

# IBMC Dharma Chant Book



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## Daily Service

OM MANI PADME HUM (3x)

### Homage to the Buddha

Namo Tassa, Bhaghavato, Ararhatho, Samma Sambuddhasa.

Homage to the, Most Holy, Most Noble, Completely Awakened One

### Three Refuges:

Buddham Saranam Gacchami

I take refuge in the Buddha.

Dhammam Saranam Gacchami.

I take refuge in the Dharma.

Sangham Saranam Gacchami.

I take refuge in the Sangha.



# Great Compassion Dharani of Avalokites'vara

{Chanted By the chant leader only}

[Everyone together]

Na ma ha Ra to na Ta ra ya ya. Na mo A ri ya va lo ki to she  
va ra ya Bo dhi sat to va ya Ma ha sat to va Ma ha Ka ru ni ka  
ya Om sa ba la va ti Su dha na to sya. Na ma Su ke ri va ni  
mam A ri ya va to ki to She va ra Lam to bha. Na mo Ni la  
kan tha, She ri Ma ha Pa to sa mi Sar va A to dhu su phem A si  
yum Sar va sa da. Na ma Bha ga Ma bha to to to dya tha.

Om A va to ki to ka to ka la ti E si Ii Ma ha Bo dhi sat tva Sa  
bho Sa bho Ma ra Ma ra Ma si Ma si Rid dha yum Gu ru Gu  
ru Ga mam Tu ru Tu ru Bha si ya ti Ma ha Bha si ya ti Dha ra  
Dha ra Dhi ri ni Se va ra ya ja la ja la Ma ma Bha ma ra Mu dhi  
li' E dye hi E dye hi Si na Si na A la sim Bha la sa ri Bha sa bha  
sim Bha ra sa ya Hu lu Hu lu Pa ra Hu lu Hu lu She ri Sa ra Sa  
ra Si ri Si ri Su ru Su ru Bud dhi I Bud dhi I Bud dha ya Bud  
dha ya Mai to ri ye Ni la kan tha Te ri sa ra na Bha ya ma na Sa  
va ha Sitaya Savaha Maha Sitaya Savaha Sita ya te Sa va ra ya Sa  
va ha Ni la kan thi Sa va ha Pa ra ni la Sa va ha. She ri sid dha  
mu kha ya Sa va ha Sar va Ma ha A si ta ya Sa va ha Cha ka ra  
A si ta ye Sa va ha Pa de Ma ke sa ya Sa va ha Ni la kan the  
Pan to la ya Sa va ha. Mo bho Ii san ka ra ya Sa va ha

Na ma ha Ra to na Ta ra ya ya Na mo A ri ya va to ki to is va  
ra ya Sa va ha Om Si dhyan to Man to ra Pa to ye Sa va ha

# Great Compassion Dharani

{Chant Leader only}

[note] The Great Compassion Dharani is a long mantra dedicated to the praise of Avalokites'vara Bodhisattva (Kwan Yin), listing her various manifestations and powers. While much of the Dharani is not easily translated and parts of it consist of mystic sounds, this partial translation is given :

[Everyone Together]

I bow respectfully to the assembled Buddhas and Bodhisattvas. I bow respectfully to the Triple Treasure (Buddha, Dharma, Sangha). I bow respectfully to Avalokites'vara, the Bodhisattva, Mahasattva, who is the Great Compassionate One. Adoration to the One who removes all fear and suffering. Having adored Avalokites'vara Bodhisattva may we now recite this glorious Dharani which purifies all beings, which fulfills the wishes of all beings.

Hail to the Bodhisattva Mahasattva, who embodies the Trikaya, who has the transcendental wisdom. Hail to the Bodhisattva who continues to save all beings without defilement in her mind. Hail to the Bodhisattva who sustains the highest, the most complete wisdom and who is free from all impediments. Hail to the Bodhisattva whose deeds reveal the fundamental purity of all beings. Hail to the Bodhisattva Mahasattva who wipes away the three evil delusions: greed, anger and folly. Having adored her, may I enter into the heart of the indestructible one known as the noble Avalokites'vara (Lord Who Looks Down Upon the Earth and Hears its Cries). It means the completing of all meaning. It is pure; it is that which makes all beings victorious and cleanses the path of existence. Thus, Om, the Seer, the world-transcending one! Hail the Maha Bodhisattva! To the Joyous, Hail!. To the One who has attained mastery in the discipline, Hail! To the one who holds a weapon in her hand (to destroy all ignorance), Hail! To the One who holds a lotus in her hand, Hail! To the beneficent One, referred to in the Dharani, Hail! May these prayers be successful. Hail!

# MA KA HAN NYA HA RA MIT TA SHIN GYO

{Chanted By the chant leader only}

## Great Prajna Paramita Heart Sutra in Sino-Japanese

[Everyone together]

KAN JI ZAI BO SA GYO JIN HAN NYA HA RA MIT TA  
JI SO KEN GO UN KAI KU DO IS SAI KU YAKU SHA RI  
SHI SHIKI FU I KU KU FU I SHIKI SHIKI SOKU ZE KU  
KU SOKU ZE SHIKI JU SO GYO SHIKI YAKU BU NYO  
ZE SHA RI SHI 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 MYOJIN NAI SHI MU RO SHI YAKU MU RO SHI JIN  
MU KU SHU METSU DO MU CHI YAKU MU TOKU I  
MU SHO TO KO BO DAI SAT TA E HAN NYA HA RA  
MIT TA DO SHIN MU KE GE MU KE GE KO MU U KU  
FU ON RI IS SAI TEN DO MU SO KU GYO NE HAN  
SAN ZE SHO BUTSU E HAN NYA HA RA MIT TA KO  
TCKU A NOKU TA RA SAM MYAKU SAM BO DAI KO  
CHI HAN NYA HA RA MIT TA ZE DAI SHIN SHU ZE  
DAI MYO SHU ZE MU JO SHU ZE MU TO DO SHU NO  
JO IS SAI KU SHIN JITSU FU KO KO SETSU HAN NYA  
HA RA MIT TASHU SOKU SETSU SHU WATSU:

GYA TE GYA TE HA RA GYA TE HARA SO GYA TE BO  
DHI SOWHA. HAN NYA SHIN GYO.

# Maha Prajna Paramita Heart Sutra

{Chanted by the chant leader only}

[Everyone together]

Avalokites'vara Bodhisattva when practicing deeply the Prajna Paramita clearly saw that all five Skandhas are empty and passed beyond all **suffering**.

**Sariputra**, form does not differ from emptiness: Emptiness does not differ from form. Form then is emptiness. Emptiness then is form. Sensation, perception, volition and consciousness are also **like this**.

**Sariputra**, 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 sensation, perception, volition, or consciousness, No eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch or Dharmas; no realm of sight 'til we come to no realm of **consciousness**; no ignorance and no ending of ignorance, 'til 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, the mind has no hindrance. Having no hindrance, there is no fear and far from all fantasy there is dwelling 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 wisdom mantram, the unequaled mantram, which can destroy all suffering --truly real and **not false**. So he gave the Prajna Paramita mantram, **which goes**:

**Gate, Gate, Para Gate, Para Sum Gate Bodhi Soha (3x)**

## Daily Confession

I respectfully bow to S'akyamuni Buddha, Amitabha Buddha, and all Buddhas in the ten directions, boundless Buddha Dharmas and the Virtuous Sangha.

I have lived many lives under heavy karmic obstacles: desire, anger, pride, illusion and ignorance. Today because of Buddha's teaching I know these as mistakes; therefore with a sincere heart I confess. I vow to eliminate evils and to do good.

I respectfully entreat the Buddhas for their compassionate assistance: body without sickness. Mind empty of frustration and anxiety every day happy to practice the wonderful teaching of Buddha in order to quickly depart from birth and death, understand mind, see into its true nature, develop wisdom and gain spiritual power in order to rescue all my honored elders, fathers, mothers, brothers, sisters, friends and relatives. And may all living beings attain complete Buddha hood.

## Praising Buddhas

[Please Note] Chanting rises one octave on the **3rd** recitation of each name

Namo S'akyamuni Buddha (7x)

Namo Amitabha Buddha (7x)

Namo Kwan Yin Bodhisattva (7x)

## **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 study them all. Buddha's Way is Supreme; I vow to attain it.

## **Prayer for Suffering Beings**

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

## **Offering Merits**

Nguyên dĩ thú công đức

Phổ cập ú nhứt thiết

Ngã đẳng dú chúng sanh

Giai công thành phá đao (3x)

May all Merit

Be extended to everyone,

That we, together with all beings

May gain Buddha's Way.

**OM MANI PADME HUM (3x)**



# Loving Kindness Meditation

May I be...

...well and happy, peaceful and free from suffering. May no harm come to me / them. May no difficulties come to me/ them. May no problems come to me / them. May I / they always find fulfillment.

May I/ they also have patience, courage, understanding, and determination, to meet and overcome the inevitable difficulties, problems and failures in life.

**(Repeat these two stanzas for every grouping.)**

May my teachers and all teachers of Dharma be...

May my parents, brothers and sisters, friends and relatives be...

May my enemies be...

May all beings in the Universe be...

From the highest realm of existence to the lowest, may all beings arise in these realms, with form and without form, with perception and without perception, with consciousness and without consciousness, may they be...

May the suffering ones be suffering free. May the fear struck fearless be. May the grieving shed all grief. And the sick find health relief.

By the power of truth found in the Buddhadharmas, may all my misfortunes due to fires, floods, earthquakes and famine be prevented and destroyed. May the rain fall in due time. May there be a rich harvest. May the world be prosperous. May the governments be righteous.

By the power of all the fully awakened Buddhas, by the power of all the fully awakened Pratyekabuddhas, by the power of all the fully awakened Arhats, by the power of all the fully awakened Bodhisattvas, may I be secure and protected in every way.

# 108 Bows Ceremony

To the greatly kind and compassionate ones who pity living beings, To the greatly joyous and generous ones who rescue sentient beings, To the ones adorned with radiance and fine characteristics, We of the assemblies return our lives in worship with utmost Sincerity. (1)

Namo to the Supreme Diamond Master. (2)

I take refuge in the Buddha.

I take refuge in the Dharma.

I take refuge in the Sangha. (3)

As I do this confession, I vow with all sentient beings to remove

All evil and gain all merits and attain complete awakening. (4)

Namo to all the Buddhas of the ten directions to the ends

Of limitless space (5)

Namo to the honored Dharma of the ten directions to the ends

Of limitless space (6)

Namo to the Saintly Sangha of the ten directions to the ends

Of limitless space (7)

Namo to the Thus Come Ones, worthy of offerings, of correct

and universal knowledge, Perfect in understanding and actions, passing from the world well-liberated, Supreme Scholars, Heroic Tamers, Teachers of gods and humans, Buddhas, World-Honored Ones (8)

Namo Universal Radiance Buddha (9)

Namo Universal Brightness Buddha (10)

Namo Universal Pureness Buddha (11)

Namo Fragrance of Tamala Leaf and Candana Buddha (12)

Namo Radiance of Candana Buddha (13)

Namo Jewel Curtain Buddha	(14)
Namo Joyous Store of Jewel Clusters Buddha	(15)
Namo Superior Vigor Buddha Whom All Worlds Delight To See	(16)
Namo Jewel Banner Lamp Radiance Buddha	(17)
Namo Wisdom Torch Illuminating Buddha	(18)
Namo Radiance of Sea-like Virtue Buddha	(19)
Namo Solid Vajra Shedding Universal Gold Radiance Buddha	(20)
Namo Great Solid Vigor and Courage Buddha	(21)
Namo Great Compassionate Radiance Buddha	(22)
Namo King of Kindness Power Buddha	(23)
Namo Store of Kindness Buddha	(24)
Namo Dwelling in Candana Victoriously Adorned Buddha	(25)
Namo Foremost Good Worthy Buddha	(26)
Namo Well-Intentioned Buddha	(27)
Namo King of Vast Adornments Buddha	(28)
Namo Radiance of Golden Flowers Buddha	(29)
Namo Comfort Power King With a Space Illumining Jeweled Canopy Buddha	(30)
Namo Radiance of Jeweled Flowers in Space Buddha	(31)
Namo King of Crystal Adornments Buddha	(32)
Namo Universally Appearing Aura Buddha	(33)
Namo Radiance of Unmoving Wisdom Buddha	(34)
Namo King Who Subdues the Demon Hordes Buddha	(35)
Namo Skillful Light Buddha	(36)
Namo Wisdom Victory Buddha	(37)
Namo Maitri Immortal Light Buddha	(38)

Namo Well-Stilled Moon Sound Wonderful Honored King of Wisdom Buddha	(39)
Namo Pure Light of the World Buddha	(40)
Namo Highly Honored King Dragon Seed Buddha	(41)
Namo Radiance of Sun and Moon Buddha	(42)
Namo Pearl-like Radiance of Sun and Moon Buddha	(43)
Namo Victorious Wisdom Banner King Buddha	(44)
Namo Comfort Power King With a Lion's Roar Buddha	(45)
Namo Victorious Wonderful Sound Buddha	(46)
Namo Curtain of Eternal Radiance Buddha	(47)
Namo World Contemplating Lamp Buddha	(48)
Namo Awesome Lamp of Wisdom King Buddha	(49)
Namo King Who is Victorious in Dharma Buddha	(50)
Namo Radiance of Sumeru Buddha	(51)
Namo Great Flowering Jasmine Light Buddha	(52)
Namo King as Rare as the Udumbara Flower Buddha	(53)
Namo Strong King of Great Wisdom Buddha	(54)
Namo Aksobhya, Radiant Joy Buddha	(55)
Namo King of Limitless Sounds Buddha	(56)
Namo Talented Light Buddha	(57)
Namo Golden Ocean of Light Buddha	(58)

Namo King of Mountainous Oceanic Wisdom and Comfortable Penetrations Buddha	(59)
Namo Great Penetrating Light Buddha	(60)
Namo King With Eternal Fulfillment of all Dharmas Buddha	(61)
Namo S'akyamuni Buddha	(62)
Namo Vajra Indestructible Buddha	(63)
Namo Radiance of Jewels Buddha	(64)
Namo King of Dragons Buddha	(65)
Namo Vigorous Soldier Buddha	(66)
Namo Joy of Vigor Buddha	(67)
Namo Precious Fire Buddha	(68)
Namo Jeweled Moonlight Buddha	(69)
Namo Showing No Delusion Buddha	(70)
Namo Jeweled Moon Buddha	(71)
Namo Undefined Buddha	(72)
Namo Apart From Filth Buddha	(73)
Namo Courage-Giving Buddha	(74)
Namo Clear Pure Buddha	(75)
Namo Clear Pure Giving Buddha	(76)
Namo Varana Buddha	(77)

Namo Water and Sky Buddha	(78)
Namo Solid Virtue Buddha	(79)
Namo Candana Merit Buddha	(80)
Namo Limitless Handful of Light Buddha	(81)
Namo Radiant Virtue Buddha	(82)
Namo Unworried Virtue Buddha	(83)
Namo Narayana Buddha	(84)
Namo Flower of Virtue Buddha	(85)
Namo Lotus Light Traveling Spiritual Penetrations Buddha	(86)
Namo Skillful Merit Buddha	(87)
Namo Well -Renowned Virtuous Buddha	(88)
Namo Blazing Red Lord's Banner King Buddha	(89)
Namo Virtue -Minded Buddha	(90)
Namo Well -Traveled Virtuous Buddha	(91)
Namo Victorious in Battle Buddha	(92)
Namo Well -Traveled Buddha	(93)
Namo Encompassing Adornments of Merit and Virtue Buddha	(94)
Namo Jeweled Flower Traveling Buddha	(95)
Namo King of the Jeweled Lotus and Good Lord of the Sala Tree Buddha	(96)

Namo Amitabha Buddha who encompasses the Dharma Realm Store  
(97)

And Others such as these, all Buddhas, World Honored Ones of all worlds. May they remain eternally in the world. World Honored Ones, please kindly think of me. If in this life or former lives throughout all my beginningless rounds of births and deaths, I have committed offenses myself, or told others to commit them, or condoned the committing of offenses, such as taking things from stupas, from the Sangha, from the Sangha of the four directions, either taking it myself, telling others to take it, or condoning its being taken, or if I have committed the five offenses which warrant uninterrupted retribution, or told others to commit them, or condoned the committing of them, or if I have committed the ten evil deeds myself or instructed them, or condoned the committing of them, and all such obstructive offenses whether hidden or apparent which should cause me to fall into the hells, hungry ghosts, animals or other evil destinies, or cause me to live a mean, lowly and wretched life, of all such obstructive offenses I now completely repent and reform. (96)

May all Buddhas, World Honored Ones, now certify me and be mindful of me as I make the following statement in the presence of all Buddhas, World Honored Ones. If in this life or other lives, I have already practiced giving or guarded the pure precepts or even given as little as a morsel of food to an animal or gained good roots from cultivating pure conduct or gained good roots from bringing living beings to accomplishment or gained good roots from cultivating Bodhi or gained good roots from developing unsurpassed wisdom, if I have gained any throughout my entire life, I completely dedicate the merit from them to all living beings' realization of anuttarasamyaksambodhi. (99)

As all Buddhas of the past, present and future dedicate such merit, so too do I dedicate such merit, as I repent and reform all my offenses and rejoice in the blessings of others. Seeking the merit of all Buddhas, I vow to realize the unsurpassed wisdom. To all Buddhas of the past, present and future, the utmost supreme among living beings, a limitless sea of merit, I return my life and bow in worship. (100)

Throughout the worlds in the ten directions before all Lions among Humans in the triple world, I use pure body, speech and mind to bow to them all without exception. (101)

With the awesome power of the Universal Worthy's Conduct and Vows, I simultaneously appear before every Thus Come One. My body further manifests bodies as many as dust motes in Buddha lands. Each of them simultaneously bows to Buddhas as many as dust motes in Buddha lands, in each dust mote are Buddhas as many as dust motes, each dwelling in the midst of an assembly of Bodhisattvas. So it is through inexhaustible dust motes of Dharma realms, I deeply believe to be filled with Buddhas. With seas of each and every sound,) universally put forth endless wonderful words which from now until the end of all future aeons praise the Buddhas' profound and deep seas of virtues. Using the most supremely wonderful flower garlands, instrumental music, fragrant oils, parasols and other such superb and valuable adornments, I make offerings to all Thus Come Ones.

(102)

The finest clothing, the most superior incense, powdered incense, burning incense, lamps and candles, each heaped as high as Mount Sumeru, I offer to all Thus Come Ones. (103)

With my vast liberated heart, I deeply believe in all Buddhas of the three periods of time and by means of the power of Universal Worthy's Conduct and vows, I make this universal offering to all Thus Come Ones. (104)

Of all evil deeds which I have committed in the past, based on beginning less greed, anger and delusion, and created by body, speech and mind, I now completely repent and reform. (105)

As to all living beings of the ten directions, those of the two vehicles, learners and those beyond study, all Tathagatas and Bodhisattvas, I rejoice in all their merit and virtues. Lamps of all worlds in the ten directions the very first ones to realize Bodhi, I now urge and beseech them all to turn the unsurpassed wonderful Dharma Wheel. If there are Buddhas who desire to manifest their Nirvana, I sincerely and urgently beseech them to dwell in the world through many aeons and bring benefit and bliss to living



beings. Any and all good roots from worshipping, praising and making offerings to Buddhas, from requesting the Buddhas to dwell in the world, from rejoicing and repenting, I transfer to living beings so they may reach the Buddha Way. (106)

May this surpassing merit be transferred throughout the unsurpassed true Dharma Realm, to the Buddhadharma of nature and marks, all the Sangha and the two truths fused with the Seal of Samadhi, the Ocean of Limitless Virtues such as these, I now completely transfer the merit. (107)

May all living beings' deeds of body, mouth and mind, deluded views, slander, attachments to self, Dharmas, and all other such karmic obstructions be totally eradicated without remainder. In every thought may my wisdom encompass the Dharma Realm. May I extensively rescue living beings and make them irreversible. To the end of empty space of all worlds, until living beings and their karma and afflictions are ended. May the four Dharmas be vast and boundless in this way. I now vow this dedication of merit will also be thus. (108)

### **Namo Great Conduct Universal Worthy Bodhisattva (3x)**

Now that I have finished making my confession, I reaffirm my vows. I take refuge in the Buddha, I take refuge in the Dharma, I take refuge in the Sangha. I vow not to take life. I vow not to take what is not given to me. I vow not to indulge in improper sexual acts. I vow not to speak that which is harmful. I vow not to become intoxicated.

May I always be mindful of my vows. May I always strive toward the perfection of s'ila, samadhi and prajna May I always strive to practice loving kindness, compassion, sympathetic joy and equanimity to all beings. In renewing my vows, may I always follow the examples of the Buddhas and Bodhisattvas, of my Patriarch, Ven. Dr. Thich Thien-An, and my Matriarch Linage holder Ven. Thich Nu An- Tu and all teachers.

**Namo S'akyamuni Buddha.**  
**Namo Amitabha Buddha.**  
**Namo Quan Yin Bodhisattva.**

## Before Meal Chant



The Lord Buddha was born in Lubini,  
Enlightened in Bodhigaya,  
Taught in Varanasi,  
died in Kusinara.

As we spread the vessels of the Lord, we pray that  
they who eat, the things that are eaten, and the eat-  
ing shall be universally void of self.

I offer to Vairocana, the Buddha of the Pure Dharmakaya,  
Locana, the Buddha of the Pure Sambhogakaya,  
Sakyamuni, the Buddha of the Nirmanakaya, with his  
ten trillion manifestations, Maitreya, the Buddha of the Future,  
Amitabha, the Buddha of the Western Paradise, all Buddhas of the Ten  
Directions: past, present and future, Manjushri, the Bodhisattva personify-  
ing Wisdom, Samanthabhadra, the Bodhisattva personifying Practice,  
Avalokitesvara, the Bodhisattva personifying Compassion, all other Bodhi-  
sattvas, Great Beings, the Great Wisdom Practice.

I meditate upon this food as having three virtues and six tastes.

I receive it as an offering to the Buddhas and the Sangha, as well as to all sentient beings in the Universe.

When I eat my meal, I wish all sentient beings may enjoy the food of Samadhi and the joy of the Dharma pervade their bodies.

In accepting this meal, I vow to abstain from all evil, to cultivate all good and to benefit all sentient beings.

### After Meal Chants

I have finished my meal.

I pray all sentient beings

May accomplish their purposes and attain Buddhahood.

Tat dā nam,

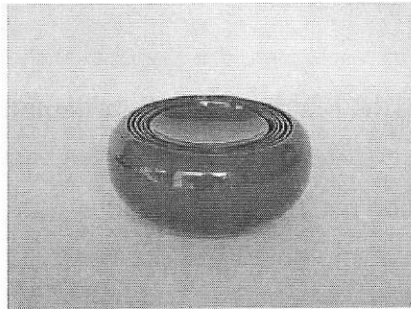
Tan mieu tam bo đē,

Cu chi nam,

Đat điet tha,

An chiet le chu **le**,

Chuan đē ta ba ha. (3x)



## Memorial Service Chants

+ = Bell

### Homage to the Buddha

Phap vuong vo-thuong ton

Tam gioi vo luan that,

Thien nhon chi Dao-su

Tu-sanh chi tu-phu

U nhut niem quy-y

Nang diet tam-ky nghiep,

Xung duong nhuoc tan-than

U kiek mac nang tan.

+ Dharma King without higher honor in three worlds without comparison,

The guiding teacher of heaven and man, father of the four kinds of beings

I now in one thought take refuge, able to destroy three times karma

Praise and admiration, even 100,000 kalpas cannot extinguish. +

### Three Prostrations

Chi tam dan le: Nam-mo tan hu khong, bien phap gioi, qua hien vi-lai, thap huong chu Phat, Ton-phap, Hien Thanh Tang, thuong tru Tam-bao. +

I respectfully bow 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. +

Chi tam danh le: Nam-mo Ta-ba Giao-chu Bon-Su Thich Ca-Mau-Ni Phat, Duong lai ha sanh Di-Lac Ton Phat, Dai-tri Van-Thu Su-Loi Bo-Tat, Dai-hanh Pho-Hien Bo-tat, Ho-Phap chu ton Bo-tat, Lin-son Hoi thuong Phat Bo-Tat. +

I respectfully bow to the Dharma Master of the samsara world, Sakyamuni

Buddha, the future born Maitreya Buddha, Great Wisdom Manjus'ri Bodhisattva, Great Practice Samanthabhadra Bodhisattva, Dharma Protector Bodhisattvas, Buddhas and Bodhisattvas assembling at the Great Holy Mountain. +

Chi tam danh le: Nam-mo Tay-phuong Cuc-lac the-gioi dai-tu dai-bi A-Di-Da Phat, Dai-bi Quan-The Am-Bo-tat, Dai-The-Chi Bo-tat, Dai Nguyen Dia-Tang Vuong Bo-tat, Thanh tinh dai hai chung Bo-Tat. +

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

### **Incense Offering**

The incense burns in the holder

It spreads out into the Dharma realms

All Buddhas in the oceans' assembly hear from afar

Wherever the incense floats, a blessing cloud appears

The sincere mind is accepted and blessed and

All Buddhas appear, clearly revealing themselves.

**I respectfully bow to Incense Cloud Canopy Bodhisattva (3x)**

**Recite Great Compassion Dharani Of Avalokitesvara [PG. 5]**

**Recite Prajna Paramita Heart Sutra [PG. 8]**

### **In Praise of Amitabha Buddha**

+Amitabha Buddha's body is of golden hue

The light of his fine marks is beyond compare

The tuft between his eyebrows spirals around a space like five Mount

Sumeru. His eyes are clear as the four great seas. Countless Buddhas And Bodhisattvas are manifested within his light 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.

+I respectfully bow to Great compassion Kwan Yin Bodhisattva

+I respectfully bow to Great Mahastamprapta Bodhisattva who personifies great spiritual power

+I respectfully bow to Great Kshitigarbha Bodhisattva who personifies the great vow to save all beings in suffering

+I respectfully bow to the great Bodhisattvas in the Pure Ocean of the Dharma

### **Call to the Departed**

On this day of \_\_\_\_\_, at the International Buddhist Meditation Center, Los Angeles, California, we gather to perform A Memorial / Ullumbana service for our departed relatives and friends and all wandering spirits. This holy ceremony has been requested by; \_\_\_\_\_ and International Buddhist Meditation Center for \_\_\_\_\_ & all those who have died from illness, violence and starvation around the world, and for all spirits which still wander.

We pray to the Buddhas and Bodhisattvas of the three times and the ten directions; to all the enlightened Sangha, the devas, the guardians of the Triple World and the Dharma Protectors.

We ask you to descend to this holy altar where we perform the Memorial / Ullumbana service for all the departed ones and for the spirits that still wander.

We pray to the Dhyani Buddhas: Vairocana, Aksobhya, Ratnasambhava, Amoghasiddhi, Amitabha, and to the Buddha of our own time, Sakya-muni. We ask you to descend to this holy altar where we perform the Memorial / Ullumbana service.

We raise this banner to ask that all the assembled Buddhas and Bodhisattvas, the enlightened Sangha, the devas, the guardians of the triple world and the dharma protectors bless this offering. From love and respect we call to all of you for whom we pray, and for all wandering spirits, to come to this altar as we perform the Memorial / Ullumbana ceremony.

Your family and friends wait to receive you. We pray that you hear and obey. May your karma be purified. May your consciousness be purified. May you find rebirth in a place of peace and serenity, where you may develop your compassion and wisdom and attain complete enlightenment. Now it is time for you to take the Three Refuges and to make your confessions.

### **Spirit Taking Refuge**

Huong linh quy-y Phat

Huong linh quy-y Phap

Huong linh quy-y Tang

+The spirits take refuge in the Buddha

+The spirits take refuge in the Dharma

+The spirits take refuge in the Sangha

Huong linh quy-y Phat Luong-Tuc Ton.

Huong linh quy-y Phap ly-Duc Ton.

Huong linh quy-y Tang Chung Trung ton.

+The Spirits take refuge in the Buddha who has complete compassion and wisdom

+The Spirits take refuge in the Teaching that guides to detachment

+The Spirits take refuge in the Sangha that is harmonious and respected by all

Huong linh quy-y Phat bat Doa dia nguc.

Huong linh quy-y Phap bat doa nga qui.

Huong linh quy-y Tang bat doa ban sanh.

+The Spirits take refuge in the Buddha so they will never fall into hell.

+The Spirits take refuge in the Dharma so they will never fall into the realm of hungry spirits.

+The Spirits take refuge in the Sangha so they will never be reborn into the animal realm.

Huong linh quy-y Phat canh.

Huong linh quy-y Phap canh.

Huong linh quy-y Tang canh.

The Spirits have finished taking refuge in the Buddha.

The Spirits have finished taking refuge in the Dharma.

The Spirits have finished taking refuge in the Sangha.

### **Spirit Confession**

The Spirits have engaged in negative actions in the past, all without beginning. Desire anger and illusion, created from body, speech and mind. All of these now the Spirits confess.

+Nguyen Nam-mo tan hu khong,

bien phap gioi, qui hien vi-lai,

thap huong chu Phat,

Ton-phap, Hien Thanh Tang,

thuong tru Tam-bao.

+I respectfully bow 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.

### **Guide the Spirits to rebirth in the Happiness Land.**

Chi tam danh le' Nam-mo Ta-ba Giao-chu Bon-Su.



Thich Ca-Mau-Ni Phat, Duong lai ha sanh Di-Lac Ton Phat,  
Dai-tri Van-Thu Su-Loi Bo-Tat, Dai-hanh Pho-Hien Bo-tat,  
Ho-Phap chu ton Bo-tat, Lin-son Hoi thuong Phat Bo-Tat. +

I respectfully bow to the Dharma Master of the samsara world, Sakyamuni Buddha, the future born Maitreya Buddha, Great Wisdom Manjus'ri Bodhisattva, Great Practice Samanthabhadra Bodhisattva, Dharma Protector Bodhisattvas, Buddhas and Bodhisattvas assembling at the Great Holy Mountain. +

### **Guide the Spirits to rebirth in the Pure Land.**

Chi tam danh le. Nam-mo Tay-phuong  
Cuc-lac the-gioi dai-tu dai-bi A-Di-Da Phat,  
Dai-bi Quan-The Am-Bo-tat,  
Dai-The-Chi Bo-tat,  
Dai Nguyen Dia-Tang Vuong Bo-tat,  
Thanh tinh dai hai chung Bo-Tat. +

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

Suffering arises from mind; use the mind to confess.  
When the mind ceases engaging in negative actions, suffering is destroyed.  
With Suffering destroyed, the mind pure, both empty.  
that is the true confession.

We respectfully bow to the Desire for Confession Bodhisattva.+

We pray the Spirits negative karma from beginningless time will now be destroy.+

## Mantra for rebirth in the Pure Land

Nam-mo A-Di-Da ba da, da tha da da da, da dia da tha,  
a di ri do bat ty, a di ri da tat dam bat ty, a di ri dat ti ca lan de,  
a di ri da ti ca lan da, da di ni da da na, chi da ca le ta ba ha. (3x)

We pray the Spirits will be born in the Pure Land of the West.

The nine-staged lotus flowers will be the parents.

When the flower opens the Spirits will see the Buddha and obtain non-rebirth.

Non-returning Bodhisattvas will be the Spirits' friends.

We pray to all the Buddhas and Bodhisattvas of the three times and ten directions. We pray that they will guide all of the spirits that wander to a new birth.

We pray that all those who died by violence and by war will find peace.

We pray that all those who died from starvation and disease will find peace.

We pray that our ancestors, relatives and friends who have died will have peace.

We pray that all those who still wander will find peace in a new rebirth.

We ask the Buddhas and Bodhisattvas to guide all these to a new rebirth.

**The ceremony is now concluded**

## Refuge Ceremony

The ceremony begins with chanting pgs. 4, 8 and 9 from the Chant Book.  
**Taking the Three Refuges and Five Precepts**

### **Officiator:**

Listen carefully! The Buddha said, "We are living in the Three Worlds which is like staying in a house on fire." In order to escape from the suffering world, one has to rely upon the Triple Gem. In order to get rid of the cycle of birth, one has to observe the Vinaya rules. Vinaya is a Golden Raft that can take human beings across the sea of suffering. Vinaya is the Mother that can support all beings. Vinaya is the light that dispels all darkness. Vinaya is the short Way that leads to the Human World and to Heaven. It is the Principle Gate to Nirvana. In order to attain liberation, to enjoy boundless bliss of Nirvana, one has to take refuge in the Triple Gem and to observe the Five Precepts. Do you understand the meaning of repentance?

Then **repeat** after me.

**Officiator:** My name is \_\_\_\_\_. From the infinite past, I have committed numerous mistakes. Today I wish to repent. I vow to avoid bad acts and to do good deeds. May the Triple Gem assist me to accomplish my fervent resolution, to assist my fervent resolution, to assist me in my endeavors to destroy bad karma and to do meritorious acts, paving the way to Buddha hood.

Namo Repentance Bodhisattva Mahasattva. **(3x)**

The Repentance Ceremony ends. There is one minute of silence.

**[Candidate kneels.]**

**Officiator** sprinkles the water on the head.

**Officiator** gives a talk on the meaning of refuge:

Listen carefully! You have been penitent. You have received blessings from the teacher. Now you should know the meaning of refuge before the teacher transmits the Three Refuge Dharma to you.

Now listen carefully to the advice that is going to be given by the Refuge

Master.

What is refuge? It is shelter, it is returning to one's origin. That means that from now on you will take shelter from, return to, rely upon the Buddha, the Dharma and the Sangha.

**Buddha** stands for Enlightenment: self-enlightenment and Enlightenment that is perfect. Whoever achieves this enlightenment is called Buddha.

**Dharma** stands for the Buddha's teachings, which guide you from the world of Samsara - birth and rebirth - to the world of Nirvana - enlightenment

**Sangha** stands for a community of four or more ordained - Bhikshunis or Bhikshus – those who practice the Law and who represent the Buddha to teach the Dharma.

You have heard briefly the meaning of the Refuge. Now is the time to take the Triple Refuge. Kneel, hands in lotus posture, with utmost concentration and reverence, listen carefully and **repeat** after me. And after each statement, when you hear the bell, bow.

My name is \_\_\_\_\_. For life, I take refuge in the Buddha; I take refuge in the Dharma; I take refuge in the Sangha. **[Bow]+**

Buddham Saranam Gachchami.

Dhamam Saranam Gachchami.

Sangham Saranam Gachchami.

**Candidate:**

For a second time I take refuge in the Buddha. I shall not be reborn in Hell. **(Bow)+**

For a second time I take refuge in the Dharma. I shall not be reborn in the Hungry Ghost Realm. **(Bow)+**

For a second time I take refuge in the Sangha. I shall not be reborn in the Animal Realm. **(Bow)+**

Dutiyampi Buddham Saranam Gachchami.

Dutiyampi Dhamam Saranam Gachchami.

Dutiyampi Sangham Saranam Gachchami.

For a third time I take refuge in the Buddha. **(Bow)**+

For a third time I take refuge in the Dharma. **(Bow)**+

For a third time I take refuge in the Sangha. **(Bow)**+

Tatiyampi Buddham Saranam Gachchami.

Tatiyampi Dhamam Saranam Gachchami.

Tatiyampi Sangham Saranam Gachchami.

**Officiator:**

You have taken refuge in the Buddha. From now on, even at the loss of your life, you will not take refuge in worldly Gods or Spirits. Why? because devas and asuras are still in the cycle of birth. You have taken refuge in the Dharma. From now on, even at the loss of your life, you will not take refuge in teachings contradictory to the Buddha Dharma. You have taken refuge in the Sangha. From now on, even at the loss of your life, you will not at any time, at any place or any country, take refuge in those who condemn, reject or denounce the Snagha Community.

You should support the Sangha and respect them.

You have taken refuge in the Triple Gem.

**If you want to move forward, you will take the Five Precepts.**

If you feel that you cannot take the Five Precepts at the present time, you may withdraw. If you wish to take the Five Precepts, listen carefully.

What are the Five Precepts? They are the five training rules, which advise you not to commit negative actions. The Five Precepts are:

1. You are not to kill any sentient being
2. You are not to take anything that is not freely given.
3. You are not to commit sexual misconduct.
4. You are not to use harmful speech.
5. You are not to become intoxicated.

**Officiator:** You have heard the Five Precepts. We shall, with the Witness of

the Triple Gem, transmit the five Precepts to you. You must to listen carefully and answer truthfully. If you are sure of being able to keep the Precept that we are going to transmit to you, you will answer yes loudly and succinctly. If you feel that you are not able to observe the Precept mentioned, please keep silent. You are not forced to take all five of them, but when you make the vow to take them, you must do your best to keep your intention to observe them.

Kneel, hands in lotus posture. Be prepared to take the Five Precepts.

**Officiator:** You shall not kill. From now on, for the rest of your life, you will not take any sentient being's life. Do you wish take this Precept?

**Candidate:** "Yes I do"

**Officiator:** "Then repeat after me: Panatipata veramani sikkhapadam samadhiyami."

**Officiator:** "You shall not steal. From now on, for the rest of your life, you will not be greedy. You will not take things that do not belong to you. Do you wish to take this Precept?"

**Candidate:** " Yes, I do."

**Officiator:** "Then repeat after me. "Adinnadana veramani sikkhapadam samadhiyami."

**Officiator:** "You shall not commit sexual misconduct. From now on, for the rest of your life, you will not use sex in anyway that causes harm or suffering to any sentient being. Do you wish to take this precept?"

**Candidate:** "Yes, I do."

**Officiator:** "Then repeat after me: Kamesu micchara veramani sikkhapadam samadhiyami."

**Officiator:** "You shall not lie. From now on, for the rest of your life, you will not tell lies, you will not fabricate or speak untruthfully, and you will not practice double talk. Do you wish to take this Precept?"

**candidate:** "Yes, I do."

**Officiator:** "Then repeat after me: Musavada veramani sikkhapadam samadhiyami."

**Officiator:** "You shall not become intoxicated. From now on, for the rest of your life you will not overindulge in alcohol or drugs to the point of becoming intoxicated. Do you wish to take this Precept?"

**candidate** " Yes, I do."

**Officiator:** "Then repeat after me: Sura-meraya-majja pamadatthana veramani sikkhapadam samadhiyami."

**Officiator:** "We have transmitted the Five Precepts to you. You are indeed fortunate. You have been blessed with past good deeds to be able to receive the Five Precepts. Please stand up and make one prostration **when you hear the bell.**"

I respectfully bow 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."

**Ring bell (One prostration.)**

I respectfully bow to the Dharma Master of the samsara world, Sakyamuni Buddha, the future-born Maitreya Buddha, Great Wisdom Manjushri Bodhisattva, Great Practice Samanthabhadra Bodhisattva, Dharma Protector Bodhisattvas, Buddhas and Bodhisattvas assembling at the Great Holy Mountain.

**Ring bell (One prostration.)**

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

**Ring bell (One prostration.)**

You are now called Upasika / Upasaka, a lay Buddhist. You have taken refuge in the Triple Gem, you have received the Five Precepts, you are to support and protect the Sangha.

From now on, on the new and full moon days, or at least once a month, you should try to engage in a day long retreat, where you should not eat any meat, chicken, fish, or fertile eggs. You must do good deeds, avoid evil thoughts and practice meditation to keep your mind pure and noble. In short, you must do your best to keep your intention to live an exemplary life and be a worthy disciple of the Buddha.

**[candidate bows three times.]**

**Officiator:** Now that you have taken the three refuges and the five moral disciplines, you can truly be called a follower of the Buddha. We will now give you a rakasu, which is a miniature representation of the monk's robe.

Put on the rakasu, with the plain side next to your chest.

**Candidate receives a gift from the Temple**

Put on the mala and the medal of the Buddha.

The certificate is read and the name is explained.

Officiator says a few words about the importance of the ceremony and gives advice.

**The ceremony concludes with chanting page 10 of the chant book.**



# Liberating Prayer

## PRAISE TO BUDDHA SHAKYAMUNI

O Blessed One, Shakyamuni Buddha, Precious treasury of compassion,  
Bestower of supreme inner peace,

You, who love all beings without exception, are the source of happiness  
and goodness; and you guide us to the liberating path.

Your body is a wish-fulfilling jewel,  
Your speech is supreme, purifying nectar, and your mind is refuge for all  
living beings.

With folded hands I turn to you, Supreme unchanging friend,  
I request from the depths of my heart:

Please give me the light of your wisdom to dispel the darkness of my  
mind and to heal my mental continuum.

Please nourish me with your goodness, that I in turn may nourish all be-  
ings with an unceasing banquet of delight.

Through your compassionate intention, your blessings and virtuous  
deeds, and my strong wish to rely upon you,

May all suffering quickly cease  
And all happiness and joy be fulfilled;

And may holy Dharma flourish for evermore.