



bread loaf mountain
zen community

A Guide book for Home Practice; Chants, Prayers and Dedications

A GUIDE FOR TRAVELERS ON THE WAY

May I be a protector to those without protection,
a guide for all travelers on the way,
a boat, a bridge, a passage
for those desiring a better shore.
May I be an island for those who seek one
And a lamp for those desiring light.
May I be a bed for all who wish to rest
And of service to all who want assistance.
May I be the doctor and the medicine,
And may I be the nurse.
And until their suffering passes away
May I always support the lives
Of all the boundless creatures
Unto the ends of space and time.

-Shantideva-

Daily Verses and Gathas

Verse of Atonement

All my ancient twisted karma
From beginningless greed, hate, and delusion
Born of body, speech, and mind,
I now fully atone.

Verse of the Robe

Vast is the robe of liberation,
A formless field of benefaction.
I wear the Tathagata's teaching,
To awaken countless beings.

The Four Great Vows

Creations are numberless, I vow to free them
Delusions are inexhaustible, I vow to transform them
Reality is boundless, I vow to perceive it.
The Awakened Way is unsurpassable, I vow to embody it.

Evening Verse

Let me respectfully remind you:
Life and death are of supreme importance
Time passes swiftly and opportunity is lost
Let us awaken, awaken – take heed.
Do not squander your life.

Meal Gatha

Earth, water, fire, air and space combine to make this food.
Numberless beings gave their lives and labors that we may eat.
May we be nourished that we may nourish life.

Verse Before Work

May this work be done in a spirit of generosity,
Not driven by ego, greed, or delusion.
May kindness sustain us and prevail in conflict
And compassion guide us and lead us to understanding.
May we rejoice in the successes of others
And remain unmoved by praise or blame.

Verse Before the Dharma Talk

The Dharma is vast and subtle,
We now have a chance to hear it,
Study it, and practice it.
We vow to realize its true meaning.

Dedication

All Buddhas throughout space and time,
All Bodhisattva-Mahasattvas,
Wisdom beyond wisdom
Maha - Prajna - Paramita

MAKA HANNYA HARAMITA SHINGYO

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MI TA JI SHO KEN GO ON KAI KU DO IS SAI KU
YAKU SHA RI SHI SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE KU KU SOKU ZE SHIKI JU SO GYO
SHIKI YAKU BU NYO ZE SHA RI SHI ZE SHO HO KU SO FU SHO FU METSU FU KU FU JO FU ZO
FU GEN ZE KO KU CHU MU SHIKI MU JU SO GYO SHIKI MU GEN NI BI ZES SHIN NI MU SHIKI
SHO KO MI SOKU HO MU GEN KAI NAI SHI MU I SHIKI KAI MU MU MYO YAKU MU MU MYO
JIN NAI SHI MU RO SHI YAKU MU RO SHI JIN MU KU SHU METSU DO MU CHI YAKU MU TOKU I
MU SHO TOK KO BO DAI SAT TA E HAN NYA HA RA MI TA KO SHIN MU KE GE MU KE GE KO
MU U KU FU ON RI IS SAI TEN DO MU SO KU GYO NE HAN SAN ZE SHO BUTSU E HAN NYA HA
RA MI TA KO TOKU A NOKU TA RA SAM MYAKU SAM BO DAI KO CHI HAN NYA HA RA MI TA
ZE DAI JIN SHU ZE DAI MYO SHU ZE MU JO SHU ZE MU TO DO SHU NO JO IS SAI KU SHIN
JITSU FU KO KO SETSU HAN NYA HA RA MI TA SHU SOKU SETSU SHU WATSU
GYA TEI GYA TEI HA RA GYA TEI HARA SO GYA TEI BO JI SOWA KA HAN NYA SHIN GYO

The Sutra on the Heart of Realizing Wisdom Beyond Wisdom

Avalokiteshvara, who helps all to awaken, moves in the deep course of realizing wisdom beyond wisdom, sees that all five streams of body, heart, and mind are without boundary, and frees all from anguish.

O Shariputra, form is not separate from boundlessness; boundlessness is not separate from form. Form is boundlessness; boundlessness is form. Feelings, perceptions, inclinations, and discernment are also like this.

O Shariputra, boundlessness is the nature of all things. It neither arises nor perishes, neither stains nor purifies, neither increases nor decreases.

Boundlessness is not limited by form, nor by feelings, perceptions, inclinations, or discernment. It is free of the eyes, ears, nose, tongue, body and mind; free of sight, sound, smell, taste, touch, and any object of mind; free of sensory realms including the realm of mind. It is free of ignorance and the end of ignorance.

Boundlessness is free of old age and death, and free of the end of old age and death.

It is free of suffering, arising, cessation and path, and free of wisdom and attainment.

Being free of attainment, those who help all to awaken abide in the realization of wisdom beyond wisdom and live with an unhindered mind.

Without hindrance, the mind has no fear. Free from confusion, those who lead all to liberation embody profound serenity.

All those, in the past, present, and future, who realize wisdom beyond wisdom, manifest unsurpassable and thorough awakening.

Know that realizing wisdom beyond wisdom is no other than this wondrous mantra, luminous, unequalled, and supreme. It relieves all suffering. It is genuine, not illusory.

So, set forth this mantra of realizing wisdom beyond wisdom. Set forth this mantra that says:

**Gaté, gaté, paragaté, parasamgaté,
Bodhi! Svaha!**

DEDICATION

The absolute light, luminous throughout the whole universe;
unfathomable excellence penetrating everywhere; whenever this
devoted invocation is sent forth, it is perceived and subtly
answered.

Having chanted the *Sutra on the Heart of Realizing Wisdom
Beyond Wisdom*, we offer the merit generated thereby to:

The Great Master Shakyamuni Buddha
The all-pervading and everlasting Three Treasures,
All Arhats and Bodhisattva-Mahasattvas and their relations
throughout the Dharma Worlds.

We offer this effort to all beings throughout space and time.
May our sincere vows to accomplish the Buddha Way be realized
together.

All Buddhas throughout space and time,
All Bodhisattva-Mahasattvas,
Wisdom beyond wisdom
Maha - Prajna - Paramita

ENMEI JUKKU KANNON GYO

Ten Line Sutra of Avalokiteshvara's Boundless Life
(Prolonging Life Ten Phrase Avalokiteshvara Sutra)
(Chant 6 times in Japanese and 3 times in English)

Kan Ze On
Na Mu Butsu
Yo Butsu U In
Yo Butsu U En
Bup Po So En
Jo Raku Ga Jo
Cho Nen Kan Ze On
Bo Nen Kan Ze On
Nen Nen Ju Shin Ki
Nen Nen Fu Ri Shin

Avalokiteshvara, Perceiver of the cries of the world,
takes refuge in Buddha,
will be a Buddha,
helps all to be Buddhas,
is not separate from Buddha, Dharma, Sangha —
being eternal, intimate, pure and joyful.
In the morning, be one with Avalokiteshvara,
In the evening, be one with Avalokiteshvara,
whose heart, moment by moment, arises,
whose heart, moment by moment, remains!

DEDICATION

The Buddha turns the Dharma Wheel, and so reality is shown in all its many forms. All suffering beings are liberated and brought to great joy. Having chanted the Enmei Jukku Kannon Gyo, we offer the merits generated thereby to:

All women Honored Ones throughout history whose names have been forgotten or left unsaid and to all honored lay practitioners who have exemplified the teachings. To the spirits of the deceased inhabitants of this land and to all beings in the Dharma Worlds.

We especially pray for the health and wellbeing of:
(Please quietly speak the names of those for whom you wish to pray):

(Whispering)
(insert your spiritual teacher, friends and guides). All the spiritual teachers in this world. All those living in war zones, especially in (insert geographical location), for all the world leaders, may they bring wisdom and compassion to their leadership. And to those who are sick, suffering, poor and oppressed, and especially those whose names are on the altar.

May they and their families be serene through their ills and may Kanzeon who hears the sounds of the world show us the way of compassion and may we realize the Buddha Way Together

**ALL BUDDHAS THROUGHOUT SPACE AND TIME
ALL BODHISATTVA MAHASATTVAS
WISDOM BEYOND WISDOM
MAHA PRAJNA PARAMITA**

SONG OF THE JEWEL MIRROR AWARENESS

The Dharma of **thusness**
Is *intimately conveyed by Buddha* Ancestors.
Now you **have** it. *Keep it well.*
Filling a **silver** bowl with snow,
Hiding a heron in the moonlight.
They are similar though **not** the same.
Side by side you can see the differences.
The meaning is **not** in the words,
Yet one *pivotal instant* can reveal it.
Move and **you** are trapped;
Miss and you fall into confusion and doubt.
Turning away and touching are **both** wrong,
For it is *like a massive fire.*
To depict it with **complex** words
Is *to defile* it.
In the **darkest** night, It is *perfectly* clear.
In the **brilliance** of dawn, *It remains* hidden.
It acts as a **guide** for beings.
Its *use removes all* suffering.
Although it is **not** created, It is *not beyond* words.
It is like facing a **jewel** mirror;
Form and image behold each other.
You are **not** it; Yet *it is* you.
Like a **newborn** child, It is *endowed with five* aspects.
No **coming**, no going, No *arising no abiding.*
"Baba **wawa**" is there *anything said or not?*
In truth, this **has** no meaning,
For the *words are not yet* clear.
Like the six lines of the **double** split hexagram,
The *relative and absolute* integrate.
Piled up, they **make** three;
The *complete transformation makes* five.
It is like the taste of the **five**-flavored herb,
Like a *diamond* thunderbolt.
Wondrously embraced **within** the absolute,
drumming and singing go together.
Penetrating the source and **traveling** the way;
You *cover the territory and embrace* the road.
Complications are **auspicious**;
Do not resist them.
What is natural and **inconceivable**,
Belongs *neither to delusion nor enlightenment.*
Causes and conditions **at** this moment
Shine *completely in the* silence.
So fine, it **enters** nowhere,

So vast it exceeds all bounds.
A hairsbreadth **d**eviation
And *you are out of* harmony.
Through the teachings of **s**udden and gradual,
Different *methods have arisen*.
Even though you **m**aster such teachings,
The *truth keeps on escaping*.
Sitting still, yet **i**nwardly moving,
Like *a tethered colt, a trapped rat*.
The Ancestors **p**itied them,
And *offered them the* teachings.
According to their delusions,
They called *black as white*.
When delusions disappear,
The *natural mind* reveals itself.
If you want to follow the **a**ncient path,
Please observe *the Ancients of former times*.
Some try to attain the **B**uddha Way
By *gazing at a tree for ten eons*
They are like a tiger with **t**attered ears
Or a *hobbled horse*.
With **l**ow aspirations,
You will see *jewel pedestals, fine clothing*.
And with a **s**ense of wonder,
You will see *black badgers and white bulls*.
Yi, with his **a**rcher's skill,
Could *hit the mark from a hundred paces*.
But when arrow **p**oints meet head on,
How *could it be a matter of skill?*
When the wooden man **b**egins to sing,
The stone *woman gets up to dance*.
This does not **c**ome by knowing,
Nor *does it involve ideas*.
Ministers **s**erve their lords.
Children obey their guardians.
Not obeying is **n**ot filial,
Failure to serve is of no help.
Practice invisibly, **w**ork intimately,
Be the *fool with no voice*.
For realizing **t**ru**e** continuation,
Is *called the host, within the host*.

HYMN TO THE PERFECTION OF WISDOM
OF OUR GREAT MATRIARCHS

Homage to the Perfection of Wisdom,
Prajnaparamita, the Mother of the Buddhas.
The lovely and the holy Perfection of Wisdom gives light.
Unstained the entire world cannot stain her.
She is a source of light and removes suffering
From everyone in the triple world.
She brings light so that all fear and distress may be forsaken.

She disperses the gloom and darkness of delusion.
She herself is the eye of vision and wisdom.
She has clear knowledge of her own being in all Dharmas.
The Perfection of Wisdom of the Buddhas —
The Mother of All Buddhas.
And the first nuns Honored Ones:

| | |
|---------------|--------------------|
| Mahapajapati | Dhammadina |
| Mitta | Kisagotami |
| Yasodhara | Vasetthi |
| Tissa | Ubbiri |
| Sumana | Patacara-Pancasata |
| Upasama | Isidasi |
| Viskha | Bhadda-Kapilani |
| Khema | Mutta |
| Uppalavanna | Capa |
| Sundari-Nanda | Dhamma |
| Vaddhesi | Citta |
| Patacara | Vimala |
| Uttama | Addhakasi |
| Bhadda- | Padumavati |
| Kundalakesa | Ambapali |
| Nanduttara | Anopama |
| Dantika | Abhirupa-Nanda |
| Sakula | Jenti. |
| Siha | |

Homage to our women ancestors of the Eastern lands:
The seven-year old dragon girl who preached the Lotus Sutra, and The Honored nuns:

Soji, Mo-shan, Miao-hsin, Iron Brush Liu.

Homage to the women disciples of Great Master Dogen,
The Honored nuns:

Egi, Eshin, Shogaku, Ryonen

Homage to the women disciples of Great Master Keizan,
The Honored nuns:

| | |
|--------|---------|
| Sonin | Myoshin |
| Shozen | Shinmyo |
| En'i | Shinsho |
| Myosho | Jonin |
| Ekyu | Ninkai |

Homage to all other direct Soto women ancestors, The Honored nuns:

| | |
|--------|----------------------------|
| Shune | Honsho |
| Joa | Soki |
| Shue | Zensho |
| Somyo | Ryoso |
| Soitsu | Myoko |
| Myojun | Mugai Nyodai |
| Myozen | Kojima Kendo |
| Genshu | And Jishu Angyo Holmes. |

We recognize all laywomen who carried the Dharma:
Queen Srimala and Antoku Inden Kasho Myokei Zenni,

And all the Women Honored Ones whose names have been forgotten
and left unsaid.

May we appreciate the compassionate Dharma of
these great teachers and may we show our
gratitude by accomplishing the Buddha Way
together.

All Buddhas throughout space and time,
All Bodhisattva-Mahasattvas,
Wisdom beyond wisdom
Maha - Prajna - Paramita

The Identity of Relative and Absolute

The mind of the **Great** Sage of India
Is *intimately conveyed west and east*.
Among human beings are **wise** ones and fools
In the *Way there is no teacher of north and south*.
The subtle Source is **clear** and bright;
The *branching streams flow in the dark*.
To be attached to things is **primordial** illusion;
To *encounter the absolute is not yet enlightenment*.
All spheres, every **sense** and field
Intermingle even as they shine alone,
Interacting **even** as they merge,
Yet keeping their places in expressions of their own.
Forms differ **primarily** in shape and character
And *sounds in harsh or soothing tones*.
The dark makes **all** words one;
The *brightness distinguishes good and bad phrases*.
The four elements **return** to their true nature
As a child to its mother.
Fire is hot, **water** is wet,
Wind moves and the earth is dense.
Eye and form, **ear** and sound, **nose** and smell,
Tongue and taste, the sweet and sour:
Each **independent** of the other
Like leaves that come from the same root.
And though leaves and root **must** go back to the Source
Both *root and leaves have their own uses*.
Light is **also** darkness, But *do not move with it as darkness*.
Darkness is light; *Do not see it as light*.
Light and darkness are **not** one, **not** two
Like the foot before and the foot behind in walking.
Each thing has its **own** being
Which is not *different from its place and function*.
The relative **fits** the absolute
As a box and its lid.
The absolute **meets** the relative
Like two arrow points that meet in mid air.
Hearing this, **simply** perceive the Source, *Make no criterion*.
If you do not **see** the Way,
You do not see it even as you walk on it.
When you walk the Way you **draw** no nearer,
Progress no farther.
Who fails to see **this**
Is mountains and rivers away.
Listen, those who would **pierce** this subtle matter;
Do not waste your time by night or day!

Buddha nature pervades the whole Universe, existing right here, now. In reciting The Identity of Relative and Absolute, we dedicate its merits to our Ancestor's Lineage of:

0. **Prajna Paramita Honored One**
1. **Vipasyin Buddha Honored One**
2. **Shikhin Buddha Honored One**
3. **Visvasu Buddha Honored One**
4. **Krakucchanda Buddha Honored One**
5. **Kanakamuni Buddha Honored One**
6. **Kasyapa Buddha Honored One**
7. **Shakyamuni Buddha Honored One+**
8. Mahakashyapa Honored One
9. Ananda Honored One
10. Shanavasa Honored One
11. Upagupta Honored One
12. Dhritaka Honored One
13. Michaka Honored One
14. Vasumitra Honored One
15. Buddhanandi Honored One
16. Buddhamitra Honored One
17. Parshva Honored One
18. Punyashas Honored One
19. Ashvaghosa Honored One
20. Kapimala Honored One
21. Nagarjuna Honored One
22. Aryadeva Honored One
23. Rahulata Honored One
24. Sanghanandi Honored One
25. Gayashata Honored One
26. Kumorata Honored One
27. Jayata Honored One
28. Vasubandhu Honored One
29. Manorhita Honored One
30. Haklenayashas Honored One
31. Aryasimha Honored One
32. Basiasita Honored One
33. Punyamitra Honored One
34. Prajñatara Honored One
35. Bodhidharma Honored One+
36. T'ai-tsu Hui-k'o Honored One
(T'ai tsu Hway k_)
37. Chien-chih Seng-ts'an Honored One
(Jien Jer Sung Tsan)
38. Ta-i Tao-hsin Honored One
(Da-e Dow shin)
39. Ta-man Hung-jen Honored One
(Da man Hung-run)
40. Ta-chien Hui-neng Honored One
(Da jien Hway nung)
41. Ch'ing-yuan Hsing-su Honored One
(Chin yuan Shinsuh)
42. Shih-t'ou Hsi-ch'ien Honored One
(Sher to Shi chien)
43. Yao-shan Wei-yen Honored One
(Yow shan Way yen)
44. Yun-yen T'an-sheng Honored One
(Yun yen Tan shung)
45. Tung-shan Liang-chieh Honored One
(Dung shan Li-ang ji-e)
46. Yun-Chu Tao-ying Honored One
(Yun ju Dow ying)
47. T'ung-an Tao-p'i Honored One
(Tung an Dowpeh)
48. T'ung-an Kuan-chih Honored One
(Tung an Guan jer)
49. Liang-shan Yuan-kuan Honored One
(Li-ang shan Yu-an guan)
50. Ta-yang Ching-hsuan Honored One
(Da yang Jing shu-an)
51. T'ou-tzu I-ch'ing Honored One
(To tz_ I-ching)
52. Fu-jung Tao-k'ai Honored One
(Fu wrung Dow kai)
53. Tan-hsia Tzu-ch'un Honored One
(Dan shia tzuh chun)
54. Chen-hsieh Ch'ing-liao Honored One
(Jun shi-e Ching li-ow)
55. T'ien-t'ung Tsun-chueh Honored One
(Tein tung San ju-e)
56. Cho-an Chih-chien Honored One
(J_-an Jer jien)
57. T'ien-t'ung Ju-ching Honored One
(Tien tung Ru-jing)
58. Eihei Dogen Honored One+
59. Koun Ejo Honored One
60. Tetsu Gikai Honored One
61. Keizan Jokin Honored One
62. Gasan Joseki Honored One
63. Taigen Soshin Honored One
64. Baizan Monpon Honored One
65. Nyochu Tengin Honored One

66. Kisan Shosan Honored One
67. Morin Shihan Honored One
68. Shoshi Sotai Honored One
69. Kenchu Hantetsu Honored One
70. Daiju Soko Honored One
71. Kinpo Jusen Honored One
72. Kajin Sochin Honored One
73. Tetsuei Seiton Honored One
74. Shukoku Choton Honored One
75. Ketsuzan Tetsuei Honored One
76. Hoshi Soon Honored One
77. Goho Kainon Honored One
78. Tenkei Denson Honored One
79. Shozan Monko Honored One
80. Niken Sekiryō Honored One
81. Reitan Roryu Honored One
82. Kakujo Tosai Honored One
83. Kakuan Ryogu Honored One
84. Ryoka Daibai Honored One
85. Ungan Guhaku Honored One
86. Baian Hakujun Honored One
87. Taizan Maezumi Honored One
88. Bernie Tetsugen Honored One

May we realize our Awakened Nature and show our gratitude by accomplishing the Buddha Way together.

**All Buddhas throughout space and time,
All Bodhisattva-Mahasattvas,
Wisdom beyond wisdom
Maha - Prajna - Paramita**

Gate of Sweet Nectar

Calling out to hungry hearts, everywhere through endless time
You who wander, you who thirst, I offer you this Bodhi Mind
Calling all you hungry spirits, everywhere through endless time
Calling all you hungry hearts, all the lost and left behind
Gather round and share this meal,
your joy and sorrow, I make it mine.

-Buddham Saranam Gacchami
-Dhammam Saranam Gacchami
-Sangham Saranam Gacchami

-Being One with the Buddhas in the Ten Directions
-Being One with the Dharma in the Ten Directions
-Being One with the Sangha in the Ten Directions
-Being One with all the Formless Forms throughout space and time
-Being One with great wisdom Manjusri Bodhisattva
-Being One with great compassionate Avalokitesvara Bodhisattva
-Being One with great action Samantabhadra Bodhisattva
-Being One with great vow Jizo Bodhisattva
-Being One with our original teacher Shakyamuni Buddha
-Being One with our lineage from Mahakasyapa Sonja
-Being One with the Mahayana Saddharma Pundarika Sutra
-Being One with Maha Prajna Paramita

Request for the Raising of the Bodhi Mind
Vow to feed the hungry spirits.

Attention! - Attention!

(Spoken) Raising the Bodhi Mind, the supreme meal is offered to all the hungry spirits throughout space and time, filling the smallest particle to the largest space. All you hungry spirits in the ten directions, please gather here. Sharing your distress, I offer you this food, hoping it will resolve your thirsts and hungers.

Prayer of food sharing.

(Sung) I pray that all who **receive** this offering will *return its merits to all* Buddhas - and to all creations throughout **space and time**: in this way *they will be thoroughly* satisfied.

Prayer for raising the Bodhi Mind.

(Spoken) I further pray that in receiving this meal all your sufferings will be eliminated, and that you will be liberated, so that being joyously reborn you will play freely in the fields of the Pure Land. Raising the Bodhi Mind and practicing the Enlightened Way, you become the future Buddhas without any further regress. Those who realize the way first, please vow to liberate all others throughout all space and time.

Prayer for fulfilling these vows.

(Sung) I further beseech you to sustain me day and night and give me *courage to fulfill my vows.*

Prayer for transferring the merit of this practice.

(Spoken) In offering this meal, I pray that you give its merits equally to all creations in the Dharma worlds. Please transfer the merits of this offering to the Dharma world of True Reality, to unsurpassable enlightenment, and to all the Buddha wisdoms.

Repeated prayer to attain the Enlightened Way.

(Sung) With all our love, with **all** our spirit, and with *all our might*, - inviting misery and **suffering** no longer, we *vow to accomplish the Way.* - May all creations in the **Dharma** world swiftly - *accomplish the Buddha Way* together.

Dharani for the Invitation for the Manifestation of all the Gods and Demons

NO BO BO HO RI GYA RI TA RI TA TA GYA TA YA

Being one with the Unconditioned-Tathagata.

Dharani of Hell Crushing and Hungry Spirit Throat Opening

OM BO HO TEI RI GYA TA RI TA TA GYA TA YA

Being one with the Boundless-Tathagata.

Dharani of Expansion Prayer upon the Food and Drink

**NO MAKU SA RA BA TA TA GYA TA BARO KI TEI OM SAN BA
RA SAN BA RA UN**

Being one with all Tathagatas and Avalokitesvara Bodhisattva, - please nourish and sustain us.

Dharani upon the Dharma Taste of the Sweet Nectar

**NO MAKU SO RO BA YA TA TA GYA TA YA TA NYA TA
OM SO RO SO RO HA RA SO RO HA RA SO RO SO WA KA**

Being one with the Inconceivable Body Tathagata, let the nectar of Dharma spring forth.

Dharani of feeding all the Hungry Spirits

**NO MAKU SAN MAN
DA BO TA NAN BAN**

Being One with all Buddhas, - I turn the water wheel of compassion. (7X)

Dharanis for Inviting the Buddhas of the Five Families

Invitation for the Manifestation of the Buddhas in the Padma Family

NA MU TA **HO NYO RAI NO** BO BA GYA BA **TEI HA RA BO TA A RA**

TAN NO YA TA TA GYA TA YA JO KEN TON GO FU KU CHI EN MAN

Being one with all Buddhas in the Unifying spheres, integrating all families, wealth and wisdom are in abundance. (2X)

Invitation for the Manifestation of the Buddhas in the Ratna Family

NA MU **MYO SHIKI SHIN NYO RAI NO** BO BA GYA BA **TEI**

SO RO BA YA TA TA GYA TA YA HA SHU RO GYO EN MAN SO KO

Being one with all Buddhas in the Livelihood Spheres, extending generosity, perfection of both body and mind appears. (2X)

Invitation for the Manifestation of the Buddhas in the Buddha Family

NA MU **KAN RO O NYO RAI NO** BO BA GYA BA **TEI A MI RI**

TEI A RAN JA YA TA TA GYA TA YA KAN PO SHIN JIN RYO JU KE RA KU

Being one with all Buddhas in the Formless Spheres, bodies overflow with boundless Dharma and our life is fulfilled. (2X)

Invitation for the Manifestation of the Buddhas in the Vajra Family

NA MU **KO HAKU SHIN NYO RAI NO** BO BA GYA BA **TEI BI HO RA**

GYA TA RA YA TA TA GYA TA YA IN KO KO DAI ON JIKI JU BO

Being one with all Buddhas in the Study Spheres, throats are opened and eating and drinking fully satisfy. (2X)

Invitation for the Manifestation of the Buddhas in the Karma Family

NA MU RI FU I NYO **RAI NO** BO BA GYA BA **TEI A BA EN**
GYA RA YA TA **TA** GYA TA YA **KU** SHITSU JO RI GA KI SHU

Being one with all Buddhas in the Service Spheres, - all sufferings of the Hungry Spirits - are healed. (2X)

Dharani for Raising the Bodhi Mind

(Officiant): **OM BO JI SHI TA BO DA HA DA YA MI**
(All): **OM BO JI SHI TA BO DA HA DA YA MI**

(Officiant): Now I have raised the Bodhi Mind(2x)

(All): Now I have raised the Bodhi Mind (2x)

Dharani of Giving the Bodhisattva Samaya Precepts

(Officiant): **OM SAN MA YA SA TO BAN**
(All): **OM SAN MA YA SA TO BAN**

(Officiant): I am the Buddhas and they are me. (2x)

(All): I am the Buddhas and they are me.(2x)

GREAT DANCING and NOISE MAKING!

Gatha for Transference of Merit

By this practice I sincerely wish to extend all my love to my own being, friends, enemies, family and community, and to all creations for so much done on my behalf. (pause)

May those who practice in this sphere continue to empower, to enrich, to enjoy. (pause)

May those who have gone be released from suffering and nourish peacefulness. (pause)

May all creations in the three worlds receive loving benefactions. (pause)

May those suffering on the three paths come to atonement and be cleansed of all their ills. (pause)

May they be liberated from samsara - and arise in the Pure Land - together.

Dedication

The Buddha turns the Dharma Wheel and so reality is shown in all its many forms. All suffering beings are liberated and brought to great joy. We sincerely seek the beneficent guidance of the Three Treasures.

In reciting the Gate of Sweet Nectar, and in offering food, flowers, candlelight and incense we dedicate their merits to:

All ancestors throughout space and time.

To our neighbors wherever they may be;

Let us forever remember the causes of suffering.
Let us forever act to end suffering.

May we always have the courage to bear witness, to see ourselves as Other and Other as ourselves.

- To all those who have suffered harm.
- To all those who have caused harm.
- To the victims of racism and white privilege.
- To the victims of war, gun violence, starvation, oppression, and for the peace of the world.
- For all world leaders to embody wisdom and peace in their hearts.
- For all refugees everywhere
- For those who have been denied entry at our borders.
- For all those whose places of spiritual practice have been violated..
- For all those who are without shelter, food, clothing, medicine and companionship.
- For all those who are imprisoned and for all those who suffer mental anguish and addiction.
- For all those who are victims of fear and ignorance wherever they may be.
- To the countless spiritual beings who are starved for the Dharma.
- To those in the lower realms of existence, and to the harmful spirits who hinder the way.

May they be satisfied with our offering of the dharma, cultivate right wisdom, liberate all beings, and allow the seeds Wisdom and Compassion to flourish forever.

Closing Verse

This is our life

the length of our days.

Day and night,

we meditate upon it. (4x)

Day of Reflection

To begin, please join palms together and recite the following with sincerity of heart:

VERSE OF ATONEMENT

All my ancient, twisted karma
From beginningless greed, hate and delusion,
Born of body speech and mind
I now fully atone

RULE OF THE ZEN PEACEMAKERS

Now being mindful of the purity of my body, speech, and consciousness, I, _____
commit myself for the period of one day (month) to observing the following practices:

Three Refuges

I, _____, for the period of one day, (month) take refuge
in **Oneness**, the awakened nature of all beings; (Buddha)
in **Diversity**, the ocean of wisdom and compassion; (Dharma)
and in **Harmony**, the interdependence of all creations. (Sangha)

Three Tenets

I, _____, for the period of one day (month) commit myself to;
not-knowing, giving up fixed ideas about oneself and the universe, and seeing all manifestations as the
teachings of not-knowing;
to **bearing witness** by allowing myself to be touched by the joy and suffering of the universe;
to the compassionate action of **healing** of myself, the earth, humanity, and all creations.

The Ten Grave Precepts

Just as peacemakers throughout space and time have observed these ten precepts so will
I, _____, practice:

1. **Non-killing**, not leading a harmful life nor encouraging others to do so. I will recognize that I am not separate from all that is. I will live in harmony with all life and the environment that sustains it.
2. **Non-stealing**. I will be satisfied with what I have. I will freely give, ask for, and accept what is needed.
3. **Chaste conduct**. I will encounter the diversity of life with respect and dignity. I will give and accept love and friendship without clinging.

4. **Non-lying.** I will speak the truth and deceive no one; I will speak from the heart. I will see and act in accordance with what is.
5. **Not being deluded, nor encouraging others to do so.** I will cultivate a mind that sees clearly, free of the many intoxicants of this world. I will embrace all experiences directly.
6. **Not talking about others faults and errors.** I will unconditionally accept what each moment has to offer. I will acknowledge responsibility for everything in my life.
7. **Not elevating myself and blaming others.** I will speak what I perceive to be the truth without guilt or blame. I will give my best effort and accept the results.
8. **Not being stingy.** I will use all of the ingredients of my life. I will not foster a mind of poverty in others or myself.
9. **Not harboring anger.** Not holding onto resentment, rage, or revenge. I will transform suffering into wisdom. I will roll all negative experiences into my practice.
10. **Not thinking ill of the three treasures.** I will honor my life as an instrument of peacemaking. I will recognize others and myself as manifestations of Oneness, Diversity, and Harmony.

The Four Commitments

Living the Ten Precepts I, _____, also commit to:

1. **A culture of nonviolence and respect for living beings**
2. **A culture of solidarity and a just economic order**
3. **A culture of acceptance and a life of truthfulness**
4. **Stewardship of the earth**

Transfer of Merit

I, _____, have committed myself to this peacemaker practice of renewing the Rule of the Zen Peacemakers: the Refuges, Tenets, and Precepts for the duration of one day (month). May the benefits of this practice, whatever they may be, extend to all those who dedicate their lives to the practice of peace and to all those who suffer from the consequences of my own greed, anger and ignorance. I wish to transform the afflictive conditions of my body, heart, mind, and world and to realize and actualize the enlightened way through the practices of ***not knowing, bearing witness, and loving actions.***

METTA SUTTA

This is what one who is on the way, who seeks good and wishes to obtain peace, should practice:

*Let us be able, honest and upright, gentle in speech and without pride.
Easily supported, content and joyous.
With few duties and living simply.
Tranquil in our senses, accomplished and modest, without greed.*

*Let us not do the slightest thing that the wise would later reprove.
Let us cultivate the thought: May all beings be healthy and live in safety;
May all beings be happy.*

*All living beings, whether weak or strong, tall or short, big or small,
visible or invisible, near or far, born or to be born.
May all beings be healthy.*

*Let none deceive another, nor despise any being in any state;
Let none by anger or hatred wish harm to another.
Just as a parent shields her only child from harm, so with an all-embracing mind
May we cherish all living things,*

*Cultivating a limitless heart of goodwill for all beings throughout the Cosmos
Above, below, and all around without limit.
May we cultivate an infinite good will toward the whole world.*

*Standing or walking, sitting or lying down, during all our waking hours,
May we practice loving awareness with all our might,
This is the divine presence, here and now.*

*Holding no more to harmful views, abandoning vague discussions,
Endowed with insight and clarity, freed from all greed, anger, and ignorance,
A pure-hearted one who achieves the way
Is freed from the endless round of becoming.*

May all beings be free!

METTA SUTTA

Avero Homi
(May I be free from enmity and danger)

Abvya Pajjo Homi
(May I be free from mental suffering)

Anigho Homi
(May I be free from physical suffering)

Sukhi Attanam Pariharami
(May I take care of myself happily)

Sabbe Sattha Avera Hontu
(May all beings be free from enmity and danger)

Abvya Pajja Hontu
(May all beings be free from mental suffering)

Anigha Hontu
(May all beings be free from physical suffering)

Sukhi Attanam Pariharantu
(May all beings take care of themselves happily)

Sukhita Hotha
(May all beings be happy)

Dukkha Mucchatha
(May all beings be free from suffering)

Sadhu Sadhu Sadhu
(May it be so)