

Evening Chanting

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)

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)

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, Avalokitestvara Great Compassion Bodhisattva, Great Strength Bodhisattva, Earth Store Great Vow Bodhisattva, and the assembly of Great Pure Sea-Like Bodhisattvas. (BELL)
(BOW)

(SIT)

The Great Compassion Dharani

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

Namo ratna-trayāya, Namō āriyā Valokite-śvarāya Bodhi-sattvāya Maha-sattvāya Mahā-kārunikāya. Om Sarva-raviye Sudhanadasya, Namō skritvā imam āryā Valokite-śvara ramdhava, Namō narakindi Hrih Mahā-vat-svāme Sarva-arthato-śubham Ajeyam, Sarva-satva Namō-vasatva Namō-vāka Mavitāto. Tadyathā Om avaloki Lokate, Krate E Hrih, Mahā-bodhisattva, Sarva sarva, Mala mala, Mahi Mahi ridayam, Kuru kuru karmam, Dhuru dhuru vijayate, Mahā-vijayati, Dhara dhara, Dhrini, Śvarāya, Chala chala, Mama vimala, Muktele Ehi ehi, Śhina śhina, Ārsam prasari, Viśva viśvam, Prasaya. Hulu hulu mara, Hulu hulu hrih, Sara sara, Siri siri, Suru suru, Bodhiya Bodhiya, Bodhaya Bodhaya, Maitreya. Narakindi, Dhrish-nina Bhayamana Svāhā, Siddhāya Svāhā, Maha siddhāya Svāhā, Siddha-yoge Śvaraya Svāhā, Narakindi Svāhā, Māranara Svāhā, Śira simha-mukhāya Svāhā, Sarva mahā-asiddhaya Svāhā, Cakra-asiddhāya Svāhā, Padma-kastāya Svāhā, Narakindi-vagalāya Svaha, Mavari-śankharāya Svāhā.

Namo ratna-trāyāya, Namō āryā Valokite Śvaraya Svāhā.

‘Om Sidhyantu Mantra Padāya Svāhā.’ (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)

Namo Buddhas and Bodhisattvas in the Vast Assembly of the Lotus Pool.

(3x)(BELL)

The Buddha Pronounces the Sutra of Amitabha Buddha (BELL)

Thus I have heard. At one time the Buddha dwelt at Shravasti, in the Jeta Grove, in the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshus, twelve hundred fifty in all, all great Arhats whom the assembly knew and recognized: elders Shariputra, Mahamaudgalyana, Mahakashyapa, Mahakatyana, Mahakaushthila, Revata, Shuddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola Bharadvaja, Kalodayin, Mahakapphina, Vakkula, Aniruddha, and others such as these, all great disciples; together with all the Bodhisattvas, Mahasattvas: Dharma Prince Manjushri, Ajita Bodhisattva, Gandhahastin Bodhisattva, Nityodyukta Bodhisattva, and others such as these, all great Bodhisattvas, and together with Shakra, chief among gods, and the numberless great multitudes from all the heavens. (BELL)

At that time the Buddha told the Elder Shariputra, “Passing from here through hundreds of thousands of millions of Buddhalands to the West, there is a world called Ultimate Bliss. In this land a Buddha called Amitabha right now teaches the Dharma.

“Shariputra, for what reason is this land called Ultimate Bliss?

“All living beings of this land endure none of the sufferings, but enjoy every bliss. Therefore it is called ‘Ultimate Bliss.’

“Moreover, Shariputra, this Land of Ultimate Bliss is everywhere surrounded by seven tiers of railings, seven layers of netting, and seven rows of trees, all formed from the four treasures and for this reason named ‘Ultimate Bliss.’

“Moreover, Shariputra, this Land of Ultimate Bliss has pools of the seven jewels, filled with the waters of eight meritorious virtues. The bottom of each pool is pure, spread over with golden sand. On the four sides are stairs of gold, silver, lapis lazuli, and crystal; above are raised pavilions adorned with gold,

silver, lapis lazuli, crystal, mother-of-pearl, red pearls, and carnelian.

“In the pools are lotuses as large as carriage wheels, green colored of green light, yellow colored of yellow light, red colored of red light, white colored of white light, subtly, wonderfully, fragrant and pure.

“Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned. (BELL)

“Moreover, Shariputra, in that Buddhaland there is always heavenly music and the ground is yellow gold. In the six periods of the day and night a heavenly rain of mandarava flowers falls, and throughout the clear morning, each living being of that land, with sacks full of the myriads of wonderful flowers, makes offerings to the hundreds of thousands of millions of Buddhas of the other directions. At mealtime they return to their own land, and having eaten, they stroll around.

“Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned. (BELL)

“Moreover Shariputra, in this land there are always rare and wonderful vari-colored birds: white cranes, peacocks, parrots, and egrets, kalavinkas, and two-headed birds. In the six periods of the day and night the flocks of birds sing forth harmonious and elegant sounds; their clear and joyful sounds proclaim the five roots, the five powers, the seven bodhi shares, the eight sagely way shares, and dharmas such as these. When living beings of this land hear these sounds, they are altogether mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha.

“Shariputra, do not say that these birds are born as retribution for their karmic offences. For what reason? In this Buddhaland there are no three evil ways of rebirth. Shariputra, in this Buddhaland not even the names of the three evil ways exist, how much less their actuality! Desiring that the Dharma-sound be widely

proclaimed, Amitabha Buddha by transformation made this multitude of birds.

“Shariputra, in that Buddhaland when the soft wind blows, the rows of jeweled trees and jeweled nets give forth subtle and wonderful sounds, like one hundred thousand kinds of music played at the same time. All those who hear these sounds naturally bring forth in their hearts mindfulness of the Buddha, mindfulness of the Dharma, and mindfulness of the Sangha.

“Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned. (BELL)

“Shariputra, what do you think? Why is this Buddha called Amitabha? Shariputra, the brilliance of that Buddha’s light is measureless, illumining the lands of the ten directions everywhere without obstruction, for this reason he is called Amitabha.

“Moreover, Shariputra, the life of that Buddha and that of his people extends for measureless, limitless asamkhyeya kalpas; for this reason he is called Amitabha. And Shariputra, since Amitabha realized Buddhahood ten kalpas have passed.

“Moreover, Shariputra, that Buddha has measureless, limitless sound-hearer disciples, all Arhats, their number incalculable; thus also is the assembly of Bodhisattvas.

“Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned. (BELL)

“Moreover, Shariputra, those living beings born in the Land of the Ultimate Bliss are all in the stage of non-regression. Among them are many who in this very life will dwell in Buddhahood. Their number is extremely many; it is incalculable and only in measureless, limitless asamkhyeya kalpas could it be spoken.

“Shariputra, those living beings who hear should vow, ‘I wish to be born in that land.’ And why? Those who thus attain are all superior and good people, all gathered together in one place. Shariputra, one cannot have few good roots, blessings, virtues, and causal connections to attain birth in that land.

“Shariputra, if there is a good man or a good woman who hears spoken ‘Amitabha’ and holds the name, whether for one day, two days, three, four, five days, six days, as long as seven days, with one heart unconfused, when this person approaches the end of life, before him will appear Amitabha and all the assembly of holy ones. When the end comes, his heart is without inversion; in Amitabha’s Land of Ultimate Bliss he will attain rebirth. Shariputra, because I see this benefit, I speak these words: If living beings hear this spoken they should make the vow, ‘I will be born in that land.’ (BELL)

“Shariputra, as I now praise the inconceivable benefit from the merit and virtue of Amitabha, thus in the east are also Akshobhya Buddha, Sumeru Appearance Buddha, Great Sumeru Buddha, Sumeru Light Buddha, Wonderful Sound Buddha, all Buddhas such as these, numberless as Ganges sands. In his own land each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are protective.’ (BELL)

“Shariputra, in the Southern world are Sun Moon Lamp Buddha, Well-known Light Buddha, Great Blazing Shoulders Buddha, Sumeru Lamp Buddha, Measureless Vigor Buddha, all Buddhas such as these, numberless as Ganges sands. In his own land each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’ (BELL)

“Shariputra, in the Western world are Measureless Life Buddha, Measureless Appearance Buddha, Measureless Curtain Buddha, Great Light Buddha, Great Brightness Buddha, Jewelled Appearance Buddha, Pure Light Buddha, all Buddhas such as these, numberless as Ganges sands. In his own land each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’ (BELL)

“Shariputra, in the Northern world are Blazing Shoulders Buddha, Most Victorious Sound Buddha, Hard To Injure Buddha, Sun Birth Buddha, Net Brightness Buddha, all Buddhas such as these, numberless as Ganges sands. In his own land each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’ (BELL)

“Shariputra, in the world below are Lion Buddha, Well-known Buddha, Famous Light Buddha, Dharma Buddha, Dharma Curtain Buddha, Dharma Maintaining Buddha, all Buddhas such as these, numberless as Ganges sands. In his own land each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds, and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’ (BELL)

“Shariputra, in the world above are Pure Sound Buddha, King of Stars Buddha, Superior Fragrance Buddha, Fragrant Light Buddha, Great Blazing Shoulders Buddha, Vari-colored Jewels and Flower Adornment Body Buddha, Sala Tree King Buddha, Jeweled Flower Virtue Buddha, Vision of All Meaning Buddha,

Such As Mount Sumeru Buddha, all Buddhas such as these, numberless as Ganges sands. In his own land each brings forth the appearance of a vast and long tongue, everywhere covering the three thousand great thousand worlds and speaks the sincere and actual words, ‘All you living beings should believe, praise, and hold in reverence the inconceivable merit and virtue of this Sutra of the Mindful One of Whom all Buddhas are Protective.’ (BELL)

“Shariputra, what do you think? Why is it called ‘Sutra of the Mindful One of Whom all Buddhas are Protective?’ Shariputra, if a good man or good woman hears this sutra and holds to it, and hears the names of all these Buddhas, this good man or woman will be the mindful one of whom all Buddhas are protective, and will irreversibly attain to anuttara-samyak-sambodhi. Therefore, Shariputra, all of you should believe and accept my words and those which all Buddhas speak.

“Shariputra, if there are people who have already made the vow, who now make the vow, or who are about to make the vow, ‘I desire to be born in Amitabha’s Land,’ these people, whether born in the past, now being born, or to be born in the future, all will irreversibly attain to anuttara-samyak-sambodhi. Therefore, Shariputra, all good men and good women, if they are among those who have faith, should make the vow, ‘I will be born in that land.’ (BELL)

“Shariputra, just as I now praise the inconceivable merit and virtue of all Buddhas, all those Buddhas equally praise my inconceivable merit and virtue saying these words, ‘Shakyamuni Buddha can complete extremely rare and difficult deeds. In the Saha land, in the evil time of the five impurities, in the midst of the kalpa impurity, the view impurity, the affliction impurity, the living beings impurity, and the life impurity, he can attain anuttara-samyak-sambodhi and for the sake of living beings, speak this Dharma which in the whole world is hard to believe.’

“Shariputra, you should know that I, in the evil time of the five impurities, practice these difficult deeds, attain anuttara-samyak-sambodhi, and for all the

world speak this Dharma, difficult to believe, extremely difficult!” (BELL)

After the Buddha spoke this sutra, Shariputra and all the bhikshus, all the gods, men, and asuras, and others from all the worlds, hearing what the Buddha had said, joyously welcomed, faithfully accepted, bowed and withdrew. (BELL 2x)

Amitabha Praise

May all the four kinds of beings reach the Jeweled Land,
And the beings of all Three Realms be born from lotus
May all the myriad ghosts attain the three-fold worthiness,
And the countless sentient ones ascend the ten grounds.
Amitabha's body is the color of gold,
The splendor of his hallmarks has no peer;
The light of his brow shines around a hundred worlds,
Wide as the seas are his eyes pure and clear.
Shining in his brilliance by transformation
Are countless Bodhisattvas and infinite Buddhas.
His forty-eight vows will be our liberation,
In nine lotus stages we reach the farthest shore. (BELL)

Namo Amitabha Buddha (10x)(BELL after each set)

Namo Avalokiteshvara Bodhisattva (3x)

Namo Mahasthamaprapta Bodhisattva (3x)

Namo Kshitigarbha Bodhisattva (3x)

Namo Great Pure Sea-Like Bodhisattvas (3x)

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)

Pure Land Rebirth Dharani

Namo amitabhaya tathagataya

Tadyatha Amritodh bhava

Amrita siddham bhava

Amrita vikrante Amrita vikranta

Gamine gagana Krita kare svaha! (3x)(BELL)

Universal Vows and Praises

Sentient beings are limitless, I vow to liberate them.

Afflictions are endless, I vow to eradicate them.

Teachings are infinite, I vow to learn them.

Buddhahood is supreme, I vow to attain it.

I vow that from now until the end of my life and in all future lives until I attain anuttarasamyaksambodhi, that I will help all sentient beings in all realms of existence end their suffering. (BELL)

Namo the Thus Come One, Worthy of Offerings, of Proper and Universal Knowledge, Perfect in Understanding and Conduct, Skillful in Leaving the World Through Liberation, Perfect and Complete Understanding of all Worldly Dharma, Unsurpassed Knight, Taming Hero, Teacher of gods and people, Buddha the World Honored One. (BELL)

Namo Shakyamuni Buddha (3x)(BELL)

Namo Manjushri Bodhisattva (3x)(BELL)

Namo Samantabhadra Bodhisattva (3x)(BELL)

Namo Maitreya Bodhisattva (3x)(BELL)

Namo Deva Guarding Bodhisattvas (3x)(BELL)

Mantra to make food universally available

Namo sarvatathagata'valokite.

Om sambhara sambhara hum. (3x)(BELL)

Mantra to make water universally available

Namo surupaya tathagataya tadyatha,

Om suru suru prasuru prasuru svaha. (3x)(BELL)

Mantra of Universal Support

Om gagana sambhava vajra hum (3x)(BELL)

Repentance Prayer

For in this existence of mine or in my previous existence, in Samsara since time without beginning, for all sins, whether committed by myself or by others whom

I ordered or viewed with connivance, for articles belonging to Stupas or to Sanghans everywhere stolen by myself or by others whom I ordered or viewed with connivance, for the five unpardonable offences whether committed by myself or by others whom I ordered or viewed with connivance, for all of the ten evil deeds whether committed by myself or by others whom I ordered or viewed with connivance, for all those sins, whether covered and hidden or open and obvious, which deserved transmigration into hells, hungry ghosts, animals, and such evil paths of existence, for all those sins committed I now remorsefully
repent. (BELL)

Transfer of merit

May all beings – without limit, without end

Have a share in the merit just now made,

And in whatever other merit I have made.

Those who are dear and kind to me –

Beginning with my mother and father –

Whom I have seen or never seen,

And others, neutral or hostile;

Beings established in the cosmos –

The three realms, the four modes of birth,

With five, one, or four aggregates –

Wandering on from realm to realm.
If they know of my dedication of merit,
May they themselves rejoice,
And if they do not know,
May the devas inform them.
By reason of their rejoicing
In my gift of merit,
May all beings always live happily,
Free from animosity.
May they attain Nirvana,
And their radiant hopes be fulfilled. (BELL)(RISE)

Amitabha Recitation and Circumambulation

(Sangha will circumambulate around the shrine 10 times chanting "Namo Amitabha Buddha")

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)