

CLOSE OF RETREAT CEREMONY

Preparation

| | |
|-----------------------------|--|
| Cantor | <i>After work in the room is concluded on the final morning :</i> Asks participants to make a circle Asks that sutra books be passed out |
| Childcare Coordinator | Brings children into hall and all are seated |
| Teacher Head of Practice | Enters hall and goes to altar to offer incense Meets Teacher at altar with incense Both sit down |

(Service begins on pg 1-1 of the Sutra Book)

○○○● Purification ○

(Sung—once)

All of the ancient twisted karma
Timeless greed, hatred, and ignorance
Born of my body, mouth and thought
I confess openly and fully ○

○ Ti-Sarana ●

(Chanted on one note—once)

I take refuge in awakening
I take refuge in the way
I take refuge in my companions

(Sung—3 times)

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami
Buddham Dhammam Sangham ○^{1,2}

(Corresponds to Sutra Book pg 1-2—HofP stands at altar to help participants offer incense or water during the chant)

◉●✘ **The Great Prajna Paramita Heart Sutra** ◉

(Mokugyo on each syllable)

Avalokiteshvara Bodhisattva, practicing deep Prajna Paramita
clearly saw that all five skandhas are empty,
transforming all suffering and distress.
Shariputra, form is no other than emptiness, emptiness no other than
form;
form is exactly emptiness, emptiness exactly form;
sensation, perception, mental reaction, consciousness are also like this.
Shariputra, all things are essentially empty—
not born, not destroyed; not stained, not pure; without loss, without gain.
Therefore in emptiness there is no form, no sensation,
perception, mental reaction, consciousness;
no eye, ear, nose, tongue, body, mind;
no color, sound, smell, taste, touch, object of thought;
no seeing and so on to no thinking;
no ignorance and also no ending of ignorance,
and so on to no old age and death and also no ending of old age and death;
no suffering, cause of suffering, cessation, path, no wisdom and no
attainment.

◉
Since there is nothing to attain, the bodhisattva lives by Prajna Paramita,
with no hindrance in the mind; no hindrance, and therefore no fear;
far beyond delusive thinking, right here is Nirvana.

○
All Buddhas of past, present and future live by Prajna Paramita,
attaining Anuttara-samyak-sambodhi.

Therefore know that Prajna Paramita
is the great sacred mantra, the great vivid mantra,
the unsurpassed mantra, the supreme mantra,
which completely removes all suffering.

This is truth, not mere formality.

Therefore set forth the Prajna Paramita mantra.

Set forth this mantra and proclaim:

All (sung — until everyone has offered incense or water):

○
Gaté Gaté Paragaté

○
Parasamgaté

○
Bodhi Svaha!

(Timekeeper takes over for Cantor toward end so that Cantor can make offering at altar)

(Corresponds with page 1-9 of Sutra Book)

○●✘ Guanyin Sutra of Endless Life ○

(Sung—5 times)

Kanzeo-o-o-on Kanzeo-o-o-on

Kanzeo-o-o-o-o-on Kanzeon

(Spoken—once)

○Kanzeon

○
Praise awakening

○
We are born with awakening

We grow with awakening

We grow with awakening,

the Way, and our companions

Eternity is full of joy, the self is pure

○
Morning's thought is Kanzeon

○
Evening's thought is Kanzeon

Thought after thought rises in the mind

○ ○
Thought after thought is the mind ○

(Sung—5 times)

Kanzeo-o-o-on Kanzeo-o-o-on

Kanzeo-o-o-o-o-on Kanzeon

Dedication for the Close of Retreat Ceremony

Cantor (chanted or sung):

We gathered together, companions of the Way,
and now we set out on our separate paths.

We give thanks to the ancestors,
to redwood and redbtail, *
moonlight and windlight and rainlight— *
to all those, seen and unseen, who accompany us.

Life calls to our lives,
and in this call, and as we respond,
there is no inside, no outside,
no here and no there.

Go in peace. Bring this peace to every path you walk.

[Optional: We dedicate our retreat to _____]

All (sung):

● All Buddhas throughout space and time
all Awakened Beings, Great Beings
the Heart of Perfect Wisdom

**These two lines can be modified to reflect the retreat's location and weather*

●● The Four Boundless Vows ○

(Sung—3 times)

I vow to wake the beings of the world ○³

I vow to set endless heartache to rest

I vow to walk through every wisdom gate ○³

○³ ○³

I vow to live the great Buddha way ○^{1,2}

OR

●● The Four Bodhisattva Vows ○

(Sung—3 times)

All beings one body, I vow to save them all ○³

Blind passions spinning round and round, I vow to put
them down

Knocking on countless Dharma doors, I vow to walk
on through

The unsurpassed Buddha Way, I vow to live it every,

○³ ○³

every, every, everyday ○^{1,2}

At end of service, ring accelerando on inkin to have participants stand, facing altar

✧ *All bow towards altar*

✧ *All (turn and) bow towards each other*

Head of Practice invites participants into a closing circle