



Florida Community  
of Mindfulness

# *CHANTING FROM THE HEART*

## *Incense Offering*

*(Sung Version)*

(Three Bells)

*(Chanter Begins)* In gratitude, we offer this incense

*(Sangha Joins)* throughout space and time

to all Buddhas and Bodhisattvas.

May it be fragrant as Earth herself,

reflecting careful efforts, wholehearted awareness,

and the fruit of understanding, slowly ripening.

May we and all beings be companions

of Buddhas and Bodhisattvas.

May we awaken from forgetfulness and realize our true home.

(Bell)

## *Morning Chant*

*(Leader)*

The Dharma body is bringing morning light.  
In concentration our hearts are at peace.  
A half smile is born upon our lips.  
This is a new day. We vow to go through it in mindfulness.  
The sun of wisdom has now risen, shining in every direction.  
Noble sangha, diligently bring your mind into meditation.

*(All repeat after Leader)*

Namo Shakyamunaye Buddhaya  
Namo Shakyamunaye Buddhaya  
Namo Shakyamunaye Buddhaya

## *Evening Chant*

*(Leader)*

With posture upright and solid,  
we are seated at the foot of the Bodhi Tree.  
Body, speech, and mind, all are one in stillness;  
there is no more thought of right and wrong.  
Our minds and bodies dwell in perfect mindfulness.  
We rediscover our original nature,  
leaving the shore of illusion behind.  
Noble Sangha, diligently bring your mind into meditation.

*(All repeat after Leader)*

Namo Shakyamunaye Buddhaya  
Namo Shakyamunaye Buddhaya  
Namo Shakyamunaye Buddhaya

*(Translation: Homage to the Enlightened One of the Shakya Clan)*

## *Incense Offering*

(Three Bells)

*(Sangha Member – Spoken Version)*

In gratitude, we offer this incense to all Buddhas  
and Bodhisattvas throughout space and time.

May it be fragrant as Earth herself,  
reflecting our careful efforts, our wholehearted mindfulness,  
and the fruit of understanding, slowly ripening.

May we and all beings be companions  
of Buddhas and Bodhisattvas.

May we awaken from forgetfulness and realize our true home.

(Bell)

## *Touching the Earth*

### **Opening Gatha**

*(All rise)*

*(Chanter or Bell Master)*

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 my own person reflects in all Buddhas  
to whom with my whole life I go for refuge. (Bell)

*(Touch the earth one time at the sound of each of the following bells)*

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

Teaching and living the way of awareness  
in the very midst of suffering and confusion,  
Shakyamuni Buddha, the Awakened One,  
to whom we bow in gratitude. (Bell)

Cutting through ignorance,  
awakening our hearts and our minds,  
Manjushri, the Bodhisattva of Great Understanding,  
to whom we bow in gratitude. (Bell)

Working mindfully, working joyfully for the sake of all beings,  
Samantabhadra, the Bodhisattva of Great Action,  
To whom we bow in gratitude. (Bell)

Responding to suffering, serving beings in countless ways,  
Avalokiteshvara, the Bodhisattva of Great Compassion,  
to whom we bow in gratitude. (Bell)

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

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

Showing the way fearlessly and compassionately,  
the stream of all our Ancestral Teachers,  
to whom we bow in gratitude. (Two Bells) *(Resume sitting)*

## *Sutra Opening Verse*

(All)

(Three Bells)

Namo Tassa Bhagavato Arahato Samma Sambuddhassa  
Namo Tassa Bhagavato Arahato Samma Sambuddhassa  
Namo Tassa Bhagavato Arahato Samma Sambuddhassa

*(Translation: Homage to him, the World-Honored One, who is worthy of offerings, the One Endowed with Perfect Understanding)*

The Dharma is deep and lovely.  
We now have a chance to see, study, and practice it.  
We vow to realize its true meaning.  
(Bell)

## *Heart of the Prajnaparamita*

*(Leader)*

Prajnaparamita Hridaya, Heart of Perfect Wisdom  
(Bell) (Drum Begins)

The Bodhisattva Avalokita,  
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. (Bell)

Listen Shariputra,  
Form is emptiness, 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. (Bell)

Listen Shariputra,  
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. (Bell)

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 and no attainment. (Bell)

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,  
by virtue of this perfect understanding,  
arrive at full, right, and universal enlightenment. (Bell)

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 should therefore be proclaimed:

Gate gate paragate parasamgate bodhi svaha  
Gate gate paragate parasamgate bodhi svaha  
Gate gate paragate parasamgate bodhi svaha (Bells)

(Translation: *Gone, gone, gone beyond, gone to the other shore, awake, rejoice!*)

## *Refuge Chart*

*(Leader)*

Incense perfumes the atmosphere.  
A lotus blooms and the Buddha appears.  
The world of suffering and discrimination  
is filled with the light of the Rising Sun.  
As the dust of fear and anxiety settles,  
with an open heart and one-pointed mind  
I turn to the Three Jewels. (Bell)

*(All)*

The fully Enlightened One, beautifully seated, peaceful and  
smiling, a living source of understanding and compassion,  
to the Buddha I go for refuge. (Bell)

The path of mindful living, leading to healing, joy and  
enlightenment, the way of peace,  
to the Dharma I go for refuge. (Bell)

The loving and supportive community of practice,  
realizing harmony, awareness, and liberation,  
to the Sangha I go for refuge. (Bell)

## *The Five Remembrances*

*(All)*

I am of the nature to grow old.

There is no way to escape growing old. (Bell)

I am of the nature to become sick.

There is no way to escape sickness. (Bell)

I am of the nature to die.

There is no way to escape death. (Bell)

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. (Bell)

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

My actions are the ground on which I stand. (Two Bells)



# *Verses on Trust in Mind*

Abbreviated Version

*(Leader)* Trust in Mind (Bell) (Drum Begins)

*(All)*

**The Great Way is not difficult  
for those who do not pick and choose.**

When pref'rences are cast aside  
the Way stands clear and undisguised.

**But even slight distinctions made  
set earth and heaven far apart.**

If you would clearly see the truth,  
discard opinions pro and con.

**To flounder in dislike and like  
is nothing but the mind's disease.**

And not to see the Way's deep truth  
disturbs the mind's essential peace.

**The Way is perfect like vast space,  
where there's no lack and no excess.**

Our choice to choose and to reject  
prevents our see'ng this simple truth.

**Both striving for the outer world  
as well as for the inner void  
condemn us to entangled lives.**

Just calmly see that all is One  
and by themselves false views will go.

**Attempts to stop activity  
will fill you with activity.**

If there's a trace of right and wrong,  
True-mind is lost, confused, distraught.

**From One-mind comes duality,  
but cling not even to this One.**

When this One-mind rests undisturbed  
then nothing in the world offends

**The Great Way is without limit,  
beyond the easy and the hard.**

But those who hold to narrow views  
are fearful and irresolute;  
their frantic haste just slows them down.

**If you're attached to anything,  
you surely will go far astray.**

Both gain and loss, and right and wrong—  
once and for all get rid of them.

**When you no longer are asleep,  
all dreams will vanish by themselves.**

If mind does not discriminate,  
all things are as they are, as One.

**This single mind goes right beyond  
all reasons and comparison.**

Seek movement and there's no-movement,  
seek rest and no rest comes instead.

**With single mind one with the Way,  
all ego-centered strivings cease;  
Doubts and confusion disappear,  
and so true faith pervades our life.**

There is no thing that clings to us,  
and nothing that is left behind.

**When you assert that things are real  
you miss their true reality.**

But to assert that things are void  
also misses reality.

**The more you talk and think on this  
the further from the truth you'll be.**

Cut off all useless thoughts and words  
and there's nowhere you cannot go.

**Returning to the root itself,  
you'll find the meaning of all things.**

If you pursue appearances  
you overlook the primal source.

**Awak'ning is to go beyond  
both emptiness as well as form.**

All changes in this empty world  
seem real because of ignorance.

**Do not go searching for the truth,  
just let those fond opinions go.**

And let go now of clinging mind,  
and all things are just as they are.

**But live in bondage to your thoughts,  
and you will be confused, unclear.**

This heavy burden weighs you down—  
so why keep judging good and bad?

**If you would walk the highest Way,  
do not reject the sense domain.**

For as it is, whole and complete,  
this sense world is enlightenment.

**The wise do not strive after goals,  
but fools themselves in bondage put.**

The One Way knows no diff'rences,  
the foolish cling to this and that.

**To see Great Mind with thinking mind  
is certainly a grave mistake.**

From small mind come rest and unrest,  
but mind awakened transcends both.

**Delusion spawns dualities—  
these dreams are merely flow'rs of air—  
why work so hard at grasping them?**

All's self-revealing, void and clear,  
without exerting power of mind.

**Thought cannot reach this state of truth,  
here feelings are of no avail.**

In this true world of Emptiness  
both self and other are no more.

**Not only here, not only there,  
truth's right before your very eyes.**

Distinctions such as large and small  
have relevance for you no more.

**One thing is all, all things are one—  
know this and all's whole and complete.**

When trust and Mind are not separate,  
and not separate are Mind and trust,  
this is beyond all words, all thought.

**For here there is no yesterday,  
no tomorrow,  
no today.**

## *Sutra Closing Verse*

*(All)*

Reciting the sutras, 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.

# *The Five Mindfulness Trainings*

*(Bell Master or Leader)*

Brothers and Sisters, please listen. The Five Mindfulness Trainings are the basis for a happy life. They have the capacity to protect life and to make it beautiful and worth living. They are also the door that opens to enlightenment and liberation.

Please listen to each of the mindfulness trainings and answer “yes” silently every time you see that you have made an effort to study, practice, and observe the mindfulness training read.

## ***The First Mindfulness Training***

Do not kill. Do not let others kill. Find whatever means possible to protect life. Do not live with a vocation that is harmful to humans and nature.

## ***The Second Mindfulness Training***

Do not steal. Possess nothing that should belong to others. Respect the property of others, but prevent others from enriching themselves from human suffering and the suffering of other species on Earth.

## ***The Third Mindfulness Training***

Sexual expression should not take place without love and a long-term commitment. Be fully aware of the suffering you may cause others as a result of your conduct. To preserve the happiness of yourself and others, respect the rights and commitments of others.

## ***The Fourth Mindfulness Training***

Do not say untruthful things. Do not spread news that you do not know to be certain. Do not criticize or condemn things that you are not sure of. Do not utter words that cause division and hatred, that can create discord and cause the family or the community to break. All efforts should be made to reconcile and resolve all conflicts.

## ***The Fifth Mindfulness Training***

Do not use alcohol, drugs, or any other products which contain toxins, such as certain websites, electronic games, TV programs, films, magazines, books, and conversations. Consume in a way that preserves peace, joy, and well-being in your body and consciousness, and in the collective body and consciousness of your family, your society and the Earth. Cultivate good health, both physical and mental, by practicing mindful eating, drinking, and consuming. Practice looking deeply into how you consume the Four Kinds of Nutriments, namely edible foods, sense impressions, volition, and consciousness.

## ***Trainings Closing Verse***

*(All)*

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.

January 2019 version with Chanted Version of Incense Offering Added September 2022