

Morning Chanting

Mid-America Buddhist Association
299 Heger Lane
Augusta, MO 63332
Tel/Fax: (636) 482-4037
E-mail: info@maba-usa.org
Website: www.maba-usa.org

1. (*Araham*) *sammāsambuddho bhagavā*

The Lord, the Perfectly Enlightened and Blessed One –

Buddham bhagavantam abhivādemī

I render homage to the Buddha, the Blessed One. (*Bow*)

(*Svākkhāto*) *bhagavatā dhammo*

The Teaching so completely explained by him –

Dhammam namassāmi

I bow to the Dhamma. (*Bow*)

(*Supatipanno*) *bhagavato sāvakaṅgho*

The Blessed One's disciples who have practiced well –

Saṅgham namāmi

I bow to the Saṅgha. (*Bow*)

2. Sutra Opening Verse

(*Haṇḍa mayam buddhassa bhagavato pubbabhaga-namakāram kāromase*)

[*Namo Tassa*] *Bhagavato Arahato Samma Sambuddhassa*

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Namo Tassa Bhagavato Arahato Samma Sambuddhassa

Homage to the Blessed One, the Worthy, Undeiled 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.

3. VERSES FOR SITTING MEDITATION

(Now let us chant the verses for sitting meditation)

With posture upright and stable, I sit at the foot of the Bodhi Tree.

Body, speech, and mind are one in stillness;

There is no more thought of right and wrong.

Mind and body dwell in perfect mindfulness.

I discover my original nature, leaving the shore of illusion behind.
Noble Saṅgha, diligently bring your mind into meditation.

2. THE HEART OF PRAJNA PARAMITA SUTRA

(The Heart of Prajna Paramita Sutra)

Bodhisattva Avalokiteśvara, while deeply immersed in Prajna Paramita,
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 Prajna Paramita,
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 *Prajna Paramita*,
Buddhas of the past, present, and future,
Attain the supreme enlightenment.

Therefore, *Prajna Paramita*,
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 *Prajna Paramita* mantra is spoken thus:

Gate gate paragate parasamgate bodhi svaha.

5. THE FIVE REMEMBRANCES

(Now let us chant the five subjects for frequent recollection)

I am of the nature to grow old.

There is no way to escape growing old.

I am of the nature to fall ill.

There is no way to escape falling ill.

I am of the nature to die.

There is no way to escape death.

All that is dear to me and everyone I love are of the nature to change.

There is no way to escape being separated from them.

I inherit the results of my actions in body, speech, and mind.

My actions are the ground on which I stand.

6. Love Meditation

(We begin practicing this love meditation focusing on ourselves ("I"). Until we are able to take care of ourselves, we cannot be of much help to others. Next, we can practice towards others (substituting "he/she" or "they"), first towards someone we love, next towards someone we like, then towards someone neutral to us, and finally toward someone who has made us suffer.)

May I be free from anger and hatred.

May I be free from greed and selfishness.

May I be free from fears and anxiety.

May I be free from all pain and suffering.

May I be free from ignorance and delusion.

May I be free from all negative states of mind.

May I be happy and peaceful.

May I be liberated from bondages.

May I experience nibbānic peace within.

May all beings be free from anger and hatred.

May all beings be free from greed and selfishness.

May all beings be free from fears and anxiety.

May all beings be free from all pain and suffering.

May all beings be free from ignorance and delusion.

May all beings be free from all negative states of mind.

May all beings be happy and peaceful.

May all beings be liberated from bondages.

May all beings experience nibbānic peace within.

7. FOUR GREAT VOWS

(Now let us make the four great vows)

Countless are sentient beings, I vow to liberate them;

Endless are vexations, I vow to eradicate them;

Measureless are the Dharmas, I vow to learn them;

Supreme is the Buddha Way, I vow to attain it.

8. 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.

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

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

9. SHARING THE MERIT

(Now let us chant the verses of sharing the merit)

Reciting the sutras, practicing the way of awareness,
Give 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.

May we end all afflictions

So that understanding can arise,

The obstacles of unwholesome acts be dissolved,

And the fruit of awakening be fully realized.

10. Closing Homage

(Arahāṃ) sammāsambuddho bhagavā

Buddham bhagavantam abhivādemī (Bow)

(Svākkhāto) bhagavatā dhammo

Dhammam namassāmi (Bow)

(Supatipanno) bhagavato sāvakaṅgāṃ

Sangham namāmi (Bow)