

OPENING PRAYERS

Used to begin formal ceremonies

Incense Chant (Master recites) ☸☸☸

Precepts incense, liberation of views incense,
Cloud of lighted incense pouring into the dharma realms,
Offering to the highest teachers of the ten directions.
I respectfully bow to the altar of the Incense Cloud Bodhisattva

Incense Chant (second version, used in place of the above)

The incense burns in the holder;
It spreads out into the Dharma realms
All Buddhas in the oceans assembly hear from afar.
The sincere mind is accepted and blessed and
All Buddhas appear, clearly revealing themselves.
I respectfully bow to Incense Cloud Canopy Bodhisattva. (3X)

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Incense Chant (third version)

Incense has just begun to burn in the censor,
All Dharmadhatus receive the permeation.
All Buddhas' great congregations perceive it afar.
Everywhere there gather auspicious clouds.
In the midst of our utmost sincerity,
All Buddha manifest themselves in their entirety.
I respectfully bow to Bodhisattvas Mahasattvas under incense cloud canopies. (3X)

Incense Offering (Master recites)

I pray this wonderful incense cloud
Will spread out to all the worlds in the ten Directions, as an offering to all the Buddhas,
Wonderful Dharmas and Bodhisattvas
Endless Sravaka assembly
And all saints and sages.
I pray it will form an altar of light
And do the Buddha's work
According to its true nature.
I pray it will benefit all sentient beings, so
They all will raise the Bodhicitta,
Depart from evil karma and attain the highest way.

Homage to the Buddha (all monks)

Dharma King without higher honor
in three worlds without comparison,
The guiding teach of heaven and man,
Father of the four kinds of being,
I now in one thought take refuge
Able to destroy three times karma.
Praise and admiration
even 100,000 kalpas cannot extinguish.

Danh Le-(all monks)

I bow respectfully to all directions of space,
all realms, past, present and future,
the ten directions, all Buddhas,
the honored Dharma, the enlightened Sangha,
the permanent three treasures.
⊕All monks perform one prostration.

I bow respectfully to the Master of the Samsara world,
Our own teacher Sakyamuni Buddha,
to the future coming Maitreya Buddha,
to Great Wisdom Manjusri Bodhisattva,
to Great Effort Samantabhadra Bodhisattva,
Dharma Protector Bodhisattvas
and the Buddhas and Bodhisattvas assembling at the Great Holy Mountain.
⊕All monks perform one prostration.

I respectfully bow to the Great Love, Great Compassion
Amitabha Buddha of the Western Paradise,
to the Great Compassionate Avalokitesvara Buddha,
to the Great Power Mahastamaprapta Bodhisattva,
to the Great Vow Kshitigarbha Bodhisattva
and to the Bodhisattvas in the Pure Ocean.
⊕All monks perform one prostration.

**⊕⊕⊕α MAHA PRAJNA PARAMITA
HEART SUTRA ⊕**

Avalokiteshvara Bodhisattva when practicing deeply the Prajna Paramita clearly saw that all five skandas are empty and passed beyond all suffering. ⊕ Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form then is emptiness, emptiness then is form. Perception, conception, volition and consciousness are also like this.

Shariputra, all dharmas are marked with emptiness: not born and not dying, not stained and not pure, not gaining and not losing. Therefore, within emptiness there is no form, no perception, conception, volition or consciousness; no eye, ear, nose, tongue, body or mind; no form, sound, smell, taste, touch or dharmas; no realm of sight 'till we come to no realm of consciousness; no ignorance and no ending of ignorance 'till we come to no old age and death and no ending of old age and death; no suffering, origination, extinction or path; no wisdom and no attainment with nothing to attain.

Because the Bodhisattva follows ⊕Prajna Paramita, his mind has no hindrance. Having no hindrance, he has no fear and far from all fantasy finally dwells in Nirvana. Because all Buddhas of the three times follow Prajna Paramita, they gain complete perfect enlightenment.

Therefore, know that the ⊕Prajna Paramita is the great holy mantram, the great bright mantram, the highest mantram, the unequaled mantram, which can destroy all suffering--truly real and not false. So he gave the Prajna Paramita mantram which goes:

⊕ GA-TE, GA-TE, PA-RA-GA-TE, ·PA-RA-SAM-GA-TE, ·BO-DHI SWA-HA.
(3X)

THE FIVE CULTIVATIONS OF A BUDDHIST

I vow to cultivate humility.

Recognizing the illusionary state of reality, where truth is conditional, dependent on subjective knowledge, I will let go of my opinions and bias.

Realizing that ideas and opinions are conditioned by the six senses and are an expression of subjective truth, I will practice Samadhi so that I might become as a newborn, devoid of conditioning.

I vow to cultivate poverty.

Recognizing that all things are impermanent, I will let go of my sense of ownership over possessions and people.

Realizing that sickness, old age, and death come to all, and that I cannot control my own body, I will forego trying to control others. I will practice dana so that I may have no need.

I vow to cultivate stability.

Recognizing that the opportunity to study the path of enlightenment comes rarely, and then for a fleeting moment, I will subdue discontent.

Realizing that my master, and the Sangha, are as my family, I will study with them lovingly and attentively. I will practice virya so that I may learn the effortlessness of the way.

I vow to cultivate harmony.

Recognizing that mindfulness is the foundation of a monks life I will treat each moment as if it were my last.

Realizing that my speech, actions and thoughts can cause unhappiness and discontent, I will guard the doors to the body, mouth and mind at the expense of my own comfort, for the sake of harmony. I will practice kshanti so that I may have patience with my own shortcomings.

I vow to cultivate piety.

Recognizing that the sage of the Sakya clan taught selflessly for forty-five years after his enlightenment, and that all the ancestors, down to my true master, have given their bodies for my sake, I will study the ways of the Buddhas and Great Masters.

Realizing that the path is opened to me because of the compassion and wisdom of all who came before me. I will practice karuna and prajna so that I may cast off body and mind and find my true-self.

I bow to the Buddha's of all time and space in gratitude.

IDENTITY OF RELATIVE AND ABSOLUTE ⊕

The mind of the Great Sage of India was intimately conveyed from west to east. Among human beings are wise men and fools, but in the Way there is no northern or southern Patriarch.

The subtle source is clear and bright; the tributary streams flow through the darkness, to be attached to things is illusion; to encounter the absolute is not yet enlightenment.

⊕Each and all, the subjective and objective spheres are related, and at the same time, independent. Related, yet working differently, though each keeps its own place.

Form makes the character and appearance different; sounds distinguish comfort and discomfort. The dark makes all words one; the brightness distinguishes good and bad phrases. The four elements return to their nature as a child to its mother. Fire is hot, wind moves, water is wet, earth hard. Eyes see, ears hear, nose smells, tongue tastes the salt and sour. Each is independent of the other; cause and effect must return to the great reality.

The words high and low are used relatively. Within light there is darkness, but do not try to understand that darkness; within darkness there is light, but do not look for that light. Light and darkness are a pair, like the foot before and the foot behind, in walking. ⊕Each thing has its own intrinsic value and is related to every thing else in function and position. Ordinary life fits the absolute as a box and its lid. The absolute works together with the relative like two arrows meeting in mid-air.

⊕Reading words you should grasp the great reality. Do not judge by any standards. If you do not see the Way, you do not see it even as you walk on it. When you walk the Way, it is not near, it is not far. If you are deluded, you are mountains

and rivers away from it. · I respectfully say to those who wish to be Enlightened:
·Do not waste your time by night or day.

Song of Zazen ⊕
(Hakuin Zenji's Song of Zazen)

From the beginning all beings are ⊕Buddha.
Like water and ice, without water no ice, outside us no Buddhas.
How near the truth, yet how far we seek.
Like one in water crying, "I thirst!"
Like the son of a rich man wandering poor on this earth we endlessly circle the six
worlds.
The cause of our sorrow is ego delusion.
From dark path to dark path we've wandered in darkness, how can we be freed
from the wheel of samsara?
The gateway to freedom is zazen ⊕Samadhi.
Beyond exaltation, beyond all our praises the pure Mahayana.
Observing the Precepts, Repentance and Giving, the countless good deeds and the
Way of Right Living, all come from meditation.
Thus one true Samadhi extinguishes evils.
It purifies karma, dissolving obstructions.
Then where are the dark paths to lead us astray?
The Pure Lotus Land is not far away.
Hearing this truth, heart humble and grateful.
To praise and embrace it, to practice its Wisdom, brings unending blessings, brings
mountains of merit, and if we turn inward and prove our True Nature, that True
Self is no-self, our own self is no-self, we go beyond ego and past clever words.
The gate to the oneness of cause-and-effect is thrown open.
Not two and not three, straight ahead runs the Way.
Our form now being no-form, in going and returning we never leave home.
Our thought now being no-thought, our dancing and songs are the Voice of the
Dharma.
How vast is the heaven of boundless ⊕Samadhi!
How bright and transparent the moonlight of wisdom!
What is there outside us?
What is there we lack?
Nirvana is openly shown to our eyes.

·This earth where we stand is the Pure Lotus Land!
·And this very body, the body of Buddha.

The Great Way ⊕

The Great Way is immense and boundless, restraining nothing.
The self-nature is serene, neither virtuous nor evil.
Yet a thought of choice arises, instantly creating a number of faults,
and separating sky from earth.
⊕Holiness and unholiness are from the same root;
Right and wrong do not have it two ways.
Thus sinfulness and blessedness are originally void;
The cause and effect relationship is ultimately unreal.
All human beings already complete the Great Way; all that we have is
already perfect.

The ⊕Buddha nature, and the true body of all phenomena are just like
images and shadows, apparently appearing and disappearing, neither
one nor many.
The nose points straight down; the eyebrows lay across your face,
above your eyes. Yet it's very hard for you to see them.

You have to examine why the ancient masters said, "The three
thousand dharma-gates point to one heart; countless profound activities
come from the original mind." Thus you already complete the gates of
precepts, meditation and wisdom, just observe yourself.

Having a cough, uttering ahem, raising eyebrows, winking an eye,
grabbing something, walking around - what is the essence of those actions?
Yet what is the mind you are using to know about that essence?
The mind essence is empty and bright; than what is right, and what is not?
Reality is the essence, Buddha is the mind.
What essence is not reality?
What mind is not Buddha?
Mind is Buddha; mind is reality.
Originally, reality is not reality, reality is just mind.
Originally, mind is not mind, mind is just Buddha.

Learners! Days and months are flying by. Life is not waiting for you.
·Why are you eating rice and soup, ·and do not realize the use of
bowl and spoon? Observe!

Zen Master Pháp Loa (1284 - 1330)

The Buddhas Within ⊕

When your unreal body stands in front of a mirror, you see the body and the image shown in mirror look alike. ⊕It's impossible if you want to accept the body and reject the image, because the body is also unreal. The body originally is not different from the image; you could not accept one and reject the other. While you want to accept one and reject the other, you are very far away from the truth. Also, while you like the holy and dislike the unholy, you are bobbing up and down in the sea of birth and death. Similarly, when the affliction appears in your mind, the blissfulness can not be found anywhere. If you don't discriminate against any appearance, you will enter the Way quickly.

⊕Buddhas of the three times are in your body. Covered by external phenomena, and blurred by habit, you are deluded by yourself. When your mind has no thought, you are all the ⊕Buddhas of the past. When your action comes from serenity, you are all the ⊕Buddhas of the future. When you respond to circumstances naturally, you are all the ⊕Buddhas of the present. When you are pure and don't cling to the six fields of the senses, you are the Apart From Defilement Buddha. When you come and leave freely, you are the Supernatural Power Buddha. When you are peaceful and happy in any place, you are the Unconstraint Buddha. When your mind is pure and luminous, you are the Shining Light Buddha. When your mind is firmly trained in dharma, you are the Indestructible Buddha. ●Just one true nature, but you are ●manifesting in countless forms.

ZEN MASTER HƯƠNG HẢI (1628 - 1715)

Song of the Buddha Mind ⊕

Buddha! Buddha! Buddha! Impossible to be seen!
Mind! Mind! Mind! Impossible to be told!
When the mind arises, ⊕Buddha is born.
When Buddha is gone, the mind vanishes.
There is never a place where the mind is gone while Buddha remains.
There is never a time when Buddha is gone while the mind remains.
If you want to understand the mind of Buddha, and the mind of birth
and death, just wait for Maitreya and ask him.
There was no mind anciently; there is no Buddha now.
All unenlightened beings, holy beings, human beings, heavenly beings
are just like flashes of lightning.
The mind nature is neither right nor wrong.
The ⊕Buddha nature is neither real nor unreal.
Suddenly arising, suddenly ceasing,
anciently leaving, now coming,
you all waste your time with thinking and discussing.
In that way, you would bury the Vehicle of the Patriarchs,
and cause the devils to hound in the house.
If you want to find the mind, stop searching outward.
The nature of the mind is naturally still and void.
Nirvana and the birth-death cycles are illusionary shackles.
The fetters and Enlightenment are hollow oppositions.
The mind is ⊕Buddha; Buddha is the mind.
That profound meaning shines bright since endless time.
When spring comes, the spring flowers blossom naturally.
When autumn comes, the autumn waters reflects the sorrow clearly.
Removing the false mind, and keeping the true nature
is similar to a person who searches for the reflections and misses the mirror.
He doesn't know that reflections come from the mirror,
and that the false appear from the truth.
That the false come is neither real nor unreal.

That the mirror reflects is neither wrong nor right.
There is neither sinfulness nor blessedness.
Don't mistake wish-fulfilling gem for white jewel.
Gems could have scratches; Jewels, defects.
The mind nature is neither rosy nor green, neither gained nor lost.
Seven times seven is forty-nine.
The six perfections and the ten thousand conducts are waves on the ocean;
The three poisons and the nine kinds of sentient beings, suns in the sky.
Be still, be still, be still; Go down, go down, go down.
The essence of all phenomena is the ⊕Buddha mind.
The Buddha mind and your mind are one.
Such is, naturally, the profound meaning since endless time.
Walk in Zen, sit in Zen, then you will see the lotus blooming in fire.
When your will becomes weak, just strengthen it.
When your place is peaceful and suitable, just stay there.
Ah ah ah! Oh oh oh!
Sunken or floating, bubbles on the ocean are all empty.
All deeds are impermanent; All phenomena are void.
Where can you find the sacred bones of your late master?
Be mindful, be mindful, be awake; Be awake, be mindful, be mindful.
Keep four corners in contact with the ground; don't let things tilt.

If someone here trusts like that,
he can start walking from the crown of Vairocana Buddha.
Shout!

Zen Master Tuệ Trung Thượng Sĩ (1230 - 1291)

PRECIOUS MIRROR SAMADHI ⊕

The Dharma of thusness is intimately transmitted by Buddhas and ancestors.
Now you have it; preserve it well.

⊕A silver bowl filled with snow, a heron hidden in the moon.

Taken as similar, they are not the same; not distinguished, their places are known.
The meaning does not reside in the words, but a pivotal moment brings it forth.

Move and you are trapped; miss and you fall into doubt and vacillation.
Turning away and touching are both wrong, for it is like a massive fire.
Just to portray it in literary form is to stain it with defilement.
In darkest night it is perfectly clear; in the light of dawn it is hidden.
It is a standard for all things; its use removes all suffering.

Although it is not constructed, it is not beyond words.
Like facing a precious mirror; form and reflection behold each other.
You are not it, but in truth it is you.
Like a newborn child, it is fully endowed with five aspects.
No going, no arising, no abiding; “Baba wawa” is anything said or not?

In the end it says nothing, for the words are not yet right.
In the hexagram “double fire,” when main and subsidiary lines are transposed,
Piled up they become three; the permutations make five.
Like the taste of the five-flavored herb, like the five-pronged vajra.
Wondrously embraced within the complete, drumming and singing begin together.

Penetrate the source and travel the pathways, embrace the territory and treasure the roads.

You would do well to respect this; do not neglect it.

Natural and wondrous, it is not a matter of delusion or enlightenment.

Within causes and conditions, time and season, it is serene and illuminating.

So minute it enters where there is no gap, so vast it transcends dimension.

A hairsbreadth deviation, and you are out of tune.

Now there are sudden and gradual, in which teachings and approaches arise.

With teachings and approaches distinguished, each has its standard.

Whether teachings and approaches are mastered or not, reality constantly flows.

Outside still and inside trembling, like tethered colts or cowering rats.

The ancient sages grieved for them, and offered them the Dharma.

Led by their inverted views, they take black for white.

When inverted thinking stops, the affirming mind naturally accords.

If you want to follow in the ancient tracks, please observe the sages of the past.

One on the verge of realizing the Buddha way contemplated a tree for ten kalpas.

⊕Like a battle-scarred tiger, like a horse with shanks gone gray.

Because some are vulgar, jeweled tables and ornate robes.

Because others are wide-eyed, cats and white oxen.

⊕With his archer's skill, Yi hit the mark at a hundred paces.

But when the arrows meet head-on, how could it be a matter of skill?

The wooden man starts to sing, the stone woman gets up dancing.

It is not reached by feelings or consciousness; how could it involve deliberation?

Ministers serve their lords, children obey their parents.

Not obeying is not filial; failure to serve is no help.

With practice hidden, function secretly, like a fool, like an idiot.

·Just to continue in this way ·is called the host within the host.

Faith in Mind ⊕

Richard B. Clark's translation

The Great Way is not difficult for those who have no preferences.
When love and hate are both absent everything becomes clear and undisguised.
Make the smallest distinction, however, and heaven and earth are set infinitely apart.

If you wish to see the truth then hold no opinions for or against anything.
To set up what you like against what you dislike is the disease of the mind.
When the deep meaning of things is not understood the mind's essential peace is disturbed to no avail.

The Way is perfect like vast space where nothing is lacking and nothing is in excess.

Indeed, it is due to our choosing to accept or reject that we do not see the true nature of things.

Live neither in the entanglements of outer things, nor in inner feelings of emptiness.

Be serene in the oneness of things and such erroneous views will disappear by themselves.

When you try to stop activity to achieve passivity your very effort fills you with activity.

As long as you remain in one extreme or the other you will never know Oneness.
Those who do not live in the single Way fail in both activity and passivity, assertion and denial.

To deny the reality of things is to miss their reality; to assert the emptiness of things
is to miss their reality.

The more you talk and think about it, the further astray you wander from the truth.
Stop talking and thinking, and there is nothing you will not be able to know.

To return to the root is to find the meaning, but to pursue appearances is to miss the source.

At the moment of inner enlightenment there is a going beyond appearance and emptiness.

The changes that appear to occur in the empty world we call real only because of our ignorance.

Do not search for the truth; only cease to cherish opinions.

Do not remain in the dualistic state; avoid such pursuits carefully.

If there is even a trace of this and that, of right and wrong, the Mind-essence will be lost in confusion.

Although all dualities come from the One, do not be attached even to this One.

When the mind exists undisturbed in the Way, nothing in the world can offend, and when a thing can no longer offend, it ceases to exist in the old way.

When no discriminating thoughts arise, the old mind ceases to exist.

When thought objects vanish, the thinking-subject vanishes.

Things are objects because of the subject; the mind is such because of things.

Understand the relativity of these two and the basic reality: the unity of Emptiness.

In this Emptiness the two are indistinguishable and each contains in itself the whole world.

If you do not discriminate between coarse and fine you will not be tempted to prejudice and opinion.

To live in the Great Way is neither easy nor difficult, but those with limited views are fearful and irresolute; the faster they hurry, the slower they go, and clinging cannot be limited; even to be attached to the idea of Enlightenment is to go astray.

Just let things be in their own way, and there will be neither coming nor going.

Obey the nature of things, and you will walk freely and undisturbed.

When thought is in bondage the truth is hidden, for everything is murky and unclear,

and the burdensome practice of judging brings annoyance and weariness.

What benefits can be derived from distinctions and separations?

If you wish to move in the One Way, do not dislike even the world of senses and ideas.

Indeed, to accept them fully is identical with true Enlightenment.
The wise man strives to no goals but the foolish man fetters himself.
There is one Dharma, not many; distinctions arise from the clinging needs of the ignorant.
To seek Mind with the mind is the greatest of all mistakes.

Rest and unrest derive from illusion; with enlightenment there is no liking and disliking.
All dualities come from ignorant inference.
They are like dreams or flowers in the air: foolish to try to grasp them.
Gain and loss, right and wrong: such thoughts must finally be abolished at once.

If the eye never sleeps, all dreams will naturally cease.
If the mind makes no discriminations, the ten thousand things are as they are, of single essence.
To understand the mystery of this One-essence is to be released from all entanglements.
When all things are seen equally the timeless Self-essence is reached.
No comparisons or analogies are possible in this causeless, relationless state.
Consider movement stationary and the stationary in motion: both movement and rest disappear.
When such dualities cease to exist Oneness itself cannot exist.
To this ultimate finality no law or description applies.

For the unified mind in accord with the Way all self-centered striving ceases.
Doubts and irresolution's vanish and life in true faith is possible.
With a single stroke we are freed from bondage; nothing clings to us and we hold to nothing.
All is empty, clear, self-illuminating, with no exertion of the mind's power.
Here thought, feeling, knowledge, and imagination are of no value.
In this world of Suchness there is neither self nor other-than-self.

To come directly into harmony with this reality just simply say when doubt arises, "Not two."
In this "Not two" nothing is separate, nothing is excluded.
No matter when or where, Enlightenment means entering this truth.
And this truth is beyond extension or diminution in time or space; in it a single thought is ten thousand years.

Emptiness here, Emptiness there, but the infinite universe stands always before your eyes.

Infinitely large and infinitely small: no difference, for definitions have vanished and no boundaries are seen.

So too with Being and non-Being.

Don't waste time in doubts and arguments that have nothing to do with this.

One thing, all things: move among and intermingle, without distinction.

To live in this realization is to be without anxiety about non-perfection.

To live in this faith is the road to non-duality, because the non-dual is one with the trusting mind.

Words!

·The Way is beyond language, ·for in it there is no yesterday, no tomorrow, no today.

AVALOKITESVARA SUTRA ⊕

Celebrant: Then the Bodhisattva Infinite-Thought made enquiry thus in verse: For what cause is this Buddha-son named Regarder-of-the-Cries-of-the-World?

⊕The Honored One with all the mystic signs answered Infinite-Thought in verse:

Congregation: Listen to the deeds of Avalokitesvara,

Who well responds to every quarter;

His vast vow is deep as the sea,

Inconceivable in its aeons.

Serving many thousands of kotis of Buddhas,

⊕He has vowed a great pure vow.

Let me briefly tell you.

He who hears his name, and sees him,

And bears him unremittingly in mind,

Will be able to end the sorrows of existence.

Though others with harmful intent
Throw him into a burning pit,
Let him think of Avalokitesvara's power,
And the fire-pit will become a pool.

Or driven along a great ocean,
In peril of dragons, fishes and demons,
Let him think of Avalokitesvara's power,
And waves cannot submerge him.

Or if, from the peak of Sumeru,
Men would hurl him down,
Let him think of Avalokitesvara's power,
And like the sun he will stand firm in the sky.

Or if, pursued by wicked men,
And cast down from Mount Diamond,
He thinks of Avalokitesvara's power,
Not a hair shall be injured.

Or, meeting with encompassing foes,
Each with drawn sword to strike him,
He thinks of Avalokitesvara's power,
All their hearts will turn to kindness.

Or, meeting suffering by royal command,
His life is to end in execution,
He thinks of Avalokitesvara's power,
The executioner's sword will break in pieces.

Or, imprisoned, shackled and chained,
Arms and legs in gyves and stocks,
He thinks of Avalokitesvara's power,
Freely he shall be released.

Or if, by incantations and poisons
One seeks to hurt his body,
And he thinks of Avalokitesvara's power,
All will revert to their originator.

Or, meeting evil rakshasas,
Venomous dragons, and demons,
He thinks of Avalokitesvara's power,
At once none will dare to hurt him.

If, encompassed by evil beasts,
Tusks sharp and fearful claws,
He thinks of Avalokitesvara's power,
They will flee in every direction.

Or boas, vipers and scorpions
Breath poisonous as fire-flame scorching,
And he thinks of Avalokitesvara's power,
Instant at his voice they will retreat.

Clouds thunder and lightning flashes,
Hail falls and rain streams,
He thinks of Avalokitesvara's power
And all instantly are scattered.

The living crushed and harassed,
Oppressed by countless pains,
Avalokitesvara with his mystic wisdom
Can save such a suffering world.

Perfect in supernatural powers,
Widely practiced in wisdom and tact,
In the lands of the universe there is no place
Where he does not manifest himself.

All the evil states of existence,
Hells, ghosts, and animals,
Sorrows of birth, age, disease, death,
All by degrees are ended by him.

True regard, serene regard,
Far-reaching wise regard,
Regard of pity, compassionate regard,

Ever longed for, ever looked for!

Pure and serene in radiance,
Wisdom's sun destroying darkness,
Subduer of woes of storm and fire,
Who illumines all the world!

Law of pity, thunder quivering,
Compassion wondrous as a great cloud,
Pouring spiritual rain like nectar,
Quenching the flames of distress!

In disputes before a magistrate,
Or in fear in battle's array,
If he thinks of Avalokitesvara's power
⊕All his enemies will be routed.

His is the wondrous voice, voice of the world-regarder,
Brahma-voice, voice of the rolling tide,
Voice all world-surpassing,
Therefore ever to be kept in mind,
With never a doubting thought.
Regarder of the World's Cries, pure and holy,
In pain, distress, death, calamity,
Able to be a sure reliance,
Perfect in all merit,
With compassionate eyes beholding all,
·Boundless ocean of blessing!
·Prostrate let us revere him.

HOMAGE TO THE RELICS ☸

(Shariraimon)

We prostrate ourselves in all humbleness before the holy Relics representing the body of Shakyamuni, the Tathagata, who is perfectly endowed with all virtues, who has the Dharmakaya as the ground of his being, and Dharmadhatu as the stupa dedicated to him. To him we pay our respect with due deference Manifesting himself in a bodily form for our sakes, the Buddha enters into us and makes us enter into him. His power being added to us, we attain Enlightenment; and again dependent on the Buddha's miraculous power, all beings are benefited, become desirous for Enlightenment, discipline themselves in the life of the Bodhisattva, and equally enter into perfect quietude where prevails infinite wisdom of absolute identity.

BODHISATTVA VOWS

- ⊕ Sentient beings are numberless, I vow to save them all.
- ⊕ Deluding passions are inexhaustible, I vow to end them all.
- ⊕ Dharma gates are limitless, I vow to master them all.
- ⊕ Buddha's Way is Supreme, I vow to attain it.

WELL WISHING PRAYER

·May the suffering ones be suffering free,
·and the fear-struck, fearless be.
·May the grieving shed all grief,
·and the sick find health-relief.

OFFERING OF MERIT φ or Ψ (with every beat) α (everyother beat)

I wish that all this merit
be extended to everyone
That we, together with all beings
May gain the Buddha's Way. (3X)

or

OFFERING OF MERITS (same as above)

(Vietnamese)

Nguyện dĩ thử công đức
Phổ cập ư nhất thể
Ngã đẳng dĩ chúng sanh
Giai cộng thành Phật Đạo (3X)

MA HA BÁT NHÃ BA LA MẬT ĐA
TÂM KINH

Quán Tự Tại Bồ Tát hành thâm Bát nhã Ba la mật đa thời, chiếu kiến ngũ uẩn giai không, độ nhất thiết khổ ách.

⊕Xá Lợi Tử! Sắc bất dị không, không bất dị sắc, sắc tức thị không, không tức thị sắc, thọ, tưởng, hành, thức diệc phục như thị.

⊕Xá Lợi Tử! Thị chư pháp không tướng, bất sanh bất diệt, bất cấu bất tịnh, bất tăng bất giảm. Thị cố không trung vô sắc, vô thọ, tưởng, hành, thức, vô nhãn, nhĩ, tỷ, thiệt, thân, ý; vô sắc, thanh, hương, vị, xúc, pháp; vô nhãn giới, nãi chí vô ý thức giới, vô vô minh diệc, vô vô minh tận, nãi chí vô lão tử, diệc vô lão tử tận; vô khổ, tập, diệt, đạo; vô trí diệc vô đắc.

Dĩ vô sở đắc cố, Bồ đề tát đỏa y Bát nhã ba la mật đa cố, tâm vô quái ngại, vô quái ngại cố, vô hữu khủng bố, viễn ly điên đảo mộng tưởng, cứu cánh Niết bàn. Tam thế, chư Phật y Bát nhã ba la mật đa cố, đắc A nậu đa la tam miệu tam bồ đề.

⊕Cố tri Bát nhã ba la mật đa, thị đại thân chú, thị đại minh chú, thị vô thượng chú, thị vô đẳng đẳng chú, năng trừ nhất thiết khổ, chơn thiệt bất hư.

Cố thuyết Bát nhã ba la mật đa chú, tức thuyết chú viết:

⊕Yết đế yết đế, ba la yết đế, ba la tăng yết đế Bồ đề ⊕ta bà ha. (3 lần)

On the third time, of: Yết đế yết đế, ba la yết đế, ba la tăng yết đế Bồ đề ta bà ha.
The Bell should sound before the word TA

CHÚ ĐẠI BI

Nam Mô Đại Bi Hội Thượng ⊕Phật Bồ Tát. (3 lần)

Thiên thủ thiên nhãn vô ngại đại bi tâm đà la ni:

Nam mô hắc ra đát na đát ra dạ da. Nam mô a rị da, bà lô yết đế, thước bát ra da, bồ đề tát đỏa bà da, ma ha tát đỏa bà da, ma ha ca lô ni ca da. Án, tát bàn ra phạt duệ, số đát na đát tóa. Nam mô tất kiết lật đỏa, y mông a rị da, bà lô kiết đế, thất Phật ra lăng đà bà.

⊕Nam mô na ra cần trì hê rị, ma ha bàn đát sa mé, tát bà a tha đậu du bằng, a thệ dựng, tát bà tát đát, na ma bà già, ma phạt đạt đậu, đát điệt tha. Án, a bà lô hê, lô ca đế, ca la đế, di hê rị, ma ha bồ đề tát đỏa tát bà tát bà, ma ra ma ra, ma hê ma hê rị đà dựng, cu lô cu lô yết mông, độ lô độ lô phạt xà da đế, ma ha phạt xà da đế, đà la đà la địa rị ni, thất Phật ra da giá ra giá ra. Ma ma phạt ma ra, mục đế lệ, y hê y hê, thất na thất na, a ra sâm Phật ra xá lợi, phạt sa phạt sâm, Phật ra xá da, hô lô hô lô ma ra, hô lô hô lô hê rị, ta ra ta ra, tất rị tất rị, tô rô tô rô, bồ đề dạ bồ đề dạ, bồ đà dạ bồ đà dạ, di đế rị dạ, na ra cần trì, địa rị sắc ni na, ba dạ ma na, ta bà ha, tất đà dạ ta bà ha. Ma ha tất đà dạ, ta bà ha. Tất đà du nghệ, thất bàn ra da, ta bà ha. Na ra cần trì, ta bà ha. Ma ra na ra, ta bà ha. Tất ra tăng a mục khư da, ta bà ha. Ta bà ma ha, a tất đà dạ, ta bà ha. Giả kiết ra a tất đà dạ, ta bà ha. Ba đà ma yết tất đà dạ, ta bà ha. Na ra cần trì bàn già ra da, ta bà ha. Ma bà lợi thắng yết ra dạ, ta bà ha.

⊕Nam mô hắc ra đát na đát ra dạ da. Nam mô a rị da, bà lô kiết đế, thước bàn ra dạ, ta bà ha. Án, tất điện đô, mạn đát ra bạt đà da, ta bà ha. (Bell)

Nam Mô Thập Phương Thường ⊕Trụ Tam Bảo. (3 lần)

The bell should sound on the third repetition of the last line only.

VÃNG SANH QUYẾT ĐỊNH CHƠN NGÔN

Nam mô a di đà bà dạ, đá tha dà đá dạ, đá địa dạ tha.

A di rị đô bà tỳ,

A di rị đá tất đăm bà tỳ,

A di rị đá tỳ ca lan đế,

A di rị đá tỳ ca lan đá,

Dà di nị dà dà na,

Chi đà ca lệ ⊕ ta bà ha. (3 lần)

The ⊕ should sound on the third repetition.

OFFERING OF MERITS φ or Ψ (with every beat) α (every other beat)

Nguyện dĩ thử công đức

Phổ cập u nhất thể

Ngã đẳng dĩ chúng sanh

Giai cộng thành Phật Đạo (3X)

REAFFIRMING THE PRECEPTS

OPENING PRAYERS

Please Stand

Incense Chant (Master recites)

Precepts incense, liberation of views incense,
Cloud of lighted incense pouring into the dharma realms,
Offering to the highest teachers of the ten directions.
I respectfully bow to the altar of the Incense Cloud Bodhisattva

Incense Offering (Master recites)

I pray this wonderful incense cloud
Will spread out to all the worlds in the ten Directions, as an offering to all the
Buddhas,
Wonderful Dharmas and Bodhisattvas
Endless Sravaka assembly
And all saints and sages.
I pray it will form an altar of light
And do the Buddha's work
According to its true nature.
I pray it will benefit all sentient beings, so
They all will raise the Bodhicitta,
Depart from evil karma and attain the highest way.

Homage to the Buddha (all monks)

Dharma King without higher honor
in three worlds without comparison,
The guiding teach of heaven and man,
Father of the four kinds of being,
I now in one thought take refuge
Able to destroy three times karma.
Praise and admiration
even 100,000 kalpas cannot extinguish.

Danh Le-(everyone recites)

I bow respectfully to all directions of space, all realms, past, present and future, the
ten directions, all Buddhas, the honored Dharma, the enlightened Sangha, the
permanent three treasures.

One Prostration

I bow respectfully to the Master of the Samsara world,
Our own teacher Sakyamuni Buddha, to the future coming
Maitreya Buddha, to Great Wisdom Manjusri Bodhisattva, to Great Effort
Samantabhadra Bodhisattva, Dharma Protector Bodhisattvas and the Buddhas and
Bodhisattvas assembling at the Great Holy Mountain.

One Prostration

I respectfully bow to the Great Love, Great Compassion Amitabha Buddha of the
Western Paradise, to the Great Compassionate Avalokitesvara Buddha, to the Great
Power Mahastamaprapta Bodhisattva, to the Great Vow Kshitigarbha Bodhisattva
and to the Bodhisattvas in the Pure Ocean.

One Prostration

Please be seated.

MAHA PRAJNA PARAMITA HEART SUTRA

Avalokiteshvara Bodhisattva when practicing deeply the Prajna Paramita clearly saw that all five skandas are empty and passed beyond all suffering. Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form then is emptiness, emptiness then is form. Perception, conception, volition and consciousness are also like this.

Shariputra, all Dharmas are marked with emptiness: not born and not dying, not stained and not pure, not gaining and not losing. Therefore, within emptiness there is no form, no perception, conception, volition or consciousness; no eye, ear, nose, tongue, body or mind; no form, sound, smell, taste, touch or Dharmas; no realm of sight 'till we come to no realm of consciousness; no ignorance and no ending of ignorance 'till we come to no old age and death and no ending of old age and death; no suffering, origination, extinction or path; no wisdom and no attainment with nothing to attain.

Because the Bodhisattva follows Prajna Paramita, his mind has no hindrance. Having no hindrance, he has no fear and far from all fantasy finally dwells in Nirvana. Because all Buddhas of the three times follow Prajna Paramita, they gain complete perfect enlightenment.

Therefore, know that the Prajna Paramita is the great holy mantram, the great bright mantram, the highest mantram, the unequaled mantram, which can destroy all suffering--truly real and not false. So he gave the Prajna Paramita mantram which goes:

GA-TE, GA-TE, PA-RA-GA-TE, PA-RA-SAM-GA-TE, BO-DHI SWA-HA.

(3X)

Vows and Prayers

I bow to all Buddhas in the ten directions.
I bow to all Dharmas in the ten directions.
I bow to all Sanghas in the ten directions.
Please acknowledge me.

With all my heart
I have the following prayers.
Please let me forever
have an immense respect
Greater than mountains or oceans
For all Buddhas of the ten directions.

Forever let me have a timeless love
Spreading out from the three high levels of existence
Like rain on all sentient beings,
Creating peaceful lives for them all,

Together without hatred, together without war.
Let those who commit wrong doings
Believe in reincarnation and karma,
So that they may turn towards right action.

Please let the blind see,
And the deaf will hear,
The poor have clothes and food,
And the sick be cured of all illness.

Please let animals
Be free from ignorance,
So they will be born into human form,
And learn the Buddha's way.

Please let the roaming ghosts
In the other world
Be free from a destiny of constant hunger
And follow the Buddha's teaching.

Please let the ones suffering in the hells
Kindle the light
Of compassion in their hearts,
So that their pain will end.

Oh Buddha's of the ten directions
And Bodhisattva's.
I pray that you will bring the holy Dharmas
To shine in the thousands of worlds.

So that no matter where we happen to be
We always will meet with the wonderful teachings,
And always have a chance to practice:
Being humble, respecting all people, embracing virtue,
Sharing and worshiping goodness, and
Helping others who are in need.

Please let me be calm
No matter what the situation I'm in
Even if somebody hurts me with words
Or by design.

Let me be happy.
When somebody is successful
Or when they do good deeds.
Let me be happy for them,
as if the good deeds were mine.

Please let me learn to control my speech
So I can be quiet
And not speak of others faults.
Let me learn the way
To use words wisely
To help correct other's wrong doings.

Please let me get rid of
possessive love,

And replace it with compassionate love.
For everybody and everything.

I bow to all Buddha's of the ten directions.
I have been in great pain for so long,
In the never ending cycle of lives,
In and out, out and in, bitter and tired.

Now I am making this prayer
to end my cycle. I want to stop it.
I want to return to my "Buddha nature,"

The wisdom:
Then help others,
In order to show gratitude to the Buddhas.
Please let me be strong
In my determination to study the way,
Not a minute of straying,
Not an hour of dreaming.

Let me be in a perfect serene state of mind.
Let me master deep meditation
Which will bring a clear mind.

My true nature will manifest
My ego will eventually dissipate.
Let me be awakened
Without a trace of pride.

Without a trace of pride.
No matter how advanced,
the stage I'm in,
I will always find my weakness.

Let me keep going
Without stopping at any time.
I have to go on to the absolute
state without boundaries,
Where my mind is one with the

Buddha's mind.

And in million forms of life,
Of birth and death cycles
Incessantly I will always help others.

Oh, Buddha's of the ten directions!
Please come and acknowledge my prayers.
Hear my earnest vow
Rising I offer to the Three Treasures.

-Please stand for prostrations to the Buddha's-
Homage to the Buddhas of the ten quarters.

-One prostration-

Homage to the Dharma pervading the ten quarters.

-One prostration-

Homage to the Sangha in the ten quarters.

-One prostration-

Homage to Sakyamuni the Buddha who is our master.

-One prostration-

Homage to Vairocana, the Buddha of the Pure Dharmakaya.

-One prostration-

Homage to Locana, the Buddha of the Sambhogakaya.

-One prostration-

Homage to Maitreya, the Buddha of the future.

-One prostration-

Homage to Amitabha, the Buddha of the Western Paradise.

-One prostration-

Homage to Manjusri, the Bodhisattva personifying Wisdom.

-One prostration-

Homage to Samantabhadra, the Bodhisattva of compassion and skillful means.

-One prostration-

Homage to Avalokiteshvara, the Bodhisattva who is the great compassionate and pitying one, ready to save beings from afflictions.

-One prostration-

Homage to Kshitigarbha, the Bodhisattva of the six realms.

-One prostration-

Please be seated for the confession

All the evil karma created by me, since of old,
On account of greed, anger, and folly, which have no beginning,
Born of my body, mouth, and mind-
I now make full open confession of it.

All the evil karma created by me, since of old,
On account of greed, anger, and folly, which have no beginning,
Born of my body, mouth, and mind-
I now make full open confession of it.

All the evil karma created by me, since of old,
On account of greed, anger, and folly, which have no beginning,
Born of my body, mouth, and mind-
I now make full open confession of it.

The following is recited by one priest only;

all remain silent reflecting on the precepts.

The first precept is: Not to take life-has anyone not kept this precept?
Again, the first precept is: Not to take life-has anyone not kept this precept?
For the last time, the first precept is: Not to take life-has anyone not kept this precept?

The second precept is: Not to commit adultery-has anyone not kept this precept?
Again, the second precept is: Not to commit adultery-has anyone not kept this precept?
For the last time, the second precept is: Not to commit adultery-has anyone not kept this precept?

The third precept is: Not to become intoxicated-has anyone not kept this precept?
Again, the third precept is: Not to become intoxicated-has anyone not kept this precept?
For the last time, the third precept is: Not to become intoxicated-has anyone not kept this precept?

The fourth precept is: Not to take what is not given to one-has anyone not kept this precept?

Again, the fourth precept is: Not to take what is not given to one-has anyone not kept this precept?

For the last time, the fourth precept is: Not to take what is not given to one-has anyone not kept this precept?

The fifth precept is: Not to speak that which might harm others-has anyone not kept this precept?

Again, the fifth precept is: Not to speak that which might harm others-has anyone not kept this precept?

For the last time, the fifth precept is: Not to speak that which might harm others-has anyone not kept this precept?

Bell

I take refuge in the Buddha, who has complete compassion and wisdom.

Bell

I take refuge in the Dharma, which guides to detachment.

Bell

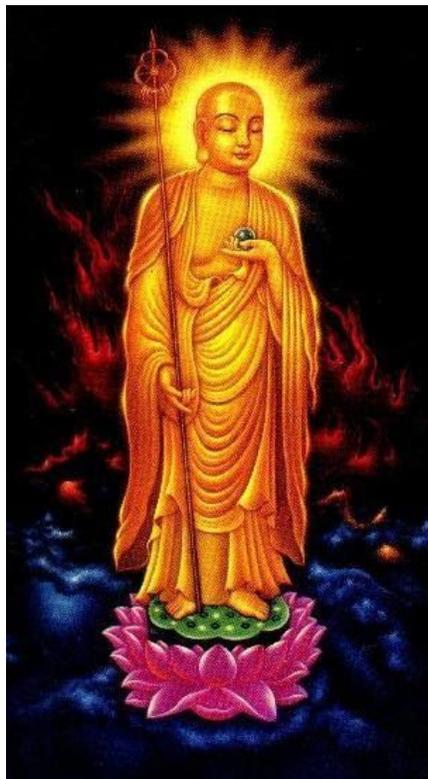
I take refuge in the Sangha, which is harmonious and respected by all.

Namo Shakyamuni Buddha (chanted until the double bell sounds)

Done with small bell

Three Prostrations, done quickly.

MEMORIAL SERVICE



Memorial/Funeral Service

In the tradition of the Buddha Dharma a memorial remembering those who have passed on is conducted for forty-nine days following their passing. This is marked by a public ceremony where friends and family can share their loss. On the occasion of the passing of a monk (priest) great sorrow is felt by all because of the sacrifices they made, while living, for the welfare of others.

During the ceremony monks/nuns chant offerings, sutra's (scripture) and praise to the Buddha's in their memory. The last section of the service, where confession is recited, and refuge taken, is performed by all attending that stand in place of the departed person.

First the Great Wisdom Bell will sound and the Master and monks will enter the temple, then:

OPENING PRAYERS

Part is chanted by the Abbot, Senior Monk or one appointed to do so, at the beginning of the service. Then all the monks join in. At an ethnic temple the congregation would join in after the abbot recited the incense chant and offering.

1. Incense Chant (Master recites)

⊕ ⊕ ⊕

Precepts incense, liberation of views incense,
Cloud of lighted incense pouring into the dharma realms,
Offering to the highest teachers of the ten directions.
I respectfully bow to the altar of the Incense Cloud ⊕Bodhisattva (3X)

2. Incense Offering (Master recites)

I pray this wonderful incense cloud
Will spread out to all the worlds in the ten Directions,
as an offering to all the Buddhas,
Wonderful Dharmas and Bodhisattvas
Endless Sravaka assembly
And all saints and sages.
I pray it will form an altar of light
And do the Buddha's work
According to its true nature.
I pray it will benefit all sentient beings, so
They all will raise the Bodhicitta,
Depart from evil karma and attain the highest way.

3. Homage to the Buddha (all monks)

Dharma King without higher honor
in three worlds without comparison,
The guiding teach of heaven and man,
Father of the four kinds of being,
I now in one thought take refuge
Able to destroy three times karma.
Praise and admiration

even 100,000 kalpas cannot extinguish.

4. Đánh Lễ -(all monks)

I bow respectfully to all directions of space, all realms, past, present and future, the ten directions, all Buddhas, the honored Dharma, the enlightened Sangha, the permanent three treasures.

☞Bell Sounds and one prostration is performed by all monks.

I bow respectfully to the Master of the Samsara world,
Our own teacher Sakyamuni Buddha, to the future coming
Maitreya Buddha, to Great Wisdom Manjusri Bodhisattva, to Great Effort
Samantabhadra Bodhisattva, Dharma Protector Bodhisattvas and the Buddhas and
Bodhisattvas assembling at the Great Holy Mountain.

☞Bell Sounds and one prostration is performed by all monks.

I respectfully bow to the Great Love, Great Compassion Amitabha Buddha of the
Western Paradise, to the Great Compassionate Avalokitesvara Buddha, to the Great
Power Mahastamaprapta Bodhisattva, to the Great Vow Kshitigarbha Bodhisattva
and to the Bodhisattvas in the Pure Ocean.

*☞Bell Sounds and one prostration is performed by all monks. The Sangha then sits
down, in front of the altar, and chants the service.*

5. MAHA PRAJNA PARAMITA HEART SUTRA ⊕

Avalokiteshvara Bodhisattva when practicing deeply the Prajna Paramita clearly saw that all five skandas are empty and passed beyond all suffering. ⊕ Shariputra, form does not differ from emptiness, emptiness does not differ from form. Form then is emptiness, emptiness then is form. Perception, conception, volition and consciousness are also like this.

Shariputra, all dharma's are marked with emptiness: not born and not dying, not stained and not pure, not gaining and not losing. Therefore, within emptiness there is no form, no perception, conception, volition or consciousness; no eye, ear, nose, tongue, body or mind; no form, sound, smell, taste, touch or dharma's; no realm of sight 'till we come to no realm of consciousness; no ignorance and no ending of ignorance 'till we come to no old age and death and no ending of old age and death; no suffering, origination, extinction or path; no wisdom and no attainment with nothing to attain.

Because the Bodhisattva follows ⊕Prajna Paramita, his mind has no hindrance. Having no hindrance, he has no fear and far from all fantasy finally dwells in Nirvana. Because all Buddha's of the three times follow Prajna Paramita, they gain complete perfect enlightenment.

Therefore, know that the ⊕Prajna Paramita is the great holy mantram, the great bright mantram, the highest mantram, the unequaled mantram, which can destroy all suffering--truly real and not false. So he gave the Prajna Paramita mantram which goes:

⊕ GA-TE, GA-TE, PA-RA-GA-TE, ·PA-RA-SAM-GA-TE, ·BO-DHI SWA-HA.
(3X)

6. The Buddha's Within

When your unreal body stands in front of a mirror, you see the body and the image shown in mirror look alike. ⊕It's impossible if you want to accept the body and reject the image, because the body is also unreal. The body originally is not different from the image; you could not accept one and reject the other. While you want to accept one and reject the other, you are very far away from the truth. Also, while you like the holy and dislike the unholy, you are bobbing up and down in the sea of birth and death. Similarly, when the affliction appears in your mind, the blissfulness can not be found anywhere. If you don't discriminate against any appearance, you will enter the Way quickly.

⊕Buddha's of the three times are in your body. Covered by external phenomena, and blurred by habit, you are deluded by yourself. When your mind has no thought, you are all the ⊕Buddha's of the past. When your action comes from serenity, you are all the ⊕Buddha's of the future. When you respond to circumstances naturally, you are all the ⊕Buddha's of the present. When you are pure and don't cling to the six fields of the senses, you are the Apart From Defilement Buddha. When you come and leave freely, you are the Supernatural Power Buddha. When you are peaceful and happy in any place, you are the Unconstraint Buddha. When your mind is pure and luminous, you are the Shining Light Buddha. When your mind is firmly trained in dharma, you are the Indestructible Buddha. ●Just one true nature, but you are ●manifesting in countless forms.

7. Prayer to the Buddha's

Namo Shakyamuni Buddha X30

Namo Amitabha Buddha X3

Namo Kwanyin Bodhisattva X3

8. Spirit Confession

The Spirit has created many evils in the past,
All without beginning: desire, anger and illusion,
Created from the body, mouth and mind.
All of these now the Spirit confesses.

The Spirit has created many evils in the past,
All without beginning: desire, anger and illusion,
Created from the body, mouth and mind.
All of these now the Spirit confesses.

The Spirit has created many evils in the past,
All without beginning: desire, anger and illusion,
Created from the body, mouth and mind.
All of these now the Spirit confesses.

9. Spirit Taking Refuge

The Spirit takes refuge in the Buddha.
The Spirit takes refuge in the Dharma.
The Spirit takes refuge in the Sangha.

Master Prays

The Spirit takes refuge in the Buddha, who has complete compassion and wisdom.
The Spirit takes refuge in the Dharma, which guides to detachment.
The Spirit takes refuge in the Sangha, which is harmonious and respected by all.

Master Prays

The Spirit takes refuge in the Buddha, so he will never fall into hell.
The Spirit takes refuge in the Dharma, so he will never into the realm of hungry spirits.
The Spirit takes refuge in the Sangha, so he will never be reborn into the animal realm.

Master Prays

The Spirit has finished taking refuge in the Buddha.
The Spirit has finished taking refuge in the Dharma.
The Spirit has finished taking refuge in the Sangha.

Master Prays

10. Adoration to Amitabha Buddha

Amitabha Buddha's body is of golden hue.
The light of his fine marks is beyond compare.
The tuft between his eyebrow spirals around a space like five Mount Sumerus.
His blue eyes are as clear as the four great seas.
Countless Buddha's are manifested within his light.
And also Bodhisattvas without end.
His forty-eight vows save living beings,
Causing the sentient beings to attain the Other Shore in the nine ranks of the Pure Land.
I pay homage to the greatly compassionate, Greatly kind Amitabha of the Western Paradise.

11. Changing Direction

I wish to destroy the three obstacles, to cut off deluding passions.
I wish to develop wisdom and to realize truth.
I wish to destroy all evil karma.
I wish always, from life to life, to practice the Bodhisattva's Way.

12.

Evil is created by the mind
Use the mind to destroy evil
Evil destroyed
The mind is at peace

13. Master Prays

14. Three Refuges

I take refuge in the Buddha. I pray all sentient beings will accomplish the Great Way and raise the highest Bodhicitta.

I take refuge in the Dharma. I pray all sentient beings will deeply understand the three pitakas and the wisdom large like the ocean.

I take refuge in the Sangha. I pray all sentient beings will guide others beings without obstacle

15. Transference of Merit

I wish that all this merit, be extended to everyone.

That we, together with all beings, may gain the Buddha's Way.