

MORNING SERVICE

Incense Offering

Incense Burning,

All space is filled with the fragrance.

All Buddhas smell it from afar.

Auspicious clouds gather everywhere.

With utmost sincerity, all Buddhas appear.

We pay homage and offer clouds of incense to the
Bodhisattvas and the Mahasattvas! (3x)

Praise to the Buddhas

[na mo] zhu shi fo tuo di san shi duo jie qiang fo (3x)

[na mo] suo po shi jie fo jiao jiao zhu shi jia mou ni fo (3x)

The Four Vows

Defilements are countless; I vow to put an end to them.

Dharma methods are limitless; I vow to learn them.

Living beings are innumerable; I vow to save them.

Buddhahood is unsurpassable; I vow to realize it.

Tashi Tsigpa—The Verses of the Eight Auspicious Ones

[If you chant these words once before beginning an activity, it will be easily accomplished, just as you wish. Therefore, no matter what, hold this in your mind.]

[OM] Homage to the Buddha, Dharma and Noble
Sangha, [om], nang si nam da(k) rang zhin lhün drup
pay

All that dwell in the auspicious realms of the ten
directions, tashi chho(k) chü zhing na zhu(k) pa yi
where all appearance and existence is completely pure.

sang gye chhö dang gen dün pha(k) pay ts'ho(k)

Their nature is spontaneously perfect. May all be
auspicious for us! kün la chha(k) ts'ha(l) da(k) cha(k) ta
shi sho(k)

[The Eight Sugatas]

Tararaja, Sthirakausha Lamadhashaya,
drön mey gya(l) po tsa(l) ten dön drup gong
Shri Maitreya Lanka, Shri Varashubhakirti,
jam pay gyen pa(l) ge dra(k) pa(l) dam pa
Sarva Shayodara Kirtiman,
kün la gong pa gya chher dra(k) pa chen
Shri Sumeru Vadaya Kaushalakirti,
lhün po tar p'ha(k) tsa(l) dra(k) pa(l) dang ni

Shri Sarvasattva Shaya Kirti

sem chen t'ham che la gong dra(k) pay pa(l)
and Shri Mantushakara Kushala Kirti
yi ts'him dze pa tsa(l) rap dra(k) pa(l) te

Prostrations to the Eight Sugatas!

ts'hen tsam t'hö pay ta shi pa(l) phe(l) wa

Just hearing your names increases auspiciousness and
success! de war she(k) pa gye la chha(k) ts'ha(l) lo

[The Eight Bodhisattvas]

Youthful Manjushri, Glorious Vajrapani,
jam pa(l) zhön nu pa(l) den dor je dzin

Powerful Avalokiteshvara, Protector Maitreya,
Kshitigarbha, chen re zi(k) wang gön po jam pay pa(l)

Sarvanivara Navishkambhin, Akashagarbha,

sa yi nying po drip pa nam par se(l)

and the most noble Samantabhadra.

nam khay nying po p'ha(k) chho(k) kün tu zang

Utpala flower, vajra, white lotus, naga-tree, jewel, moon,
sword and sun!

ut pa(l) dor je pe kar lu shing dang

Supreme in granting auspiciousness and success,

nor bu da wa ra(l) dri nyi ma yi

gracefully, holding your emblems.

chha(k) ts'hen le(k) nam ta shi pa(l) gyi chho(k)

Prostrations to the Eight Bodhisattvas.

jang chhup sem pa gye la chha(k) ts'ha(l) lo

[The Eight Goddesses of Good Fortune]

The most precious umbrella, the most auspicious golden
fishes, rin chhen du(k) chho(k) ta shi ser gyi nya

the wish-fulfilling vase of goodness, the exquisite kamala
flower, dö jung bum zang yi ong ka ma la

the conch of fame and glory, the glorious knot of

prosperity, nyen dra(k) dung dang p'hün ts'ho(k) pa(l) be
u

the eternal banner of victory, and the all-powerful wheel.

mi nup gya(l) ts'hen wang gyur khor lo te

Holding the Eight Most Precious Emblems, they are the
Creators of Delight,

rin chhen ta(k) chho(k) gye kyi chha(k) ts'hen chen

making offerings to the Buddhas of all directions and

time. chho(k) dü gya(l) wa chhö ching gye kye ma

Just thinking of your essential qualities makes success
grow more and more!

ge(k) so(k) ngo wo dren pe pa(l) pe(l) way

Prostrations to the Eight Auspicious Goddesses: Beauty,
Garland, Song, Dance, Flowers, Incense, Light, and
Perfume!

ta shi lha mo gye la chha(k) ts'ha(l) lo

[The Eight Protectors]

Mahabrahma, Shambu, Narayana,

ts'hang pa chhen po de jung se me bu

Sahasrajna. The Four Guardian Kings: Dritirashtra;

mik tong den dang gya(l) po yu(l) khor sung

Virudhaka; Virupaksha, King of Nagas;

p'ha(k) kye po dang lu wang mi(k) mi zang

Vaishravana. Each one is holding a divine emblem:

nam t'hö se te lha dze khor lo dang

Wheel, trident, dart, vajra,

tri shu la dang dung t'hung dor je chen

vina, sword, stupa, and banner of victory!

pi wang ra(l) dri chhö ten gya(l) ts'hen dzin

Auspiciousness and prosperity grow in the three realms!

sa sum ne su ge le(k) ta shi pe(l)

Prostrations to the Eight Guardians of the World who
make this happen.

ji(k) ten kyong wa gye la chha(k) ts'ha(l) lo

May the work we are now about to begin

da(k) cha(k) deng dir ja wa tsom pa la

Meet with ever-growing fulfillment and success.

ge(k) dang nye war ts'he wa kün zhi ne

With all obstacles and harmful influences pacified,

dö dön pa(l) p'he(l) sam dön yi zhin drup

May we achieve good fortune, prosperity, happiness and
peace! ta shi de le(k) p'hün sum ts'ho(k) par sho(k)

DÀ BĒI ZHÒU 大悲咒

Mahakaruna Dharani Great Compassion Mantra

[Nā mo] hē là dá nà duō là yè yé

Nā mo a lī yé
 pó lú jié dì shuò bō là yé
 Pú tí sà duǒ pó yé。
 Mó hā sà duǒ pó yé 。
 Mó hā jiā lú ní jiā yé。
 OM。 Sà pan là fá yì。
 Shù da nǎ dá xiě。
 Nā mo xī jí lí duǒ yī mēng a lī yé。
 Pó lú jié dì shì fó là léng tuó pó。
 Nāmo nǎ là jǐn chí 。
 Xī lī mó hā bó duō shā miē。
 Sà pó a tā dòu shū péng a shì yùn。
 Sà pó sà duō nǎ mó pó sà duō
 Nǎ mó pó qie mó fá tè dòu。
 Dá zhí tuo 。 OM a pó lú xī。 Lú jiā dì 。 Jiā luó dì 。 Yí xī lī 。 Mó
 hā pú tí sà duǒ。
 Sà pó sà pó。 Mó là mó là。
 Mó xī mó xī lī tuó yùn。
 Jù lú jù lú jié méng。
 Dù lú dù lú fá shé yé dì 。
 Mó he fá shé yé dì。
 Tuó là tuó là dì lī ní shì fó là yē。
 Zhē là zhē là。 Mó mó fá mó là。
 Mù dì lì。 Yī xī yī xī。 Shì nǎ shì nǎ。 A là shēn fó là shě lì。 Fá
 shā fá shēn fó là shě yé。
 Hū lú hū lú mó là。 Hū lú hū lú xī lī 。
 Suō là suō là。 Xī lī xī lī 。 Sū lú sū lú。 Pú tí yè pú tí yè。
 Pú tuó yè pú tuó yè。
 Mí dì lī yè nǎ là jǐn chí。
 Dì lī sè ní nà。
 Bō yè mó nà suō pó he。
 Xī tuó yè suō pó he。
 Mó hā xī tuó yè suō pó he。
 Xī tuó yù yì shì pan là yè suō pó he。
 Nǎ là jǐn chí suō pó he。

Mó là nǎ là suō pó he。
 Xī là sēng a mù qū yé suō pó he。
 Suō pó mó hā a xī tuó yé suō pó he。
 Zhě jí là a xī tuó yè suō pó he。
 Bō tuó mó jié xī tuó yè suō pó he。
 Nǎ là jǐn chí pan qié là yé suō pó he。
 Mó pó lì shèng jié là yè suō pó he。
 Nā mo hē là dá nà duō là yè yé。
 Nā mo ě lì yé
 Pó lú jí dì shuō pan là yè suō pó he。
 An xī diàn dū màn duō là。 Bá tuó yé suō pó he。
 Jīn gang shèng zhuāng yán suō pó hē
 Mó jié shèng zhuāng yán suō pó hē
 Shēng wén shèng zhuāng yán suō pó hē
 Ong, Bá shě là shì lì yé suō pó hē

Contemplation of Impermanence

All conditional phenomena are like a dream, an illusion, a bubble, a shadow, morning dew, or a flash of lightning.

All sentient beings will definitely die.

All inanimate things will definitely perish.

This principle also applies to my body, which is composed of the four great elements.

I will be separated from my family and friends one day.

Time is pushing my age forward, early youth is followed by the robust years of life, which is followed by old age, which is followed by death.

Sounds or flowing water never return after they are gone.

The thoughts and words of this very moment have already become impermanent.

I will come closer and closer to death. Death has no set time to it.

I could go to the next world at any moment simply because my breathing stops.

I can take no worldly possessions whatsoever with me to the next world.

These principles apply to my very own body.

I am intent upon leaving the cycle of reincarnation.

The Three Governing Pure Precepts

The governing precept to abide by all the rules of discipline: I vow to cut off all evil within me. There will be no evil that I will not cut off.

The governing precept to practice all virtuous deeds: I vow to practice all kinds of good deeds. There will be no good deeds that I will not practice.

The governing precept to save all living beings: I vow to save all living beings. There will be no living being that I will not save.

The Ten Wholesome Courses of Action or Behavior

Do not kill; release living beings.

Do not steal; give altruistically.

Do not commit sexual misconduct; practice Brahma conduct.

Do not lie; speak the truth.

Do not speak inappropriately, slanderously, or maliciously engage in idle chatter or gossip; speak truthfully and straightforwardly.

Do not speak divisively; speak words that resolve conflicts.

Do not speak harshly; speak gentle words.

Do not be greedy or lustful; practice according to the realization that the body and all worldly phenomena are impure.

Do not give rise to anger or hatred; practice loving-kindness and compassion.

Do not be ignorant; practice according to the view that all things arise because of karmic conditions.

The Four Limitless States of Mind

- Limitless Loving-kindness (Maitrī): May all living beings always have peace and happiness and forever plant the causes of peace and happiness.
- Limitless Compassion (Karuṇā): May all living beings always be free from all forms of suffering and never plant any causes of suffering.
- Limitless Empathetic Joy (Muditā): May all living beings forever abide in the joy of no suffering and forever plant the causes of no suffering.
- Limitless Non-differentiating Generosity (Upekṣā): May all living beings be free of greed, hatred, and ignorance, and may they forever abide in emptiness without any attachments.

The Six Perfections

I must:

- Be generous, giving altruistically to overcome stinginess and greediness (Dāna - दान).
- Observe the precepts to avoid any violations (Śīla - शील).
- Be patient and forbearing to overcome aversion, anger and hatred (Kṣānti - क्षान्त).
- Make diligent efforts to overcome laziness (Vīrya - वीर्य).
- Enter meditative concentration to overcome scattermindedness (Dhyāna - ध्यान).
- Attain wisdom to overcome ignorance (Prajñā - प्रज्ञा).

The Eight Fundamental Right Views

I will always hold the eight fundamental right views as the foundation for my cultivation, liberation, and accomplishment in the dharma:

- 1) Impermanence
- 2) Firm Belief
- 3) Renunciation
- 4) True vows
- 5) Diligence
- 6) Precepts
- 7) Dhayana and Samadhi
- 8) Bodhichitta

I will follow the *Dharma of Great Compassion for All Living Beings as my Mother Bodhicitta* by:

Understanding who my mother is,
Bearing in mind kindness,
Repaying kindness,
Practicing loving-kindness,
Demonstrating compassion,
Renouncing greed, and
Eliminating attachment.

I will observe the *Dharma of Bodhisattva Correspondence Bodhicitta* by practicing:

Self and others are equal bodhicitta.
Exchange between self and others bodhicitta.
Benefit others before self bodhicitta.
Dedicating merit bodhicitta.
Fearlessly protecting the dharma bodhicitta.
Effectively leading others to correct practice bodhicitta.
Renouncing myself to help others build good karma bodhicitta.

Seven Joint Preliminary Practices

Obtaining a human body is difficult.
Death and impermanence are imminent.
Samsara is suffering.
Karmic retribution is inevitable.
The true dharma is now available.
My attachment to self must be cut off.
I must save myself and save others.

My Wrongs

The wrongs of others are my wrongs.
To regard others and yourself as one is great compassion.
A true cultivator regards the mistakes of others as his own mistakes.
Do not talk about the wrongs of others.
Do not make known your meritorious deeds.
Speaking of your meritorious deeds shows your dark karma.

Cutting off the Twenty Dharmas Relating to Ordinary Feelings

I will cut off ordinariness and enter holiness.
I will discard and not be attached to any of the twenty dharmas of ordinary feelings including: Fame, Gain, Prosperity, Decline, Good fortune, Gladness, Increase, Decrease, Antipathy, Resentment, Anger, Hatred, Scheming, Defamation, Seizing, Harming, Illness, Suffering, Parting, and Death.

Learning From Buddha Reflection

[Let us take a few moments to examine ourselves and how well we have put into practice what we have learned from the Buddha considering the dharmas we just chanted and others.]

Gatha on Opening the Sutra

An unsurpassed, penetrating, and perfect Dharma
Is rarely met with even in a hundred thousand million kalpas. Having it to see, listen to, to remember, and accept,
I vow to taste the truth of the Tathagata's words.

Prajna-Paramita Heart Sutra

Avalokitesvara Bodhisattva, when practicing deeply prajna paramita, illuminated the five aggregates, saw that they are all empty, and crossed beyond all suffering and adversity.

Sariputra, form does not differ from emptiness; emptiness does not differ from form.

Form is emptiness; emptiness is form.

The same is true of feeling, conceptualization, action, and consciousness.

Sariputra, emptiness is the characteristic of all dharmas.

They do not arise or perish, are not defiled or pure, do not increase or decrease.

Therefore, in emptiness there is no form, no feeling, conceptualization, action, or consciousness;

no eyes, ears, nose, tongue, body, or mind;

no forms, sounds, smells, tastes, touches, or objects of mind; no realm of eyes, up to and including no realm of mind consciousness;

no avidya and also no ending of avidya, up to and including no aging and death and also no ending of aging and death;

no suffering, no accumulation, no cessation, and no path; no wisdom, also no attainment.

With nothing to attain, therefore, the Bodhisattvas rely on prajna paramita, and thus their minds have no hindrance.

Because there is no hindrance, they have no fear.

Having forever left inverted dream-thinking, they dwell in ultimate nirvana.

All Buddhas of the three times rely on prajna-paramita and thereby attain anuttara-samyak-sambhodi.

Therefore, know that prajna-paramita is the great supernormal mantra, the great bright mantra, the supreme mantra,

the unequaled mantra,

which can remove all suffering and is true, not false.

So recite the prajna-paramita mantra,
recite the mantra that says:

gate gate paragate parasamgate bodhi svaha.

Bō Rě Bō Luó Mì Duō Xīn Jīng
般若波羅蜜多心經
Prajna-Paramita Heart Sutra

guān zì zài pú sà 。 xíng shēn bō rě bō luó mì duō shí 。

觀自在菩薩。行深般若波羅蜜多時。

Avalokitesvara Bodhisattva, when practicing deeply
prajna-paramita,

zhào jiàn wǔ yùn jiē kōng 。 dù yī qiē kǔ è 。

照見五蘊皆空。度一切苦厄。

illuminated the five aggregates, saw that they are all empty, and
crossed beyond all suffering and
adversity.

shè lì zǐ 。 sè bù yì kōng 。 kōng bù yì sè 。

舍利子。色不異空。空不異色。

Sariputra, form does not differ from emptiness; emptiness does
not differ from form.

sè jí shì kōng 。 kōng jí shì sè 。

色即是空。空即是色。

Form is emptiness; emptiness is form.

shòu xiǎng xíng shí 。 yì fù rú shì 。

受想行識。亦復如是。

The same is true of feeling, conceptualization, action, and
consciousness.

shè lì zǐ 。 shì zhū fǎ kōng xiāng 。

舍利子。是諸法空相。

Sariputra, emptiness is the characteristic of all dharmas.

bù shēng bù miè 。 bù gòu bù jìng 。 bù zēng bù jiǎn 。

不生不滅。不垢不淨。不增不減。

They do not arise or perish, are not defiled or pure, do not
increase or decrease.

shì gù kōng zhōng wú sè 。 wú shòu xiǎng xíng shí 。

是故空中無色。無受想行識。

Therefore, in emptiness there is no form, no feeling,
conceptualization, action, or consciousness;

wú yǎn ěr bí shé shēn yì 。 wú sè shēng xiāng wèi chù fǎ 。

無眼耳鼻舌身意。無色聲香味觸法。

no eyes, ears, nose, tongue, body, or mind; no forms, sounds, smells, tastes, touches, or objects of mind;

wú yǎn jiè 。 nǎi zhì wú yì shí jiè 。

無眼界。乃至無意識界。

no realm of eyes, up to and including no realm of mind consciousness;

wú wú míng 。 yì wú wú míng jìn 。

無無明。亦無無明盡。

no avidya and also no ending of avidya,

nǎi zhì wú lǎo sǐ 。 yì wú lǎo sǐ jìn 。

乃至無老死。亦無老死盡。

up to and including no aging and death and also no ending of aging and death; wú kǔ jí miè dào 。

無苦集滅道。

no suffering, no accumulation, no cessation, and no path;

wú zhì yì wú dé 。 yǐ wú suǒ dé gù 。

無智亦無得。以無所得故。

no wisdom, also no attainment. With nothing to attain, therefore,

pú tí sà duǒ 。 yī bō rě bō luó mì duō gù 。 xīn wú guà ài 。

菩提薩埵。依般若波羅蜜多故。心無罣礙。

the Bodhisattvas rely on prajna-paramita, and thus their minds have no hindrance

wú guà ài gù 。 wú yǒu kǒng bù 。

無罣礙故。無有恐怖。

Because there is no hindrance, they have no fear.

yuǎn lí diān dǎo mèng xiǎng 。 jiū jìng niè pán 。

遠離顛倒夢想。究竟涅槃。

Having forever left inverted dream-thinking, they dwell in ultimate nirvana.

sān shì zhū fó 。 yī bō rě bō luó mì duō gù 。

三世諸佛。依般若波羅蜜多故。

All Buddhas of the three times rely on prajna-paramita and thereby

dé ā nòng duō luó sān miǎo sān pú tí 。

得阿耨多羅三藐三菩提。

attain anuttara-samyak- sambhodi.

gù zhī bō rě bō luó mì duō 。 shì dà shén zhòu 。 shì dà míng zhòu 。

故知般若波羅蜜多。是大神咒。是大明咒。

Therefore, know that prajna-paramita is the great supernormal mantra, the great bright mantra,

shì wú shàng zhòu 。 shì wú děng děng zhòu 。

是無上咒。是無等等咒。

the supreme mantra, the unequaled mantra,

néng chú yī qiē kǔ 。 zhēn shí bù xū 。

能除一切苦。真實不虛。

which can remove all suffering and is true, not false.

gù shuō bō rě bō luó mì duō zhòu 。

故說般若波羅蜜多咒。

So recite the prajna-paramita mantra,

jí shuō zhòu yuē 。

即說咒曰。

recite the mantra that says:

jiē dì jiē dì 。 bō luó jiē dì 。 bō luó sēng jiē dì 。 pú tí sà pó hē 。

揭諦揭諦。波羅揭諦。波羅僧揭諦。菩提薩婆訶。

gate gate paragate parasamgate bodhi svaha.

Heart Mantra of Kuan Yin Bodhisattva [108 X]

Ong ma - ni pe - me hung



Silent Meditation

Praise to the Bodhisattvas

(na mo) guan shi yin pu sa

南無觀世音菩薩

[Namo Kuan Shi Yin Bodhisattva] 3x

(na mo) da shi zhi pu sa

南無大勢至菩薩

[Namo Mahasthamaprapta Bodhisattva] 3x

(na mo) qing jing da hai zhong pu sa

南無清淨大海衆菩薩

[Namo Great Pure Sea of Bodhisattvas] 3x

Reading from the Sutras

Refuge Vows

To the Buddha I return and rely, vowing that all living beings profoundly understand the great way and bring forth the Bodhi Mind.

To the Dharma I return and rely, vowing that all living beings deeply enter the sutra and have wisdom like the sea.

To the Sangha I return and rely, vowing that all living beings apply love and compassion to all.

Praise to Skanda Mahasattva

na mo hu fa wei tuo zun sheng da pu sa

南無護法韋馱尊聖大菩薩

[Namo Dharma Protector Skanda, the Holy Mahasattva] 3x

Vajrasattva's One-Hundred-Character Bright Mantra

Ong, Ban Zaer Sa Duo Sa Ma Ya Ma Nu Ba Na Ya,

Ban Zaer Sa Duo De Luo Ba Di Cha,

Zhi Zhuo Mai Ba Wa,

Su Duo Ka Yue Mai Ba Wa,

Su Bo Ka Yue Mai Ba Wa,

A Nu Re Duo Mai Ba Wa,

Sa Wa Si Di Mai Zha Ya Cha,

Sa Wa Ga Ma Su Za Mai,

Zi Dang Xier Yang Gu Ru Hong,

Ha Ha Ha Ha, Huo,

Ba Ga Wa Na,

Sa Wa Da Ta Ga Da,

Ban Zaer Ma Mai Mu Za,

Ban Za Ba Wa,

Ma Ha Sa Ma Ya,

Sa Duo A,

Hong Pei,

Duo Jie Sheng Ba La Qia Che.

Praise to H.H. Dorje Chang Buddha III

(na mo) di san shi duo jie qiang fo

南無第三世多杰羌佛

[Namo Dorje Chang Buddha III] 21x

Dedication of Merit

[Let us dedicate the merit of our chanting and praises to living beings everywhere in the six realms of existence and silently to whomever we want to receive special merit.]

May the merit accumulated from this practice.

Benefit all beings equally.

May all beings increase their fortune and wisdom,

And may they always have peace and auspiciousness.

Wish-Fulfilling Mantra

END OF MORNING SERVICE

CHANTING BEFORE CLASS

Gatha on Opening the Sutra

An unsurpassed, penetrating, and perfect Dharma
Is rarely met with even in a hundred thousand million
kalpas. Having it to see, listen to, to remember, and
accept,
I vow to taste the truth of the Tathagata's words.

Prajna-Paramita Heart Sutra

Avalokitesvara Bodhisattva, when practicing deeply
prajna paramita, illuminated the five aggregates, saw that
they are all empty, and crossed beyond all suffering and
adversity.

Sariputra, form does not differ from emptiness;
emptiness does not differ from form.

Form is emptiness; emptiness is form.

The same is true of feeling, conceptualization, action, and
consciousness.

Sariputra, emptiness is the characteristic of all dharmas.

They do not arise or perish, are not defiled or pure, do not
increase or decrease.

Therefore, in emptiness there is no form, no feeling,
conceptualization, action, or consciousness;

no eyes, ears, nose, tongue, body, or mind;

no forms, sounds, smells, tastes, touches, or objects of
mind; no realm of eyes, up to and including no realm of
mind consciousness;

no avidya and also no ending of avidya, up to and
including no aging and death and also no ending of aging
and death;

no suffering, no accumulation, no cessation, and no path;
no wisdom, also no attainment.

With nothing to attain, therefore, the Bodhisattvas rely on prajna paramita, and thus their minds have no hindrance.

Because there is no hindrance, they have no fear. Having forever left inverted dream-thinking, they dwell in ultimate nirvana.

All Buddhas of the three times rely on prajna-paramita and thereby attain anuttara-samyak-sambhodi.

Therefore, know that prajna-paramita is the great supernormal mantra, the great bright mantra, the supreme mantra, the unequaled mantra, which can remove all suffering and is true, not false. So recite the prajna-paramita mantra, recite the mantra that says:

gate gate paragate parasamgate bodhi svaha.

Homage to H.H. Dorje Chang Buddha III

(na mo) di san shi duo jie qiang fo

南無第三世多杰羌佛

[Namo Dorje Chang Buddha III] 7x

CHANTING AFTER CLASS

Samantabhadra Bodhisattva's Verse of Exhortation

This day is already done. Now our lives are that much less.

We're like fish in a shrinking pond. What joy is there in this?

We should be diligent and vigorous,

As if our own heads were at stake.

So don't be lax, stay mindful of impermanence.

Homage to the Three Buddhas

(NA MO) DI SAN SHI DUO JIE QIANG FO 7x

(NA MO) SHI JIA MO NI FO 7x

(NA MO) KUAN SHER YIN PUSA 7x

Dedication of Merit

[Let us dedicate the merit of our chanting and praises to living beings everywhere in the six realms of existence and silently to whomever we want to receive special merit.]

May the merit accumulated from this practice.

Benefit all beings equally.

May all beings increase their fortune and wisdom,

And may they always have peace and auspiciousness.

Wish-Fulfilling Mantra 7x