**Feast of the Ancestors**

*People are encouraged to bring their food offerings and place them around the altar*

*Priest – offering incense at the altar:*

# Purification Dharani (\*)

* We offer praise to the Buddha \*\*
* We offer praise to the Dharma \*\*
* We offer praise to the Sangha \*\*
* We offer praise to all the Buddhas everywhere in all times
* We offer praise to the Bodhisattvas Mahasattvas
* We offer praise to the Arhats
* We offer praise to the Enlightened Teachers
* May all evil karma be undone
* Be Undone +
* Be Undone +
* Be Undone +
* May all evil thought and action flee and never return! \*\*

# Offering of Food

*The priest places the food offering on the altar*

# *Priest (lifting the food offering):*

# Verses of Offering for Those Who Have Died

*Can be used when making offerings of food in honor of those who have died which will be shared with those present.*

All Sangha Members in all directions

I now offer this food to you.

Let it be shared by all Sangha Members.

May the merits from this offering

be extended that everyone,

Both donors and Sangha Members

all together realize Buddhahood.

All Sentient Beings in all directions

I now offer this food to you.

Let it be shared by all Sentient Beings.

May the merits from this offering

be extended that everyone,

Both donors and Sentient Beings

all together realize Buddhahood.

All Lonely Souls in all directions

I now offer this food to you.

Let it be shared by all Lonely Souls.

May the merits from this offering

be extended that everyone,

Both donors and Lonely Souls

all together realize Buddhahood.

*Priest:* Let us chant the Great Compassion Dharani for all who have died or ask our intercession.

*Reads the list of those who have died or asked for intercession*

**(\*) Daihi Shin Dharani** (1x)

**ALL:**

Namu kara tan no, tora ya ya, namu ori ya, boryo ki chi shifu ra ya, fuji sato bo ya, moko sato bo ya, mo ko kya runi kya ya,

(\*\*) en, sa hara ha e shu tan no ton sha, namu shiki ri toi mo, ori ya boryo ki chi, shihu ra rin 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 te cho, to ji to, en, o bo ryo ki, ru gya chi, kya ra 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, shifu 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 zan, 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, shihu 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, shihu ra ya, somo ko,

(\*)shite do modo ra, hodo ya so mo ko

*Priest:*

In their honor and in the remembrance of all who have need, let us chant the Enmei Jukku Kannon Gyo

**Enmei Jukku Kannon Gyo (\*)** (3x)

**ALL:**

|  |  |
| --- | --- |
| Kan ze onNa mu ButsuYo Butsu u inYo Butsu u enBup po so enJo raku ga joCho nen Kan ze onBo nen Kan ze onNen nen ju shin kiNen nen fu ri shin | *Bodhisattva of Compassion!**Veneration to the Buddha!**With the Buddha I have origin;**With the Buddha I have affinity;**Affinity with the Buddha, the Dharma and the Sangha;**Constancy, joy, and purity.**Mornings, my thought is on the Bodhisattva of Compassion;**Evenings, my thought is on the Bodhisattva of Compassion.**Thought after thought this arises in my mind.**Thought after thought this is not separate from my mind* |

*Priest:*  Please join us in our regular meditation practice.

**Meditation Practice**

**Bell Verse -** *Thich Nhat Hanh*

Body, Space and Mind in perfect harmony,

I send my heart along with the sound of this bell.

May all who listen to it be called to mindfulness,

And transcend anxiety and sorrow.

*The bell is rung to begin and end the meditation practice*

**Proclamation of Renewal**

**Leader:** “May the fruit acquired by our practice extend to all living beings.”

**All**: “Svaha!”

**Verse for Intentions**

**Leader**: We live in the Universe connected to all beings.

There are those who are in need of physical healing;

May they receive care and medicines for their healing.

There are those who are in need of mental and emotional healing;

May they receive care and medicines for their healing.

Among this community we have the following intentions:

**Members**: *{Speak your Intention here}*

**Leader**: May we hold these thoughts in our minds throughout the coming week.

We are aware that our interconnection can extend through space and time and we send our desire for protection to all.

Like the Bodhisattva of Compassion we hear and respond to those in need.

**Recitation Practice: Heart Sutra and other Readings**

# The Great Heart Sutra:

*Translated by Ryugen Fisher Sensei*

* Avallokitesvara, Bodhisattva of Compassion, observing deeply the refinement of wisdom, prajna paramita, clearly saw the emptiness of personality, thus enduring adversity and pain.
* O, Sariputra, form is no other than emptiness, emptiness no other than form; form is exactly emptiness, emptiness exactly form. The same is true of feeling, perception, mental formations and consciousness.
* O, Sariputra, all dharmas are forms of emptiness, not born, not destroyed, not tainted, not pure, not increasing, not decreasing; and so in emptiness there is no form, no feeling, no perception, no mental formations, no consciousness.
* No eyes, no ears, no nose, no tongue, no body, no mind;
* No color, no sound, no smell, no taste, no touch, no thought;
* No realm of sight and so forth until no realm of consciousness; No ignorance, no end to ignorance and so forth until no old age and death and no end to old age and death;
* No suffering, no desire, no cessation, no path, no wisdom, no attainment.
* And so the Bodhisattva relies on the 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 rely on the refinement of wisdom and thus attain the cultivated enlightenment. Therefore, know that the prajna paramita is the interdependent mantra, the interconnected mantra, the mantra of world making, the mantra which relieves all suffering.
* So proclaim the prajna paramita mantra; proclaim the mantra and say:
* GATE! GATE! PARAGATE! PARASAMGATE! BODHI, SVAHA!

*The Leader strikes the gong or drum to signify the end of the formal practice.*

**Dharma Talk and Group Discussion**

The teacher will give a dharma talk followed by open discussion on the topic of the talk.

**Bodhisattva Vow**

Creations are numberless. I will strive to free them.

Delusions are inexhaustible. I will strive to transform them.

Reality is boundless. I will strive to perceive it.

The awakened way is unsurpassable. I will strive to embody it.

# Four Immeasurables

May all beings have happiness and its causes.

May all beings be free of suffering and its causes.

May all beings never be separated from sorrowless bliss.

May all beings abide in equanimity, free from bias, attachment and anger.

**Group Leader’s Proclamation to the Sangha**

**Leader**: “May your thoughts, words, and actions be corrective and encompassing of the Pragmatic Buddhist path. May you approach this week with deference and dignity, and may you spread your personal peace to all those you encounter.

# Dedication of Merit

*From the Western Chan Fellowship*

With cupped hands filled with our limited understanding

We offer our world of great mountains and subtle valleys

Its ever-moving clouds and overarching sky.

This universe we see, we offer to the Universe we barely comprehend

And, remembering the assembly of enlightened ones

Who, having been, are with us still,

We wish all merits deriving now or in the future

From these our practices

To be distributed everywhere for the good of all.

*The priest strikes the gong to end the service.*