

APPAMADA

Zen practice and inquiry

Appamada is a Pali word that means mindful, active care. According to the earliest recorded teachings of the Buddha, it was a common theme in his teaching and the last word that he used, encouraging his followers to fare forward with appamada—with care. He often compared appamada to an elephant's footprint, which is so large that it can contain the footprint of all the other animals. In the same way, the Buddha said, mindful, clear care contains the heart of all of his teachings.

We have adopted this name for our community of practice and inquiry because it reflects not only our aspiration as teachers, but our sense of the community as a whole, and its contribution in the world. In our teaching we draw on the Zen teachings and tradition we were trained in, as well as other Buddhist teachings and contemporary work in psychology, interpersonal neurobiology, language, the sciences, and philosophy.

Zazen—meditation in silence and stillness—and shared inquiry are at the heart of everything we do, and everything we teach. Through your participation and sincere practice you help create this community for deep inquiry into our lives and the timeless wisdom and compassion of the Buddha. This realization permeates the world through our everyday actions, words, and thoughts. Our community is connected not by ritual, dogma, or obligation, but by our aspiration and mutual care. Together we cultivate this dynamic process of waking up and growing up. This is our offering for a troubled world.

<http://www.appamada.org>



Transmission of Light

APPAMADA

Dharma Teacher

Entrustment Ceremony

January 11, 2020

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Dharma Teacher
Entrustment Ceremony**

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Todd Bankler

Joel Barna

Laurie Winnette

Peg Syverson, Preceptor, Flint Sparks

The assembly stands

Procession Enters

Water Purification

Three Bows

The assembly offers standing bows and is seated.

Invocation

At "Let us invoke the presence of Buddha" the Assembly chants:

Vairochana Buddha, pure Dharmakaya.

Lochana Buddha, complete Samboghakaya.

Shakyamuni Buddha, myriad Nirmanakaya.

Maitreya Buddha, of future birth.

All Buddhas throughout space and time.

Lotus of the Wondrous Dharma, Mahayana Sutra.

Manjusri Bodhisattva, great wisdom.

Samantabhadra Bodhisattva, great activity.

Avalokiteshvara Bodhisattva, great compassion.

All honoured ones, bodhisattva mahasattvas.

Wisdom beyond wisdom, Mahaprajna Paramita

Receiving Dharma Name and Rakusu

Robe Chant

Assembly Chants together:

Vast is the robe of liberation,
a formless field of benefaction;
wearing the universal teaching,
I realize the one true nature,
thus harmonizing all being.

Avowal and Repentance

Three Refuges

Three Pure Precepts

Ten Grave Precepts

Receiving the Lineage Documents

Dharma Statements and Inquiry

Statements of Support and Congratulations

Dedication of Merit

Teacher chants once, and then the assembly joins in:

Like a cloud in an endless sky,
Like a lotus in muddy water,
We live in the pure mind of Buddha.

Closing Chant

Assembly chants:

All Buddhas, ten directions, three times,
All beings, bodhisattva mahasattvas,
Wisdom beyond wisdom, Mahaprajna Paramita.

Three Bows

The assembly offers standing bows and remains standing

Procession Exits

Please join us in the Main Lodge for the reception.

Heart of Great Perfect Wisdom Sutra

Avalokiteshvara Bodhisattva,
when deeply practicing prajna 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 prajna 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 prajna paramita •
and thereby attain unsurpassed, complete,
perfect enlightenment.
Therefore, know the prajna 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 prajna paramita mantra, the mantra that
says:

Gate Gate • Paragate Parasamgate • Bodhi Svaha ■

Appamada Dharma Teachers

Each entrusted Dharma Teacher has established a daily zazen practice, received the Sixteen Bodhisattva Precepts, served as Head Student, given rise to bodhicitta, embodied the bodhisattva vows, conveyed to others the teaching and practice of the wisdom and compassion of the Buddha, and having, above all, through their presence in the world and daily activities as the fundamental teaching mode, demonstrated a mature understanding of the practice and opened the practice for others, and in the process fostered our warm and caring community.



Joel Barna



Todd Bankler



Laurie Winnette