

# *Sunday Chanting*



MABA

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## 1. Sutra Opening Verse

*(<sup>▲</sup>Handa mayam buddhassa bhagavatô <sup>▼</sup>pubbabhaga-namakaram <sup>▼</sup>karomase)*

*[<sup>▲</sup>Namô Tassa] <sup>▼</sup>Bhagavatô <sup>▼</sup>Arahatô <sup>▲</sup>Sammâ <sup>▲</sup>Sambuddhassa*

*Namô Tassa <sup>▼</sup>Bhagavatô <sup>▼</sup>Arahatô <sup>▲</sup>Sammâ <sup>▲</sup>Sambuddhassa*

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<sup>▲</sup>Homage to the <sup>▲</sup>Blessed One, the <sup>▲</sup>Worthy, <sup>▲</sup>Undefined One, the <sup>▼</sup>Perfectly <sup>▼</sup>Self-awakened One.

<sup>▼</sup>The <sup>▼</sup>Dharma is deep and lovely.

We now have a chance to <sup>▼</sup>see it, <sup>▼</sup>study it, and <sup>▲</sup>practice it.

We <sup>▼</sup>vow to <sup>▼</sup>realize its <sup>▲</sup>true <sup>▼</sup>meaning.

## 2. The Heart Of Prajñā-Pāramitā Sutra

*(The Heart of Prajñā-Pāramitā Sutra)*

Bodhisattva Avalokiteśvara, while deeply immersed in Prajñā-Pāramitā,  
clearly perceived the empty nature of the five skandas, and  
transcended all suffering.

Sariputra! Form is not different from emptiness,  
And emptiness is not different from form.  
Form is emptiness, and emptiness is form.  
So it is with feeling, conceptions, mental formations, and consciousness.

Sariputra! All dharmas are empty in character;  
Neither arising nor ceasing,  
Neither impure nor pure,  
Neither increasing nor decreasing.

Therefore, in emptiness, there is no form;  
There is no feeling, conception, volition, and consciousness;  
No eye, ear, nose, tongue, body, and mind;  
No form, sound, smell, taste, touch, and dharmas;  
No realm of vision, and so forth,  
Up to no realm of mind-consciousness;  
No ignorance, and no ending of ignorance, and so forth,  
Up to no aging and death, and no ending of aging and death.

There is no suffering, no cause, no extinction, no path.

There is no wisdom and no attainment.

There is nothing to be attained.

By way of *Prajñā-Pāramitā*,

The bodhisattva's mind is free from hindrances.

With no hindrances, there is no fear;

Freed from all distortion and delusion,

Ultimate Nirvana is reached.

By way of *Prajñā-Pāramitā*,

Buddhas of the past, present, and future,

Attain the supreme enlightenment.

Therefore, *Prajñā-Pāramitā*,

Is the great powerful mantra,

The great enlightening mantra,

The supreme and peerless mantra.

It can remove all suffering.

This is the truth beyond all doubt.

And the *Prajñā-Pāramitā* mantra is spoken thus:

*Gate gate paragate parasamgate bodhi svaha.*

### 3. SN36.31 *Nirāmisā Sutta: Spiritual*

(Translated from the Pāli by Bhikkhu Bodhi)

(Now let us chant the selected verses from the *Nirāmisā Sutta*)

“Bhikkhus, there is carnal rapture (sāmisā pīti), there is spiritual rapture (nirāmisā pīti), there is rapture more spiritual than the spiritual (nirāmisā nirāmisatarā pīti). There is carnal happiness (sāmisā), there is spiritual happiness (nirāmisā sukha), there is happiness more spiritual than the spiritual (nirāmisā nirāmisatarā sukha). There is carnal equanimity (sāmisā upekkhā), there is spiritual equanimity (nirāmisā upekkhā), there is equanimity more spiritual than the spiritual (nirāmisā nirāmisatarā upekkhā). There is carnal deliverance, there is spiritual deliverance, there is deliverance more spiritual than the spiritual...

“And what, bhikkhus, is carnal happiness? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye, sounds cognizable by the ears, smells cognizable by the nose, tastes cognizable by the tongue, and tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The happiness that arises in dependence on these five cords of sensual pleasure: this is called carnal happiness.

“And what, bhikkhus, is spiritual happiness? Here, bhikkhus, secluded from sensual pleasures ... a bhikkhu enters and dwells in the first jhāna ... the second jhāna .... With the fading away as well of rapture, he dwells

equanimous and, mindful and clearly comprehending, he experiences happiness with the body; he enters and dwells in the third jhāna of which the noble ones declare: 'He is equanimous, mindful, one who dwells happily.' This is called spiritual happiness.

"And what, bhikkhus, is happiness more spiritual than the spiritual? When a bhikkhu whose taints are destroyed reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises happiness. This is called happiness more spiritual than the spiritual.

"And what, bhikkhus, is carnal equanimity? There are, bhikkhus, these five cords of sensual pleasure. What five? Forms cognizable by the eye ... tactile objects cognizable by the body that are desirable, lovely, agreeable, pleasing, sensually enticing, tantalizing. These are the five cords of sensual pleasure. The equanimity that arises in dependence on these five cords of sensual pleasure: this is called carnal equanimity.

"And what, bhikkhus, is spiritual equanimity? With the abandoning of pleasure and pain, and with the previous passing away of joy and displeasure, a bhikkhu enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity.

"And what, bhikkhus, is equanimity more spiritual than the spiritual? When a bhikkhu, whose taints (āśava) are destroyed, reviews his mind liberated from lust, liberated from hatred, liberated from delusion, there arises equanimity. This is called equanimity more spiritual than the spiritual."

#### 4. EIGHT MUNDANE CONCERNS

*(The first part excerpted from Nāgārjuna's Letter to a Friend)*

*(Now let us chant the verses on the Eight Mundane Concerns)*

“You who know the world, take gain and loss,  
Or bliss and pain, or kind words and abuse,  
Or praise and blame—these eight mundane concerns—  
Make them the same, and don't disturb your mind.”

May I not be elated by praise.

May I not be offended by insult.

May I not be pleased by receiving what I want.

May I not be displeased by receiving what I don't want.

May I not be encouraged by success.

May I not be discouraged by failure.

May I not be happy being comfortable.

May I not be unhappy being uncomfortable.

## 5. Three Refuges

(from the *Flower Ornament, Avataṃsaka Sūtra*)

*(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. 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

*Make three half bows*