

☯ CEREMONY TO TRANSMIT ☯
☯ THE FIVE MINDFULNESS
TRAININGS ☯



1. Sitting Meditation (12 minutes)

2. Incense Offering □

(Bell, bell, bell)

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]

3. Touching the Earth

Introductory Verse

(The Sangha is invited to join the chant where 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.

(Bell, three breaths, stop sound)

Touching the Earth

*(Those who wish are invited to touch the Earth with the bell after each verse.
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. [Bell]

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. [Bell]

Cutting through ignorance, awakening our hearts and our minds,
Manjushri, the Bodhisattva of Great Understanding,
to whom we bow in gratitude. [Bell]

Working mindfully, working joyfully for the sake of all beings,
Samantabhadra, the Bodhisattva of Great Action,
to whom we bow in gratitude. [Bell]

Listening deeply, serving beings in countless ways,
Avalokiteshvara, the Bodhisattva of Great Compassion,
to whom we bow in gratitude. [Bell]

Fearless and persevering in realms of suffering and darkness,
Kshitigarbha, the Bodhisattva of Great Aspiration,
to whom we bow in gratitude. [Bell]

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. [Bell]

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. [Bell]

Sharing the art of mindful living, founder of the Plum Village tradition,
our teacher, Master Trung Quan Nhat Hanh, to whom we bow in gratitude.

Showing the way fearlessly and compassionately,
the stream of our ancestral teachers to whom we bow in gratitude.
[Bell, Bell]

4. Opening Verse

(Bell, bell, bell)

Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa
Namo Tassa Bhagavato Arahato Samma Sambuddhassa
[Bell]

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]

5. 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. **[Bell]**

“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. **[Bell]**

“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. **[Bell]**

“That is why in Emptiness,
Body, Feelings, Perceptions,
Mental Formations and Consciousness
are not separate self entities. **[Bell]**

“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. **[Bell]**

“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. **[Bell]**

“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. **[Bell]**

“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. **[Bell]**

“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!”
[Bell, bell]

6. Invitation

Transmission Master: If there is anyone present who has not requested transmission but would like to formally receive the trainings today, please stand, offer your name, and join the ordines in the middle of the hall.

(Pause)

If there is anyone present who previously received the trainings and would like to renew your commitment to them, please remain in your seat and offer your name so the community can support your intention. (Pause)

7. Sanghakarman Procedure

Sanghakarman Master: Has the entire community assembled?

Sangha Convener: The entire community has assembled.

Sanghakarman Master: Is there harmony in the community?

Sangha Convener: Yes, there is harmony.

Sanghakarman Master: Why has the community assembled today?

Sangha Convener: The community has assembled to perform the Sanghakarman of transmitting the Five Mindfulness Trainings.

Sanghakarman Master: Noble community, today, [date], has been chosen as the day to transmit the Five Mindfulness Trainings. The community has assembled at the appointed time and is ready to transmit and receive the Five Mindfulness Trainings in an atmosphere of harmony. Thus, the transmission can proceed. Is this statement clear and complete?

Everyone: Clear and complete. **[bell]**

8. (Optional) Transmitting the Three Refuges:

[Transmission Master]:

Today the community has gathered to give support to those who will vow to go for refuge to the Three Jewels and receive and practice the Five Mindfulness Trainings. You have had the chance to learn about and observe the way of understanding and love that has been handed down to us by teachers over many centuries, and today you have made the decision to go for refuge to the Three Jewels and receive the Five Mindfulness Trainings.

Will the entire community please enjoy your breathing and remain mindful when you hear the three sounds of the bell? The sound of the bell is the voice of the Buddha, bringing us back to our true selves. **[bell, bell, bell]**

To take refuge in the Three Jewels is to turn to the Buddha, the Dharma, and the Sangha for protection. The Buddha, the Dharma, and the Sangha are Three Precious Gems. To take refuge in the Buddha is to take refuge in the Awakened One who has the ability to show us the way in this life. To take refuge in the Dharma is to take refuge in the way of understanding, love, and compassion. To take refuge in the Sangha is to take refuge in a community that practices according to the path of understanding, love, and compassion, and lives in an awakened way.

The Buddha, the Dharma, and the Sangha are present in every quarter of the universe as well as in every person and all other species. To go for refuge to the Buddha, the Dharma, and the Sangha also means to have confidence in our own ability to be awakened, to develop and manifest understanding and love in ourselves, and to practice the Way for ourselves and for our family, our community, and society. Will those aspirants taking refuge please repeat after me the Three Great Refuge Vows?

I take refuge in the Buddha, the one who shows me the way in this life.
[Bell] (*Ordinees touch the earth one time, rising with the muffled bell*)

I take refuge in the Dharma, the way of understanding and love.
[Bell] (*Ordinees touch the earth one time, rising with the muffled bell*)

I take refuge in the Sangha, the community that lives in harmony and awareness.
[Bell] (*Ordinees touch the earth one time, rising with the muffled bell*)

Dear friends, you have formally received the Three Refuges. Receiving them will enable you to see the Three Jewels in your own heart and bring them into your daily life. Today you have become students of the Awakened One and have made the vow to live an awakened life. Beginning from today you will apply your mind to learning about and practicing the way of understanding, love, and compassion, which means to nourish the ability to love and understand within yourselves. You will also go for refuge to your Sangha to learn and practice, and you will attend days and retreats of mindfulness and recitations of the trainings and other activities of your Sangha.

9. Touching the Earth in Gratitude:

[Transmission Master]: Ordinees, on hearing the sound of the bell, after the recitation of each line, please touch the Earth one time.

In gratitude to our parents who have given us life, we touch the Earth before the Three Jewels. **[bell]**

In gratitude to our teachers who show us how to love, understand, and live in the present moment, we touch the Earth before the Three Jewels. **[bell]**

In gratitude to our friends who guide us on the path and support us in difficult moments, we touch the Earth before the Three Jewels. **[bell]**

In gratitude to all species in the animal, plant, and mineral worlds, who support our life and make our world beautiful, we touch the Earth before the Three Jewels. **[bell, bell]**

10. Transmitting the Five Mindfulness Trainings:

Dear friends, now is the time to transmit the Five Mindfulness Trainings. They have the capacity to protect life and make it beautiful. The Five Mindfulness Trainings represent the Buddhist vision for a global spirituality and ethic. They are a concrete expression of the Buddha's teachings on the Four Noble Truths and the Noble Eightfold Path, the path of right understanding and true love, leading to healing, transformation,

and happiness for ourselves and for the world. To practice the Five Mindfulness Trainings is to cultivate the insight of Interbeing, or Right View, which can remove all discrimination, intolerance, anger, fear, and despair. If we live according to the Five Mindfulness Trainings, we are already on the path of a bodhisattva. Knowing we are on that path, we are not lost in confusion about our life in the present or in fears about the future.

We will now recite the Five Mindfulness Trainings. Listen carefully with a calm and clear mind. Say, “Yes, I do” every time you see you have the capacity to receive, learn, and practice the mindfulness training read. [bell]

Friends, are you ready?

Ordinees: Yes, I am ready.

The First Mindfulness Training – 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.

(Transmission Master) This is the first of the Five Mindfulness Trainings. Do you make the commitment to receive, study, and practice it?

Ordinees: Yes, I do.

[Bell] Ordinees touch the Earth one time.

The Second Mindfulness Training – 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.

(Transmission Master) This is the second of the Five Mindfulness Trainings. Do you make the commitment to receive, study, and practice it?

Ordinees: Yes, I do.

[Bell] Ordinees touch the Earth one time.

The Third Mindfulness Training – 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.

(Transmission Master) This is the third of the Five Mindfulness Trainings. Do you make the commitment to receive, study, and practice it?

Ordinees: Yes, I do.

[Bell] Ordinees touch the Earth one time.

The Fourth Mindfulness Training – 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.

(Transmission Master) This is the fourth of the Five Mindfulness Trainings. Do you make the commitment to receive, study, and practice it?

Ordinees: Yes, I do.

[Bell] Ordinees touch the Earth one time.

Fifth Mindfulness Training – 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 Nutriment, 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.

(Transmission Master) This is the fifth of the Five Mindfulness Trainings. Do you make the commitment to receive, study, and practice it?

Ordinees: Yes, I do.

[Bell] Ordinees touch the Earth one time.

Dear friends, you have received the Five Mindfulness Trainings which are the foundation of happiness in the family and in society. They are the basis for the aspiration to help others. You should recite the trainings often, at least once a month, so that your understanding and practice of the Five Mindfulness Trainings can grow deeper every day.

A mindfulness trainings recitation ceremony can be organized in a practice center, with your local Sangha, or at home with friends. If you do not recite the trainings at least once in three months, you lose the transmission and today's ceremony will be nullified. Dear friends, as students of the Awakened One, you should be energetic in practicing the way the Buddha has taught to create peace and happiness for yourselves and all species. Upon hearing the sound of the bell, please stand up and bow deeply three times to show your gratitude to the Three Jewels.

[bell, bell, bell]

Ordinees touch the Earth three times.

11. Reading the Mindfulness Trainings Certificate:

Dear friends, I will now read the Mindfulness Trainings Certificate. When you hear your name, please come forward to receive your certificate.

12. Closing the Ceremony:

Noble community, to lend spiritual support to our Dharma friends who have formally received the Five Mindfulness Trainings, let us recite the closing verse in mindfulness.

Sharing the Merit

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.

[bell, bell, bell]

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.