

# GMZC Liturgy

## **PRAYER FOR PEACE**

All Buddhas, Bodhisattvas,  
Protectors of the Dharma  
And the Three Treasures,  
With all sentient beings  
I lift my heart to transform  
Ignorance, violence and suffering.  
May healing and peace prevail  
Throughout the dharma worlds.  
Maha Prajna Paramita.

## **EKO**

All Buddhas throughout space and time,  
All Bodhisattva-Mahasattvas,  
Maha Prajna Paramita.

## **MAHA PRAJNA PARAMITA HEART SUTRA**

Avalokitesvara Bodhisattva, doing deep Prajna Paramita  
Clearly saw emptiness of all the five conditions,  
Thus completely relieving misfortune and pain.  
O 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.  
O 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 and 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 Prajna 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 Prajna Paramita  
And therefore attain anuttara-samyak-sambodhi.  
Therefore know Prajna 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 Prajna Paramita mantra,  
Set forth this mantra and say:  
Gate! Gate! Paragate! Parasamgate! Bodhi Svaha! Prajna Heart Sutra!

### **IDENTITY OF RELATIVE & ABSOLUTE**

The mind of the great sage of India is intimately  
Conveyed from West to East.  
Among human beings are wise ones and fools,  
But in the Way there is no northern or southern school.  
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, 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 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 midair.  
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.

### **ENMEI JUKKU KANNON GYO**

Kanzeon na mu butsu yo butsu u en yo butsu u en bup po so en jo raku ga jo cho nen  
kanzeon bo nen kanzeon nen nen ju shin ki nen nen fu ri shin.

### **KANZEON!** (Translation of *Enmei Jukku Kannon Gyo*)

Kanzeon! At one with Buddha,  
All beings are one with Buddha.  
All beings awake to Buddha!  
And to Buddha, Dharma, Sangha.  
Joyful, pure, eternal being!  
Morning heart is Kanzeon.  
Evening heart is Kanzeon.  
This very moment arises from Heart.  
This very moment is not separate from Heart.

### **SHO SAI MYO KICHIJO DHARANI**

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 ei so mo ko.

# Daily Chants

## **THE VERSE OF THE KESA**

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

## **THE FOUR BODHISATTVA VOWS**

Numberless creations I vow to receive.  
Inexhaustible delusions I vow to dissolve.  
Omnipresent dharma gates I vow to experience.  
Unsurpassable enlightened way I vow to manifest.

## **GATHA ON OPENING THE SUTRA**

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

## **EVENING GATHA**

Let me respectfully remind you,  
Life and death are of supreme importance.  
Time swiftly passes by and opportunity is lost.  
Each of us should strive to awaken.  
Awaken! Take heed!  
Do not squander your lives....

## **GATHA 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.

# Meal Gathas

## **Breakfast and Lunch**

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.

First, this food is for the Three Treasures.

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

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

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.

## **Dinner**

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.