Traditions of the City of Ten Thousand Buddhas

Freezing to death, we do not scheme.
Starving to death, we do not beg.
Dying of poverty, we ask for nothing.
We accord with conditions, but do not change.
We do not change, yet accord with conditions.
We adhere firmly to our three great principles.
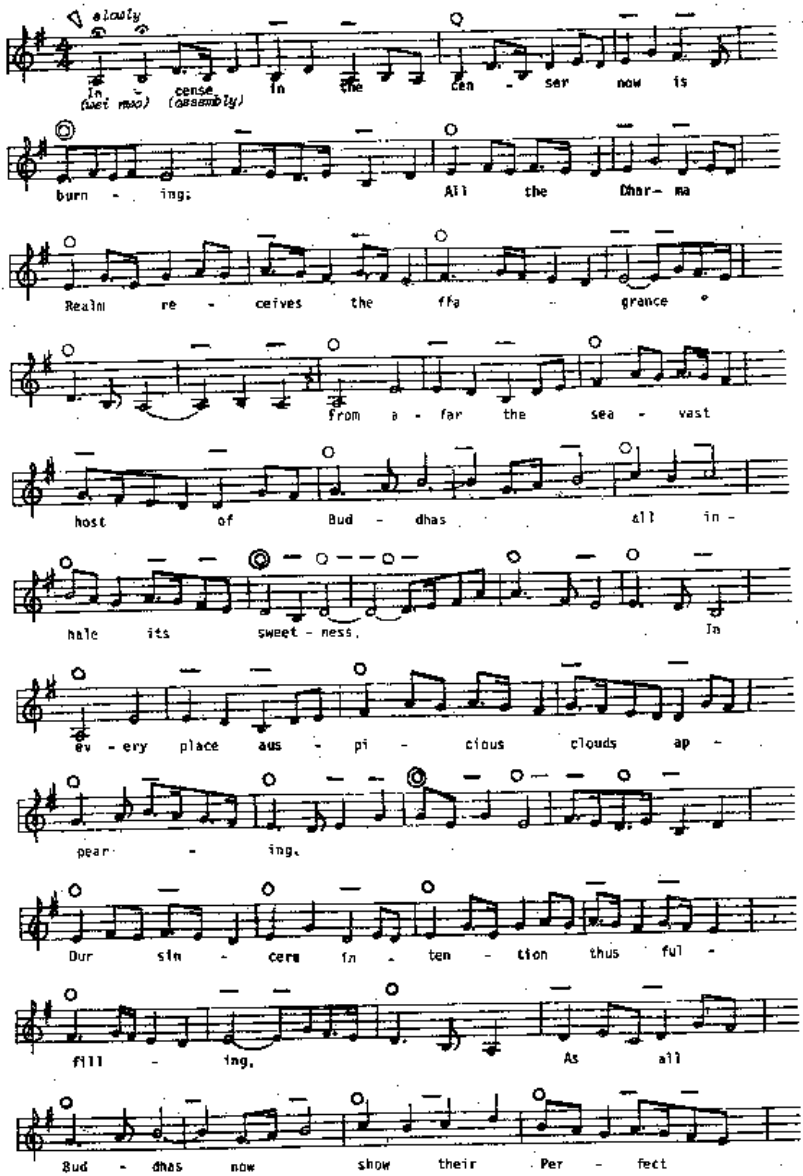
We renounce our lives to do the Buddha's work.
We mold our destinies as our basic duty.
We rectify our lives to fulfill the Sanghan's role.

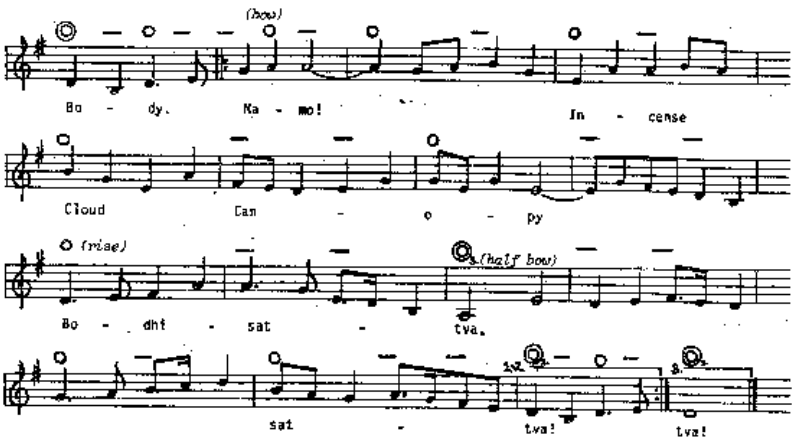
Encountering specific matters, we understand the principles.
Understanding the principles, we apply them to specific matters.
We carry on the single pulse of the patriarch's mind-transmission.

Ask yourself: Do I fight?
Ask yourself: Am I greedy?
Ask yourself: Do I seek?
Ask yourself: Am I selfish?
Ask yourself: Do I pursue personal advantage?
Ask yourself: Do I lie?
Ask yourself: Do I eat only one meal a day?
Ask yourself: Do I always wear my precept sash?

These form the traditions of the Sagely City of Ten Thousand Buddhas,
and no one can change them!

INCENSE PRAISE
香讚





INCENSE IN THE CENSER NOW IS BURNING; ALL THE DHARMA REALM
鑪香乍爇◎ 法界蒙熏
Lyu syang ja re, Fa Jye meng syun.

RECEIVES THE FRAGRANCE. FROM AFAR THE SEA VAST HOST OF BUDDHAS ALL INHALE ITS SWEETNESS.
諸佛海會悉遙聞◎
Ju Fwo hai hwei syi yau wen.

IN EVERY PLACE AUSPICIOUS CLOUDS APPEARING,
隨處結祥雲 ◎
Swei chu jye syang yun,

OUR SINCERE INTENTION THUS FULFILLING, AS ALL BUDDHAS NOW SHOW THEIR PERFECT BODY.
誠意方殷 諸佛現全身◎
Cheng yi fang yin, ju Fwo syan chywan shen.

NA MO! INCENSE CLOUD CANOPY BODHISATTVA, MAHASATTVA!
南無香雲蓋菩薩摩訶薩 (三稱)
Na mwo Syang Yun Gai Pu Sa Mwo He Sa. *(Repeat last line 3 times, bowing each time and ending with a half-bow.)*

Namo Sea Vast Lotus Pool Assembly
of Buddhas and Bodhisattvas (3x)

The Sutra of the Buddha's Teaching on Amitābha

Thus I have heard: once the Buddha Śākyamuni was staying at the Jeta Grove in Anāthapiṇḍika's Park at Śrāvastī. Twelve hundred and fifty members of the Bhikshu Sangha had gathered there with him, all of them eminent Arhats known for their higher knowledge.

Elder Śāriputra was there with other great disciples such as Mahāmaudgalyāyana, Mahākāśyapa, Mahākātyāyana, Mahākauṣṭhila, Revata, Śuddhipanthaka, Nanda, Ānanda, Rāhula, Gavāṃpati, Piṇḍola-bhāradvāja, Kālodayin, Mahākapphiṇa, Vakkula, and Aniruddha. The Bodhisattva-Mahāsattvas were also there: Dharma Prince Mañjuśrī, Bodhisattva Ajita, Bodhisattva Gandhahastin, Bodhisattva Nityodukta, and so forth, together with Śakra, Chief among Devas, as well as multitudes from the heavens.

Just then, the Buddha spoke to Elder Śāriputra, saying, "West of here, beyond trillions of Buddha-lands, there is a land called 'Utmost Happiness.' In that land, at this very moment, a Buddha named Amitābha is teaching the Dharma.

"Śāriputra, why is this land called 'Utmost Happiness?' The beings of this land never suffer. They are always happy. And so this land is called 'Utmost Happiness.'

"Moreover, Śāriputra, this Land of Utmost Happiness is surrounded by seven tiers of railings, seven layers of netting, and seven rows of trees, all of them formed from four kinds of treasures. For that reason, too, this land is called 'Utmost Happiness.'

"Moreover, Śāriputra, the pools in this land are made of the seven treasures and filled with water endowed with eight fine qualities. Golden sand lines the bottom of every pool, and each is surrounded by stairways made of gold, silver, *vaidūrya*, and crystal. There are pavilions adorned with gold, silver, *vaidūrya*, crystal, grand clamshells, rubies, and carnelian. Lotus flowers as large as carriage wheels fill these pools; the blue flowers shine with blue light, the

yellow flowers shine with yellow light, the red flowers shine with red light, and the white flowers shine with white light. They are all wondrous, fragrant, and pure. Śāriputra, the Land of Utmost Happiness is adorned with these fine qualities.

"Śāriputra, in that Buddha-land, there is always celestial music playing, and the ground is paved with gold. Six times a day, a rain of celestial *mandarava* flowers falls. Early in the morning, beings in this land gather the wondrous flowers in the folds of their robes and make offerings to trillions of Buddhas in other lands. At meal time, they return, eat their meal, and walk in meditation. Śāriputra, the Land of Utmost Happiness is adorned with these fine qualities.

"Śāriputra, there are also many colorful and wondrous birds in that land: white cranes, peacocks, parrots, egrets, *kalavinkas*, and birds with two heads. Six times a day, these birds sing in elegant harmony. They proclaim the teachings, such as the five spiritual faculties, the five strengths, the seven factors of awakening, and the noble eightfold path. When the beings of this land hear these birds sing, they grow mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha.

"Śāriputra, do not say that these birds have been born due to their misdeeds. And why? In that land the three paths of misery do not exist; even the names of these paths are unknown there. Rather Buddha Amitābha creates these birds by transformation so that the Dharma can be widely heard.

"Śāriputra, in that Buddha-land a gentle breeze blows on rows of jewel trees and jewel nets making wondrous sounds. It is as if hundreds of thousands of musical instruments were played in harmony. All those who hear these sounds naturally grow mindful of the Buddha, mindful of the Dharma, and mindful of the Sangha. Śāriputra, this Buddha-land is adorned with these fine qualities.

"Śāriputra, why is that Buddha named Amitābha? That Buddha's boundless light shines on all lands throughout the ten directions. Nothing can obstruct it. That is why he is called Amitābha. Śāriputra, that Buddha's life and the lives of the beings in his land last through infinitely many *asaṃkhyeya* kalpas. That is why this Buddha is also

called Amitāyus. Ten great kalpas have already gone by since he became a Buddha.

"Śāriputra, among the disciples of this Buddha there are infinitely many Hearers of the Teaching, all of them Arhats, their numbers are beyond counting. The Bodhisattvas in his assembly are also uncountable. Śāriputra, that Buddha-land is adorned with these fine qualities.

"Śāriputra, beings who are born in the Land of Utmost Happiness will never retreat on the path of awakening. Many will become Buddhas in their next life. Their numbers are beyond counting, and one can only speak of them as 'limitless,' 'boundless,' and 'incalculable.'

"Śāriputra, beings who hear of this should vow to be born there and join with these good people. Śāriputra, beings with few blessings, virtues, and roots of goodness cannot be born there.

"Therefore, Śāriputra, good men and women who hear about Buddha Amitābha should always hold his name, with no other thoughts. By doing this for one day, two days, three or four days, five days, six days, or as long as seven days, when they approach the end of their lives, Buddha Amitābha will appear in front of them, together with his gathering of sages. When their lives come to an end, these people's minds will be clear, and they will be born in Buddha Amitābha's Land of Utmost Happiness.

"Śāriputra, because I have seen these good results, I want you to know about them. All who hear what I have said should make a vow to be born in that land.

"Śāriputra, just as I now praise the inconceivable merit and virtue of Buddha Amitābha, in the worlds to the east, there are Buddha Akṣobhya, Buddha Sumeru Banner, Buddha Great Sumeru, Buddha Sumeru's Light, Buddha Wondrous Voice, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: 'All you living beings should believe in this sutra called "Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and

Care of All Buddhas.’”

“Śāriputra, in the worlds to the south, there are Buddha Light of the Sun and Moon, Buddha Light of Renown, Buddha Great Blazing Shoulders, Buddha Lamp of Sumeru, Buddha Limitless Vigor, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.’”

“Śāriputra, in the worlds to the west, there are Buddha Limitless Lifespan, Buddha Limitless Hallmarks, Buddha Infinite Banner, Buddha Great Light, Buddha Great Brilliance, Buddha Treasured Hallmarks, Buddha Light of Purity, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.’”

“Śāriputra, in the worlds to the north, there are Buddha Blazing Shoulders, Buddha Excellent Voice, Buddha Invulnerable, Buddha Born of the Sun, Buddha Nets of Light, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.’”

“Śāriputra, in the worlds below, there are Buddha Lion, Buddha Renown, Buddha Light of Renown, Buddha Dharma, Buddha Dharma Banner, Buddha Dharma Practice, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: ‘All you living beings should believe in this sutra called “Praises of the

Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas.'"

"Śāriputra, in the worlds above, there are Buddha Brahma Voice, Buddha King of Constellations, Buddha Superior Fragrance, Buddha Light and Fragrance, Buddha Great Blazing Shoulders, Buddha Body Adorned with Colorful Jewel Flowers, Buddha King of Sāla Trees, Buddha Jewel Flower of Virtue, Buddha Revealing All Meanings, and Buddha Like Mount Sumeru, and others such as these, as many as the grains of sand in the Ganges. Each of them in his own land, shows the hallmark of a wide and long tongue that covers a large billion-world system as he speaks these truthful words: 'All you living beings should believe in this sutra called "Praises of the Inconceivable Qualities of this Buddha-Land and the Protection and Care of All Buddhas."'

"Śāriputra, what do you think? Why is this sutra called 'The Protection and Care of All Buddhas?'

"Śāriputra, the Buddhas will protect and keep in mind any man or woman who hears this sutra, accepts it, and upholds it, and who hears the names of all these Buddhas. They will never retreat on the path to unsurpassed, perfect awakening. Therefore, Śāriputra, all of you should believe and accept my words and what all other Buddhas teach.

"Śāriputra, people who have already made a vow to be born in Buddha Amitābha's land, or who are now making that vow, or who will make that vow – all are certain to never retreat on the path to unsurpassed, perfect awakening, and will be born, are now being born, or have already been born in that land. Therefore, Śāriputra, good men and good women who have faith should make the vow, 'I will be born in that land.'

"Śāriputra, just as I now praise the inconceivable merit and virtue of all these Buddhas, they also praise my inconceivable merit and virtue, saying, 'Buddha Śākyamuni does what is difficult to do, especially in the Saha World during the evil time of the five turbidities – the turbidity of the kalpa, the turbidity of wrong views, the turbidity of afflictions, the turbidity of living beings, and the turbidity of

lifespans. Amid all these, Buddha Śākyamuni has realized unsurpassed, perfect awakening, and, for the sake of living beings, he explains this teaching, which beings in the world find hard to believe.

"Śāriputra, you should know that during the evil time of the five turbidities**,** I've done what is hard to do: I've realized unsurpassed, perfect awakening, and for all beings I've explained this teaching, which is difficult to believe. This is truly difficult!"

When the Buddha had finished teaching this sutra, Śāriputra and the Bhikshus, as well as the devas, humans, asuras, and others, rejoiced, believed, and accepted what they had heard. They bowed in reverence and departed.

The Sutra of the Buddha's Teaching on Amitābha

Mantra for Rebirth in the Pure Land

Na – Mo – A - Mi – Duo – Po – Ye
Duo – Tuo – Chie – Duo - Ye
Duo – Di – Ye – Tuo
A – Mi – Li – Du – Po – Pi
A – Mi – Li – Duo
Xi – Dan – Po – Pi
A – Mi – Li – Duo
Pi – Jia – Lan – Di
A – Mi – Li – Duo
Pi – Jia – Lan – Duo
Chie – Mi – Ni
Chie – Chie – Nuo
Zhi – Duo – Jia – Li
Suo – Po – He (*3x*)

Meng Shan Offering 蒙山施食儀

Wishing now to understand, 若人欲了知
All the Buddhas of the three times, 三世一切佛
Contemplate the Dharma Realm: 應觀法界性
All things are created from mind. 一切唯心造 (3x)

Mantra for Breaking Open the Hells (破地獄真言)
An Chie-La-Di-Ye Suo-Po-He 唵 伽囉帝耶 娑婆訶(3x)

Mantra of Universal Invitation (普召請真言)
Na-Mo Bu-Bu-Di-Li 南無 部部帝唎
Chie-Li-Duo-Li 伽哩哆哩
Dan-Duo-Ye-Duo-Ye 怛哆誐哆耶 (3x)

Mantra for Breaking the Fetters of Ill Will (解怨結真言)
An San-Tuo-La Chie-Tuo 唵 三陀囉 伽陀
Suo-Po-He 娑婆訶 (3x)

Namo Buddhas' Flower Garland Sutra—
of Great Expanded Teachings 南無大方廣佛華嚴經 (3x)

Namo Buddhas of the 南無常住十方佛
ten directions dwelling for all time.
Namo Dharma of the 南無常住十方法
ten directions dwelling for all time.
Namo Sangha of the 南無常住十方僧
ten directions dwelling for all time.
Namo Shakyamuni Buddha, 南無本師釋迦牟尼佛
founding teacher of us all.
Namo Bodhisattva of Compassion, 南無大悲觀世音菩薩
Guan Shi Yin.
Namo Earth Store Bodhisattva— 南無冥陽救苦地藏王菩薩
who rescues those alive and dead.
Namo Honored One Ananda— 南無啟教阿難陀尊者
who stated all the teachings. (3x)

We take refuge with the Buddha, 皈依佛
We take refuge with the Dharma, 皈依法
We take refuge with the Sangha, 皈依僧
We take refuge with the Buddha, 皈依佛兩足尊
honored as the doubly perfect one.
We take refuge with the Dharma, 皈依法離欲尊
honored teaching us to end desire.
We take refuge with the Sangha, 皈依僧眾中尊
honored among all the multitudes.
Now we've taken refuge with the 皈依佛竟皈依法竟
Buddha, Dharma, and the Sangha. 皈依僧竟 (3x)

Buddhists' karma done by body, speech, and mind,
Through their craving, anger and delusion from beginningless time,
Buddhists' now repent of all of this.

佛子(有情,孤魂)所造諸惡業 皆由無始貪嗔癡
從身語意之所生 一切佛子(有情,孤魂)皆懺悔

Sentient beings' karma done by body, speech, and mind,
Through their craving, anger and delusion from beginningless time,
Sentient beings' now repent of all of this.

Lonely spirits' karma done by body, speech, and mind,
Through their craving, anger and delusion from beginningless time,
Lonely spirits' now repent of all of this.

Countless beings I now vow to save. 眾生無邊誓願度
Limitless afflictions I now vow to end. 煩惱無盡誓願斷
Boundless Dharmas I now vow to learn. 法門無量誓願學
Peerless Buddhahood I vow to realize. 佛道無上誓願成(3x)

Beings of my nature	自性眾生誓願度
I now vow to save.	
All afflictions of my nature	自性煩惱誓願斷
I now vow to end.	
Dharmas of my nature	自性法門誓願學
I now vow to learn.	
Buddhahood, my nature,	自性佛道誓願成
I now vow to realize.	(3x)

Mantra to End Fixed Karma	***(滅定業真言)***
An Bo-Luo Mo-Lin	唵 鉢囉 末鄰
Tuo-Ning Suo-Po-He	陀[illegible] 娑婆訶 (3x)

Mantra to Remove Obstacles	***(滅業障真言)***
An A-Luo-Le-Ji Suo-Po-He	唵阿嚕勒繼 娑婆訶(3x)

Mantra for Opening the Throat	***(開咽喉真言)***
An Bu-Bu-Di-Li Chie-Duo-Li	唵 步步底哩 伽哆哩
Dan-Duo-Ye-Duo-Ye	怛哆誐哆耶 (3x)

Mantra of Samaya Precepts	***(三昧耶戒真言)***
An Sa-Mei-Ye Sa-Tuo-Wan	唵 三昧耶 薩埵鋑 (3x)

Mantra for Transforming Food	***(變食真言)***
Na-Mo Sa-Wa-Dan-Tuo-Ye-Duo	南無 薩嚩怛他誐哆
Wa-Lu-Zhi-Di-An	嚩嚕枳帝唵
San-Buo-La San-Buo-La Hong	三跋囉 三跋囉 吽 (3x)

Sweet Dew Mantra	*(甘露水真言)*	
Na-Mo Su-Lu-Po-Ye	南無 蘇嚕婆耶	
Dan-Tuo-Ye-Duo-Ye	怛他誐哆耶	
Da-Zhi-Tuo-An Su-Lu-Su-Lu	怛姪他唵 蘇嚕蘇嚕	
Buo-La-Su-Lu Buo-La-Su-Lu	鉢囉蘇嚕 鉢囉蘇嚕	
Suo-Po-He	娑婆訶	(3x)

One-Word Water-Wheel Mantra	*(一字水輪真言)*	
An Wan Wan Wan-Wan-Wan	唵 鋄 鋄 鋄鋄鋄	(3x)

Ocean of Milk Mantra	*(乳海真言)*	
Na-Mo Sa-Man-Duo	南無 三滿哆	
Mo-Tuo-Nan An Wan	沒馱喃 唵 鋄	(3x)

Namo Many Jewels Tathagata;	南無多寶如來	
Namo Peerless Jewel Tathagata;	南無寶勝如來	
Namo Wondrous Form Tathagata;	南無妙色身如來	
Namo Vast Expansive Form Tathagata;	南無廣博身如來	
Namo Far From Fear Tathagata;	南無離怖畏如來	
Namo Sweet Dew King Tathagata;	南無甘露王如來	
Namo Amita Tathagata;	南無阿彌陀如來	(3x)

May these mantras bless the purest Dharma-food,
Given to all Buddhists, many as the Ganges' sands.
May they be content, renouncing all their greed,
Swiftly leaving darkness, born in the Pure Land,
Taking refuge with the Three Jewels,
bringing forth the Bodhi Mind,
Ultimately realizing Unsurpassed Awakening.
May their merit and their virtue be unbounded for all time,
Sharing with all Buddhists offerings of Dharma-food.

神咒加持淨法食(法施食, 甘露水)
普施河沙眾佛子(有情, 孤魂)
願皆飽滿捨慳貪　　速脫幽冥生淨土
皈依三寶發菩提　　究竟得成無上道
功德無邊盡未來　　一切佛子(有情, 孤魂)同法食

May these mantras bless these gifts of Dharma-food,
Given to all sentient beings, many as the Ganges' sands.
May they be content, renouncing all their greed,
Swiftly leaving darkness, born in the Pure Land,
Taking refuge with the Three Jewels,
  bringing forth the Bodhi Mind,
Ultimately realizing Unsurpassed Awakening.
May their merit and their virtue be unbounded for all time,
Sharing with all sentient beings offerings of Dharma-food.

May these mantras bless these droplets of sweet dew
Given to all lonely spirits, many as the Ganges' sands.
May they be content, renouncing all their greed,
Swiftly leaving darkness, born in the Pure Land,
Taking refuge with the Three Jewels,
  bringing forth the Bodhi Mind,
Ultimately realizing Unsurpassed Awakening.
May their merit and their virtue be unbounded for all time,
Sharing with all lonely spirits offerings of Dharma-food.



To you many faithful Buddhists, we now make this offering.
May this food pervade ten quarters
so all faithful Buddhists share.
We now dedicate this merit to all beings everywhere,
Giving food to faithful Buddhists, so you realize Buddhahood.

汝等佛子(有情,孤魂)眾　我今施汝供
此食遍十方　一切佛子(有情,孤魂)共
願以此功德　普及於一切
施食與佛子(有情,孤魂)　皆共成佛道

To you many sentient beings, we now make this offering.
May this food pervade ten quarters
so all sentient beings share.
We now dedicate this merit to all beings everywhere,
Giving food to sentient beings, so you realize Buddhahood.

To you many lonely spirits, we now make this offering.
May this food pervade ten quarters
so all lonely spirits share.
We now dedicate this merit to all beings everywhere,
Giving food to lonely spirits, so you realize Buddhahood.

Mantra of Impartial Offering of Food ***(施無遮食真言)***
An Mu-Li-Ling Suo-Po-He 唵 穆力陵 娑婆訶 (3x)

Mantra of Universal Offering ***(普供養真言)***
An Ye-Ye-Nang San-Po-Wa 唵 誐誐曩 三婆嚩
Fa-Zi-La Hong 伐日囉 斛 (3x)

THE HEART OF PRAJNA PARAMITA SUTRA ◎

般若波羅蜜多心經◎

Bwo re bwo lwo mi dwo syin jing

WHEN BODHISATTVA AVALOKITESHVARA WAS PRACTICING THE PROFOUND PRAJNA PARAMITA,

觀自在菩薩，行深般若波羅蜜多時，

Gwan dz dzai pu sa sying shen bwo re bwo lwo mi dwo shr.

HE ILLUMINATED THE FIVE SKANDHAS AND SAW THAT THEY ARE ALL EMPTY, AND HE CROSSED BEYOND ALL SUFFERING AND DIFFICULTY.

照見五蘊皆空，度一切苦厄。

Jyau jyan wu yun jye kung. du yi chye ku e.

SHARIPUTRA, FORM DOES NOT DIFFER FROM EMPTINESS; EMPTINESS DOES NOT DIFFER FROM FORM. FORM ITSELF IS EMPTINESS; EMPTINESS ITSELF IS FORM. SO TOO ARE FEELING, COGNITION, FORMATION. AND CONSCIOUSNESS.

舍利子，色不異空，空不異色。色即是空，空即是色，受想行識亦復如是。

She li dz, shai bu yi kung. kung bu yi shai. shai ji shr kung. kung ji shr shai. shou syang sying shr yi fu ru shr.

SHARIPUTRA, ALL DHARMAS ARE EMPTY OF CHARACTERISTICS. THEY ARE NOT PRODUCED, NOT DESTROYED,

舍利子，是諸法空相，不生不滅，

She li dz. shr ju fa kung syang, bu sheng bu mye,

NOT DEFILED, NOT PURE, AND THEY NEITHER INCREASE NOR DIMINISH.

不垢不淨，不增不減。

Bu gou bu jing. bu dzeng bu jyan.

THEREFORE, IN EMPTINESS THERE IS NO FORM, FEELING, COGNITION, FORMATION, OR CONSCIOUSNESS;

是故空中無色，無受想行識，

Shr gu kung jung wu shai. wu shou syang sying shr.

NO EYES, EARS, NOSE, TONGUE, BODY, OR MIND; NO SIGHTS, SOUNDS, SMELLS, TASTES, OBJECTS OF TOUCH, OR DHARMAS;

無眼耳鼻舌身意，無色聲香味觸法。

Wu yan er bi she shen yi, wu shai sheng syang wei chu fa,

NO FIELD OF THE EYES UP TO AND INCLUDING NO FIELD OF MIND CONSCIOUSNESS;

無眼界，乃至無意識界。

Wu yan jye, nai jr wu yi shr jye.

AND NO IGNORANCE OR ENDING OF IGNORANCE,

無無明，亦無無明盡。

Wu wu ming, yi wu wu ming jin,

UP TO AND INCLUDING NO OLD AGE AND DEATH OR ENDING OF OLD AGE AND DEATH.

乃至無老死，亦無老死盡。

Nai jr wu lau sz, yi wu lau sz jin.

THERE IS NO SUFFERING, NO ACCUMULATING, NO EXTINCTION, AND NO WAY, AND NO UNDERSTANDING AND NO ATTAINING.

無苦集滅道，無智亦無得。

Wu ku ji mye dau, wu jr yi wu de.

BECAUSE NOTHING IS ATTAINED, THE BODHISATTVA

以無所得故，菩提薩埵，

Yi wu swo de gu, pu ti sa two,

THROUGH RELIANCE ON PRAJNA PARAMITA IS UNIMPEDED IN HIS MIND.

依般若波羅蜜多故，心無罣礙。

Yi bwo re bwo lwo mi dwo gu, syin wu gwa ai,

BECAUSE THERE IS NO IMPEDIMENT, HE IS NOT AFRAID

無罣礙故，無有恐怖，

Wu gwa ai gu, wu you kung bu,

AND HE LEAVES DISTORTED DREAM-THINKING FAR BEHIND.

遠離顛倒夢想，

Ywan li dyan dau meng syang,

ULTIMATELY NIRVANA!

究竟涅槃。

Jyou jing nye pan,

ALL BUDDHAS OF THE THREE PERIODS OF TIME ATTAIN ANUTTARA-

SAMYAK-SAMBODHI THROUGH RELIANCE ON PRAJNA PARAMITA.

三世諸佛依般若波羅蜜多故，得阿耨多羅三藐三菩提。

San shr ju fwo yi bwo re bwo lwo mi dwo gu. de e nwo dwo lwo san myau san pu ti

THEREFORE KNOW THAT PRAJNA PARAMITA IS A GREAT SPIRITUAL MANTRA,

故知般若波羅蜜多，是大神咒，

Gu jr bwo re bwo lwo mi dwo.shr da shen jou

A GREAT BRIGHT MANTRA, A SUPREME MANTRA, AN UNEQUALLED MANTRA.

是大明咒，是無上咒，是無等等咒。

Shr da ming jou. shr wu shang jou. shr wu deng deng jou.

IT CAN REMOVE ALL SUFFERING:IT IS GENUINE AND NOT FALSE.

能除一切苦，真實不虛。

Neng chu yi chye ku. jen shr bu syu.

THAT IS WHY THE MANTRA OF PRAJNA PARAMITA WAS SPOKEN. RECITE IT LIKE THIS:

故說般若波羅蜜多咒，即說咒曰：

Gu shwo bwo re bwo lwo mi dwo jou. ji shwo jou ywe:

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA!

揭諦揭諦，波羅揭諦，波羅僧揭諦，菩提薩婆訶。

Jye di jye di. bwo lwo jye di. bwo lwo seng jye di. pu ti sa pe he.

(END OF THE HEART OF PRAJNA PARAMITA SUTRA)

MAHA PRAJNA PARAMITA

摩訶般若波羅蜜多 *(3 times)* (三稱)

MWO HE BWO RE BWO LWO MI DWO

NA MWO E MI DWO PWO YE◎	南無阿彌多婆夜◎
DWO TWO CHYE DWO YE	哆他伽多夜
DWO DI YE TWO	哆地夜他
E MI LI DU PE PI	阿彌利都婆毗
E MI LI DWO	阿彌利哆
SYI DAN PE PI	悉耽婆毗
E MI LI DWO	阿彌唎哆
PI JYA LAN DI ◎	毗迦蘭帝◎
E MI LI DWO	阿彌唎哆
PI JYA LAN DWO	毗迦蘭多
CHYE MI LI ◎	伽彌膩◎
CHYE CHYE NWO	伽伽那
JR DWO JYA LI	枳多迦利
SWO PE HE *(recite 3 times)*	娑婆訶 (三徧)

(Proceed to Meng Shan offering, see page 129)
(接蒙山施食儀,見第129頁)

HEART SUTRA *(1 time; see page 44)*

般若波羅蜜多心經 *(一編 見第44頁)*

SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND *(3 times; page 107)*

往生咒 *(三編;見第107頁)*

PRAISE
讚偈

MAY ALL THE FOUR KINDS OF BEINGS REACH THE JEWELLED LAND,

「四生登於寶地◎

Sz sheng deng yu bau di.

AND THE BEINGS OF ALL THREE REALMS BE BORN FROM LOTUS BLOOMS.

三有托化蓮池

San you two hwa lyan chr.

MAY ALL THE MYRIAD GHOSTS ATTAIN THE THREE-FOLD WORTHINESS,

河沙餓鬼證三賢

He sha e gwei jeng san syan.

AND THE COUNTLESS SENTIENT ONES ASCEND THE TEN GROUNDS.

萬類有情登十地

Wan lei you ching deng shr di.

AMITABHA'S BODY IS THE COLOR OF GOLD

「阿彌陀佛身金色◎

E mi two fwo shen jin shai.

THE SPLENDOR OF HIS HALLMARKS HAS NO PEER.

相好光明無等倫

Syang hau gwang ming wu deng lwun.

THE LIGHT OF HIS BROW SHINES ROUND A HUNDRED WORLDS,

白毫宛轉五須彌

Bai hau wan jwan wu syu mi.

WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

紺目澄清四大海

Gan mu cheng ching sz da hai.

SHINING IN HIS BRILLIANCE BY TRANSFORMATION

光中化佛無數億

Gwang jung hwa fwo wu shu yi.

ARE COUNTLESS BODHISATTVAS AND INFINITE BUDDHAS.

化菩薩衆亦無邊◎

Hwa pu sa jung yi wu byan.

HIS FORTY-EIGHT VOWS WILL BE OUR LIBERATION,

四十八願度衆生

Sz shr ba ywan du jung sheng.

IN NINE LOTUS-STAGES WE REACH THE FARTHEST SHORE.

九品咸令登彼岸

Jyou pin syan ling deng bi an.

HOMAGE TO THE BUDDHA OF THE WESTERN PURE LAND, KIND AND COMPASSIONATE AMITABHA. *(repeat this line 3 times)*

「南無西方極樂世界◎大慈大悲阿彌陀佛◎」

Na mwo syi fang ji le shr jye, da tsz da bei, e mi two fwo.

NA MO AMITA BUDDHA *(recite and circumambulate)*

南無阿彌陀佛 (繞念)

NAMO SHURANGAMA ASSEMBLY OF BUDDHAS AND BODHISATTVAS. (3x)

南無楞嚴會上佛菩薩 (三稱)

Na mwo leng yan hwei shang fwo pu sa (3x)

544)	DA JR TWO	跢姪他
545)	NAN ◎	唵◎
546)	E NA LI	阿那隸
547)	PI SHE TI	毗舍提
548)	PI LA	鞞囉
549)	BA SHE LA	跋闍囉
550)	TWO LI	陀唎
551)	PAN TWO PAN TWO NI	槃陀槃陀你
552)	BA SHE LA BANG NI PAN	跋闍囉誧尼泮
553)	HU SYIN DU LU YUNG PAN	虎訐都盧甕泮
554)	SWO PE HE	莎婆訶

(Repeat 108x)



Vow to Be Reborn in the Pure Land

Wholeheartedly, I take refuge
In the Buddha Amitabha,
And his Pure Land of Utmost Bliss.
May his pure light shine upon me;
May his kind vows gather me in.

Now mindfully, I recite his name:
Amitabha Tathagata.
May I be born in his Pure Land
For the sake of Awakening.

In ages past, the Buddha vowed:
"Should any being **with** firm resolve,
A joyful heart and steadfast faith,
In my Land **vows** to be born,
Recites my name even ten times,
In my Land **fails** to be born,
I won't reach Full Awakening."

By reciting **the** Buddha's name,
May I enter his sea of vows.
May I accept **his** caring strength.
May my offenses disappear,
May my roots **of** goodness grow.
I will know when this life will end.
At death my bo**dy** will be free

From all sickness and suffering.
My mind will not **have** any greed
Or any longing for this world.
My thoughts will all **be** straight and true.
Just as when in Chan Samadhi.

With great Sages **on** every side,
Holding a pure dais of gold,
Amitabha **will** welcome me.
In a brief thought, I will be born
In his Pure Land **of** Utmost Bliss.
As soon as my lotus blooms,
The Buddha I **will** clearly see.
Hear his teachings for Buddhahood,
And know direct**ly** for myself
The wisdom that all Buddhas share.
I will then res**cue** living beings
And fulfill all my Bodhi vows.

In ten direc**tions** and three times,
All the Buddhas everywhere,
Bodhisattvas, Ma**ha**sattvas.
Maha-prajna-paramita!

Three Refuges

To the Buddha I return and rely,
Vowing that all living beings
Understand the great Way profoundly,
And bring forth the Bodhi mind. (Bow.)

To the Dharma I return and rely,
Vowing that all living beings
Deeply enter the Sutra Treasury,
And have wisdom like the sea. (Bow.)

To the Sangha I return and rely,
Vowing that all living beings
Form together a great assembly,
One and all in harmony. (Bow.)

Samantabhadra's Verse of Exhortation

The day is already over
Our lives are that much less.
Like fish in evaporating water
What joy is there in this?

(Great Assembly!)

Be diligent and vigorous
As if your life were at stake.
Be mindful of impermanence
And take care never to be lax.

