



Florida Community
of Mindfulness

CHANTING FROM THE HEART

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)

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)

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

(All)

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

When preferences 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.

**And when no thing can give offense,
then all obstructions cease to be.**

If all thought-objects disappear
the thinking subject drops away.

**For things are things because of mind,
as mind is mind because of things.**

These two are merely relative
and both at source are emptiness.

**In Emptiness these are not two,
yet in each are contained all forms.**

Once coarse and fine are seen no more,
then how can there be taking sides?

**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.

**To go to this mysterious Source
frees us from all entanglements.**

When all is seen with “equal mind.”
to our Self-nature we return.

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

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

**When rest and no-rest cease to be,
then even oneness disappears.**

This ultimate finality's
beyond all laws, can't be described.

**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.

**Remaining in duality,
you'll never know of unity.**

And not to know this unity
lets conflict lead you far astray.

**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.**

Abide not in duality,
refrain from all pursuit of it.

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

In essence nothing goes or stays,
See into the true self of things,
and you're in step with the Great Way,
thus walking freely, undisturbed.

**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 differences,
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.

**To enter this true empty world,
immediately affirm “not-two.”**

In this “not-two” all is the same,
with nothing separate or outside.

**The wise in all times and places
awaken to this primal truth.**

The Way's beyond all space, all time,
one instant is ten thousand years.

**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.

**The largest is the smallest too—
here limitations have no place.**

What is is not, what is not is—
if this is not yet clear to you,
you're still far from the inner truth.

**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 Nutriment, 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.

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