

Oryoki Meal Chants for Sesshin and Zazenkai

*When we are seated with our still-wrapped bowls in front of us,
we place our palms together and recite,*

Buddha was born in Kapilavastu,
Enlightened in Maghada,
Taught in Varanasi,
Entered Nirvana in Kusinagara.
Now we set out Buddha's eating bowls.
May we, with all living beings,
Realize the emptiness of the three wheels:
Giver, receiver, and gift.

*We raise our bowls, offer a seated bow, set them down and
unwrap them, laying everything out in order. The Meal Leader
then invites,*

In the midst of the Three Treasures together with all beings,
Let us recite the names of Buddha:

And we recite together, while the meal is served,

Pure Dharmakaya Vairochana Buddha
Complete Sambhogakaya Lochana Buddha
Myriad Nirmanakaya Shakyamuni Buddhas
Future Maitreya Buddha
All Buddhas throughout space and time
Mahayana Sutra, Lotus of the Wondrous Dharma.
Great Wisdom Manjusri Bodhisattva
Great Action Samantabhadra Bodhisattva
Great Compassion Avalokitesvara Bodhisattva
Great Vow Jizo Bodhisattva
All Bodhisattva-Mahasattvas
Wisdom beyond Wisdom Maha Prajna Paramita.

The Meal Leader then adds,

For breakfast: This food comes from the efforts of all beings, past and present; and its ten benefits give us physical and spiritual well-being and promote pure practice.

For lunch: We offer this meal of three virtues and six tastes to the Buddha, Dharma, and Sangha, and to all the life in the Dharma worlds.

*When all food has been served, we place our palms together and
recite,*

Let us reflect on the efforts that brought us this food
And consider how it comes to us;
Reflect on our virtue and practice, and whether we are worthy of
this offering;
Regard greed as the obstacle to freedom of mind;
Regard this meal as medicine to sustain our life.
For the sake of enlightenment, we now receive this food.

*When making a small food offering,
Oh spirits, we now give you this offering;
This food is for all of you in the ten directions.*

First, this food is for the Three Treasures.
Second, it is for our teachers, parents, community and all beings
everywhere.
Third, it is for all beings in the six realms.
Thus, we eat this food with everyone.
We eat to stop all evil,
To practice good,
To liberate all beings,
And to accomplish the Buddha way.

*We then eat our meal together. When finished, we wash our bowls
and recite,*

The water with which we wash these bowls, tastes like ambrosia.
We offer it to all you various spirits.
May you be fully satisfied.
Om, Makurasai Svaha!

*Finally, our bowls clean and wrapped, we raise our bowls and
bow,*

Abiding in this ephemeral world
Like a lotus in muddy water,
The mind is pure and goes beyond.
Thus we bow to Buddha