

# Second Unitarian Buddhist Fellowship

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## *Morning Chants*

Please feel welcome to read out loud as you feel moved.  
If anything feels uncomfortable, please don't feel obligated  
to participate.

## Second Unitarian Church Words of Covenant

We covenant to build a community that challenges us  
to grow and empowers us to honor the truth within  
ourselves. We will be generous with our gifts  
and honest in our communication, holding faithful  
to a love that embraces both diversity and conflict.  
Called by our living tradition, we will nurture  
spirituality within a vision of the eternal,  
living out our inner convictions through  
struggles for justice and acts of compassion.

## Refuge and Bodhicitta

(repeat 3 times, hands in anjali)

Until I reach enlightenment, I take refuge  
In the Buddha, Dharma, and Supreme Assembly.  
Through the merit of my generosity and other virtuous deeds  
May I attain Buddhahood for the sake of all sentient beings.

## **Five Precepts**

I undertake the training rule to refrain from taking life.  
I undertake the training rule to refrain from stealing.  
I undertake the training rule to refrain from sexual misconduct.  
I undertake the training rule to refrain from telling lies.  
I undertake the training rule to refrain from substances that lead to headlessness.

These are the five training rules.  
Through virtue is wealth attained.  
Through virtue they go to unbinding.  
Therefore we should purify our virtue.

## **Four Immeasurables**

(repeat 3 times)

May all sentient beings have happiness and its causes  
May they be free from suffering and its causes  
May they never be separated from sublime bliss, free from suffering  
May they dwell in great equanimity, free from attachment and aversion to those near and far.

## Karaniya Metta Sutta: The Buddha's Words on Loving-kindness

translated from the Pali by

**The Amaravati Sangha**

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This is what should be done  
By one who is skilled in goodness,  
And who knows the path of peace:  
Let them be able and upright,  
Straightforward and gentle in speech,  
Humble and not conceited,  
Contented and easily satisfied,  
Unburdened with duties and frugal in their ways.  
Peaceful and calm and wise and skillful,  
Not proud or demanding in nature.  
Let them not do the slightest thing  
That the wise would later reprove.  
Wishing: In gladness and in safety,  
May all beings be at ease.  
Whatever living beings there may be;  
Whether they are weak or strong, omitting none,  
The great or the mighty, medium, short or small,  
The seen and the unseen,  
Those living near and far away,  
Those born and to-be-born —  
May all beings be at ease!

Let none deceive another,  
Or despise any being in any state.  
Let none through anger or ill-will  
Wish harm upon another.  
Even as a mother protects with her life  
Her child, her only child,  
So with a boundless heart  
Should one cherish all living beings;  
Radiating kindness over the entire world:  
Spreading upwards to the skies,  
And downwards to the depths;  
Outwards and unbounded,  
Freed from hatred and ill-will.  
Whether standing or walking, seated or lying down  
Free from drowsiness,

One should sustain this recollection.  
This is said to be the sublime abiding.  
By not holding to fixed views,  
The pure-hearted one, having clarity of vision,  
Being freed from all sense desires,  
Is not born again into this world.

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## The Heart Sutra

The Essence of the Perfection of Wisdom

Mildly Adapted from the Translation Offered by the Tergar Meditation Community

Thus, have I heard: At one time, the Blessed One dwelt in Rajagriha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the Blessed One rested in the samadhi of the enumerations of phenomena called “perception of the profound,” noble Avalokiteshvara, the bodhisattva mahasattva, observed the practice of the profound Perfection of Wisdom and saw the five aggregates to be empty of nature.

Then, through the power of the Buddha, venerable Shariputra addressed noble Avalokiteshvara, the bodhisattva mahasattva: “How should a son or daughter of noble family who wishes to practice the profound Perfection of Wisdom train?”

In response, noble Avalokiteshvara, the bodhisattva mahasattva, said to venerable Shariputra, “O Shariputra, sons and daughters of noble family who wish to practice the profound Perfection of Wisdom should see clearly in this way. They should see clearly that the five aggregates are empty of nature.

“Form is emptiness; emptiness is form. Emptiness is none other than form and form is none other than emptiness. Just so, feeling, discrimination, formation, and consciousness are empty. Thus, Shariputra, all phenomena are emptiness. They have no characteristics. They do not arise, nor do they cease. They are not impure, nor are they pure. They are not diminished, nor are they filled. “O Shariputra, thus in emptiness there is no form, no feeling, no discrimination, no formation, and no consciousness; no eyes, no ears, no nose, no tongue, no body, and no mind; no form, no sound, no smell, no taste, no object of touch, and no phenomena; no eye element to no mind element, up to no mental consciousness element; no ignorance and no end of ignorance, up to no old age and death and no end of old age and death. Just so, there is no suffering, no source, no cessation, and no path; no wisdom, no attainment, and no nonattainment.

“Therefore, Shariputra, since bodhisattvas have nothing to attain, they abide by and dwell in the Perfection of Wisdom. Since their minds are unobscured, they have no fear. Completely transcending misconception, they reach complete nirvana. All the buddhas throughout the three times fully awaken to unsurpassed, perfect, complete enlightenment by relying on the Perfection of Wisdom.

“Therefore, the mantra of the Perfection of Wisdom, the mantra of great insight, the unsurpassed mantra, the mantra equal to that which has no equal, the mantra that completely calms all suffering should be known to be true, for it is not false. The Perfection of Wisdom mantra is spoken as follows:

OM GATÉ GATÉ PARAGATÉ PARASAMGATÉ BODHI SVAHA

“Shariputra, a bodhisattva mahasattva should practice the profound Perfection of Wisdom in this way.”

The Blessed One then arose from his samadhi and said to noble Avalokiteshvara, the bodhisattva mahasattva: “Good, good, child of noble family. Thus it is, child of noble family. Thus it is. The profound Perfection of Wisdom should be practiced just as you have taught and all the tatagatas will rejoice.”

When the Blessed One said this, venerable Shariputra and noble Avalokiteshvara, the bodhisattva mahasattva, along with the entire retinue and the world with its gods, humans, demi-gods, and gandharvas rejoiced and praised the words of the Blessed One.

*This concludes the noble Essence of the Perfection of Wisdom.*

## 37 Practices of a Bodhisattva – Text

A Summary of How an Awakening Being Behaves  
by Tokmé Zong-po (Thogs.med bzang.po, 1245-1369)

Namo Lokeshvaraya

You who see that experience has no coming or going,  
Yet pour your energy solely into helping beings,  
My excellent teachers and Lord All Seeing,  
I humbly and constantly honor with my body, speech, and mind.

The fully awake, the buddhas, source of joy and well-being,  
All come from integrating the noble Way.  
Because integration depends on your knowing how to practice,  
I will explain the practice of all bodhisattvas.

1

Right now, you have a good boat, fully equipped and available — hard to find.  
To free others and you from the sea of samsara,  
Day and night, fully alert and present,  
Study, reflect, and meditate — this is the practice of a bodhisattva.

2

Attraction to those close to you catches you in its currents;  
Aversion to those who oppose you burns inside;  
Indifference that ignores what needs to be done is a black hole.  
Leave your homeland — this is the practice of a bodhisattva.

3

Don't engage disturbances and reactive emotions gradually fade away;  
Don't engage distractions and spiritual practice naturally grows;  
Keep awareness clear and vivid and confidence in the way arises.  
Rely on silence — this is the practice of a bodhisattva.

4

You will separate from long-time friends and relatives;  
You will leave behind the wealth you worked to build up;  
The guest, your consciousness, will move from the inn, your body.  
Forget the conventional concerns — this is the practice of a bodhisattva.

5

With some friends, the three poisons keep growing,  
Study, reflection, and meditation weaken,  
And loving kindness and compassion fall away.  
Give up bad friends — this is the practice of a bodhisattva.

6

With some teachers, your shortcomings fade away and  
Abilities grow like the waxing moon.  
Hold such teachers dear to you,  
Dearer than your own body — this is the practice of a bodhisattva.

7

Locked up in the prison of their own patterning  
Whom can ordinary gods protect?  
Who can you count on for refuge?  
Go for refuge in the Three Jewels — this is the practice of a bodhisattva.

8

The suffering in the lower realms is really hard to endure.  
The Sage says it is the result of destructive actions.  
For that reason, even if your life is at risk,  
Don't engage in destructive actions — this is the practice of a bodhisattva.

9

The happiness of the three worlds disappears in a moment,  
Like a dewdrop on a blade of grass.  
The highest level of freedom is one that never changes.  
Aim for this — this is the practice of a bodhisattva.

10

If all your mothers, who love you,  
Suffer for time without beginning, how can you be happy?  
To free limitless sentient beings,  
Give rise to awakening mind — this is the practice of a bodhisattva.



11

All suffering comes from wanting your own happiness.  
Complete awakening arises from the intention to help others.  
So, exchange completely your happiness  
For the suffering of others — this is the practice of a bodhisattva.

12

Even if someone, driven by desperate want,  
Steals, or makes someone else steal, everything you own,  
Dedicate to him your body, your wealth, and  
All the good you've ever done or will do — this is the practice of a bodhisattva.

13

Even if you have done nothing wrong at all  
And someone still tries to take your head off,  
Spurred by compassion,  
Take all his or her evil into you — this is the practice of a bodhisattva.

14

Even if someone broadcasts to the whole universe  
Slandorous and ugly rumors about you,  
In return, with an open and caring heart,  
Praise his or her abilities — this is the practice of a bodhisattva.

15

Even if someone humiliates you and denounces you  
In front of a crowd of people,  
Think of this person as your teacher  
And humbly honor him — this is the practice of a bodhisattva.

16

Even if a person you have cared for as your own child  
Treats you as his or her worst enemy,  
Lavish him or her with loving attention  
Like a mother caring for her ill child — this is the practice of a bodhisattva.

17

Even if your peers or subordinates,  
Put you down to make themselves look better,  
Treat them respectfully as you would your teacher:  
Put them above you — this is the practice of a bodhisattva.

18

When you are down and out, held in contempt,  
Desperately ill, and emotionally crazed,  
Don't lose heart. Take into you  
The suffering and negativity of all beings — this is the practice of a bodhisattva.

19

Even when you are famous, honored by all,  
And as rich as the god of wealth himself,  
Don't be pompous. Know that the magnificence of existence  
Has no substance — this is the practice of a bodhisattva.

20

If you don't subdue the opponent inside, your own anger,  
Although you subdue opponents outside, they just keep coming.  
Muster the forces of loving kindness and compassion  
And subdue your own mind — this is the practice of a bodhisattva.

21

Sensual pleasures are like salty water:  
The deeper you drink, the thirstier you become.  
Any object that you attach to,  
Right away, let it go — this is the practice of a bodhisattva.

22

Whatever arises in experience is your own mind.  
Mind itself is free of any conceptual limitations.  
Know that and don't generate  
Subject-object fixations — this is the practice of a bodhisattva.

23

When you come across something you enjoy,  
Though beautiful to experience, like a summer rainbow,  
Don't take it as real.  
Let go of attachment — this is the practice of a bodhisattva.

24

All forms of suffering are like dreaming that your child has died.  
Taking confusion as real wears you out.  
When you run into misfortune,  
Look at it as confusion — this is the practice of a bodhisattva.

25

If those who want to be awake have to give even their bodies,  
What need is there to talk about things that you simply own.  
Be generous, not looking  
For any return or result — this is the practice of a bodhisattva.

26

If you can't tend to your needs because you have no moral discipline,  
Then intending to take care of the needs of others is simply a joke.  
Observe ethical behavior without concern  
For conventional existence — this is the practice of a bodhisattva.

27

For bodhisattvas who want to be rich in virtue  
A person who hurts you is a precious treasure.  
Cultivate patience for everyone,  
Completely free of irritation or resentment — this is the practice of a bodhisattva.

28

Listeners and solitary buddhas, working only for their own welfare,  
Are seen to practice as if their heads were on fire.  
To help all beings, pour your energy into practice:  
It's the source of all abilities — this is the practice of a bodhisattva.

29

Understanding that emotional reactions are dismantled  
By insight supported by stillness,  
Cultivate meditative stability that passes right by  
The four formless states — this is the practice of a bodhisattva.

30

Without wisdom, the five perfections  
Are not enough to attain full awakening.  
Cultivate wisdom, endowed with skill  
And free from the three domains — this is the practice of a bodhisattva.

31

If you don't go into your own confusion,  
You may just be a materialist in practitioner's clothing.  
Constantly go into your own confusion  
And put an end to it — this is the practice of a bodhisattva.

32

You undermine yourself when you react emotionally and  
Grumble about the imperfections of other bodhisattvas.  
Of the imperfections of those who have entered the Great Way,  
Don't say anything — this is the practice of a bodhisattva.

33

When you squabble with others about status and rewards,  
You undermine learning, reflection, and meditation.  
Let go of any investment in your family circle  
Or the circle of those who support you — this is the practice of a bodhisattva.

34

Abusive language upsets others  
And undermines the ethics of a bodhisattva.  
So, don't upset people or  
Speak abusively — this is the practice of a bodhisattva.

35

When reactive emotions acquire momentum, it's hard to make remedies work.  
A person in attention wields remedies like weapons,  
Crushing reactive emotions such as craving  
As soon as they arise — this is the practice of a bodhisattva.

36

In short, in everything you do,  
Know what is happening in your mind.  
By being constantly present and aware  
You bring about what helps others — this is the practice of a bodhisattva.

37

To dispel the suffering of beings without limit,  
With wisdom freed from the three spheres  
Direct all the goodness generated by these efforts  
To awakening — this is the practice of a bodhisattva.

Following the teachings of the holy ones  
On what is written in the sutras, tantras, and commentaries,  
I set out these thirty-seven practices of a bodhisattva  
For those who intend to train in this path.

Because I have limited intelligence and little education,  
These verses are not the kind of poetry that delights the learned.  
But because I relied on the teachings of the sutras and the revered  
I am confident that The Practices of a Bodhisattva is sound.

However, because it's hard for a person with limited intelligence like me  
To fathom the depths of the great waves of the activity of bodhisattvas,  
I ask the revered to tolerate  
Any mistakes — contradictions, non sequiturs, and such.

From the goodness of this work, may all beings,  
Through the supreme mind that is awake to what is ultimately and apparently true,  
Not rest in any limiting position — existence or peace:  
May they be like Lord All Seeing.

Tokmé, the monk, a teacher of scripture and logic, composed this text in a cave near  
the town of Ngülchu Rinchen for his own and others' benefit.

## Supplication to the Takpo Kagyu

Great Vajradhara, Tilo, Naro,  
Marpa, Mila, Lord of Dharma Gampopa,  
Knower of the Three Times, omniscient Karmapa,  
Holders of the four great and eight lesser lineages —  
Drikung, Tag-lung, Tsalpa, these three; glorious Drukpa and so on —  
Masters of the profound path of Mahamudra,  
Incomparable protectors of beings, the Takpo Kagyu,  
I supplicate you, the Kagyu gurus.  
I hold your lineage; grant your blessings so that I will follow your example.  
Revulsion is the foot of meditation, as is taught.  
To this meditator who is not attached to food and wealth,  
Who cuts the ties to this life,  
Grant your blessings so that I have no desire for honor and gain.  
Devotion is the head of meditation, as is taught.  
The guru opens the gate to the treasury of oral instructions.  
To this meditator who continually supplicates him  
Grant your blessings, so that genuine devotion is born in me.  
Awareness is the body of meditation, as is taught.  
Whatever arises is fresh—the essence of realization.  
To this meditator who rests simply without altering it  
Grant your blessings so that my meditation is free from conception.  
The essence of thoughts is dharmakaya, as is taught.  
Nothing whatever but everything arises from it.  
To this meditator who arises in unceasing play.  
Grant your blessings so that I realize the inseparability of samsara and nirvana.  
Through all my births may I not be separated from the perfect guru  
And so enjoy the splendor of dharma.  
Perfecting the virtues of the paths and bhumis,  
May I speedily attain the state of Vajradhara.

## **An Aspiration Prayer**

by HH. the XIVth Dalai Lama

May I become at all times, both now and forever,  
A protector for those without protection,  
A guide for those who have lost their way,  
A ship for those with oceans to cross,  
A bridge for those with rivers to cross,  
A sanctuary for those in danger,  
A lamp for those without light,  
A place of refuge for those who lack shelter,  
And a servant to all in need.

## **Dedication of Merit**

by Rev. Heng Sure <http://www.drбу.edu/blog/dedication-merit>

(hands in anjali)

May every living being,  
Our minds as one and radiant with light,  
Share the fruits of peace,  
With hearts of goodness, luminous and bright.  
If people hear and see,  
How hands and hearts can find in giving, unity,  
May their minds awake,  
To Great Compassion, wisdom and to joy.  
May kindness find reward,  
May all who sorrow leave their grief and pain;  
May this boundless light,  
Break the darkness of their endless night.  
Because our hearts are one  
This world of pain turns into Paradise  
May all become compassionate and wise,  
May all become compassionate and wise.