

Forty-Nine Day Memorial Service

March 18, 2024



*Reverend Anwol Devadipa,
Mary Ann Marston*

June 6, 1939 - January 29, 2024

- I. Lighting of candles and incense
- II. Opening bell
- III. Opening talk [*Ven. Myohye Do'an*]
- IV. Ji Jang Bosal chanting [*all together*]

na-mu nam-bang hwa-ju ji-jang bo-sal
na-mu yu-myong gyo-ju ji-jang bo-sal
na-mu dae-won bon-jon ji-jang bo-sal

na-mu nam-bang hwa-ju yu-myong gyo-ju
dae-won bon-jon

ji-jang bo-sal
ji-jang bo-sal . . . (repeat)

ji-jang bo-sal
myor op-chang da-ra-ni
om ba-ra ma-ni da-ni sa-ba-ha
om ba-ra ma-ni da-ni sa-ba-ha
om ba-ra ma-ni da-ni sa-ba-ha

won song-chwi jin-on
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum
om a-mot-ka sal-ba-da-ra sa-da-ya shi-bye-hum

bul-sol so-jae gil-sang da-ra-ni
na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum

a-ba-ra a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum
a-ba-ra a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

na-mu sa-man-da mot-ta-nam a-ba-ra-ji
ha-da-sa sa-na-nam da-nya-ta
om ka-ka ka-hye ka-hye hum-hum a-ba-ra
a-ba-ra ba-ra-a-ba-ra ba-ra-a-ba-ra
ji-tta ji-tta ji-ri ji-ri ppa-da ppa-da
son-ji-ga shi-ri-e sa-ba-ha

bo-gwol jin-on
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha
om ho-ro ho-ro sa-ya mot-kye sa-ba-ha

bo ho-hyang jin-on
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum
om sam-ma-ra sam-ma-ra mi-ma-ra
ja-ra-ma ja-go-ra ba-ra-hum

chal-chin shim-nyom ga-su-ji
dae-he-jung-su ka-um jin
ho-gong ga-ryang pung ga gye

mu-nung jin-sol
bul gong-dok

V. Calling on Buddhas and bodhisattvas
[Anjin ringing hand bell, chanting]

Name Amitabha Buddha
Namo Avalokitesvara Bodhisattva
Namo Mahāsthāmaprāpta Bodhisattva
Namo Ksitigarbha Bodhisattva

[all together]

Homage to Amitabha, the Buddha of Infinite Time and Infinite Space.

Homage to Avalokitesvara Bodhisattva and Mahāsthāmaprāpta Bodhisattva, the great attendant bodhisattvas

Homage to Ksitigarbha Bodhisattva who guides the deceased

[Ven. Myohye Do'an]

In this world of impermanence, we offer this ceremony to **Reverend Anwol Devadipa, Mary Ann Marston.**

Further, we make dharma offerings to all spirits, those above and below, those who have found rest and those who are still wandering. Also, for all tormented spirits and all beings in the hell realms.

VI. Dharma speech to the deceased *[Ven. Myohye Do'an]*

The nature of the original mind is still and clear. Original mind has no past or present. Round and bright, it has no birth or death. In Magadha, Shakyamuni closed the door and sat inside. Bodhidharma sat facing the wall in a cave of Wuru Peak of Songshan. In Kushinagar, Buddha stuck his two feet through the coffin during his funeral ceremony. Three years after his death Bodhidharma was seen carrying one shoe over at the Pamir Mountains.

All of you gathered here today: do you know the one pure and clear thing? Looking above and below, it is always still. Seeing and hearing, it is clear and plain. One who attains this can put an end to futile craving. If you are not able to attain this, please attend to this ceremony through the power of the Buddha. Accept these dharma offerings and gain the insight that there is no life or death. Where the light of compassion shines, the lotus flower blooms. Seeing with the eye of wisdom, hell disappears. Chanting the Great Mystic Compassion Dharani, all beings become Buddha in an instant.

If you wish to thoroughly understand all the Buddhas of past, present and future, then you should view the nature of the universe as being created by mind alone.

VII. *[Rev. Anjin chanting]*

The Mantra for Shattering Hell:

Om gara jiya sabaha

Om gara jiya sabaha

Om gara jiya sabaha

The Mantra for Dispelling Hate:

Om samdara gadayak sabaha

Om samdara gadayak sabaha

Om samdara gadayak sabaha

VIII. Vast Summoning Mantra *[Rev. Anjin, ringing hand bell, chanting]*

Namu bo bo jeo li kali dali tata a daya

Namu bo bo jeo li kali dali tata a daya

Namu bo bo jeo li kali dali tata a daya

IX. The Three Refuges of the Ten Directions [all together]

We now receive the Buddha,
who is present in all the ten directions.

We now receive the Dharma,
which is present in all the ten directions.

We now receive the Sangha,
which is present in all the ten directions.

Homage to Avalokitesvara,
the Bodhisattva of great compassion and sympathy, who saves all from distress.

Homage to the Great Wide Buddha of the Avatamsaka Sutra.

[Ven. Myohye Do'an]

With deep sincerity we offer an invitation to all beings: Please come and listen!

True nature is before thinking.
The Dharmakaya has no form.

Conditions and relationships appear and disappear like reflections in a mirror.

The effects of karma arise and decline like a water bucket rising and falling in a well.

We cannot understand this miraculously changing mind.

When this illusion occurs, what can you do?

We now sincerely invite **Reverend Anwol Devadipa, Mary Ann Marston** to come before this altar, guided by the great Buddha's noble light to receive these dharma offerings.

X. The Human Route *[all together]*

Coming empty-handed, going empty-handed—that is human.

When you are born, where do you come from? When you die, where do you go?

Life is like a floating cloud which appears.

Death is like a floating cloud which disappears.

The floating cloud itself originally does not exist. Life and death, coming and going are also like that. But there is one thing which always remains clear.

It is pure and clear, not depending on life and death.

Then, what is the one pure and clear thing?

XI. [Rev. Anjin.]

With a pure heart, I offer an invitation and prayer for **Reverend Anwol, Mary Ann Marston**.

I also offer an invitation and prayer for all our ancestors from numberless past lives, our teachers, all spirits above and below, and all deceased beings. May they be guided by the Buddha's great noble light.

A refreshing tea grows on a high mountain. In a stone pot, Zen Master Jo Ju boiled this tea in the water of Mind's River and offered it to thousands of people. Please come and drink this tea.

[Rev. Anjin pours tea and offers it to the altar]

If you suffer in the painful realms, listen so that the fire of karma may be extinguished and that you may be free from suffering. May all beings realize awakening.

[all together]

All forms are empty

If one sees all form as non-form, just like this is Buddha.

All things that have tangible characteristics are delusion.

If you see that all aspects are not tangible aspects, then you will see your true self.

All phenomena, from their very origin, always have the aspect of stillness and extinction.

When disciples of the Buddha walk this path, they will become Buddhas in future lives.

All formations are impermanent.

This is the law of appearing and disappearing.

When appearing and disappearing disappear, then this emptiness is bliss.

[Ven. Myohye Do'an]

The four elements disperse as in a dream. The six dusts, six roots and consciousness are originally emptiness. To understand that, the Buddha and the eminent teachers return to the place of light:

The sun is setting over the western mountains, the moon is rising in the east.

Homage to the Western Pure Land, a world of utmost bliss. The Buddha's body is long and wide. Its auspicious marks are without boundary and its golden color shines brightly, pervading the whole universe.

Great love and great sadness are our original teacher.

Homage to Amitabha, the Buddha of Infinite Time and Infinite Space.

[all together]

Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha
Namo Amitabha Buddha

May all the merit accumulated through this ceremony be conveyed to all beings.

May we in this life, find nirvana,
Realize infinite life and together all become Buddha.

XII. [all together, with Rev Anjin ringing hand bell]

Namu dae seung In Ro Wang Bosal
Namu dae seung In Ro Wang Bosal
Namu dae seung In Ro Wang Bosal

[Ven. Myohye Do'an]

Today at this outer gate, we send off **Reverend Anwol Devadipa, Mary Ann Marston**. As is traditional, we have read sutras and chanted with sincere hearts. By virtue of this, we have become free of undesirable influences.

[all chant together while Rev. Anjin goes to altar and burns name plate]

Om biro gije sabaha
Om biro gije sabaha
Om biro gije sabaha (repeat)

XIII. Mantra for Favorable Rebirth [all together]

Om mani dani hum hum ba tak sabaha
Om mani dani hum hum ba tak sabaha
Om mani dani hum hum ba tak sabaha

XIV. The Four Great Vows [all together]

Sentient beings are numberless;
We vow to save them all.

Delusions are endless;
We vow to cut through them all.

The teachings are infinite;
We vow to learn them all.

The Buddha way is inconceivable;
We vow to realize it.

XV. [Rev. Anjin]

Thank you for coming and chanting for **Reverend Anwol Devadipa Mary Ann Marston.**

XVIII. Extinguishing of candles [Rev. Anjin]