



Phước Huệ Buddhist Temple
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Namo Shakyamuni Buddha
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General Service

Opening Bell

(Wake Bell, Bell 3x)

[(BELL)(BOW)3x]

(Inking)

Inviting the Bell

Body, speech, and mind in perfect
oneness,

I send my heart along with the sound of
the bell.

May the hearers awaken from
forgetfulness and transcend all anxiety
and sorrow.

Listen, listen.

This wonderful sound brings me back to
my true home. (BELL)

Incense Offering

In gratitude,
we offer this incense
to all Buddhas and bodhisattvas
throughout space and time.

May it be fragrant as Earth herself,
reflecting our careful efforts,
our wholehearted mindfulness,
and the fruit of understanding,

slowly ripening.

May we and all beings
be companions of Buddhas and
bodhisattvas.

May we awaken from forgetfulness
and realize our true home. (BELL)

Opening Verse

The incense in the censer now is burning;
all the dharma realm, in every place
auspicious clouds appearing, our sincere
intention thus fulfilling, as all Buddhas
now show their perfect body. Homage to
the Incense Cloud Canopy Bodhisattva
and Great Bodhisattvas. (BELL)

Verses for Bowing

Homage to the eternally abiding Buddhas,
the Supreme Dharma, and Sagely Sangha
throughout the dharma realm, and the
realm of empty space, and three periods
of time. (BELL) (BOW)

Homage to the Fundamental Teacher
Shakyamuni Buddha, Maitreya Honored
Future Buddha, Manjushri Great Wisdom
Bodhisattva, Universal Great Conduct
Bodhisattva, all Dharma Guarding Deva

Bodhisattvas, and the Glorious Mountain
Assembly of Buddhas and Bodhisattvas.
(BELL) (BOW)

Homage to Amitabha Buddha in the land
of Ultimate Bliss, Avalokiteshvara Great
Compassion Bodhisattva, Great Strength
Bodhisattva, Earth Store Great Vow
Bodhisattva, and the assembly of Great
Pure Sea-Like Bodhisattvas. (BELL 2x) (BOW)

(SIT)
(Bell-Motak)

The Great Compassion Mantra

*Namo Great Compassionate Buddhas and
Bodhisattvas (3x) (BELL)*

1. Namō ratna-trayāya
2. Namō āriyā
3. Valokite-śvarāya
4. Bodhi-sattvāya
5. Maha-sattvāya
6. Mahā-kārunikāya
7. Om
8. Sarva-raviye
9. Sudhanadasya
10. Namō skritvā imam āryā
11. Valokite-śvara ramdhava

12. Namō narakīndī
13. Hrih Mahā-vat-svāme
14. Sarva-arthato-śubham
15. Ajeyam
16. Sarva-satva Namō-
vasatva Namō-vāka
17. Mavitāto
18. Tadyathā
19. Om avaloki
20. Lokate
21. Krate
22. E Hrih
23. Mahā-bodhisattva
24. Sarva sarva
25. Mala mala
26. Mahi Mahi ridayam
27. Kuru kuru karmam
28. Dhuru dhuru vijayate
29. Mahā-vijayati
30. Dhara dhara
31. Dhrini
32. Śvarāya
33. Chala chala
34. Mama vimala
35. Muktele
36. Ehi ehi
37. Śhina śhina
38. Ārsam prasari

39. Viśva viśvam
40. Prasaya
41. Hulu hulu mara
42. Hulu hulu hrih
43. Sara sara
44. Siri siri
45. Suru suru
46. Bodhiya Bodhiya
47. Bodhaya Bodhaya
48. Maitreya
49. Narakindi
50. Dhrish-nina
51. Bhayamana
52. Svāhā
53. Siddhāya
54. Svāhā
55. Maha siddhāya
56. Svāhā
57. Siddha-yoge
58. Śvaraya
59. Svāhā
60. Narakindi
61. Svāhā
62. Māranara
63. Svāhā
64. Śira simha-mukhāya
65. Svāhā
66. Sarva mahā-asiddhaya

67. Svāhā
68. Cakra-asiddhāya
69. Svāhā
70. Padma-kastāya
71. Svāhā
72. Narakindi-vagalāya
73. Svaha
74. Mavari-śankharāya
75. Svāhā
76. Namō ratna-trāyāya
77. Namō āryā
78. Valokite
79. Śvaraya
80. Svāhā
81. Om Sidhyantu
82. Mantra
83. Padāya
84. Svāhā (BELL 2x)

The Dharma body is bringing morning light. In concentration, my heart is at peace, a half-smile is born on my lips. This is a new day, and I vow to go through it in mindfulness. The sun of wisdom has risen, shining in every direction. Noble Sangha, diligently bring your mind into meditation.

Namo Shakyamunaye Buddhaya (3x)(BELL
2x)

Verse for Opening a Sutra

The unsurpassed, profound, and wonderful Dharma is difficult to encounter in hundreds of millions of eons.

I now see and hear it, receive and uphold it, and I vow to fathom the Tathagata's true meaning.

Namo Shakyamuni Buddha (3x)(BELL)

Touching the Earth

The one who bows and the one who is bowed to are both, by nature, empty. Therefore, the communication between them is inexpressibly perfect. Our practice center is the Net of Indra, reflecting all Buddhas everywhere. As my own person reflects in all Buddhas to whom with my whole life I go for refuge. (BELL)

Offering light in the Ten Directions, the Buddha, the Dharma, and the Sangha to whom we bow in gratitude. (BELL)

Teaching and living the way of awareness in the very midst of suffering and confusion, Shakyamuni Buddha, the

Awakened One, to whom we bow in gratitude. (BELL)

Cutting through ignorance, awakening our hearts and our minds, Manjushri, the Bodhisattva of Great Understanding, to whom we bow in gratitude. (BELL)

Working mindfully, working joyfully for the sake of all beings, Samantabhadra, the Bodhisattva of Great Action, to whom we bow in gratitude. (BELL)

Responding to suffering, serving beings in countless ways, Avalokiteshvara, the Bodhisattva of Great Compassion, to whom we bow in gratitude. (BELL)

Seed of awakening and loving-kindness in children, sprouts, and all beings, Maitreya, the Buddha to-be-born, to whom we bow in gratitude. (BELL)

Showing the way fearlessly and compassionately, the stream of all our Ancestral Teachers, to whom we bow in gratitude. (BELL)

The Dharma is deep and lovely.
We now have a chance to see it and
practice it.
We vow to realize its true meaning. (BELL
2x)

Heart of the Prajnaparamita

The Bodhisattva Avalokita, while moving
in the deep course of Prajnaparamita,
shed light on the Five Skandhas and found
them equally empty. After this
penetration, he overcame ill-being. (BELL)

Listen, Shariputra, form is emptiness,
emptiness is form. Form is not other than
emptiness, emptiness is not other than
form. The same is true with feelings,
perceptions, mental formations, and
consciousness. (BELL)

Listen, Shariputra, all dharmas are
marked with emptiness. They are neither
produced nor destroyed, neither defiled
nor immaculate, neither increasing nor
decreasing. Therefore in emptiness, there
is neither form, nor feelings, nor
perceptions, nor mental formations, nor
consciousness. No eye, or ear, or nose, or
tongue, or body, or mind. No form, no

sound, no smell, no taste, no touch, no object of mind. No realms of elements, no interdependent origins, and no extinction of them. No ill-being, no cause of ill-being, no end of ill-being, and no path. No understanding, no attainment. (BELL)

Because there is no attainment, the bodhisattvas, grounded in Prajnaparamita find no obstacles for their minds. Having no obstacles, they overcome fear, liberating themselves forever from illusion and realizing perfect nirvana. All Buddhas in the past, present, and future, arrive at Anuttara-samyak-sambodhi. (BELL)

Therefore, one should know that perfect understanding is the highest mantra, the unequalled mantra, the destroyer of ill-being, the incorruptible truth. A mantra of Prajnaparamita should therefore be proclaimed:

Gate gate paragate parasamgate bodhi
svaha (3x)(BELL 2x)

Invoking the Bodhisattvas' Names

We invoke your name, Avalokiteshvara. We aspire to learn your way of listening in order to help relieve the suffering in the world. You know how to listen in order to understand. We invoke your name in order to practice listening with all our attention and open-heartedness. We will sit and listen without any prejudice. We will sit and listen without judging or reacting. We will sit and listen in order to understand. We will sit and listen so attentively that we will be able to hear what the other person is saying and also what is being left unsaid. We know that just by listening deeply we already alleviate a great deal of pain and suffering in the other person. (BELL)

We invoke your name, Manjushri. We aspire to learn your way, which is to be still and to look deeply into the heart of things and into the hearts of people. We will look with all our attention and open-heartedness. We will look with unprejudiced eyes. We will look without judging or reacting. We will look deeply so that we will be able to see and understand

the roots of suffering, through the impermanent and selfless nature of all that is. We will practice your way of using the sword of understanding to cut through the bonds of suffering, thus freeing ourselves and other species. (BELL)

We invoke your name, Samantabhadra. We aspire to practice your vow to act with the eyes and heart of compassion, to bring joy to one person in the morning and to ease the pain of one person in the afternoon. We know that the happiness of others is our own happiness, and we aspire to practice joy on the path of service. We know that every word, every look, every action, and every smile can bring happiness to others. We know that if we practice wholeheartedly, we ourselves may become an inexhaustible source of peace and joy for our loved ones and for all species. (BELL)

We invoke your name, Kshitigarbha. We aspire to learn your way of being present where there is darkness, suffering, oppression, and despair, so we can bring light, hope, relief, and liberation to those

places. We are determined not to forget about or abandon those in desperate situations. We will do our best to establish contact with those who cannot find a way out of their suffering; those whose cries for help, justice, equality, and human rights are not being heard. We know that hell can be found in many places on earth. We will do our best not to contribute to creating more hells on earth, and to help transform the hells that already exist. We will practice in order to realize the qualities of perseverance and stability, so that, like the earth, we can always be supportive and faithful to those in need.
(BELL 2x)

(RISE) (Inking)

The Three Refuges

I take refuge in the Buddha, the one who shows me the way in this life.

I take refuge in the Dharma, the way of understanding and of love.

I take refuge in the Sangha, the community that lives in harmony and awareness.

(BELL) (BOW)

Dwelling in the refuge of Buddha, I clearly see the path of light and beauty in the world.

Dwelling in the refuge of Dharma, I learn to open many doors on the path of transformation.

Dwelling in the refuge of Sangha. Shining light that supports me, keeping my practice free of obstruction. (BELL) (BOW)

Taking refuge in the Buddha in myself, I aspire to help all people recognize their own awakened nature, realizing the mind of love.

Taking refuge in the Dharma in myself, I aspire to help all people fully master the ways of practice and walk together on the path of liberation.

Taking refuge in the Sangha in myself, I aspire to help all people build fourfold communities, to embrace all beings and support their transformation. (BELL 2x)
(BOW)

Sharing the Merit

Reciting the sutras, practicing the way of awareness gives rise to benefits without limits.

We vow to share the fruits with all beings.

We vow to offer tribute to parents, teachers, friends, and numerous beings who give guidance and support along the path.

(BELL 3x)

Dismissal