of great assembly do not lower heads). When abbot takes one step back and bows with hands clasped to left and right, great assembly all together fold hands and lower heads. At this time, ring hand-bell once. Next, rector's sub-assistant rings hand-bell twice and escorts abbot to abbot's quarters. In front of abbot's quarters, he/she rings hand-bell twice, bows head, and withdraws.

Hand-Bell for Dispersing from Hall

Rector's assistant, upon seeing abbot withdraw from hall, rings hand-bell two times. This is called "hand-bell for dispersing from hall." (At this time, monks of great assembly face buddha on altar and bow in gassho; then they fold hands and lower heads to opposite places and disperse from hall.)

Open Floor Space Hand-Bell

Taking their cue from hand-bell for dispersing from hall, sangha hall assembly, from head seat on down, exits hall in order of rank. Rector exits hall last, bringing up rear of sangha hall assembly. Rector's assistant, upon seeing rector go out, makes two rings on hand-bell. This is called "open floor space hand-bell." (Next, staffs of various quarters exit hall.)

Three Abbreviated Prostrations

Omitting initial series on hand-bell, simply sound hand-bell three times. Next, ring once to signal first prostration, once to signal second prostration, and two times to signal third prostration (in this case, initial "sounding" of bell means to hit it three times, "clink, clink, clink," while pressing on it to dampen sound).

One Abbreviated Prostration

At start, sound hand-bell two times. Next, ring once to signal prostration.

— BOWL-BELLS — [406]

Large Bowl-Bell

For initiation of sutra chanting, make three rings on large bowl-bell, then lightly suppress ringing (damp bowl-bell); when initiation of sutra chanting is finished, ring large bowl-bell once. For subsequent initiation of sutra chanting, omit initial three rings; damp large bowl-bell, then ring it once when initiation of sutra chanting begins. For circumambulation, make seven rings on small bowl-bell, then ring large bowl-bell once. (For use of bowl-bells during sutra chanting, see Part Three, Chapter One, Section Ten, “Procedures for Bowl-Bells,” pp. 534 ff.)

For nine prostrations by great assembly done in connection with leaving ranks and burning incense, after one series on hand-bell, ring large bowl-bell and make prostrations (at end, two rings). For procedure known as “five bells and three prostrations,” ring bowl-bell once for each prostration, then ring bowl-bell twice when monks have finished draping sitting cloths over their arms (do when west hall roshi, precept master, or other venerable monks arrive). For offering of incense, do “three bells and three prostrations.”

Small Bowl-Bell

When circumambulating and chanting sutras (circumambulation), after rector’s initiation of sutra chanting and large bowl-bell, while abbot is burning incense, make seven rings on small bowl-bell. To bring circumambulating to a stop, ring small bowl-bell twice.

When sutra chanting is finished, again ring small bowl-bell twice. (For use of bowl-bells during sutra chanting, see Part Three, Chapter One, Section Ten, “Procedures for Bowl-Bells,” pp. 534 ff.)

— MALLET AND OTHER INSTRUMENTS —

1. Mallet [407]

Announcing Mallet

On occasion of convocation in dharma hall, mallet master's acolyte (mallet acolyte) removes covering cloth of mallet and block while incense-burning acolyte is engaged in burning dharma-requesting incense. Mallet master advances close to mallet and block, waits until request of dharma on behalf of assembly ends, then strikes block with mallet once and chants:

You dragons and elephants gathered at this dharma assembly,
see now the ultimate truth!

<i>ho en ryu zōshu</i>	法筵竜象衆
<i>to kan dai ichigi</i>	当觀第一義

Then puts down mallet and returns to place. Mallet acolyte drapes mallet and block with covering cloth. When abbot is about to intone words of thanks, mallet acolyte again removes covering cloth. When raising of case reaches phrase, "I recall, etc.," mallet master stands and moves close to mallet and block; when raising of case and conclusion of rite are finished, he/she strikes block with mallet once and chants:

When you truly perceive the Dharma King's dharma,
the Dharma King's dharma is as it is.

<i>tai kan ho o ho</i>	諦觀法王法
<i>ho o ho nyoze</i>	法王法如是

Again puts down mallet and returns to place. (Both times, there is only one blow with mallet; there is no final mallet.)

Ten Buddha Names

When chanting *Ten Buddha Names* in connection with formal meals, strike once for each buddha, at start of recitation of buddha name. There are eleven names altogether; however, because two blows are struck when final “great perfection of wisdom” is chanted, there are a total of twelve blows. (With regard to method of striking, there is an ancestral admonition that, “Late blows hits buddha’s head, early blows hit buddha’s feet.”)

Meals

When striking block with mallet in connection with meals, first single blow is called “mallet for setting out bowls”; next single blow is called “mallet of verse of praise”; next eleven blows are called “mallet of buddha names”; next single blow is called head seat’s (or rector’s) “mallet of prayer”; next single blow is called “mallet for completion of serving food”; and final single blow in connection with *Verse of Purity While Abiding in the World* is called “mallet for exiting hall.” The total number of blows is thus sixteen. If there are donated materials, strike an additional blow following mallet for completion of serving food; at this time, head seat or rector chants *Verse of Giving Wealth*. The additional blow is called “mallet for donations.”

Appointing Stewards, Prefects

When appointing head seat, appointing stewards, etc., rector strikes block with mallet as announcement to sangha hall assembly. Upon first blow, declare “Please invite <state name> for <state purpose>”; when finished, again strike once and declare “The event is over.”

Method for Striking Block with Mallet

Press index finger and middle finger of left hand on edge of block, letting thumb, ring finger, and little finger hang down side of block; grasp mallet

with thumb and all four fingers of right hand; gently run head of mallet in a circle around face of block, rubbing it, then strike it at a point about 15 cm—5 inches—from the center. Mallet and block are mostly used in sangha halls. They are struck to signal great assembly.

Person who Strikes Block with Mallet

In case of stewards and prefects advancing to and withdrawing from altar, rector is invited to serve as mallet master. On occasions of mountain seat hall opening or convocation dharma lecture, highest ranking officer is invited to serve as mallet master. For convocation during an occasional retreat, west hall roshi is invited to serve as mallet master. For convocation upon completing ordinations, instructing master is invited to serve as mallet master.

2. Fish Drum [408]

At time of meals, three series of hits at long intervals. After opening beats, do three series. For closing beats, hit three times.

3. Drum and Cymbals [408]

When sending off deceased, on way to ritual site, sound hand-bell, drum, and cymbals in sequence three times. At ritual site, do three series before and after ceremony. Or, instead of three series, sound instruments once only during either beginning, middle, or end part of praises. Same goes when drum and cymbals are used in food-offering assembly.

4. Cymbals [408]

Sound at such times as leaving ranks and burning incense, greeting sacred beings and sending off sacred beings, and sending off deceased. Cymbals for repentance rites, and cymbals for praise of four wisdoms in various liturgical cycles, are to be sounded in beginning, middle, and end part of praises.

5. *Precepts Clappers* [409]

Used when abbot or precept master gives precepts, and when sermon master gives precepts of three refuges and makes recipients chant in unison.

6. *Large Wooden Clappers* [409]

Used when entering hall with great pounding of drum. While entering hall with great pounding of drum, strike hand-bell, then large wooden clappers, then drum; repeat three times in that order. When entering hall is finished, make one hit on hand-bell, then large wooden clappers, then drum. This is procedure for rites such as mountain seating and head seat taking dharma seat.

In addition, large wooden clappers are used on occasions such as second meal service. They may also be used in administration halls (kitchen-residence), on occasions such as precepts-giving assembly, to summon all officers. Also, when there is an occasional bath, bath prefect uses wooden clappers in place of bath drum.

Precepts clappers are a smaller version, and wooden clappers a larger version, of the same percussion instrument.

7. *Wooden Fish Drum* [409]

In general, wooden fish drum is beaten whenever sutra are chanted aloud. However, at temples where there are halls for tutelary deities, portrait halls, and the like, when affiliated lay followers are taking refuge in services such as prayers sutra chanting, it is common to beat large drum instead.

Wooden fish drum is not beaten when following scriptures are chanted in Japanese translation:

Heroic March Dharani

Ambrosia Gate

Last Teaching Sutra

Sutra of Brahma's Net

Harmony of Difference and Equality

Precious Mirror Samadhi

Song of Verification of the Way

On Faith in Mind

8. Small Clappered Bell [410]

At time of revolving reading of *Great Perfection of Wisdom Sutra*, officiant uses small clappered bell when chanting "Deep Import" Section. It is also used in sutra chanting for Idaten, and when practicing mendicancy. In precepts-giving assembly, it is used in connection with repentance site. In addition, morning officer rings it to announce bedtime and rising within monastery.

— PROCEDURES FOR MARKING TIME —

Method for Announcing Time [410]

"Hours" refers to the twelve hours of the day; "minutes" refers to the sixty minutes that make up an hour. These sixty minutes are divided up into three periods. First twenty minutes of each hour is called first period; twenty-first through fortieth minute is called second period; and forty-first through sixtieth minute is called third period. When announcing time, method is to indicate what hour it is by beating drum, and what period it is by ringing small bell. For example, if time is 4:10, drum sounds four times and small bell sounds once; if time is 8:40, drum sounds eight times and small bell sounds three times; these patterns are repeated three times. If drum sounds four times and small bell sounds once, this is called "first period of four drums"; if drum sounds eight times and small bell sounds three times, this is called "third period of eight drums. (This accords with modern system of counting hours, so it differs somewhat from traditional method of marking time following ancient Chinese horary system.)

Timetable for Announcing Time [410]

Time is announced five times per day:

First, immediately following start of meditation period for dawn zazen, before dawn bell (in short, sequence is: start of meditation period, announce time, dawn bell).

Second, when sounding of dawn bell is done, and zazen is finishing (sequence is: dawn bell, announce time, signal for end of meditation, end of zazen).

Third, before dawn drum (sequence is: announce time, dawn drum).

Fourth, after evening drum, and before great bell (sequence is: evening drum, announce time, great bell).

Fifth, before board-striking and closing bell (sequence is: early night zazen, announce time, board-striking, closing bell).

For all five of these, one should consult a clock and announce the actual hour and period at that particular time.

— NAMES FOR TIMES OF DAY — [411]***Late Night (goya 後夜)***

Wee hours of morning. “After” means time of “night” after middle of night.

Dawn (kyōten 曉天 or maitan 昧旦)

Terms refer to break of day.

After Breakfast (shukuba 粥罷)

After completion of morning meal.

Morning (*sōshin* 早晨)

Period of time from end of breakfast to about 9:00 or 10:00 AM. Term is not used very often at present.

Mid-Morning (*gūchū* 禺中)

10:00 AM.

Mid-Meals (*bansai* 半齋)

Time of day between completion of morning gruel and start of noon meal. Term is not used very often at present.

Midday (*nitchū* 日中)

Noon.

Noon (*goji* 午時)

12:00 PM.

After Midday Meal (*saiba* 齋罷)

Time after midday meal; i.e. following lunch.

Late Afternoon (*hoji* 晡時)

4:00 PM. Time when rites such as recitation of buddha names and memorial service eve (night before) are held.

Evening (*kōkon* 黃昏)

Dusk.

Early Night (*shoya* 初夜)

“Early night” refers to time after evening and before middle of night.

***Following Evening Bell* (kōshō ha 昏鐘罷)**

Time after evening bell, the ringing of which begins after sunset. Corresponds to beginning of early night. At this time of day, such things as evening convocation tea service take place.

***Bedtime* (kaichin 開枕)**

Literally “opening” of “pillows.” Refers to time when entire assembly goes to sleep. 9:00 PM. Times preceding and following this are called “before bedtime” and “after bedtime,” respectively.

***Middle of Night* (chūya 中夜)**

Period of time between 10:00 PM and 2:00 AM.

***After* (ha 罷)**

Word “after” indicates period of time “after” any particular event. For example, “after service” refers to time after morning sutra chanting.

SECTION EIGHT: PROCEDURE FOR INITIATING SUTRA CHANTING [412]

Upon hearing three rings and damping of large bowl-bell, rector gasshos and chants sutra title aloud, then continues to chant opening lines of text in a clearly audible voice, in such a way as to enable great assembly to join in chanting in unison. Way to intone sutra titles is as follows:

1. Universally Recommended Instructions for Zazen

Intone: “*Universally Recommended Instructions for Zazen.*” Do not intone full title, which begins: “Eminent Ancestor Eihei, etc.”

2. *Admonitions for Zazen*

Intone: “*Admonitions for Zazen*.” Do not intone full title, which begins: “Great Ancestor Great Master, etc.”

3. *Lotus Sutra*

When chanting only one chapter of *Lotus Sutra*, intone “<Title> Chapter of the *Sutra of the Lotus of the Wonderful Dharma*.” Only when chanting entire sutra, intone “Chapter One, ‘Preface,’ through Chapter Twenty-eight, ‘Dharani,’ of the *Sutra of the Lotus of the Wonderful Dharma*,” intoning chapter numbers. In case of chanting only verses, intone “Verse of <Title> Chapter of the *Sutra of the Lotus of the Wonderful Dharma*.”

Kannon Sutra

Intone: “‘Universal Gate of Kanzeon Bodhisattva’ Chapter of *Sutra of the Lotus of the Wonderful Dharma*.”

Ten-Line Kannon Sutra

Intone: “*Life-Extending Ten-Line Kannon Sutra*.”

Verse from the “Life Span” Chapter

Intone: “Verse from the ‘Life Span of the Tathagata’ Chapter of *Sutra of the Lotus of the Wonderful Dharma*.”

“Supernatural Powers” Chapter

Intone: “‘Supernatural Powers’ Chapter of *Sutra of the Lotus of the Wonderful Dharma*.”

“Easy Practice” Chapter

Intone: “‘Easy Practice’ Chapter of *Sutra of the Lotus of the Wonderful Dharma*.”

4. Perfection of Wisdom Sutras

Heart Sutra

Intone: “*Heart of the Great Perfection of Wisdom Sutra.*”

Diamond Sutra

Intone: “*Perfection of Wisdom Diamond Sutra.*”

5. Last Teaching Sutra

Intone: “*Sutra of the Condensed Teachings Left by the Buddha Upon His Final Nirvana.*”

6. Verse of Homage to Buddha’s Relics

Intone: “*Verse of Homage to Buddha’s Relics.*” Do not recite open lines, which begin: “With wholehearted reverence we bow....”

7. Meaning of Practice and Verification

Intone: “*Meaning of Practice and Verification.*” When not chanting entire text, but stopping after second or third chapter, recite: “*Meaning of Practice and Verification.*” However, when chanting just one chapter in middle of text, chant title of text and title of chapter; for example: “*Repenting and Eliminating Bad Karma’ Chapter of Meaning of Practice and Verification.*” If chanting more than one chapter in sequence, do not recite title of following chapter. Do not recite erstwhile titles such as: “*Soto Church Meaning of Practice and Verification*”; “*Soto School Meaning of Practice and Verification*”; or “*Mahayana Meaning of Practice and Verification.*”

8. On Faith in Mind

Intone: “*On Faith in Mind.*” Do not recite full title: “*Great Master Third Ancestor’s On Faith in Mind.*”

9. *Harmony of Difference and Equality*

Intone: “*Harmony of Difference and Equality*.” Do not recite full title: “*Great Master Sekito Musai’s Harmony of Difference and Equality*.”

10. *Precious Mirror Samadhi*

Intone: “*Precious Mirror Samadhi*.” If *Precious Mirror Samadhi* is chanted immediately after *Harmony of Difference and Equality*, when *Harmony of Difference and Equality* is finished, recite “*Precious Mirror Samadhi*.” Do not recite: “*Great Master Tōzan Gohon’s Precious Mirror Samadhi*.”

11. *Song of Verification of the Way*

Intone: “*Song of Verification of the Way*.” Do not recite: “*Saint of China’s Mahayana Sutra for Resolving Doubts*,” or “*Great Master Yoka’s Song of Verification of the Way*.”

12. *Disaster Preventing Dharani*

Intone: “*Marvelously Beneficial Disaster Preventing Dharani*.” Do not recite: “*Flourishing and vast...*, etc.,” or opening stanza, “*no mo san man da*.”

13. *Great Compassion Dharani*

Intone: “*Great Compassionate Mind Dharani*.” Do not recite: “*Thousand hand, thousand eye Kannon*, etc.,” or opening stanza, “*namu kara tan no*.”

14. *Heroic March Dharani*

Intone: “*Great Buddha’s Ushnisha Heroic March Dharani of the Ten Thousand Practices*.” Entire text should be chanted from beginning to end; do not break into parts and initiate chanting for each part. On occasion of funeral, do not recite holy names or “*Great*” Verse. Do not intone just start of dharani, i.e. “*namu sa tan do*.” If chanting only final [fifth] part, intone its opening stanza: “*to shu sa shi do*.”

15. *Ambrosia Gate*

On occasion of great food-offering ceremonies during Bon festival, and food-offering ceremonies on behalf of deceased, basic principle is to intone title of each section, beginning with: “Inviting the Three Treasures.” For routine food-offering ceremonies and evening sutra chanting, intone “*Ambrosia Gate*.” Group chanting in unison begins with “Homage to the buddhas of the ten directions” and ends with “*Mantra of Radiance*.” At that point, intone *Verse for Dedicating Merit*, beginning: “With the good karma gathered in this practice...”.

16. *Victor’s Dharani*

Intone: “*Dharani of the Victorious Ushnisha*.”

17. *Buddha Dharani*

Intone: “*Buddha Dharani*.”

For other sutras, methods of initiating chanting are generally the same as those indicated above, and there is no danger of mixing them up, so specific titles to be intoned are omitted here.

SECTION NINE: PROCEDURE FOR CHANTING SUTRAS [414]

When monks of great assembly chant in unison, individuals should refrain from intonations that are too loud or punctilious. One should “chant with one’s ears,” listening to other peoples’ voices, adjusting to others’ rhythm, and chanting in a moderate tone, so as not to get out of sync. Also, it is unacceptable for individuals, acting alone, to inflect their voices with any melodic modulation. One must chant in a monotone, with a dignified manner. (There are, in connection with various liturgical cycles and the like, hymns that are chanted with a particular melody; if there is group

chanting in unison of these, individuals must, of course, follow along with established melody.) When phrase, “All buddhas of the ten directions and three times...,” which opens dedication of merit, is heard, or, in a liturgical cycle, when melodic chanting begins, it is not acceptable for individuals to continue chanting along with rector; when rest of assembly ceases chanting, one must also stop, even if melody continues.

There are three types of sutra chanting: seated chanting, standing chanting, and circumambulating chanting (the last is also called “circumambulation”). Standing chanting and circumambulating chanting are done with folded hands; for seated chanting, hands are held in mudra of dharma realm concentration. When chanting *Verse of Homage to Buddha’s Relics*, hold hands in gassho. Sutra chanting for Buddha and ancestors and prayers sutra chanting are done standing; morning sutra chanting and evening sutra chanting are done sitting; sutra chanting for donors is done while circumambulating; otherwise, seated chanting is standard.

SECTION TEN: PROCEDURES FOR BOWL-BELLS [415]

Symbols:

- ◎ strike large bowl-bell
- △ damp bowl-bell
- strike small bowl-bell
- ▲ hit damped bowl-bell with butt of baton (lightly strike with small bowl-bell baton)
- ◆ damp hand-bell

1. Kannon Sutra [415]

[For English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmuchō, 2001), pp. 19-23, 97-101.]

◎ ◎ ◎ △ “Universal Gate of Kanzeon Bodhisattva” Chapter of
the *Sutra of the Lotus of the Wonderful Dharma* ◎

◎ ◎ ◎ △ *Myo ho rengo kyo kan zeon bosatsu fumon bon* 妙法
蓮華經觀世音菩薩普門品 ◎

Then the bodhisattva Limitless Intention

ni ji mu jin ni 爾時無尽意

◎ singlemindedly recite his name

◎ *is-shin sho myo* 一心称名

◎ homage to Kanzeon Bodhisattva

◎ *na mu kan ze on bo sa* 南無觀世音菩薩

◎ lofty and majestic as this

◎ *gi gi nyozê* 巍巍如是

◎ bodhisattva Limitless Intention

◎ *mu jin ni bo sa* 無尽意菩薩

◎ Kanzeon Bodhisattva thereupon appears in the body of a buddha

◎ *kan ze on bo sa soku gen bus-shin* 觀世音菩薩即現仏身

◎ Oh World-honored One, of wondrous form,

◎ *se son myo so gu* 世尊妙相具

- ◎ bringing forth this great pure vow.
- ◎ *hotsu dai sho jo gan* 發大清淨願

- ◎ all hostilities will be dispersed
- ◎ *shu on shit-tai san* 衆怨悉退散

- ◎ then
- ◎ *ni ji* 爾時

- eighty-four thousand beings in the assembly
- *shu chu hachi man shi sen shu jo* 衆中八万四千衆生

- unsurpassed supreme and perfect awakening
- *a noku ta ra san myaku san bo dai shin* 阿耨多羅三藐三菩提心

2. *Ten-Line Kannon Sutra* [415]

[For full English text, see Glossary, vol. 2, p. 195.]

- ◎ ◎ ◎ △ *Life-Extending Ten-Line Kannon Sutra* ◎
- ◎ ◎ ◎ △ *En myo jik-ku kan-non gyo* 延命十句觀音經 ◎

Kanzeon,

kan ze on 觀世音

- ◎ a karmic affinity with Buddha, Dharma, and Sangha,
- ◎ *bup-po so en* 仏法僧縁

- in the evening think of Kanzeon.
- *bo nen kan ze on* 暮念觀世音

- Thought after thought arises from mind;
- *nen nen ju shin ki* 念念從心起

3. Verse from the “Life Span” Chapter [415]

[For full English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmichō, 2001), pp. 38-42, 114-117.]

- ◎ ◎ ◎ △ Verse from the “Life Span of the Tathagata” Chapter of the *Sutra of the Lotus of the Wonderful Dharma* ◎
- ◎ ◎ ◎ △ *Myo ho rengo kyo nyorai juryō honge* 妙法蓮華經
如来寿量品偈 ◎

- ◎ Since I attained buddhahood
- ◎ *ji ga toku butsu rai* 自我得仏来

- ◎ all this for immeasurable kalpas
- ◎ *ni rai mu ryo ko* 爾来無量劫

- ◎ cast them off, forever ended,
- ◎ *to dan ryo yo jin* 当断令永尽

- ◎ for the sake of confused, worldly people,
- ◎ *i bon bu ten do* 為凡夫顛倒

- I ever make this my thought
- *mai ji sa ze nen* 每自作是念

- to enter into the unsurpassed way
- *toku nyu mu jo do* 得入無上道

4. “Supernatural Powers” Chapter [415]

[For full English text, see Burton Watson, trans., *The Lotus Sutra* (New York: Columbia University Press, 1993), pp. 272-276.]

- ◎ ◎ ◎ △ “Supernatural Powers” Chapter of the *Sutra of the Lotus of the Wonderful Dharma* ◎
- ◎ ◎ ◎ △ *Myo ho rengo kyo nyorai jin riki hon* 妙法蓮華經如來神力品 ◎

At that time

sono toki ni 爾の時に

- ◎ World-Honored One, after the Buddha has entered extinction
- ◎ *seson, warera butsumetsu go ni oite* 世尊、我等仏滅後に於いて

- ◎ Hail Shakyamuni Buddha
- ◎ *namu Shakamuni butsu* 南無釈迦牟尼仏

- ◎ The Buddhas, saviors of the world
- ◎ *sho butsu gusesha* 諸仏求世者

- ◎ everywhere without hindrance or block
- ◎ *issai shōge naki ga gotoku naran* 一切障礙無きが如くならん

- ◎ As the light of the sun and moon can
- ◎ *nichi getsu no kōmyō no yoku* 日月の光明の能く

- Such a person... will attain the Buddha way
- *kono hito butsudō* 是の人仏道に

- assuredly
- *ketsujō shite* 決定して

5. “Easy Practice” Chapter [416]

[For full English text, see Burton Watson, trans., *The Lotus Sutra* (New York: Columbia University Press, 1993), pp. 196-211.]

- ◎ ◎ ◎ △ “Easy Practice Chapter” of the *Sutra of the Lotus of the Wonderful Dharma* ◎
- ◎ ◎ ◎ △ *Myō ho rengo kyo an raku gyo hon* 妙法蓮華經安樂行品 ◎

At that time

ni ji 爾時

- ◎ preach this *Lotus Sutra*
- ◎ *setsu ze hok-ke kyo* 說是法華經

- ◎ If there are bodhisattvas
- ◎ *nyaku u bo satsu* 若有菩薩

- ◎ Furthermore, Manjushri
- ◎ *u monju shi ri* 又文殊師利

- ◎ The bodhisattva should at all times delight
- ◎ *bo sa jo gyo* 菩薩常樂

- ◎ with regard to such things
- ◎ *ni o go chu* 而於其中

- ◎ their minds will be free of jealousy and anger
- ◎ *shin mu shit-chi* 心無嫉恚

- ◎ Also, Manjushri
- ◎ *u monju shi ri* 又文殊師利

- ◎ If you wish to preach this sutra
- ◎ *nyaku yoku setsu ze kyo* 若欲說是經

- ◎ Constantly practice perserverance
- ◎ *jo gyo nin niku* 常行忍辱

- ◎ Your land will be adorned and pure
- ◎ *koku do gon jo* 国土嚴淨

- ◎ Of Buddhas, their bodies a golden hue
- ◎ *sho bus-shin kon jiki* 諸仏身金色

- If in that evil age hereafter
- *nyaku go aku se chu* 若後惡世中

- that person will gain great benefits
- *ze nin toku dai ri* 是人得大利

6. Heart Sutra [416]

[For full English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmuchiō, 2001), pp. 28-29, 106-107.]

- ◎ ◎ ◎ △ *Heart of the Great Perfection of Wisdom Sutra* ◎
- ◎ ◎ ◎ △ *Maka han-nya hara mit-ta shin gyo* 摩訶般若波羅蜜多心經 ◎

Kannon Bodhisattva

kan ji zai bo sa 觀自在菩薩

- ◎ that all five aggregates are empty and thus relieved
- ◎ *goon kai ku do* 五蘊皆空度

◎ and thus the mind is without hindrance

◎ *ko shin mu kei ge* 故心無罣礙

◎ and thereby attain unsurpassed, complete, perfect enlightenment

◎ *ko toku a noku ta ra* 故得阿耨多羅

● Paragate Parasamgate

● *ha ra gya tei* 波羅羯諦

● Bodhi Svaha

● *bo ji sowa ka* 菩提薩婆訶

7. *Diamond Sutra* [416]

[For partial English text, see D.T. Suzuki, *Manual of Zen Buddhism* (New York: Grove Press, 1960), pp. 38-50.]

◎ ◎ ◎ △ *Perfection of Wisdom Diamond Sutra* ◎

◎ ◎ ◎ △ *Kon go han-nya hara mik-kyo* 金剛般若波羅蜜經 ◎

Thus have I heard

nyo ze ga mon 如是我聞

◎ Then the Venerable Subhuti

◎ *ji cho ro shubō dai* 時長老須菩提

- ◎ The Buddha said to Subhuti
- ◎ *butsu go shubō dai* 仏告須菩提

- ◎ Again, Subhuti
- ◎ *bu ji shubō dai* 復次須菩提

- ◎ Subhuti, what do you think?
- ◎ *shubō dai o i un ga* 須菩提於意云何

- ◎ Subhuti said to the Buddha
- ◎ *shubō dai byaku butsu gon* 須菩提白仏言

- ◎ Subhuti, what do you think? Has the Tathagata
- ◎ *shubō dai o i un ga nyorai* 須菩提於意云何如來

- ◎ Subhuti, what do you think? If a man
- ◎ *shubō dai o i un ga nyaku nin* 須菩提於意云何若人

- ◎ Subhuti, what do you think? Does a Srotopanna
- ◎ *shubō dai o i un ga shudā on* 須菩提於意云何須陀洹

- ◎ The Buddha said to Subhuti
- ◎ *butsu go shubō dai* 仏告須菩提

- ◎ Subhuti, regarding the sands of the Ganges
- ◎ *shubō dai nyogō ga chu* 須菩提如恒河中

- ◎ Again, Subhuti
- ◎ *bu shi shubō dai* 復次須菩提

- ◎ At that time, Subhuti said to the Buddha
- ◎ *ni ji shubō dai byaku butsu gon* 爾時須菩提白仏言

- ◎ At that time, Subhuti, listening to this sutra
- ◎ *ni ji shubō dai mon setsu ze kyo* 爾時須菩提聞說是經

- ◎ Subhuti, if there is a good man
- ◎ *shubō dai nyaku u zen nan shi* 須菩提若有善男子

- ◎ Again, Subhuti
- ◎ *bu shi shubō dai* 復次須菩提

- ◎ At that time, Subhuti
- ◎ *ni ji shubō dai* 爾時須菩提

- ◎ Subhuti, what do you think?
- ◎ *shubō dai o i un ga* 須菩提於意云何

- ◎ Subhuti, what do you think?
- ◎ *shubō dai o i un ga* 須菩提於意云何

- ◎ Subhuti, what do you think?
- ◎ *shubō dai o i un ga* 須菩提於意云何

- ◎ Subhuti, you should not say
- ◎ *shubō dai nyomotsu chi* 須菩提汝勿謂

- ◎ Subhuti said to the Buddha
- ◎ *shubō dai byaku butsu gon* 須菩提白仏言

- ◎ Again, Subhuti
- ◎ *bu shi shubō dai* 復次須菩提

- ◎ Subhuti, if in three thousand great thousands
- ◎ *shubō dai nyaku san zen dai sen* 須菩提若三千大千

- ◎ Subhuti, what do you think?
- ◎ *shubō dai o i un ga* 須菩提於意云何

- ◎ Subhuti, what do you think?
- ◎ *shubō dai o i un ga* 須菩提於意云何

- ◎ Subhuti, if you produce
- ◎ *shubō dai nyonyaku sa* 須菩提汝若作

- ◎ Subhuti, if a bodhisattva
- ◎ *shubō dai nyaku bo satsu* 須菩提若菩薩

- ◎ Subhuti, if there is a person who says that the Tathagata
- ◎ *shubō dai nyaku u nin gon nyorai* 須菩提若有人言如來

- ◎ Subhuti, if a good man
- ◎ *shubō dai nyaku zen nan shi* 須菩提若善男子

- ◎ Subhuti, if there is a person who says
- ◎ *shubō dai nyaku nin gon* 須菩提若人言

- ◎ Subhuti, if there is a person who
- ◎ *shubō dai nyaku u nin* 須菩提若有人

- In all the world
- *is-sai se ken* 一切世間

- all were overjoyed
- *kai dai kan gi* 皆大歡喜

8. Last Teaching Sutra [416]

- ◎ ◎ ◎ △ *Sutra of the Condensed Teachings Left by the Buddha Upon His Final Nirvana* ◎
- ◎ ◎ ◎ △ *Bus-shi hatsu nehan ryaku sek-kyo kai kyo* 仏垂般涅槃略說教誠經 ◎

Shakamuni Buddha

shaka muni butsu 釈迦牟尼仏

- ◎ You monks, after my death
- ◎ *nan dachi biku, waga metsu go ni oite* 汝等比丘、我が滅後に於いて
- ◎ You monks, when you have been able to abide by the precepts
- ◎ *nan dachi biku, sude ni yoku kai ni jūsu* 汝等比丘、已に能く戒に住す
- ◎ You monks, in receiving food and drink
- ◎ *nan dachi biku, moromoro no onjiki wo ukete wa* 汝等比丘、諸の飲食を受けては
- ◎ You monks, in the daytime earnestly
- ◎ *nan dachi biku, hiru wa sunawachi gonshin ni* 汝等比丘、昼は則ち勤心に
- ◎ You monks, if there is a person who comes
- ◎ *nan dachi biku, moshi hito ari kittate* 汝等比丘、若し人あり来つたて
- ◎ You monks should of your own volition rub your heads
- ◎ *nan dachi biku, masa ni mizukara kōbe wo nazu beshi* 汝等比丘、当に自ら頭を摩つべし
- ◎ You monks, a mind twisted by flattery is at variance with the way
- ◎ *nan dachi biku, tengoku no shin wa dō to sōi su* 汝等比丘、諂曲の心は道と相違す

- ◎ You monks, you should know that
- ◎ *nan dachi biku, masa ni shiru beshi* 汝等比丘、当に知るべし
- ◎ You monks, if you wish to cast off all suffering
- ◎ *nan dachi biku, moshi moromoro no kunō wo* 汝等比丘、若し諸の苦悩を
- ◎ You monks, if you seek the ease and joy of quiescence and non-intention
- ◎ *nan dachi biku, jakujō mui no anraku wo moto men* 汝等比丘、寂靜無為の安樂を求めん
- ◎ You monks, if you exert yourselves with vigor
- ◎ *nan dachi biku, moshi tsutomete shōjin sureba* 汝等比丘、若し勤めて精進すれば
- ◎ You monks, seek good teachers and seek good protectors
- ◎ *nan dachi biku, zenchishiki wo motome zengojo wo* 汝等比丘、善知識を求め善護助を
- ◎ You monks, if those who concentrate their thoughts
- ◎ *nan dachi biku, moshi nen wo osamuru mono wa* 汝等比丘、若し念を撰むる者は
- ◎ You monks, if there is wisdom
- ◎ *nan dachi biku, moshi chie areba* 汝等比丘、若し智慧あれば

- ◎ You monks, if you engage in all sorts of frivolous theorizing
- ◎ *nan dachi biku, moshi shuju no keron wa* 汝等比丘、若し種種の戲論は

- ◎ You monks, in various merits
- ◎ *nan dachi biku, moromoro no kudoku ni oite* 汝等比丘、諸の功德に於て

- ◎ You monks, if one has doubts concerning the four noble truths of suffering, etc.
- ◎ *nan dachi biku, moshi kutō no shitai ni oite* 汝等比丘、若し苦等の四諦に於て

- ◎ You monks, do not be attached to grief and suffering
- ◎ *nan dachi biku, hinō wo idaku koto nakare* 汝等比丘、非悩を懐くこと勿れ

- ◎ You monks, you should always single-mindedly
- ◎ *nan dachi biku, tsune ni masa ni issbin ni* 汝等比丘、常に當に一心に

- ◎ You all, moreover, stop
- ◎ *nan dachi shibaraku yamine* 汝等且く止みね

- surpass me and long for nirvana
- *ware metsudo sento* 我れ滅度せんと

- this is my final [instruction]
- *kore waga saigo no* 是れ我が最後の

9. Verse of Homage to Buddha's Relics [417]

[For full English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmichō, 2001), pp. 71, 131; and Glossary, p. 214.]

◎ ◎ ◎ △ Verse of Homage to Buddha's Relics ◎

◎ ◎ ◎ △ *Shari raimon* 舍利礼文 ◎

With wholehearted reverence we bow

is-shin cho rai 一心頂礼

(When repeated three times, also ring bowl bell at start of third time.)

◎ of the Tathagata Shaka

◎ *sha ka nyo rai* 釈迦如来

● arouse the thought of awakening

● *hotsu bo dai shin* 発菩提心

● the knowledge of the equality of all things

● *byo do dai chi* 平等大智

10. Meaning of Practice and Verification [417]

[For English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmichō, 2001), pp. 88-93, 144-152.]

◎ ◎ ◎ △ *Meaning of Practice and Verification* ◎

◎ ◎ ◎ △ *Shushōgi* 修証義 ◎

Chapter One: General Introduction

The most important issue of all for Buddhists is the thorough clarification

Shō wo akirame 生を明らめ

◎ It is difficult to be born as a human being

◎ *ninshin uru koto katashi* 人身得ること難し

◎ Otherwise

◎ *shika arazareba* 爾あらざれば

◎ Understand that

◎ *masani shiru beshi* 当に知るべし

● and falsely imagine that there will be no consequences of evil

● *aku no hō aru bekarazu to* 悪の報あるべからずと

● there is no way for us to avoid those consequences

● *aku no hō wo kantoku sezaruru ni wa arazu* 悪の報を感得せざるには非ず

(Strike small bowl-bell where indicated by symbol ● only when ceasing chanting at end of Chapter One. This rule pertains to other chapters, as well. When chanting all chapters from Chapter Two through Chapter Five, strike bowl-bell only at end of each chapter.)

Chapter Two: Repenting and Eliminating Bad Karma

- The buddhas and ancestors, because of their limitless sympathy
- *busso awaremi no* 仏祖憐れみの

- Therefore
- *shika areba* 然あれば

- and hold sway over the inexhaustible dharma realm
- *mujin hokkai ni* 無尽法界に

- All my past and harmful karma
- *ga shaku shozō sho akugō* 我昔所造諸悪業

- Keeping this in mind and acting in the appropriate manner
- *shinnen shingi* 心念身儀

- we should openly confess before the buddha. The power of this confession
- *horro no chikara* 発露の力

Chapter Three: Receiving Precepts and Joining the Ranks

- ◎ Next, we should pay profound respects
- ◎ *tsugi ni wa fukaku* 次には深く

- ◎ Beings of meager fortune and scant virtue
- ◎ *moshi hakufuku shōtoku no shujō wa* 若し薄福少徳の衆生は

- ◎ The buddhas always dwell in this
- ◎ *shobutsu no tsune ni* 諸仏の常に

- ◎ At this time... all things in the dharma realm of the ten directions
- ◎ *kono toki jippō hokkai* 是時十方法界

- This is the merit of non-intention
- *kore wo mui no* 是れを無為

- This is arousing the thought of enlightenment
- *kore hotsu bodaishin nari* 是れ発菩提心なり

Chapter Four: Making the Vow to Benefit Beings

- ◎ To arouse the thought of enlightenment is
- ◎ *bodaishin wo okosu to iu wa* 菩提心を発するというは

- ◎ Though of humble appearance
- ◎ *sono katachi iyashi to iu to mo* 其形陋しというとも

- ◎ “Cooperation” means
- ◎ *dōji to iu wa* 同事というは

- ◎ identify others with ourselves
- ◎ *ta wo shite ji ni* 佗をして自に

- In working to save others
- *saido shōju ni* 济度摂受に

- we should venerate and respect the merit
- *kudoku wo raihai kugyō subeshi* 功德を礼拝恭敬すべし

Chapter Five: Practicing Buddhism and Repaying Blessings

- ◎ Arousing the thought of enlightenment is
- ◎ *kono hotsu bodaishin* 此発菩提心

- ◎ We should calmly consider
- ◎ *shizuka ni omō beshi* 静かに憶うべし

- ◎ great way of the buddhas penetrates everywhere
- ◎ *daidō tsūdassuru nari* 大道通達するなり

- ◎ These buddhas are the
- ◎ *awayuru shobutsu to wa* 謂ゆる諸仏とは
- who is meant when we say
- *tare to iu zo to* 誰というぞと
- This is how we repay the blessings of the Buddha
- *masa ni butsuon o hōzuru ni te aran* 正に仏恩を報ずるにてあらん

11. On Faith in Mind [418]

[For full English text, see D.T. Suzuki, *Manual of Zen Buddhism* (New York: Grove Press, 1960), pp. 76-82.]

- ◎ ◎ ◎ △ *On Faith in Mind* ◎
- ◎ ◎ ◎ △ *Shinjinmei* 信心銘 ◎

The Perfect Way knows no difficulties

shii dō bunan 至道無難

- ◎ perfect like unto vast space
- ◎ *madoka naru koto taikyo ni onaji* 円なること大虚に同じ
- ◎ where thinking never attains
- ◎ *hi shiryō no tokoro* 非思量の処

- ◎ the wise in the ten quarters
- ◎ *jippō no chisha* 十方の智者

- Mind and each believing mind are not two
- *shinjin funi* 信心不二

- this is where words fail
- *gongo dō dan* 言語道断

12. *Harmony of Difference and Equality* [418]

[For full English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmichō, 2001), pp. 30-32, 108-109.]

- ◎ ◎ ◎ △ *Harmony of Difference and Equality* ◎
- ◎ ◎ ◎ △ *Sandōkai* 参同契 ◎

The mind of the great sage of India
chikudo daisen no shin 竺土大仙の心

- ◎ All the objects of the senses
- ◎ *mon mon issai no kyō* 門門一切の境

- ◎ Each of the myriad things has its merit
- ◎ *banmotsu onozukara* 万物おのずから

- ◎ Hearing the words
- ◎ *koto wo ukete wa* 言を承けては

- I respectfully urge you
- *tsutsushinde* 謹んで

- don't pass your days and nights in vain
- *kōin munashiku* 光陰虚しく

13. Precious Mirror Samadhi [418]

[For full English text and romanization, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmuchō, 2001), pp. 33-37, 110-113.]

- ◎ ◎ ◎ △ Precious Mirror Samadhi ◎
- ◎ ◎ ◎ △ *Hōkyō zanmai* 宝鏡三昧 ◎

The dharma of thusness

nyoze no hō 如是の法

- ◎ A silver bowl filled with snow
- ◎ *ginwan ni yuki wo mori* 銀盃に雪を盛り

- ◎ Like a battle-scarred tiger
- ◎ *tora no kaketaru ga gotoku* 虎の欠たるが如く

- ◎ With his archer's skill
- ◎ *gei wa gyōriki wo* 羿は巧力を

- Just to continue in this way
- *tada yoku* 只能く

- is called the host within the host
- *shuchū no* 主中の

14. *Song of Verification of the Way* [419]

[For full English text, see D.T. Suzuki, *Manual of Zen Buddhism* (New York: Grove Press, 1960), pp. 89-103.]

- ◎ ◎ ◎ △ *Song of Verification of the Way* ◎
- ◎ ◎ ◎ △ *Shōdōka* 証道歌 ◎

Knowest thou

kimi mizu ya 君見ずや

- ◎ The five aggregates are like a floating cloud hither and thither
- ◎ *goon no fuun wa kū korai* 五陰の浮雲は空去来

- ◎ The bones may be crushed to powders, the body cut up to pieces and yet
- ◎ *funkotsu saishin mo imada* 粉骨碎身も未だ

- ◎ Tathagatas, as many in number as the Ganga-sands
- ◎ *gasha no nyorai onajiku* 河沙の如来同く

- Cease from measuring heaven with a tiny piece of reed
- *kanken wo motte* 管見を將って

- If you have no insight yet
- *imada ryō zezunba* 未だ了ぜずんば

15. Disaster Preventing Dharani [419]

[For full romanized text, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmichō, 2001), p. 105.]

- ◎ ◎ ◎ △ *Marvelously Beneficial Disaster Preventing Dharani* ◎
- ◎ ◎ ◎ △ *Sho sai myo kichi jo darani* 消災妙吉祥陀羅尼 ◎

no mo san man da

- ◎ *to ji to en gya gya gya ki* (send-off bowl-bell and third chanting)
- *shu ri chishu ri*
- *sen chi gya*

16. Great Compassion Dharani [419]

[For full romanized text, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmūchō, 2001), pp. 102-104.]

◎ ◎ ◎ △ Great Compassionate Mind Dharani ◎

◎ ◎ ◎ △ *Daishishin darani* 大悲心陀羅尼 ◎

namu kara tan no

◎ *en sa hara ha ei*

◎ *nora kin ji chiri shuni no*

◎ *nora kin ji somo ko*

● *namu ori ya*

● *shite do modora*

17. Heroic March Dharani [419]

◎ ◎ ◎ △ Homage to the buddhas and bodhisattvas of this Heroic March assembly

◎ ◎ ◎ △ *namu ren nen ui jo fu bu sa* 南無楞嚴會上仏菩薩

◎ *namu ren nen ui jo fu bu sa*

△ ◎

◎ *namu ren nen ui jo fu bu sa*

△ ◎

◎ *namu ren nen ui jo fu bu sa*

△ ◎ ● ●

△ *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices* ◎

△ *Dai buc-chō man gyo shuryō gon darani* 大仏頂万行首楞嚴陀羅尼 ◎

- *namu sa bo fudo fu rai*
- *namu sato nan*
- *namu ryo ki ora*
- *namu su ryo tobo nonan*
- *namu ryo ki sa'myagya*
- *namu chi bo rishu nan*
- *namu shido ya bichi ya*
- *namu hora komo ni*
- *namu*
- *in to ra ya*
- ◎ *namu bogya bo chi*
- ◎ *nora yano ya*
- ◎ *chibya namū sogeri to*
- ◎ *uki rishu ken no*
- ◎ *rasha bo ya*
- ◎ *chisa sabi san*
- ◎ *horiho ra shagya kiri tan*
- ◎ *biri yo kiri shi*
- ◎ *soki ya kiri tan*
- ◎ *bogyaba*

- ◎ *shayake ra motoke ra*
- ◎ *shatsu ra hoki nibi han*
- ◎ *toshu sashi do*
- ◎ *shifu ra igyā kigyā*
- ◎ *shatō tagyā*
- ◎ *oki ni uto kya*
- ◎ *kento ra*
- *hodo hodo ni*
- *kuki tsuryo yo han*

“Great” Verse

- △ *mo ko ho ja ho ro mi*
- mo ko ho ja ho ro mi*
- ◎ △ ◎
- mo ko ho ja ho ro mi*
- ◎ △ ◎
- mo ko ho ja ho ro mi*
- ◎ △ ◎ ◎ ● ●

18. Ambrosia Gate [420]

[For full English and romanized text, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmichō, 2001), pp. 45-52, 121-128.]

(A. Procedure for great food-offering assembly during Bon festival,
and food-offering assembly on behalf of deceased)

◎ ◎ ◎ △ *Inviting the Three Treasures* ◎

◎ ◎ ◎ △ *Bushō san bo* 奉請三宝 ◎

◎ (3rd time) Homage to the buddhas of the ten directions

◎ (3rd time) *namu jip-po butsu* 南無十方仏

◎ (3rd time) Homage to the Original Master, Shakamuni Buddha

◎ (3rd time) *namu honshi shaka muni butsu* 南無本師釈迦牟尼仏

▲ (3rd time) Homage to Venerable Ananda, reciter of the teachings

▲ (3rd time) *namu kei kyo anan sonja* 南無啓教阿難尊者

Invoking the Vow to Awaken ◎

Cho sho hotsu gan 招請発願 ◎

By all the members of this assembly

ze sho shu to 是諸衆等

▲ May all sentient beings of the dharma realms, conveyed by this rite, swiftly attain buddhahood

▲ *toku jōbussuru koto wo en* 疾く成仏することを得ん

Dharani for Inviting the Cloudlike Hosts of Spirits ◎

Un shu kijin cho sho darani 雲集鬼神招請陀羅尼 ◎

no bo

▲ (7th time) *tatā gyataya*

Dharani for Breaking Down the Gates of Hell and Opening Throats ◎

Haji goku mon kai in ko darani 破地獄門開咽喉陀羅尼 ◎

on boho teiri

▲ (7th time) *tatā gyataya*

Dharani for Sanctifying the Food with the Unimpeded Radiance of Innumerable Virtues ◎

Muryō itoku jizai ko myo kaji on jiki darani 無量威德自在光明
加持飲食陀羅尼 ◎

no maku

▲ (7th time) *san barā*

Dharani for Bestowing the Ambrosial Taste of the Dharma ◎

Mo kanro hōmi darani 蒙甘露法味陀羅尼 ◎

no maku

▲ (7th time) *hara soro*

Dharani for Contemplating Birushana through the Graph "Heart" on a Disk of Water ◎

Biru shana ichiji shin sui rin kan darani 毘盧舍那一字心水輪
觀陀羅尼 ◎

No maku

▲ (21st time) *bota nan ban*

Dharani for Invoking the Precious Names of the Five Tathagatas ◎

Gonyorai ho go cho shō darani 五如来宝号招請陀羅尼 ◎

namu tahō nyorai

◎ *namu myo shiki shin nyorai*

◎ *namu kanro o nyorai*

◎ *namu ko haku shin nyorai*

◎ *namu rifui nyorai*

● (3rd time) *aba en*

● (3rd time) *kufu shitsujo*

Dharani for Producing the Thought of Awakening

Hotsu bodaishin darani 發菩提心陀羅尼 [this title not chanted]

▲ *on bo jishit-ta*

(If officiant chants this dharani, hit damped bowl-bell with butt of baton; monks of great assembly chant in unison three times.)

Dharani of Giving the Bodhisattva Samaya Precepts

Ju bosatsu sanmayakai darani 授菩薩三摩耶戒陀羅尼 [this title not chanted]

▲ *on san maya*

(If officiant chants this dharani, hit damped bowl-bell with butt of baton; monks of great assembly chant in unison three times.)

Secret Root Dharani for Dwelling in the Great Jewelled Pavilion ◎

Dai ho ro kaku zen jo himitsu kon pon darani 大宝樓閣善住秘密根本陀羅尼 ◎

◎ *no maku*

(strike large bowl-bell each time this is repeated)

◎ (3rd time) *on*

▲ (3rd time) *on manida rei*

Dharani for Initiation into the Mantra of the Radiance of the Buddhas

Shobutsu kōmyō shingon kanchō darani 諸仏光明真言灌頂陀羅尼 [this title not chanted]

on

● (7th time) *jin bara*

● (7th time) *taya un*

(B. Procedure for evening sutra chanting) [422]

◎ ◎ ◎ △ *Ambrosia Gate* ◎

◎ ◎ ◎ △ *Kanro mon* 甘露門 ◎

Homage to the buddhas of the ten directions

namu jip-po butsu 南無十方仏

▲ By all the members of this assembly

▲ *ze sho shu to* 是諸衆等

▲ *no bo bohori*

▲ *on boho teiri*

▲ *no maku saraba*

▲ *no maku soro baya*

▲ *no maku san manda*

◎ *namu tahō nyorai*

◎ *namu kanro o nyorai*

▲ *on bo jishit-ta*

▲ *on san maya*

◎ *no maku sara bata tāgyata nan*

▲ *on abokya*

◎ With the good karma gathered in this practice

◎ *i su shu an shu sen gen* 以此修行衆善根

(Continue to read *Verse for Dedicating Merit*, ringing small bowl-bell at start of each phrase, ending with following two phrases.)

- entirely escape the round of rebirth,
- *jin shu rin nei* 尽出輪廻

- and be born in the pure land
- *san jin zu* 生淨土

(C. Procedure for routine food-offering assemblies) [422]

- ◎ ◎ ◎ △ *Ambrosia Gate* ◎
- ◎ ◎ ◎ △ *Kanro mon* 甘露門 ◎

- ◎ (3rd time) Homage to the buddhas of the ten directions
- ◎ (3rd time) *namu jip-po butsu* 南無十方仏

- ◎ (3rd time) Homage to the Original Master, Shakamuni Buddha
- ◎ (3rd time) *namu honshi shaka muni butsu* 南無本師釈迦牟尼仏

- ▲ (3rd time) Homage to Venerable Ananda, reciter of the teachings
- ▲ (3rd time) *namu kei kyo anan sonja* 南無啓教阿難尊者

- ◎ By all the members of this assembly
- ◎ *ze sho shu to* 是諸衆等

▲ May all sentient beings of the dharma realms, conveyed by this rite,

swiftly attain buddhahood

▲ *toku jōbussuru koto wo en* 疾く成仏することを得ん

◎ *no bo bohori*

▲ (3rd time) *tatā gyataya*

◎ *on boho teiri*

▲ (3rd time) *tatā gyataya*

◎ *no maku saraba*

▲ (3rd time) *san bara san bara aun*

◎ *no maku soro baya*

▲ (3rd time) *hara soro sowaka*

◎ *no maku san manda*

▲ (3rd time) *bada nan ban*

◎ *namu tahō nyorai*

◎ *namu myo shiki shin nyorai*

◎ *namu kanro o nyorai*

◎ *namu ko haku shin nyorai*

◎ *namu rifui nyorai*

● (3rd time) *aba en gyaraya*

● (3rd time) *kufu shitsu jori gakishu*

▲ *on bo jishit-ta boda hada yami*

(When officiant has chanted this dharani, hit damped bowl-bell with butt of baton once before he/she finishes; then entire assembly chants in unison. When officiant has chanted third time, strike small bowl-bell once, as at first; when entire assembly chants in unison, strike small bowl-bell a second time.)

▲ *on san maya sato ban*

(Procedure same as indicated in previous note)

◎ *no maku sara bata*

(Repeat three times, striking large bowl-bell each time)

◎ (3rd time) *on bihora*

▲ *on mani darei*

◎ *on abokya*

● *jin bara*

● *taya un*

19. Victor's Dharani [423]

[For full romanized text, see *Sōtō School Scriptures for Daily Services and Practice* (Tokyo: Sōtōshū Shūmuchō, 2001), pp. 118-120.]

◎ ◎ ◎ △ *Dharani of the Victorious Ushnisha* ◎

◎ ◎ ◎ △ *buc-cho son sho darani* 仏頂尊勝陀羅尼 ◎

no bo bagyaba tei

◎ *on bishu daya*

◎ *sha ya sha ya*

◎ *to mama shari ran*

● *kiri ta ya*

● *maka boda rei sowaka*

20. *Buddha Dharani* [423]

◎ ◎ ◎ △ *Buddha Dharani* ◎

◎ ◎ ◎ △ *Bud-da jinshu* 仏陀神呪 ◎

Homage to Buddha

namu fudoya 南無仏陀耶

Homage to Kannon Bodhisattva, Great Being

◎ *namu kan shi in bu sa moko sa* 南無觀世音菩薩摩訶薩

● may all pestilence be extinguished

● *enbi sho jin* 疫病消除

● Hail

● *sowaka* 薩婆訶

SECTION ELEVEN: PROCEDURE FOR CIRCUMAMBULATION [424]

Circumambulation was originally a means of venerating Buddha by walking around [a stupa or image of] him, but at present it has come to mean making a circle, with a number of serpentine bends in it, before a buddha on an altar. Number of bends in serpentine pattern depends on size of assembly of monks, but usually they form four rows.

Rector initiates sutra chanting, and monks of great assembly chant in unison. In case of “Universal Gate” Chapter, when phrase “gassho and face Buddha” is reached, rector’s assistant begins by ringing small bowl-bell one time. Upon hearing this, monks of great assembly gassho; officiant gets off of sitting mat and advances to altar. When he/she gets halfway to offering table, make second ring on small bowl-bell. When he/she arrives in front of offering table, make third ring. Officiant gasshos, lowers head, and burns incense. When he/she is finished and is observed lowering head, make fourth ring on small bowl-bell. When officiant is returning to place and is halfway there, make fifth ring. When he/she is about to turn right corner of prostration mat, make sixth ring, immediately followed by seventh ring. When officiant is observed facing front and bowing with hands clasped to both rows, ring large bowl-bell once; monks of great assembly lower heads in unison, fold hands, and all together begin circumambulating. (Officiant, too, should be mindful to begin advancing to and withdrawing from altar as soon as phrase “single-mindedly recite his name” is reached and large bowl-bell is sounded. Those with rank of venerable monk should move to their assigned positions while seven rings of small bowl-bell are taking place. Monks of great assembly should close distance between themselves and line in front of them, so that they are about 90 centimeters—3 feet—apart.)

For circumambulation, officiant turns body to right and follows last of stewards; last person in prefects’ places follows after officiant. Person at head of line of stewards turns to right and follows behind person at head of line of rear row. Rear row turns to left and follows acolyte and incense acolyte. Acolyte and incense acolyte turn bodies to left and follow last person in rear row of rank of precepts. Rear row turns to left and follows

person in highest place in rank of precepts (i.e. head seat). (See diagram of circumambulation below.)

Everyone should be aware of distance between individuals and strive to keep that distance uniform. One should fix one's eyes on the back of the one in front, looking neither up, down, or to the side. When moving in procession, walk slowly and walk in middle of tatami mats, so as not to step on edges of mats. Entire party forms full circle.

Number of revolutions to make should be modified in accordance with number of people in assembly of monks and length of sutra text being chanted. In case of one hundred persons or more, even with a long sutra it is impossible to make more than a single revolution. Even with a small number of people, procession should be limited to about three to five revolutions.

Procedure for ending circumambulation is as follows. Rector's assistant alerts person in position of officiant. Then, if it is a four-row circumambulation, when officiant arrives at south corner of west row, first ring on small bowl-bell is sounded (this is called "bell for stopping"); when he/she arrives at north corner, second ring is sounded (if bell for stopping is rung too late, confusion will result when assembly returns to places, so rector's assistant must be very careful in this regard). Everyone in two ranks of officers and below returns to their own places; those with rank of venerable monk return to their special places. When officiant is observed reaching front and center, ring large bowl-bell once. Officiant gasshos and lowers head, advances to altar and burns incense. Monks of great assembly lower heads simultaneously with officiant. Those who have advanced move back, return to former places and stand. (In case of food-offering assembly or sutra chanting for deceased sponsored by a donor, upon seeing officiant advance to altar, hall assistant sets out curved chair behind prostration mat. When officiant returns to place, great assembly also sits down, as signalled by hand-bell for taking seats. In case of sutra chanting for Buddha and ancestors, do not set out curved chair.)

As a precaution to avoid confusion in circumambulation, everyone should count beforehand what number row he or she is in, pay attention to way in which officiant turns (turning to right is standard), and decide on one's own movements. When there are eight or twelve rows or the like, such pre-

cautions are especially necessary. When there are five rows, making an odd number, people in last row should join up with row in front of them while seven rings of bowl-bell are taking place, thus forming a four-row circumambulation (same holds for other instances in which there is an odd number of rows).

It sometimes happens that officiant, depending on number of persons in assembly of monks, sets circumambulation at six rows or ten rows. In these cases, officiant synchronizes advancing to altar and burning incense with rector's assistant's rings on small bowl-bell. Upon turning body and moving in front of prostration mat (at a place near offering table), he/she bows with hands clasped to monks of great assembly. In these cases, manner of turning body is exact opposite of that in four-row and eight-row circumambulation. That is to say, officiant immediately turns body to left and follows behind head of line of stewards (i.e. prior), and stewards turn to left. Head seat turns to left and follows officiant; prefects, from secretary on down, turn to left and follow head seat.

For diagrams of four-row and six-row circumambulation, see below.

If number of participants is large, it is permissible to enter inner sanctum and circle around bare pillar. Any circumambulation of six rows or more is a large dharma ceremony, so in many cases a prior of dharma hall is put in place and given command. When a group is too large to all enter into large ceremony room, they may also circumambulate in adjoining rooms.

Diagram of Circumambulation [426]

Diagram of Six Rows

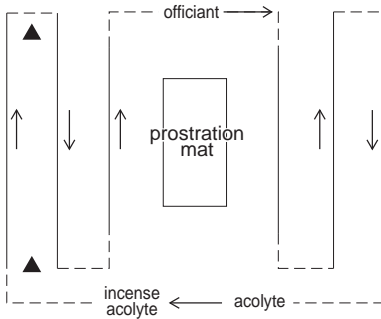


Diagram of Four Rows

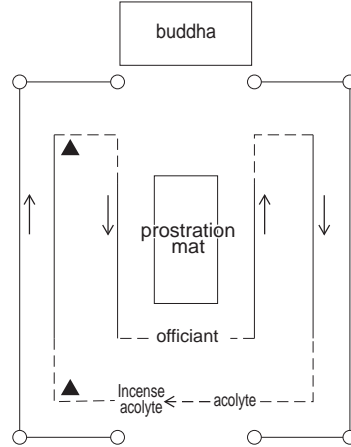
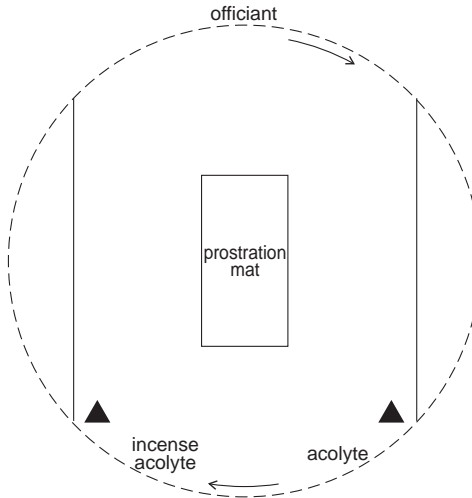


Diagram of Full Circle



▲ = bell for stopping

SECTION TWELVE: PROCEDURE FOR DEDICATING MERIT [427]

When initiating sutra chanting and when reading eko texts, rector should gassho. In event that merit-dedication book is respectfully lifted and read, synchronize with rector's assistant's first ring of bell for stopping and respectfully lift merit-dedication book (which is handed over in advance by hall assistant) in both hands and lightly raise it above head; upon second ring of bell, open it to particular place; when great assembly is about to finish chanting, begin to read solemnly in a clearly audible voice. Four-phrase verses of praise should be read one phrase at a time, or read continuously, without pausing between phrases. Following verses for dedication of merit should be read in similar fashion: even if one has not run out of breath, one must always pause at every break in the text. Do not let pauses be dictated by how much breath one has, or fool around trying to be artsy.

Buddha names associated with two ancestral and three Buddha memorials, and names of venerated associated with founding abbot's memorial and memorial for previous abbot, etc., are to be read in their entirety by rector in raised voice. However, in case of offering services for deceased members of patrons' families, officiant should stop reciting at, "At this monastery (or household), on this month and this day...", and read only dharma names. Thereafter, rector receives and finishes reading rest of text. When reading is finished, simultaneously close merit-dedication book, raise it above head with both hands, and hand it to hall assistant. In case of food-offering assembly and the like, if there is a high reading stand, place book on that. (Hall assistant removes reading stand.)

The following several points are raised as things one should be mindful of:

In all cases of memorial service eve chant, "At this monastery, on this month, tomorrow...", and on day of service proper chant, "on this month and day."

At end of dedication of merit for ancestral teacher's memorial chant, "May the ancestral wind forever blow...." For founding abbot's memorial,

memorial for former abbots, and the like, chant, “May the wind of our school forever blow.”

With regard to buddhas and ancestors and founding abbot, chant, “We humbly beg your true compassion....” For venerable monks chant, “That it may exalt their posthumous status....” Only disciples, when doing sutra chanting service for the primary master from whom they have inherited the dharma, chant, “We humbly beg the dharma milk of your true compassion....,” or simply, “We humbly beg your true compassion....”

When reading statement, at end there is always an abbreviated dedication of merit. For abbreviated dedication of merit, there is no verse of praise. Begin from, “Having chanted...” and end with, “We humbly beg your true compassion....,” or “May it exalt their their posthumous status....” Do not chant part that begins, “We pray....”

In order to read document in this connection, do as follows. Writing on envelope, from “Respectfully stated” down through “Humbly enclosed,” is read in a faint undertone. Verse of praise and two phrases that begin, “We humbly beg your attentive concern” are read in a low voice. Part from “Nation of Japan” down to “On this month and this day...” is read in a voice that gradually increases in volume up to a moderate level. When ancestral names are read, make voice a little louder yet. From “The preceding is humbly considered....,” read in a clearly audible voice. Read “Humbly stated” in a loud, drawn-out voice. For remainder of text, read officiant’s name in a moderate voice, and proclaim final “Humbly stated” in the loudest, most drawn-out voice of all.

SECTION THIRTEEN: PROCEDURE FOR HANDING OVER MERIT-DEDICATION BOOK, ETC.

1. Procedure for Handing Over Merit-Dedication Book [428]

Eko text should always be read while looking at merit-dedication book. To hand over merit-dedication book to rector, hall assistant places book on offering stand draped with covering cloth. Coordinating movements with sound of large bowl-bell at end of sutra chanting, he/she steps into large ceremony room from west side of inner sanctum (simultaneously with large bowl-bell, officiant advances to burn incense), passes behind prefects' places, and advances front and center holding up offering stand just below eye level. Before next ring of large bowl, hall assistant passes merit-dedication book to rector, withdraws, goes directly between acolyte and incense acolyte, and faces north (if it is standing chanting, remain standing and hold up offering stand; if it is seated chanting, sit quietly). Judging when dedication of merit will be over, hall assistant leaves place and, taking ring of large bowl-bell when chanting "All buddhas of the ten directions and three times..." as signal, receives merit-dedication book from rector, holds offering stand slightly to left, and goes behind rank of prefects. Synchronizing with second ring of bowl bell, for "all honored, bodhisattvas, those great beings ...," raise offering stand back up to just below eye level; on third ring, enter inner sanctum and set it in its original resting place. (Tables rest on western side of inner sanctum.)

For morning sutra chanting, merit-dedication book is placed on reading stand. Hall assistant brings it out from east side of inner sanctum at point in buddha hall sutra chanting when, during chanting of "Universal Gate" Chapter, the phrase "single-mindedly recite his name" is reached. A second hall assistant simultaneously comes out from west side of inner sanctum, holding up (horizontally) a kyosaku (if two kyosakus are used, they come out simultaneously from east and west; in this case, reading stand is brought out first, followed by kyosakus). When "Universal Gate" Chapter is omitted,

reading stand is brought out upon first ring of large bowl-bell during *Great Compassion Dharani*; and, if *kyosaku* are not used, it is brought out at start of *Disaster Preventing Dharani*. Pass behind stewards' places and go before rector, set reading stand down in front of rector, turn body to right, while standing there quietly *gassho*, and return to place, again passing behind rank of stewards. There is also a procedure in which reading stand is brought out from west side of inner sanctum by rector's assistant, and put back in west.

2. Procedure For Handing Over Prostration Mat, Sitting Cushion, and Incense Stand [429]

In order to remove prostration mat and sitting cushion, east and west hall assistants simultaneously come out from inner sanctum, go to place of prostration mat, and kneel. Rector's assistant on west side folds sitting cushion in half and draws it in front of him/her. Rector's assistant on east side folds prostration mat in thirds: first, fold left side inwards, then fold right side over it so that mat is folded in thirds; finally, fold that again in half to left, and draw it in front of oneself. Both assistants then simultaneously turn their bodies, stand, face north, and carry items, raised, back into inner sanctum.

In order to set out prostration mat and sitting cushion in their original resting places (in middle of large ceremony room), two hall assistants simultaneously come out from east and west sides of inner sanctum, go to middle, and lower heads in tandem. First, rector's assistant on east side unfolds prostration mat. Open double fold to right; then open top part of underlying triple fold to right, and bottom part to left. Next, rector's assistant on west side sets sitting cushion on top of prostration mat and unfolds it to left. At this time, east side assistant spreads hands to receive sitting cushion, and together they smoothe out any wrinkles. They then simultaneously turn bodies to face north, stand, *gassho*, and return to places.

In order to set out incense stand (offering stand with small censer resting on it) in front of officiant, acolyte and incense acolyte simultaneously go in front of incense stand, *gassho* and lower heads. Incense acolyte holds in-

cense stand (offering stand), acolyte holds incense table (this stand is also commonly called “incense stand”), and they go before abbot. Facing each other, both lower heads. Acolyte sets down incense table, incense acolyte places incense stand (offering stand) on top of it. Simultaneously they bow in *gassho*, face north, and return to places. When removing incense stand, as well, follow these procedures.

For small convocations, salutations and the like, hall assistant on east side slides prostration mat sideways, away from front and center, with sitting cushion still on it. Rector’s assistant on west side brings out incense table, and acolyte places incense stand (offering stand) on top of it.

For memorial for previous abbot and the like, at time of making prostrations in thanks, when three prostrations are finished, hall assistant on east side immediately moves prostration mat, with sitting cushion still on it, sideways in front of offering table. Incense-burning master advances to altar, faces south with offering table at his/her back. Hall assistant on west side sets out incense table in middle (where prostration mat had been); incense acolyte places incense stand (offering stand) on top of it. Disciples advance to altar, burn incense and make three prostrations. When it is observed that prostrations in thanks are finished, implements are removed: rector’s assistant on east side returns prostration mat to its original place; incense acolyte picks up incense stand (offering stand) and exits hall together with acolyte, waiting until incense-burning master has exited.

SECTION FOURTEEN: PROCEDURES FOR OFFERINGS [430]

Whenever large dharma ceremonies are to be carried out, there are always incense, flowers, lamps, and candles as well as various other kinds of offerings that are provided before buddha, before images, and before tablets. The offerings are different for each occasion, as detailed below.

Daily Sutra Chanting Services [430]

For morning sutra chanting there are no special offerings, just the usual incense, flowers, lamps, and candles, tea and decoction. For midday sutra chanting, too, rice offering is the only additional item. For evening sutra chanting, a food-offering assembly is performed, so pure water is offered.

Prayers Sutra Chanting [430]

For prayers sutra chanting, offer decoction, sweets, and tea. (In past, offering of tea involved putting a small amount of tea leaves in a cup and pouring boiling water over them, but it is not necessary to cling to that. Decoction used for tea and decoction is usually hot water with sugar dissolved in it.)

Sutra Chanting for Buddha and Ancestors [431]

Provide fragrant rice and make offering of tea and decoction (decoction, sweets, and tea).

Two Ancestral and Three Buddha Memorials [431]

For three Buddha memorials (Buddha's birthday, attainment of the way, and nirvana), on memorial eve offer sweet decoction. For breakfast offering, provide tea and decoction and pure gruel. For noon meal, if there is leaving ranks and burning incense, offer decoction, food, alms money, sweets, and tea (or, provide trays of food for spirits separately; if there is no leaving ranks and burning incense, make offering of tea and decoction and trays of food for spirits). In addition, offerings are provided by members of administrative wing and by monks of great assembly, who contribute "seven coins" (cash for offerings) each.

Two ancestral memorials (Ancestor Daruma's memorial and two ancestors' memorial), as well as founding abbot's memorial, memorial for former abbots, and memorial for previous abbot, are all same as three Buddha memorials, but it is common to make additional offerings of fruits, sweets, and the like. When there is a donor of particular faith, there may be any

number of different offerings (for founding abbot's memorial, memorial for former abbots, and memorial for previous abbot, it is common for disciples and dharma descendants to make special offerings of candles, offerings of sweets, and the like).

(In procedure known as "noon meal in morning," noon oblations sutra chanting is moved up and performed in early morning; offerings are then simply left in place to serve double duty as noon offering. In this case, there is no breakfast offering.)

Revolving Reading of Great Perfection of Wisdom Sutra [431]

Offerings of tea and decoction; rice offering (trays of food for spirits); other offerings.

Food-Offering Assemblies [431]

Arrange flowers, censer, and candles on small offering stand in entrance. Place pure water on right (when facing stand), pure food in middle, and tid-bit offerings (usually rinsed rice kernels, diced eggplant, etc.) on left.

On left side of large offering stand, place offering of raw vegetables—an offering stand piled high with fresh vegetables. On right side place an offering stand piled high with dried foods. Also provide: flowers and candles, one pair each; tea and decoction; and trays of food for spirits. (It is also permitted to offer things such as dumplings, in accordance with local customs. If only one offering stand is set up, all offerings should be placed on that single stand.)

Sending Off Deceased [431]

Offerings used when sending off deceased are no different than usual, but vessels used for offerings are all unglazed (white), and anything ornamented or gaudy should be avoided.

Incense, of course, is one kind of thing that may be offered. If possible, use high quality incense.

Most offerings are set out in advance of services. However, for offerings of tea and decoction, and offerings of decoction and food made in connection with leaving ranks and burning incense, perform passing of offerings. There is also a procedure, called “beforehand offerings” or “pre-set tea and decoction,” which entails setting out offerings of tea and decoction prior to service; needless to say, this is an abbreviated procedure.

SECTION FIFTEEN: PROCEDURE FOR WRITING ON ENVELOPES AND GREETING CARDS [432]

Always use a formal envelope with a greeting card attached in connection with: congratulations, incense contribution, formal visits, visits to an abbot, New Year’s greetings, midyear gifts, announcements, thank-you money, sweets money, tokens of sympathy, formal replies, bequests, and the like. There are two kinds of formal envelope: formal envelopes affixed with bands, and envelopes folded in thirds.

For formal envelope affixed with bands, take thick ceremonial paper or starched paper and fold it diagonally so that it is about 12 centimeters (4.7 inches) in width and 15 to 18 centimeters (6 to 7 inches) in length. Arrange folds so that, along left edge (when facing), top piece of paper is 70% and bottom piece is 30%. Take a red band, about 1.5 centimeters (half an inch) in width, and bend it around envelope just slightly above midpoint. Fold tip of band back under itself, about 1.5 centimeters (half an inch) from end, and affix to envelope with paste. In case of incense contribution, band should not be red: use one that is blue, yellow, or light gray. Insert greeting card under band vertically, in center of envelope (it is also possible to omit card and write directly on envelope, “Incense Contribution, Humbly Offered, <giver’s Name>, Nine Prostrations”). Wrap cash in paper and place in formal envelope.

For envelopes folded in thirds, take thick ceremonial paper or starched paper and fold it in half lengthwise; then hold it horizontally and fold it into thirds: if paper is 45 centimeters (18 inches) wide, each of three folds will be 15 centimeters (6 inches). Fold left (when facing) flap to right, covering

center portion; then fold right flap to left, covering both. In middle of top surface, slightly more than halfway up, write word "Top." Unfold. In middle of center portion write "Cash, <amount> Yen." In middle of right portion, toward top, write "Humbly Offered"; slightly below that, write "Congratulations," "Incense Contribution," or the like, and state reason for gift. In middle of left portion, write " <Name of monastery>, <giver's Name>, Nine Prostrations" (words "Humbly Offered" and "Nine Prostrations" should be written in same size letters; name of monastery and name of giver should be written in slightly smaller letters). Another way of doing it is to write everything in middle of center portion. However, both of these are abbreviated procedures; in formal procedure, greeting card is inserted between three folds of envelope. In this case, only write "Cash, <amount> Yen" on envelope; everything else is written on greeting card. Wrap cash in paper, or simply leave it uncovered, and insert it in envelope. (For alms money offered in connection with leaving ranks and burning incense, use envelope folded in thirds; in middle of center fold write only, "Money Offering.")

Color of greeting card is usually white, but red may be used when occasion is one of raising dharma banner or something more important. In size, greeting card is about 4 centimeters (1.5 inches) wide; for height, length of a piece of Japanese starched paper is fine. Toward top write "Humbly Offered" in large letters; below that, in slightly smaller letters, write "Congratulations," or "Incense Contribution," or the like. Toward bottom, write name of giver; below that write "Humbly Offered" and "Nine Prostrations" in same size letters. If giver is a person of resident priest rank or above, name of his/her monastery/temple should be written on line before his/her name. Write "<Name> Monastery/Temple" or "Humble Abbot/Resident of <Name of Monastery/Temple>." Or, name of monastery/temple may be combined with name of person and written on same line. When a disciple makes a gift to primary master or any master he/she has trained under, he/she should sign "Disciple." Also, people sometimes write "Respectfully Offered" or "Reverently Offered" instead of "Humbly Offered," but "Humbly Offered" is most common. Also, at time of mourning, greeting cards for incense contributions, bequests, final wishes, and the like should not be red; use white or yellow paper.

When indicating purpose of gift, if celebrating a happy event such as mountain seating or becoming a full-fledged monk, write “Congratulations” or “Felicitations”; when expressing condolences, write “Incense Contribution.” What is written after that varies with occasion. Examples include:

Offering Incense
 Sweets Money
 Midyear Gift
 New Year’s Greeting
 Spring Greeting
 Visit Money
 Small Gift
 Token of Gratitude
 Thank-you Money
 Invitation
 Longevity Rice Cakes
 First Meeting
 Formal Reply
 Token of Sympathy
 Bequest
 Final Wishes

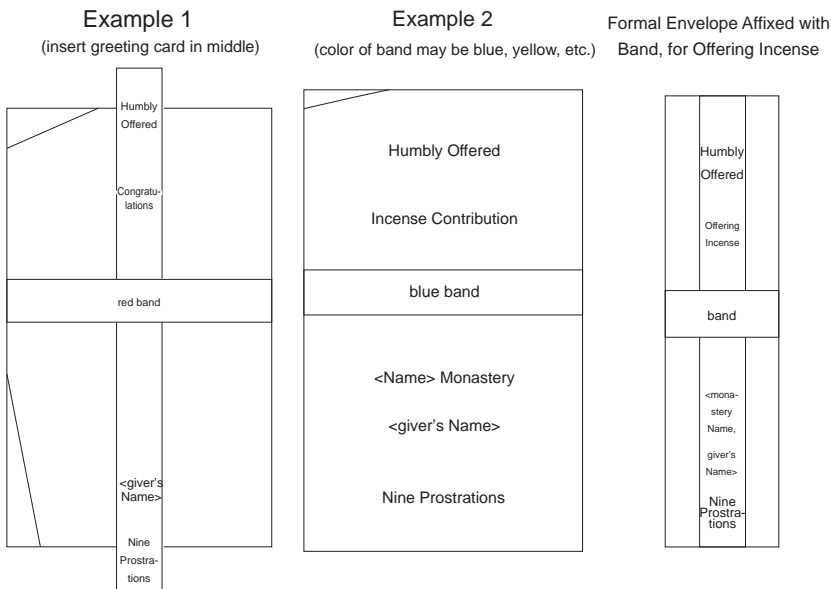
Phrase “Nine Prostrations” is most commonly used in closing, but when addressing one’s primary master or a Zen master one has trained under, one may also write “One Hundred Prostrations” or “Bowing My Head With One Hundred Prostrations.” When a master addresses a disciple, he/she may also write “Prostration,” “With Respect,” or “Respectful Regards.” When gift is sent by great head temple or the like, simply write name of monastery; do not add “Nine Prostrations.” When sending congratulations for an auspicious event such as mountain seating or holding a retreat, there is an old custom of including a celebratory fan or celebratory fan fee.

When offering incense apart from “Incense Contribution,” formal envelope is a bit different than described above. Fold starched paper so that it is about 5 or 6 centimeters (2 - 2.5 inches) wide and put a yellow or blue colored paper band around it. Into it slide a single pack of good-smelling stick incense. Insert a greeting card under the band; on upper part of it, write “Gift of Incense, Humbly Offered.” (Also use this procedure when writing “Offering Incense to Founding Abbot” on occasion of announcement of a resident priest coming to a particular temple; in this case, use a red band.)

Examples of how to fold and how to write on formal envelopes and greeting cards are given below. (However, for method of writing on envelope when a statement is enclosed, see Part Three, Chapter One, Section Seventeen, “Procedure For Writing Notices, Statements, Placards, and Banners,” p. 599.)

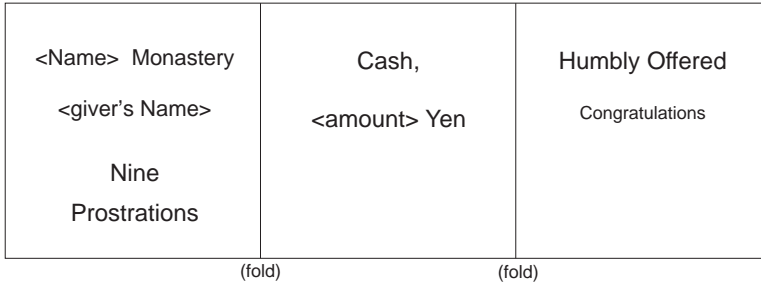
Diagram of Envelopes

(1) Formal Envelope Affixed with Bands [435]

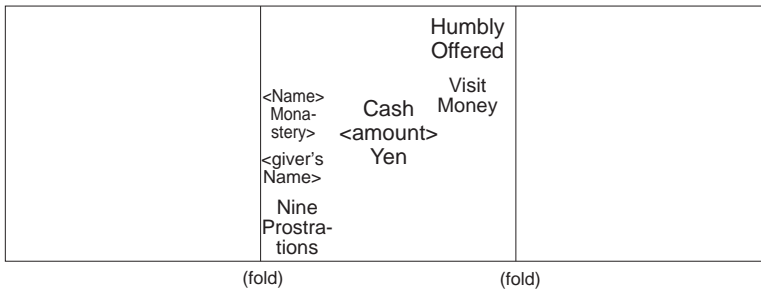


(2) *Envelopes Folded in Thirds* [436]

Example 1

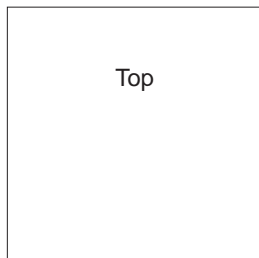


Example 2



Example 3

(how examples 1 & 2 look when folded up)



Example 4

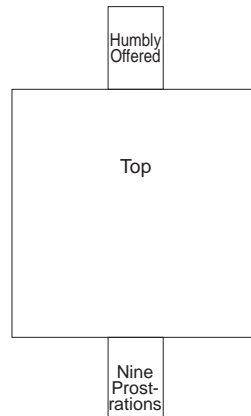
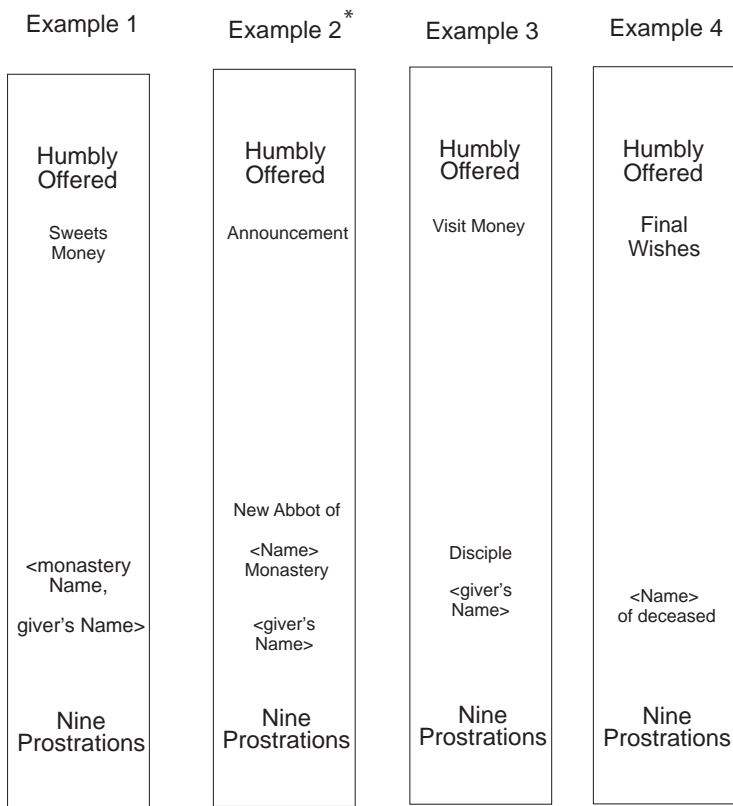


Diagram of Greeting Cards [437]

* When announcement is by head seat, write: "Head Seat of < Name > Monastery, < giver's Name >, Nine Prostrations."

SECTION SIXTEEN: PROCEDURE FOR PRESENTING NEW YEAR'S GREETINGS AND LONGEVITY RICE CAKES [438]

The customary practice in monasteries is to respectfully visit one's ordaining master, primary master, dharma flag master, training master, etc., to make New Year's greetings by presenting them with longevity rice cakes (one stack of votive rice cakes). In event that circumstances make presentation in person impossible, send a single thin piece of rice cake by mail.

Ordinarily, for a monk in training, one hangs a scroll at an appropriate place along wood-floored corridor in administration hall (kitchen-residence) or abbot's quarters. Written on the scroll are the words:

I invoke the dragons and heavenly beings, great benevolent deities who protect the dharma, and the Great Avatar Myōri of Haku Mountain.

Lean wandering monk's pack against wall in front of scroll. In center of wandering monk's pack affix a greeting card on which is written:

I respectfully pray that the venerable old buddha, my primary master, shall be strong and determined in the dharma body, have incalculable long life and prosperity, and that all conditions may be favorable for him/her.

(If giving to dharma flag master or training master, replace words "primary master" with appropriate term of address. To affix greeting card to wandering monk's pack, slightly extend cord that binds pack and insert card.)

Display one stack of votive rice cakes on offering table in front.

At some convenient time on morning of January 3, either while reading "Deep Import" Section or chanting *Heart Sutra* or *Disaster Preventing Dharani*, one concentrates one's mind and prays that one's primary master,

dharma flag master, etc., “shall be as strong and determined as the dharma body, have incalculable long life and prosperity, and that all conditions may be favorable for them.”

eko Text [438]

I humbly beg the three treasures in their entirety to condescend to bear witness.

Having chanted sutras and dharanis, I use the merit accumulated thereby to wholeheartedly pray that my primary master (or dharma flag master, etc.), the most reverend abbot, <Name>, shall be as strong and determined as the dharma body, have incalculable long life and prosperity, and that all conditions may be favorable for him/her.

When three days of prayers at beginning of January are finished, on January 4 one attaches greeting card to longevity rice cakes, respectfully visits for New Year’s greetings, spreads cloth and makes three prostrations, and presents them. On greeting card, write: “Longevity rice cakes, Humbly Offered; Nine Prostrations, Disciple <Name>.”

If circumstances make presentation in person impossible, send a single thin piece of rice cake by mail. First, make a formal envelope tied with band (size should be such that it can fit into a mailing envelope without being folded). Put a single piece of longevity rice cake, wrapped in paper, inside formal envelope. Insert greeting card under red paper band and attach a greeting card, inscribed as follows:

On this auspicious occasion of the new year ,
I humbly extend this congratulatory gift.

With humble consideration, at the foot of the great seat of the golden lion, the venerable old buddha who is my primary master (or dharma flag master, etc.), I respectfully inquire if everything is going well.

I hereby present a single piece of longevity rice cake.

I respectfully pray that you shall be strong and determined in the dharma body, have incalculable long life and prosperity, and that all conditions may be favorable for you.

Write this horizontally in seven lines. Use thick ceremonial paper or the like, folded horizontally in two. If using small paper instead of thick ceremonial paper, when folding in two, match length of front with length of mailing envelope, leaving part folded behind shorter than front. Front of letter is not necessarily written in classical Chinese. (There is no objection to using appropriate classical Japanese or modern language.)

SECTION SEVENTEEN: PROCEDURE FOR WRITING NOTICES, STATEMENTS, PLACARDS, AND BANNERS [441]

1. Notices

A. First Three Days of New Year [441]

Schedule of Dharma Rites Performed at New Year

New Year's Day

Dawn

Dawn Zazen

Prayers Sutra Chanting

Morning Sutra Chanting

Sutra Chanting for Tutelary Deities

Small Convocation After Morning Sutra Chanting

Formal Salutations

Mid-morning

Revolving Reading of *Great Perfection of Wisdom Sutra*

Noon

Offering to Main Object of Veneration

Midday Sutra Chanting

After Midday Meal

Special Tea Service

Late Afternoon

Evening Sutra Chanting

January 2Dawn

Dawn Zazen

Morning Sutra Chanting

Mid-morning

Revolving Reading of *Great Perfection of Wisdom Sutra*

Noon

Offering to Main Object of Veneration

Midday Sutra Chanting

Late Afternoon

Evening Sutra Chanting

*January 3*Dawn

Dawn Zazen

Morning Sutra Chanting

Mid-morningRevolving Reading of *Great Perfection of Wisdom Sutra*Noon

Offering to Main Object of Veneration

Midday Sutra Chanting

Late Afternoon

Third-day Recitations

For the Attentive Concern of All in the Monastery

<date>

Respectfully Posted
by Monk / Nun <Name>,
Hall Manager

B. Schedule of Sutra Chanting for Ancestor Memorials [442]

Write on black lacquered board or paper and hang up in dharma hall.

*List of Ritual Procedures for Successive Days on Occasion of
Manifestation of Nirvana of the Two Great Ancestral Masters,
Respectfully Celebrated 28th of Month at this Monastery*

25th

After Midday Meal

Sutra Chanting for Greeting Portraits

26th

Morning

Breakfast Offering Sutra Chanting

Mid-morning

Offerings Sutra Chanting

Late Afternoon

Decoction-Offering Sutra Chanting

27th

Morning

Breakfast Offering Sutra Chanting

Mid-morning

Offerings Sutra Chanting

Late Afternoon

Recitations and Dedication of Merit

Special Decoction Offering

“Easy Practice” Chapter Circumambulation

28thMorning

Breakfast Offering Sutra Chanting

Mid-morning

Passing of Offerings

Special Decoction Offering

Raising Incense

Leaving Ranks and Offering Stick of Incense

Reading of Statement

“Life Span” Chapter Circumambulation

Late Afternoon

Sutra Chanting for Sending Off Portraits

Clearly Displayed to All in this Monastery

Respectfully Announced

by Monk / Nun <Name>,

Hall Manager

C. Example of Writing for Sequence of Ritual Procedures (Buddha's birthday assembly) [442]

Sequence of Ritual Procedures for Buddha's Birthday Assembly at this Monastery

Noon

Passing of Offerings
Special Decoction Offering
Raising Incense
Leaving Ranks and Offering Stick of Incense
Reading of Statement
Bathing of Buddha
Heroic March Dharani Circumambulation

Clearly Displayed to All in this Monastery

Respectfully Announced
by Monk / Nun <Name>,
Hall Manager

2. Statements (*Buddha's birthday assembly*) [443]

The pure body of the dharma realm fundamentally has no emerging or disappearing. The power of the vow of great compassion is manifest throughout the goings and comings of birth and death.

We humbly beg your attentive concern and beseech your true compassion.

Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name> in <Name> District/City/Town/Village, <Name> Prefecture, Nation of Japan, who has inherited the teachings.

On the eighth day of this month, we respectfully celebrate the occasion of the birth of our Great Benefactor and Founder of the Teachings, the Original Master, Most Reverend Shakamuni Buddha. We have reverently prepared incense, flowers, lamps, and candles, decoction, sweets, tea and rare delicacies, and have extended them in offering. Respectfully gathering the present pure assembly, we have together performed ablutions and chanted the *Great Buddha's Ushnisha Heroic March Dharani of the Ten Thousand Practices*. We offer up the excellent merit accumulated thereby, to requite his compassionate blessings.

The preceding is humbly considered.

The auspicious appearance of the udambara flower: its fragrant aroma is drawn to the farthest reaches of the dharma realm.

The sun of clarity is of a substance that is magnificent: its brilliance illuminates the entirety of heaven.

At the end of three incalculable eons, the last body; great wonderful marks of forty-eight adornments.

Whether ordinary or sagely, all alike take refuge.

In the heavens above and this earth below, I alone am uniquely honored.

In more than three hundred assemblies, the rain of dharma moistened and bathed him from afar.

For more than two thousand years, the wind of merit has howled and continued to blow.

We humbly pray that the light emitted from the hair between Buddha's eyebrows shall benefit coming times, and that his meritorious deeds shall profit countless beings.

We humbly wish:

May the flower of mind blossom all over the earth, and adornments spread throughout all dharma realms.

Humbly stated.

In acceptance of the mercy of Our Original Master the Tathagata,

Humbly stated on April 8, <year>, by Monk /Nun <Name>, Abbot of <Mountain Name>, <Monastery Name>, who has inherited the teachings.

.....

At beginning and end of statement, leave about 8 centimeters of blank space on paper. If initial verse of praise consists of four phrases of four Chinese characters each, write it on a single line. If it consists of four phrases of seven characters each, write it on two lines. Leave space of a single character between each phrase. Everything written between end of verse and section that begins, “Monk /Nun <Name>, Abbot...” should be fit into a single line. Seal of three treasures should be stamped at three places: at the words “Nation of Japan,” “The preceding is humbly considered,” and at first “Humbly stated.” Also stamp in center of upper part of formal envelope. However, seal of three treasures is not stamped at all on statement for food-offering assembly.

Formal envelope [444]

Fold thick ceremonial paper in thirds, at top and bottom. Write, “Humbly enclosed by Monk /Nun <Name>, Abbot...” on lengthwise seam in paper [only relevant when written vertically in Chinese]. For memorials for Buddha and ancestors, paste a separate piece of yellow paper on uppermost of three folded sections. For food-offering assembly, paste on paper that is color of thin black ink.

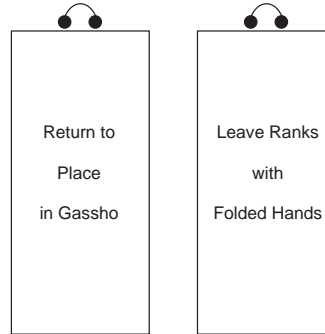
Note: □ signifies seal of three treasures

• • • signifies lengthwise seam in paper [only relevant when written vertically in Chinese]

Birth	Respectfully
□	
Tathagata	Stated
..... <Mountain Name> <Monastery Name> <Name> District/City/ Town/Village <Name> Prefecture Nation of Japan	
..... Humbly enclosed by Monk /Nun <Name>, who has inherited the teachings	

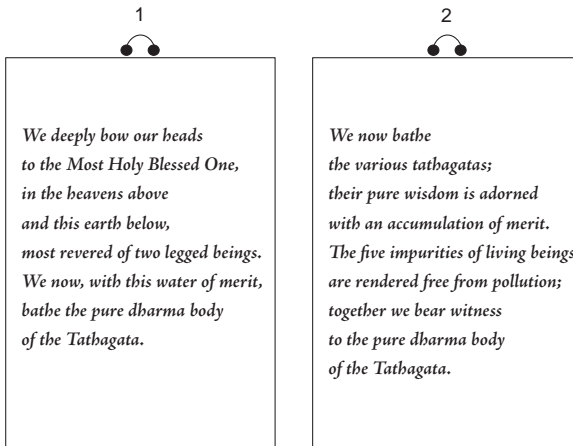
3. Placards

A. Placards Hung in Buddha Hall [445]



Hang facing south on left and right bare pillars in buddha hall.

B. “Verse of Bathing Buddha” Placards [445]



1 *keishu dai sho bagya bon
ten jo ten ge ryo soku son
gatō kon iku doku sui
kan yoku nyorai jo hos-shin*

稽首大聖薄伽梵
天上天下兩足尊
我等今以功德水
灌浴如來淨法身

- 2 *gakon kan boku shonyo rai* 我今灌沐諸如來
jōchi sho gon kudokuju 淨智莊嚴功德聚
gojoku shujō rei riku 五濁衆生令離垢
do sho nyorai jo hos-shin 同証如來淨法身

Choose either one of the two preceding verses and write it on two placards. Hang placards on beams on left and right sides of buddha hall; take them down on April 9. Placards should be about 75 centimeters tall and 40 centimeters wide.

C. “*Heroic March Universal Dedication of Merit*” Placards [446]

The assembly of monks present here, having chanted the *Heroic March Secret Dharani*, dedicates the merit to the dharma-protecting assembly of dragons and heavenly beings. May the earth spirit and monastery-protecting spirits engage in various sagely creations; may beings in the three painful destinies and eight difficulties all be separated from their sufferings; may the four benefactors and three classes of existences be thoroughly steeped in blessings; may the national borders be peaceful and the armies disbanded; may the winds be tamed, the rains favorable, and the people peaceful and happy; may the entire assembly be transformed by cultivation, its rare excellence progressing; may the earth spirit immediately transcend, without hindrance, all affairs; may the monastery be tranquil and sever evils and anxieties; may donors and believers take refuge and worship and increase in happiness and wisdom. All buddhas of the ten directions and three times; all honored bodhisattvas, those great beings; great perfection of wisdom.

Write two of these placards. Hang placards on beams on left and right sides of buddha hall. Placards should be about 90 centimeters tall and 45 centimeters wide. [When written vertically in Chinese, right placard is written with first line on left and last line on right; left placard is written with first line on right and last line on left. This mirror image effect cannot be replicated in English.]

D. "Start of Spring" Talisman [446]

Great
Blessings
at the
Start of
Spring

*E. "Guard Fires and Candles" Talisman
[446]*

Guard
Fires
and
Candles

Affix to a pillar at eaves overhanging entrance or in portico, etc. Write on paper about 30 centimeters tall and 8 centimeters wide. Seal of three treasures should be stamped over words "Start of Spring" and "Guard."

F. Monk Registration Placards [447]

Monk Registration for this Summer/Winter Retreat
<Name> West Hall
<Name> Rear Hall
<Name> Prior
<Name> <office>
<Name> <office>
<Name> <office>
<Name> <office>
Monastic Community All Recognized

G. Placards for Two Rows of Officers [447]

East Row

Prior
Comptroller
Assistant Comptroller
Rector
Head Cook
Labor Steward

West Row

Head Seat
Secretary
Canon Prefect
Guest Prefect
Bath Prefect
Hall Prefect

H. Placards for Five Acolytes [447]

Robe-and-Bowl Acolyte
Secretary Acolyte
Incense-Burning Acolyte
Guest-Inviting Acolyte
Refreshments Acolyte
Portrait Acolyte

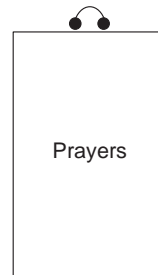
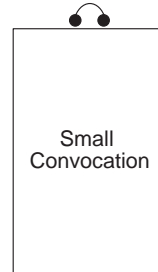
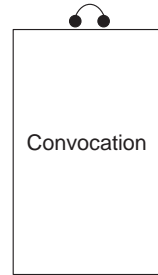
Note 1: Monk registration placards should be about 30 centimeters tall and 9 to 12 centimeters wide. Write in white on black placards or on paper and hang in common quarters. Order of writing is based on monastic seniority, not on monastic office held. If placard for abbot is displayed, do not write "Respectfully Announced <Name>... etc."

Note 2: For occasional retreat, write placards on paper as indicated above and affix to beams in open floor space in dharma hall. Dimensions should be about that of mid-sized thick ceremonial paper or a piece of starched paper. Portrait acolyte is not one of five acolytes, but placard is nevertheless affixed next to those.

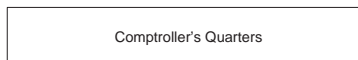
***I. Placards for Ceremonial Procedures:
Some Examples [448]***

Placards should be about 70 centimeters tall and 40 centimeters wide.

In addition to ones at right, various placards are written and hung at front door of monastery buildings where and when corresponding events are held. Those include placards reading: Prayers, Entering Room, Sermon-Inviting Incense, Public Sermon, Seeking Instruction, Morning Convocation, Evening Convocation, Greeting Abbot, Mountain Seat Hall Opening, Recitations, Zazen, Release from Convocation, Rounds of Quarters, Reading Aloud of Common Quarters Rules, Sutra Reading, Tea Service, Decoction Service, Greeting Portraits, Confession, Revolving of *Great Perfection of Wisdom*, Offerings to Arhats, Repentance Rites, Great Food Offering, Offerings, Sponsored Meal, Sponsored Side Dish, Circumambulation, Sutra Chanting, Shaving, All Invited, Sunning Canon, Sunning Mats, Lost and Found, Sending Off Deceased, Auction, and so on.



J. Quarters Placards: Some Examples [448]



Placards should be about 60 centimeters tall and 15 centimeters wide. (Use wooden tablets or paper.) [Dimensions pertain to Japanese. For English, change accordingly.]

K. Various Quarters Sounding Boards: Some Examples [449]

Informing the Great Assembly

The Matter of Birth and Death is Great

Impermanence is Swift

All Be Mindful of This

Take Care Not to Waste Time

shōjiji dai

生死事大

mujō jinsoku

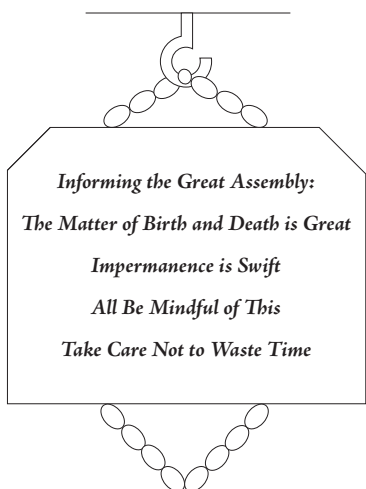
無常迅速

kaku gi shōkaku

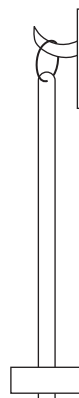
各宜醒覺

shin butsu hōitsu

慎勿放逸



wooden mallet



Sounding boards are made of zelkova wood, camphor wood, or similar material. Their size should be appropriate to particular monastery layout, but typically they are about 30 centimeters tall, 45 centimeters wide, and 6 centimeters

thick. Drill two holes in top of board, insert a strong cord, and use that to hang board from a pillar. Attach a cord to bottom of board in similar fashion. To hit board, grasp bottom cord in left hand, pull board so it is suspended in mid-air, and strike it with wooden mallet. To make sound reverberate well, back side of board is slightly hollowed out. (Bow in *gassho* before and after striking board.)

L. Various Placards in Sangha Hall [449]

(1) Hall Monitor Placard: One Example

front

Alternating Hall Monitor

back

Go Around and Return to Beginning
Abbot of Monastery, <Name>

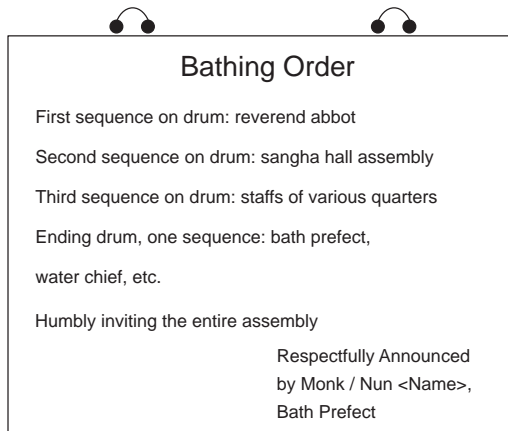
Placard should be about 60 centimeters tall and 20 centimeters wide. For <Name>, write name of current abbot.

(2) Small Placards: Some Examples

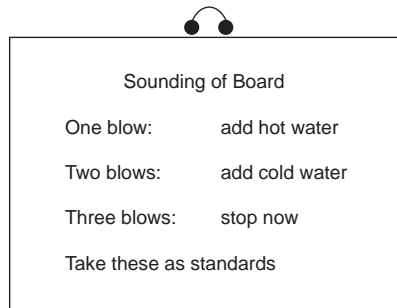
Official Business

Announcing Illness

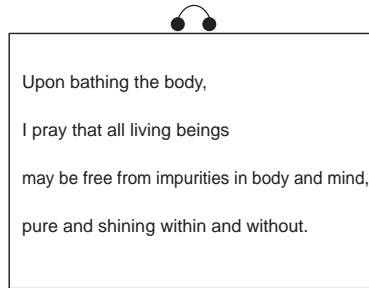
In addition, have on hand placards for Nursing the Ill, Short Leave, Duties Elsewhere, Meditation Patrol, and so on. Whenever circumstances arise, stand appropriate placard on top of platform box to make clear reason for empty place. Placards should be about 20 to 25 centimeters tall and 12 centimeters wide.

*M. Various Placards in Bathhouse [450]**(1) Bathing Order Placard*

Write on black lacquered board; hang in bathhouse. Placard should be about 45 centimeters tall and 1 meter wide.

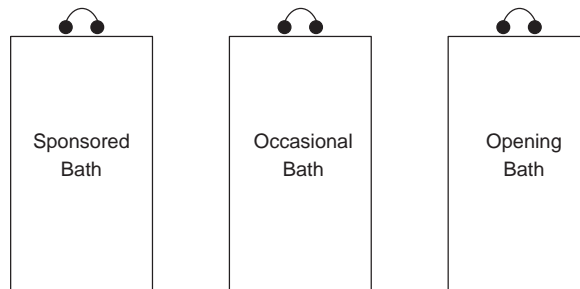
(2) Small Boards Inside Bath: Some Examples

Hang near bath tub. Size is discretionary.



Hang in bathhouse. When making three prostrations, silently intone preceding verse.

(3) *Various Placards for Opening Bath*



Whenever these take place, hang corresponding placard at entrance to bathhouse. Placards should be about 45 centimeters tall and 12 centimeters wide.

N. Verse for Ringing Bell [451] (Display in bell tower)

May living beings of the dharma realms,
 stifled and mired in bitterness
 in the three painful destinies and eight hardships,
 hear the sound and awaken to the way.

<i>sanzu hachi nan</i>	三途八難
<i>sok-ku jo san</i>	息苦停酸
<i>hok-kai shujō</i>	法界衆生
<i>mon sho godō</i>	聞声悟道

O. Verses for Face Washing [451]

(Write out following verses from “Pure Practice” Chapter of *Flower Garland Sutra* and hang or paste them at washstand.)

(when picking up tooth stick)

Upon grasping the tooth stick,
 I pray that all living beings
 may attain the true dharma in their mind,
 and naturally be pure and clean.

<i>shujū yōji</i>	手執楊枝
<i>to gan shujō</i>	当願衆生
<i>shin toku sho bo</i>	心得正法
<i>jinen sho jo</i>	自然清淨

(when using tooth stick)

Upon chewing the tooth stick at daybreak,
I pray that all living beings
may be able to restrain their teeth
and bite off all mental afflictions.

<i>shin shaku yōji</i>	晨嚼楊枝
<i>to gan shujō</i>	当願衆生
<i>toku cho bukuge</i>	得調伏牙
<i>zeisho bon-no</i>	噬諸煩惱

(when rinsing mouth)

Upon rinsing out the mouth and teeth,
I pray that all living beings
may approach the pure dharma gate
and finally attain liberation.

<i>so so kushi</i>	澡漱口齒
<i>to gan shujō</i>	当願衆生
<i>ko jo ho mon</i>	向淨法門
<i>kugyō gedatsu</i>	究竟解脫

(when washing face)

Upon washing the face with water,
I pray that all living beings
may gain the pure dharma gate
and forever be without defilement.

<i>isui sen men</i>	以水洗面
<i>to gan shujō</i>	当願衆生
<i>toku jo ho mon</i>	得淨法門
<i>yo muku zen</i>	永無垢染

P. Verses for Meals [451]

(Post following verses from “Pure Practice” Chapter of the *Flower Garland Sutra* in place where informal meals, etc., are held, and chant them before and after eating.)

(Verse Before Eating)

As we are about to eat and drink,
we pray that all living beings
may take the bliss of meditation as food
and be filled with the joy of dharma.

<i>nyaku on jikiji</i>	若飲食時
<i>to gan shujō</i>	当願衆生
<i>zen etsu ijiki</i>	禪悅為食
<i>hōki ju man</i>	法喜充滿

(Verse After Eating)

Having finished eating this meal,
we pray that all living beings
shall be replete in virtue and practice
and attain the ten powers of a buddha.

<i>hon jiki ikotsu</i>	飯食已訖
<i>to gan shujō</i>	當願衆生
<i>toku gyo ju yo</i>	德行充盈
<i>jo jis-shu riki</i>	成十種力

Q. Verses of Purification [451]

(Post following verses from “Pure Practice” Chapter of the *Flower Garland Sutra* in toilet.)

(when in lavatory)

Doing what is needed to relieve myself,
I pray that all living beings
may get rid of filth and pollution
and be without lewdness, anger, and stupidity.

<i>sayū benri</i>	左右便利
<i>to gan shujō</i>	當願衆生
<i>kenjo eo</i>	罇除穢汗
<i>muin nuchi</i>	無婬怒痴

(when about to use water)

Having finished, going for water,
I pray that all living beings
may approach the supreme way
and attain the supramundane dharma.

<i>ini jusui</i>	已而就水
<i>to gan shujō</i>	当願衆生
<i>kōmu jo do</i>	向無上道
<i>toku shus-se ho</i>	得出世法

(when using water)

Using water to wash away filth,
 I pray that all living beings
 may be fully equipped with perfect patience
 and be in the end without impurities.

<i>isui dekie</i>	以水滌穢
<i>to gan shujō</i>	当願衆生
<i>gusoku jo nin</i>	具足淨忍
<i>hik-kyo muku</i>	畢竟無垢

(when washing hands)

Using water to wash away filth,
 I pray that all living beings
 may obtain marvelous dexterity
 to receive and maintain the buddha dharma.

<i>isui kan sho</i>	以水盥掌
<i>to gan shujō</i>	当願衆生
<i>toku jo myōshu</i>	得上妙手
<i>juji bup-po</i>	受持佛法

4. Banners

A. Mountain Seat Ceremony [452]

Brocaded Banners (four banners)

Four brocaded banners are erected for mountain seat ceremony (these are usually colored banners, made of green, yellow, red, white, and black cloth). Attach them to bamboo poles and raise them high to stream out in the wind. On each of four banners, write one phrase of following verse:

The Great Merit of All Buddha Tathagatas is
Unsurpassed Among All Things Auspicious.
All Buddhas All Come and Enter this Place,
So this Ground is Most Auspicious.

<i>shobutsu nyorai dai kudoku</i>	諸 仏 如 來 大 功 德
<i>sho kichijō chū saimujō</i>	諸 吉 祥 中 最 無 上
<i>shobutsu gurai nyū zesho</i>	諸 仏 俱 來 入 是 處
<i>zeco shichi sai kichijō</i>	是 故 此 地 最 吉 祥

B. Food-offering Assembly [452]

Large Banners (two white banners)

On each of two banners, write one phrase of following dharani:

<i>on mani baji rei un</i>	唵 麼 拏 嚩 日 哩 吽
<i>on mani darei un bat-ta</i>	唵 麼 拏 馱 哩 泮 吒

“Five Tathagatas” Banners

(Banners are five-colored: green, yellow, red, white, and black. There are five banners, one for each Tathagata.)

Homage to Tathagata Abundant Treasures
 Homage to Tathagata Exquisitely Hued Body
 Homage to Tathagata Ambrosia King
 Homage to Tathagata Extensive Body
 Homage to Tathagata Fearless

<i>namu tahō nyorai</i>	南無多宝如来
<i>namu myōshikishin nyorai</i>	南無妙色身如来
<i>namu kanrō nyorai</i>	南無甘露王如来
<i>namu kōhakushin nyorai</i>	南無広博身如来
<i>namu rifui nyorai</i>	南無離怖畏如来

“Four Deva Kings” Banners (four white banners)

Deva King Nation Preserver, of the East
 Deva King All Seeing, of the West
 Deva King Prosperity, of the South
 Deva King All Hearing, of the North

<i>tōhō jikoku tennō</i>	東方持国天王
<i>saihō kōmoku tennō</i>	西方広目天王
<i>nanpō zōchō tennō</i>	南方增長天王
<i>hoppō tamon tennō</i>	北方多聞天王

Small Banners

(Twenty-five five-colored banners; write one line of following verse on each.)

We in this Assembly
 Aspire to Serve
 A Single Vessel of Pure Food,
 Giving it in the Ten Directions
 Exhaustively Throughout Space,
 Extending to All Dharma Realms
 In Lands as Numerous as Specks of Dust,
 Wherever there are Countries,
 To All Hungry Ghosts,
 And to All the Good and Evil Spirits,
 Long Deceased and Far Away,
 Who are Lords of Mountains, Rivers, and Soil
 As well as the Vast Wilderness.
 Inviting You to Come and Gather Here,
 We now Take Pity
 And Universally Give You Food.
 We Pray that Each and Every One of You
 May Receive this Food of Ours
 And Offer it in Turn
 Throughout the Entire Universe
 To All Buddhas and Noble Ones
 And to All Sentient Beings.
 May You and All Sentient Beings
 All be Fully Satiated
 And be Quickly Enabled to Attain Buddhahood

<i>ze sho shutō</i>	是諸衆等
<i>hosshin buji</i>	發心奉持
<i>ikki jōjiki</i>	一器淨食
<i>fuse jippō</i>	布施十方
<i>gūjin kokū</i>	窮盡虛空
<i>shūhen hokkai</i>	周遍法界
<i>mijin setchū</i>	微塵刹中
<i>shou kokudo</i>	所有国土
<i>issai gaki</i>	一切餓鬼
<i>senmō kuon</i>	先亡久遠
<i>sansenchishu</i>	山川地主
<i>naishi kōya</i>	乃至曠野
<i>sho kijin tō</i>	諸鬼神等
<i>shō raishū shi</i>	請來集此
<i>ga kon himin</i>	我今悲愍
<i>fuse nyo jiki</i>	普施汝食
<i>gan nyo kaku kaku</i>	願汝各各
<i>ju ga shijiki</i>	受我此食
<i>tenshō kuyō</i>	轉將供養
<i>jin kokūkai</i>	盡虛空界
<i>shobutsu gyūshō</i>	諸仏及聖
<i>issai ujō</i>	一切有情
<i>nyo yo ujō</i>	汝與有情
<i>fukai bōman</i>	普皆飽滿
<i>shittoku jōbutsu</i>	疾得成仏

Appendix: It is not necessary to make single red banner reading “Great Vexed-Faced King of Ghosts” or likeness banner.

C. Funeral Rites***Banners for Funeral of a Venerable Monk [453]***

For how to write various banners for funeral of a venerable monk, see Part Two, Chapter Six, Section One, “Procedure for Funeral of a Venerable Monk,” pp. 410 ff.

Banners for Funeral of a Deceased Monk [454]***Four White Banners*** (paper is acceptable)

All Things are Impermanent
 This is the Law of Arising and Passing Away
 When Arising and Passing Away are Extinguished
 Extinction is Ease

<i>shogyō mujō</i>	諸行無常
<i>ze shōmetsu hō</i>	是生滅法
<i>shōmetsu metsu i</i>	生滅滅已
<i>jakumetsu i raku</i>	寂滅為樂

Heavenly Canopy (four small white banners)

All Existences Regarded as “Things”
 Are Like Apparitions in a Dream, Like Bubbling Froth
 Like the Morning Dew, or Flashes of Lightning
 Regarding Them, Construe Them in This Way

<i>issai u i hō</i>	一切有為法
<i>nyo muge n hōyō</i>	如夢幻泡影
<i>nyo ro yaku nyo den</i>	如露亦如電
<i>ō sa nyo ze kan</i>	應作如是觀

Coffin (four small white banners)

From Delusion, Walled Cities of the Three Realms
 From Awakening, Empty Space in all Ten Directions
 From the Start, There is No East or West
 Where Could There Be North or South?

<i>mei ko sangai jō</i>	迷故三界城
<i>go ko jippō kū</i>	悟故十方空
<i>honrai mu tōsai</i>	本來無東西
<i>ga sho u nanboku</i>	何處有南北

Six Destinies

Write names of six Jizōs, or simply write, “Homage to Bodhisattva Prayer King, savior of beings in all six destinies.” Arrange banners alongside path and place six candles as offerings. The six Jizōs are:

- (1) Dharma Nature Earth-Store King Bodhisattva
- (2) Dharani Earth-Store King Bodhisattva
- (3) Treasure Mound Earth-Store King Bodhisattva
- (4) Jewel Seal Earth-Store King Bodhisattva
- (5) Cockscomb Earth-Store King Bodhisattva
- (6) Earth-Holding Earth-Store King Bodhisattva

(1) <i>hosshō jizō ō bosatsu</i>	法性地藏王菩薩
(2) <i>darani jizō ō bosatsu</i>	陀羅尼地藏王菩薩
(3) <i>hōryō jizō ō bosatsu</i>	宝陵地藏王菩薩
(4) <i>hōin jizō ō bosatsu</i>	宝印地藏王菩薩
(5) <i>keito jizō ō bosatsu</i>	鷄兜地藏王菩薩
(6) <i>jiji jizō ō bosatsu</i>	地持地藏王菩薩

Banners for Funeral of a Householder [455]

See “Banners for Funeral of a Deceased Monk” above.

SECTION EIGHTEEN: PROCEDURE FOR WRITING SPIRIT TABLETS AND STUPA BOARDS

1. Spirit Tablets [455]

A. For death of venerable monks, use a new spirit tablet of white wood and write following on it:

Departed Spirit of
 Most Reverend <Name>
 This Monastery’s Abbot in the <ordinal number> Generation
 Newly Entered Final Nirvana

If he/she has a place of previous abbacy, write it following “This Monastery’s Abbot in the <ordinal number> Generation.” If he/she was a “Monastery Reviver” or “Monastery Enhancer,” add those words to deceased abbot’s title. On back of tablet, write:

Manifested Nirvana on <day>, <month>, <year>

B. For deceased monks, write following:

Departed Spirit of
 Reverend <Name> / Monk <Name> / Trainee <Name>
 Newly Entered Complete Quiescence

Instead of “Newly Entered Complete Quiescence,” some people write “Newly Entered True Quiescence,” “Newly Returned to Quiescence,” “Newly Entered Quiescence,” “Newly Manifested Nirvana,” “Newly Entered Nirvana,” or “Newly Passed to Quiescence.” However, “Newly Entered Complete Quiescence” is ordinarily used (“complete quiescence” is a translation of “nirvana,” so this is synonymous with “newly entered final nirvana,” but it is customary to use “newly entered complete quiescence” for deceased monks. On back of tablet, write:

Returned to Quiescence on <day>, <month>, <year>

C. For householders, following is usually written:

Spirit place of
 Layman / Laywoman <Name>
 Newly Returned to the Source

Instead of “Newly Returned to the Source,” it is acceptable to write “Newly Returned to Truth,” “Newly Deceased,” “Newly Departed,” “Newly Returned to the Source,” or “Newly Passed Away.” In case of young children, write something like:

Spirit place of
 Boy / Girl <Name>
 Recently Died Young

If cloister name or cloister and hall names are to be written, following titles may be used: layman, laywoman, male believer, female believer, great Zen layman, great Zen laywoman, Zen layman, Zen laywoman (or householding Zen nun), or trainee monk. For children, following titles may be used, depending on age of deceased: good boy, good girl, boy, girl, infant boy, infant girl, newborn boy, newborn girl, or fetus, etc.

It is not permissible to use offensive titles in connection with dharma and precepts names.

If spirit tablet is not for someone newly deceased, write word “emptiness” in place of phrase “newly returned to the source”; leave a blank space following dharma name and then write words “spirit place” or “resting place.”

2. *Stupa Boards* [456]

A. *Bardo Stupa Board*

In case of venerable monk write something like:

Offered to this monastery’s abbot in the <ordinal number> generation, Most Reverend <Name>, for his/her <whatever> memorial, that it may exalt his/her posthumous status.

In case of householders, write as follows, beginning with lotus-opening memorial and extending through seventh seven days memorial:

For lotus-opening memorial

Peaceful blessings stupa for lotus-opening memorial of Layman <Name>. The sutra says, “Through one recital of ‘Homage to Buddha,’ everyone has already attained the buddha way.”

For first seven days

Offerings stupa for initial prayers memorial of Layman <Name>.
Homage to Tathagata Jewel Victory.

For second seven days

Merit transfer stupa for fragrance memorial of Layman <Name>.
Homage to Tathagata Abundant Treasures.

For third seven days

Adornment stupa for water-sprinkling memorial of Layman
<Name>. Homage to Tathagata Exquisitely Hued Body.

For fourth seven days

Blessing-sending stupa for the sutra "A" memorial of Layman
<Name>. Homage to Tathagata Extensive Body.

For fifth seven days

Spirit offering stupa for lesser preparation memorial of Layman
<Name>. Homage to Tathagata Fearless.

For sixth seven days

Virtue-requiting stupa for sandalwood spreading memorial of
Layman <Name>. Homage to Tathagata Ambrosia King.

For seventh seven days

Awakening stupa for greater preparation memorial of Layman
<Name>. Homage to Tathagata Amida.

On back of stupa board write a phrase or two selected at one's own discretion from sutras or Zen ancestral records. For example:

If you wholeheartedly wish to see Buddha, do not begrudge your own bodily existence.

Kannon's wonderful wisdom power can relieve the sufferings of the world.

In a single night a blossom opens and the world is fragrant.

The single disk of the bright moon illuminates the mind in meditative concentration.

The moon penetrates deeply into the depths, but in the water there is no trace of it.

On both front and back of stupa board, add or subtract phrases as needed to fit length of board. If it is about 90 centimeters long, write:

The sutra says, "If one enters deeply into meditative concentration, one can see the buddhas of the ten directions." Extending offerings for the <whatever> memorial of layman <Name>."

Or, simply write:

Extending offerings for the <whatever> memorial of layman <Name>.

If stupa board is 150 to 180 centimeters long, it is also good to write a heading, such as:

Wisdom like a great perfect mirror. The sutra says, "If one enters deeply into meditative concentration... etc.

Wisdom of equanimity. The sutra says, “If one enters deeply into meditative concentration... etc.

Earth, water, fire, wind, space. The sutra says, “If one enters deeply into meditative concentration... etc.

(There are stupa boards written in Sanskrit letters, but those are not used in our Soto school.) It is permissible to write “first seven days memorial” instead of “initial prayers memorial”; “second seven days memorial” instead of “fragrance memorial”; and so on.

B. Seven Stupa Boards [457]

On top stupa board in stack of seven, write “initial prayers memorial”; continue writing in order of memorials, so that seventh board in stack reads “greater preparation memorial.” These stupa boards are especially short, so phrases written on them should be kept simple.

C. Annual Memorial Stupa Boards [457]

Stupa boards for hundredth day memorial, first anniversary memorial, third anniversary memorial, etc., are written using preceding as models. Hundredth day memorial may also be called “final weeping” memorial; first anniversary memorial may also be called “lesser auspicious” memorial; third anniversary memorial may also be called “greater auspicious memorial”; seventh anniversary memorial may also be called “extensive rest” memorial; thirteenth anniversary memorial may also be called “name-calling” memorial; seventeenth anniversary memorial may also be called “compassionate insight” memorial; twenty-third anniversary memorial may also be called “contemplation of reality” memorial; twenty-fifth anniversary memorial may also be called “great being” memorial; thirty-third anniversary memorial may also be called “purification of the innate” memorial; and fiftieth anniversary memorial may also be called “full circle” memorial. In some regions of Japan, what comes after twenty-third anniversary memorial is a twenty-seventh anniversary memorial, and what comes after thirty-third

anniversary memorial is a thirty-seventh anniversary memorial. Following fiftieth anniversary, memorials are performed every fifty years.

What is written after “such-and-such memorial” also depends on length of stupa board. If there is a lot of blank space, write something like “stupa adorning the land of recompense,” “stupa for peaceful blessings and assistance,” “stupa for assisting the awakened spirit,” or “stupa to assist the awakened spirit and adorn the land of recompense.” If stupa board is short and there is not much blank space, something short will suffice, such as “offerings stupa,” “merit-transfer stupa,” “awakening stupa,” “benefits-bestowing stupa,” or “blessings-providing stupa.”

D. Rectangular Stupa Post [458]

In case of rectangular stupa post, write names of four wisdoms, one to a side, with “Wisdom like great perfect mirror” on front side. When setting up post in front of dharma hall, arrange front side of post so it faces in same direction as front of hall.

Front side: “Wisdom like great perfect mirror.” Below this write dharma name, etc.,

Right side: “Wisdom of equanimity.” Below this write, “The sutra says,” followed by verse from a sutra.

Left Side: “Wisdom that guides proper action.” Below this write, “The inscription says,” followed by saying of ancestral teacher.

Back Side: “Wisdom of marvelous observation.” Below this write date on which stupa post was erected and name of person who erected it.