**Opening Chants**

*[used before the morning meditation periods]*

|  |  |
| --- | --- |
| **|| Atta Dipa ** |  |
| Vi-har-tha | *Be islands unto yourselves* |
| Atta Sara-na | *refuges unto yourselves,* |
| a-nanna sara-na | *Seeking no external refuge.* |
| Dhamma dipa | *With the Dharma as your island,* |
| Dhamma sara-na | *The Dharma as your refuge,* |
| a-nanna sara-na | *Seeking no other refuge.* |

|  |  |  |
| --- | --- | --- |
| **|| Vandana ** | | *Homage* |
| Namo Tassa | | *Homage to the Buddha* |
| Bhaga-vato ara-hato | *The Venerable One, the Enlightened One* | |
| Samma sambud-dhassa | | *The Supremely Awakened One* |

**  **

**Red Clay Sangha Sunday Main Service**

**  **

*[Repentance Gatha]*

All my past and harmful karma

Born of beginningless greed, anger, and ignorance

Through body, speech, and mind

I now fully avow ****

All my past and harmful karma

Born of beginningless greed, anger, and ignorance

Through body, speech, and mind

I now fully avow ****

All my past and harmful karma ****

Born of beginningless greed, anger, and ignorance

Through body, speech, and mind ****

I now fully avow

*[Three Refuges]*

Buddham saranam gacchami;

♪\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Dhammam saranam gacchami;

♪\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_^

Sangham saranam gacchami.

♪\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

I take refuge in Buddha;

♪\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

I take refuge in Dharma;

♪\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_^

I take refuge in Sangha.

♪\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

*[The Sutra Gatha]*

The Dharma is vast and subtle

Now we can hear and accept it

Study and practice it

May we realize its true meaning

**◼ Heart of Great Perfect Wisdom Sutra **

Avalokiteshvara Bodhisattva, when deeply practicing prajna paramita, clearly saw **** that all five aggregates are empty and thus relieved all suffering.

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. 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.

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. 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."

"Gate Gate **•** Paragate Parasamgate **•** Bodhi Svaha."

"Gate Gate **•** Paragate Parasamgate **•** Bodhi Svaha."

** May we live in perfect peace with Buddhadharma, and may we realize the Buddha Way together. **

**UNIVERSAL DEDICATION**

All Buddhas throughout space and time,

All honored ones, bodhisattva-mahasattvas, ****

Wisdom beyond wisdom, ****

Maha **•** Prajna **•** Paramita **•••** *(rolldown)*

**  **

**The Four Bodhisattva Vows**

**   ◼**

Beings are numberless; **** I vow to awaken them.

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them.

The Buddha Way is unsurpassable; I vow to embody it. ****

Beings are numberless; I vow to awaken them.

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them.

The Buddha Way is unsurpassable; I vow to embody it. ****

Beings are numberless; I vow to awaken them. ****

Delusions are inexhaustible; I vow to end them.

Dharma gates are boundless; I vow to enter them. ****

The Buddha **** Way is unsurpassable; I vow to embody it.