

EQUANIMITY RETREAT CHANTS

ROBE VERSE

Dāi sāi ge dā pu ku
musō fuku dēn e
hi bu nyorāi kyo
kō do shoshu jo. 2X

Great robe of liberation
Field far beyond form and emptiness
Wearing the Tathagata's teaching
Saving all beings

PURIFICATION

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

THREE REFUGES

I take refuge in Buddha
before all beings
immersing body and mind deeply in the Way
awakening true mind.

I take refuge in Dharma
before all being
entering deeply the merciful ocean
of Buddha's Way.

I take refuge in Sangha
before all beings
bringing harmony to everyone
free from hindrance.

BEFORE DHARMA TALK

An unsurpassed, penetrating and perfect dharma
Is rarely met with even in a hundred thousand million kalpas.
Having it to see and listen to, to remember and accept,
I vow to taste the truth of the Tathagata's words

AFTER DHARMA TALK

May our intention equally extend to
Every being and place
With the true merit of buddha's way.

Beings are numberless; I vow to save them.
Delusions are inexhaustible; I vow to end them.
Dharma gates are boundless; I vow to enter them.
Buddha's way is unsurpassable; I vow to become it.

HEART OF GREAT PERFECT WISDOM SUTRA

Avalokiteshvara Bodhisattva, when deeply practicing prajña paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. There is neither ignorance nor extinction of ignorance... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on prajña paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. All buddhas of past, present, and future rely on prajña paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the prajña paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore we proclaim the prajña paramita mantra, the mantra that says: "Gate Gate Paragate Parasamgate Bodhi Svaha."

Metta Sutta

This is what should be accomplished by the one who is wise,
Who seeks the good, and has obtained peace.

Let one be strenuous, upright, and sincere,
Without pride, easily contented, and joyous.
Let one not be submerged by the things of the world.
Let one not take upon oneself the burden of riches.
Let one's senses be controlled.
Let one be wise but not puffed up and
Let one not desire great possessions even for one's family.
Let one do nothing that is mean or that the wise would reprove.

May all beings be happy.
May they be joyous and live in safety,
All living beings, whether weak or strong,
In high or middle or low realms of existence.
Small or great, visible or invisible,
Near or far, born or to be born,
May all beings be happy.

Let no one deceive another nor despise any being in any state.
Let none by anger or hatred wish harm to another.
Even as a mother at the risk of her life
Watches over and protects her only child,
So with a boundless mind should one cherish all living things.
Suffusing love over the entire world,
Above, below, and all around, without limit,
So let one cultivate an infinite good will toward the whole world.

Standing or walking, sitting or lying down,
During all one's waking hours,
Let one practice the way with gratitude.

Not holding to fixed views,
Endowed with insight,
Freed from sense appetites,
One who achieves the way
Will be freed from the duality of birth and death.

ENMEI JUKKU KANNON GYO

Kan ze on na mu butsu yo
butsu u en
bup po so en
jo raku ga jo
bo nen kan ze on
cho nen kan ze on
nen nen ju shin ki
nen fu ri shin

AFTER THE DEDICATION

All buddhas, ten directions, three times.
All honored ones, bodhisattva-mahasattvas,
Wisdom beyond wisdom,
Maha Prajña Paramita

THREE REFUGES IN PALI

Buddham saranam gacchami
Dhammam saranam gacchami
Sangham saranam gacchami

Dutiyampi buddham saranam gacchami
Dutiyampi dhammam saranam gacchami
Dutiyampi sangham saranam gacchami

Tatiyampi buddham saranam gacchami
Tatiyampi dhammam saranam gacchami
Tatiyampi sangham saranam gacchami