

*Sunday Chanting*  
*Spring 2023*

*Mid-America Buddhist Association (MABA)*  
*299 Heger Lane*  
*Augusta, Missouri 63332*

## 1. SUTRA OPENING VERSE

*(Hāṅḁa mayam buddhassa bhagavato pubbhāgā-namākāram kāromase)*

*[Namo Tassa] Bhagavato Arahato Sāmma Sāmbuddhassa*

*Namo Tassa Bhagavato Arahato Sāmma Sāmbuddhassa*

*Namo Tassa Bhagavato Arahato Sāmma Sāmbuddhassa*

Hōmāge to the Blessed One, the Wōrthy, Undeiled One, the Perfectly  
Self-awākened One.

The Dharma is dēep and lovely.

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

We vow to realize its true meaning.

## 2. THE HEART OF PRAJNA PARAMITA SUTRA

*(The Heart of Prājna Paramita Sūtra)*

Bodhisattva Avalokitēsvāra, while dēeply immersed in Prājna  
Paramita, clearly perceived the empty nature of the five skandas,  
and transcended all suffering.

Sariputra! Form is nōt different from emptiness,

And emptiness is nōt different from form.

Form is emptiness, and emptiness is form.

So it is with feeling, conceptions, mental formations, and  
consciousness.

Sariputra! All dhārmās are empty in chāraacter;

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 *Prājna 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 *Prājna Paramita*,  
Buddhas of the past, present, and future,  
Attain the supreme enlightenment.

Therefore, *Prājna 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 *Prājna Paramita* mantra is spoken thus:  
*Gate gate paragate parasamgate bodhi svaha.*

### 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 let us chant the verses on the six ways of Living in Harmony)

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

First, practitioners should be in harmony 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 harmony 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 harmony and unified in their purpose, that is, in understanding and practicing the Dharma teachings.

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

Fifth, practitioners should be in harmony 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 harmony 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 Buddhist practitioners should live in harmony 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.

[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.

## 6. TRANSFERRING THE MERIT

From Thich Nhat Hanh: One Earth Sangha

*(Now let us chant the verses on Sharing the Merit)*

May all places be held sacred.

May all beings be cherished.

May all injustices of oppression and devaluation  
be fully righted, remedied and healed.

May all who are captured by hatred be freed to the love that is our birth  
right.

May all who are bound by fear discover the safety of understanding.

May all who are weighed down by grief be given over to the joy of being.

May all who are lost in delusion find a home on the path of wisdom.

May all wounds to forests, rivers, deserts, oceans,  
all wounds to Mother Earth be lovingly restored to bountiful health.

May all beings everywhere delight in whale song, birdsong, and blue sky.

May all beings abide in peace and well-being, awaken and be free.

nán mó běn shī shì jiā móu ní fó  
南無本師釋迦牟尼佛 (3x)

(Bō Rě) Bō Luó Mì Duō Xīn Jīng  
般若波羅密多心經

Prajna Paramita {Perfection of Wisdom} Heart Sutra.

Guān Zì Zài Pú Sà Xíng Shēn Bō Rě Bō Luó Mì Duō Shí Zhào Jiàn Wǔ  
觀自在菩薩行深般若波羅密多時照見五  
Avalokiteshvara Bodhisattva immersed deeply [in] Prajna Paramita, clearly perceived five

Yùn Jiē Kōng Dù Yī Qiè Kǔ È Shè Lì Zǐ Sè Bù Yì Kōng Kōng Bù Yì Sè  
蘊皆空度一切苦厄舍利子色不異空空不異色  
skandas are empty, all transcended suffering. Sariputra! Form not different from emptiness. emptiness not different from form.

Sè Jí Shì Kōng Kōng Jí Shì Sè Shòu Xiǎng Xíng Shì Yì Fù Rú Shì Shè Lì Zǐ  
色即是空空即是色受想行識亦復如是舍利子  
Form is emptiness, emptiness is form, feelings, conceptions, mental formations also consciousness. Sariputra!

Shì Zhū Fǎ Kōng Xiàng Bù Shēng Bù Miè Bù Gòu Bù Jìng Bù Zēng Bù Jiǎn  
是諸法空相不生不滅不垢不淨不增不減  
are all Dharmas empty [in] character, Not arising not ceasing Not impure not pure, Not increasing not decreasing

Shì Gù Kōng Zhōng Wú Sè Wú Shòu Xiǎng Xíng Shì Wú Yǎn Ěr Bí Shé  
是故空中無色無受想行識無眼耳鼻舌  
Therefore emptiness in [there is] no form no feeling, conception, volition, consciousness. No eye, ear, nose, tongue,

Shēn Yì Wú Sè Shēng Xiāng Wèi Chù Fǎ Wú Yǎn Jiè Nǎi Zhì Wú Yì Shì Jiè  
身意無色聲香味觸法無眼界乃至無意識界  
body & mind. No form, sound, smell, taste, touch, dharmas. No vision realm, and so forth, to no consciousness realm;

Wú Wú Míng Yì Wú Wú Míng Jìn Nǎi Zhì Wú Lǎo Sǐ Yì Wú Lǎo Sǐ Jìn  
無無明亦無無明盡乃至無老死亦無老死盡  
No ignorance and no ignorance ending, and so forth, Up to no aging [and] death, and no aging [and] death ending;

Wú Kǔ Jí Miè Dào Wú Zhì Yì Wú Dé Yì Wú Suǒ Dé Gù Pú Tí Sà Duǒ Yī Bō  
無苦集滅道無智亦無得以無所得故菩提薩埵依般  
no suffering, cause, extinction, path, no wisdom and no attainment, {and} [There is] nothing to be attained. By the way

Rě Bō Luó Mì Duō Gù Xīn Wú Guà Ài Wú Guà Ài Gù Wú Yǒu Kǒng Bù  
若波羅密多故心無罣礙無罣礙故無有恐怖  
of Prajna Paramita [As a result] mind is free from hindrances. With no hindrances, there {no is} fear;

Yuǎn Lí Diān Dào Mèng Xiǎng Jiù Jìng Niè Pán Sān Shì Zhū Fó Yī Bō Rě Bō  
遠離顛倒夢 想究竟涅槃三世諸佛依般若波

Freed from all distortion and delusion, Ultimate reached Nirvana {is reached} Buddhas of the past, present, and future

Luó Mì Duō Gù Dé ā Nòu Duō Luó Sān Miǎo Sān Pú Tí Gù Zhī Bō Rě Bō  
羅密多故得阿耨多羅三藐三菩提故知般若波

By way of Prajna Paramita, [Attain the] supreme enlightenment. {Lit. Anuttara Samyak Sambodhi} Therefore, Prajna

Luó Mì Duō Shì Dà Shén Zhòu Shì Dà Míng Zhòu Shì Wú Shàng Zhòu Shì Wú Děng  
羅密多是大神咒是大明咒是無上咒是無等

Paramita, is the great powerful mantra, The great enlightening mantra, The supreme [mantra] and

Děng Zhōu Néng Chú Yī Qiè Kǔ Zhēn Shí Bù Xū Gù Shuō Bō Rě Bō Luó Mì Duō Zhòu  
等咒能除一切苦真實不虛故說般若波羅密多咒

without equal (peerless) mantra It can remove all suffering. This the truth [is] beyond all doubt. And the Prajna Paramita mantra

Jí Shuō Zhòu Yuē Jiē Dì Jiē Dì Bō Luó Jiē Dì Bō Luó Sēng Jiē Dì Pú Tí Sà Pó Hē  
即說咒曰揭諦揭諦波羅揭諦波羅僧揭諦菩提薩婆訶

is spoken thus: Gate gate para gate para sam gate bodhi svaha.

Go, go, totally go, totally absolutely go, awake, so be it!