

# Chanting P

## ***P1- Incense Offering- Dâng Hương***

### *(Incense Offering - Dâng Hương)*

In gratitude, we offer this incense  
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)

### *(Praising the Buddha - Xưng Tán Bụt)*

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 my own person reflects in all Buddhas, to  
whom with my whole life I go for refuge. (B)

### *(Touching The Earth Before The Three Jewels - Lay Tam Bảo) (chanted together)*

I take refuge in the Buddha, the one who  
shows me the way in this life. (B)

I take refuge in the Dharma, the way of  
understanding and of love. (B)

I take refuge in the Sangha, the community  
that lives in harmony and awareness. (BB)

## ***P2- Chanting- Phần Tán Tụng***

### *(Praising The Bodhisattva of Great Compassion - Tán Dương Quan Âm)*

From the depths of understanding, the flower  
of great eloquence blooms:

The bodhisattva stands majestically upon  
the waves of birth and death, free from all  
afflictions.

Her great compassion eliminates all sickness,  
even that once thought of as incurable.

Her wondrous light sweeps away all obstacles  
and dangers.

Her willow branch, once waved, reveals  
countless Buddha lands.

Her lotus flower blossoms a multitude of  
practice centers.

We bow to her. We see her true presence in  
the here and now.

We offer her the incense of our heart.

May the Bodhisattva of Deep Listening  
embrace us all with great compassion:

Namo 'valokiteshvaraya (3x) (B)

*(Sutra Opening Verse - Khai Kinh)*

Namo Tassa Bhagavato Arahato Samma  
Sambuddhassa (3x) (B)

The Dharma is deep and lovely.  
We now have a chance to see, study, and to  
practice it.  
We vow to realize its true meaning. (B)

*(Flower Garland Discourse: The Ten Great  
Aspirations Of Bodhisattva Samantabhadra  
- Kinh Mười Nguyên Phổ Hiền)*

Body, speech, and mind, purified, in oneness,  
I bow deeply to touch limitless Buddhas  
of the past, present, and future  
throughout all worlds in the Ten Directions.

The power of Samantabhadra's vow  
enables me to be present everywhere.  
Where there is a Buddha, I am there.  
Buddha cannot be measured, and neither can I.

In a particle of dust are countless Buddhas,  
all of them present with their own assembly.  
The strength of my faith penetrates deeply  
into every atom of all Dharma realms.

I aspire to use the Great Ocean of Sound,  
giving rise to words of wonderful effect  
that praise the Buddha's oceans of virtues  
in the past, present, and future.

I bring these beautiful offerings:  
garlands of the most beautiful flowers,  
incense, music, perfumes, and parasols,  
all to adorn the Tathagatas and their lands.

Bringing food, robes, and fragrant flowers,  
torches, sandalwood, sitting mats,  
the finest adornments here in abundance -  
an offering to the Tathagatas.

Inspired by Samantabhadra's vow,  
I bring my heart, wide with deep  
understanding,  
with loving faith in the Buddhas of the Three  
Times,  
as an offering to the Tathagatas everywhere.

From beginningless time, I have acted  
unskillfully  
with craving, hatred, and ignorance  
in actions of body, speech, and mind.  
Determined now to begin anew, I repent.

I rejoice in every virtuous action  
of anyone, in any direction,  
of students and of those who need learn no  
more,  
of Buddhas and bodhisattvas.

All beings who are Lamps for the world  
and those who have just attained  
enlightenment,  
I beg that you will think lovingly of us,  
turning the Wheel of the Dharma for all.

With sincerity, I make a humble request  
of the Buddhas and those who are about to  
enter nirvana: remain with us here, throughout  
the Three Times, for the benefit and the  
welfare of all.

I humbly make offerings inviting all Buddhas  
to stay with us and guide all beings to the  
other shore.  
All the merit of joyous praise and repenting  
I offer to the Path of Awakening.

This merit is transferred to the Three Jewels,  
to their nature and form in the Dharma realms.  
The Two Truths are perfectly woven together  
into the Samadhi Seal.

The ocean of merit is measureless.  
I vow to transfer it and not hold anything for myself.  
If any human is careless and ignorant,  
destroying the path of liberation  
with actions of body, speech, and mind,  
may their obstacles be fully removed.

In each moment, wisdom envelops the  
Dharma realms,  
welcoming all to the place of non-regression.  
Space and living beings are without limit,  
the same with afflictions and results of past  
actions.

These four are fully and truly immeasurable.  
So, too, is my offering of merit. (BB)

*Avatamsaka Sutra 36. Taisho Revised Tripitaka 279*

***(We Are Truly Present - Tán Chuyên Niệm)***

With hearts established in mindfulness, we are  
truly present  
for sitting and walking meditation, and for  
reciting the sutras.

May this practice center with its four-fold  
Sangha be supported by the Three Jewels and  
Holy Beings,  
well-protected from the eight misfortunes and  
the three paths of suffering.

May parents, teachers, friends, and all beings  
within the Three Realms be filled with the  
most divine grace,  
and may it be found that in the world there is  
no place at war.

May the winds be favorable, the rains  
seasonable, and the people's hearts at peace.

May the practice of the Noble Community,  
diligent and steady, ascend the Ten  
Bodhisattva Stages with ease and energy.

May the Sangha body live peacefully, fresh  
and full of joy, a refuge for all, offering  
happiness and insight. (B)

The wisdom of the Awakened Mind shines  
out like the full moon. (B)

The body of the Awakened One is pure and  
clear as crystal. (B)

In the world, the Awakened One relieves  
bitterness and suffering. (B)

In every place, the Awakened Mind reveals  
love and compassion:

Namo Shakyamunaye Buddhaya (3x) (BB)

*(Noble Sangha, establish your mindfulness to  
circumambulate and recite the name of the Buddha.)*

Homage to Buddha Shakyamuni

***P3- Touching the Earth-  
Phần Lễ Lạy***

***(Touching the Earth - Lạy Bụt Và Bồ Tát)***

Teaching and living the way of awareness in  
the very midst of suffering and confusion,  
Shakyamuni Buddha, the Awakened One,  
to whom we bow in gratitude. (B)

Cutting through ignorance, awakening our  
hearts and our minds,  
Manjushri, the Bodhisattva of Great  
Understanding,  
to whom we bow in gratitude. (B)

Working mindfully and joyfully for the sake  
of all beings,  
Samantabhadra, the Bodhisattva of Great  
Action,  
to whom we bow in gratitude. (B)

Fearless and persevering through realms of  
hell and darkness,  
Kshitigarbha, the Bodhisattva of Great  
Aspiration,  
to whom we bow in gratitude. (B)  
Responding to suffering, serving beings in

countless ways,  
Avalokiteshvara, the Bodhisattva of Great  
Compassion,  
to whom we bow in gratitude. (B)

Showing the way fearlessly and  
compassionately,  
the stream of all our Ancestral Teachers,  
to whom we bow in gratitude. (BB)

#### ***P4- Sutra Reading- Phần Đọc Kinh***

##### ***(Discourse On The Middle Way - Kinh Trung Đạo Nhân Duyên)***

I heard these words of the Buddha one time  
when the Lord was staying at the guesthouse  
in a forest of the district of Nala. At that  
time, the Venerable Kaccayana came to visit  
him and asked, “The Tathagata has spoken  
of Right View. How would the Tathagata  
describe Right View?”

The Buddha told the venerable monk,  
“People in the world tend to believe in one of  
two views: the view of being or the view of  
nonbeing. That is because they are bound  
to wrong perception. It is wrong perception  
that leads to the concepts of being and  
nonbeing. Kaccayana, most people are bound  
to the internal formations of discrimination  
and preference, grasping and attachment.  
Those who are not bound to the internal  
knots of grasping and attachment no longer  
imagine and cling to the idea of a self. They  
understand, for example, that suffering comes  
to be when conditions are favorable, and that  
it fades away when conditions are no longer  
favorable. They no longer have any doubts.  
Their understanding has not come to them  
through others; it is their own insight. This  
insight is called Right View, and this is the  
way the Tathagata would describe Right View.  
“How is this so? When a person who

has correct insight observes the coming to be  
of the world, the idea of nonbeing does not  
arise in her, and when she observes the fading  
away of the world, the idea of being does not  
arise in her mind. Kaccayana, viewing the  
world as being is an extreme; viewing it as  
nonbeing is another extreme. The Tathagata  
avoids these two extremes and teaches the  
Dharma, dwelling in the Middle Way.

“The Middle Way says that this is,  
because that is; this is not, because that is  
not. Because there is ignorance, there are  
impulses; because there are impulses, there is  
consciousness; because there is consciousness,  
there is the psyche-soma; because there is the  
psyche-soma, there are the six senses; because  
there are the six senses, there is contact;  
because there is contact, there is feeling;  
because there is feeling, there is craving;  
because there is craving, there is grasping;  
because there is grasping, there is becoming;  
because there is becoming, there is birth;  
because there is birth, there are old age, death,  
grief, and sorrow. That is how this entire  
mass of suffering arises. But with the fading  
away of ignorance, impulses cease; with  
the fading away of impulses, consciousness  
ceases; ...and finally birth, old age, death,  
grief, and sorrow will fade away. That is how  
this entire mass of suffering ceases.”

After listening to the Buddha, the  
Venerable Kaccayana was enlightened and  
liberated from sorrow. He was able to untie  
all of his internal knots and attain Arhatship.  
(BB)

*Samyukta Agama 301*

##### ***(The Three Refuges - Ba Sự Quay Về)***

I take refuge in the Buddha, the one who  
shows me the way in this life.  
I take refuge in the Dharma, the way of  
understanding and of love.

I take refuge in the Sangha, the community  
that lives in harmony and awareness. (B)

Dwelling in the refuge of Buddha, I clearly  
see the path of light and beauty in the world.  
Dwelling in the refuge of Dharma, I  
learn to open many doors on the path of  
transformation.

Dwelling in the refuge of Sangha, shining  
light that supports me, keeping my practice  
free of obstruction. (B)

Taking refuge in the Buddha in myself, I  
aspire to help all people recognize their own  
awakened nature, realizing the Mind of Love.  
Taking refuge in the Dharma in myself, I  
aspire to help all people fully master the ways

of practice, and walk together on the path of  
liberation.

Taking refuge in the Sangha in myself, I  
aspire to help all people build four-fold  
communities, to embrace all beings and  
support their transformation. (BB)

***(Sutra Closing Verse - Hồi Hướng)***

Reciting the sutras, practicing the way of  
awareness,  
gives rise to benefits without limit.  
We vow to share the fruit with all beings.  
We vow to offer tribute to parents, teachers,  
friends, numerous beings  
who give guidance and support along the path.  
(BBB)

