



BUDDHIST DAILY SADHANA

Daily Home Practice in 10 Steps Booklet
Second Edition

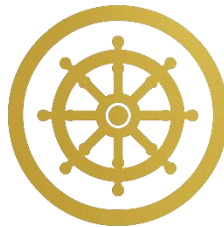
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Welcome. This Buddhist daily home practice, or *sadhana*, is offered as a simple and grounded way to bring the Buddha's teachings into your life through mindful presence, compassion, and wholehearted engagement. At the Buddhist Faith Fellowship, we believe awakening unfolds within daily life. By engaging in these ten steps regularly, you can open to clarity, compassion, and a deeper connection with yourself, others, and the world, allowing the Buddha's wisdom and compassionate activity to naturally flow through your life.

This practice draws on the living BFF Buddhist lineage while also reflecting decades of lived practice and experience, guiding how these steps are integrated so that daily practice itself becomes a source of insight, compassion, and connection in everyday life. Each step is offered as an invitation, not a requirement, and moving through them with sincerity and openness can transform your everyday experience.

Instructions for beginners

- Find a quiet space at home where the energy feels calm, welcoming, and supportive.
- Sit or stand comfortably and take a moment to settle in.
- Read each step before beginning, allowing the words to guide your attention naturally.
- Recite prayers, chants, or dedications aloud or silently, whichever feels most receptive.
- Move through each step gently, without forcing or striving, letting the practice unfold naturally.
- Allow the insights and qualities from the practice to carry into your daily life.



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Buddhist Daily Sadhana

1. Face shrine, scroll and/or Buddha image

1. Palms in *anjali* (in reverence) with mallas (meditation beads) wrapped around hands. Stand, sit in chair or cushion.
2. Ring bell (three times and then bow) while you do this follow your breath mindfully.

2. The Candle & Incense Offering

1. Light the Wisdom Candle and recite:

"Mindful of the Buddha, Dharma and Sangha, I calmly light this candle, brightening the face of the Earth." (*bell & bow*)

2. Light the incense and recite:

"In gratitude and joy,
I offer this incense
to the living heart of wisdom and compassion,
Amida, the Buddha of Immeasurable Life and Light." (*bell & bow*)

3. Lineage Prayer of Wisdom and Vow

I (We) honor the lineage of awakening
Passed from heart to heart through wisdom and vow.

From Shakyamuni Buddha,
To Nagarjuna, who taught the Middle Way and emptiness,
To Asanga and Vasubandhu, who revealed mind's nature,
To Shan-Dao, who opened the gate of Pure Land trust,
To Shinran, who revealed grace beyond self-power.

From Linji, who pointed to the mind beyond duality,
To Bankei, who taught the Unborn within daily life,
To Lieu Quan, who embodied awakening in form and conduct,

I (We) honor teachers, known and unknown,
Who carried the Dharma according to time and need,
Whose lives express the single taste of awakening.

May their insight live through me (us)
As humility, clarity, and compassionate action. (*bell & bow*)

4. Going for Refuge in the Three Jewels (Traditional chant in Sanskrit)

Buddham sharanam gacchāmi
To the Buddha I go for refuge.

Dharmam sharanam gacchāmi
To the Dharma I go for refuge.

Samgham sharanam gacchāmi
To the Sangha I go for refuge.

Buddham sharanam gacchāmi
Dharmam sharanam gacchāmi
Samgham sharanam gacchāmi (3x) (*bell & deep bow*)

5. Contemplation and/or Prayer (Choose one or both of the below.)

Option A: The Five Remembrances

I am of the nature to grow old.
There is no way to escape growing old.

I am of the nature to have ill health.
There is no way to escape having ill health.

I am of the nature to die.
There is no way to escape death.

All that is dear to me, and everyone I love are of the nature to change.
There is no way to escape being separated from them.

My actions are my only true belongings.
I cannot escape the consequences of my actions.
And yet, within this very karma,
The path of awakening unfolds.

By relying on the teachings of the Buddha,
The practice of the Dharma,
And the fellowship of the Sangha,

May awakening arise within the heart of Immeasurable Life and Light,
Revealing my true nature,
So that suffering is released,
And all beings are carried toward liberation. Namo Amida Buddha. (*bell*)

Option b. The Four Immeasurable Minds Prayer

Through the working of Great Compassion in their hearts,

May all beings enjoy happiness and the root of happiness.

May all beings be free from suffering and the root of suffering.

May all beings never be separated from the sacred happiness that is free from suffering.

May all beings abide in equanimity, free from attachment and aversion.

Namo Amida Buddha. (*bell*)

7. Chant

Choose one of the chants below per session.

The Juseige is the second of three Songs of Praise in the *Larger Sutra of Immeasurable Life*. It recounts Bodhisattva Dharmakara's vows of great compassion and awakening, praising their depth and the power of the Primal Vow. If this is too difficult to chant this traditional Japanese version, then proceed to Step 8, Quiet Sitting Meditation.

Instructions:

- Place your hands in gassho (reverence), strike the bell, and chant one syllable at a time.
- For underlined words, chant with two beats; the second syllable is silent.
- Recite with an open, attentive heart, allowing the chant to connect you with the Buddha's vows.
- See our web page on our Buddhist Daily Home Practice in 10 Steps to listen and learn it for or attend our Meditation and Talk Sundays in Middletown, CT.

The Endonsho was written by master Zhiyi from the *Perfect and Sudden Chapter* of his opus *Mohe Zhiguan (Maha Shamata-Vipashyana)* in 594 C.E. in China. It expresses the highest path of Buddhist practice, which is perfect and sudden—right from the very first moment, every ordinary thought, sight, sound, and even defilement is already the complete, non-dual Middle Way, with nothing to reject, nothing to attain, and no separation between ordinary mind and full enlightenment.

The Heart Sutra (Prajnaparamita Hrdaya) is one of the most profound sutras and its earliest translation is from the 3rd century C.E. Its profound meaning is the direct realization of emptiness (shunyata): all phenomena are empty of independent self-nature, freeing the mind from all fear and suffering. This makes it one of the most beloved and chanted texts in Mahayana Buddhism.

Instructions:

Chant the *Endonsho* and *Heart Sutra* slowly, clearly, and evenly, one syllable per beat. Chant with a gentle, steady voice (slightly louder than normal conversation). Keep a steady rhythm with your voice alone or accompanied by the *mokugyo* (wooden drum) and *inkin* bell. To better learn these sutra chants attend our Meditation and Talk Sundays in Middletown, CT or refer to the online follow along chants when available.

Juseige – Song of Compassion From *Larger Sutra of Infinite Life*, 1st century C.E. (in Sanskrit), Public domain and traditional Japanese version.

Note: Each syllable is one beat, underlined syllables are 2 beats. With ending words with two syllables, The very last one is silent. Ex. ZOKU, the KU remain silent.

Strike Mindfulness Bell 3x

BUSSETSU MURYO JUKYO

GA GON CHO SE GAN
HIS-SHI MU JO DO
SHI GAN FU MAN ZOKU
SEI FU JO SHO GAKU

GA O MU RYO KO
FU I DAI SE SHU
FU SAI SHO BIN GU
SEI FU JO SHO GAKU

GA SHI JO BUTSU DO
MYO SHO CHO JIP-PO
KU KYO MI SHO MON
SEI FU JO SHO GAKU

RI YOKU JIN SHO NEN
JO E SHU BON GYO
SHI GU MU JO DO
I SHO TEN NIN SHI

JIN RIKI EN DAI KO
FU SHO MU SAI DO
SHO JO SAN KU MYO
KO SAI SHU YAKU NAN

KAI HI CHI E GEN
MES-SHI KON MO AN
HEI SOKU SHO AKU DO
TSU DATSU ZEN SHU MON

KO SO JO MAN ZOKU
I YO RO JIP-PO
NICHU GATSU SHU JU KI
TEN KO ON PU EN

I SHU KAI HO ZO
KO SE KU DOKU HO
JO O DAI SHU CHU
SEP-PO SHI SHI KU

KU YO IS- SAI BUTSU
GU SOKU SHU TOKU HON
GAN E SHITSU JO MAN
TOKU I SAN GAI O

NYO BUTSU MU GE CHI
TSU DATSU MI FU SHO
GAN GA KU E RIKI
TO SHI SAI SHO SON

SHI GAN NYAK-KO KA
DAI SEN O KAN DO
KO KU SHO TEN NIN
TO U CHIN MYO KE (*bell*)

Sanskrit Buddha Name Chant

OM NA MO A MI TA BHA YA (6x+)

(3 bells & bow)

Japanese Nembutsu Chant

NAM AN DAM BU (6x+)

(3 bells & bow)

Endonsho – Sudden Perfect Contemplation

Master Zhiyi, adapted from the *Mohe Zhiguan (Maha Shamata-Vipashyana)*,
6th Century C.E. - China – Public domain translation, *Shomyo* style with *mokugyo* chantable
version.

Strike Mindfulness Bell 3x

The perfect and sudden calming and contemplation
from the very beginning takes ultimate reality as its object.

No matter what the object of contemplation might be,
it is seen to be identical to the Transcendent Middle.

There is nothing that is not true reality.

When one fixes the mind on the Dharma Realm as object
and unifies one's mindfulness with the Dharma Realm as it is,
then there is not a single sight nor smell that is not the Middle Way.

The same goes for the realm of self, the realm of Buddha, and the realm of living beings.

Since all aggregates and sense-accesses of body and mind are thusness, there is no suffering to be
cast away.

Since nescience and the afflictions are themselves identical with enlightenment, there is no origin
of suffering to be eradicated.

Since the two extreme views are the middle way and false views are the right way, there is no
path to be cultivated.

Since samsara is identical with nirvana, there is no cessation to be achieved.

Because of the intrinsic inexistence of suffering and its origin, the mundane does not exist;
because of the inexistence of the path and its cessation, the supramundane does not exist.

A single, unalloyed reality is all there is – no entities whatever exist outside of it.

That all entities are by nature quiescent is called “calming”;
that this nature, though quiescent, is ever luminous, is called “contemplation”.

Though a verbal distinction is made between earlier and later stages of practice,
there is no ultimate duality, no distinction between them.

This is what is called “the perfect and sudden calming and contemplation”. (bell)

Buddha Name Chant (Sanskrit)

OM NA MO A MI TA BHA YA (6x+) (3 bells & bow)

Heart Sutra – Prajñāpāramitāhṛdaya

Translation by Thich Nhat Hanh, used with permission under Creative Commons Attribution-NonCommercial 4.0 International License - from original 1th century B.C.E, India - *mokugyo* instrument

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 realisation
he 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,
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.
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” (3x) *(then bell & bow)*



7. Buddha Name Recitations

If you skipped chanting the *Juseige*, then practice intoning either version of the Buddha Name chants below in Sanskrit, meditatively one syllable at a time, for 3 or 4 sets; each set is composed of 3 recitations. That is either 9 or 12 recitations.

NA MO A MI DA BU DDHA

OM NA MO A MI TA BHA YA

8. Quiet Sitting Meditation

Practice quiet sitting meditation, allowing the mind to settle and rest naturally. Sit on a zafu (meditation cushion) or a chair for 10–20 minutes. If you are new to meditation or have time constraints, begin with 5 minutes.

Guidance for Quiet Sitting (Beginners) with a Non-Dual (Advaya) Orientation

Posture

- Sit in a way that feels stable and relaxed.
- If sitting on a chair, place both feet flat on the floor.
- If sitting on a cushion, allow the knees to rest lower than the hips.
- Let the spine be upright without stiffness.
- Rest the hands comfortably in the lap or on the thighs.
- Allow the shoulders to soften and the chest to open naturally.
- Let the head balance gently, with the chin slightly tucked.
- The eyes may be open or closed. If open, keep a soft, unfocused gaze.

Settling the Mind

- There is nothing to fix or achieve.
- Allow the body to breathe naturally.
- Gently notice the sensation of breathing, wherever it is most vivid.
- When thoughts, sounds, or sensations arise, let them come and go.
- If attention wanders, simply return to the breath or to open awareness.
- Relax on the exhale, allowing the face and jaw to soften.
- At times, allow awareness to rest naturally, open and clear, without trying to change anything.
- Sit with kindness and simplicity.

9. Dedication

After the quiet sitting meditation, recite the following dedication with a sincere heart. Recall the Buddha's example of compassion, and allow the fruits of the practice to be shared with family, friends, co-workers, the human and non-human worlds.

The Buddha gave his teachings for the good of many,
for the happiness of the many,
out of compassion for the world.
May the fruits of these practices
be shared with family, society, and with all sentient beings. (*bell & bow*)

10. Daily Life Integration

Throughout the day, practice deep listening, mindful awareness, and kindness in daily activity. Entrusting in the dynamic working of the fulfilled Primal Vow, allow gratitude and compassion to arise naturally. As remembrance and expression, recite either Buddha Name, **Namo Amida Buddha** or **Om Namō Amitabhaya**.

Buddhist Mealtime Prayer

For breakfast, lunch, snack time and dinner, practitioners should recite either vocally or in the mind the Prayer of Mealtime Thanksgiving.

This food is the gift of the whole universe;
each morsel is the fruit of countless causes and conditions.

With gratitude, I receive this offering.
May this nourishment sustain body and mind
and support the path of awakening.

In thankfulness for this gift,
may compassion and wisdom naturally unfold
for the benefit of all beings.
Namo Amida Buddha