

14 Mindfulness Trainings Recitation Ceremony (Plum Village Update 2023)

Sitting Meditation (5 min)

[bell, bell, bell]

Candle Lighting

[bell]

Invoking the Bodhisattva's Names

We invoke your name, **Avalokiteshvara**. We aspire to learn your way of listening in order to help relieve the suffering in the world. You know how to listen in order to understand. We invoke your name in order to practice listening with all our attention and openheartedness. We will sit and listen without any prejudice. We will sit and listen without judging or reacting. We will sit and listen in order to understand. We will sit and listen so attentively that we will be able to hear what the other person is saying and also what is being left unsaid. We know that just by listening deeply we already alleviate a great deal of pain and suffering in the other person. [bell]

We invoke your name, **Manjushri**. We aspire to learn your way, which is to be still and to look deeply into the heart of things and into the hearts of people. We will look with all our attention and openheartedness. We will look with unprejudiced eyes. We will look without judging or reacting. We will look deeply so that we will be able to see and understand the roots of suffering, the impermanent and selfless nature of all that is. We will practice your way of using the sword of understanding to cut through the bonds of suffering, thus freeing ourselves and other species. [bell]

We invoke your name, **Samantabhadra**. We aspire to practice your vow to act with the eyes and heart of compassion, to bring joy to one person in the morning and to ease the pain of one person in the afternoon. We know that the happiness of others is our own happiness, and we aspire to practice joy on the path of service. We know that every word, every look, every action, and every smile can bring happiness to others. We know that if we practice wholeheartedly, we ourselves may become an inexhaustible source of peace and joy for our loved ones and for all species. [bell]

We invoke your name, **Kshitigarbha**. We aspire to learn your way of being present where there is darkness, suffering, oppression, and despair, so we can bring light, hope, relief, and liberation to those places. We are determined not to forget

about or abandon those in desperate situations. We will do our best to establish contact with those who cannot find a way out of their suffering, those whose cries for help, justice, equality, and human rights are not being heard. We know that hell can be found in many places on Earth. We will do our best not to contribute to creating more hells on Earth, and to help transform the hells that already exist. We will practice in order to realize the qualities of perseverance and stability, so that, like the Earth, we can always be supportive and faithful to those in need. [bell]

We invoke your name, **Sadaparibhuta**. We aspire to learn your way of never doubting or underestimating any living being. With great respect, you say to all you meet, "You are someone of great value, you have Buddha nature, I see this potential in you." Like you, we will look with a wise, compassionate gaze, so we are able to hold up a mirror where others can see their ultimate nature reflected. We will remind people who feel worthless that they too are a precious wonder of life. We vow to water only the positive seeds in ourselves and in others, so that our thoughts, words, and actions can encourage confidence and self-acceptance in ourselves, our children, our loved ones, and in everyone we meet. Inspired by the great faith and insight that everyone is Buddha, we will practice your way of patience and inclusiveness so we can liberate ourselves from ignorance and misunderstanding, and offer freedom, peace, and joy to ourselves, to others and to our society. [bell]

We invoke your name, **Mother Earth Bodhisattva Gaia**

We aspire to learn your way of nourishing life and all beings. You are a living reminder that all beings, sentient, and non-sentient, are integrally connected and not separate. We will do our best to see with your eyes of non-duality, non-judgement, and inclusiveness, and in our daily actions, embrace, support, and nourish all people and all beings with true non-discrimination. You are truly a wonderful teacher; you know how to live in harmony and balance. Learning from your example, we will nurture and care for ourselves. We also vow to bring this caring energy to other people, all species, and to you, our mother, so that all can live together in harmony and peace. We will be resilient as you are, accepting whatever happens, letting go, adapting, and opening to change and new ways of seeing and being. Practicing in this way wholeheartedly, we too can be a source of growth, transformation, and well-being for all people and all species, and a part of the continuation of life for many generations and far into the future. [bell, bell, bell]

Sutra Opening Verse

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 to practice it
We vow to realize its true meaning. [bell]

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 they 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, six Sense Objects, and 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, Paragate, Parasamgate, Bodhi Svaha!

Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!
Gate, Gate, Paragate, Parasamgate, Bodhi Svaha!”
[bell, bell]

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: Is there anyone not able to be present who has asked to be represented, and have they declared themselves to have done their best to study and practice the mindfulness trainings?

Sangha Convener: No, there is not.

or

Sangha Convener: Yes, [NAME], cannot be at the recitation today. They have asked to be represented and have declared that they have done their best to study and practice the mindfulness trainings.

NAMES:

(List names here before ceremony)

Sanghakarman Master: Why has the community assembled today?

Sangha Convener: The community has assembled to recite the Fourteen Mindfulness Trainings of the Order of Interbeing.

Sanghakarman Master: Noble community, please listen. Today, [DATE], has been chosen as the day to recite the Fourteen Mindfulness Trainings of the Order of Interbeing. The community has assembled at the appointed time and is ready to recite and to hear the Fourteen Mindfulness Trainings in an atmosphere of harmony. Thus, the recitation can proceed.

Is this statement clear and complete?

Everyone: Clear and complete. [bell]

Introductory Words

Today we have been asked by the community to recite the Fourteen Mindfulness Trainings. We ask the community for spiritual support. Please, dear friends, listen.

The Fourteen Mindfulness Trainings are the very essence of the Order of Interbeing. They are the torch lighting our path, the boat carrying us, the teacher guiding us. They allow us to touch the nature of interbeing in everything that is, and to see that our happiness is not separate from the happiness of others. Interbeing is not a theory; it is a reality that can be directly experienced by each of us at any moment in our daily lives. The Fourteen Mindfulness Trainings help us cultivate concentration and insight which free us from fear and the illusion of a separate self.

We ask the community to listen with a serene mind. Consider the mindfulness trainings as a clear mirror in which to look at ourselves. Say yes, silently, every time you see that during the past month you have made an effort to study, practice, and observe the mindfulness training read.

Dear friends, are you ready?

Everyone: (silently) I am ready.

These then are the Fourteen Mindfulness Trainings of the Order of Interbeing:

The First Mindfulness Training: 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 guiding means that help us learn to look deeply and develop our 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 and 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 in the world.

This is the First Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Second Mindfulness Training: 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 nonattachment from views and being open to others' insights and experiences in order to benefit from the collective wisdom.

Insight is revealed through the practice of compassionate listening, deep looking, and letting go of notions rather than through the accumulation of intellectual knowledge. We are aware that the knowledge we presently possess is not changeless, absolute truth. Truth is found in life, and we will observe life within and around us in every moment, ready to learn throughout our lives.

This is the Second Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Third Mindfulness Training: 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 narrowness through loving speech and compassionate dialogue.

This is the Third Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Fourth Mindfulness Training: Awareness of Suffering

Aware that looking deeply at the nature of our suffering can help us develop understanding and compassion, we are determined to come home to ourselves, to recognize, 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 only find the path leading to the transformation of suffering when we understand 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.

This is the Fourth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Fifth Mindfulness Training: 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, profit, 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, TV programs, films, magazines, books and conversations. We will consume in a way that preserves compassion, peace, joy, wellbeing in our bodies and consciousness and in the collective body and consciousness of our families, our society, and the earth.

This is the Fifth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Sixth Mindfulness Training: 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, to recognizing 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 in the other person. 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 recognize 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, fear, and helping others do the same.

This is the Sixth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Seventh Mindfulness Training: 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 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.

This is the Seventh Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Eighth Mindfulness Training: True Community and Communication

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 a 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 recognize all the causes and conditions, including our own habit energies, that have brought about the difficulties. We will take responsibility for 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.

This is the Eighth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Ninth Mindfulness Training: Truthful and Loving Speech

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 joy and harmony of our Sangha by refraining from speaking about the faults of another person 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 rumors nor criticize 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 cause difficulties for us or threaten our safety.

This is the Ninth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Tenth Mindfulness Training: 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. However, as members of a spiritual community, we should 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 looking with the eyes of interbeing and learning 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 siblinghood, flow as a river, and practice to develop the three real powers -- love, understanding and cutting through afflictions -- to realize collective awakening.

This is the Tenth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Eleventh Mindfulness Training: 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 realize 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, and deprive others of their chance to live.

This is the Eleventh Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Twelfth Mindfulness Training: 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.

This is the Twelfth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Thirteenth Mindfulness Training: 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 learn ways to work for the well-being of people, animals, plants, and minerals and practice generosity by 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.

This is the Thirteenth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

The Fourteenth Mindfulness Training: True Love

[For lay members]: 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 protect 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.

This is the Fourteenth Mindfulness Training of the Order of Interbeing. Have we made an effort to study, practice, and observe it during the past month? (3 breaths, bell)

Concluding Words

Dear friends, we have recited the Fourteen Mindfulness Trainings of the Order of Interbeing as the community has wished. We thank everyone for helping us do it serenely.

Closing Verse

Reciting 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)

BIO BREAK

DHARMA SHARING – Guidelines

Closing