

DAILY PM SITTING MEDITATION CHANT

(At the Zen Center)

INCENSE OFFERING

(Everyone kneels/stands while facing the Altar, with palms together at heart center. Only the chant leader starts chanting the Invocation)

*The fragrant incense of Precepts, Samadhi, and Wisdom,
The fragrant incense of Awakening and Liberation,
Luminous clouds of incense pervades the entire Dharma Realm,
Offering to the Three Jewels in all ten directions.
Namo Bodhisattva of incense offering. (x3)*

PRAISING THE BUDDHA

(Everyone stands with palms remain at heart center. All chant together)

*The Buddha of Great Loving-Kindness and Compassion loves all sentient beings,
The Buddha of Great Joy and Equanimity saves all sentient beings,
Before the beauty of Buddha's radiant presence,
We prostrate ourselves with utmost sincerity. (Bell – Half-bow)*

BOWING TO THE THREE JEWELS

*With one mind, we bow to all Buddhas of the three periods of time in the
boundless spaces of the Dharma Realm. (Bell – Full bow)*

*With one mind, we bow to the True Dharma of the three periods of time in the
boundless spaces of the Dharma Realm. (Bell – Full bow)*

*With one mind, we bow to all Sanghas, Saints, and Sages of the three periods of
time in the boundless spaces of the Dharma Realm. (Bell – Full bow)*

(*NOTE: When practicing sitting meditation at home, whether on your own or via Zoom, you may light an incense or candle and offer three bows to honor the Three Jewels as described above. Afterwards, take your seat in accordance with the instruction below).

***SITTING MEDITATION BEGINS*:**

(Each person should proceed to their designated seat, bow toward the wall-facing seat, then be seated and adjust their posture appropriately. The chant leader will ring the bell and recite the Gatha to commence meditation. Near the conclusion of the Gatha, the chant leader will call out “***Homage to Shakyamuni Buddha, our Original Teacher***” and everyone is to repeat this invocation after the chant leader, repeat three times in total).

CHANTING THE PRAJNA PARAMITA HEART SUTRA (at the end of Meditation session)

(*NOTE: At the end of Sitting Meditation, everyone remains seated facing the wall & chant).

Chant leader only: “***Heart of Great Perfect Wisdom Sutra...***”

All: Avalokiteshvara Bodhisattva, when deeply practicing Prajna paramita, clearly saw that all five aggregates are empty and thus relieved all suffering. (Bell)

Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form itself is emptiness, emptiness itself form. Sensations, perceptions, formations, and consciousness are also like this. (Bell)

Shariputra, all dharmas are marked by emptiness; they neither arise nor cease, are neither defiled nor pure, neither increase nor decrease. Therefore, given emptiness, there is no form, no sensation, no perception, no formation, no consciousness; no eyes, no ears, no nose, no tongue, no body, no mind; no sight, no sound, no smell, no taste, no touch, no object of mind; no realm of sight ... no realm of mind consciousness. (Bell)

There is neither ignorance nor extinction of ignorance ... neither old age and death, nor extinction of old age and death; no suffering, no cause, no cessation, no path; no knowledge and no attainment. With nothing to attain, a bodhisattva relies on Prajna paramita, and thus the mind is without hindrance. Without hindrance, there is no fear. Far beyond all inverted views, one realizes nirvana. (Bell)

All buddhas of past, present, and future rely on Prajna paramita and thereby attain unsurpassed, complete, perfect enlightenment. Therefore, know the Prajna paramita as the great miraculous mantra, the great bright mantra, the supreme mantra, the incomparable mantra, which removes all suffering and is true, not false. Therefore, we proclaim the Prajna paramita mantra, the mantra that says:

“Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!” (Bell, Bell – Half-bow)

The Four Bodhisattva Vows

Living beings are numberless; I vow to free them.

Afflictions are inexhaustible; I vow to transform them.

Dharma gates are boundless; I vow to enter them.

The Awakened Way is unsurpassable; I vow to realize it. (Bell – Half-bow)

Dedication of Merits

May our merits and virtues,

Benefit all sentient beings,

May we and other living beings,

Soon realize the truth and become enlightened. (Bell – Half-bow)

**Everyone now stands up in straight line/row, facing the Altar, and chant together.*

Taking Refuge in the Three Jewels

To the Buddha I return and rely,

Vowing that all living beings

Understand the great Way profoundly,

And bring forth the Bodhi mind. (Bell – Full bow).

To the Dharma I return and rely,

Vowing that all living beings

Deeply penetrate the Sutra Treasury,

And have wisdom like the sea. (Bell – Full bow).

To the Sangha I return and rely,

Vowing that all living beings

Form together a great assembly,

One and all in harmony. (Bell – Full bow).

Bell: The group turns and faces one another in 2 lines and makes a half-bow to each other.

Bell: The group then turns toward the altar and makes another half-bow to the altar