

# Nien Fo Book

The service book of Amida Shu



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

Amida Shu and Order of Amida Buddha

[www.amidashu.org](http://www.amidashu.org)

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. July 2018: Grammatical corrections and new version of Prajnaparamita Sutra

## 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, Daisetz Suzuki, Tri  
Quang, Thubten Yeshe, Kyabje Kalu, Ambedkar,  
Ananda Mettayya, 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 Sthamaprapraya\*  
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  
*Immeasurable are the Dharma teachings:* we 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* Namō ratna trayaya \*  
*Namo ratna trayaya* Namō ratna trayaya \*  
*Namo ratna trayaya* \* Namō ratna trayaya \*

*Namo Amitabhaya* Tathagataya

Namo 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'
Namo 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 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 loathe 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 blessings 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 ever 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 skilful 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 and 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  
Its 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

aryavalokitesvara bodhisattva gambhiram prajna-paramita caryam caramano

vyavalokayati sma: panca-skandha assata sca svabhava sunyam pasyati sma

iha sariputra, rupam sunyam, sunyata iva rupam

rupan na vrta sunyata sunyataya na vrta sa rupam, yad rupam sa sunyata, yad sunyata sa  
rupam

evam eva vedana-samjna-samskara-vijnanam

iha sariputra sarva-dharma sunyata-laksana, anutpanna aniruddha, amala avimala, anuna  
aparipurna.

tasmat sariputra sunyatayam na rupam, na vedana, na samjna, na samskara, na vijnanam  
na caksuh-srotam-ghrana-jihva-kaya manasa. na rupa-sabda-gandha-rasa-sparstavya-dharma.

na caksur-dhatu yavat na manovijnana-dhatu

na-avidya na-avidya-ksayo, yavat na jara-maranam na jara-marana-ksayo. na dukkha-  
samudaya-nirdoha-marga.

na jnanam, na prapti, na abhisamaya

tasmac na prapti tva bodhisattvanam prajna-paramitam asritya viharatya citta avarana,

citta avarana na sthitva na trasto, viparyasa-ati-kranto nistha-nirvanam

tryadhva vyavasthitah sarva buddhah prajna-paramitam asritya anuttara samyak-sambodhim  
abdhi-sambuddhah

tasmaj jnanavyam prajna-paramita maha mantra, mahavidya mantra,  
anuttara mantra asama samati mantra

sarva dukkha prasamana satyam amithyatva.

prajna-paramita mukha mantra. 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,	Oh 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 naught  
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 naught.

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 quiet 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 Saigyō
* Gt Priest Parstva	Gt Priest Fa Shang	* Gt Priest Honen
Gt Priest Punyayashas	Gt Priest Ching Ying Hui Yuan	* Gt Priest Shinran
* Gt Priest Ashvaghosha	* Gt Priest Chih Yi	* Gt Priest Bencho
Gt Priest Kapimāla	* Gt Priest Tao Cho	* Gt Priest Ryochū
*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 offences 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 offences are equally limitless. Just as the means of salvation are boundless, our offences are boundless. Just as the Dharma-nature is boundless, our offences are boundless. Just as the Dharma-realm is boundless, our offences are boundless. Since sentient beings are innumerable, our offences of robbery and slaughter are innumerable. Since the members of the Three Treasures are innumerable, our offences 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 offences. 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 recognise 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 offences 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

