

ENGLISH LANGUAGE SERVICE



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FOR THE SCHEDULE OF SERVICES AND EVENTS

Extending loving-kindness and compassion

Dukkhappattā ca niddukkhā

bhayappattā ca nibbhayā

sokappattā ca nisokā

hontu sabbe pi pānino.

May those who suffer be free from suffering;

May those who fear be free from fear;

May those who sorrow be free from sorrow;

May all living beings also be thus.

Sadhu, Sadhu, Sadhu

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PRE-SERVICE SILENCE:

[Large Bell x 3]

When the bell sounds, form
Two lines facing each other in
Front of the sangha alter on
The right side of the Buddha
Hall. Maintain silence until the
Service begins.

SERVICE BEGINS:

The leader will sound a bell
And guide the sangha through
Bowing to each other and to
The Sangha and Buddha
Alters. The leader will
Dedicate merit for special
Intentions.

INCENSE OFFERING:

[B x 3]

*[Leader only, please follow
along silently.]*

In gratitude, we offer this
Incense 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. [B]

May we and all beings be
Companions of Buddhas and
Bodhisattvas. May we awaken
From forgetfulness and
Realize our true home. For
The long-term fortune, welfare
And happiness of such
Benefactors as our mothers,
Fathers, others and for
Ourselves, we honor the
Buddha, Dharma, and
Sangha with these offerings
Such as candles and incense.
[B]

Namo Incense Canopy
Bodhisattva.

Namo Incense Canopy
Bodhisattva.

Namo Incense Canopy
Bodhisattva, Mahasattva.
[B X 2]

BOWING:*[Leader only]*

I bow to the Buddha.

[A//]

The one who shows me

The way in life.

Namo Buddhaya. [B]

[Leader only]

I bow to the Dharma.

[A//]

The way of understanding

And love.

Namo Dharmaya. [B]

[Leader only]

I bow to the Sangha.

*[A//]*The community that lives
In Harmony and awareness.

Namo Sanghaya. [B x 3]

**INVITE THE DHARMA
INSTRUMENTS***[Instruments and bells]**[A//]*

Namo tassa bhagavato

Arahato samma

Sambuddhassa.

[Repeat 3 times] [B]

SUTRA OPENING VERSE:*[Leader only, please follow
along silently]*

The Dharma is deep and

Lovely. We now have a

Chance to see, study and to

Practice it. We vow to realize

Its true meaning. [B]

Namo Opening Sutra

Treasures Bodhisattva;

Namo Opening Sutra

Treasures Bodhisattva; [B]

Namo Opening Sutra

Treasures Bodhisattva,

Mahasattva.

[B x 2]

**BHADDEKARATTA SUTRA
(MN 131)
(A Single Auspicious Night)**

[Leader]

Bhaddekaratta Sutra

[All]

The Buddha taught at
Savatthi, in Jetta's Grove,
The exposition of
One who has had
A single excellent night. [B]

Let not a person revive
The past
Or on the future
Build his hopes:
For the past is left behind,
The future has not
Been Reached.
Instead with insight
Let him see
Each presently arisen state;
Let him be sure of it,
Invincibly, unshakably.
Today the effort must
Be made;
Tomorrow death may come,
Who knows?

No bargain with mortality
Can keep death away,
But one who dwells ardently,
Relentlessly, by day, by night,
It is he, the Buddha has said
Who has had a single
Excellent night. [B]

How does one revive
The past?
One nurtures delight
By thinking:
I had such form in the past,
I had such feelings,
Perceptions, impulses,
Consciousness in the past.

How does one not
Revive the past?
One does not nurture delight
By thinking:
I had such form in the past,
I had such feelings,
Perceptions, impulses,
Consciousness
In the past. [B]

How does one carry hope
For the future?
One nurtures delight
By thinking:
May I have such form

In the future,
 May I have such feelings,
 Perceptions, impulses,
 Consciousness
 In the future.

How does one not carry hope
 For the future?
 One does not nurture delight
 By thinking:
 May I have such form
 In the future,
 May I have such feelings,
 Perceptions, impulses,
 Consciousness
 In the future. [B]

Let not a person revive
 The past
 Or on the future
 Build his hopes:
 For the past is left behind,
 The future has not
 Been reached.
 Instead with insight
 Let him see
 Each presently arisen state;
 Let him be sure of it,
 Invincibly, unshakably.
 Today the effort must
 Be made;
 Tomorrow death may come,

Who knows?
 No bargain with mortality
 Can keep death away,
 But one who dwells ardently,
 Relentlessly, by day, by night,
 It is he, the Buddha has said
 Who has had a single
 Excellent night. [B]

Namo Shakyamuni Buddha
 Namō Shakyamuni Buddha
 [B]
 Namō Shakyamuni Buddha
 [B x 2]

**MAHA NIDANA SUTRA
(DN 15)
(Dependent Origination)**

[Leader]

Maha Niddana Sutra

[All]

The Buddha taught

At Savatthi

In Jetta's Grove,

Bhikkhus, what is

Dependent Origination? [B]

With ignorance as condition

Impulses come to be;

With impulses as condition

Consciousness comes to be;

With consciousness

As condition

Mind and body come to be;

With mind and body

As condition

The six senses come to be;

With the six senses

As condition

Contact comes to be;

With contact as condition

Feelings come to be;

With feelings as condition

Craving comes to be;

With craving as condition

Clinging comes to be;

With clinging as condition

Existence comes to be;

With existence as condition

Birth comes to be;

With birth as condition

Sorrow, illness, despair

Aging and death come to be.

Such is the origin of

This whole mass of suffering.

[B]

With the remainderless

Fading away

And ceasing of ignorance

Comes the end of impulses;

With ceasing of impulses

Comes the end of

Consciousness;

With ceasing of

Consciousness

Comes the end of

Mind and body;

With ceasing of

Mind and body

Comes the end of

The six senses;

With ceasing of

The six senses

Comes the end of contact;

With ceasing of contact

Comes the end of feelings;

With ceasing of feelings
 Comes the end of craving;
 With ceasing of craving
 Comes the end of clinging;
 With ceasing of clinging
 Comes the end of existence;
 With ceasing of existence
 Comes the end of birth;
 With ceasing of birth
 Comes the end of
 Sorrow, illness, despair,
 Aging and death.
 Such is the cessation of
 This whole mass of suffering.
 [B]

When this is, that is.
 When this arises, that arises.
 When this is not, that is not.
 When this ceases,
 That ceases. [B]

Namō Shakyamuni Buddha
 Namō Shakyamuni Buddha
 [B]
 Namō Shakyamuni Buddha
 [B x 2]

KARANIYA METTA SUTRA
(Sn 1.8)
(Loving Kindness)

[*Leader*]
 Karaniya Metta Sutra

[*All*]
 The Buddha taught
 At Jetavana
 This is what should be done
 By one who is wise;
 Who seeks good and
 Has obtained peace:
 Let one be strong,
 Upright and sincere
 Without pride, content
 And joyous.
 Let one not be submerged
 By things of the world.
 Let one not focus
 On the burden of riches.
 Let one's senses
 Be controlled.
 Let one be wise but
 Not puffed up.
 Let one not desire
 Many things
 Even for one's family.
 Let one do nothing that
 Is mean

Or that the wise
 Would condemn. [B]

May all beings be happy
 And joyous, and live in safety;
 All living beings,
 Weak or strong,
 In high, middle or low
 Realms of existence
 Tiny or great, seen or unseen
 Near or far, born or
 To be born.

May all beings be happy.
 Let no one deceive another
 Or despise any being
 In any state.
 Let no one by anger or hatred
 Wish harm to another
 As a mother at the risk
 Of her life
 Watches and protects
 Her only child.
 So with a boundless mind
 Should one cherish
 All living things
 Spreading love over the world
 Above, below and all around
 Without limit.
 So let one cultivate
 Countless good will
 Toward the whole world. [B]

Standing, walking, sitting
 Or lying down
 During all one's waking hours
 One should sustain this way
 Of thinking,
 This way of living,
 The highest conduct,
 Living without complaint,
 Having clear vision,
 Freed from sense appetites.
 One who is freed
 From all sense desires
 Will never again know
 Rebirth in the cycle of
 Creation and suffering. [B]

Namo Great Compassion
 Bodhisattva
 Namo Great Compassion
 Bodhisattva [B]
 Namo Great Compassion
 Bodhisattva, Mahasattva
 [B x 2]

Maha Mangala Sutra (Sn 2.4) (Blessings)

[Leader]

Maha Mangala Sutra

[All]

The Buddha taught
At Savatthi in Jetavana.
A deity approached
The Buddha and said:
"Many deities and men
Longing for happiness
Have pondered on the
Question of blessings.
Pray tell me what the
Highest blessings are." [B]

The Buddha said:
Not to associate
With the unwise,
But to associate with the wise,
And to honor those worthy
Of honor.
This is the highest blessing.
To reside in a suitable locality,
To have performed
Deserving actions,
And to set oneself
In the right direction.
This is the highest blessing.
[B]

Having vast learning,
Skill in handicrafts,
Being well grounded
In discipline,
And using pleasant speech.
This is the highest blessing.

To support one's father
And mother;
To cherish one's wife
And children,
And to be engaged in
Peaceful occupations.
This is the highest blessing.
[B]

Liberality, righteous conduct,
Rendering assistance
To relatives,
And performance of
Blameless deeds.
This is the highest Blessing.

To cease and abstain
From evil,
To abstain from intoxicants,
And be diligent in performing
Righteous acts.
This is the highest blessing.
[B]

Having reverence, humility,
Contentment and gratitude,
And the timely hearing
Of the Dharma.
This is the highest blessing.

Having patience
And obedience.
Meeting with monks
And nuns,
And having timely discussions
On the Dharma.
This is the highest blessing.
[B]

Practicing self-control
And monogamy,
Comprehending
The Noble Truths,
And the attainment
Of Nirvana.
This is the highest blessing.

Having a mind that
Is not touched
By the vicissitudes of life
A mind that is free
From sorrow,
Stainless, and secure.
This is the highest blessing.
[B]

Those who have fulfilled
The conditions
For such blessings
Are victorious everywhere,
And attain happiness
Everywhere.
To them these are the highest
Blessings. [B]

Namo Shakyamuni Buddha
Namo Shakyamuni Buddha
[B]
Namo Shakyamuni Buddha
[B x 2]

**Anathapindikovada Sutra
(MN 143)
(Advice to A Dying Man)**

[LEADER]

Anathapindikovada Sutra [B]

[All]

The Buddha taught
At Savatthi, in Jeta's Grove
How Sariputta and Ananda
Helped Anathapindika,
The householder,
Who was diseased, in pain
And gravely ill.

The householder told them
"I am not getting well;
I am not at ease.
My painful feelings
Are increasing,
Not subsiding."
Sariputta said "Householder,
You should train thus:" [B]

"I will not cling to
The eye; the ear; the nose;
The tongue; the body;
The mind
And my consciousness
Will not be dependent on
The eye; the ear; the nose;

The tongue; the body;
The mind."

"I will not cling to
Forms or sounds
Or smells or tastes or touches
Or mind-objects
And my consciousness
Will not be dependent on
Forms or sounds;
Or smells or tastes or touches
Or mind-objects." [B]

"I will not cling to
Eye-consciousness;
Ear-consciousness;
Nose-consciousness;
Tongue-consciousness;
Body-consciousness;
Mind-consciousness
And my consciousness
Will not
Be dependent on
Eye-consciousness;
Ear-consciousness;
Nose-consciousness;
Tongue-consciousness;
Body-consciousness;
Mind-consciousness." [B]

"I will not cling to
Eye-contact; ear-contact;

Nose-contact; tongue-contact;
 Body-contact; mind-contact
 And my consciousness
 Will not
 Be dependent on
 Eye-contact; ear-contact;
 Nose-contact; tongue-contact;
 Body-contact; mind-contact.”

“I will not cling to
 Feeling born of eye-contact;
 Feeling born of ear-contact;
 Feeling born of nose-contact;
 Feeling born of
 Tongue-contact;
 Feeling born of body-contact;
 Feeling born of mind-contact
 And my consciousness
 Will not
 Be dependent on
 Feeling born of eye-contact;
 Feeling born of ear-contact;
 Feeling born of nose-contact;
 Feeling born of
 Tongue-contact;
 Feeling born of body-contact;
 Feeling born of mind-contact.”
 [B]

“I will not cling to
 The earth element;
 Water element;

Fire element; or air element;
 And my consciousness
 Will not be dependent on
 The earth element;
 Water element;
 Fire element; or air element.”
 [B]

“I will not cling to
 Material forms; feelings;
 Perceptions; formations;
 Consciousness
 And my consciousness
 Will not be dependent on
 Material forms; feelings;
 Perceptions; formations;
 Consciousness.” [B]

“I will not cling to
 The sphere of infinite space;
 The sphere of
 Infinite consciousness;
 The sphere of nothingness;
 The sphere of
 Neither perception
 Nor non-perception
 And my consciousness
 Will not be dependent on
 Infinite space;
 Infinite consciousness;
 Nothingness;
 Neither perception

Nor non-perception.
 I will not cling to this world;
 Or the world beyond
 And my consciousness
 Will not be dependent on
 This world; or
 The world beyond." [B]

"I will not cling to
 What is seen or heard
 Or sensed or cognized
 Or encountered,
 Or sought after and
 Examined by the mind,
 And my consciousness
 Will not be dependent on
 What is seen or heard
 Or sensed or cognized
 Or encountered
 Or sought after and
 Examined by the mind." [B]

When this was said,
 The householder wept and
 Told them "Never before
 Have I heard such a
 Dharma talk."
 Ananda replied "This
 Dharma talk
 Is not given to lay people
 But only to those
 Who have gone forth."

The householder said to
 Sariputta and Ananda
 "Let this Dharma talk
 Be given to lay people.
 There are people
 Wasting away
 Through not hearing
 This Dharma.
 There will be those who
 Will understand." [B]

Namo Buddhaya
 Namō Buddhaya [B]
 Namō Buddhaya [B x 2]

**Ariyamagga Sutra
(MN 57.7-.11)
(Karmic Outcomes & The
Noble Path)**

[Leader]

Ariyamagga Sutra [B]

[All]

The Buddha taught at
Haliddavasana in Koliyan.

"Monks, these four types
Of karma have been
Directly realized, verified
And made known by me.

There is karma that is
Dark with dark result.
There is karma that is
Bright with bright result.
There is karma that is
Dark and bright with
Dark and bright result.
There is karma that is
Neither dark nor bright with
Neither dark nor bright result,
Leading to the ending
Of karma. [B]

"And what is karma that is
Dark with dark result?
Where a person

Has fabricated
Harmful bodily fabrications,
Fabricated harmful
Verbal fabrications,
Fabricated harmful
Mental fabrications,
He re-arises in a
Harmful world.
On re-arising in a
Harmful world,
He is there touched
By harmful contacts.
Touched by harmful contacts,
He experiences feelings
That are painful,
Like those of the Hell Beings.
This is called karma that is
Dark with dark result." [B]

"And what is karma that is
Bright with bright result?
Where a person
Has fabricated
Non-harmful
Bodily fabrications
Fabricated non-harmful
Verbal fabrications
Fabricated non-harmful
Mental fabrications
He re-arises in a
Non-harmful world.
There he is touched by

Non-harmful contacts.
 He experiences feelings
 That are pleasant,
 Like those of the
 Beautiful Black Devas.
 This is called karma that is
 Bright with bright result." [B]

"And what is karma that is
 Dark and bright with
 Dark and bright result?
 Where a person
 Has fabricated
 Harmful and non-harmful
 Bodily fabrications
 Fabricated harmful
 And non-harmful
 Verbal fabrications
 Fabricated harmful
 And non-harmful
 Mental fabrications
 He re-arises in a harmful
 And non-harmful world.
 There he is touched by
 Harmful and non-harmful
 Contacts.
 He experiences harmful
 And non-harmful feelings,
 Pleasure mingled with pain,
 Like human beings,
 Some devas,
 And some beings in

The lower realms.
 This is called karma that is
 Dark and bright with
 Dark and bright result." [B]

"And what is karma that is
 Neither dark nor bright with
 Neither dark nor bright result,
 Leading to the ending
 Of karma?
 Right view, right resolve,
 Right speech, right action,
 Right livelihood, right effort,
 Right mindfulness,
 Right concentration.
 This is called karma that is
 Neither dark nor bright with
 Neither dark nor bright result,
 Leading to the ending
 Of karma." [B]

"These, monks, are the
 Four types of karma
 Directly realized, verified, and
 Made known by me." [B]

Namo Buddhaya
 Namō Buddhaya [B]
 Namō Buddhaya [B x 2]

**Maha-Rahulovada Sutra
(MN 62)
(Buddha's Instructions on
Breathing Meditation)**

[LEADER]

Maha Rahulovada Sutra [B]

[ALL]

The Buddha taught
At Savatthi
In Jetta's Grove, saying
"How, Rahula, is mindfulness
Of in and out breathing
Developed and pursued
To be of great benefit?"

"There is the case where
A monk, having gone
To the wilderness,
To the shade of a tree,
Sits down folding
His legs crosswise,
Holding his body erect,
And setting mindfulness
To the fore.
Always mindful,
He breathes in;
Always mindful
He breathes out." [B]

"Breathing in long,
He discerns,
'I am breathing in long';
Breathing out long,
He discerns,
'I am breathing out long.'
Breathing in short,
He discerns,
'I am breathing in short';
Breathing out short,
He discerns,
'I am breathing out short.'"

"He trains himself,
'I will breathe in
Sensitive to the entire body.'
He trains himself,
'I will breathe out
Sensitive to the entire body.'
He trains himself,
'I will breathe in
Calming bodily fabrication.'
He trains himself,
'I will breathe out
Calming bodily fabrication.'"
[B]

"He trains himself,
'I will breathe in
Sensitive to rapture.'
He trains himself,
'I will breathe out

Sensitive to rapture.'
 He trains himself,
 'I will breathe in
 Sensitive to pleasure.'
 He trains himself,
 'I will breathe out
 Sensitive to pleasure.'"

He trains himself,
 'I will breathe in
 Sensitive to
 Mental fabrication.'
 He trains himself,
 'I will breathe out
 Sensitive to
 Mental fabrication.'
 He trains himself,
 'I will breathe in
 Calming mental fabrication.'
 He trains himself,
 'I will breathe out
 Calming mental fabrication.'"
 [B]

"He trains himself,
 'I will breathe in
 Sensitive to the mind.'
 He trains himself,
 'I will breathe out
 Sensitive to the mind.'
 He trains himself,
 'I will breathe in

Satisfying the mind.'
 He trains himself,
 'I will breathe out
 Satisfying the mind.'
 He trains himself,
 'I will breathe in
 Steadying the mind.'
 He trains himself,
 'I will breathe out
 Steadying the mind.'"
 He trains himself,
 'I will breathe in
 Releasing the mind.'
 He trains himself,
 'I will breathe out
 Releasing the mind.'"

"He trains himself,
 'I will breathe in
 Focusing on inconstancy.'
 He trains himself,
 'I will breathe out
 Focusing on inconstancy.'
 He trains himself,
 'I will breathe in
 Focusing on dispassion.'
 He trains himself,
 'I will breathe out
 Focusing on dispassion.'
 He trains himself,
 'I will breathe in
 Focusing on cessation.'

He trains himself,
 'I will breathe out
 Focusing on cessation.'
 He trains himself,
 'I will breathe in
 Focusing on relinquishment.'
 He trains himself,
 'I will breathe out
 Focusing on relinquishment.'"
 [B]

"This, Rahula, is how
 Mindfulness of in
 And out breathing
 Is developed and pursued
 To be of great benefit.
 When mindfulness of
 In and out breathing
 Is developed and pursued
 In this way,
 Even one's final in-breaths
 And out-breaths
 Are known as they cease,
 Not unknown."
 Rahula delighted in
 The Buddha's words. [B]

Namo Buddhaya
 Namo Buddhaya [B]
 Namo Buddhaya. [B x 2]

**Dhammachakkappavattana
Sutra (SN 56.11):**

**(Setting the Dharma Wheel
in Motion)**

[Leader]

Dhammachakkappavattana
Sutra [B]

[All]

The Buddha taught
At Varanasi in Isipatana.
He spoke to the group
Of five monks:
"There are two extremes
Not to be indulged in.
The first is
Sensual pleasure
Associated with
Sensual objects
(Base, ignoble, useless)
The second is
Self-affliction
(Painful, ignoble, useless).
Avoiding these extremes
Is the middle way
Of the Buddha
Producing vision and
Knowledge, leading to calm,
Direct knowledge,
Self-awakening
And awakening." [B]

"And what is the middle way
Of the Buddha

Producing vision and
Knowledge leading to calm,
Direct knowledge,
Self-awakening
And Awakening?

It is The Noble Eightfold Path:
Right view, right resolve,
Right speech, right action,
Right livelihood, right effort,
Right mindfulness,
Right concentration." [B]

The Buddha continued:

"Vision arose, insight arose,
Knowledge arose,
Illumination arose
Within me with regard
To things never heard before:
This is the noble truth
Of stress.

This is the noble truth of the
Origination of stress.

This is the noble truth of the
Cessation of stress.

This is the noble truth of the
Way of practice leading to the
Cessation of stress. [B]

The first is the

"Noble Truth of stress:

Birth, aging and death
 Are stressful,
 Sorrow, Crying, pain,
 Distress and despair
 Are stressful;
 Being with the unbeloved
 Is stressful,
 Separation from the loved
 Is stressful,
 Not getting what is wanted
 Is stressful.
 The five clinging aggregates
 Are stressful.” [B]

The second is the
 “Noble Truth of the
 Origination of stress:
 Craving that makes for
 Further becoming
 Craving passion and delight,
 Craving here and now
 Craving sensual pleasure,
 Craving for becoming,
 Craving for non-becoming.”
 [B]

The third is the
 “Noble Truth of the
 Cessation of stress:
 The remainderless
 Fading away,
 The cessation, renunciation,

Relinquishment, release, and
 Letting go of that
 Very craving.” [B]

Monks, the fourth Noble Truth
 Is the way of practice
 Leading to the cessation
 Of stress:
 It is the Noble Eightfold Path:
 Right view, right resolve,
 Right speech, right action,
 Right livelihood, right effort,
 Right mindfulness,
 Right concentration.” [B]

Gratified, the group of
 Five monks delighted
 At his words.
 The Buddha had set
 The Wheel of Dharma
 In motion,
 The Wheel of Dharma
 Cannot be stopped by
 Brahmans, devas,
 Mara, or gods
 Or any other beings in
 The cosmos. [B]

Namo Buddhaya
 Namō Buddhaya [B]
 Namō Buddhaya [B x 2]

Sigalovada Sutra (DN 31)
(The Layperson's Code of Discipline)

[LEADER]

Sigalovada Sutra [B]

[ALL]

The Buddha was dwelling
 In the Bamboo Grove,
 Near Rajagaha.

At that time, young Sigala
 Worshipped with joined hands
 The six quarters—
 The East, the South,
 The West, the North,
 The Nadir and the Zenith.
 The Buddha saw Sigala
 Worshipping thus and
 Spoke to him as follows: [B]

The six quarters should be
 Worshipped in the discipline
 Of the noble disciple.
 In as much as the noble
 Disciple has eradicated
 The four vices in conduct,
 In as much as he commits
 No evil action in four ways,
 In as much as he does not
 Pursue the six channels for
 Dissipating wealth,
 He covers the six quarters,

And enters the path leading to
 Victory in both worlds. [B]

What are the four vices
 In conduct he has eradicated?
 The destruction of life, stealing,
 Sexual misconduct and lying.
 These are the four vices
 He has eradicated. [B]

In which four ways does one
 Commit evil actions?
 Led by desire,
 One commits evil.
 Led by anger,
 One commits evil.
 Led by ignorance,
 One commits evil.
 Led by fear,
 One commits evil.
 But in as much as
 The noble disciple
 Is not led by desire, anger,
 Ignorance, or fear,
 He commits no evil. [B]

What are the six channels
 For dissipating wealth
 The disciple does not pursue?
 Indulgence in intoxicants,
 Sauntering in streets at
 Unseemly hours,
 Frequenting theatrical shows,
 Indulgence in gambling,

Associating with
 Evil companions,
 And the habit of idleness.
 Thus spoke the Buddha. [B]

And the Buddha spoke again:
 The friend who appropriates,
 The friend who renders
 Lip-service,
 The friend that flatters,
 The friend who brings ruin,
 These four as enemies
 The wise behold, and
 Avoid them as paths of peril. [B]

The friend who is a helpmate,
 The friend in happiness
 And woe,
 The friend who gives
 Good counsel,
 The friend who sympathizes,
 These four as friends
 The wise behold and
 Cherish them devotedly as
 A mother cherishes her child.
 [B]

The wise and virtuous
 Shine like a blazing fire.
 He who acquires his wealth
 In harmless ways,
 (Like a bee gathering honey)

Will have his riches grow
 Like an ant hill's rapid growth.
 [B]

With wealth acquired this way,
 A layman fit for household life,
 Divides his wealth into
 Four portions:
 One portion for his wants,
 Two portions on his business,
 The fourth he keeps
 For times of need. [B]

And how does a
 Noble disciple
 Cover the six quarters?
 Mother and father
 Are the East,
 Teachers are the South,
 Wife and children
 Are the West,
 Friends and associates
 Are the North.
 Servants and employees
 Are the Nadir,
 Ascetics and Brahmins
 Are the Zenith.
 Who is fit to lead the
 Household life
 Should salute these six
 Quarters. [B]

Who is wise and virtuous,
Gentle and keen-witted,
Humble and amenable,
Such a one will attain honor. [B]

Who is energetic, not indolent,
In misfortune unshaken,
Flawless in manner
And intelligent,
Such a one will attain honor. [B]

Who is hospitable,
And friendly,
Liberal and unselfish,
A guide, an instructor,
A leader,
Such a one will attain honor. [B]

Generosity, sweet speech,
Helpfulness to others,
Impartiality to all,
As the case demands.
These four winning ways
Make the world go around.
If these do not exist
In the world,
Neither mother nor father
Will receive respect and
Honor from their children. [B]

Since these four winning ways
The wise value in every way,
To eminence the wise attain,
And praise they rightly gain. [B]

When the Buddha
Had spoken, Sigala said
"I take refuge in the Buddha,
Dharma and Sangha.
May the Buddha receive me
As a lay follower,
As one who has taken refuge
From this day to life's end". [B]

Namo Buddhaya,
Namo Buddhaya [B]
Namo Buddhaya [B x 2]

THE HEART OF PERFECT UNDERSTANDING SUTRA

[Leader]

Maha Prajna Paramita
Hridaya Sutra

[A//]

Avalokitesvara Bodhisattva
When practicing deeply the
Prajna Paramita
Perceived that all
Five skandhas
Are empty and
Is saved from all suffering
And distress. [B]

Shariputra, form does
Not differ from emptiness;
Emptiness does not
Differ from form.
That which is form
Is emptiness
That which is emptiness
Is form.
The same is true of feelings,
Perceptions, impulses,
Consciousness. [B]

Shariputra, all dharmas
Are marked with emptiness.
They do not appear

Or disappear,
Are not tainted or pure,
Do not increase or decrease.
Therefore, in emptiness
No form, no feelings,
Perceptions, impulses,
Consciousness.
No eyes, no ears, no nose,
No tongue, no body, no mind;
No color, no sound, no smell,
No taste, no touch;
No object of mind, no realm of
Eyes and so forth until
No realm of mind
Consciousness.
No ignorance and also no
Extinction of it, and so forth
Until no old age and death
And also no extinction
Of them.
No suffering, no origination,
No stopping, no path,
No cognition, also no
Attainment with nothing
To attain. [B]

The Bodhisattva depends on
Prajna Paramita and
The mind is no hindrance.
Without any hindrance
No fears exist.
Far apart from every

Perverted view
 One dwells in Nirvana.
 In the three times all Buddhas
 Depend on Prajna Paramita
 And attain Anuttara Samyak
 Sambodhi. [B]

Therefore know that
 Prajna Paramita
 Is the great
 Transcendent mantra,
 Is the great bright mantra,
 Is the utmost mantra,
 Is the supreme mantra,
 Which is able to relieve
 All suffering and
 Is true, not false.
 So proclaim the
 Prajna Paramita mantra,
 Proclaim the mantra
 Which says: [B]

Gate gate paragate
 Parasamgate Bodhi svaha
 Gate gate paragate
 Parasamgate Bodhi svaha [B]
 Gate gate paragate
 Parasamgate Bodhi svaha
 [B x 2]

PRE-MEDITATION MANTRAS

The Medicine Mantra:

[A//]

Om namo bhagavate
Bhaishjaya guru
Vaidurya prabha rajaya
Tathataya
Arhate samyaksam
Buddhaya teyatha
Om bekhajye
Maha bekhajye
Bekhajye rajaya
Samudgate svaha
[Repeat until leader ends.]

Other Mantras:

[A//]

Om Ma Ni Pad Me Hum
[Repeat until leader ends] [B]

[A//]

Nammo A Di Da Phat
[Repeat until leader ends] [B]

SILENT MEDITATION:

*[The meditation period will last
between 10 and 20 minutes.]*

THE THREE REFUGES:

[Leader]

To the Buddha

[A//]

I return and rely,
Vowing that all living beings,
Profoundly understand,
The great way,
And bring forth the
Bodhi mind.
Buddham saranam gacchami.
[B]

[Leader]

To the Dharma

[A//]

I return and rely,
Vowing that all living beings,
Deeply enter,
The sutra treasures,
And have wisdom
Like the sea.
Dharmam saranam gacchami.
[B]

[Leader]
To the Sangha

[A//]
I return and rely,
Vowing that all living beings,
Form together,
A great assembly,
In harmony without
Obstructions.
Sangham saranam gacchami.
[B x 3]

[All]
Sadhu, Sadhu, Sadhu
[B X 3]

**[This concludes the
chanting and meditation]**

SHARING MERIT

[Leader]
May all beings be well.
[All]
May all beings be well.
[Leader]
May all beings be happy.
[All]
May all beings be happy.
[Leader]
May all beings be peaceful.
[All]
May all beings be peaceful.

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