



# Village Zendo Sutra Book

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### Customary Refrain

All Buddhas throughout space and time  
All Bodhisattva Mahasattvas  
Maha Prajña Paramita

### The Four Great Vows

Sentient beings are numberless, I vow to save them.  
Desires are inexhaustible, I vow to put an end to them.  
The Dharmas are boundless, I vow to master them.  
The Buddha Way is unattainable, I vow to attain it.

### Verse of the Kesa

Vast is the robe of liberation,  
A formless field of benefaction.  
I wear the Tathagata teaching,  
Saving all sentient beings.

### Gatha on Opening the Sutra

The Dharma, incomparably profound and infinitely subtle,  
Is rarely encountered, even in millions of ages.  
Now we see it, hear it, receive and maintain it.  
May we completely realize the Tathagata's true meaning.

### Verse of Atonement

All evil karma ever committed by me since of old,  
On account of my beginningless greed, anger and ignorance,  
Born of my body, mouth and thought,  
Now I atone for it all.

## Maha Prajña Paramita Heart Sutra

Avalokiteshvara Bodhisattva, doing deep Prajña Paramita,  
Clearly saw emptiness of all the five conditions  
Thus completely relieving misfortune and pain.  
Oh Shariputra, form is no other than emptiness,  
Emptiness no other than form;  
Form is exactly emptiness, emptiness exactly form.  
Sensation, conception, discrimination, awareness are likewise like this.  
Oh Shariputra, all Dharmas are forms of emptiness:  
Not born, not destroyed; not stained, not pure, without loss, without gain.  
So in emptiness there is no form, no sensation, conception, discrimination,  
awareness.  
No eye, ear, nose, tongue, body, mind; no color, sound, smell, taste, touch,  
phenomena.  
No realm of sight, no realm of consciousness, no ignorance and no end to ignorance,  
No old age and death, no end to old age and death,  
No suffering, no cause of suffering, no extinguishing,  
No path, no wisdom and no gain.  
No gain and thus the Bodhisattva lives Prajña Paramita,  
With no hindrance in the mind.  
No hindrance, therefore no fear.  
Far beyond deluded thoughts, this is Nirvana.  
All past, present and future Buddhas live Prajña Paramita  
And therefore attain Añutara-Samyak-Sambodhi.  
Therefore know Prajña Paramita is the great mantra,  
The vivid mantra, the best mantra, the unsurpassable mantra  
It completely clears all pain.  
This is the truth not a lie.  
So set forth the Prajña Paramita mantra,  
Set forth this mantra and say:  
**Gate Gate Paragate! Parasamgate! Bodhi Svaha! Prajna Heart Sutra!**

## Maka Hannya Haramita Shin Gyo

Kan Ji Zai Bo Sa Gyo Jin Han Nya Ha Ra Mi Ta Ji Sho Ken Go On Kai Ku Do I 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 Ze 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 Sa Ta E Han Nya Ha Ra Mi Ta Ko Shin Mu Kei Ge Mu Kei Ge Ko Mu U Ku  
Fu On Ri I 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 San Myaku San 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 I 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

## Sho Sai Myo Kichijo Dharani

(Auspicious Dharani For Averting Calamity)

No Mo San Man Da Moto Nan Oha Ra Chi Koto Sha Sono Nan To Ji To En Gya Gya Gya  
Ki Gya Ki Un Nun Shiu Ra Shiu Ra Hara Shiu Ra Hara Shiu Ra Chishu Sa Chishu Sa  
Chishu Ri Chishu Ri Sowa Ja Sowa Ja Sen Chi Gya Shiri E Somo Ko

## En Mei Jukku Kannon Gyo

(Chant 3 times)

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

(Chant 3 times)

Kanzeon!  
At one with Buddha  
Directly Buddha  
Also indirectly Buddha  
And indirectly Buddha, Dharma, Sangha.  
Joyful pure eternal being!  
Morning mind is Kanzeon.  
Evening mind is Kanzeon.  
Nen, nen arises from Mind.  
Nen, nen is not separate from Mind.

Song of the Jewel Mirror Awareness  
(Hokyozanmai)

The Dharma of **thusness**  
Is *intimately conveyed by Buddhas and Ancestors*;  
Now you **have** it,  
*Keep it well.*

Filling a **silver** bowl with snow,  
*Hiding a heron in the moonlight -*  
When you **array** them, they're **not** the same;  
When you *mix them, you know where they are.*

The meaning is **not** in the words,  
Yet it *responds to the inquiring* impulse.  
If you're excited, it becomes a pitfall;  
If you *miss it you fall into retrospective hesitation.*

Turning away and touching are **both** wrong,  
For it is *like a mass of fire.*

Just to depict it in **literary** form  
Is to *relegate it to defilement.*

It is bright **just** at midnight;  
It *doesn't appear at dawn.*

It acts as a **guide** for beings -  
Its *use removes all* pains.

Although it is **not** fabricated,  
It is *not without* speech.

It is like facing a **jewel** mirror;  
*Form and image behold each other -*  
You are **not** it,  
It is *actually* you.

It is like a **babe** in the world,  
In *five aspects complete*;  
It does not **come** nor go,  
Nor *rise nor stand.*

"Baba wawa" -

Is there *anything said* or not?

Ultimately, it does **not** apprehend anything,

*Because its speech is not yet correct.*

It is 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 the *diamond* thunderbolt.

Subtly included within the true,

*Inquiry and response* come up together.

Communing with the source and communing with the process.

It *includes integration and includes the* road;

Merging is auspicious;

*Do not* violate it.

Naturally real yet **inconceivable**,

It is *not within the province of delusion or enlightenment.*

With causal conditions, **time** and season,

*Quiescently it shines* bright.

In its fineness, it fits into spacelessness;

In its *greatness, it is utterly beyond* location.

A hairsbreadth deviation

Will *fail to accord with the proper* attunement.

Now there are **sudden** and gradual,

In *connection with which* are set up *basic* approaches.

Once **basic** approaches are distinguished,

Then *there are* *guiding* rules.

But even though the **basis** is reached and the approach comprehended,

True *eternity still* flows.

Outwardly still while **inwardly** moving,

Like a *tethered colt, a trapped* rat -

The ancient saints **pitied** them,

And *bestowed upon them* the teaching;

According to their delusions,



They called *black as white* -  
When erroneous imaginations cease,  
The *acquiescent mind* realizes itself.  
If you want to conform to the ancient way,  
Please observe *the ancients of former times*;  
When about to fulfill the way of Buddhahood,  
One *gazed at a tree for ten aeons*,  
Like a tiger leaving part of its prey,  
A *horse with a white left hind leg*.  
Because there is the base,  
[There are] *jewel pedestals, fine clothing*;  
Because there is the startling difference,  
[There are] *house, cat and cow*.  
Yi, with his archer's skill,  
Could *hit a target at a hundred paces*;  
But when arrow points meet head on,  
*What has this to do with the power of skill?*  
When the wooden man begins to sing,  
The *stone woman gets up to dance*;  
It's not within the reach of feeling or discrimination -  
*How could it admit of consideration in thought?*  
A minister serves the lord,  
A *son obeys the father*.  
Not obeying is not filial,  
not *servicing is no help*.  
Practice intimately, working within,  
As *though a fool, like an idiot*;  
If you can achieve continuity,  
This is called *the host within the host*.

## Matriarch's Lineage

Prajna Paramita Dai-osho

Maha Maya Dai-osho

Ratna-vati Dai-osho

Shri-mala Dai-osho

Maha Paja-pati Dai-osho

Khe-ma Dai-osho

Pata-cara Dai-osho

Ut-tama Dai-osho

Bhad-da Dai-osho

Dhamma-dinna Dai-osho

Kisagotami Dai-osho

Dhamma Dai-osho

Suk-ka Dai-osho

Ub-biri Dai-osho

Uppalavanna Dai-osho

Su-mana Dai-osho

Pun-nika Dai-osho

Su-bha Dai-osho

Utpalavarna Dai-osho

Zong Chi Dai-osho (Tsung-ch'ih)

Shiji Dai-osho (Shih-chi)

Ling Xingpo Dai-osho (Ling Hsing-p'o)

Lingzhao Dai-osho (Ling-chao)

Liu Tiemo Dai-osho

Moshan Liaoran Dai-osho (Mo-shan Liao-jan)

Miaoxin Dai-osho (Miao-hsin)

Wujin Cang Dai-osho (Wu-chin-tsang)

Daoshen Dai-osho (Tao-shen)

Huiguang Dai-osho (Hui-kuang)

Gongshi Daoren Dai-osho (K'ung-shih Tao-jen)

Yu Daopo Dai-osho (Yu Tao-p'o)

Huiwen Dai-osho (Hui-wen)

Fadeng Dai-osho (Fa-teng)

Wenzhao Dai-osho (Wen-chao)

Miaodao Dai-osho (Miao-tao)

Zenshin Dai-osho

Zenzô Dai-osho

E-zen Dai-osho

Kômyô Dai-osho

Eshin Dai-osho

Shôgaku Dai-osho

Ryônen Dai-osho

E-gi Dai-osho

Jô-a Dai-osho

Mugai Nyodai Dai-osho

E-kan Dai-osho

En'i Dai-osho

Shidô Dai-osho

Shô-zen Dai-osho

Mokufu Sonin Dai-osho

Ekyû Dai-osho

Myoshô Enkan Dai-osho

Sôitsu Dai-osho

E-shun Dai-osho

Satsu Dai-osho

Ohashi Dai-osho

Shôtaku Dai-osho

Bunchi Jo Dai-osho

Ryonen Gensho Dai-osho

Tei-jitsu Dai-osho

Jôrin Dai-osho

Mitsu-jô Dai-osho

Ko-kan Dai-osho

Dôkai Dai-osho

Sozen Dai-osho

Kendo Dai-osho

Eshun Dai-osho

Sasaki Dai-osho

Soshin Dai-osho

Myo-on Dai-osho

Gesshin Dai-osho

Houn Ji-yu Dai-osho

## The Identity of Relative and Absolute

The mind of the Great Sage of India was intimately conveyed from West to East.

Among human beings are wise ones and fools

But in the Way there is no northern and southern Ancestor.

The subtle source is clear and bright; the tributary streams flow through the darkness.

To be attached to things is illusion; to encounter the absolute is not yet enlightenment.

Each and all the subjective and objective spheres are related, and at the same time independent.

Related and yet working differently.

Though each keeps its own place, form makes the character and appearance different.

Sounds distinguish comfort and discomfort.

The dark makes all words one; the brightness distinguishes good and bad phrases.

The four elements return to their own nature as a child to its mother.

Fire is hot, wind moves, water is wet, earth hard.

Eyes see, ears hear, nose smells, tongue tastes the salt and sour.

Each is independent of the other.

Cause and effect must return to the great reality.

The words high and low are used relatively.

Within light there is darkness, but do not try to understand that darkness.

Within darkness there is light, but do not look for that light

Light and darkness are a pair like the foot before and the foot behind in walking.

Each thing has its own intrinsic value

and is related to everything else in function and position.

Ordinary life fits the absolute as a box and its lid.

The absolute works together with the relative like two arrows meeting in mid air.

Reading words you should grasp the great reality.

Do not judge by any standards.

If you do not see the Way,

You do not see it even as you walk on it.

When you walk the Way it is not near, it is not far.

If you are deluded, you are mountains

and rivers away from it.

I respectfully say to those who wish to be enlightened

Do not waste your time by night or day!

## Patriarch's Lineage

- |                                    |  |
|------------------------------------|--|
| 1. Vipasy Buddha Honored One       | 29. Manorhita Honored One  |
| 2. Shikhn Buddha Honored On        | 30. Haklenayashas Honored One                                    |
| 3. Visvabhu Buddha Honored One     | 31. Aryasimha Honored One  |
| 4. Krakucchanda Buddha Honored One | 32. Basiasita Honored One  |
| 5. Kanakamuni Buddha Honored One   | 33. Punyamitra Honored One                                       |
| 6. Kasyapa Buddha Honored One      | 34. Prajnatara Honored One                                       |
| 7. Shakyamuni Buddha Honored One   | 35. Bodhidharma Honored One                                      |
| 8. Mahakashyapa Honored One        | 36. T'ai-tsu Hui-k'o Honored One<br>(T'ai tsu Hway kuh)          |
| 9. Ananda Honored One              | 37. Chien-chih Seng-ts'an Honored One<br>(Jien Jer Sung Tsan)    |
| 10. Shanavasa Honored One          | 38. Ta-i Tao-hsin Honored One<br>(Da-e Dow shin)                 |
| 11. Upagupta Honored One           | 39. Ta-man Hung-jen Honored One<br>(Da-man Hung-run)             |
| 12. Dhritaka Honored One           | 40. Ta-chien Hui-neng Honored One<br>(Da-jien Hway-nung)         |
| 13. Michaka Honored One            | 41. Ch'ing-yuan Hsing-su Honored One<br>(Chin-yuan Shin-su)      |
| 14. Vasumitra Honored One          | 42. Shih-t'ou Hsi-ch'ien Honored One<br>(Sher-to Shi-chien)      |
| 15. Buddhanandi Honored One        | 43. Yao-shan Wei-yen Honored One<br>(Yow-shan Way-yen)           |
| 16. Buddhamitra Honored One        | 44. Yun-yen T'an-sheng Honored One<br>(Yun-yen Tan-shung)        |
| 17. Parshva Honored One            | 45. Tung-shan Liang-chieh Honored One<br>(Dung-shan Li-ang ji-e) |
| 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         |  |

- |   |                                  |
|---|----------------------------------|
| 46. Yun-Chu Tao-ying Honored One<br>(Yun-ju Dow-ying)             | 62. Gasan Joseki Honored One     |
| 47. T'ung-an Tao-p'i Honored One<br>(Tung-an Dow-pe)              | 63. Taigen Soshin Honored One    |
| 48. T'ung-an Kuan-chih Honored<br>(Tung-an Guan-jer)              | 64. Baizan Monpon Honored One    |
| 49. Liang-shan Yuan-kuan Honored One<br>(Li-ang shan Yu-an guan)  | 65. Nyochu Tengin Honored One    |
| 50. Ta-yang Ching-hsuan Honored One<br>(Da-yang Jing shu-an)      | 66. Kisan Shosan Honored One     |
| 51. T'ou-tzu I-ch'ing Honored One<br>(To tzuh I-ching)            | 67. Morin Shihan Honored One     |
| 52. Fu-jung Tao-k'ai Honored One<br>(Fu wrung Dow kai)            | 68. Shoshi Sotai Honored One     |
| 53. Tan-hsia Tzu-ch'un Honored One<br>(Dan shia tzuchn)           | 69. Kenchu Hantetsu Honored One  |
| 54. Chen-hsieh Ch'ing-liao Honored One<br>(Jun shi-e Ching-li-ow) | 70. Daiju Soko Honored One       |
| 55. T'ien-t'ung Tsun-chueh Honored One<br>(Tein tung Sun ju-e)    | 71. Kinpo Jusen Honored One      |
| 56. Cho-an Chih-chien Honored One<br>(Juh an Jer jien)            | 72. Kajin Sochin Honored One     |
| 57. T'ien-t'ung Ju-ching Honored One<br>(Tien-tung Ru-jing)       | 73. Tetsuei Seiton Honored One   |
| 58. Eihei Dogen Honored One                                       | 74. Shukoku Choton Honored One   |
| 59. Koun Ejo Honored One  | 75. Ketsuzan Tetsuei Honored One |
| 60. Tetsu Gikai Honored One                                       | 76. Hoshi Soon Honored One       |
| 61. Keizan Jokin 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 Hakuju Honored One     |
|   | 87. Taizan Maezumi Honored One   |

## Daihishin Dharani

Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shiu Ra Ya  
Fuji Sato Bo Ya Moko Sato Bo Ya Mo Ko Kya Runi Kya Ya En Sa Hara  
Ha Ei Shu Tan No Ton Sha Namu Shiki Ri Toi Mo Ori Ya Boryo Ki Chi  
Shiu Ra Ri To Bo Na Mu No Ra Kin Ji Ki Ri Mo Ko Ho Do Sha Mi Sa Bo  
O To Jo Shu Ben O Shu In Sa Bo Sa To No Mo Bo Gya Mo Ha De Cho  
To Ji To En O Bo Ryo Ki Ryo Gya Chi Kya Rya Chi I Kiri Mo Ko Fuji Sa  
To Sa Bo Sa Bo Mo Ra Mo Ra Mo Ki Mo Ki Ri To In Ku Ryo Ku Ryo Ke  
Mo To Ryo To Ryo Ho Ja Ya Chi Mo Ko Ho Ja Ya Chi To Ra To Ra  
Chiri Ni Shiu Ra Ya Sha Ro Sha Ro Mo Mo Ha Mo Ra Ho Chi Ri I Ki I Ki  
Shi No Shi No Ora San Fura Sha Ri Ha Za Ha Za Fura Sha Ya Ku Ryo  
Ku Ryo Mo Ra Ku Ryo Ku Ryo Ki Ri Sha Ro Sha Ro Shi Ri Shi Ri Su Ryo  
Su Ryo Fuji Ya Fuji Ya Fudo Ya Fudo Ya Mi Chiri Ya Nora Kin Ji Chiri  
Shuni No Hoya Mono Somo Ko Shido Ya Somo Ko Moko Shido Ya  
Somo Ko Shido Yu Ki Shiu Ra Ya Somo Ko Nora Kin Ji Somo Ko Mo Ra  
No Ra Somo Ko Shira Su Omo Gya Ya Somo Ko Sobo Moko Shido Ya  
Somo Ko Shaki Ra Oshi Do Ya Somo Ko Hodo Mogya Shido Ya Somo  
Ko Nora Kin Ji Ha Gyara Ya Somo Ko Mo Hori Shin Gyara Ya Somo Ko  
Namu Kara Tan No Tora Ya Ya Namu Ori Ya Boryo Ki Chi Shiu Ra Ya  
Somo Ko Shite Do Modo Ra Hodo Ya So Mo Ko

**New Year's Dharani**

(Chant 21 times)

Namu To Nen Jo Hon Myo Ganshin

**Jizo Shingon Dharani**

(Chant 21 times)

Om Ka Ka Kabi San Ma E Sowa Ka

**Nenju**

Pure Dharmakaya Vairochana Buddha  
Complete Sambogakaya Vairochana Buddha  
Numerous Nirmanakaya Shakyamuni Buddhas  
Future Maitreya Buddha  
All Buddhas throughout space and time  
Mahayana Saddharma Pundarika Sutra  
Great Manjusri Bodhisattva  
Mahayana Samantabhadra Bodhisattva  
Great Compassionate Avalokiteshvara Bodhisattva  
All Bodhisattva Mahasattvas  
Maha Prajna Paramita

Kan Ro Mon  
(The Gate of Sweet Nectar)

Invocation for the Manifestation of the Ten Buddhas  
*(Everyone in Gassho)*

Buddham Saranam Gacchami

Dhammam Saranam Gacchami

Sangham Saranam Gacchami

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 the great Manjusri Bodhisattva

Being One with the great compassionate Avalokitesvara 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 Prajña Paramita

Supplication for the Raising of the Bodhi Mind Vow to Feed the Hungry  
Spirits

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 through-out space and time: in this way they will be thoroughly satisfied.

*Prayer of 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**

*(Everyone in Gassho)*

*(Repeat 14 times or until officiant completes offering)*

NO MAKU SAN MAN DA BO TA NAN BAN

*(Repeat 7 times)*

Being One with all Buddhas, I turn the water wheel of compassion.

**Dharanis for Inviting the Buddhas of the Five Families**

*(Sanskrit is read once, English twice. Ryoban in Gassho)*

**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.

**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 BYO EN MAN SO KO

Being one with all Buddhas in the Livelihood Spheres, extending generosity,

perfection of both body and mind appears.

**Invitation for the Manifestation of the Buddhas in the Buddha Family**

NA MU KAN RO O NYO RAI NO BO BA GYA BA TEI AMI 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.

**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.

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.

Dharani for Raising the Bodhi Mind

*(Everyone in Gassho)*

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.

All: Now I have raised the Bodhi Mind.

Officiant: Now I have raised the Bodhi Mind.

All: Now I have raised the Bodhi Mind.

Dharani of Giving the Bodhisattva Samadhi Precepts

*(Everyone in Gassho)*

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.

All: I am the Buddhas and they are me.

Officiant: I am the Buddhas and they are me.

All: I am the Buddhas and they are me.

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

### Closing Verse

*(Everyone in Gassho)*

This is our life,  
The length of our days.  
Day and night  
We meditate upon it.

## Meal Gatha

*Gassho*

ALL:

Buddha was born at Kapilavastu  
Enlightened at Magadah  
Taught at Paranasi  
Entered Nirvana at Kusinagara  
Now I open Buddha Tathagatha's eating bowls  
May we be relieved from self-clinging  
With all sentient beings.

INO: In the midst of the three treasures with all sentient beings, let us recite the names of Buddha:

ALL:

Pure Dharmakaya Vairochana Buddha  
Complete Sambhogakaya Vairochana Buddha  
Numerous Nirmanakaya Shakyamuni Buddhas  
Future Maitreya Buddha  
All Buddhas throughout space and time  
Mahayana Saddharma Pundarika Sutra  
Great Manjusri Bodhisattva  
Mahayana Samantabhadra Bodhisattva  
Great compassionate Avalokitesvara Bodhisattva  
All Bodhisattva Mahasattvas  
Maha Prajna Paramita

Breakfast

INO: This food comes from the efforts of all sentient beings, past and present, and its ten advantages give us physical and spiritual well-being and promote pure practice.

Lunch

INO: We offer this meal of three virtues and six tastes to the Buddha, Dharma and Sangha, and to the life of the Dharma worlds.

ALL:

*Gassho*

*Bow in shashu*

*Zazen mudra*

First, seventy-two labors brought us this food.  
We should know how it comes to us  
Second, as we receive this offering, we should

consider whether our virtue and practice deserve it.

Third, as we desire the natural order of mind, to be free from clinging, we must be free from greed.

Fourth, to support our life we take this food.

Fifth, to attain our Way we take this food.

Lunch only:

*Bow, make  
food offering*

All those of the spiritual worlds,  
now I give you this offering. This food will pervade  
everywhere.

*Gassho*

First, this food is for the three treasures.

*Bow, put  
spoon in  
1<sup>st</sup> bowl,  
sticks on 2nd*

Second, it is for our teachers, parents, nation,  
and all sentient beings.

Third, it is for all beings in the six worlds.

*Bow, hold  
Buddha Bowl  
above eye  
level*

Thus we eat this food with everyone.  
We eat to stop all suffering, to practice good,  
to save all sentient beings, and to  
accomplish our Buddha Way. (*Begin eating.*)

*(When leader finishes first bowl, offering and condiments are collected. When leader puts down spatula, water is served. When leader gasshos, water is collected. Ino starts:)*

*Gassho*

ALL:

The water with which I wash these bowls  
tastes like ambrosia;  
I offer it to the various spirits to satisfy them.  
Om, Makurasai Svaha!

*Gassho*

INO: May we exist in muddy water with purity like a lotus. Thus we bow to Buddha.