

Bodhisattva & Dharani Service

Three Bows

With utmost sincerity,

I pay homage to the eternal Triple Gem,
throughout the ten directions of the Dharma realm.

Three Bows

❖ - ❖

With utmost sincerity,

I take refuge in the Buddha.

May all beings awaken to the Great Way

And aspire to supreme enlightenment.

I take refuge in the Dharma.

May all beings deeply enter the sutras

And gain wisdom vast as the ocean.

I take refuge in the Sangha.

May all beings form a great assembly

In perfect harmony and freedom.

(The leader makes bows, and the congregation bows seated.)

With utmost sincerity,

I pay homage to the eternal Triple Gem,

throughout the ten directions of the Dharma realm.

❖ (be seated)

Tathagata's Chant

**The Buddha's sublime form
Has no equal in this world -
Incomparable, inconceivable,
Therefore now I bow in reverence.**

**The Buddha's form is inexhaustible,
And so too is his wisdom.
All Dharma eternally abides,
Therefore I take refuge.**



Making the Invitation

**May I, life after life, see all Buddhas throughout all worlds,
continuously hear profound and wonderful teachings, continuously
practice the Bodhisattva's path without regress and swiftly attain the
unsurpassed, great enlightenment.**



(replace hand censer)

Opening the Sutra

The supreme, profound, and wonderful Dharma,

So rare to encounter even in hundreds of thousands of eons,
Now I see, hear, and receive it.

May I comprehend the true meaning of the Tathagata's
teachings. ❖

Sutra Recitation

Wonderful Dharma Flower Sutra, Chapter 25, Universal Gate

Thereupon arising from his seat with his right shoulder bared,
Bodhisattva Akṣayamati faced the Buddha with his palms pressed
together, and spoke thus to him: “O Bhagavat! For what reason is
Bodhisattva Avalokiteśvara called Avalokiteśvara?”

The Buddha answered Bodhisattva Akṣayamati, saying: “O son of a virtuous family! If innumerable hundreds of thousands of myriads of koṭis of sentient beings who experience suffering hear of Bodhisattva Avalokiteśvara and wholeheartedly chant his name, Bodhisattva Avalokiteśvara will immediately perceive their voices and free them from their suffering. Even if those who hold to the name of Bodhisattva Avalokiteśvara were to enter a great fire, because of this bodhisattva’s transcendent power, the fire would not be able to burn them. If they were adrift on the great waters, by chanting his name they would reach the shallows. There are hundreds of thousands of myriads of koṭis of sentient beings who enter the great ocean to seek such treasures as gold, silver, lapis lazuli, mother-of-pearl, agate, coral, amber, and pearl. Even if a cyclone were to blow the ship of one of these toward the land of rākṣasa demons, they would all become free from the danger of those rākṣasa demons if there were even a single person among them who chanted the name of Bodhisattva Avalokiteśvara. For this reason he is called Avalokiteśvara.

“If anyone who is about to be beaten chants the name of Bodhisattva Avalokiteśvara, the sticks and swords will immediately be broken into pieces and he will be delivered. If the yakṣas and rākṣasas filling the great manifold cosmos come with the intent to afflict the people but hear them chanting, those demons’ evil eyes will be unable to see them, so how could they possibly hurt them?

“If anyone, whether guilty or innocent, is bound with fetters or chains, such bonds will be broken into pieces; and those who have been bound will become free by chanting the name of Bodhisattva Avalokiteśvara. When a caravan leader travels on a dangerous road together with his fellow merchants, carrying precious treasures in a great manifold cosmos filled with evil robbers, if there be a single person who says:

O sons of a virtuous family! Do not fear! You should wholeheartedly chant the name of Bodhisattva Avalokiteśvara. This bodhisattva bestows fearlessness upon sentient beings. If you chant his name, you will be free from these evil robbers.

“Now, if those merchants chant loudly in unison, saying:

Homage to Bodhisattva Avalokiteśvara!

“Then, by chanting his name, the caravan will immediately gain deliverance. O Akṣayamati! The transcendent power of Bodhisattva Mahāsattva Avalokiteśvara is as great and mighty as this.

“If there are any sentient beings who are greatly subject to sensual desires, if they contemplate Bodhisattva Avalokiteśvara with respect, they will become free from these desires. If there are any sentient beings who often become angry, if they contemplate Bodhisattva Avalokiteśvara with respect, they will become free from anger. If there are any sentient beings who are greatly confused, if they contemplate Bodhisattva Avalokiteśvara with respect, they will become free from their confusion.

O Akṣayamati! Thus Bodhisattva Avalokiteśvara greatly benefits sentient beings through his transcendent power. For this reason sentient beings should always turn their thoughts to him.

“If any woman wanting to have a baby boy pays homage and makes offerings to Bodhisattva Avalokiteśvara, she will bear a baby boy endowed with good merit and wisdom. If she wants to have a baby girl, she will bear a beautiful and handsome baby girl who has planted roots of good merit and will have the love of sentient beings.

O Akṣayamati! Such are the transcendent powers of Bodhisattva Avalokiteśvara that if any sentient being reverently respects him, the merit they achieve will never be in vain. For this reason sentient beings should hold to the name of Bodhisattva Avalokiteśvara.

O Akṣayamati! What do you think of someone who holds to the names of the bodhisattvas equal in number to the sands of sixty-two koṭis of Ganges Rivers and pays homage to them with drink and food, clothes, bedding, and medicine. Is the merit of this son or daughter of a virtuous family great or not?”

Akṣayamati answered, saying: “O Bhagavat! It is great.”

The Buddha said: “If there is anyone who holds to the name of Bodhisattva Avalokiteśvara and anyone who pays homage to him and makes offerings even for a moment, the merit of these two people will be equal and the same; it will never be extinguished after hundreds of thousands of myriads of koṭis of kalpas. O Akṣayamati! Those who hold to the name of Bodhisattva Avalokiteśvara will attain such benefits of immeasurable and limitless merit.”

The Bodhisattva Akṣayamati addressed the Buddha, saying:

“O Bhagavat! How does Bodhisattva Avalokiteśvara wander through this saḥā world? How does he teach the Dharma for the sake of sentient beings? What of his power of skillful means?”

The Buddha said to Bodhisattva Akṣayamati:

“O son of a virtuous family! If there is any land where sentient beings are to be saved by the form of a buddha, Bodhisattva Avalokiteśvara teaches the Dharma by changing himself into the form of a buddha. To those who are to be saved by the form of a pratyekabuddha, he teaches the Dharma by changing himself into the form of a pratyekabuddha. To those who are to be saved by the form of a śrāvaka, he teaches the Dharma by changing himself into the form of a śrāvaka. To those who are to be saved by the form of Brahma, he teaches the Dharma by changing himself into the form of Brahma. To those who are to be saved by the form of Śakra, he teaches the Dharma by changing himself into the form of Śakra. To those who are to be saved by the form of Īśvara, he teaches the Dharma by changing himself into the form of Īśvara. To those who are to be saved in the form of Maheśvara, he teaches the Dharma by changing himself into the form of Maheśvara. To those who are to be saved by the form of the great commander of the devas, he teaches the Dharma by changing himself into the form of the great commander of the devas. To those who are to be saved by the form of Vaiśravaṇa, he teaches the Dharma by changing himself into the form of Vaiśravaṇa. To those who are to be saved by the form of a minor king, he teaches the Dharma by changing himself into the form of a minor king. To those who are to be saved by the form of a wealthy man, he teaches the Dharma by changing himself into the form of a wealthy man. To those

who are to be saved by the form of a householder, he teaches the Dharma by changing himself into the form of a householder. To those who are to be saved by the form of a state official, he teaches the Dharma by changing himself into the form of a state official. To those who are to be saved by the form of a brahman, he teaches the Dharma by changing himself into the form of a brahman. To those who are to be saved by the form of a monk, nun, layman, or laywoman, he teaches the Dharma by changing himself into the form of a monk, nun, layman, or laywoman. To those who are to be saved by the form of a wife of either a wealthy man, a householder, a state official, or a brahman, he teaches the Dharma by changing himself into the form of such a wife. To those who are to be saved by the form of a boy or a girl, he teaches the Dharma by changing himself into the form of a boy or a girl. To those who are to be saved by the form of a human or of a nonhuman such as a deva, nāga, yakṣa, gandharva, asura, garuḍa, kiṃnara, or mahoraga, he teaches the Dharma by changing himself into any of these forms. To those who are to be saved by the form of Vajrapāṇi, he teaches the Dharma by changing himself into the form of Vajrapāṇi.

“O Akṣayamati! This Bodhisattva Avalokiteśvara displays such qualities, wanders through many lands in various forms, and saves sentient beings. For this reason you should wholeheartedly pay homage to Bodhisattva Avalokiteśvara. This Bodhisattva Avalokiteśvara bestows fearlessness in times of fearful calamity. For this reason everybody in this saḥā world calls him Abhayaṃdada (Giver of Fearlessness).

The Bodhisattva Akṣayamati addressed the Buddha, saying: “O Bhagavat! I shall now pay homage to Bodhisattva Avalokiteśvara.”

He then took from his neck a many-jeweled necklace worth hundreds of thousands of gold coins, gave it to him, and said:

“I entreat you to accept this rare-jeweled necklace for the Dharma.” At that time Bodhisattva Avalokiteśvara did not dare to receive it.

Akṣayamati addressed Bodhisattva Avalokiteśvara, saying: “I entreat you to accept this necklace out of pity for us.”

Then the Buddha said to Bodhisattva Avalokiteśvara: “You should accept this necklace out of pity for such humans and nonhumans as this Bodhisattva Akṣayamati, the fourfold assembly, devas, nāgas, yakṣas, gandharvas, asuras, garuḍas, kiṃnaras, and mahoragas.”

The Bodhisattva Avalokiteśvara accepted the necklace out of pity for the fourfold assembly, devas, nāgas, humans, nonhumans, and the rest. He then divided it into two parts and gave one part to the Buddha Śākyamuni and the other part to the stupa of the Buddha Prabhūtaratna.

“O Akṣayamati! With such inherent transcendent powers Bodhisattva Avalokiteśvara wanders throughout the saḥā world.”

Thereupon, Bodhisattva Akṣayamati asked a question in verse, saying:

O Bhagavat, endowed with excellent marks! I now wish to ask you about him once again: For what reason is the heir of the Buddha Named Avalokiteśvara?

The Bhagavat, endowed with excellent marks, answered Akṣayamati in verse:

-Listen to the practices of Avalokiteśvara, which have their application to all! His vow is deep like the ocean and his kalpa is of inconceivable length.

After having attended many thousands of koṭis of buddhas, he made a great, pure vow.

I will now explain it to you in brief-

If you hear his name and see his body, and contemplate him in thought, your life will not be in vain; and you will extinguish all suffering.

If anyone wants to hurt you and pushes you into a great firepit, if you contemplate the power of Avalokiteśvara, the firepit will change into a pond.

If you drift upon the great ocean and meet danger from dragons, fish, and demons, if you contemplate the power of Avalokiteśvara, you will not be swallowed by the waves.

If you are on the peak of Sumeru and are pushed by somebody, if you contemplate the power of Avalokiteśvara, you will stay suspended in the air like the sun.

If any evil one chases you and pushes you from Mount Diamond, if you contemplate the power of Avalokiteśvara, not even a single hair will be hurt.

If evil robbers surround you each with a sword and the intent to harm, if you contemplate the power of Avalokiteśvara, the thought of mercy will awaken in them.

If you suffer under the punishment of a king and your life is to be ended by execution, if you contemplate the power of Avalokiteśvara, the sword will be immediately broken into pieces.

If you are imprisoned with a neck chain, your hands and feet fettered, if you contemplate the power of Avalokiteśvara, they will disappear and you will be released.

If anyone wants to hurt your body with a curse or poison, if you contemplate the power of Avalokiteśvara, these ills will return and afflict their authors.

If you meet evil rākṣasas, poisonous dragons, or demons, if you contemplate the power of Avalokiteśvara, they will not dare to hurt you.

If you are surrounded by evil animals whose teeth and claws are fearfully sharp, if you contemplate the power of Avalokiteśvara, they will run away swiftly and to an immeasurable distance.

If there are lizards, snakes, vipers, or scorpions, whose breath is poisonous like a flaming smoke, if you contemplate the power of Avalokiteśvara, they will turn away swiftly at the sound of your voice.

If thunder resounds, lightning flashes, hail falls, and a great rain pours out of the clouds, if you contemplate the power of Avalokiteśvara, they will disappear immediately.

If sentient beings are in great adversity, and immeasurable pain afflicts them, the wonderful power of the wisdom of Avalokiteśvara can relieve the suffering of the world.

Endowed with transcendent powers and having fully mastered wisdom and skillful means, in all the worlds of the ten directions, there is no place where he will not manifest himself.

The suffering of those in the troubled states of being, hell-dwellers, hungry ghosts, and animals; and the suffering of birth, old age, illness, and death will gradually be extinguished.

He who perceives the world with truth, purity, and vast knowledge, and with benevolence and compassion, should be ever longed for and looked up to.

He is a spotless pure ray of light, a sun of wisdom that destroys the darkness, a flame that withstands the winds of calamity.

He brilliantly illuminates the entire world. His will, the essence of which is compassion, shakes like thunder; and the mind of mercy is like a beautiful overspreading cloud, which pours the Dharma rain of immortality and extinguishes the flame of desires.

In a dispute before judges, or fearful in the midst of battle, if you contemplate the power of Avalokiteśvara, all enemies will flee away.

He has a wondrous voice, the voice of one who perceives the world, a voice like Brahma's, a voice like the rolling tide, a voice unsurpassed in this world; for this reason you should always contemplate him. You should have no doubt, even for a moment. The pure seer Avalokiteśvara will be a refuge when suffering distress or the misery of death.

He is endowed with every quality, sees the sentient beings with his benevolent eyes, and his ocean of merit is immeasurable; for this reason you should pay him homage.

At that time Bodhisattva Dharaṇīdhara arose from his seat, went before the Buddha and said to him: "O Bhagavat! If there are any sentient beings who hear of this chapter, 'Bodhisattva Avalokiteśvara,' and these effortless deeds, the manifestation of the gateway to all directions, and the transcendent powers, know that their merit will not be little!"

When the Buddha taught the chapter, "The Gateway to Every Direction," the thought of incomparable highest, complete

enlightenment awoke in eighty-four thousand sentient beings in the assembly.



Life Extending Ten Line Avalokitesvara Sutra

Avalokiteshvara!

We take refuge in the Buddha!
Buddha is with cause;
Buddha is with result.
Buddha, dharma, sangha are karmic results.
Eternal, joy, purity, self.
In the morning mindful of Avalokiteshvara;
In the evening mindful of Avalokiteshvara.
Thought after thought arises from mind.
Thought after thought does not depart from the mind.



Brahma Net Precept Opening

(The Transmission and Remembrance of the Founding Teacher)

Now I, Vairocana, sitting on the lotus flower platform,

On the thousand petals that surround me a thousand Śākyamunis again appear. Each flower has ten billion lands and in each land a Śākyamuni. Each sits under a bodhi tree, and simultaneously they all attain full enlightenment. These hundreds of thousands of millions of Buddhas are all the original body of Vairocana. To each of these hundreds of thousands of millions of Śākyamunis is attached a vast number of followers, who all together come to my place and listen to me recite the Buddha's precepts.

The nectar gate is then opened, and at this time hundreds of thousands of millions of Śākyamunis return to their original site of enlightenment, each sitting under a bodhi tree. Reciting the precepts of my original teacher—the ten grave and the forty-eight minor.

The precepts radiate like the sun and moon; they are like jewels in a necklace. Vast numbers of bodhisattvas achieve perfect enlightenment based on them.

What Vairocana recites, I also recite. You newly initiated bodhisattvas should receive and observe the moral discipline with great reverence. Once you have received and observed this moral discipline, you should impart it to all sentient beings. Listen well, as I precisely recite the store of the moral discipline within the Buddha's teachings—the Prātimokṣa.

All of you in the great assembly should believe truly in your hearts in the future, you will become Buddhas; I have already become a Buddha. Once you have generated this kind of faith, then the category of moral discipline is already complete.

All those possessed of mind should embrace the Buddha's precepts; sentient beings who receive the Buddha's precepts directly enter into the Buddha stages, the stage that is identical to great enlightenment is complete— these are truly my disciples.

All those in the great assembly should be reverent and listen with all their hearts to my recitation.



Three Dharani

Buddha's Victorious Crown Dharani

NAMO BAGYABATEI TAREI RYOKYA HARACHI BISHISHUTAYA BODAYA BAGYABATEI TANYATA ON BISHUDAYA BISHUDAYA SAMA SAMA SAMANTA BABASA SOHARADA GYACHI GYAKANA SOBA HABA BISHUDEI ABISHINJA TOMAN SOGYATA BARA BASHANA AMIRITAH BISEIKEI MAKI MANDARA HADAI AKARA AKARA AYUSAN DARANI SHUDAYA SHUDAYA GYAGYANA BISHUDEI USHUNISHA BIJAYA BISHUDEI SAKA SARA ARASHIMEI SANSOJITEI SARUBA TATAHGYATAH BAROKYANI SHATA HARAMITAH HARI FURANI SARUBA TATAHGYATA KIRITAYAH JISHUTANAH JISHU CHITA MAKI BODAREI BASARA KYAYA SOWAKA TANA BISHUDEI SARUBAH BARADA BAYA DORA GYACHI HARI BISHUDEI	HARACHINI BARITAYA AYUKU SHUDEI SAMAYAH JISHU CHITEI MANI MANI MAKI MANI TATATAH BOTA KOUCHI HARI SHUDEI BISO HODAH BOUJI SHUDEI JAYA JAYA BIJAYA BIJAYA SAMARA SAMARA SARUBA BODAH JISHU CHITA SHUDEI BASHIRI BASARA GERUBEI BASARAN BABATO MAMA * SHARIRAN SARUBA SATABANAN SHA KYA YA HARI BISHUDEI SARUBA GYACHI HARI SHUDEI SARUBA TATAHGYATAH SHISHAMEI SAMAH SHIBAHSA ENTO SARUBA TATAHGYATA SAMA SHIBASAH JISHUCHITEI BOJJA BOJJA BIBOJJA BIBOJJA BŌDAYA BŌDAYA BIBODAYA BIBODAYA SAMANTA HARISHUDEI SARUBA TATAHGYATA KIRI DAYAH JISHU TANAH JISHU CHITA MAKI BODAREI SOWAKA.
---	--

The Whole Body Relic Secret Treasure Casket Dharani

NAMA SHICHIRYA JIBIKYANAN SARUBA TATAHGYATA NAN ON BO BI HABA DA BARI BASHARI BASHATAI SORO SORO DARA DARA SARUBA TATAHGYATA DATO DARI HADOMAN HABACHI JAYA BARI BODARI SANMARA TATAHGYATA DARUMA SHAKYARA HARABARI TANA BASHIRI BŌJI MANDA RYŌGYARA RYŌGIRITEI SARUBA TATAHGYATAH JISHUCHITEI BŌDAYA BŌDAYA BŌJI BŌJI BOJJA BOJJA SANBŌ DANI SANBŌ DAYA SHARA SHARA SHARANDO SARUBAH BARADANI SARUBA HANBA BIGYATEI KORO KORO SARUBA SHUKYA BIGYATEI SARUBA	TATAHGYATA KIRIDAYA BASARANI SANBARA SANBARA SARUBA TATAHGYATA GUKYA DARAHNCHI BOJIRI BOTEI SOBODEI SARUBA TATAHGYATAH JISHUCHITA DATO GERUBEI SOWAKA SAMAYAH JISHUCHITEI SOWAKA SARUBA TATAHGYATA KIRIDAYA DATO BODARI SOWAKA SOHARA CHISHUCHITA SOTOBEL TATAHGYATAH JISHUCHITEI KORO KORO UN UN SOWAKA ON SARUBA TATAHGYATA USHUNISHA DATO BODARANI SARUBA TATAHGYATAN SADATO BIBOSHITAH JISHUCHITEI UN UN SOWAKA
--	---

Thousand Hands Thousand Eyes Avalokiteshvara Great Compassion
Dharani

NAMO ARATANNA TARAYAHYA NAMO ARYAH BAROKITEI SHINBARAYA BŌJI SATA BAYA MAKĀ SATĀBAYA MAKĀ KYARO NIKYAYA ON SARUBARA BAEI SHU TANNATA SHA NAMO SHIKIRI TABĀ IMŌ ARYAH BARŌKITEI SHIN BARA RYŌ DABA NAMO NARAKINJI KEIRI MAKĀ BATASHAMEI SARUBA ATAZUSHUBŌ AZEYŌ SARUBA SATANA MABAGYĀ MABADOZU TANYATA ON ABAROKEI ROKYATEI KYARATEI IKEIRI MAKABŌJISATABA SARUBA SARUBA MARA MARA MAKEI MAKEIRI DAYŌ KURO KURO KYARABŌ DORO DORO BAJAYATEI MAKĀ BĀJAYATEI DARA DARA JIRINI SHINBARAYA SHARA SHARA MAMA BĀMMARA BOKUTEIREI IKEI IKEI SHIDDA SHIDDA ARASAN HARASHARI BASHA BASAN HARA SHAYA KORO KORO MARA KORO KORO KEIRI SARA SARA	SHIRRI SHIRRI SORO SORO BŌJIYA BŌJIYA BŌDAYA BŌDAYA MITEIRIYA NARAKINJI DARISHININA HAYAMANA SOWAKA SHIDDAYA SOWAKA MAKĀ SHIDDAYA SOWAKA SHIDDA YUGEI SHIN BARAYA SOWAKA NARAKINJI SOWAKA MARANARA SOWAKA SHIRRA SOWAKA BOKYAYA SOWAKA SHABA MAKĀ SOWAKA KASHITTAYA SOWAKA SHAKYA RAKA SHITTAYA SOWAKA HANDAMAKA SHITTAYA SOWAKA NARAKINJI BAGYARAYA SOWAKA MĀBARI SHŌGYARAYA SOWAKA NAMO ARATANA TARAYAH YA NAMO ARYAH BARO KITEI SHIBARAYA SOWAKA SHIDDENTO MANDARA HADAYA SOWAKA
--	--

Amitabha Buddha Root Dharani

NAMO ARATANNA TARAYAHYA NAMO ARYAH MITAHBAYA TATAGYATAYA ARAKATEI SANMYAKU SANBODAYA TANYATA ON AMIRITEI AMIRITŌ DOBABEI AMIRITA SANBABEI AMIRITA GERUBEI AMIRITA SHUDDEI AMIRITA TEIZEI	AMIRITA BIKIRANDEI AMIRITA BIKIRAHDA GYAHMINI AMIRITA GYAGYANA KIRICHIKYAREI AMIRITA DONDOBI SOBAREI SARUBAH RATA SADANEI SARUBA KYARAMA KIREISHA KISHAYŌ KYAREI SOWAKA.
--	---

Vajra Long Life Dharani

TANYATA SHAREI SHARA SHAREI MINATEI SOBA SACHIKEI SHAKYARA GERAJI HARA SHAMANDO SARUBA ROKYA SARUBA SATABANAN ADATAI KUDATAI MAKĀ DATAI SHAREI SHAREI KEIMA GYŌRI KEI MANI KISANNI KEI	MA SHIKI KYŌRABI KYŌRAMEI KEI KURABI KURARI KUMACHI BISHA MANI MANI SHUSHU BIBA ASHAREI MISHAREI MABIRANBA KOMŌ KŌMO ON BASARA YUSEI SOWAKA
--	--

Principal Deity Mantras¹

Shakyamuni Buddha

ON SARUBA SHICHIKEI BISHUDARANI SOWAKA (x3)



Ksitigarbha Bodhisattva

ON KA KA KA BISAMAEI SOWAKA (x3)



Thousand Eyes & Hands Avalokiteshvara Bodhisattva

ON BASARA DARUMA KIRIKU (x3)



Venerations²

Homage to the Fundamental Teacher Shakyamuni Buddha (x3)



¹ Mantras are adjust to the main of the main deity enshrined.

² May be adjusted to the name of the main deity enshrined.

Six Dedications

(kneel with hand censer)

Offering the recitations of these pure dharani-

Homage to the Eternal Triple Gem ❖

Homage to the complete Triple Gems ❖

Now I take refuge in (Śākyamuni and Amitābha³). ❖

**This day's offerings of
Incense, flowers, lamps,
A feast of a hundred flavors—
Are reverently presented.
In compassion, accept them.**

**May I through all rebirths,
With every kind of pure offering,
Venerate the boundless Triple Gem.
May I and others together realize
The supreme enlightenment.**

(replace hand censer)

❖ ❖ ❖ ❖ ❖ ❖

Note:

This is for any purpose and more elaborate ceremony compared to One- as Kannon Bosatsu is universal in action and there are songs and dharani in this. May omit dharani and modify the sutra as needed. The Bodhisattva Precepts introduction is used on confessional day, full or abbreviated precepts recited afterwards.

Lotus Sutra text from:

https://www.bdk.or.jp/document/dgtl-dl/dBET_T0262_LotusSutra_2007.pdf

³ May be adjusted to the name of the main deity enshrined.



Celestial Platform Vihara 天臺精舍

This dharma material is free for distribution and reproduction in whole.

Out of respect for the teachings please keep the text in a clean place.

If you no longer need this text consider returning it to a temple for proper disposal.

For information: monastics@celestialplatform.org

Before beginning chanting~

Wash hands and rinse your mouth.

Offer flowers to the left, water and tea in front, and a candle to the right, if appropriate.

Incense may be placed in front. More extensive offerings as you are willing and able.

First, sit respectfully and calm your body, breath, and heart.

After bowing three times, pick up the chanting book and hold it at heart level, with both hands.

Chanting should be slightly higher than your speaking voice, even, clear, and smooth, neither too loud nor too quiet. The image is that of gentle rain.

Practice note: This symbol ❖ indicates one bell or gong.