

Chanting Book

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1. Sutra Opening Verse

(Hānda mayam buddhassa bhagavato pubbabhaga-namakkaṃ karomase)

[Namo Tassa] Bhagavato Arahato Samma Sambuddhassa

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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.

2. THE HEART OF PRAJNA PARAMITA SUTRA

(The Heart of Prajna Paramita Sutra)

Bodhisattva Avalokitesvara, 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 *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 *Prajna Paramita* mantra is spoken thus:
Gate gate paragate parasamgate bodhi svaha.

3. The Highest Blessings (The Mangala Sutta)

(Thus have I heard that the Blessed One)

Was staying at Sāvatt[▲]thi,

Residing at the Jeta's Grove

In Anathap[▲]indika's park.

Then in the dark of the night, a radiant deva

Illuminated all of Jeta's Grove.

She bowed down low before the Blessed One

Then standing to one side she said:

"Devas are concerned for happiness

And ever long for peace.

The same is true for human-kind.

What then are the highest blessings?"

"Avoiding those of foolish ways;

Associating with the wise

And honoring those worthy of honor.

These are the highest blessings.

Living in places of suitable kinds,

With the fruits of past good deeds

And guided by the rightful way.

These are the highest blessings.

Accomplished in learning and craftsman's skills

With discipline highly trained

And speech that is true and pleasant to hear.

These are the highest blessings.

Providing for mother and father's support

And cherishing spouse and child

And ways of work that harm no being,

These are the highest blessings.

Giving with Dhamma in the heart,
Offering help to relatives and kin
And acting in ways that leave no blame.
These are the highest blessings.
Steadfast in restraint, and shunning evil ways;
Avoiding intoxicants that dull the mind
And heedfulness in all things that arise.
These are the highest blessings.
Respectfulness and of humble ways,
Contentment and gratitude
And hearing the Dhamma frequently taught.
These are the highest blessings.
Patience and willingness to accept one's faults;
Seeing venerated seekers of the truth
And sharing often the words of Dhamma.
These are the highest blessings.
The Holy Life lived with ardent effort;
Seeing for oneself the Noble Truths
And the realization of Nibbana.
These are the highest blessings.
Although involved in worldly ways,
Unshaken the mind remains
And beyond all sorrow, spotless secure.
These are the highest blessings.
They who live by following this path
Know victory wherever they go
And every place for them is safe.
These are the highest blessings."

4. 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.

5. 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.