



**DHARMA TEACHER ORDER**

**MORNING  
PRACTICE  
INSTRUCTIONS**

## **Morning Practice Instructions**

Bell master: O = Ring Bell

Mokugyo: X = Tap Mokugyo

### **BEGIN MORNING PRACTICE**

Wake, wake, OOO, stop.

### **INCENSE CEREMONY**

“Please rise for the incense ceremony.” *(Bell master holds small bell)*

*Light incense, bow to the Buddha 3 times, place in tray, and step back from altar.*

“In gratitude, we offer this incense to all the Buddhas and Bodhisattvas throughout space and time. May it be fragrant as Earth herself, reflecting our careful efforts, our 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.”

Small bell O, stop, half bow.

## THREE REFUGES

“Please remain standing for the three refuges. We will make a full bow after each refuge.”

“I take refuge in the Buddha, the one who shows me the way in life.”

Small bell O, full bow, stop to rise.

“I take refuge in the Dharma, the way of understanding and love.”

Small bell O, full bow, stop to rise.

“I take refuge in the Sangha, the community of harmony and awareness.”

Small bell OOO, full bow, stop to rise.

“Please be seated.”



## SUTRA CHANTING

“We will now recite the Heart Sutra.”

Wake, wake, OOO, stop.

X XX (symbolizes the 3 Refuges)

O X (symbolizes the 6 Paramitas)

O X

O X

X XX X (symbolizes the Four Noble Truths)

Stop bell.

*Mokugyo master reads title*

### THE HEART OF PERFECT UNDERSTANDING

*The Sutra is recited to the rhythm of the Mokugyo and the Bell master rings the bell once after each verse.*

X X X

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. (O)

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.

(O)

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. 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. (O)

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, realizing perfect Nirvana. All Buddhas in the past, present, and future, thanks to this Perfect Understanding, arrive at full, right, and universal Enlightenment. (O)

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:

(O)

**Gate gate paragate parasamgate bodhi svaha.**

(O)

**Gate gate paragate parasamgate bodhi svaha.**

(O)

(O)

(O)

XX

**Gate gate paragate parasamgate bodhi svaha.**

OOO, stop.

### **THE FIVE PRECEPTS**

“We will now recite the Five Wonderful Precepts.” Wake, wake, OOO, stop.

*The bell is invited and stopped after each precept.*

*The Bell master reads the first Precept and then people take turns.*

#### **The First Wonderful Precept**

Aware of the suffering caused by the destruction of life, I vow to cultivate compassion and learn 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 condone any act of killing in the world, in my thinking, or in my way of life.

**This is the First Wonderful Precept.**

## **The Second Wonderful Precept**

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I vow to cultivate loving kindness and learn ways to work for the wellbeing of people, animals, plants, and minerals. I will practice generosity by sharing my time, energy, and material resources with those who are in real need. I am determined not to steal and not to possess anything that should belong to others. I will respect the property of others, but I will prevent others from profiting from human suffering or the suffering of other species on Earth.

**This is the Second Wonderful Precept.**

## **The Third Wonderful Precept**

Aware of the suffering caused by sexual misconduct, I vow to cultivate responsibility and learn ways to protect the safety and integrity of individuals, couples, families and society. I am determined not to engage in sexual relations without love and a long-term commitment. To preserve the happiness of myself and others, I am determined to respect my commitments and the commitments of others. 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. **This is the Third Wonderful Precept.**

## **The Fourth Wonderful Precept**

Aware of the suffering caused by unmindful speech and the inability to listen to others, I vow to cultivate loving speech and deep listening in order to bring joy and happiness to others and relieve others of their suffering. Knowing that words can create happiness or suffering, I am determined to speak truthfully, with words that inspire self-confidence, joy and hope. I will not to spread news that I do not know to be certain and will not to criticize or condemn things of which I am not sure. I will refrain from uttering words that can cause division or discord, or that can cause the family or the community to break. I am determined to make all efforts to reconcile and resolve all conflicts, however small.

**This is the Fourth Wonderful Precept.**



## **The Fifth Wonderful Precept**

Aware of the suffering caused by unmindful consumption, I vow to cultivate good health, both physical and mental, for myself, my family and my society by practicing mindful eating, drinking and consuming. I will ingest only items that preserve peace, well-being, and joy in my body, in my consciousness, and in the collective body and consciousness of my family and society. I am determined not to use alcohol or any other items that contain toxins, such as certain TV programs, magazines, books, films and conversations. I am aware that to damage my body or my consciousness with these poisons is to betray my ancestors, my parents, my society and future generations. I will work to transform violence, fear, anger and confusion in myself and in society by practicing a diet for myself and for society. I understand that a proper diet is crucial for self-transformation and the transformation of society.

**This is the Fifth Wonderful Precept.**

*After the 5<sup>th</sup> Precept: Wake, wake, OOO, stop.*

## **OM MANI PADME HUM**

“We will now chant the Om Mani Padme Hum three times.” Wake, wake, OOO, stop.

*O (take a deep breath and chant the first syllable, Om)*

*Continue with each syllable.*

*Repeat three times.*

OOO, stop to indicate the end of the chanting.

## **MEDITATION**

Wake, wake, OOO

Sit for 10-15 min. (timed by Bell master)

Wake, wake, OOO, stop.

Sitting bow

*Resettle: allow time for those whose legs have fallen asleep*

## **CLOSING**

Wake, wake, OOO, stop.

Sitting bow

“Please rise and bow to the Buddha and then to the Sangha.”

Half bow to the Buddha.

Turn to face each other and  
make half bow to the Sangha.

## **SHARING THE MERIT**

Practicing the way of awareness, leads 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.

