Midwest Moon Sangha

Songs, Chants,
&
Mindfulness Trainings

Contents

Songs....1
Opening Verse....5
The Sutra of the Insight That Brings Us to the Other Shore....5
The Five Mindfulness Trainings....7
Closing Verse (Sharing the Merit)....8
Gatha for Healing Racial, Systemic, and Social Inequity....9
The Fourteen Mindfulness Trainings....9
Closing Verse (Sharing the Merit)....14
Gatha for Healing Racial, Systemic, and Social Inequity....14
Touching the Earth....15

Songs

1. Happiness

Happiness is here and now
I have dropped my worries
Nowhere to go, nothing to do
No longer in a hurry
Happiness is here and now
I have dropped my worries
Somewhere to go, something to do
But I don't need to hurry

2. Breathing In, Breathing Out

Breathing in, breathing out (2x)
I am blooming, as a flower,
I am fresh as the dew.
I am solid as a mountain,
    I am firm as the Earth. I am free.
Breathing in, breathing out (2x)
I am water reflecting
    what is real, what is true
And I feel there is space
    deep inside of me
I am free, I am free, I am free

3. I Have Arrived

I have arrived, I am home
    In the here and in the now (2x)
I am solid, I am free (2x)
In the ultimate, I dwell (2x)

4. No Coming, No Going

No coming, no going,
No after, no before,
I hold you close to me
I release you to be so free
Because I am in you
    and you are in me (2x)

5. The Realm of the Mind

The realm of the mind is mine
I can choose,
I can choose where I want to be
Both heaven and hell,
    I know equally well,
The choice is up to me.

6. I am a Cloud

I am a cloud, I am the blue sky,
I am a bird spreading out its wings,
I am a flower, I am the sunshine,
I am the Earth, receiving a seed.

And I am free, when my heart is open
Yes I am free, when my mind is clear
Oh dear siblings, yes dear siblings,
Let's walk together, mindfully
    (joyfully) (last verse 2x)

7. The Island Within

Breathing in, I go back to the
    island within myself,
There are beautiful trees
    within the island.
There are clear streams of water,
There are birds, sunshine,
    and fresh air,
Breathing out, I feel safe,
I enjoy going back to my island.

8. We are All

We are all the leaves of one tree (2x)
The time has come for all to live as one
We are all the leaves of one tree.
We are all the waves of one sea (2x)
The time has come for all to live as one
We are all the waves of one sea.
We are all the stars of one sky (2x)
The time has come for all to live as one
We are all the stars of one sky.
We are all the leaves of one tree,
We are all the waves of one sea,
The time has come for all to live as one
We are all the stars of one sky.

9. Dear Friends

Dear friends, dear friends (round)
Let me tell you how I feel
You have given me such treasures
I love you so

10. I Like the Roses
I like the roses, I like the daffodils,
I like the mountains, I like the rolling hills,
I like the twinkling stars,
when the sun goes down,
Doo bi di doo bi di…
I like the rabbits,
I like the squirrels too.
I like the blue birds,
I like the roaming moose.
I like all animals, all animals like me
La la la la La la la la…

11. We're All Moving
We're all moving
On a journey to nowhere
Taking it easy, taking it slow.
No more worries, no need to hurry
Nothing to carry, let it all go.

12. I Love Nature
I love nature, nature is cool
The forest is my classroom
The Earth is my school
Trees are my teachers
Animals are my friends
And on this school all life depends

13. No Discrimination
The sun, it shines on everyone
No discrimination (2x)
The rain, it falls on everyone
No discrimination (2x)
My heart has room for everyone
No discrimination (2x)

14. In, Out, Deep, Slow
In, out, deep, slow
Calm, ease, smile, release
Present moment, wonderful moment

15. Come and Sit
Come and sit by my side
if you're lonely
Close your eyes,
drink some tea together
Breathing in, breathing out,
smile and calm
You will feel that the life is so true.
Come and sit by my side
when you're tired
Close your eyes,
put your hand on your heart
Breathing in, breathing out,
smile and calm
You will feel that the life is so true.
Come and sit by my side if you cry
Close your eyes,
put your hand on the Earth
Breathing in, breathing out,
smile and calm
You will feel that the life is happy.

16. Cultivate Joy
Cultivate joy
Hour by hour, smile by smile,
flower by flower
Cultivate joy among gloom and despair
Cultivate joy and joy will be there (2x)
Cultivate peace,
Hour by hour, smile by smile,
flower by flower
Cultivate peace among hate and fear,
Cultivate peace and peace will appear (2x)
Cultivate love,
Hour by hour, smile by smile,
flower by flower
Cultivate love among hard and cold,
Cultivate love and love will take hold (2x)

17. All in My Heart

The sun, the sun, it shines
On my face and on my eyes
The sun, it shines in my heart. (2x)
The river, the river, it flows
From the mountains to my toes
The river, it flows in my heart. (2x)
From the mountains, to the flowers
To the children and the deer
We all love each other
There's a space for
    everyone in my heart
The trees, the trees, they sway
And give oxygen everyday
The trees, they sway in my heart (2x)
The birds, the birds, they fly
As a school of fish swim by
The animals are all in my heart (2x)
From the mountains, to the flowers
To the children and the deer
We all love each other
There's a space for
    everyone in my heart (2x)
There's a home for
    everyone in my heart

18. And When I Rise

And when I rise, let me rise
Like a bird, joyfully
And when I fall, let me fall
Like a leaf, gracefully, without regrets
And when I stand, let me stand
Like a tree, strong and tall
And when I lie, let me lie
Like a lake, peacefully, calm and still
And when I work, let me work
Like a bee, wholeheartedly
And when I play, let me play
Like a breeze, refreshingly,
    light and clear

19. Loving Kindness

May I be happy, may I be well,
    may I be safe and sound
May I be peaceful, may I be at ease
With love in my heart and all around
May you be happy, may you be well,
    may you be safe and sound
May you be peaceful,
    may you be at ease
With love in your heart and all around
Well you can sing your love,
And you can dance your love,
And you can play your love,
today, my love
And you can laugh your love
And you can cry your love
And you can walk your love
And you can fly your love all around.
May I be happy, may I be well,
    may I be safe and sound
May I be peaceful, may I be at ease
With love in my heart and all around
May you be happy, may you be well,
    may you be safe and sound
May you be peaceful,
    may you be at ease
With love in your heart and all around
Well you can sit with your love
And you can breathe with your love
And you can listen to you love
It's in your heart, my love
And you can share you love
And you can shine your love
And you can be your love
And you can spread your love
    all around

May we be happy, may we be well
May we be safe and sound
May we be peaceful, may we be at ease
With love in our hearts and all around
(last verse 2x)

20. Community

Love is local, love is free
Love puts no limits
between you and me
We build true love, let's build our love
Beloved community
Peace is local, peace is free
Peace that brings healing
inside you and me
We build true peace,
let's make our peace
With our community
Joy is local, joy is free
Joy comes from knowing
to smile and to breathe
We feed true joy, let's grow our joy
Joy needs community
Love is local, peace is free
Joy is in living with just what we need
We know true love
can bring world peace
Let's build community

21. Little Light of Mine

This little light of mine,
I'm gonna let it shine (3x)
Let it shine (3x)

Taking care of Mother Earth,
I'm gonna let it shine (3x)
Let it shine (3x)

With refuge in the three jewels,
I'm gonna let it shine (3x)
Let it shine (3x)

With each mindful step I take,
I'm gonna let it shine (3x)
Let it shine (3x)

22. The Circle

There's a place for you in the circle
The circle can expand
Come and join the circle
All people hand in hand
There is love for you in the circle
A love you can understand
Come and join the circle
All people hand in hand
There is peace in the circle
Non-violence is our plan
Come and join the circle
All people hand in hand
There is strength in the circle
As together we all stand
Come and join the circle
All people hand in hand
There is healing in the circle
Healing on the land
Come and join the circle
All people hand in hand
There's a place for you in the circle
The circle can expand
Come and join the circle
All people hand in hand

23. Two Promises

I vow to develop understanding
In order to live peacefully with people,
Animals, plants, and minerals (2x)
Mmm Ah, Mmm Ah, Mmm Ah
I vow to develop my compassion
In order to protect the lives of people,
Animals, plants, and minerals (2x)
Mmm Ah, Mmm Ah, Mmm Ah

Opening Verse

Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa
The Dharma is deep and lovely.
We now have a chance to see, study, and
practice it. We vow to realize its true meaning.

The Sutra of the Insight That Brings Us to the Other Shore

Avalokiteshvara
while practicing deeply with
the Insight that Brings Us to the Other Shore,
suddenly discovered that
all of the five Skandhas are equally empty,
and with this realization
he overcame all Ill-being.

"Listen Sariputra,
this Body itself is Emptiness
and Emptiness itself is this Body.
This Body is not other than Emptiness
and Emptiness is not other than this Body.
The same is true of Feelings,
Perceptions, Mental Formations,
and Consciousness.

"Listen Sariputra,
all phenomena bear the mark of Emptiness;
their true nature is the nature of
no Birth no Death,
no Being no Non-being,
no Defilement no Purity,
no Increasing no Decreasing.

"That is why in Emptiness,
Body, Feelings, Perceptions,
Mental Formations and Consciousness
are not separate self entities.

The Eighteen Realms of Phenomena
which are the six Sense Organs,
the six Sense Objects,
and the six Consciousnesses
are also not separate self entities.
The Twelve Links of Interdependent Arising

and their Extinction
are also not separate self entities.
Ill-being, the Causes of Ill-being,
the End of Ill-being, the Path,
insight and attainment,
are also not separate self entities.

Whoever can see this
no longer needs anything to attain.

Bodhisattvas who practice
the Insight that Brings Us to the Other Shore
see no more obstacles in their mind,
and because there
are no more obstacles in their mind,
they can overcome all fear,
destroy all wrong perceptions
and realize Perfect Nirvana.

"All Buddhas in the past, present and future
by practicing
the Insight that Brings Us to the Other Shore
are all capable of attaining
Authentic and Perfect Enlightenment.

"Therefore Sariputra,
it should be known that
the Insight that Brings Us to the Other Shore
is a Great Mantra,
the most illuminating mantra,
the highest mantra,
a mantra beyond compare,
the True Wisdom that has the power
to put an end to all kinds of suffering.
Therefore let us proclaim
a mantra to praise
the Insight that Brings Us to the Other Shore.

Gate, gate, pāragate, pārasaṃgate, bodhi svāhā,
Gate, gate, pāragate, pārasaṃgate, bodhi svāhā,
Gate, gate, pāragate, pārasaṃgate, bodhi svāhā!"

The Five Mindfulness Trainings

1. Reverence For Life

Aware of the suffering caused by the destruction of life, I am committed to cultivating the insight of interbeing and compassion and learning ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and not to support any act of killing in the world, in my thinking, or in my way of life. Seeing that harmful actions arise from anger, fear, greed, and intolerance, which in turn come from dualistic and discriminative thinking, I will cultivate openness, non-discrimination, and non-attachment to views in order to transform violence, fanaticism, and dogmatism in myself and in the world.

2. True Happiness

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to practicing generosity in my thinking, speaking, and acting. I am determined not to steal and not to possess anything that should belong to others; and I will share my time, energy, and material resources with those who are in need. I will practice looking deeply to see that the happiness and suffering of others are not separate from my own happiness and suffering; that true happiness is not possible without understanding and compassion; and that running after wealth, fame, power and sensual pleasures can bring much suffering and despair. I am aware that happiness depends on my mental attitude and not on external conditions, and that I can live happily in the present moment simply by remembering that I already have more than enough conditions to be happy. I am committed to practicing Right Livelihood so that I can help reduce the suffering of living beings on Earth and stop contributing to climate change.

3. True Love

Aware of the suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society. Knowing that sexual desire is not love, and that sexual activity motivated by craving always harms myself as well as others, I am determined not to engage in sexual relations without mutual consent, true love, and a deep, long-term commitment. I resolve to find spiritual support for the integrity of my relationship from family members, friends, and sangha with whom there is support and trust. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct. Seeing that body and mind are interrelated, I am committed to learn appropriate ways to take care of my sexual energy and to cultivate the four basic elements of true love – loving kindness, compassion, joy, and inclusiveness – for the greater happiness of myself and others. Recognizing the diversity of human experience, I am committed not to discriminate against any form of gender identity or sexual orientation. Practicing true love, we know that we will continue beautifully into the future.

4. Loving Speech and Deep Listening

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and compassionate listening in order to relieve suffering and to promote reconciliation and peace in myself and among other people, ethnic and religious groups, and nations. Knowing that words can create happiness or suffering, I am committed to speaking truthfully using words that inspire confidence, joy, and hope. When anger is manifesting in me, I am determined not to speak. I will practice mindful breathing and walking in order to recognize and to look deeply into my anger. I know that the roots of anger can be found in my wrong perceptions and lack of understanding of the suffering in myself and in the other person. I will speak and listen in a way that can help myself and the other person to transform suffering and see the way out of difficult situations. I am determined not to spread news that I do not know to be certain and not to utter words that can cause division or discord. I will practice Right Diligence to nourish my capacity for understanding, love, joy, and inclusiveness, and gradually transform anger, violence, and fear that lie deep in my consciousness.

5. Nourishment and Healing

Aware of the suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking, and consuming. I will practice looking deeply into how I consume the Four Kinds of Nutriments, namely edible foods, sense impressions, volition, and consciousness. I am determined not to gamble, or to use alcohol, drugs, or any other products which contain toxins, such as certain websites, electronic games, TV programs, films, magazines, books, and conversations. I will practice coming back to the present moment to be in touch with the refreshing, healing and nourishing elements in me and around me, not letting regrets and sorrow drag me back into the past nor letting anxieties, fear, or craving pull me out of the present moment. I am determined not to try to cover up loneliness, anxiety, or other suffering by losing myself in consumption. I will contemplate interbeing and consume in a way that preserves peace, joy, and well-being in my body and consciousness, and in the collective body and consciousness of my family, my society and the Earth.

Closing Verse (Sharing the Merit)

Reciting/Transmitting the trainings, practicing the way of awareness gives 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.

Gatha for Healing Racial, Systemic, and Social Inequity

Aware of the suffering caused by racial, systemic, and social inequities, we commit ourselves, individually and as a community, to understanding the roots of these inequities and to transforming this suffering into compassion, understanding, and love in action. As a global community of practitioners, we are aware of the disproportionate racial violence and oppression committed by institutions and by individuals, whether consciously or unconsciously, against African Americans and people of color across the United States and beyond. We know that individually and as a community looking deeply, we can engage the collective wisdom and energy of the Sangha to heal, grounded in non-discrimination, non-harming, and non-self, as our foundation for right Thought, Right Speech, Right Action, Right Mindfulness, and Right Insight.

The Fourteen Mindfulness Trainings

The Fourteen Mindfulness Trainings are a modern distillation of the traditional Bodhisattva precepts of Mahayana Buddhism, and were created by Thich Nhat Hanh in Saigon in 1966.

Monastics and lay friends who have made a vow in a formal ceremony, to receive, study and observe these fourteen trainings are known as "Members of the Order of Interbeing". The Order of Interbeing, through the Plum Village lineage of Thich Nhat Hanh, belongs to the Linji (Rinzai) tradition of Zen Buddhism.

1. Openness

Aware of the suffering created by fanaticism and intolerance, we are determined not to be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones. We are committed to seeing the Buddhist teachings as a guiding means that help us learn to look deeply and develop understanding and compassion. They are not doctrines to fight, kill, or die for. We understand that fanaticism in its many forms is the result of perceiving things in a dualistic or discriminative manner. We will train ourselves to look at everything with openness and the insight of interbeing in order to transform dogmatism and violence in ourselves and the world.

2. Non-Attachment to Views

Aware of the suffering created by attachment to views and wrong perceptions, we are determined to avoid being narrow-minded and bound to present views. We are committed to learning and practicing non-attachment to views and being open to others' experiences and insights in order to benefit from the collective wisdom. We are aware that the knowledge we presently possess is not changeless, absolute truth. Insight is revealed through the practice of compassionate listening, deep looking, and letting go of notions rather than through the accumulation of intellectual knowledge. Truth is found in life, and we will observe life within and around us in every moment, ready to learn throughout our lives.

3. Freedom of Thought

Aware of the suffering brought about when we impose our views on others, we are determined not to force others, even our children, by any means whatsoever — such as authority, threat, money, propaganda, or indoctrination — to adopt our views. We are committed to respecting the right of others to be different, to choose what to believe and how to decide. We will, however, learn to help others let go of and transform fanaticism and narrowness through loving speech and compassionate dialogue.

4. Awareness of Suffering

Aware that looking deeply at the nature of suffering can help us develop understanding and compassion, we are determined to come home to ourselves, to recognise, accept, embrace and listen to our own suffering with the energy of mindfulness. We will do our best not to run away from our suffering or cover it up through consumption, but practice conscious breathing and walking to look deeply into the roots of our suffering. We know we can realise the path leading to the transformation of suffering only when we understand deeply the roots of suffering. Once we have understood our own suffering, we will be able to understand the suffering of others. We are committed to finding ways, including personal contact and using telephone, electronic, audiovisual, and other means, to be with those who suffer, so we can help them transform their suffering into compassion, peace, and joy.

5. Compassionate, Healthy Living

Aware that true happiness is rooted in peace, solidity, freedom, and compassion, we are determined not to accumulate wealth while millions are hungry and dying nor to take as the aim of our life fame, power, wealth, or sensual pleasure, which can bring much suffering and despair. We will practice looking deeply into how we nourish our body and mind with edible foods, sense impressions, volition, and consciousness. We are committed not to gamble or to use alcohol, drugs or any other products which bring toxins into our own and the collective body and consciousness such as certain websites, electronic games, music, TV programs, films, magazines, books and conversations. We will consume in a way that preserves compassion, wellbeing, and joy in our bodies and consciousness and in the collective body and consciousness of our families, our society, and the earth.

6. Taking Care of Anger

Aware that anger blocks communication and creates suffering, we are committed to taking care of the energy of anger when it arises, and to recognising and transforming the seeds of anger that lie deep in our consciousness. When anger manifests, we are determined not to do or say anything, but to practice mindful breathing or mindful walking to acknowledge, embrace, and look deeply into our anger. We know that the roots of anger are not outside of ourselves but can be found in our wrong perceptions and lack of understanding of the suffering in ourselves and others. By contemplating impermanence, we will be able to look with the eyes of compassion at ourselves and at those we think are the cause of our anger, and to recognise the preciousness of our relationships. We will practice Right Diligence in order to nourish our capacity of understanding, love, joy and inclusiveness, gradually transforming our anger, violence and fear, and helping others do the same.

7. Dwelling Happily in the Present Moment

Aware that life is available only in the present moment, we are committed to training ourselves to live deeply each moment of daily life. We will try not to lose ourselves in dispersion or be carried away by regrets about the past, worries about the future, or craving, anger, or jealousy in the present. We will practice mindful breathing to be aware of what is happening in the here and the now. We are determined to learn the art of mindful living by touching the wondrous, refreshing, and healing elements that are inside and around us, in all situations. In this way, we will be able to cultivate seeds of joy, peace, love, and understanding in ourselves, thus facilitating the work of transformation and healing in our consciousness. We are aware that real happiness depends primarily on our mental attitude and not on external conditions, and that we can live happily in the present moment simply by remembering that we already have more than enough conditions to be happy.

8. <u>True Community and Communication</u>
Aware that lack of communication always brings separation and suffering, we are committed to training ourselves in the practice of compassionate listening and loving speech. Knowing that true community is rooted in inclusiveness and in the concrete practice of the harmony of views, thinking and speech, we will practice to share our understanding and experiences with members in our community in order to arrive at collective insight.

We are determined to learn to listen deeply without judging or reacting, and refrain from uttering words that can create discord or cause the community to break. Whenever difficulties arise, we will remain in our Sangha and practice looking deeply into ourselves and others to recognise all the causes and conditions, including our own habit energies, that have brought about the difficulties. We will take responsibility for all the ways we may have contributed to the conflict and keep communication open. We will not behave as a victim but be active in finding ways to reconcile and resolve all conflicts however small.

9. <u>Truthful and Loving Speech</u>
Aware that words can create happiness or suffering, we are committed to learning to speak truthfully, lovingly and constructively. We will use only words that inspire joy, confidence and hope as well as promote reconciliation and peace in ourselves and among other people. We will speak and listen in a way that can help ourselves and others to transform suffering and see the way out of difficult situations. We are determined not to say untruthful things for the sake of personal interest or to impress people, nor to utter words that might cause division or hatred. We will protect the happiness and harmony of our Sangha by refraining from speaking about the faults of other persons in their absence and always ask ourselves whether our perceptions are correct. We will speak only with the intention to understand and help transform the situation. We will not spread rumours nor criticise or condemn things of which we are not sure. We will do our best to speak out about situations of injustice, even when doing so may make difficulties for us or threaten our safety.

10. Protecting and Nourishing the Sangha

Aware that the essence and aim of a Sangha is the practice of understanding and compassion, we are determined not to use the Buddhist community for personal power or profit, or transform our community into a political instrument. As members of a spiritual community, we should nonetheless take a clear stand against oppression and injustice. We should strive to change the situation, without taking sides in a conflict. We are committed to learning to look with the eyes of interbeing and to see ourselves and others as cells in one Sangha body. As a true cell in the Sangha body, generating mindfulness, concentration, and insight to nourish ourselves and the whole community, each of us is at the same time a cell in the Buddha body. We will actively build brotherhood and sisterhood, flow as a river, and practice to develop the three real powers – understanding, love, and cutting through afflictions – to realise collective awakening.

11. Right Livelihood

Aware that great violence and injustice have been done to our environment and society, we are committed not to live with a vocation that is harmful to humans and nature. We will do our best to select a livelihood that contributes to the wellbeing of all species on earth and helps realise our ideal of understanding and compassion. Aware of economic, political, and social realities around the world, as well as our interrelationship with the ecosystem, we are determined to behave responsibly as consumers and as citizens. We will not invest in or purchase from companies that contribute to the depletion of natural resources, harm the earth, or deprive others of their chance to live.

12. Reverence for Life

Aware that much suffering is caused by war and conflict, we are determined to cultivate nonviolence, compassion, and the insight of interbeing in our daily lives and promote peace education, mindful mediation, and reconciliation within families, communities, ethnic and religious groups, nations, and in the world. We are committed not to kill and not to let others kill. We will not support any act of killing in the world, in our thinking, or in our way of life. We will diligently practice deep looking with our Sangha to discover better ways to protect life, prevent war, and build peace.

13. Generosity

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, we are committed to cultivating generosity in our way of thinking, speaking, and acting. We will practice loving kindness by working for the happiness of people, animals, plants, and minerals, and sharing our time, energy, and material resources with those who are in need. We are determined not to steal and not to possess anything that should belong to others. We will respect the property of others, but will try to prevent others from profiting from human suffering or the suffering of other beings.

14. True Love

Aware that sexual desire is not love and that sexual relations motivated by craving cannot dissipate the feeling of loneliness but will create more suffering, frustration, and isolation, we are determined not to engage in sexual relations without mutual understanding, love, and a deep long-term commitment. We resolve to find spiritual support for the integrity of our relationships from family members, friends, and sangha with whom there is support and trust. We know that to preserve the happiness of ourselves and others, we must respect the rights and commitments of ourselves and others. Recognizing the diversity of human experience, we are committed not to discriminate against any form of gender identity or sexual orientation. Seeing that body and mind are interrelated, we are committed to learning appropriate ways to take care of our sexual energy and cultivating loving kindness, compassion, joy, and inclusiveness for our own happiness and the happiness of others. We must be aware of future suffering that may be caused by sexual relations. We will treat our bodies with compassion and respect. We are determined to look deeply into the Four Nutriments and learn ways to preserve and channel our vital energies (sexual, breath, spirit) for the realization of our bodhisattva ideal. We will do everything in our power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct. We will be fully aware of the responsibility of bringing new lives into the world, and will meditate regularly upon their future environment.

Closing Verse (Sharing the Merit)

Reciting/Transmitting the trainings, practicing the way of awareness gives 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.

Gatha for Healing Racial, Systemic, and Social Inequity

Aware of the suffering caused by racial, systemic, and social inequities, we commit ourselves, individually and as a community, to understanding the roots of these inequities and to transforming this suffering into compassion, understanding, and love in action. As a global community of practitioners, we are aware of the disproportionate racial violence and oppression committed by institutions and by individuals, whether consciously or unconsciously, against African Americans and people of color across the United States and beyond. We know that individually and as a community looking deeply, we can engage the collective wisdom and energy of the Sangha to heal, grounded in non-discrimination, non-harming, and non-self, as our foundation for right Thought, Right Speech, Right Action, Right Mindfulness, and Right Insight.

Touching the Earth

The Sangha is invited to join the chant where it is *italicized*.

The one who bows and the one who is bowed to

- *are both, by nature, empty. Therefore, the communication between them is inexpressibly perfect. Our practice center is the net of Indra, reflecting all Buddhas everywhere. And with my person in front of each buddha I go with my whole life for refuge.*

Those who wish are invited to touch the Earth with the bell.

A stop sound of the bell signals the time to rise.

Offering light in the ten directions,

- *the Buddha, the Dharma, and the Sangha, to whom we bow in gratitude.*

Teaching and living the way of awareness in the very midst of suffering and confusion,

- *Shakyamuni Buddha, the Fully Enlightened One, to whom we bow in gratitude*.

Cutting through ignorance, awakening our hearts and our minds,

- *Manjushri, the Bodhisattva of Great Understanding, to whom we bow in gratitude.*

Working mindfully, working joyfully for the sake of all beings,

- *Samantabhadra, the Bodhisattva of Great Action, to whom we bow in gratitude.*

Listening deeply, serving beings in countless ways,

- *Avalokiteshvara, the Bodhisattva of Great Compassion, to whom we bow in gratitude.*

Fearless and persevering in realms of suffering and darkness,

- *Kshitigarbha, the Bodhisattva of Great Aspiration, to whom we bow in gratitude.*

Mother of Buddhas, bodhisattvas, and all beings, Nourishing, holding, and healing all,

- *Bodhisattva Gaia, Great Mother Earth, Precious jewel of the cosmos to whom we bow in gratitude.*

Radiating light in all directions, source of life on Earth,

- *Mahavairocana Tathagata, Great Father Sun, Buddha of infinite light and life, to whom we bow in gratitude.*

Showing the way fearlessly and compassionately,

- *the stream of our ancestral teachers to whom we bow in gratitude*.