

Chants for Daily Practice

Inviting the Sangha



The Sangha is invited to come back to our breathing
so that the collective energy of mindfulness
will bring us together as an organism,
going as a river with no more separation.

Let the whole Sangha breathe as one body,
chant as one body, listen as one body--
transcending the boundaries of a delusive "self,"
liberating ourselves from the superiority complex, the inferiority complex, and the
equality complex.



Touching the Earth ♪ Opening Gatha for Prostrations

The one who bows and the one who is bowed to are both by nature empty.
Therefore the communication between them is inexpressibly perfect.
Our practice center is the Net of Indra reflecting all Buddhas everywhere.
And with my own person in front of each Buddha
I go with my whole life for refuge.



Prostrations [Touch the earth one time at the sound of each bell]

Offering light in the Ten Directions, the Buddha, the Dharma, and the Sangha, to
whom we bow in gratitude. ♪

Teaching and living the way of awareness in the very midst of suffering and
confusion, Shakyamuni Buddha the Fully Enlightened One, to whom we bow in
gratitude. ♪

Cutting through ignorance, awakening our hearts and our minds, Manjushri (*Man-
jew-shri*) the bodhisattva (*bo-dee-sot-vah*) of great understanding to whom we bow in
gratitude. ♪

Working mindfully, working joyfully for the sake of all beings, Samantabhadra (*Sa-
mon-ta-bah-druh*) the bodhisattva of great action, to whom we bow in gratitude. ♪

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Listening deeply, serving beings in countless ways, serving beings in countless ways, Avalokiteshvara, (*Ah-vah-loh-kee-tesh-vahr-uh*) the Bodhisattva of Great Compassion, to whom we bow in gratitude. ♪

Fearless and persevering through realms of suffering and darkness, Kshitigarbha, the Bodhisattva of Great Aspiration, to whom we bow in gratitude. ♪

Seed of awakening and loving kindness in children and all beings, Maitreya (*My-tray-uh*), the Buddha to be born, to whom we bow in gratitude. ♪

Showing the way fearlessly and compassionately, the stream of all our ancestral teachers, to whom we bow in gratitude. ♪♪

Sutra Opening Verses

Namo Tassa Bhagavato Arahato Samma Sambuddhasa (3 times then ♪)
(*pronounced Na-moe Tah-sah Bah-gah-vah-toe Ahr-a-hah-toe Sah-muh Som-boo-dah-suh*)

(*Homage to the blessed one, the worthy undefiled one, the perfectly self-awakened one*)

The Dharma is deep and lovely.
We now have a chance to see,
Study and practice.
We vow to realize its true meaning. ♪

The Heart of Perfect Understanding (The Heart Sutra)

The Bodhisattva Avalokita (*Ah-vah-lo-kee-tah*),
While moving in the deep course of perfect understanding,
Shed light on the Five Skandhas and found them equally empty.
After this penetration, he overcame ill-being.

♪

Listen Shariputra (*Shah-ree-poo-truh*),
Form is emptiness and emptiness is form.
Form is not other than emptiness, emptiness is not other than form.
The same is true with feelings, perceptions, mental formations,
And consciousness.

♪

Listen Shariputra,

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All dharmas are marked with emptiness.
They are neither produced nor destroyed,
Neither defiled nor immaculate,
Neither increasing nor decreasing.
Therefore in emptiness there is neither form, nor feelings,
Nor perceptions, nor mental formations, nor consciousness.
No eye, or ear, or nose, or tongue, or body, or mind.
No form, no sound, no smell, no taste, no touch,
No object of mind.
No realms of elements (from eyes to mind consciousness),
No interdependent origins and no extinction of them
(From ignorance to death and decay).
No ill being, no cause of ill being, no end of ill being,
And no path.
No understanding, no attainment.



Because there is no attainment,
The bodhisattvas, grounded in perfect understanding,
Find no obstacles for their minds.
Having no obstacles, they overcome fear, liberating themselves
Forever from illusion and realizing perfect nirvana.
All Buddhas in the past, present, and future,
Thanks to this perfect understanding,
Arrive at full, right, and universal enlightenment.



Therefore one should know
That perfect understanding is the highest mantra,
The unequalled mantra, the destroyer of ill being,
The incorruptible truth.
A mantra of prajnaparamita (*prahz-nah-pahr-a-mee-ta*) should therefore be
proclaimed:

Gate gate paragate parasamgate bodhi svaha
Gate gate paragate parasamgate bodhi svaha
Gate gate paragate parasamgate bodhi svaha

(Pronounced gah-tay gah-tay pahr-a-gah-tay pahr-a-som-gah-tay bo-dee-s-va-ha)

*(Gone, gone, gone all the way over, everyone gone to the other shore of enlightenment,
hallelujah!)*



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Sanghakarman Procedure *(for the Five Mindfulness Trainings Recitation Ceremony only).*

Sanghakarman Master: Has the entire community assembled?

Sangha Convener: The entire community has assembled.

Sanghakarman Master: Is there harmony in the community?

Sangha Convener: Yes, there is harmony.

Sanghakarman Master: Is there anyone not able to be present who has asked to be represented, and have they declared themselves to have done their best to study and practice the mindfulness trainings?

Sangha Convener: No, there is not. - OR- Yes, [name of person or persons] cannot be at the recitation today. They have asked us to represent them and they declare that they have done their best to study and practice the mindfulness trainings.

Sanghakarman Master: What is the reason for the community gathering today?

Sangha Convener: The community has gathered to practice the recitation of the Five Mindfulness Trainings.

Sanghakarman Master: Noble community, please listen. Today, [date], has been declared to be the Mindfulness Training Recitation Day. We have gathered at the appointed time. The noble community is ready to hear and recite the mindfulness trainings in an atmosphere of harmony and the recitation can proceed. Is this statement clear and complete?

Everyone: Clear and complete.

♪

[Five Mindfulness Trainings or Sutra Recitation] ♪

Concluding words

Brothers and Sisters, we have recited the Five Mindfulness Trainings, the foundation of happiness for the individual, the family and society. We should recite them regularly so that our study and practice of the mindfulness trainings can deepen day by day.

♪♪

Sharing the Merit

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Reciting the trainings

Practicing the way of awareness,

Gives rise to benefits without limit.

We vow to share the fruits with all beings

We vow to offer tribute to parents, teachers, friends and numerous beings

Who give guidance ♪ and support ♪ along the path. ♪