

Nien Fo Book

The service book of the Amida Order



Engraving of a Sanskrit dhāraṇī for Amitābha Buddha, written in the Siddham script. Mogao Caves, Dunhuang, China

Order of Amida Buddha Amida Trust

www.amidatrust.ning.com

A Collection of Buddhist texts. Not for resale.

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Nov 2015: new wording of 'original and sacred vows'; new wording in Confirmation of Great Vows; Tai Shi Chi Prayer and Quan Shi Yin Sadhana added; waking bell verse and meal time verses added.

SUMMARY OF FAITH & PRACTICE

(Dharmavidya, inspired by Honen's Ichimai Kishomon)

For those having a karmic affinity with Amitabha Buddha wishing to practise a religious life in truly simple faith, freeing themselves of sophistication and attachment to all forms of cleverness, the method of opening oneself to Amitabha's grace is the practice of Nien Fo with body, speech and mind, particularly verbal recitation of "Namo Amida Bu". This is not something done as a form of meditation, nor is it based on study, understanding and wisdom, or the revelation of deep meaning. Deep meaning is indeed there for the nembutsu is a window through which the whole universe of Buddha's teaching can be perceived in all its depth, but none of this is either necessary or even helpful to success in the practice. Rather such study cultivates secondary faculties to be held separate from the mind of practice itself.

The primary practice requires only one essential: realise that you are a totally foolish being who understands nothing, but who can with complete trust recite "Namo Amida Bu"; know that this will generate rebirth in the Pure Land, without even knowing what rebirth in the Pure Land truly is. This is the practice for ignorant beings and ignorance is essential for its accomplishment. This practice automatically encompasses the three minds and the mind of contrition as a fourth. To pursue something more profound or more sophisticated, or to have a theory, or to think that understanding will yield greater enlightenment than this is to be misled and to fall back into self-power whereby the whole practice is spoilt. However wise, learned or skilled you may be, set it aside and be the foolish being completely in the performance of the practice. Nothing else is required and anything else is too much. Faith and practice cannot be differentiated.

The Buddha-body is delineated by the precepts. How deficient we are by comparison! By our daily difficulty in the preceptual life, we awaken to the presence of the myriad karmic obstacles without which we would already perceive the land of love and bliss, we would be as the vow-body of Buddha. Thus we know in experience that we are foolish beings of wayward passion. This knowledge of our condition is part of the essential basis when it gives rise to contrition. Thus all obstacles become impediments to faith unless we experience contrition and letting go. Saving grace, as was made clear by Shan Tao's dream and advice to Tao Cho, only comes through the sange-mon.

If you can perform the practice in this simple minded way, Amida will receive you and you may fear for nothing since all is completely assured. Dwelling in this settled faith you may then use your secondary faculties, your knowledge and skills and accumulated experience, as tools for helping all sentient beings. But do not then think that anything of relevance to your own salvation is thereby accomplished, nor that you are making something of yourself. Whatever merit there may be in your actions of this kind, immediately and totally dedicate it to the benefit of others, that they may enter the Pure Land and that you yourself may not be encumbered by consciousness of virtue which will only contaminate the practice. As Honen says, "without pedantic airs, fervently recite the Name." * * *

THE SCRIPTURE OF QUAN SHI YIN*

In verse, Mujinni Bodhisattva asked,
"World Honoured One, possessor of all grace,
What reason is there for Holy One,
Great Quan Shi Yin,
to thus be so addressed?"
The Honoured One made answer too in verse,
"Just listen to the life of Quan Shi Yin.
To calls from every quarter she responds;
Of oceanic depth her holy vows.
*A myriad Buddhas has she truly served
For ages past beyond the thought of man
And made for aye great vows of purity.
When people hear her name,
and see her form,
And think of her not vainly in their hearts,
All forms of ill, in all the worlds, shall cease.
If, wishing harm, an enemy should try to push
another in a fiery pit,
The victim should, on Quan Shi Yin's great
power, think, - and straightaway
that fiery pit shall be transformed
into a cool and silver lake.
If, drifting in the vast great ocean's foam,
- a man should be in danger of his life from
monstrous fish or evil beings,
Let him only think on Quan Shi Yin's great
power, - at once the sea will all compassion be.
If, from the top of Sumeru, - a man be hurled
down by an enemy's cruel hand,
Just let him think on Quan Shi Yin's great
power and, - like the sun, he will remain aloft.
If, chased by wicked men, - a man should fall
upon a mountain,
Let him think again of Quan Shi Yin's power
- and no injury will e'en a single hair of him
sustain.
If ringed by enemies, - a man should be
threatened by them, - all with their swords in
hand,
Just let him think on Quan Shi Yin's great
power, - compassion then within their hearts
will dwell.
When tyrants persecute a man - and he stands
at the place of execution,
Let him think only on Quan Shi Yin's great
power, - the executioner's sword will broken
be.

If, bound in chains, - in prison, - let a man just
think on Quan Shi Yin's great holy power,
At once the shackles will then set him free.
When poisonous herbs,
- or magic, threaten harm,
The power of Quan Shi Yin, - if thought upon, -
will quickly send the curse back whence it came.
If poisonous creatures, - evil ones, should come,
Upon great Quan Shi Yin's power gently dwell, -
straightaway those evil ones dispersed will be.
When snakes and scorpions attack a man,
- exhaling evil poisons, scorching him,
By dwelling on great Quan Shi Yin's holy power
- they will be turned away with shrieks of fear.
When lightning flashes and the thunder rolls,
- when hailstones beat and rain in torrents pours,
The power of Quan Shi Yin, - if thought upon, -
will quickly clear the heavens of the storm.
If, struck by cruel disaster's evil hand - or
tortured by interminable pain, - a being flees to
Quan Shi Yin's gentle arms,
She, being wise and full of mystic power,
- will save him from all worldly grief and care.
With all miraculous powers well endowed,
And widely skilled in knowledge of all things,
In all the world, in all the quarters,
There is not a place where Quan Yin does not go.
Hells, evil spirits, - beastly creatures, - all the
evil ways of living, - all the pain that comes from
birth, old age, disease and death
Will, for eternity, all pass away.
Great Quan Shi Yin views all the world in Truth,
Free from defilement, loving, knowing all,
Full of compassion;
She must always be prayed to,
- adored for all eternity.
She is a Light pure, - spotless, like the sun,
With wisdom does she darkness all dispel,
subverting all effects of wind and fire;
Her all-illuminating light fills all the world.
As thunder shakes the universe does she control
her loving body,
And her thought of great compassion,
- like a cloud from which a rain of Dharma
comes, as nectar, down,
- destroys the flames of evil passions all.
When, threatened by court judgements or,

in camp, - the military should a man oppress,
 Let him but think on Quan Shi Yin's great
 power - and all his enemies will be dispersed.
 * She is a most exquisite Voice,- a Voice that
 all the world encompasses;
 The voice of Brahma, - Voice of oceans
 - One that all the voices of the world
 does much excel,
 Because of this our thoughts must always
 dwell upon her.
 Let us never cherish thoughts of doubt about
 great Quan Shi Yin
 Who is all pure and holy and a refuge true,
 -* Protecting in all grief, - in trouble, death,
 disaster.
 She possesses merit all, - regards all things
 with a compassionate eye and, - like the
 ocean, - holds within Herself a mass of
 virtues inestimable,
 For this she must forever be adored."
 Then rose up from his seat Jiji Bosatsu
 To stand before the Buddha, saying thus,
 "World Honoured One, - they, who this
 Scripture hear of Quan Shi Yin Bosatsu,
 Must indeed no small amount of merit gain
 For here her life of perfect action is
 described.
 This is the life of One,
 -Who, all endowed with powers all
 miraculous,
 Appears in all directions."
 When the Buddha thus finished the recitation
 in the hall,
 Of this great Scripture which makes clearly
 plain - the life and work of the All-Sided
 One,
 All people present then, - a great concourse, -
 in number four and eighty thousand strong,
 +With all their hearts cherished a longing
 deep
 +For the Supreme Enlightenment with which
 Nothing in all the universe compares.* * *

*We offer the merits of this
 scripture reading to all
 So that they may be able to obtain the Truth.
 The supreme and endless blessings of
 Samantabhadra's deeds. We
 now universally transfer.
 May every living being, drowning and adrift,
 Soon return to the Land of Limitless Light.*

KANZEON NAMU BUTSU
 YO BUTSU U IN
 YO BUTSU U EN
 BUP PO SO EN
 JO RAKU GA JO
 CHO NEN KANZEON
 BO NEN KANZEON
 NEN NEN JU SHIN KI
 NEN NEN FU RI SHIN (X3)*

OFFERING VERSE

From Tai Shih Chih's great ocean mind
 Came forth a teacher great Shan Tao
 For the sake of this lost declining world
 Ten quarters' Buddhas he called forth

In succeeding ages Shan Tao reappeared
 Coming as Fa Chao, coming as Shao K'ang
 He showed the treasury of great good
 Fulfilling Buddha's prime intent.

Finally in the Eastern Land
 From Tai Shih Chih there came again
 The Holy Sage, Honen Shonin,
 To spread the Dharma far and wide

We dedicate the merits of this incense offering
 To all 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 realise the Pure Land.

DAWN PRAYERS

Verse on Impermanence

(by Shan Tao, following the Avatamsaka)

Time has passed with the swiftness of light;
It is already morning
Impermanence rushes upon us every moment;
Mara follows every step.
Oh, practitioners of the Way,
Strive diligently! Attain Nirvana!

Resolution

(Shan Tao - Majjhima Nikaya)

Rare is it to meet with the Dharma, ultimate and profound,
Even though one seeks for hundreds and thousands of aeons
Fortunately we now hear and receive it
We pray that we may understand the Tathagata's true meaning
Let the Blessed One teach the Dharma, let the Sublime One teach the Dharma
There are beings with little dust in their eyes who
are wasting through not hearing the Dharma
There will be those who will understand.
The Buddha has said:
Open for them are the doors of the deathless
Let those with ears now show their faith.

Refuges & Invocation

(Dharmavidya, following Shan Tao)

Buddhas throughout space and time, reverently do we adore you.
Dharmas to the end of time, reverently do we adore you.
Sanghas so exemplary, reverently do we adore you.
To this holy place, Amida Buddha, Highest One, bring your presence now I pray
To this holy place, Shakyamuni, Enlightened One, bring your presence now I pray
To this holy place, Tathagatas of all worlds, bring your presence now I pray

PRAYER OF ALL LINEAGES*

I open my heart to you, Buddha Shakyamuni; Please show me the way to go forth, Turn the wheel of perfect Dharma And reveal the essence of upaya.	Help us fill the world with offerings And open up the path of goodness.
I open my heart to you, Buddha Amida: Please do not despair that I may heed you, Wait for me with your great patience And show the radiance of the Pure Light.	I open my heart to you, foremost disciples: Sujata, foremost in kindness, Upali, foremost in vinaya, Ambapali, foremost in understanding impermanence, Anuruddha, foremost in vision, Sona, foremost in practice,
I open my heart to you, Quan Shi Yin Please be here with me through all of my life Guide me into paths of kindness And show me ways of wise compassion.	Anatapindika, foremost in generosity, Queen Vaidehi, foremost in seeing the Pure Land, Rahula, foremost in good deeds, Kacchayana, foremost in explanation,
I open my heart to you, great Samantabhadra; Please come to us in times of darkness	Baddha, foremost in learning Dharma, Subhuti, foremost in penetration of shunyata,

Sundarinanda, foremost in equanimity,
Purna, foremost in teaching;
Patacara, foremost in inspiring others,
Moggallana, foremost in power of spirit,
And all the other great disciples
Who have revealed the Sanghakaya.

I open my heart to you gurus of the earliest
Dharma: Shariputra, Pajapati, Great
Kashyapa, Kind Ananda, Pindola,
And all the other precious teachers
Who have revealed the path of freedom.

I open my heart to you, gurus of the
Sarvastivada: Shanavasa, Madhyantika,
Upagupta, Buddhila, Buddhadeva
And all the other precious teachers
Who taught the path of all-existence

I open my heart to you, gurus of the
Madhyamika: Venerable Manjushri,
Nagarjuna, Chandrakirti
And all the other precious teachers
Who have revealed the path of voidness.

I open my heart to you, gurus of the
Yogacara: Venerable Maitreya, Noble
Asanga, Vasubandhu
And all the other precious teachers
Who have revealed the path of vastness.

I open my heart to you, gurus of the
Mantrayana: Yeshe Tsogyal,
Padmasambhava, Tilopa and Naropa
And all the other precious teachers
Who have revealed the path of Tantra.

I open my heart to you, gurus of the
Theravada: Venerable Dasaka, Sonaka,
Moggaliputta, Buddhaghosa
And all the other precious teachers
Who have revealed the path of pure form.

I open my heart to you, gurus of the
bodhisattvavada: Vimalakirti, Shantideva,
Venerable Atisha, Yelui Chu Tsai,
And all the other precious teachers
Who have revealed the bodhichitta.

I open my heart to you, gurus of the
tathagatagarbha-vada: Queen Srimala,
Gunabhadra, Tan Pin,
And all the other precious teachers
Who taught purity of nature.

I open my heart to you, gurus of the Avatamsaka:
Tu Shun, Chih Yen, Fa Zang
And all the other precious teachers
Who have revealed the way of interknowing.

I open my heart to you, gurus of the Lotus lineage:
Translator Kumarajiva, Hui Su, Chih Yi,
And all the other precious teachers
Who have revealed the lotus samadhi.

I open my heart to you, gurus of the Dhyana School:
Bodhidharma, Pai Chang, Lin Chi, Eihei Dogen,
And all the other precious teachers
Who have revealed the inner light path.

I open my heart to you, gurus of the Pure Land
lineage:
Master Tan Luan, Tao Cho, Shan Tao,
And all the other precious teachers
Who have revealed the vision of harmony.

I open my heart to you, gurus of the late
transmission: Soyen Shaku, Daisetzu Suzuki, Tri
Quang, Thubten Yeshe, Kyabje Kalu, Ambedkar,
Ananda Mettaya, Chogyam Trungpa, Achaan
Chah, Nichidats' Fuji'i, Xu Yun, T'ou T'o, T'ai Hsu,
Yin Kuang, Houn Jiyu, Gisho Saiko,
And all the other precious teachers
Who have refreshed the precious Dharma.

I open my heart to you, my kind precious teachers,
Who care for those with uncontrolled minds
Untamed by all the previous Buddhas
As if they were fortunate disciples.

Please pour down your inspiring blessings
Upon myself and on all others,
To quickly stop all perverse minds
From disrespect to our kind teacher
To the most subtle form of grasping

Please pour down your inspiring blessings
Upon myself and on all others To
quickly generate pure minds
From respect for our kind teacher
To the supreme mind of radiance.

Please pour down your inspiring blessings
To pacify all obstructions outer and inner.

From the hearts of all the Holy Beings
Streams of light and amrita flow down
Granting blessings and purifying.

BUDDHA CHANT

Invocation

Homage to Shakyamuni Buddha
Namo Buddhaya *
Homage to Amitabha, Buddha of Infinite Light
Namo Amitabhaya *
Homage to Tai Shih Chih, Bodhisattva of Wisdom Power
Namo Sthamapraptyaya*
Homage to Quan Shi Yin, Bodhisattva of Great Compassion
Namo Avalokitaya *
Homage to Manjushri, Bodhisattva of Great Understanding
Namo Manjushraya *
Homage to Samantabhadra, Bodhisattva of Great Action
Namo Samantabhadraya *
Homage to Kshitigarbha, Bodhisattva of Great Vow
Namo Kshitigarbhaya *

The Life of No Regret

Your radiant face,
Like a mountain peak catching the first burst of morning light
Has awesome and unequalled majesty.
Like black ink by comparison
Are the sun, the moon, or the "mani" treasure.
Tathagata, such is your incomparable face.
The melody of your enlightenment fills the world
Rare and precious are your precepts,
Learning, energy, meditation, Wisdom and amazing virtue.
The oceanic Dharma of all Buddhas
Which you fathom to its deepest depths
Dispels the three poisons from the heart –
You are like a lion: valiant and divinely pure.

Great power! Deep wisdom! Awesome light! Reverberation!
A prayer I make, a Buddha to become
Equal to you, my Dharma king,
To lead all beings to the other shore,
Leaving none behind.
The six paramitas to perfect
With prajna at their head.
Should I become Buddha:
I will fulfil this prayer completely:
To everyone I'll bring great peace

To Buddhas countless as sand grains, my offerings I make,
And do not flinch from the trials of the incomparable Way,
Powerful, straight and true.

Though Buddha lands and worldly realms
Be numberless like sand, by sheer power of aspiration I'll fill them all with light.
Let me become a Buddha, and the multitude of beings
Will all enjoy my primordial Nirvana world.
By indiscriminate compassion, I will enlighten all.
Reborn here from no matter where
In my country their hearts will lighten and be joyful, happy and at ease.
Oh you Buddha, witness my vow, my true aspiration,
Establishing my vow on you
Gives me the strength to fulfil it.
Buddhas throughout space and time
Of unimpeded wisdom
Always witness my heart's practice.
No matter the obstacles, the hardships,
My practice will endure
Through all, Without regret.

TAN BUTSU GE*

Bodhisattva Vow

Innumerable are sentient beings: we vow to save them all
Inexhaustible are deluded passions: we vow to transform them all we
Immeasurable are the Dharma teachings: vow to master them all
Infinite is the Buddha's way: we vow to fulfil it completely *

Refuges

I take refuge in Amida, the Unimpeded Light
Namo Amitabhaya
I take refuge in the Buddha, the one who shows me the way in this life
Namo Buddhaya
I take refuge in the Dharma, the way of understanding and love
Namo Dharmaya
I take refuge in the Sangha, the community that lives in harmony and awareness
Namo Sanghaya
I take refuge in the Pure Land, the perfect field of merit
Namo Buddha-kshetraya

Buddham saranam gacchami
Dharmam saranam gacchami
Sangham saranam gacchami *

Precepts

Panatipata veramani sikkha-padam sama-diyami
Adinnadana veramani sikkha-padam sama-diyami
Kamesu micchacara veramani sikkha-padam sama-diyami
Musavada veramani sikkha-padam sama-diyami
Surameraya majja-pama-datthana veramani sikkha-padam sama-diyami *

Namo Tassa Bhagavato Arahato Sammasambuddhassa
Namo Tassa Bhagavato Arahato Sammasambuddhassa
Namo Tassa Bhagavato Arahato Sammasambuddhassa

Bhagavate Tathagataya
Arhate Samyak-sambuddhaya
Sugata Vidya carana samapanna
Lokavid Purusa damya sarathi
Anuttaraya Sasta deva manusyanam
Namo ratna trayaya Namu ratna trayaya *
Namo ratna trayaya Namu ratna trayaya *
Namo ratna trayaya * Namu ratna trayaya *

Namo Amitabhaya Tathagataya

Namu Amitabhaya (x3) ***

Celebration of Amida's Vows

The original and sacred vows
Are the unique and essential grace
By which to enter the Pure Land.
Therefore, with body, speech and mind,
We are devoted to the teachings
That all may attain the state of bliss.

TRANSLATIONS

Bhagavate	'World honoured one' (blessed one)
Arhate	'One who has overcome the foe'
Sugata	'Gone to bliss'
Lokavid	'Seer of worlds'
Anuttaraya	'Arrived at the uttermost'
Tathagataya	'Come from thusness'
Samyak sambuddhaya	'Wholly and completely awakened'
Vidya carana samapanna	'Perfect in illumination & conduct'
Purusa damya sarathi	'Tamer of people'
Sasta deva manusyanam	'Teacher of Gods and humans'
Namu ratna trayaya	'Homage to the triple gem'

Namo Tassa Bhagavato Arahato Sammasambuddhassa

'I call on the world honoured one, accomplished one, the wholly and completely awakened one'

CONFIRMATION OF GREAT VOWS*

I take great vows that are unsurpassed
so that the highest truth can be realised
Should these vows not be fulfilled
I shall not gain perfect enlightenment
Should I not for infinite aeons become
one so great nor offer delight To give
and save all those in need,
I shall not gain perfect enlightenment
When I attain the highest bodhi
all worlds shall hear my name alright
Should there be anyone who hears it not
I shall not gain perfect enlightenment
Refraining from greed, deep rooted in right thought,
gaining wisdom pure, I shall pursue
The way up to the highest enlightenment
and become a master, guide of the world.
From strength divine shall radiate forth
a light great that brightens the whole world
I shall root out the darkness of illusions three
and save those in suffering and despair
I shall open the spiritual eyes of wisdom
and eradicate the darkness of ignorance
I shall close tight all evil paths
and to lead all beings to the realm of good.
When I obtain the highest merits
my light shall shine boundless in all directions
Even the sun and moon will seek the darkness
and heavenly lights will be dimmed
Now let us reveal the House of Dharma so
that we shall share the Buddha's merits
Among the people I will always
expound the truth in a lion's roar.
I will serve and praise all Buddhas
on whom the virtues and merits are bestowed
When I perfect my wisdom and complete my vows
I shall become the king of the three worlds
The wisdom of the Buddhas is boundless and free
shining brightly with none to loath or shun
I pray my power of wisdom may shine
like as thine, Oh Buddha, the exalted one.
When these vows are fulfilled
the whole universe will tremble and rejoice
The heavens will shower beautiful flowers,
celestial lotus blossoms in full scent.*

EIHEI KOSO HOTSUGAN MON

We vow with all beings, from this life on throughout countless lives, to hear the true Dharma; that upon hearing it no doubt will arise in us, nor will we lack in faith; that upon meeting it we shall renounce worldly affairs and maintain the Buddhadharmas; and that, in doing so, the great Earth and all living beings will attain the Buddha Way.

Although our past evil karma has greatly accumulated, indeed being the cause and condition of obstacles in practising the way, may all Buddhas and ancestors who have attained the Buddha way be compassionate to us and free us from karmic effects, allowing us to practise the way without hindrance.

May they share with us their compassion, which fills the boundless universe with the virtue of their enlightenment and teachings. Buddhas and ancestors of old were as we; we in the future shall be Buddhas and ancestors. Revering Buddhas and ancestors, we are one Buddha and one ancestor; awakening bodhi-mind we are one bodhi-mind. Because they extend their compassion to us freely and without limit, we are able to attain Buddhahood and let go of the attainment. Therefore Dhyana Master Lung-ya said:

*Those who in past lives were not enlightened will now be enlightened.
In this life, save the body which is the fruit of many lives.
Before Buddhas were enlightened, they were the same as we.
Enlightened people of today are exactly as those of old.*

Quietly explore the furthest reaches of these causes and conditions, as this practice is the exact transmission of a verified Buddha. Confessing and repenting in this way, one never fails to receive profound help from all Buddhas and ancestors. By revealing and disclosing our lack of faith and practice before the Buddha, we melt away the root of transgressions by the power of our confession and repentance. This is the pure and simple colour of true practice, of the true mind of faith, of the true body of faith.

Sukhavati Prayer

A - mi - da
Amitabha glorious in the western sky
A great splendour of red gold and silver light
Awesome, radiant, smiling, the Buddha presides
Amidst a vast assembly of celestials.

On his right side shining like the light of moon
Quan Shi Yin and all her entourage
On his left creative power manifest
Tai Shi Chih and in his wake such marvellous worlds.

Pavilions and gardens wondrous to behold
Glistening diamond light like finest gold
Sukhavati is the name of your abode
Far, far away beyond the setting sun.

Just as soon as from this short life released
Grant me there to be born straight away
Carried by the force of faith right through that light
No other bardo state intervening

There to see the smiling face of Amida
And my Dharma friends innumerable
I pray that this prayer may be granted to me
And that blessing may spread all around.

TADYATHA PANCHENDRIYA AVABODHANI SVAHA* * *

AFTERNOON SERVICE

Life of No Regret

Entry of Celebrant

Prostrations

Na-man-da-bu (x10)

Refuges & Precepts

<i>For refuge, I go to Amida</i>	Namo Amitabhaya
<i>For refuge, I go to the Buddha</i>	Namo Buddhaya
<i>For refuge, I go to the Dharma</i>	Namo Dharmaya
<i>For refuge, I go to the Sangha</i>	Namo Sanghaya
<i>For refuge, I go to the Pure Land</i>	Namo Buddhakshetraya

<i>With faith in the Three Jewels</i>	I pray that I may not take life
<i>With faith in the Three Jewels</i>	I pray that I may not steal
<i>With faith in the Three Jewels</i>	I pray that I may not fall into sexual misconduct
<i>With faith in the Three Jewels</i>	I pray that I may not fall into wrong speech
<i>With faith in the Three Jewels</i>	I pray that I may avoid intoxication

Verses on Impermanence

(after Shan Tao)

Alas, people busily engaged in secular matters,
Take no notice of life wearing away, day by day, night by night,
Like a lamp in the wind - how long can it last?
In the six realms of vast Samsara there is no fixed abode.
Until we are emancipated from the sea of affliction, How
can we rest in peace? Should we not be afraid? While still
young and strong let us each hear the Dharma; Let us
strive and diligently seek the path to Eternity.

* Namō Tassa Bhagavato Arahato Sammasambuddhassa

(x3) Walking Nembutsu

Ippen's Hymn

Meditation

Lesson

Dharma Talk

Hymn

Incense Offering & Exit

IPPEN'S HYMN

Search into yourself,
But froth on the stream
That soon vanishes
See nothing remains

Ponder on your life,
A shimmer of moon
With each fleeting breath
How it falls away

Human and god realms
We cherish and seek
Though we love such forms
No one can keep them

The pain of the hells
All the lower realms
Though we all hate them
We seize them again.

From far in the past
To this present day
The things we long for
Remain out of reach.

Some may understand
The two Dharma gates
But old mind still turns
Subverting the Truth.

Those entanglements
Cast them all away
And with a true heart
Just call Amida

With breath after breath
Amida Buddha
Namo Amida
The end of false thought

That very moment
From perfect bliss realm
Amida will come
With kind Quan Shi Yin.

Their hands they reach out
In welcoming joy
When we just entrust
They do draw us forth.

* * *

NAGARJUNA'S HYMN

The Buddha of wisdom light
That shines out measurelessly,
A body of purest gold,
A mountain of highest worth,
I worship with all my heart,
With my speech, body and mind,
My hands joined in anjali
To bow down low before him.

Whoever thinks of that one,
The Buddha of all goodness,
Whose merit is without taint,
Whose virtue is of such power,
Will straight 'way enter the stage
From which there is no descent.
Therefore am I always glad
To turn my mind to his grace.

Those who are born in his land
Are freed from all attachment;
They do not think of themselves,
Are not obsessed with what's theirs.
Without discrimination
Their minds are liberated.
Therefore will I worship him,
My body bowed to the earth.

If you would be a Buddha,
Aspiring with all your heart,
Then turn to Amitabha,
Invite him into your life,
For then immediately
He will appear as your guide,
Therefore you should waste no time
Before you take this refuge.

Striving to make oneself good
A lotus palace may make,
But that lotus will stay closed
If it is cut off from faith,
For goodness made by the self
Has not the power to bloom.
Therefore to know the Buddha
A lotus opens through faith.

Every Buddha there may be
Sings Amida Buddha's praise
For reasons that are countless,
Therefore, I too will praise him.
He is the most honoured one
In heaven and in the earth;
Even the gods bow their crowns,
Therefore I seek his refuge.

The boat of the eightfold path
He sails across this rough sea;
Having traversed it himself,
He now carries us across
I place myself in his power
In simple dedication,
Relying just on his love
Unhindered crossing to make.

Whatever merit I have
Inherited from past lives
Or made in this existence
From deeds, good fortune or faith
I'd surely give all away
To join that enlightened one
Whose presence ensures to all
Pure heartedness without end.

No merit power is there
Greater than this act of faith
Unexcelled in all the world
So now I let it all go
So that this act of worship
May be shared by all beings
All indiscriminately
May they enjoy his great love.* * *

EVENING SERVICE

Samantabhadra's Vow Prayer

(Gyatso, following Tibetan tradition)

With body, speech and mind, humbly I prostrate,
And make offerings both set out and imagined.
I confess my wrong deeds from all time,
And rejoice in the virtues of all.
Please stay until samsara ceases,
And turn the wheel of Dharma for us.
I dedicate all virtues to great enlightenment.

Offering the Mandala

The ground sprinkled with perfume and spread with flowers
The great mountain, four lands, sun and moon,
Seen as a Buddha land and offered thus,
May all beings enjoy such Pure Lands.
Idem Guru Ratna Mandalakam Niryatayami

Inspiration by Grace

By the grace that I receive
Through Amitabha's Vows
May I be moved to deeds
For the benefit of all (x3)

Eight Verses on Practice

(Dharmavidya)

The purpose of our practice
Is to be a pure container
Wherein the common passions
Mature as higher wisdom

The preliminary outlook
Comes with bowing and contrition
Facing up to my obstructions
And seizing life's first essence

Devotion to my teacher
Ends my smugness and dejection.
Held by his compassion
I will find a straight direction.

By refuge vows and precepts,
Recitation of the sutras,
I grow through every challenge
In bodhisattva aspiration.

Co-operation in a sangha
Brings so many joys and freedoms.
Through gentle words and gestures
Comes collective transformation.

Settled faith and inner cleansing
Brings us home to life's great meaning.
In the four divine abidings
Buddhas's light is always with us.

Multitudes are disconcerted
By impermanence and difference.
With Dharma as true refuge
We dwell within the Pure Land.

Now gratitude is overflowing,
Going forth, returning richly,
I offer gifts of Dharma
Buddha's path bliss bestowing.*

Bodhisattva Vow

Innumerable are sentient beings: we vow to save them all
Inexhaustible are deluded passions: we vow to transform them all
Immeasurable are the Dharma teachings: we vow to master them all
Infinite is the Buddha's way: we vow to fulfil it completely *

VESPERS

(Kennett, following Soto Zen tradition)

Invocation of Achala-natha

Hail to the mandala
Let us so be engulfed within its praises evermore
That by our own wills and vigilance
May we our fetters cut away
May we within the temple of our own hearts dwell
Amidst the myriad mountains
Hail! Hail! Hail!

Invocation of Maha Kala

Let us be engulfed within the Mandala of the Sangha of Buddha -
Hail!
The arrow of emptiness
Hail!

Invocation of Vairochana Buddha

Hail - The beneficent mystic
The treasure
Hail!

The Golden Bell rings but once

Peace upon the pillow
Makura OM
Makura OM
Makura OM*

SANDOKAI*

From west to east, unseen, flowed out the mind of India's greatest | Sage
And to the source kept true as an unsullied | stream is clear.
Although by wit and dullness the true way is | varied,
Yet it has no patriarch of | south or north.
Here born, we clutch at | things
And then compound delusion, later on, by | following ideals;
Each sense gate and * its object all together enter thus in mutual re|lations
And yet stand apart in a uniqueness of their own, depending and yet | non-depending both.
In form and feel component things are seen to differ | deeply;
And the voices in inherent isolation, | soft or harsh.
Such words as high and middle darkness | match;
Light separates the | murky from the pure.
The properties of the four elements together | draw
Just as a child returns | unto its mother.
Lo! The heat of fire, the moving wind, the water wet, the earth all | solid;
Eyes to see, sounds heard and smells; upon the tongue the | sour salty taste.
And yet, in each related thing, as leaves grow from the | roots,
End and beginning here return unto the source and “high” and “low” are | used respectively.
Within all light is | darkness
But explained it cannot be by darkness that one-|sided is alone.
In darkness there is | light
But, here again, by light one-sided | it is not explained.
*Light goes with | darkness
As the sequence does of | steps in walking;
All things herein have inherent, great potenti|ality,
Both function, | rest, reside within.
Lo! With the ideal comes the | actual,
Like a box all | with its lid;
Lo! With the ideal comes the | actual,
Like two arrows in mid-|air that meet.
Completely understand here|in
*The basic Truth with|in these words;
Lo! | Hear!
Set up not | your own standards.
If, from your experience of the senses, basic Truth you do not | know,
How can you even find the path that certain is, no matter how far | distant you may walk?
As you walk on distinctions between near and far are | lost
And, should you lost become, there will arise + obstructing | mountains and great rivers
This + I offer to the seeker of great | Truth,
Do | not waste time.*

THE MOST EXCELLENT MIRROR SAMADHI*

The | Buddhas and the Ancestors have all directly handed down this | basic Truth: Preserve
well for you now | have; this is all.
The white snow falls upon the | silver plate,
The snowy heron | in the bright moon hides;
Resembles each the other yet these two are | not the same;
Combining them we can distinguish | one from other.
Supreme mind, * in words, can | never be defined
And yet to all the trainees' | needs it does respond;
Enslaved by words you fall in|to a hole.
If you should go against the basic Truth you come | to a dead-end.
This is as if a | giant fire-ball;
Never come too close nor put yourself | too far away.
If you ex|press by fancy words
It | is all stained.
The night en|closes brightness
And, at dawn, no | light shines;
This Truth holds for | beings all;
Through this we free our|selves from all danger.
Although not | made by artifice,
This Truth can find expression in the words of | those who teach true Zen.
It is as if one looks into a | jewelled mirror
Seeing both shad|ow and substance.
You | are not him;
He is | all of you.
A baby of this | world is such as this,
Possessing all his five sense organs, yet goes not and neither comes, neither arises nor yet
stays, has words and | yet no words.
Then finally we | grasp nothing
For words in|accurate will be.
When stacked, six | sticks of ri
For ever move in mutual relations in ex|tremes and centre;
Stacked | three times,
Return again to the first pattern | after changes five.
This as the five tastes | of the chi-grass seems
And as the diamond | sceptre's branches five.
The absolute "upright" holds, | as it is,
Many phenomena within its | own delicate balance.
When a trainee | asks a question
Matching answer always comes | from the Zen master.
So that he may bring the trainee to the | ultimate of Truth
The master | uses skillful means.
Trainees em|brace the ultimate,
Mast|ers contain the means;
Cor|rectly blended,

| This is good.
 Avoid one-|sided clinging;
 This is all the natural and superior Truth that does attach itself to no delusion | or
 enlightenment.
 It calmly, clearly shows when all con|ditions ripen;
 When minute infinitesimally small becomes; when large it transcends | all dimension, space;
 Even the slightest twitch will surely || break the rhythm.
 Now we have abrupt and slow, and separated do the sects become by setting up of | doctrines,
 practices,
 And these become the standards that we know of all re|ligious conduct.
 Even should we penetrate these | doctrines, practices,
 And then delusive consciousness flows through the 'ternal Truth, no | progress shall we make.
 If outwardly all calm we do appear an yet within dis|turbed should be
 We are as if a tethered horse or as a | mouse within a cage.
 So, | pitying this plight,
 The former sages | teaching all dispensed.
 Because delusions in the trainees' minds were | topsy-turvy,
 All the sages true did match there|to their teachings;
 Thus they used all | means, so varied,
 Even so to | say that black was white.
 Delusive thought, if | lost, abandoned,
 Will all | satisfaction bring;
 If you in ancient | footsteps wish to walk
 Ob|serve examples old.
 That He could take the final step to | true enlightenment,
 A former Buddha trained Himself for ten long kalpas - gazing | at the Bodhi tree.
 *If thus restrained, | freedom original
 Is like a tiger that has tattered ears or | like a hobbled horse.
 The sage will tell a trainee, who is feeling he is low and | all inferior,
 That on his head there gleams a jewelled diadem - and on his body rich robes hang - and at
 his feet there | is a footrest.
 If the trainee hears * this teaching | with surprise and doubt,
 The sage assures him that of cats there are some kinds, - as also some white cows, - that
 perfect are | just as they are.
 A master archer hits a target at a hundred yards because he | skill possesses
 But, to make to meet two arrows in mid-air, head-on,
 Goes far beyond the skill of | ordinary man.
 In this superior activity of | no-mind,
 See! The wooden figure sings and the stone-|maiden dances;
 This is far beyond all | common consciousness,
 Be|yond all thinking.
 The retainer serves his | lord the emperor;
 His father | does the child obey;
 Without obedience there is no | filial piety
 And, if there is no | service, no advice.
 Such action and most unpre|tentious work
 All | foolish seem + and dull
 But those who practise thus this law + continually shall, | in all worlds,
 Be called Lord of Lords un|to eternity.* * *

TAI SHIH CHIH PRAYER

1. In the western sky is the great sun disc
Across its face are bands of cloud
Original nature is dark and light
And I myself fall prey to ill
Tai Shih Chih aid me now

2. The Dharma may be summarised
As good and purity of heart
But I have never mastered all
The precepts or samadhis
Tai Shih Chih aid me now

3. The Great Sage pointed out three ways
Two are ignoble, one is true,
A foolish being such as I
May walk the middle pathway
Tai Shih Chih aid me now

4. A great good fortune will be ours
If we can go beyond conceit
And think of others more than self
Trusting the Tathagata
Tai Shih Chih aid me now

5. Within my heart the bitterness
Remains like mud in a deep pool
I pray the sun above the gloom
Will make a lotus open now
Tai Shih Chih aid me now

6. To know the mind original
Is to know darkness more than light
The light will work its own good work
If only we will trust it
Tai Shih Chih aid me now

7. When I look into your sad eyes
And see the harm my acts have done
What is it that I would defend
Springing to my own defence?
Tai Shih Chih aid me now

8. The ego is insatiable
It's sharp teeth cling tenaciously
Oh, so that it may soon find peace
May tenderness enfold me
Tai Shih Chih aid me now

9. All the harm that's done by me
Is by three poisons set in train
They neither can begin nor cease.
I cannot be proud thereof
Tai Shih Chih aid me now

10. My body, speech and mind are weak
Conditions change and so do I
I weep for all the harm I've done
And yet my heart is lightened
Tai Shih Chih aid me now

11. I see my mind committing wrong
My eyes are opened to the truth
No longer my own advocate
May I now find a refuge
Tai Shih Chih aid me now

12. By my own power I am betrayed
By Buddha's power I am redeemed
The glory of the clouds on high
Comes from the hidden sun beyond.
Tai Shih Chih aid me now

QUAN SHI YIN LITANY

(P.T.N. H.J. Kennett – adapted Brazier/Johnson)

Great and kind Quan Shi Yin, give us the grace to know and recognise you, in whatsoever form you may take, on the streets, in the shops, in our work, in our leisure.

Give us the courage to recognise you in pleasure and in pain, in happiness and unhappiness;

Give us the wisdom to recognise you in all your myriad forms, not merely the ones we want to see; Give us compassion to understand those who are in the grip of delusion, prejudice and bigotry;

Grant them the power to know the spirit of the Dharma, not merely the ability to read rules and scriptures;

Give us the wisdom to know that what the Christian churches teach has also been taught by the Buddhas for thousands of years;

Give us the wisdom to take the Sufis by the hand and, in their dancing, to know the joy of meditation;

Give us the understanding that the Jewish festivals are celebrated by Buddhas;

Teach people to know that peace in the world can only be gained if we make peace with one another deep in our hearts;

Teach us to know that we are responsible, every one of us, for the conflicts that tear the world, because of the greed and conflict in our own hearts;

Teach us to face ourselves as we really are by holding up your mirror, in all your manifestations before us;

Teach us that all beings, of whatever colour, religion, or species they may be, are equally loved by all the Buddhas;

Teach us to be grateful to inanimate objects for making themselves available for our use;

Teach us that we have not the right to expect trees and plants to give themselves to us without our expressing our gratitude;

Give us the compassion to improve the lot of animals and to desist from their exploitation;

Teach parents that their children have the right to respect, attention, love and acknowledgement of their opinions;

Teach children that their parents' words should be listened to and seriously considered;

Appear on the television screens and in the theatres and show us the dangers of drug addiction and the evils of crime that we may be saved therefrom;

Help us to know that all living things have the same basic fears, hopes, loves, longings, hunger and thirst; That they only pretend not to have them for fear of ostracism by society;

Teach us not to be made cowards by circumstances and the truth;

Teach us that an angry person is a frightened person. Help us to be friends to the lonely; Give us the sight of your thousand eyes to see where help is needed and give us the strength of your thousand arms to give that help;

Teach us not to look at others' faults but to see our own;

Teach all Buddhists that it is better to live in harmony with each other than to argue and fight over doctrine and dogma;

Teach those who slander, curse and revile others that the only person who gets hurt thereby is themselves for all curses must, by the law of karma, return upon the heads of those who utter them;

Teach those who are slandered to have compassion for those who are wretched and misguided who utter such curses;

Teach us that, in the whole universe, the only real enemies are fear and superstition;

Grant to those who seek to control others the courage to face themselves and their desire for power;

Give us the courage to look into the great mirror that all living things and inanimate objects hold up before us and see ourselves as we truly are;

Grant us the intelligence to do something about the reflection;

Teach us that the Buddhas and Ancestors undergo no conceivable harm by our living our lives naturally;

Teach us to know that an enlightened person is a whole person, unfettered by the opinions of others; Teach us to love and enjoy the blue sky, the sun,

the rain, the snow and the storms that nature sends; give us the wisdom to use the opportunity for perpetual training that they bring;

Grant us that, in the winter of our lives, we may be able to look back down the years without too much regret;

Help us to face that which is called death truly, if one can see gods and angels at the moment of death and feel no elation; if one can be set upon by devils and demons and feel no fear, but meet with the infinite light in faith and ease, one knows true freedom.

By such means as these do we live in your grace eternal.

Namo Quan Shi Yin Bosat

PRAJNAPARAMITA HRIDAYA SUTRA

aryavalokitesvaro bodhisattvo
gambhiram prajnaparamita caryam caramano vyavalokayati
sma panca skandhas tams ca sva bhava sunyam pasyati sma
iha sariputra
rupam sunyata va rupam rupan na prithak
sunyata sunyataya na prithag rupam
yad rupam sa sunyata ya sunyata sa rupamevam eva vedana samjna samskara vijnanam
iha sariputra sarva dharma sunyata
laksana anutpanna anruddha avmala anuna aparapura ta sariputra sunyatayam
na rupam na vedana na samjna na samskara na vijnana
na caksuh srotam na ghrana jihva kaya manah
na rupa sabda gandha rasa spistavya dharmah
na caksur dhatur ya van na mano vijnanam dhatur
na vidya na vidya na vidya ksayo va vidya ksayo
ya van jaramaranam na jaramarana ksayo
na dukkha samudaya nirdoha margajna
na jnanam na prapti na bhismaya tasmai na prapti
tvad bodhisattva prajnaparamita asritya
viha ratya citta varano vidya ksayo na vidya ksayo
ya van jaramaranam na jaramarana ksayo
na dukkha samudaya nirodha margajna
na jnanam na prapti na bhismaya tasmai na prapti
tvad bodhisattvanam prajnaparamita asritya viha
ratya citta varano citta varano
na siddhitvad atrasto vipa ryasa ti kranto
ni stha nirvana tya dha vyava sthitah
sarva buddhah prajnaparamitam asritya
anuttaram samyaksambodhim abhisambuddhah
ta smai jnata vyam
prajnaparamitamahamantram mahavidyamantram
anuttaramantram asamasama mantram
sarva dukkha prasa manam sa tyam ami thyatvat
prajnaparamitayam ukto mantrah tadyatha

OM GATE GATE PARAGATE PARASAMGATE BODHI SVAHA

QUAN SHI YIN SADHANA

Refuge

Sanje cho dang tsuji cho nam la
Chang chup bardu dani chapsu chi
Dagi gomde jipay sonam ji
Drola penchir sanje drup par sho (x3)

Generating vision

I see all beings crowned with lotus
Radiant with moonlight
Enveloped in the sound of HRIH
I see Quan Shi Yin Sublime and bright
Radiant with five coloured light
Smiling and gazing with tender care
With one hand she pours her flask of kindness
With the other holds the celestial flower
From behind her figure gentle moonlight
Fills all space above and around
She is the essence source of refuge
Example to us all.

Calling

Quan Shi Yin I call on you
Grant me to know your tender eyes
Grant me to know your healing touch
You for whom my spirit cries
To you, to you I bow low

Mantra

Om Mani Padme Hum Hrih
(or)
Namo Quan Shi Yin Bosat

Offering

Through the power of this supplication
Inconceivable light now enters the world
The world becomes the Pureland
The Pureland fills with myriad beings
All at one with Quan Shi Yin

Form and no form everywhere
Now take the form of Quan Shi Yin
Sound and silence all around
All speak the sound of the saving name

Through the power of this practice
May I be forever with Quan Shi Yin
May the merit of all she does through me
Free beings to enter the land of bliss

Refuge

Sanje cho dang tsuji cho nam la
Chang chup bardu dani chapsu chi
Dagi gomde jipay sonam ji
Drola penchir sanje drup par sho (x3)

THE HEART SUTRA

KANJIZAI BOSATSU
GYO JIN HANNYA HARAMITA
JI SHO KEN GO UN KAI KU
DO ISSAI KU YAKU
SHARISHI
SHIKI FU I KU KU
FU I SHIKI SHIKI
SOKU ZE KU KU
SOKU ZE SHIKI
JU SO GYO SHIKI YAKU BU NYO ZE
SHARISHI ZE SHO HO KU SO
FU SHO FU METSU
FU KU FU JO
FU ZO FU GEN
ZE KO KU CHU
MU SHIKI MU JU SO GYO SHIKI
MU GEN NI BI ZETS SHIN NI
MU SHIKI SHO KO MI SOKU HO
MU GEN KAI NAI SHI MU I SHIKI KAI
MU MU MYO
YAKU MU MU MYO JIN
NAI SHI
MU RO SHI
YAKU MU RO SHI JIN
MU KU SHU
METSU DO
MU CHI YAKU MU TOKU
I MU SHO TOKKO
BODAISATTA E
HANNYA HARAMITA
KO SHIN MU KE GE
MU KE GE KO MU U KU FU
ON RI ISSAI TENDO MU SO
KU GYO NEHAN
SAN ZE SHO BUTSU
E HANNYA HARAMITA
KO TOKU A NOKU TA RA
SANMYAKU SAMBODAI
KO CHI HANNYA HARAMITA
ZE DAI SHIN SHU
ZE DAI MYO SHU
ZE MU JO SHU
ZE MU TO DO SHU
NO JO ISSAI KU
SHIN JITSU FU KO
KO SETSU HANNYA HARAMITA SHU
SOKU SETSU SHU WATSU
GYATE GYATE HARA GYATE
HARA SO GYATE BODHI SOWA KA
HANNYA SHIN GYO

Quan Shi Yin Bodhisattva
Practises deeply "other shore wisdom",
Sees the five skandhas completely empty
Goes beyond the world of affliction.
Oh Shariputra,
Form and emptiness are not apart
Emptiness is not apart from form
The Form World is the emptiness
The Emptiness World is this world of form.
All the skandhas: regard them like this.
Shariputra, See the Empty character of all:
Not the birth and death world;
Not the defiled and pure world;
Not the gain and loss world.
Be in the empty centre,
Where the five skandhas are absent;
Sensual attachments are absent;
Sensual delights are absent;
Sense made worlds are absent;
Radiance is not lacking,
Therefore no struggle darkness to destroy,
Nor any other of conditioning's chains.
Be free of decay and death.
No need to strive to destroy them.
No affliction, no arising,
No suppressing, no path;
Be not concerned with
Wisdom and attainment.
A bodhisattva relies
On the other shore wisdom
Where mind is no obstacle
So there is no fear.
Going beyond all troublesome states
Just practise nirvana
Like all the Buddhas, past, present and future,
Just rely on other shore wisdom
Thus attain supreme, perfect, enlightenment
Samyak-sambodhi,
Thus to know other shore wisdom
The great inexplicable mantra
The great radiant mantra
The unexcelled mantra
Incomparable mantra
Able to clear away every suffering
It is true. It is not false.
Proclaim the prajna paramita mantra
That is proclaimed and proclaimed like this:
Going, going, going beyond,
Always going beyond, awakening. Svaha!*

THE EIGHT VERSES

- Geshe Langri Thangpa

Intending to accomplish
The highest good for all living beings
Who are more precious than the mani treasure
I shall constantly hold them dear

When with others
I will see myself as lowest of all
And in my heart
Hold them in highest esteem

Keeping watch on my karmic stream
through all my actions,
Whenever an impulse comes up
Whereby I or others might act badly
Let me face it and avert it.

Whenever I meet unfortunate beings
In the grip of violence, wrong, and affliction,
May I cherish them as if I had found
A rare and precious treasure.

Even if someone I have helped
And of whom I had great hopes
Nonetheless harms me without any cause
May I see them as my spiritual friend.

When others out of envy
Abuse me or insult me
Let me take defeat upon myself
And offer them the victory.

In short, let me, now and always,
Bring help and happiness to all other beings
And secretly take upon myself
All their harm and suffering.

And let me not contaminate this course
By dualistic notions nor swinging to extremes;
But let me see the emptiness of forms
And be released from
The prison of the conceiver.

GURU LAMA PRAYER

Kyo-ni lama, kyo-ni yidam,
 kyo-ni kadro cho-kyong-te
 Deng-nae zung-te jang-chob bardu,
 kyo-min kyap zhaen mi-tsol wae
 Di-dang bardo, chi-mae tar-yang,
 tu-je cha-kyu zung-zo-la
 Si-zhi ji-drol!
 Go-dup kuen-tsol!
 Taen-gyi dok-zo,
 bar cho sung. (x 3)

You the yidam, you dakini
 You protector of the way
 On the path of Dharma-faring
 You will be my refuge true
 With your hook like kindness hold me
 Through all bardos, through all lives
 From fear save me!
 With power fill me!
 Be by my side, Keep me true.

De-tar laen-sum sol-wa tap-pae-tu
 Lamae ku-sung-tuk-kyi nae-nam-lae
 Du-tzi wo-zer kar mar ting-ga sum
 Rim-dang chik-char jung-nae dak-nyi-kyi
 Nae-sum rim-dang chik-char tim-pa-lae
 Dip-zhi dak-ching nam-dak wang-zhi top
 Ku-zhi top-ching lama nyi-pa-zhik
 Gye-zhin tim-pae jin-gyi lap-par gyur

By virtue of this prayer from my heart
 May the teacher's body speech and mind
 Pour forth a nectar wise, pure and kind
 That streams out widely into the world
 Empowering me to do the great work.
 May the trikaya merge with my mind
 Dispelling dark, revealing Great Light
 Inspire me always with your blessings

Lama sangye	lama cho
deshin lama	ge-dun-te
Kun-gyi je-po	lama-te
lama	namla cho-pa-bul

In my heart	My loving guide
Is the Buddha	And three gems
Oh my teacher,	Og great joy,
To all teachers	I bow low

1. ENLIGHTENED, COMPASSIONATE

(Dharmavidya)

Enlightened, compassionate,
beyond human thought
The way of nirvana
the Buddha has taught.
The wheel he set turning
brought joy to the world
The Dharma drum thundered,
its banner unfurled.

Oh Prince of the Shakyas,
your kingdom disowned,
We now in our own hearts
will find you enthroned
From out of your care for
a world that was blind
Renouncing a kingdom
you conquered the mind.

So empty, so marv'lous,
you cling onto nought
By Mara, house-builder,
you never are caught.
His ridge pole is broken,
his work all undone,
The way of nirvana
at last has been won.

For all life, in all worlds,
you boundlessly care.
Your pure deeds, your pure thoughts,
your wisdom you share.
With virtues so precious
too numerous to tell,
With pure light of kindness
you darkness dispel.

Refreshing, restoring,
by your perfect art
The rain of the Dharma
falls into our heart
The seed of all goodness
within us to feed
That we may be nourished
with all that we need.

No giver, no gift and
no merit we see
For all has but one taste
in Dharma's great sea
The taste of true love in
our hearts evermore
When trusting in you we
cross to the far shore.

2. HYMN OF HOMAGE

(Dharmavidya)

Lord Shakyamuni
Samyaksambuddha
Send down your blessings
Nectar and rainbow
Teaching awareness
Transcending confusion
You are our saviour
To you we bow low

Manjushri, wise one
Prince of the Dharma
Send down your blessings
Nectar and rainbow
Show us your face
Radiant and smiling
Pure light of wisdom
To you we bow low

Samantabhadra
Perfect gift giver
Send down your blessings
Nectar and rainbow
Fill all the world with
Praise to all Buddhas
Pure and all good one
To you we bow low

Avalokita
Lord of Compassion
Send down your blessings
Nectar and rainbow
Your myriad kind hands
Reach out to help us
Light of the Dharma
To you we bow low

Holy Maitreya
Buddha to be born
Send down your blessings
Nectar and rainbow
Seed of awakening
Hope of perfection
Hasten your coming
To you we bow low.

3. GREAT MANGALA SUTTA

(Dharmavidya)

Buddha in the Jeta grove
Taught Dharma to the deva king
Gods and men all want to know
What is the greatest blessing
For joy and love within this life,
To be at peace with everything
The greatest happiness is
By the Buddha blest

Do not mix with foolish ones
Give honour to the worthy
Create a garden for the truth
And in it plant a love tree.
Set your foot upon the path
And from all ill your mind free.
The greatest happiness is
By the Buddha blest

Learn and practise skilful craft
And keep the precepts wisely
Practise always loving speech
Support your parents kindly
Give generously, support good friends;
Choose your acts advisedly.
The greatest happiness is
By the Buddha blest

Do always good and never bad
And keep your body sober.
Be grateful for the simple life
And always learn the Dharma.
Make effort and strive patiently
Accumulate good karma
The greatest happiness is
By the Buddha blest

Live in the world with tranquil heart
With all your sorrows mended.
Unvanquished be where'er you go
The Noble Truth attended;
Nirvana shall be yours to know
And all your craving ended.
The greatest happiness is
By the Buddha blest

4. LIVE IN PEACE

(Dharmavidya)

All beings that in peace do live
Can share as one this holy sphere
So let us learn to care and give
Let us now build a Pure Land here.

The Pure Land is not far away
The Dharma Truth is close at hand
So let us show it day by day
Let us now deeply understand

The Buddha's path is quite secure
Protecting all who live and breathe
So let us make our lives quite pure
Let us now words of Truth believe

We are at one, we share one fate,
The Truth's not hidden from us now
So let us walk a path that's straight
Let us before the Buddha bow.

5. INFINITE LIGHT

(Dharmavidya)

Our Lord Amida
Hear our faithful call
You vow to save us
Be we great or small
Radiant you meet us
At the end of all
Amitabha..... Amitabhaya

The Western Pure Land
Is not far from here
For when we call you
We know that you'll appear
All our delusion
Suddenly to clear
Amitabha..... Amitabhaya

Lokeshva'raja
Still cares for us now
Through the compassion
Of your boundless vow.
Our hearts turn Westward
And to you we bow
Amitabha..... Amitabhaya

Your sun beams wake us
In the early dawn
Fresh dew drops glisten
Through the mists of morn
We bow before you
Paradise reborn
Amitabha..... Amitabhaya

Glorious we greet you
In the evening light
Turning to gold the
World before our sight
Transforming darkness
By the Dharma's might
Amitabha..... Amitabhaya

6. MAITREYA BUDDHA

(P.T.N. H.J. Kennett)

Hail, the Lord that is to come,
Hail, Maitreya Buddha.
Hail, to him the Conquering One
Hail, Maitreya Buddha.
He who once was as we are now
Great Maitreya Buddha
Now appears to show us how
To be Maitreya Buddha.

He who teaches Truth to all
Is Maitreya Buddha.
He within our darkened hall
Is Maitreya Buddha.
He who knows the Truth within
Is Maitreya Buddha.
He who knows the Path to win
Is Maitreya Buddha.

He who loves the Precept Way
Is Maitreya Buddha.
He who treads the Path all day
Is Maitreya Buddha
He who cares not what men say
Is Maitreya Buddha.
And fears not the price to pay
Is Maitreya Buddha.

Let us hail and hail always
Great Maitreya Buddha
This is his great festal day
Great Maitreya Buddha
When we know what to do and say
We are Maitreya Buddha
Let us never now betray
Great Maitreya Buddha

Hail, the Lord that is to come,
Hail, Maitreya Buddha.
Hail, to him the Conquering One
Hail, Maitreya Buddha.
He who once was as we are now
Great Maitreya Buddha
Now appears to show us how
To be Maitreya Buddha.

7. ONE FAMILY

(Dharmavidya)

The Buddhadharma river has
A thousand tributaries;
The Buddhadharma ocean holds
A thousand separate seas;
The Buddha taught ten thousand ways
A single Truth to reach;
Ten thousand people came to him;
He taught a way for each.

Now sangha has so many schools
In north, east, west, and south;
So myriad were the miracles
That flowed from Buddha's mouth.
Yet, though we have koans and praise
And vows and discipline
These are just all expedient means
The Truth to help us win.

For every path the Buddha taught
Has the three wisdom's seal:
Sila, samadhi and prajna
Will all our suffering heal:
Do only good and cease from harm
The Buddhas all have taught;
A mind that's pure, a heart that's strong,
A life that lacks for nought.

Let us not break the Buddha's fold
Which holds us all from woe,
But with true faith flow as one stream
And to nirvana go.
The Buddha taught a thousand ways
To set all people free
And so we have a thousand schools
Yet are one family.

8. VULTURE PEAK

(Dharmavidya)

The bodhisattvas came to Vulture Peak
Enlightenment for all the world to seek
They found the one who showed the light and
truth did speak
Completely perfect Buddha
Om, Ah, Hum

They bowed and asked the Holy One to teach
What must be done by one who peace
would reach
With bated breath they waited then
to hear his speech
Completely perfect Buddha
Om, Ah, Hum

He saw their hearts were full of silent zest
His smile was warm as he praised their request
He is the one who can release all of us best
Completely perfect Buddha
Om, Ah, Hum

He taught the way to act from emptiness
He taught the way to end the world's distress
His Dharma seal he will upon
our hearts impress
Completely perfect Buddha
Om, Ah, Hum

Although we bleed he will
our hearts all mend
His blessings unto all creatures he'll send
We turn our hearts to him and find
a perfect friend
Completely perfect Buddha
Om, Ah, Hum

9. SOAR HEART SOAR (Dharmavidya)

Oh, soar heart soar; oh, soar heart soar;
So rich at heart tho' worldly poor
Upon samadhi I will feed
Away with hate, away with greed
Now Dharma drunk I have no need
For castle, armour, nor for steed
Soar heart soar

At peace at last, beyond all war,
No more to hunt, put by the claw,
No need for talons, nor for knife
No martial sounds, no drum nor fife,
Beyond all enmity and strife
In Dharma is eternal life
Soar heart soar

In Buddha's Law, Truths there are four,
That show what's hid in mind's deep store
Whence bodhisattvas come to be
To guide the world 'cross Mara's sea
To him who once beneath the tree
Revealed the Way for all to see
Soar heart soar

I praise you now, oh, perfect Law.
I enter now the Dharma door.
What rapture I have fallen in;
Sweet wisdom's harmonies begin
What bliss to be now free from sin
On Buddha's path this joy we win
Soar heart soar

10. MANDALA (Dharmavidya)

The mandala of Buddha
Extends through all of space
And drawn into its centre
Our lives are fill'd with grace.
The mandala within us
A world that's full of light
Blissfully will win us
The garden of delight.

The Buddha heart unites us
We are its one body
The Dharma door invites us
The Truth at once to see
We have no hesitation
We are of one accord
Through purest contemplation
Is peace of mind restored

The rays of Buddha's wisdom
Set everybody free
The pure source that he comes from
Is plain for all to see
The golden light is flowing
From the One Pure Mind.
Hear! It makes our hearts sing
Makes us all grow kind.

11. GAT É GAT É (Dharmavidya)

Gaté, Gaté, Gaté,
Prajna Paramita
Mother of all Buddhas
You are a refuge true.

Gaté, Paragaté,
Karuna paramita,
Child of the Buddhas
May we be born with you.

Bodhi, Bodhi, Bodhi,
Lord Kiteshvara
Realised true wisdom
The Truth has set him free

Listen Shariputra
Hear the Drum of Dharma Hear
the voice of voidness Beyond
all danger be.

Buddhas of the three times
Trusted perfect wisdom Found
all gateways open As selfhood
fell away

Therefore live the mantra
Gaté, Paragaté,
Flawless and unequalled
Nirvana is just this.

12. WHO SHALL CONQUER

(Dharmavidya)

Who shall conquer birth and death and
Never more before them cower?
Who shall conquer Mara, Yama,
And the mirage of their power?
Who shall find the Dharmapada
Amaravati's fragrant flower?

He who knows this life is transient
Like the foam upon a wave;
He who sees how hate and passion
Beats a path unto the grave;
He shall find the Dharmapada
And all beings he shall save.

Who shall find a flower so fragrant
That its like nowhere has grown?
Who shall find the seed of virtue
And the field where it is sown?
Who shall find the Dharmapada,
See the lotus flower grown?

He whose path is rich in goodness
He who's heedful and awake
He who gives away possessions
Uses all for others' sake.
He shall find the Dharmapada;
He shall then a Pure Land make.

Who shall sail against the wind of
This sad world and all its woe?
Who shall find the path to heaven
But for others still not go?
Who shall find the Dharmapada;
Who shall now nirvana know?

He who's gen'rous, he who's patient,
He whose energy lasts long,
He whose kindness, he whose wisdom
Rings the world like Buddha's gong;
He shall find the Dharmapada
He shall sing the deathless song.

13. AWAKEN BODHICHTTA

(Dharmavidya)

Awaken bodhichitta
This is His word to all
Awaken bodhichitta
Selfishness forestall
Awaken bodhichitta
The Buddha's ceaseless call.

More than a mine of diamond
More than a jewel of gold
More than a hall of treasure
The Dharma He has told
Will precious be forever
And never will grow old

When bodhisattvas hear or
Conceive the perfect way
They feel great calmness in them
As at the break of day
As when the sun arises
And darkness fly away.

They're not afraid nor startled
They are not overawed
For harmonies they hear then
Revive a deeper chord
A music that allows them
To wield Manjushri's sword

Steadfast determination
Arises in them now
They understand the meaning
Of the eternal vow
How minds of great compassion
Omniscience allow.

Wholeheartedly they go forth
Enlightenment to seek
The treasures in their pure hearts
They give to help the weak
And surely as Gotama
They'll reach the Dharma peak.

Awaken bodhichitta
No better path than this Awaken
bodhichitta
Where nothing is amiss Awaken
bodhichitta
The path of perfect bliss

14. PERFECT REFUGE

(Dharmavidya)

Three gems are my perfect refuge
B'yond all selfish thought
With such riches in me
I will lack for naught.
Empty is our fortress
Every time we bow
Letting go samsara
The only time is now
Three gems are my perfect refuge
B'yond all selfish thought
With such riches in me
I will lack for naught

Buddha is my one true refuge;
He shows me the way.
Before his light of wisdom
Mara flies away.
Buddha lives within us
When our hearts are free:
Our most cherished teacher
Of peace and harmony.
Three gems are my perfect refuge
B'yond all selfish thought
With such riches in me
I will lack for naught

Dharma is my one true refuge
The pure path of peace
Nirvana's doors are open
When three poisons cease Dharma
lives within us
When our hearts are pure
The raft of true Dharma
Sails to the other shore.
Three gems are my perfect refuge
B'yond all selfish thought
With such riches in me
I will lack for naught

Sangha is my one true refuge;
Peace on earth, indeed:
In a life of service
We have all we need
Sangha lives within us
When our hearts are kind
Community most gentle
With a tranquil mind
Three gems are my perfect refuge
B'yond all selfish thought
With such riches in me
I will lack for naught

15. RIGHT MEDITATION

(A.R.Zorn, C. Izumi, Jodo Service Book)

Sweet hour of meditation
The qui-et hour of peace
When from life's care and turmoil
I find a blest release
In silent contemplation
New faith and hope I win
More light and deeper knowledge
New strength to conquer sin.

Sweet hour of meditation
When silent and alone
The Master's words I ponder
His truth to make my own,
With earnest purpose seeking
I gather more and more
Of wisdom's holy treasure
From his exhaustless store

Sweet hour of meditation
When oft there come to me
A vision of the Master
Beneath the bodhi tree
And with him in that vigil
My spirit seems to share
A foretaste of nirvana
Of bliss beyond compare.

OFFERING VERSES

WAKING BELL

Om Akshobhaya Hum!
Tadyatha!
I vow that the sound of this bell
Will fill the Dharma realms
Dispel the murky darkness
Penetrate the iron wall
And cause the mountain of knives to
crumble to dust.
All who hear will truly awaken.

MEAL TIME VERSES

Kitchen Verse

We dedicate the merit of this incense
offering to the Guardian of Fire, Lord of the
Kitchen
That he may protect the Buddha Way
And set our minds at ease.
May all the Buddhas bless this food
To nourish the bodhisattvas, worthy ones,
stream enters and seekers after truth
Like the nectar of the Dharma flower
Homage to the Buddha.
Homage to the Dharma.
Homage to the Sangha.

General Mealtime Verse

The Lord Buddha was born in Lumbini
Enlightened in Bodh Gaya
Taught in Magadha
Died in Kusinagara
As we spread the vessels of truth
We pray that those who eat, that which is
eaten and the actual eating
Shall be universally void of self

Breakfast

Infinite benefits bless the breakfast
food.
All beings profit greatly therefrom.
The results are limitless and wonderful,
Pleasure is ours for eternity.

Lunch

This food is the gift of the universe: the earth,
the sky and all sentient beings.
In this food is much joy, much suffering and
much hard work.
We accept this food so that we may follow a
path of practice
and help all beings everywhere.

Dinner

The first bite is to cut off delusion.
The second bite is so that we may grow
in faith.
The third bite is to help all beings.
We pray that all may become enlightened.
We pray for the peace of this temple
(/house/family) and for the cessation of all
misfortune.

NYORAI-DO CLOSING CEREMONY

(Celebrant enters, all rise) * || * || * || * || * || * || * || * || * || * ||

(Accompanied by all chanting Namō Amida Bu) (All make five bows)

(Assistant reads the following passage while Celebrant offers incense)

The Buddha said to the bodhisattva Samantabhadra: "After the parinirvana of the Tathagata the sons and daughters of this virtuous family will attain the Lotus Sutra if they achieve the four necessary accomplishments: the first is to be protected by the Buddhas; the second is to plant roots of good merit; the third is to enter a group of those who are rightly resolute; and the fourth is to awaken the thought of saving all sentient beings. These sons and daughters of this virtuous family will definitely attain this sutra after the parinirvana of the Tathagata if they perfect these four accomplishments."

Then the bodhisattva Samantabhadra addressed the Buddha saying: "Oh Bhagavat! If there are those who preserve this sutra in the troubled world of the dark age to come, I will protect them and rid them of their heavy cares, make them attain happiness and allow none to strike at them through their weaknesses. I will not give Mara any chance to afflict them."

*Celebrant: The Light of the Buddha is increasing in brilliance and the Wheel of the Dharma is always turning. These temple buildings and this ground are guarding the Dharma and the trainees. All meditations and contemplations are full of treasure and wisdom and, because of them, we are going to pray to the spiritual ancestors:

All:

* Gt Priest Amida Buddha	Gt Priest Kanadeva	Gt Priest Chia Tsai
* Gt Priest Dipamkara Buddha	Gt Priest Rahulata	Gt Priest Chih Hsien
* Gt Priest Shakyamuni Buddha	Gt Priest Sanghanandi	Gt Priest Huai Kan
* Gt Priest Shariputra	Gt Priest Jayashyata	*Gt Priest Tzu Min
* Gt Priest Ananda	Gt Priest Kumarata	Gt Priest Fa Chao
Gt Priest Madhyantika	Gt Priest Jayata	Gt Priest Pai Chang
Gt Priest Shanavasa	* Gt Priest Vasubandhu	Gt Priest Shao Kang
* Gt Priest Upagupta	* Gt Priest Lu Shan Hui Yuan	* Gt Priest Saicho
Gt Priest Dhitaka	* Gt Priest Kumarajiva	* Gt Priest Ennin
Gt Priest Micchaka	Gt Priest Liu I Min	* Gt Priest Koya
Gt Priest Vasumitra	* Gt Priest Bodhiruci	* Gt Priest Ryogen
Gt Priest Buddhanandi	* Gt Priest Tan Luan	* Gt Priest Genshin
Gt Priest Punyamitra	Gt Priest Ta Hai	* Gt Priest Saigyo
* Gt Priest Parstva	Gt Priest Fa Shang	* Gt Priest Honen
Gt Priest Punyayasha	Gt Priest Ching Ying Hui Yuan	* Gt Priest Shinran
* Gt Priest Ashvaghosha	* Gt Priest Chih Yi	* Gt Priest Bencho
Gt Priest Kapimala	* Gt Priest Tao Cho	* Gt Priest Ryochu
*Gt Priest Nagarjuna	* Gt Priest Shan Tao	* Gt Priest Ippen * * *

Celebrant: We have recited the names of the Buddhas of the past and call upon them to remain in the world turning the Dharma Wheel and transferring merit endlessly. True inconceivable faith is the awakening that benefits all beings. As we call the Buddha's name, Quan Shi Yin and all bodhisattvas become our guides. We have trained together in the way of the Buddhas, thus creating eternal karmic connections and causes for the Pure Land. Now we are going forth with the Buddha Light enveloping us. Whatever difficulties we may encounter, we will be safe in the nembutsu way, for those seized by Amida naturally declare the Dharma, lovely in its origin, lovely in its progress, lovely in its consummation, even in the midst of blind passions. Namō Amida Bu.

(Celebrant exits to chanting:) Namō Tassa Bhagavato Arahato Sammasambuddhassa
(..... chanting continues until all have left the hall.)

SAN-GE MON

(Shan Tao)

May all the Buddhas in the ten quarters, all the great bodhisattvas, all the holy sages, all the devas and dragons, and sentient beings in the entire universe, come here as witnesses. We now confess our offenses and repent them. From the beginningless past up to now, we have killed or destroyed, we have stolen property and belongings, we have approached with lascivious thoughts, we have deceived with lies, we have ridiculed with insincere words, we have slandered, abused, and rebuked with harsh words, we have caused enmity and mutual destruction with harmful words, to all the members of the Three Treasures, teachers and friends, parents and relatives, and sentient beings throughout the universe, whose numbers are beyond calculation. We have broken all the precepts and rules of conduct, the five precepts, eight precepts, ten precepts, two hundred and fifty precepts, five hundred precepts, bodhisattva precepts, and inexhaustible precepts; not only have we broken these precepts, but also we have incited others to break them, and rejoiced at seeing them do so.

Such transgressions are innumerable, just as the great earth extending in the ten directions is boundless and the number of dust-particles is incalculable. Just as the open space is limitless, our offenses are equally limitless. Just as the means of salvation are boundless, our offenses are boundless. Just as the Dharma-nature is boundless, our offenses are boundless. Just as the Dharma- realm is boundless, our offenses are boundless. Since sentient beings are innumerable, our offenses of robbery and slaughter are innumerable. Since the members of the Three Treasures are innumerable, our offenses of destruction, theft, and killing are innumerable. Since the precepts provided are innumerable, our breach of them has been repeated innumerable times.

Any one of the sages, from bodhisattvas down to sravakas and pratyekabuddhas, cannot know the extent of our offenses. Only the Buddha knows it. Now, before the Three Treasures and sentient beings of the entire universe, we confess and repent our errors, without hiding them. We pray that all the members of the Three Treasures throughout the ten quarters and sentient beings of the entire universe recognize our repentance and wish that we will be purified. From today on, together with sentient beings, we wish to abandon wrong views and take right ones, awaken the Bodhi-mind, see each other with a compassionate heart, look at each other with the eye of the Buddha, become companions of awakening, become true teachers of the Way, attain birth in Amida Buddha's land together, discontinue committing those offenses forever and never commit them again. Oh let us repent with all our heart and take refuge in Buddha Amida.

MERIT TRANSFERENCE

With the practice of this meritorious chanting of sutras and the Holy Names may we dedicate ourselves to repay what we owe to our parents, teachers, friends and predecessors who have done all they could for our sake. May we earnestly pray that those who are living shall continue to rejoice in happy and prosperous lives for all time, while those who are no longer living shall be released from suffering and be reborn into the Land of Utmost Bliss

(May we also pray that will be born into Amida Buddha's Land and receive the boundless blessing.)

VAJRASATTVA DHARANI

Om Vajrasattva samaya, Manu Palaya,
Vajrasattva teno patita Dridho me bhava,
Suto kayo me bhava, Supokayo me bhava,
Anurakto me bhava
Sarva siddhi me prayacha,
Sarva karma sucha me,
Tzitam shriyan kuru hum,
Ha ha ha ha ho,
Bhagavan sarva Tathagata
Vajra ma me muntsa, Vajra bhava
Maha samaya sattva Ah Hum Phat

