

for David C

ORDINATION CEREMONY

3 rounds of Densho

Guests enter by end of 2nd round

Roshi enters after the 3rd round- Doan hits Inkin 7 times

ALL 3 bows

ROSHI offers incense, bows and sits in his place

~~PURIFYING THE HALL WITH WISDOM, WATER~~

~~ROSHI sitting, sprinkles water~~

DISCIPLES enter
offer incense
3 bows to Buddha
3 bows to Roshi
Sit on knees in Gassho

SHOWYO (invocation)

ROSHI Faith is put in Buddhas in ten directions
Faith is put in Dharmas in ten directions
Faith is put in Sanghas in ten directions
Faith is put in the original teacher Shakyamuni Buddha
Faith is put in Successive Patriarchs and Bodhisattvas
Faith is put in Dogen Zenji
May they all be present here with their compassion
Let us recite the names of Buddha

ALL chant the ten names of Buddha sitting in gassho with head bowed

after
this
works

JUN-PAI (bow of gratitude to parents)

DISCIPLES 1 bow to parents
3 bows to Buddha
3 bows to Roshi
Sit in gassho

TEIHATSU (head shaving)

ROSHI The source of Buddha nature is an infinite abyss. And the Sea of Dharna is bottomlessly deep. One who is deluded of it sinks into darkness. And one who is enlightened of it has bright light of emancipation. There is no other way for complete emancipation than

to join Buddha's Order. This is the way of all Buddhas and a good example of complete deliverance. Indeed, there is no doubt that the best way to be One with the Truth is to join Buddha's Order. For, to cut off one's hair is to cut the root of passion. When passion is removed, original Buddha-nature appears. To change one's robe means to be free from entanglements. When there are no entanglements, freedom is there. There are no Buddhas who attained Buddhahood without the form of Shukke. No Buddha attained enlightenment without the form of Shukke. No Patriarch is without the form of Shukke. So the utmost in virtue is the virtue of Shukke. Even though the virtue of building a Stupa adorned by seven jewels to reach the thirty-third heaven is great, it is not so good as even one hundredth in comparison to the merit of Shukke. Nor can any parable describe it. A Stupa could be destroyed and once it is destroyed the form cannot be seen; but the merit of Shukke will increase more and more until it reaches Buddhahood. And its merit will not be lost. Without changing our body and mind, we are already children of Buddha. We are the most valuable beings in the three worlds and our lives are the best of the lives in the six conditions of life. Think carefully now. You change your karmic mind and body, and appear in eternal Buddhaland beyond birth and death. The beginningless karmic attachment is instantaneously stopped, and the innate true nature is manifested. Therefore, after you shave your head, heaven and earth cannot cover it. You cannot be mixed with the rest of the beings in the

six worlds. The shaved head has nothing to cover it and the square-sleeved robe is the symbol of emancipation. People who see it will have great encouragement and your relatives will have good affinities. Your Being is the highest in the three worlds and your virtue is apparent in ten directions. Kings are not higher than you. Your parents are not higher than you. If people are not your teachers you shouldn't bow to them. If they are not Buddhas and Patriarchs you shouldn't bow to them. Therefore we say, in the realm of karmic life of the three worlds it is not possible to cut off love and affection of family ties. When we go beyond love and passion, that is the ~~true~~ way to return the benevolence you receive. Thinking about how great is the benevolence of your parents, with utmost sincerity you should refuse it. Thinking about the greatness of the benevolence of water and earth, you should return the benevolence through the true way of returning it. This is the real practice of renunciation --- the most lofty and highest way to live. *Jumpai*

ROSHI (makes incense offering for razor)

ALL (Chant verse extolling disciples before shaving head)

A man of the Bodhisattva mind

Realizing the evanescence of life

Takes the path of Nirvana

The virtue of his being can not be defined.

ALL (Chant verse while shaving)

In the karmic life of the three worlds

Fetters of affection are hard to break

Om

One who is beyond the realm of karma
Is a man of true love and mercy.

ALL (Chant after shaving)

In the realm of birth and death
Bodhisattvas raise the way-seeking-mind
And pursue Bodhi with imperturbable mind.
Virtue of his way-seeking-mind is limitlessly
deep, and boundlessly wide.
Even by Buddha's skillful revelation
it cannot be defined.

ALL

(Chant Final Verse)
Released from karmic love and desires
Obtaining liberation from form or color
Taking the path of the Bodhisattva way
--Save all sentient beings.

DISCIPLES (after shaving- 3 bows to Roshi, sit in gassho)

PRESENTATION OF KOROMO

ROSHI (offers koromo to disciples, who put on

DISCIPLES koromo and make 3 bows to Roshi)

SHAVING HEAD AND NAME GIVING - SECOND SHAVING OF DISCIPLES' HEADS)

ROSHI The last hair is called 'Shura'.
Only Buddha is able to cut it off.
Now I will shave it off.
Do you allow me to do this?

(3 TIMES EACH)

DISCIPLES

"Yes"

ROSHI

Shaving your head and again shaving your head.

Om

You are now in the path of Buddha, with an immovable
Mind of great determination.

Having made a vow to save all sentient beings from
their suffering.

ROSHI (Incense offering for paper with Buddhist name written
on it. Read names and offer it to each disciple)

DISCIPLES (Receive paper and put it into neckband of koromo)

PRESENTATION OF ZAGU, OKESA, AND ORYOKI

ROSHI (offer incense
offer Zagu)

DISCIPLES All Bodhisattva-mahasattvas!

I, Ki San Zen Yu, a disciple of Buddha

Receive this Nisidana,

Made according to the Buddha's way.

I will use it and keep protecting the Okesa.

(Open zagu and chant with all)

ALL Great is the Nisidana Zagu

Which has been used by all the Buddhas and Patriarchs.

I vow to sit on it with all sentient beings.

DISCIPLES (3 bows)

ROSHI (offer Rakusu to each Disciple)

DISCIPLES All Bodhisattva-mahasattvas!

I, Ki San Zen Yu, a disciple of Buddha

Receive this antarvasaka robe,

A robe of five strips, each made of one long piece
and one short piece.

I will wear it and keep the sacred meaning of it.

(3 bows)

ROSHI (Give large Okesa to each disciple)

DISCIPLES All Bodhisattva-mahasattvas!

I, Ki San Zen Yu, a disciple of Buddha

Receive this uttarasanga robe,

A robe of seven strips, each made of two long pieces

and one short piece.

I will wear it and keep the sacred meaning of it.

(Put Okesa on head, and chant)

ALL Great is the Kesa!

A virtuous garden far beyond form and emptiness.

I will wear the Tathagata's teaching and save all sentient beings.

Dai Sai Gedappuku..... (Chant 3 times)

DISCIPLES (Put on Okesa and 3 bows)

ROSHI (Give paper representing the large robe)

DISCIPLES All Bodhisattva-mahasattvas!

I, Kisan Zen Yu, a disciple of Buddha,
Receive this sanghati robe of nine strips,
Each made of three long pieces and one short piece.
I will wear it and keep the sacred meaning of it.

(Put paper in Koromo and 3 bows)

ROSHI (give Disciples Oryoki)

DISCIPLES All Bodhisattvas-mahasttvas!

I, Kisan Zen Yu, a disciple of Buddha
Receive this Oryoki
Made according to the Buddha's way
I will use it and keep the sacred meaning of it.

ALL Great is the Oryoki which always contains the immeasurable merit of all the Buddhas and Patriarchs. Now I receive it respectfully and over and over vow to save all sentient beings.

DISCIPLES (Put Oryoki on table and 3 bows)

omit

ROSHI: Receiving Buddha's Precepts, you are already seated with all the Buddhas and Patriarchs. You are really a child of Buddha. Receiving Buddha's Precepts, you are already seated with all the Buddhas and Patriarchs. You are really a child of Buddha. Receiving Buddha's Precepts, you are already seated with all the Buddhas and Patriarchs. You are really a child of Buddha.

(Students put paper in pocket)

(Students make SANPEI - 3 bows - and sit in Seiza)

VI. Final Words

ROSHI: The Buddha lands in all directions rejoice, the earth trembles and blossoms fall. "What is the meaning of such an extraordinary sign?" Buddha says to them, "In this world, followers of the Buddha's teaching have been listening to a discourse on the Bodhisattva's Precepts, delivered by their teacher who had previously received them from his own teacher. All the Bodhisattvas being deeply inspired by this, resolve to observe the Precepts forever and become Buddha. Therefore the universe manifests such a joyous omen.

The Bodhisattvas upon hearing this, bow to them and say, "You have now accepted the Precepts, and by keeping them with the spirit of Shakamuni Buddha, the great teacher and sage, your study and practice is accompanied by innumerable Bodhisattvas. This is due to the perennial and diamond-like element of the Bodhisattva Precepts.

It is my heartfelt desire that you be ever mindful of these precepts and moment after moment manifest them in your everyday life. Due to the ripening of this great opportunity

your body now rests in the Dharma-world. You should realize that the Whole World is involved in the practice of these precepts.

Who practices the precepts? For whom do you practice the precepts? To whom do you give its merits? In the Pure Precept there is no subjectivity or objectivity and in itself there is no merit even. Thus, our practice continues forever. We should preserve the good roots of these Precepts and mutually share the True Buddha Way with all sentient beings.

Jiho San Shi Ishi Fu.....

ROSHI: Shi Shi Kai Jiki Kun Jiren.....

VIII Final Bows to Main Altar

Doan Bell sounds to prepare for bows.

Jisha moves Roshi's zagu in front of main altar.

Roshi bows on cushion in front of main altar.

Students turn to face main altar.

ALL: 3 Bows to main altar.

IX Final incense offering and bows to Roshi.

Roshi returns to his seat.

Head student offers incense.

Students bow 3 times to Roshi, then 1 bow and "Thank you very much."

ROSHI: Short Talk

Roshi leaves

End of Ceremony

Verse Extolling the Zagu

Great is the Nisīdana Zagu which has been used by all the Buddhas and Patriarchs. I vow to sit on it with all sentient beings.

Verse Extolling the Kesa

Great is the Kesa! A virtuous garden far beyond form and emptiness. I will wear the Tathagata's teaching and save all sentient beings.

Verse Extolling the Ōryōki

Great is the Ōryōki which always contains the immeasurable merit of all the Buddhas and Patriarchs. Now I receive it respectfully and over and over vow to save all sentient beings.

VERSE EXTOLLING DISCIPLES BEFORE HEAD SHAVING

A man of the Bodhisattva mind
Realizing the evanescence of life
Takes the path of Nirvana
The virtue of his being can not be defined.

VERSE WHILE SHAVING

In the karmic life of the three worlds
Fetters of affection are hard to break.
One who is beyond the realm of karma
Is a man of true love and mercy.

VERSE AFTER SHAVING

In the realm of birth and death
Bodhisattvas raise the way-seeking-mind
And pursue Bodhi with imperturbable mind.
Virtue of his way-seeking-mind is limitlessly
deep and boundlessly wide.
Even by Buddha's skillful revelation
It cannot be defined.

FINAL VERSE

Released from karmic love and desires
Obtaining liberation from form or color
Taking the path of the Bodhisattva way
-----Save all sentient beings.

VERSE EXTOLLING THE ZAGU

Great is the Nisidana Zagu
Which has been used by all the Buddhas and Patriarchs.
I vow to sit on it with all sentient beings.

VERSE EXTOLLING THE OKESA

Great is the Kesa!
A virtuous garden far beyond form and emptiness.
I will wear the Tathagata's teaching and save all
Sentient beings.

VERSE EXTOLLING THE ORYOKI

Great is the Oryoki
Which always contains the immeasurable merit
Of all the Buddhas and Patriarchs.
Now I receive it respectfully
And over and over vow to save all sentient beings.

Before shaving: A MAN OF THE BODHISATTVA MIND
REALIZING THE EVANESCENCE OF LIFE
TAKES THE PATH OF NIRVANA
THE VIRTUE OF HIS BEING CANNOT BE DEFINED

while shaving: IN THE KARMIC LIFE OF THE THREE WORLDS
FETTERS OF AFFECTION ARE HARD TO BREAK
ONE WHO IS BEYOND THE REALM OF KARMA
IS A MAN OF TRUE LOVE AND MERCY.

after shaving: IN THE REALM OF BIRTH AND DEATH
BODHISATTVAS RAISE THE WAY-SEEKING-MIND
AND PURSUE BODHI WITH IMPERTURBABLE MIND
VIRTUE OF HIS WAY-SEEKING-MIND IS LIMITLESSLY
DEEP, AND BOUNDLESSLY WIDE.
EVEN BY BUDDHA'S SKILLFUL REVELATION
IT CANNOT BE DEFINED

after 2nd shaving: RELEASED FROM KARMIC LOVE AND DESIRES
OBTAINING LIBERATION FROM FORM OR COLOR
TAKING THE PATH OF THE BODHISATTVA WAY
--SAVE ALL SENTIENT BEINGS.
