

Sunday Chanting
Deep Reflection
Oct 2023- Sept 2024



MABA

Mid-America Buddhist Association
299 Heger Lane
Augusta, Missouri 63332

1. SUTRA OPENING VERSE

(Hānda mayam buddhassa bhagavato pubbabhaga-namakaram karomase)

[Namo Tassa] Bhagavato Arahato Samma Sambuddhassa

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Hōmage to the Blessed One, the Worthy, Undefined One, the Perfectly Self-awakened One.

The Dharma is deep and lovely.

We now have a chance to see it, study it, and practice it.

We vow to realize its true meaning.

2. The Highest Blessings (The Mangala Sutta)

(Thus have I heard, that the Blessed One)

Was staying at Savatti, residing at the Jeta's Grove, In Anathapindika's park.

Then in the dark of the night, a radiant deva, illuminated all of Jeta's Grove.

She bowed down low before the Blessed One. Then standing to one side she said:

"Devas are concerned for happiness, and ever long for peace.

The same is true for human-kind. What then are the highest blessings?

"Avoiding those of foolish ways; associating with the wise.

And honoring those worthy of honor. These are the highest blessings.

"Living in places of suitable kinds; with the fruits of past good deeds.

And guided by the rightful way. These are the highest blessings.

"Accomplished in learning and craftsman's skills; with discipline highly trained.

And speech that is true and pleasant to hear. These are the highest blessings.

“Providing for mother and father’s support; and cherishing spouse and child.
And ways of work that harm no being. These are the highest blessings.

“Giving with Dhamma in the heart; offering help to relatives and kin.
And acting in ways that leave no blame. These are the highest blessings.

“Steadfast in restraint, and shunning evil ways; avoiding intoxicants that dull the
mind. And heedfulness in all things that arise. These are the highest blessings.

“Respectfulness and of humble ways; contentment and gratitude.
And hearing the Dhamma frequently taught. These are the highest blessings.

“Patience and willingness to accept one’s faults; seeing venerated seekers of the
truth. And sharing often the words of Dhamma. These are the highest blessings.

“The Holy Life lived with ardent effort; seeing for oneself the Noble Truths.
And the realization of Nibbana. These are the highest blessings.

“Although involved in worldly ways; unshaken the mind remains.
And beyond all sorrow, spotless secure. These are the highest blessings.

“They who live by following this path; know victory wherever they go.
And every place for them is safe. These are the highest blessings.”

3. Now let us chant Sūtra 44 (*The Book of the Twos*)

V. Assemblies -- 42 (1) & 43(2) (Bhikkhu Bodhi. translated. 2012. *The Numerical Discourses of the Buddha*. p.161)

"Bhikkhus, there are these two kinds of assemblies. What two? The shallow assembly and the deep assembly."

"And what is the shallow assembly? The assembly in which the bhikkhus are restless, puffed up, vain, talkative, rambling in their talk, with muddled mindfulness, lacking in clear comprehension, unconcentrated, with wandering minds, with loose sense faculties, is called the shallow assembly."

"And what is the deep assembly? The assembly in which the bhikkhus are not restless, puffed up, vain, talkative, and rambling in their talk but have established mindfulness, clearly comprehend, are concentrated, with one-pointed minds and restrained sense faculties, is called the deep assembly."

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the deep assembly is foremost."

"Bhikkhus, there are these two kinds of assemblies. What two? The divided assembly and the harmonious assembly."

"And what is the divided assembly? The assembly in which the bhikkhus take to arguing and quarreling and fall into disputes, stabbing each other with piercing words, is called divided assembly."

"And what is the harmonious assembly? The assembly in which the bhikkhus dwell in concord, harmoniously, without disputes, blending like milk and water, viewing each other with eyes on affection, is called the harmonious assembly."

"These, bhikkhus, are the two kinds of assemblies. Of these two kinds of assemblies, the harmonious assembly is foremost."

4. SIX WAYS OF LIVING IN HARMONY (六和敬 liùhé jìng)

Adapted from the *Essay on the Mahayana System* (*Dasheng yizhang* 大乘義章) by Jìngyǐng Huìyuǎn (淨影慧遠, 523–592)

(Now lèt us chant the vèrses on the six ways of Living in Hârmony)

These are the six ways that Bùddhist practitioners should live in hârmony and be sensitive and caring towards each other.

First, practitioners should be in hârmony and unified in their respectful deportment, that is, in being mindful in all four postures of sitting, standing, walking, and lying down, during each moment of daily life

Second, practitioners should be in hârmony and unified in their speech, that is, in being mindful of using honest words, with kindness, at the right time, including when chanting or when being silent.

Third, practitioners should be in hârmony and unified in their purpose, that is, in understanding and practicing the Dhârma teachings.

Fourth, practitioners should be in hârmony and unified in their practices of moral conduct, that is, in following the precepts and in intending no harm.

Fifth, practitioners should be in hârmony and unified in right view, that is, in knowing what is wholesome and unwholesome, what are the nutriments, and what is the law of cause and effect.

Sixth, practitioners should be in hârmony and unified in being of benefit to all sentient beings, that is, helping with social welfare, doing good deeds, being disciplined, and practicing generosity.

These are the six ways that Bùddhist practitioners should live in hârmony and be sensitive and caring towards each other.

5. THREE REFUGES

(Now let us take the Three Refuges)

[To the Buddha], I go for refuge, wishing that all sentient beings
Understand the Great Way profoundly, and bring forth the Bodhi mind. (Bow)

[To the Dharma], I go for refuge, wishing that all sentient beings
Penetrate the Sutra Treasury with wisdom as unfathomable as the ocean. (Bow)

[To the Sangha], I go for refuge, wishing that all sentient beings
Form together a harmonious assembly, without any obstruction whatsoever. (bow)

6. FIVE PRECEPTS

(Now let us take the Five Precepts)

I undertake the training rule to refrain from harming all living beings.

I undertake the training rule to refrain from taking what is not given.

I undertake the training rule to refrain from sexual misconduct.

I undertake the training rule to refrain from false speech.

I undertake the training rule to refrain from intoxication that will cloud the
mind.

7. Sharing the Merit

(Adapted from the Traditional Buddhist chant, translated from the Chinese by Rev. Heng Sure and Bhikshu Heng Lyu)

(Now let us chant the verses of Sharing the Merit)

May every living being,

Our minds as one and radiant with light,

Share the fruits of peace,

With hearts of goodness, luminous and bright.

If people hear and see,

How hands and hearts can find in giving, unity,

May their minds awake,

To Great Compassion, wisdom, and to joy.

May kindness find reward,

May all who sorrow leave their grief and pain;

May this boundless light,

Break the darkness of their endless night.

Because our hearts are one

May this world of argument and pain

Turn toward Peace and Paradise.

May all become compassionate and wise,

May all become compassionate and wise.

7. Conclusion

Please stand up and make three half bows