

Preparation for full cloud participation:

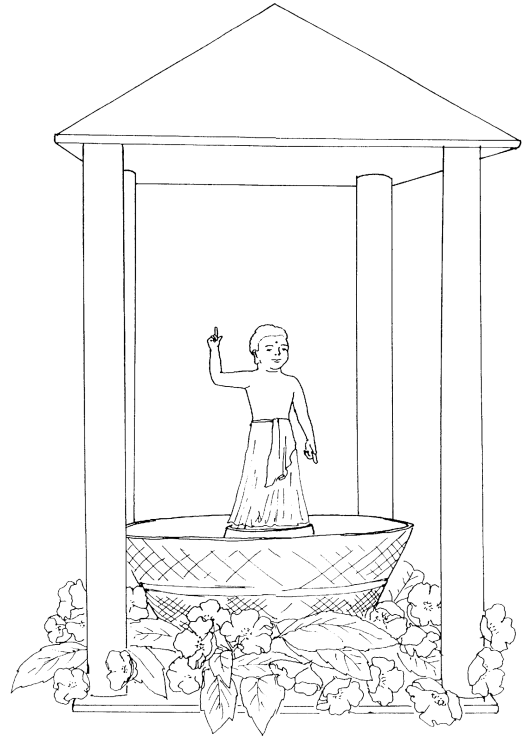
This is intended to help you participate in the cloud ceremony as similarly to the dirt zendo as possible. You are welcome to modify these instructions as you wish. Cloud specific directions will be given in orange.

ITEMS USED:

- Baby Buddha printout (found [here](#))
- Flower petals, or confetti-like paper (for sprinkling on buddha)
- Flower bower (to replicate dirt zendo bower)
- Candle

ALTAR SETUP:

The general layout of the dirt zendo altar for Wesak is shown in the diagram to the right. It is recommended that you replace your main altar figure with the cutout of baby buddha. You may want to tape supports to the paper cutout to keep it standing. Notice that the dirt zendo will also place flowers around the base of the altar. You may also wish to arrange some of the flower petals or paper pieces around the altar. You are encouraged to participate in decorating the altar with your family members or friends!



During the ceremony – where noted in the program – the dirt zendo participants will process (walk) around the zendo and each ceremoniously pour tea on the statue of buddha. We at home will process around our practice area and take our paper pieces or flower petals and sprinkle them over the baby buddha printout at our altar. Before the ceremony begins, plan out a route in your practice space to process during the ceremony.

– Alternatively, you may wish to place an empty cup on your altar and fill it with tea during the procession in place of sprinkling with flowers or paper–

Please be careful with your candle next to paper on your altar!!!

Festival of Wesak

–Cloud specific instructions are in orange–

Sacristan explains ceremony to the Sangha, including directions for the procession, bowing to the person who just poured tea over the Buddha, pouring tea, then bowing to the person who comes after.

Someone in Cloud Zendo reads aloud the story of the Buddha's birth in dramatic fashion.

Doan Announces: "Please rise for three bows."

Incense Offering: ●. *After first gong, doshi and jisha make offering as usual. As the doshi leaves the altar and returns to the haishiki, there are two more gongs as usual (●●).*

Three Full Bows: ◇^R

"The Holy Day of Wesak." *Doan announces the song and invites all to join in.*

Buddha Lord we offer
On thy birthday fair
Garlands of the brightest
Blossoms choice and rare.

Holy day of Wesak
Day of Buddha's birth
When the sun of wisdom
Shone upon the earth.

Incense too we offer
On this festive day
For the things we cherish
All must pass away.

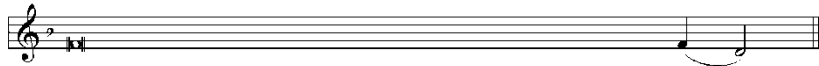
Through this holy symbol
We shall learn to see
Things of priceless value
Hid in transiency.

And the deep gong sounding
Bids us leave the self

And in Buddha's teaching
Find the truest wealth.

Lights upon the altar
Show to us the way
from the realms of darkness
To Nirvana's day.

Chant leader alone –



The Litany of the Great Compassionate One ●



Chant leader alone –

Adoration to the Triple | Treasure □

All together –

Adoration to Kanzeon who is the great com | passionate one!||

Om to the one who leaps beyond all | fear! □

Having adored thee, ≈ may I enter into the heart of the noble, | adored Kanzeon! ||

Thy life is the completion of | meaning; □

It is pure, ≈ it is that which makes all beings victorious ≈ and cleanses the | path of all
existence. ||

Om, ≈ O thou seer, ≈ world-tran | scending one! □

O hail to the | great bodhisattva! ||

There is so much suffering on this earth, | earth. □

Do, do the | work within my heart. ||

O great victor, I hold on, hold | on! □

To the source of cre | ation I cry! ||

Move, move, my obstructions | free one! □

Come, come, hear, hear, a | joy springs up in me! ||

Speak, speak, give me di | rection! □

Awakened, awakened, | I have awakened! ||

O merciful one, com | passionate one, □

Of daring ones the | most joyous, hail! ||

Thou art all suc | cessful, hail! □

Thou art the great suc | cessful one, hail! ||

Thou hast attained mastery in the | discipline, hail! □

Thou hast a weapon with | in thine hand, hail! ||

Thou hast the wheel within thine | hand, hail! □

Thou who | hast the lotus, hail! ||

Hail to thee who art the root of e | ternity! □

Hail to thee who | art all compassion! Hail! ||

+ Adoration to the triple | treasure! Hail! □

+ Give ear unto | this my prayer, hail! ||

Chant leader alone –

Universal Gateway of Compassion ●

All together, slower than usual –

Bod·hi·sat·tva In·fi·nite Thought

asked a ques·tion in verse:

“World·ho·nored One, of won·drous form,

I in·qui·re ag·ain of that bud·dha·child:

what are the caus·es of her name,

‘Re·gar·ding the Cries of the World?’”

[Begin processing in your practice space]

The Ho·nored One, of won·drous form,

Re·plied in verse to In·fi·nite Thought:

“Lis·ten to the deeds of Kan·ze·on,

who apt·ly re·sponds in ev·ery quar·ter.

With vast pledge as deep as oc·eans,

Throug·out kal·pas be·yond reck·on·ing,

she served ma·ny thou·sands of mil·lions of bud·dhas,

bring·ing forth this great pure vow.

*[When you arrive in front of your altar,
sprinkle the flowers or paper on the baby
buddha]*

[Process back to the front of your seat]

For you I ex·plain it brief·ly:

Hear·ing the name or see·ing the form of Kan·ze·on

with mind·ful re·mem·brance is not in vain,

for the woes of ex·is·tence can thus be re·lieved.

When liv·ing be·ings suf·fer hard·ships,

Burd·ened by im·meas·'rab·le woes,

the pow·er of Kan·ze·on's won·dr·ous wis·dom

can re·lieve the suf·'ring of the world.

Ful·ly en·dowed with mi·ra·cu·lous pow·ers,

Wide·ly prac·tic·ing wis·dom and skill·ful means,

in eve·ry land and in all di·rec·tions,

in no realm does she not ap·pear.

In all the var·i·ous ev·il des·tin·ies,

of hell be·ings, hun·gry ghosts, and an·i·mals,

the suf·'rings of birth, old age, sick·ness, and death,

are gra·dual·ly re·lieved by Com·pas·sion.

Oh you of the true gaze, of the pure gaze,

of the gaze of broad and great wis·dom,

of the com·pas·sion·ate gaze and the gaze of good will,

ev·er longed for, ev·er re·vered.

Un·blem·ished, ser·ene ra·di·ance,
Be·ne·vo·lent sun, dis·pel·ling all gloom,
Com·pas·sion can sub·due the wind and fi·re of woes,
Clear·ly il·lum·i·na·ting the world.

The pre·cepts of com·pas·sion roar like thun·der,
the kind heart won·drous as great clouds,
pour·ing dhar·ma rain of sweet dew,
quench·ing all flames of troub·ling pas·sion.

The wond·rous voice of Com·pas·sion,
Brah·ma·voice, voice of the roll·ing tides,
Sur·pas·ses ev·ery sound with·in all the world;
There·fore ev·er keep it in mind.

In each thought, with ne·ver a doubt,
Kan·ze·on, the pure sage,
in pain, a·go·ny, or in death's dis·tress,
can pro·vide a sure sup·port.

Ful·ly en·dowed with all vir·tues,
her eye of com·pas·sion be·holds all be·ings,
+ as·sem·bling a bound·less o·cean of hap·pi·ness;
+ thus, with rev·er·ence, you should make pros·tra·tions.”

[Since your procession and ceremonial sprinkling is likely much shorter than the dirt zendo's procession, you can return to the front of your seat and continue chanting when you have finished.

The offertory is pretty long, so it's okay if chanting ends while there are still a few people left in the dirt zendo to bathe the baby Buddha – the signal of the end of chanting will be two strikes on the small bell + as usual.]

Offertory

Chant leader alone –

From Great Compassion | comes forth the Pure Dharma | Body. ::
Unborn, Uncreated. ||
We pray | that the darkness of our de | lusions ::

May be illuminated by | True Compassion. ||
On this __ day of April | we are gathered here to offer sweet tea, flowers, candles, water,
and cakes -- to celebrate the birth of our Great Master, -- Shakyamuni | Buddha. ::
Out of gratitude we wish to offer the merits of the recitation of “The Litany of the Great
Compassionate One,” the Wesak Hymn and “Universal Gate- | way of Compassion.” ||

The wonderful Undambara flower bloomed u | pon this day. ::
And the meaning of this | festival is found within its | blossom. ||
Even as its sweet fragrance fills the whole world, - - so does | Buddhism cover the earth.

|||

The birth of Shakyamuni brought the sun of hope to a world of | darkness. ::
And illuminated the whole | Universe. -- He took upon Himself the form of a human
being, -- was born with the 32 marks of a | Buddha, ||
And for immeasurable time pursued works of | Great Compassion. |||
He found and transcended the cause of | suffering. ::
All beings whether saints or laymen praise this magnificent under | standing. -- His 300
sermons are for us as rain is for the | trees and grass. ||
Just as rain causes drooping flowers to flourish - - so his words | touch our heavy hearts.

|||

At this very moment the rain of the | Dharma ::
Pours into the lake of | Kindness. ||
The merit of His life may be likened to the wind which, -- as it bends the grass and fans
the leaves, -- blows the good seed of the Dharma to take root in the hearts of people
all over the world, -- e | ven after 2,000 years, |||
And | will continue to do so -- not only in this | world but also in the next. |||

We the followers | of our | Great Master :: | Shakyamuni ::
Bow | in gratitude to Him – for His goodness and com | passion ||
As we | celebrate His birthday. |||
We pray | that His halo, -- which is the | light of the Dharma ::
Will illuminate the darkness of the delusion of those | beings of this world -- | who have
not heard His name. ||
We pray that all beings may be saved and thus prosper -- | for all eternity. |||
We pray | that the seed -- of | Buddhahood ::
Will bud and blossom into the | flower of enlightenment ||
So that its beauty -- may | fill the universe. |||

All together –

- All buddhas throughout space and time,
- All honored ones, bodhisattvas, mahasattvas,
- Wisdom beyond wisdom, maha prajna paramita.

Three full bows toward altar: ♦^R

- ◇ *Doshi bows at haishiki,*
- ◇ *bows toward Cloud Zendo,*
- ◇ *and bows in shashu at the back of the hall before processing out*
or after going to seat for zazen

Bows ♦ left, ♦ right, ♦ center to end.

Doan announces: “Zazen.”