

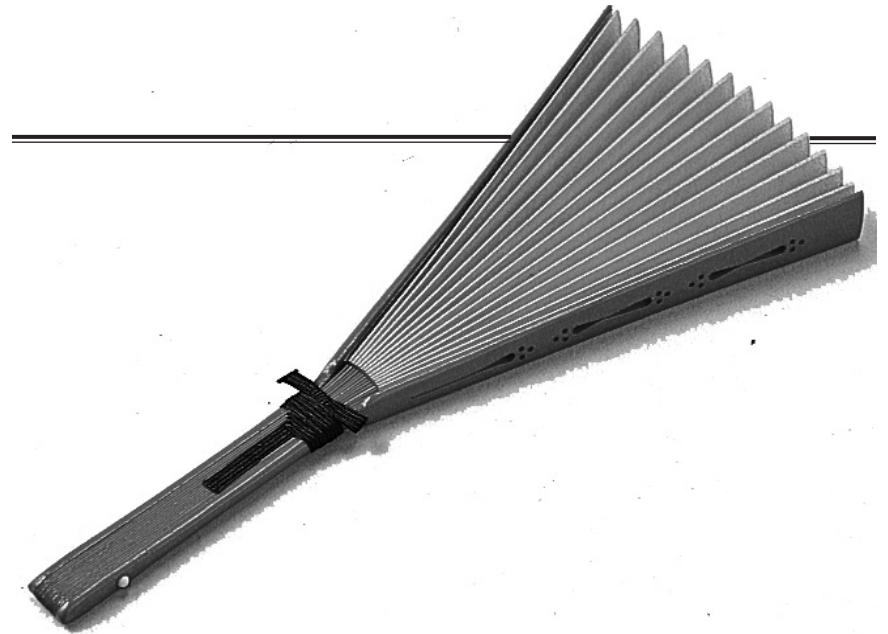
HOSSENSHIKI

JUNE 30, 2024 10 AM

ABBOT:
SHOHAKU OKUMURA

JOKESHI:
GENGO AKIBA

SHUSO:
ESHO MORIMOTO



THANK YOU FOR BEING A PART OF THIS
SPECIAL OCCASION AND LENDING YOUR SUPPORT
TO ESHO.

兩班 **RYOBAN**

書記 **Shoki**: Issan Koyama

知客 **Shika**: Mark Jo-e Fraley

知殿 **Chiden**: Mark Myogen Ahlstrom

監寺 **Kansu**: Jeff Seikan Alberts

副寺 **Fusu**: Seigen Hartkemeyer

典座 **Tenzo**: Shoryu Bradley

維那 **Ino**: Doju Layton

弁事 **Benji**: Clark Kuon Kinney

殿行 **Den'nan**: Hosshin Shoaf

堂行 **Doan**: Sawyer Jisho Hitchcock

侍者 **Jisha**: Michael Komyo Melfi

侍香 **Jiko**: Ritoku Robinson

SPECIAL GUESTS

Gengo Akiba, Director, Soto Zen Buddhism

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Dokan Kojima, General Affairs, Soto Zen Buddhism

North America Office

ORDER OF CEREMONY

Densho Bell: 3 rounds 殿鐘三會

Entering the Dharma Hall 大播上殿

Offering Sweet Water, Food, and Tea 上香獻湯菓茶

3 Prostrations 普同三拜

Chanting Heart Sutra 讀經

Reciting the Koan 拳則

Shuso Prostrations 請拜

Upholding Shippei 拈竹篋

Dharma Questions 法問

Appreciation Words 謝語

Shuso Prostrations 首座謝拜

Congratulatory words 祝語

Dedication; Fueko 普回向

3 Prostrations 普同三拜

Congratulatory Prostrations 祝拜

Leaving the Dharma Hall 散堂

~ 11:30 AM - Group photo followed by potluck lunch

BAIZHANG'S WILD FOX (BOOK OF SERENITY CASE 8)

INTRODUCTION:

If you keep so much as the letter *a* in your mind, you'll go to hell like an arrow shot; one drop of wild fox slobber, when swallowed, cannot be spit out for thirty years. It is not that the order is strict in India; it's just that the igmoramus's karma is heavy. Has there ever been anyone who mistakenly transgressed?

CASE

When Baizhang lectured in the hall, there was always an old man who listened to the teaching and then dispersed with the crowd. One day he didn't leave; Baizhang then asked him, "Who is it standing there?"

The old man said, "In antiquity, in the time of the ancient Buddha Kasyapa, I lived on this mountain. A student asked, 'Does a greatly cultivated man still fall into cause and effect or not?' I answered him, 'He does not fall into cause and effect,' and I fell into a wild fox body for five hundred lives. Now I ask the teacher to turn a word in my behalf."

Baizhang said, "He is not blind to cause and effect."

The old man was greatly enlightened by these words.

VERSE

A foot of water, a fathom of wave.

For five hundred lives he couldn't do a thing.

'Not falling,' 'not blind,' they haggle,

As before entering a nest of complications.

Ah, ha! ha!

Understand?

If you are clear and free

There's no objection to my babble.

The spirit songs and shrine dances spontaneously form a harmony--

Clapping in the intervals, singing 'li-la.'

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshvara Bodhisattva, when deeply practicing Prajna Paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight . . . no realm of mind consciousness. There is neither ignorance nor extinction of ignorance . . . neither old age and death nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain a bodhisattva relies on Prajna Paramita and thus the mind is without hindrance. Without hindrance there is no fear. Far beyond all inverted views one realizes Nirvana. All buddhas of past, present, and future rely on Prajna Paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore know the Prajna Paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the Prajna Paramita mantra, the mantra that says: "Gate, gate, paragate; parasamgate, bodhisvaha!"

All buddhas ten directions three times

All beings, bodhisattva – mahasattvas

Wisdom beyond wisdom, maha prajna paramita