



Florida Community of Mindfulness

Beginning Anew – January 1, 2022

Meditation

Dharma Talk

Reflections on Actions of the Past Year

Repentance Gatha

Incense Offering

Bowing Deeply in Gratitude

Beginning Anew

Setting Intentions for the New Year

Sutra Opening Verse

The Heart Sutra

Recitation of the Five Mindfulness Trainings

Praising the Buddha

Reading from the Bodhisattva's Way

Dedication of the Merit

Incense Offering

(Sung Version)

(Three Bells)

(Chanter Begins) In gratitude, we offer this incense
(Sangha Joins) throughout space and time
to all Buddhas and Bodhisattvas.

May it be fragrant as Earth herself,
reflecting careful efforts, wholehearted awareness,
and the fruit of understanding, slowly ripening.

May we and all beings be companions
of Buddhas and Bodhisattvas.

May we awaken from forgetfulness and realize our true home. (Bell)

Sutra Opening Verse

(All)

(Three Bells)

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.

(Bell)

Heart of the Prajnaparamita

(Leader)

Prajnaparamita Hridaya, Heart of Perfect Wisdom (Bell)

(Drum begins and chanting starts with second beat of the drum)

The Bodhisattva Avalokita,
while moving in the deep course of perfect understanding,
shed light on the Five Skandhas and found them equally empty.
After this penetration, he overcame ill-being. (Bell)

Listen Shariputra,

Form is emptiness, emptiness is form.

Form is not other than emptiness,

emptiness is not other than form.

The same is true with feelings, perceptions,
mental formations, and consciousness. (Bell)

Listen Shariputra,
all dharmas are marked with emptiness.
They are neither produced nor destroyed,
neither defiled nor immaculate,
neither increasing nor decreasing.

Therefore in emptiness there is neither form, nor feelings,
nor perceptions, nor mental formations, nor consciousness.
No eye, or ear, or nose, or tongue, or body, or mind.
No form, no sound, no smell, no taste, no touch,
no object of mind. (Bell)

No realms of elements (from eyes to mind consciousness),
no interdependent origins and no extinction of them
(from ignorance to death and decay).
No ill-being, no cause of ill-being,
no end of ill-being, and no path.
No understanding and no attainment. (Bell)

Because there is no attainment,
the bodhisattvas, grounded in perfect understanding,
find no obstacles for their minds.
Having no obstacles, they overcome fear, liberating themselves
forever from illusion and realizing perfect nirvana.
All Buddhas in the past, present and future,
by virtue of this perfect understanding,
arrive at full, right, and universal enlightenment. (Bell)

Therefore one should know
that perfect understanding is the highest mantra,
the unequalled mantra, the destroyer of ill-being,
the incorruptible truth.

A mantra of prajnaparamita should therefore be proclaimed:
Gate gate paragate parasamgate bodhi svaha
Gate gate paragate parasamgate bodhi svaha
Gate gate paragate parasamgate bodhi svaha (Bells)