

# ŚĀKYAMUNI BUDDHA VESAK CELEBRATION

*\* No need to chant the words in italics. Prelude drumming and gongs. All prostrate three times.*

## **Homage to Śākyamuni Buddha**

Namo Śākyamuni Buddha (3x)

*Chant in Unison*

## **Eulogy for Śākyamuni Buddha**

*Recite in Unison*

As a bodhisattva, he descended from Tuṣita

And entered the palace of King Śuddhodana.

Queen Māyā gave birth to this golden baby from her right side,

And the celestial melody pervaded throughout the heavens.

He looked around and took seven steps,

And pointed to heaven and earth and exclaimed,

“I alone am the World Honored One.”

The nine dragons showered the Blessed One with ambrosia,

And the myriad forms all awaken to the truth.

By directly pointing to the wondrous mind of awakening,

The teachings flourish in all directions.

*Mokṣa* alone is the eternal truth.

The wondrous fragrance and congregation of lotuses are formed.

The Dharma may take many forms,

But they all lead to the path of the sublime and quiescence.

Blessed is Śākyamuni Buddha, the most honored one—our revered original teacher!

## **The Verse of Bathing the Buddha**

*Recite in Unison*

We now bathe the Tathāgata.

With pure wisdom, he is adorned with merit and virtue.

May sentient being of the five turbidities be free from defilements.

May they all actualize the Tathāgata's pure *dharmakāya*.

## **Bathing the Baby Śākyamuni Buddha Statue**

*Chant in Unison*

Namo Śākyamuni Buddha

*Chant in unison multiple times; change to "Śākyamuni" after the small bell*

Śākyamuni

*Chant in unison multiple times until everyone has had a chance to bathe the statue*

## **The Prajñāpāramitā Heart Sūtra**

*Chant in unison*

When the Bodhisattva Avalokiteśvara  
was coursing in the deep *prajñāparamita*,  
he perceived that all five *skandhas* are empty,  
thereby transcending all sufferings.

Śāriputra, form is not other than emptiness  
and emptiness not other than form.  
Form is precisely emptiness  
and emptiness precisely form.

So also are sensation, conception, volition, and consciousness.  
Śāriputra, this voidness of all dharmas  
is not born, not destroyed,  
not impure, not pure,  
does not increase or decrease.

In voidness there is no form,  
and no sensation, conception, volition or consciousness;  
no eye, ear, nose, tongue, body, mind;  
no sight, sound, smell, taste, touch, thought.

There is no realm of the eye,  
all the way up to no realm of mental cognition.

There is no ignorance  
and there is no ending of ignorance;  
through to no aging and death,  
and no ending of aging and death.  
There is no suffering,  
no cause of suffering,  
no cessation of suffering, and no path.

There is no wisdom or any attainment.  
With nothing to attain,  
bodhisattvas relying on *prajñāparamita*,  
have no obstructions in their minds.

Having no obstructions,  
there is no fear  
and departing far from confusion and imagining,  
they reach ultimate *nirvāṇa*.

All past, present and future buddhas,  
relying on *prajñāparamita*  
attain *anuttarā-samyak-saṃbodhi*.  
Therefore, know that *prajñāparamita*  
is the great mantra of power,  
the great mantra of wisdom,  
the supreme mantra,  
the unequalled mantra,  
which is able to remove all sufferings.  
It is real and not false.

Therefore, recite the mantra of *prajñāparamita*:  
Gate, Gate. Paragate. Parasamgate. Bodhi Svahā.

## **Four Great Vows**

*Chant in unison*

I vow to deliver innumerable sentient beings

I vow to cut off endless vexations

I vow to master limitless approaches to Dharma

I vow to attain supreme Buddhahood.

## **Three Refuges**

*Chant in unison*

I take refuge in the Buddha, and I wish all sentient beings, will awaken to the great Path, and make the supreme resolution.

I take refuge in the Dharma, and I wish all sentient beings, will penetrate the sutras, their wisdom as deep as the ocean.

I take refuge in the Sangha, and I wish all sentient beings, will be brought together in great harmony, without any obstructions at all.

## **Verse for Transferring Merit**

*Recite in unison.*

We pray,

For the flourish of Buddhadharma,

For peace in the world,

For the joy and contentment of all people,

For the freedom and ease of body and mind.

May sentient being depart from suffering.

May the vows of the donors be fulfilled.