



*Buddha's Birthday  
Ceremony*

May 15, 2022  
10 am EST

Lotus Heart Zen Temple  
Oneida, NY

# LIGHTING OF CANDLES & INCENSE

## OPENING BELL

*[BELL, BELL, BELL]*

## HOMAGE TO THE THREE JEWELS

*[VEN. MYOHYE]*

With a one-point mind we bow before all the Buddhas throughout the ten directions and three worlds. *[BOWL] [SEATED BOW]*

With a one-point mind we bow before all 84,000 Dharmas throughout the ten directions and three worlds. *[BOWL] [SEATED BOW]*

With a one-point mind we bow before all the Sanghas throughout the ten directions and three worlds. *[BOWL] [SEATED BOW]*

## OPENING OF THE CEREMONY

*[SR. ANJIN]*

Rejoice at the glad tidings! The Buddha has found the root of all unsatisfactoriness; he has shown us the way of liberation. The Buddha shows us the path that dispels the illusions of our mind and redeems us from *saṃsāra*—the cycle of birth and death.

The Buddha-way brings comfort to the weary and sorrow-laden; the path restores peace to those who are broken down under the burden of life. The Buddha's teachings offer courage to the weak when they would willingly give up self-reliance and hope. You who suffer from the tribulations of life, you who have to struggle and endure, you who yearn for a life of truth, rejoice at the glad tidings! There is balm for the wounded, and there is bread for the hungry. There is water for the thirsty, and there is hope for the despairing. There is light for those in darkness, and there is inexhaustible blessings for the diligent.

Heal your wounds, you who are wounded, and eat your fill, you who are hungry. Rest, you who are weary, and you who are thirsty quench your thirst. Look to the light, you who sit in darkness; be full of good cheer, you who are forlorn.

*[VEN. MYOHYE]*

Trust in truth, you who love the truth, for the realm of joy is founded upon earth—right this moment. The darkness of ignorance is dispelled by the light of truth. We can see our way and take firm and certain steps.

The Buddha-way reveals the truth. The truth cures our delusions and frees us from afflictions; the truth strengthens us in life and in death; the truth alone can conquer the misery of error. Rejoice at the glad tidings!

*[REV. ANWOL]*

Today the community has gathered to celebrate the birth of the Buddha and to bathe the baby Buddha. Please, will the community listen:

*[SR. ANJIN]*

Two thousand six hundred years ago in Lumbini, Queen Māyā of the Sakya Clan gave birth to Siddhārtha Gautama—later to be known as Buddha Śākyamuni. Siddhārtha was a human being, just as we are, but in him wisdom and compassion were developed to a very high degree, and he became a fully awakened being—a Buddha. He was a beautiful and precious rare flower in the garden of humanity.

## **CHANTING TO THE MOTHER OF THE BUDDHA**

*[REV. ANWOL]*

Together we will chant “**Om Tāre Tuttāre Ture Svāhā**”, in honor of Queen Māyā, the mother of the Buddha of our era, Śākyamuni.

## BATHING THE BABY BUDDHA

[SR. ANJIN]

Today we bathe the Tathāgata. Deep wisdom and clarity bring great happiness. May all living beings who are overwhelmed by *duḥkha*—suffering and unsatisfactoriness—see in this very world, the *dharmakāya*—reality itself, in which all teachings and things are *Śūnyatā*—devoid of a permanent and separate existence.

[REV. ANWOL]

Together we will chant “**Namo Śākyamuni Buddha**”, in honor of the Buddha of our era, Śākyamuni.

*(For those at the temple, as we chant, please, one by one, go up to the altar, bow, offer a flower to the altar, then pour water over the baby Buddha three times, bow and then return to your seat. We will continue chanting until everyone has an opportunity to go to the altar. )*

## PRAISING THE BUDDHA

[VEN. MYOHYE]

The Buddha is a flower of humanity—appearing on Earth as Siddhartha Gautama, a member of a family of a good situation, but Siddhartha became unsatisfied, despite his comfortable life. He left a life of comfort and high station to understand suffering and seek a solution to life’s dissatisfactions. Six years of learning lead him to practice beneath the Bodhi tree. When the morning star arose, he realized the great path of awakening and turned the wheel of the dharma to benefit us all.

[BELL]

[ALL TOGETHER]

With single-mindedness, all sentient species aspire to experience the path of liberation, free from *duḥkha*.

[BELL, BELL, BELL]

*[SR. ANJIN]*

The Buddha is like the fresh, full moon that moves across the vast sky. When the river of mind is truly serene, the moon is reflected perfectly upon the calm surface of the water. The countenance of the World-Honored One, shines with the light of clarity, a halo of wisdom spreading out in every direction, enveloping all with compassion, joy and equanimity. The inexhaustible virtues of the World-Honored One cannot be adequately praised.

The Sangha gathers together to meditate, chant, and offer this prayer:

*[ALL TOGETHER]*

May the path of the Buddha grow brighter.

May the way of Dharma become clearer.

May all of nature be protected and at peace.

May there be peace and compassion in the cities and rural areas.

May all people in society be free and equal.

May all follow the way of skillful practice.

May compassion enter into this world, allowing the light of wisdom to shine clearly so the path of liberation is visible to everyone—benefitting all species.

May the Sangha, gathered here today, practice diligently, showing concern and love for each other—transforming their consciousness.

We aspire to follow the example of the Bodhisattvas Samantabhadra of Great Effort and Avalokiteśvara, of Great Compassion, and all other Bodhisattvas Mahāsattvas, and the Mahā Prajñā Pāramitā.

*[BOWL, BOWL, BOWL]*

# HOMAGE TO THE BUDDHA

[ALL TOGETHER]

[ Namo Tassa Bhagavato Arahato Samma Sambuddhassa ] 3x

[BOWL, BOWL, BOWL]

## CHANTING THE PRAJÑA PARAMITA HṚDAYA SUTRA

[CHANT LEADER] *The Maha*

[ALL TOGETHER] *Prajña Paramita Hṛdaya*

Avalokiteśvara Bodhisattva, when practicing deeply the *prajña paramita* perceives that all five skandhas are *śūnyatā* and is saved from all *duḥkha* and distress.

Śariputra, form does not differ from *śūnyatā*, *śūnyatā* does not differ from form. That which is form is *śūnyatā*, that which is *śūnyatā* form. The same is true of feelings, perceptions, impulses, consciousness.

Śariputra, all dharmas are marked with *śūnyatā*; they do not appear or disappear, are not tainted or pure, do not increase or decrease. Therefore, in *śūnyatā* no form, no feelings, perceptions, impulses, consciousness.

No eyes, no ears, no nose, no tongue, no body, no mind; no color, no sound, no smell, no taste, no touch, no object of mind; no realm of eyes...and so forth until no realm of mind consciousness.

No ignorance and also no extinction of it...and so forth until no old age and death and also no extinction of them.

No *duḥkha* no ignorance and also no extinction of it...and so forth until no old age and death and also no extinction of them.

No *duḥkha*, no origination, no stopping, no path, no cognition, also no realization with nothing to realize.

The bodhisattva depends on *prajña paramita* and the mind is no

hindrance; without any hindrance no fears exist. Far apart from every deluded view one dwells in nirvana. In the three worlds all Buddhas depend on *prajña paramita* and realize *anuttarā-samyak-saṃbodhi*.

Therefore know that *prajña paramita* is the great transcendent mantra, is the great bright mantra, is the utmost mantra, is the supreme mantra which is able to relieve all *duḥkha*, and is truth not delusion. So proclaim the *prajña paramita* mantra, proclaim the mantra which says:

[ *gate gate pāragate pārasaṃgate bodhi svāhā* ] 3x

[REV. ANWOL]

The unsurpassed, profound, and sublime dharma, is difficult to meet even in a billion eons. Today we will hear, will see, will receive, and will retain, vowing to realize the true meaning of the Tathāgatas.

## **TEACHING BY VEN. MYOHYE DO'AN**

### ***DHARMA TALKS BY:***

### ***SISTER ANJIN, REV. ANWOL, & VEN. MYOCHEONG***

[VEN. MYOHYE]

The merit accruing from speaking the dharma is an extremely rare act, we dedicate this boundless, superior merit to all sentient beings, we vow that all beings, immersed in *samsāra*—the cycle of birth and death—will transform this, the *Saha* world, to that of *Sukhavati*, the land of bliss—the realm of Amitābha, the Infinite Light and Infinite Life Buddha. We bow to Queen Māyā of Sakya, the mother of Shakyamuni Buddha, to all Buddhas of the ten directions, the three worlds, to all the venerable Bodhisattvas Mahāsattvas, and the Mahā Prajñā Pāramitā.

## **SITTING MEDITATION**

[SR. ANJIN]

*Ahimsa* and *Karuna* are the most important teachings of the Buddha. If we do not make the effort to be open, to understand the suffering and struggles of other living beings, we will not be able to live in harmony with them. It is our duty to try to understand and protect the lives of people, animals, plants and minerals and live in harmony with them. If we cannot understand, we cannot be compassionate and nonviolent toward the lives of people, animals, plants and minerals. If we cannot be nonviolent and compassionate, we cannot live in harmony. The Buddha teaches us to look at living beings with the eyes of *ahimsa* and *karuna*. Please learn to practice these teachings.

[BELL, BELL, BELL]

## **OFFERING OF MERIT**

[ALL TOGETHER]

Reciting the sutras, practicing the way of awareness gives rise to benefits without limit.

We vow to share these benefits with all beings.

We vow to offer tribute to parents, teachers, friends, and the numerous beings who give guidance and support along the path.

May we in this life find awakening and together all become Buddhas.

## **EXTINGUISHING OF CANDLES**

*End of Buddha's Birthday Ceremony*

**Set up for Precepts Ceremony**