

Maha Prajna Paramita **Ryidaya Sutra**

Avalokiteshvara
Bodhisattva when
practicing deeply the
Prajna Paramita
perceived that all five
skandhas in their own
being are empty and
was saved from all
suffering. O Shariputra,
form does not differ
from emptiness,
emptiness does not
differ from form. That
which is form is
emptiness, that which is
emptiness, form. The
same is true of feelings,
perceptions, impulses,
consciousness.
O Shariputra, all dharmas
are marked with emptiness
They are without birth or
death, are not tainted, nor
pure; do not increase, nor
decrease. Therefore, in
emptiness no form, no
feelings, no perceptions, no
impulses, 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 object of mind,
no world of eyes, through

to no world of mind
consciousness. No
ignorance and also no
extinction of it, through to
no old age and death and
also no extinction of it. No
suffering, no origination, no
stopping, no path, no
cognition, also no
attainment, with nothing to
attain. The Bodhisattvas
depend on Prajna Paramita
and their mind are no
hindrance, without any
hindrance no fears exist.
Far apart from every
deluded view they dwell in
Nirvana. In the Three
Worlds all Buddhas depend
on Prajna Paramita and
attain unsurpassed,
complete, perfect
Enlightenment. Therefore
know the Prajna 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 suffering and is
true, not false. So proclaim
the Prajna Paramita Mantra,
proclaim the Mantra that
says:
Gyate, gyate, paragyate
parasam gyate, bodhi svaha!

The Five Reflections

First, let us reflect deeply on our true efforts and the efforts of those who brought us this food.

Second, may we live in a way that makes us worthy to receive it.

Third, what is most essential is the practice of mindfulness which helps us transcend greed, anger, and delusion.

Fourth, we appreciate this food which sustains the good health of our body and mind.

Fifth, we accept this food to complete the awakening of the pure mind of all beings.

Verse of the Three Morsels of Food

The first morsel is to cut all delusions.

The second morsel is to maintain our clear mind.

The third morsel is to liberate all sentient beings.

May we all realize the Buddha's way.

After the Meal

Verse of the Water Offering

The water with which we wash our bowls tastes like heavenly nectar.

We drink it for the myriad beings in all realms that they too may be filled and satisfied.

Verse After the Morning Gruel Meal

Having finished the morning meal, let us pray that all beings may accomplish whatever tasks they are engaged in and be fulfilled with all the Buddha Dharmas.

Verse after the Midday/ Evening Meal

Having finished the midday/evening meal, our bodily strength is fully restored. Our power extends over the Ten Quarters and through the Three Periods of time and we are strong.

As to revolving the Wheel of Dharma, let no thought be wasted over it. May all beings attain true Wisdom.