

Daigen Shuri Ceremony takes place each season, near the solstice or equinox, immediately after Fusatsu ceremony.

Go to the Grass Hut (sacristan should have plugged it in earlier, so there are lights and heat if needed). Participants can gather inside or around, depending on spacing and weather, and do standing or full bows as conditions allow.

3 Bows

Incense offering

**Precentor:** Verse of the Parable of the Medicinal Plants

*(with mokugyo)*

*(during chanting pass the heiro around so each person can offer powdered incense).*

**All:** The Dharma King, destroyer of being, when he appears in the world  
accords with the desires of living beings, preaching the Law in a variety of ways.  
The Thus Come One, worthy of honor and reverence, is profound and far-reaching in wisdom.  
For long he remained silent regarding the essential, in no hurry to speak at once.  
If those who are wise hear of it they can believe and understand it,  
but those without wisdom will have doubts and regrets and for all time will remain in error.

For this reason, Kashyapa, he adjusts to the person to gain a correct view.  
Kashyapa, you should understand that it is like a great cloud  
that rises up in the world and covers it all over.  
This beneficent cloud is laden with moisture, the lightning gleams and flashes,  
and the sound of thunder reverberates afar, causing the multitude to rejoice.  
The sun's rays are veiled and hidden, a clear coolness comes over the land;  
masses of darkness descend and spread - you can almost touch them.

The rain falls everywhere, coming down on all four sides,  
its flow and saturation are measureless, reaching to every area of the earth,  
to the ravines and valleys of the mountains and streams,  
to the remote and secluded places where grow plants, bushes, medicinal herbs,  
trees large and small, a hundred grains, rice seedlings, sugar cane, grape vines.

The rain moistens them all, none fails to receive its full share,  
the parched ground is everywhere watered, herbs and trees alike grow lush.  
What falls from the cloud is water of a single flavor,  
but the plants and trees, thickets and groves,

each accept the moisture that is appropriate to its portion.  
All the various trees, whether superior, middling or inferior,  
take that is fitting for large or small and each is enabled to sprout and grow.

Root, stem, limb, leaf, the glow and hue of flower and fruit-  
one rain extends to them and all are able to become fresh and glossy,  
whether their allotment of substance, form and nature is large or small,  
the moistening they receive is one, but each grows and flourishes in its own way.  
The Buddha is like this when he appears in the world, comparable to a great cloud  
that covers all things everywhere; having appeared in the world, for the sake of living beings  
he makes distinctions in expounding the truth regarding phenomena.

The great sage, the World-Honored One, to heavenly and human beings,  
in the midst of all beings, pronounces these words:  
I am the Thus Come One, most honored of two-legged beings.  
I appear in the world like a great cloud that showers moisture upon  
all the dry and withered living beings, so that all are able to escape suffering,  
gain the joy of peace and security, the joys of this world and the joy of nirvana.

All you heavenly and human beings of this assembly, listen carefully and with one mind!  
All of you should gather around and observe the one of unexcelled honor.  
I am the World-Honored One, none can rival me.  
In order to bring peace and security to living beings I have appeared in the world  
and for the sake of this great assembly I preach the sweet dew of the pure Law.  
This Law is of a single flavor, that of emancipation, nirvana.  
With a single wonderful sound I expound and unfold its meaning;  
constantly for the sake of the Great Vehicle I create causes and conditions.

I look upon all things as being universally equal,  
I have no mind to favor this or that, to love one or hate another.  
I am without greed or attachment and without limitation or hindrance.  
At all times, for all things I preach the Law equally;  
as I would for a single person, that same way I do for numerous persons,  
constantly I expound and preach the Law, never have I done anything else,  
coming, going, sitting, standing, never to the end growing weary or disheartened.

I bring fullness and satisfaction to the world, like rain that spreads its moisture everywhere,  
eminent and lowly, superior and inferior, observers of precepts, violators of precepts,  
those fully endowed with proper demeanor, those not fully endowed,

those of correct views, of erroneous views, of keen capacity, of dull capacity-  
I cause the Dharma rain to fall on all equally, never lax or neglectful.  
When all the various living beings hear my Law, they receive it according to their power,  
dwelling in their different environments.

Some inhabit the realm of human and heavenly beings, of wheel-turning sage kings,  
Chakra, Brahma and the other kings- these are the inferior medicinal herbs.

Some understand the Law of no outflows, are able to attain nirvana,  
to acquire the six transcendental powers and gain in particular the three understandings,  
or live alone in mountain forests, constantly practicing meditation  
and gaining the enlightenment of pratyekabuddhas - these are the middling medicinal herbs.

Still others seek the place of the World-Honored One, convinced they can become Buddhas,  
putting forth diligent effort and practicing meditation - these are the superior medicinal herbs.

Again there are sons of the Buddha who devote their minds solely to the Buddha way,  
constantly practicing mercy and compassion, knowing that they will attain Buddhahood,  
certain of it and never doubting - these I call small trees.

Those who abide in peace in their transcendental powers, turning the wheel of non-regression,  
saving innumerable millions of hundreds of thousands of living beings -  
bodhisattvas such as these I call large trees.

The equality of the Buddha's preaching is like a rain of a single flavor,  
but depending upon the nature of the living being, the way in which it is received is not uniform,  
just as the various plants and trees each receive the moisture in a different manner.  
The Buddha employs this parable as an excellent means to open up and reveal the matter,  
using various kinds of words and phrases and expounding the single Law,  
but in terms of the Buddha wisdom, this is no more than one drop of the ocean.

I rain down the Dharma rain, filling the whole world, and this single-flavored Dharma  
is practiced by each according to the individual's power.

It is like those thickets and groves, medicinal herbs and trees  
which, according to whether they are large or small, bit by bit grow lush and beautiful.  
The Law of the Buddhas is constantly of a single flavor,  
causing the many worlds to attain full satisfaction everywhere;  
by practicing gradually and stage by stage, all beings can gain the fruits of the way.

The voice-hearers and pratyekabuddhas inhabit the mountain forests,  
dwelling in their final existence, hearing the Law and gaining its fruits -  
we may call them medicinal herbs that grow and mature each in its own way,  
if there are Bodhisattvas who are steadfast and firm in wisdom,  
who fully comprehend the threefold world and seek the supreme vehicle,  
these we call the small trees that achieve growth and maturity.

Again there are those who dwell in meditation, who have gained the strength of transcendental  
powers, have heard of the emptiness of all phenomena, greatly rejoice in it in their minds  
and emit countless rays of light to save living beings -  
these we call large trees that have gained growth and maturity.

In this way, Kashyapa, the Law preached by the Buddha  
is comparable to a great cloud which, with a single-flavored rain,  
moistens human flowers so that each is able to bear fruit.  
Kashyapa, you should understand that through various causes and conditions,  
various kinds of simile and parable, I open up and reveal the Buddha way.  
This is an expedient means I employ and the same is true of the other Buddhas.

Now for you and the others I preach the utmost truth:  
none in the Multitude of voice-hearers has entered the stage of extinction.  
What you are practicing is the bodhisattva way,  
and as you gradually advance in practice and learning you are all certain to attain Buddhahood.

**Precentor:** Sho Sai Myo Kichigo Dharani

*(with mokugyo)*

**All:** No mo... x3

Eko:

Spiritual merits vast and wide, sacred virtues clear and bright, revered by all, and always  
responsive. Seeking your wisdom, we beg illumination.

Having chanted the Parable of the Medicinal Plants Chapter of the Lotus Sutra, and the Disaster  
Preventing Dharani, we reverently offer the merit generated thereby to Prajnaparamita, Mother  
of all Buddhas, that we may repay her compassionate blessings.

We further offer it to the the Bodhisattva Jōhō Shichirō Daigen Shuri; to the benevolent ryūten  
and spirits of this land; to the ancestors and tutelary deities of this monastery; and to the

dharma-protecting dōji, devas, spirits and saints who care for this temple. May it increase their luminous radiance and their power and virtue, immeasurable as the ocean.

We acknowledge that this temple has sprouted from land taken from indigenous inhabitants of the Multnomah, Kathlamet and Clackamas bands of Chinook; the Tualatin Kalapuya; the Molalla and other tribes who made their homes along the Columbia and Willamette Rivers. We thank these tribes for being stewards and protectors of this land through beginningless time.

Aligning with right relationship to space and time, we invoke our ancient knowledge of immaculacy and unity, beseeching the teacher within ourselves to use skillful means, and committing to honor and protect this land.

We pray for the flourishing of the true dharma, harmony throughout the ten directions, ample sustenance for the community, prosperity and longevity for donors, tranquility within the temple, and that all conditions for practice may be favorable. May all sentient beings throughout the dharma realm equally perfect their Buddha land.

**All:** All Buddhas throughout space and time...

3 Standing Bows