# 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.)*

EVENING CEREMONY

# 暮時課誦

## EIGHTY-EIGHT BUDDHAS REPENTANCE CEREMONY

## 禮佛大懺悔文

TO THE GREATLY KIND, COMPASSIONATE ONES WHO RESCUE LIVING BEINGS,

『大慈大悲愍衆生,◎

Da tsz da bei min jung sheng

THE ONES OF GREAT JOYOUS GIVING WHO RESCUE CONSCIOUS BEINGS,

大喜大捨濟含識,

Da syi da she ji han shr

THE ONES ADORNED WITH THE LIGHT OF HALLMARKS AND FINE CHARACTERISTICS,

相好光明以自嚴,

Syang hau gwang ming yi dz yan

THE ASSEMBLIES RETURN THEIR LIVES IN WORSHIP WITH UTMOST SINCERITY.

◎衆等至心歸命禮.

Jung deng jr syin gwei ming li.

NA MO. I TAKE REFUGE WITH ALL THE BUDDHAS OF THE TEN

南無. 皈依十方 盡虛空界

Na mo gwei yi shr fang jin syu kung jye

DIRECTIONS TO THE ENDS OF EMPTY SPACE.

一切諸佛◎

yi chye ju fwo

NA MO. I TAKE REFUGE WITH ALL THE VENERABLE DHARMA OF THE

南無 皈依十方 盡虛空界

Na mo gwei yi shr fang jin syu kung jye

TEN DIRECTIONS TO THE ENDS OF EMPTY SPACE.

一切尊法.

yi chye dzwun fa.

NA MO. I TAKE REFUGE WITH THE SANGHA OF ALL SAGES AND

南無 皈依十方 盡虛空界

Na mo gwei yi shr fang jin syu kung jye

WORTHIES OF THE TEN DIRECTIONS TO THE ENDS OF EMPTY SPACE.

一切賢聖僧.

yi chye syan sheng seng.

NA MO THE THUS COME ONES, WORTHY OF OFFERINGS, OF PROPER AND UNIVERSAL KNOWLEDGE,

南無 如來◎應供, 正徧知,

Na mwo ru lai, ying gung, jeng byan jr,

PERFECT IN UNDERSTANDING AND CONDUCT, SKILLFUL IN LEAVING THE WORLD THROUGH LIBERATION, UNSURPASSED KNIGHTS.

明行足, 善逝世間解, 無上士,

ming heng dzu, shan shr shr jyan jye, wu shang shr,

TAMING HEROES, TEACHERS OF GODS AND PEOPLE, BUDDHAS, WORLD HONORED ONES.

調御丈夫, 天人師, 佛◎, 世尊.

tyau yu jang fu, tyan ren shr, fwo, shr dzwun.

NA MO UNIVERSAL LIGHT BUDDHA

南無普光佛◎

Na mwo pu gwang fwo

NA MO UNIVERSAL UNDERSTANDING BUDDHA

南無普明佛

Na mwo pu ming fwo

NA MO UNIVERSAL PURITY BUDDHA

南無普淨佛

Na mwo pu jing fwo

NA MO TAMALAPATTRA AND CHANDANA FRAGRANCE BUDDHA.

南無多摩羅跋栴檀香佛

Na mwo dwo mwo lwo ba jan tan syang fwo.

NA MO CHANDANA LIGHT BUDDHA

南無栴檀光佛

Na mwo jan tan gwang fwo

NA MO MANI BANNER BUDDHA

南無摩尼幢佛

Na mwo mwo ni chwang fwo

NA MO TREASURY OF HAPPINESS AND ACCUMULATION OF MANI JEWELS BUDDHA.

南無歡喜藏摩尼寶積佛
Na mwo hwan syi dzang mwo ni bau ji fwo

NA MO SUPREME GREAT VIGOR THAT ALL WORLDS DELIGHT TO SEE BUDDHA

南無一切世間樂見上大精進佛
Na mwo yi chye shr jyan le jyan shang da jing jin fwo

NA MO MANI BANNER AND LAMPS' LIGHT BUDDHA

南無摩尼幢燈光佛
Na mwo mwo ni chwang deng gwang fwo

NA MO WISDOM TORCHES' SHINING BUDDHA

南無慧炬照佛
Na mwo hwei jyu jau fwo

NA MO SEA-VAST VIRTUE'S RADIANCE BUDDHA

南無海德光明佛
Na mwo hai de gwang ming fwo

NA MO VAJRA-FIRM AND SHEDDING GOLDEN LIGHT EVERYWHERE BUDDHA

南無金剛牢強普散金光佛
Na mwo jin gang lau chyang pu san jin gwang fwo

NA MO GREAT FIRM VIGOR AND COURAGE BUDDHA

南無大強精進勇猛佛
Na mwo da chyang jing jin yung meng fwo

NA MO GREATLY COMPASSIONATE LIGHT BUDDHA

南無大悲光佛
Na mwo da bei gwang fwo

NA MO KING OF KINDNESS AND STRENGTH BUDDHA

南無慈力王佛
Na mwo tsz li wang fwo

NA MO TREASURY OF KINDNESS BUDDHA

南無慈藏佛
Na mwo tsz dzang fwo

NA MO ADORNMENTS AND VICTORY IN CHANDANA CAVE BUDDHA

南無栴檀窟莊嚴勝佛

Na mwo jan tan ku jwang yan sheng fwo

NA MO WORTHY AND WHOLESOME LEADER BUDDHA

南無賢善首佛

Na mwo syan shan shou fwo

NA MO WHOLESOME MIND BUDDHA

南無善意佛

Na mwo shan yi fwo

NA MO KING VAST ADORNMENTS BUDDHA

南無廣莊嚴王佛

Na mwo gwang jwang yan wang fwo

NA MO GOLDEN FLOWERS' LIGHT BUDDHA

南無金華光佛

Na mwo jin hwa gwang fwo

NA MO KING SELF-MASTERY POWER LIKE A JEWELLED CANOPY SHINING IN SPACE BUDDHA

南無寶蓋照空自在力王佛

Na mwo bau gai jau kung dz dzai li wang fwo

NA MO LIGHT OF PRECIOUS FLOWERS IN SPACE BUDDHA

南無虛空寶華光佛

Na mwo syu kung bau hwa gwang fwo

NA MO KING ADORNED WITH LAPUS LAZULI BUDDHA

南無琉璃莊嚴王佛

Na mwo lyou li jwang yan wang fwo

NA MO FORM-BODY'S LIGHT APPEARING EVERYWHERE BUDDHA

南無普現色身光佛

Na mwo pu syan shai shen gwang fwo

NA MO LIGHT OF UNMOVING WISDOM BUDDHA

南無不動智光佛

Na mwo bu dung jr gwang fwo

NA MO KING DEMON-HORDE-SUBDUER BUDDHA

南無降伏衆魔王佛

Na mwo syang fu jung mwo wang fwo

NA MO GIFTED AND BRILLIANT BUDDHA

南無才光明佛

Na mwo tsai gwang ming fwo

NA MO WISDOM VICTORY BUDDHA

南無智慧勝佛

Na mwo jr hwei sheng fwo

NA MO MAITREYA, IMMORTAL LIGHT BUDDHA

南無彌勒仙光佛

Na mwo mi lei syan gwang fwo

NA MO KING WELL-STILLED MOON-SOUND AND WONDERFUL VENERABLE WISDOM BUDDHA

南無善寂月音妙尊智王佛

Na mwo shan ji ywe yin myau dzwun jr wang fwo

NA MO PURE LIGHT FOR THE WORLD BUDDHA

南無世淨光佛

Na mwo shr jing gwang fwo

NA MO SUPREME AND VENERABLE DRAGON-KING BUDDHA

南無龍種上尊王佛

Na mwo lung jung shang dzwun wang fwo

NA MO LIGHT OF SUN AND MOON BUDDHA

南無日月光佛

Na mwo r ywe gwang fwo

NA MO PEARL-LIGHT OF SUN AND MOON BUDDHA

南無日月珠光佛

Na mwo r ywe ju gwang fwo

NA MO VICTORIOUS KING WISDOM-BANNER BUDDHA

南無慧幢勝王佛

Na mwo hwei chwang sheng wang fwo

NA MO KING LION'S ROAR AND POWER OF SELF-MASTERY BUDDHA

南無師子吼自在力王佛

Na mwo shr dz hou dz dzai li wang fwo

NA MO WONDERFUL VOICE AND VICTORY BUDDHA

南無妙音勝佛

Na mwo myau yin sheng fwo

NA MO BANNER OF ETERNAL LIGHT BUDDHA

南無常光幢佛

Na mwo chang gwang chwang fwo

NA MO LAMP THAT CONTEMPLATES THE WORLD BUDDHA

南無觀世燈佛

Na mwo gwan shr deng fwo

NA MO KING AWESOME LAMP OF WISDOM BUDDHA

南無慧威燈王佛

Na mwo hwei wei deng wang fwo

NA MO KING DHARMA-VICTORY BUDDHA

南無法勝王佛

Na mwo fa sheng wang fwo

NA MO SUMERU LIGHT BUDDHA

南無須彌光佛

Na mwo syu mi gwang fwo

NA MO SUMANA FLOWER LIGHT BUDDHA

南無須曼那華光佛

Na mwo syu man nwo hwa gwang fwo

NA MO KING RARE AS THE UDUMBARA FLOWER BUDDHA

南無優曇鉢羅華殊勝王佛

Na mwo you tan bwo lwo hwa shu sheng wang fwo

NA MO KING GREAT WISDOM-POWER BUDDHA

南無大慧力王佛

Na mwo da hwei li wang fwo

NA MO AKSHOBYA, LIGHT OF JOY BUDDHA

南無阿閦毗歡喜光佛

Na mwo e chu bi hwan syi gwang fwo

NA MO KING INFINITE VOICES BUDDHA

南無無量音聲王佛

Na mwo wu lyang yin sheng wang fwo

NA MO GIFTED AND BRIGHT BUDDHA

南無才光佛

Na mwo tsai gwang fwo

NA MO GOLDEN SEA OF LIGHT BUDDHA

南無金海光佛

Na mwo jin hai gwang fwo

NA MO KING WISDOM LIKE MOUNTAINS AND SEAS AND SELF-MASTERY'S PENETRATIONS BUDDHA

南無山海慧自在通王佛

Na mwo shan hai hwei dz dzai tung wang fwo

NA MO LIGHT OF GREAT PENETRATIONS BUDDHA

南無大通光佛

Na mwo da tung gwang fwo

NA MO KING FOREVER REPLETE IN ALL DHARMAS BUDDHA,

南無一切法常滿王佛

Na mwo yi chye fa chang man wang fwo

NA MO SHAKYAMUNI BUDDHA

南無釋迦牟尼佛◎

Na mwo shr jya mu ni fwo

NA MO VAJRA-INDESTRUCTIBLE BUDDHA

南無金剛不壞佛

Na mwo jin gang bu hwai fwo

NA MO PRECIOUS LIGHT BUDDHA

南無寶光佛

Na mwo bau gwang fwo

NA MO VENERABLE DRAGON-KING BUDDHA

南無龍尊王佛

Na mwo lung dzwun wang fwo

NA MO VIGOR'S ARMY BUDDHA

南無精進軍佛

Na mwo jing jin jyun fwo

NA MO VIGOR AND JOY BUDDHA

南無精進喜佛

Na mwo jing jin syi fwo

NA MO PRECIOUS FIRE BUDDHA

南無寶火佛

Na mwo bau hwo fwo

NA MO PRECIOUS MOONLIGHT BUDDHA

南無寶月光佛

Na mwo bau ywe gwang fwo

NA MO MANIFESTING WITHOUT DELUSION BUDDHA

南無現無愚佛

Na mwo syan wu yu fwo

NA MO PRECIOUS MOON BUDDHA

南無寶月佛

Na mwo bau ywe fwo

NA MO UNDEFILED BUDDHA

南無無垢佛

Na mwo wu gou fwo

NA MO APART FROM DEFILEMENT BUDDHA

南無離垢佛

Na mwo li gou fwo

NA MO COURAGEOUS GIVING BUDDHA

南無勇施佛

Na mwo yung shr fwo

NA MO PURITY BUDDHA

南無清淨佛

Na mwo ching jing fwo

NA MO PURE GIVING BUDDHA

南無清淨施佛

Na mwo ching jing shr fwo

NA MO SWO LYU NA BUDDHA

南無娑留那佛

Na mwo swo lyu na fwo

NA MO WATER-DEVA BUDDHA

南無水天佛

Na mwo shwei tyan fwo

NA MO FIRM VIRTUE BUDDHA

南無堅德佛

Na mwo jyan de fwo

NA MO CHANDANA MERIT AND VIRTUE BUDDHA

南無栴檀功德佛

Na mwo jan tan gung de fwo

NA MO INFINITE HANDFULS OF LIGHT BUDDHA

南無無量掬光佛

Na mwo wu lyang ju gwang fwo

NA MO BRIGHT VIRTUE BUDDHA

南無光德佛

Na mwo gwang de fwo

NA MO VIRTUE FREE OF WORRY BUDDHA

南無無憂德佛

Na mwo wu you de fwo

NA MO NARAYANA BUDDHA

南無那羅延佛

Na mwo nwo lwo yan fwo

NA MO FLOWER OF MERIT AND VIRTUE BUDDHA

南無功德華佛

Na mwo gung de hwa fwo

NA MO LOTUS-FLOWER LIGHT, ROAMING IN SPIRITUAL POWER BUDDHA

南無蓮華光遊戲神通佛

Na mwo lyan hwa gwang you syi shen tung fwo

NA MO WEALTHY IN MERIT AND VIRTUE BUDDHA

南無財功德佛

Na mwo tsai gung de fwo

NA MO VIRTUE AND MINDFULNESS BUDDHA

南無德念佛

Na mwo de nyan fwo

NA MO MERIT AND VIRTUE AND GOOD RENOWN BUDDHA

南無善名稱功德佛

Na mwo shan ming cheng gung de fwo

NA MO KING BLAZING RED IMPERIAL BANNER BUDDHA

南無紅燄帝幢王佛

Na mwo hung yan di chwang wang fwo

NA MO SKILLFUL TRAVEL AND MERIT AND VIRTUE BUDDHA

南無善遊步功德佛

Na mwo shan you bu gung de fwo

NA MO VICTORIOUS IN BATTLE BUDDHA

南無鬪戰勝佛

Na mwo dou jan sheng fwo

NA MO SKILLFULLY TRAVELING BUDDHA

南無善遊步佛

Na mwo shan you bu fwo

NA MO ENCOMPASSING ADORNMENTS AND MERIT AND VIRTUE BUDDHA

南無周帀莊嚴功德佛

Na mwo jou dza jwang yan gung de fwo

NA MO PRECIOUS FLOWER TRAVELING BUDDHA

南無寶華遊步佛

Na mwo bau hwa you bu fwo

NA MO KING PRECIOUS LOTUS SKILLFULLY DWELLING BENEATH THE SALA TREE BUDDHA

南無寶蓮華善住娑羅樹王佛

Na mwo bau lyan hwa shan ju swo lwo shu wang fwo

NA MO AMITA BUDDHA, WHOSE BODY IS THE TREASURY OF THE DHARMA REALM

南無法界藏身阿彌陀佛

Na mwo fa jye dzang shen e mi two fwo

AND ALL OTHER BUDDHAS LIKE THEM, WORLD HONORED ONES OF ALL WORLDS,

如是等◎一切世界，諸佛世尊，

Ru shr deng, yi chye shr jye, ju fwo shr dzwun,

WHO DWELL IN THE WORLD FOREVER. MAY ALL THE WORLD HONORED ONES

常住在世，是諸世尊，

Chang ju dzai shr. shr ju shr dzwun,

KINDLY BE MINDFUL OF ME AS I REPENT OF THE OFFENSES I HAVE COMMITTED IN THIS LIFE AND IN FORMER LIVES

當慈念我，若我此生，若我前生，

Dang tsz nyan wo, rau wo tsz sheng, rau wo chyan sheng,

THROUGHOUT BIRTHS AND DEATHS WITHOUT BEGINNING,

從無始生死以來，所作衆罪，

Tsung wu shr sheng sz yi lai, swo dzwo jung dzwei,

WHETHER I HAVE DONE THEM MYSELF, TOLD OTHERS TO DO THEM, OR CONDONED THEIR BEING DONE:

若自作，若教他作，見作隨喜，

Rau dz dzwo, rau jyau ta dzwo, jyan dzwo swei syi;

SUCH AS TAKING THINGS FROM STUPAS, FROM A SANGHAN, OR FROM THE SANGHA OF THE FOUR DIRECTIONS,

若塔若僧，若四方僧物，

Rau ta rau seng, rau sz fang seng wu,

EITHER TAKING THEM MYSELF, TELLING OTHERS TO TAKE THEM, OR CONDONING THEIR BEING TAKEN;

若自取，若教他取，見取隨喜，

rau dz chyu, rau jyau ta chyu, jyan chyu swei syi.

OR COMMITTING THE FIVE AVICI OFFENSES, EITHER COMMITTING THEM MYSELF, TELLING OTHERS TO COMMIT THEM, OR CONDONING THEIR BEING COMMITTED;

五無間罪,若自作,若教他作,見作隨喜,

Wu wu jyan dzwei, rau dz dzwo, rau jyau ta dzwo, jyan dzwo swei syi;

OR COMMITTING THE TEN EVILS, EITHER COMMITTING THEM MYSELF, TELLING OTHERS TO COMMIT THEM, OR CONDONING THEIR BEING COMMITTED;

十不善道,若自作,若教他作,見作隨喜.

Shr bu shan dau, rau dz dzwo, rau jyau ta dzwo, jyan dzwo swei syi;

ALL SUCH OBSTRUCTING OFFENSES, WHETHER HIDDEN OR NOT,

所作罪障,或有覆藏,或不覆藏,

Swo dzwo dzwei jang, hwei you fu dzang, hwei bu fu dzang,

WHICH MERIT MY FALLING INTO THE HELLS OR AMONG THE HUNGRY GHOSTS OR ANIMALS OR ANY OTHER EVIL DESTINY,

應墮地獄,餓鬼畜生,諸餘惡趣,

Ying dwo di yu, e gwei chu sheng, ju yu e chyu;

OR INTO A LOWLY LIFE, A LIFE IN THE BORDER REGIONS, OR A LIFE AS A MLECCHA;

邊地下賤,及殘戾車,

Byan di sya yan, ji mye li che;

I NOW REPENT OF AND REFORM ALL THE OBSTRUCTING OFFENSES I'VE COMMITTED.

如是等處.所作罪障.今皆懺悔,

Ru shr deng chu, swo dzwo dzwei jang, jin jye chan hwei.

NOW MAY ALL THE BUDDHAS, WORLD HONORED ONES, CERTIFY ME; MAY THEY BE MINDFUL OF ME.

今諸佛世尊,當證知我,當憶念我.

Jin ju fwo shr dzwun, dang jeng jr wo, dang yi nyan wo.

BEFORE ALL THE BUDDHAS, WORLD HONORED ONES, I FURTHER SPEAK THESE WORDS:

我復於諸佛世尊前,作如是言,

Wo fu yu ju fwo shr dzwun chyan, dzwo ru shr yan:

ANY GOOD ROOTS THAT I HAVE GAINED IN THIS LIFE, OR IN PAST LIVES,

若我此生，若我餘生，
Rau wo tsz sheng, rau wo yu sheng,

THROUGH GIVING, THROUGH GUARDING PURE PRECEPTS,

曾行布施，或守淨戒，
Tseng sying bu shr, hwei shou jing jye,

SIMPLY THROUGH GIVING A MORSEL OF FOOD TO AN ANIMAL, OR THROUGH CULTIVATING PURE CONDUCT;

乃至施與畜生，一摶之食，或修淨行，
Nai jr shr yu chu sheng, yi twan jr shr, hwei shou jing heng,

ANY GOOD ROOTS FROM BRINGING LIVING BEINGS TO ACCOMPLISHMENT;

所有善根，成就衆生，
Swo you shan gen, cheng jyou jung sheng,

ANY GOOD ROOTS FROM CULTIVATING BODHI;

所有善根，修行菩提，
Swo you shan gen, syou sying pu ti,

AND ANY GOOD ROOTS FROM ATTAINING SUPREME WISDOM:

所有善根，及無上智，
Swo you shan gen, ji wu shang jr,

ALL OF THEM, ACCUMULATED AND RECKONED UP THROUGHOUT MY LIFESPANS,

所有善根，一切合集，校計籌量，
Swo you shan gen, yi chye he ji, jyau ji chou lyang,

I TRANSFER TO ANUTTARASAMYAKSAMBODHI.

皆悉迴向，阿耨多羅三藐三菩提。
Jye syi hwei shang, e nou dwo lwo, san myau san pu ti.

MY TRANSFERENCE IS LIKE THE TRANSFERENCES MADE BY ALL THE BUDDHAS OF THE PAST, PRESENT, AND FUTURE.

如過去未來，現在諸佛，所作迴向，我亦如是迴向。

Ru gwo chu wei lai, syan dzai ju fwo, swo dzwo hwei syang,
wo yi ru shr hwei syang.

I REPENT OF AND REFORM EVERY OFFENSE, COMPLIANTLY REJOICE IN ALL BLESSINGS,

衆罪皆懺悔。諸福盡隨喜。
Jung dzwei jye chan hwei, ju fu jin swei syi,

SEEK THE BUDDHA'S MERIT AND VIRTUE, AND VOW TO ACCOMPLISH THE UNSURPASSED WISDOM.

及請佛功德，願成無上智。
Ji ching fwo gung de, ywan cheng wu shang jr.

TO ALL BUDDHAS OF PAST AND PRESENT, SUPREME AMONG LIVING BEINGS,

去來現在佛，於衆生最勝。
Chyu lai syan dzai fwo, yu jung sheng dzwei sheng,

WITH SEAS OF INFINITE MERIT AND VIRTUE, I NOW RETURN MY LIFE IN WORSHIP.

無量功德海，我今皈命禮。
Wu lyang gung de hai, wo jin gwei ming li.

THROUGHOUT THE WORLDS IN THE TEN DIRECTIONS,

所有十方世界中。
Swo you shr fang shr jye jung

BEFORE ALL LIONS AMONG MEN IN THE PAST, IN THE PRESENT, AND ALSO IN THE FUTURE,

三世一切人師子，
San shr yi chye ren shr dz

WITH BODY, MOUTH, AND MIND ENTIRELY PURE,

我以清淨身語意，
Wo yi ching jing shen yu yi,

I BOW BEFORE THEM ALL, OMITTING NONE.

一切徧禮盡無餘，
Yi chye byan li jin wu yu.

WITH THE AWESOME SPIRITUAL POWER OF SAMANTABHADRA'S VOWS,
普賢行願威神力，
Pu syan heng ywan wei shen li,

I APPEAR AT THE SAME TIME BEFORE EVERY THUS COME ONE,
普現一切如來前．
Pu syan yi chye ru lai chyan,

AND IN TRANSFORMED BODIES AS MANY AS MOTES OF DUST IN LANDS,
一身復現刹塵身，
Yi shen fu syan cha chen shen,

BOW TO BUDDHAS AS MANY AS MOTES OF DUST IN LANDS.
一一徧禮刹塵佛，
Yi yi byan li cha chen fwo.

IN EVERY MOTE OF DUST ARE BUDDHAS AS MANY AS MOTES OF DUST,
於一塵中塵數佛，
Yu yi chen jung chen shu fwo,

EACH DWELLING AMID A HOST OF BODHISATTVAS,
各處菩薩衆會中，
Ge chu pu sa jung hwei jung,

THROUGHOUT MOTES OF DUST IN ENDLESS DHARMA REALMS IT IS THE SAME:
無盡法界塵亦然，
Wu jin fa jye chen yi ran

I DEEPLY BELIEVE THEY ALL ARE FILLED WITH BUDDHAS.
深信諸佛皆充滿，
Shen syin ju fwo jye chung man.

WITH SEAS OF EACH AND EVERY SOUND,I EVERYWHERE LET FALL
各以一切音聲海，
Ge yi yi chye yin sheng hai,

WORDS AND PHRASES, WONDERFUL AND ENDLESS.
普出無盡妙言辭，
Pu chu wu jin myau yan tsz.

WHICH EXHAUST ALL KALPAS OF THE FUTURE, AND
盡於未來一切劫，
Jin yu wei lai yi chye jye,

PRAISE THE WIDE, DEEP SEA OF THE BUDDHAS' MERIT AND VIRTUE.
讚佛甚深功德海，
Dzan fwo shen shen gung de hai.

FLOWER GARLANDS SUPREME AND WONDERFUL,
以諸最勝妙華鬘，
Yi ju dzwei sheng myau hwa man,

MUSIC, PERFUMES, PARASOLS, AND CANOPIES,
伎樂塗香及傘蓋，
Ji le tu syang ji san gai,

AND OTHER DECORATIONS RICH AND RARE,
如是最勝莊嚴具，
Ru shr dzwei sheng jwang yan jyu,

I OFFER UP TO EVERY THUS COME ONE.
我以供養諸如來，
Wo yi gung yang ju ru lai.

FINE CLOTHING, SUPERIOR INCENSE,
最勝衣服最勝香，
Dzwei sheng yi fu dzwei sheng syang,

POWDERED AND BURNING INCENSE, LAMPS AND CANDLES
末香燒香與燈燭，
Mo syang shau syang yu deng ju,

EACH ONE HEAPED AS HIGH AS WONDERFULLY HIGH MOUNTAIN,
一一皆如妙高聚，
Yi yi jye ru myau gau jyu,

I OFFER COMPLETELY TO ALL TATHAGATAS.

我悉供養諸如來，

Wo syi gung yang ju ru lai.

WITH A VAST, GREAT, SUPREMELY LIBERATED MIND,

我以廣大勝解心，

Wo yi gwang da sheng jye syin,

I BELIEVE IN ALL THE BUDDHAS OF THE THREE PERIODS OF TIME:

深信一切三世佛，

Shen syin yi chye san shr fwo,

WITH THE STRENGTH OF SAMANTABHADRA'S CONDUCT AND VOWS,

悉以普賢行願力，

Syi yi pu syan heng ywan li,

I MAKE OFFERINGS TO ALL THUS COME ONES EVERYWHERE.

普徧供養諸如來，

Pu byan gung yang ju ru lai.

FOR ALL THE EVIL DEEDS I HAVE DONE IN THE PAST

我昔所造諸惡業◎

Wo syi swo dzau ju e ye

BASED ON BEGINNINGLESS GREED, ANGER, AND DELUSION,

皆由無始貪瞋癡，

Jye you wu shr tan chen chr

AND CREATED BY BODY, SPEECH, AND MIND,

從身語意之所生，

Tsung shen yu yi jr swo sheng,

I NOW KNOW SHAME AND REPENT OF THEM ALL.

一切我今皆懺悔，

Yi chye wo jin jye chan hwei.

OF ALL BEINGS IN THE TEN DIRECTIONS,

十方一切諸衆生，

Shr fang yi chye ju jung sheng,

THE LEARNERS AND THOSE PAST STUDY IN THE TWO VEHICLES,

二乘有學及無學，

Er cheng you sywe ji wu sywe,

AND ALL THUS COME ONES AND BODHISATTVAS,

一切如來與菩薩，

Yi chye ru lai yu pu sa,

I REJOICE IN ALL THEIR MERIT AND VIRTUES.

所有功德皆隨喜，

Swo you gung de jye swei syi

BEFORE THE LAMPS OF THE WORLDS OF THE TEN DIRECTIONS,

十方所有世間燈，

Shr fang swo you shr jyan deng,

THOSE WHO FIRST ACCOMPLISHED BODHI,

最初成就菩提者，

Dzwei chu cheng jyou pu ti je,

I NOW REQUEST AND BESEECH THEM ALL

我今一切皆勸請，

Wo jin yi chye jye chywan ching,

TO TURN THE FOREMOST, WONDROUS DHARMA WHEEL.

轉於無上妙法輪，

Jwan yu wu shang myau fa lwun.

IF THERE ARE BUDDHAS WHO WISH FOR NIRVANA,

諸佛若欲示涅槃，

Ju fwo rau yu shr nye pan,

I REQUEST WITH DEEP SINCERITY,
我悉至誠而勸請,
Wo syi jr cheng er chywan ching,

THAT THEY DWELL IN THE WORLD FOR AS MANY KALPAS AS THERE ARE DUST MOTES IN KSHETRAS,
唯願久住刹塵劫,
Wei ywan jyou ju cha chen jye,

TO BRING BENEFIT AND BLISS TO EVERY BEING.
利樂一切諸衆生,
Li le yi chye ju jung sheng.

ALL GOOD ROOTS FROM WORSHIPPING, PRAISING, AND MAKING OFFERINGS TO BUDDHAS,
所有禮讚供養佛,
Swo you li dzan gung yang fwo

FROM REQUESTING THAT BUDDHAS DWELL IN THE WORLD TO TURN THE DHARMA WHEEL,
請佛住世轉法輪,
Ching fwo ju shr jwan fa lwun,

FROM COMPLIANTLY REJOICING, FROM REPENTING AND REFORMING,
隨喜懺悔諸善根,
Swei syi chan hwei ju shan gen,

I TRANSFER TO LIVING BEINGS' ATTAINING THE BUDDHA'S WAY.
迴向衆生及佛道◎
Hwei syang jung sheng ji fwo dau.

MAY THIS SUPREME MERIT AND VIRTUE,
願將以此勝功德,
Ywan jyang yi tsz sheng gung de,

BE TRANSFERRED THROUGHOUT THE UNSURPASSED TRUE DHARMA REALM.
迴向無上真法界,
Hwei syang wu shang jen fa jye,

# MENG SHANG OFFERING CEREMONY

# 蒙山施食儀

Meng shan shr shr yi

*(Recite each section marked with a ▲ 3 times)* (以下標各三編，每段以▲為記。)

▲IF PEOPLE WISH TO FULLY UNDERSTAND

若人欲了知

Rau ren yu lyau jr

ALL BUDDHAS OF THE THREE PERIODS OF TIME,

三世一切佛◎,

San shr yi chye fwo,

THEY SHOULD CONTEMPLATE THE NATURE OF THE DHARMA-REALM:

應觀法界性

Ying gwan fa jye sying,

EVERYTHING IS MADE FROM MIND ALONE.

一切唯心造◎,

yi chye wei syin dzau.

▲ *HELL-SMASHING TRUE WORDS:* (破地獄真言)

NAN, CHYE LA DI YE 唵 伽囉帝耶

SWO PWO HE *(3 times)* 娑婆訶 (三編)

▲ *UNIVERSAL INVITATION TRUE WORDS:* (普召請真言)

NA MWO BU BU DI LI CHYE LI DWO LI 南無部部帝唎伽哩哆哩

DAN DWO YE DWO YE *(3 times)* 怛哆誐哆耶 (三編)

▲ *UNTYING THE KNOT OF HATRED TRUE WORDS:* (解怨結真言)

NAN, SAN TWO LA, 唵 三陀囉

CHYE TWO SWO PWO HE ◎ *(3 times)* 伽陀娑婆訶◎, (三編)

▲ *(Put palms together.)* (合掌)

HOMAGE TO THE GREAT MEANS EXPANSIVE BUDDHA FLOWER ADORNMENT SUTRA.

南無大方廣佛華嚴經

Na mwo Da Fang Gwang Fwo Hwa Yen Jing.

HOMAGE TO THE ETERNALLY DWELLING BUDDHAS OF THE TEN DIRECTIONS.

南無常住十方佛

Na mwo chang ju shr fang fwo.

HOMAGE TO THE ETERNALLY DWELLING DHARMA OF THE TEN DIRECTIONS.

南無常住十方法

Na mwo chang ju shr fang fa.

HOMAGE TO THE ETERNALLY DWELLING SANGHA OF THE TEN DIRECTIONS.

南無常住十方僧

Na mwo chang ju shr fang seng.

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛

Na mwo ben shr shr jya mwo ni fwo.

*(the attendant makes 1/2 bow and leaves his position at third time)* (於第三稱時,行者問訊出位.)

*(The attendant walks slowly to the middle, when reciting to the word "Je [者]", the attendant turns his face to the front and listens)* (徐步至中,到"者"字轉臉向上聽.)

HOMAGE TO GREATLY COMPASSIONATE CONTEMPLATOR OF THE WORLDS' SOUNDS BODHISATTVA.

南無大悲觀世音菩薩

Na mwo da bei gwan shr yin pu sa.

HOMAGE TO EARTH STORE KING BODHISATTVA, WHO RESCUES THE LIVING AND THE DEAD FROM SUFFERING.

南無冥陽救苦地藏王菩薩

Na mwo ming yang jyou ku di dzang wang pu sa.

HOMAGE TO THE VENERABLE ANANDA WHO STATED THE TEACHINGS.

南無啓教阿難陀尊者◎₃

Na mwo chi jyau e nan two dzwun je. ◎₃ *(release palm)* (放掌)

*(As the attendant leaves his position and bows to the Buddha, he should make this contemplation, "By the original vow-power*

*of Shakyamuni Buddha, Gwan Yin, Earth Store, and Ananda, of the Triple Jewel, may they hear me intone their names and appear in empty space to save and pull these hungry ghosts from suffering.")*

(行者出位禮佛,必須觀想三寶釋迦.觀音.地藏.阿難,以本願力聞我稱名,顯現虛空濟拔餓鬼離苦.)

*(bow)*

I TAKE REFUGE WITH THE BUDDHA, I TAKE REFUGE WITH THE DHARMA, I TAKE REFUGE WITH THE SANGHA.

皈依佛(下拜),皈依法,皈依僧.

Gwei yi fwo, gwei yi fa, gwei yi seng.

I TAKE REFUGE WITH THE BUDDHA, THE DOUBLY PERFECTED HONORED ONE. *(turn over palms)*

皈依佛兩足尊(反掌)

Gwei yi fwo, lyang dzu dzwun.

I TAKE REFUGE WITH THE DHARMA, WHICH IS HONORABLE AND APART FROM DESIRE.

皈依法離欲尊

Gwei yi fa, li yu dzwun.

I TAKE REFUGE WITH THE SANGHA, THE HONORED AMONG ASSEMBLIES.

皈依僧衆中尊

Gwei yi seng, jung jung dzwun.

*(stand)*

I HAVE COMPLETED TAKING REFUGE WITH THE BUDDHA, I HAVE COMPLETED TAKING REFUGE WITH THE DHARMA, AND I HAVE COMPLETED TAKING REFUGE WITH THE SANGHA.

皈依佛竟(起立),皈依法竟,皈依僧竟(三拜畢,問訊禮位)

Gwei yi fwo jing, gwei yi fa jing, gwei yi seng jing.

*(3 times for this entire section)*

*(After 3 bows, the attendant makes 1/2 bow and returns to the original place.)*

DISCIPLES OF THE BUDDHA
SENTIENT BEINGS
SOLITARY SPIRITS , THE EVIL KARMA WHICH YOU HAVE CREATED, IS ALL BECAUSE OF BEGINNINGLESS GREED, HATRED, AND STUPIDITY,

佛子
有情 所造諸惡業,皆由無始貪瞋癡,
孤魂

Fwo dz
You ching swo dzau ju e ye, jye you wu shr tan chen chr,
Gu hwun

WHICH HAS BEEN PRODUCED IN BODY, MOUTH, AND MIND,

DISCIPLES OF THE BUDDHA
SENTIENT BEINGS REPENT OF IT ALL.
SOLITARY SPIRITS

從身語意之所生，一切佛子有情孤魂皆懺悔。
Fwo Dz
You ching
Gu hwun

Tsung shen yu yi jr swo sheng, yi chye jye tsan hwei.

LIVING BEINGS ARE LIMITLESS, I VOW TO CROSS THEM OVER.

衆生無邊誓願度
Jung sheng wu byan shr ywan du.

AFFLICTIONS ARE INEXHAUSTIBLE, I VOW TO CUT THEM OFF.

煩惱無盡誓願斷
Fan nau wu jin shr ywan dwan.

DHARMA-DOORS ARE IMMEASURABLE, I VOW TO LEARN THEM.

法門無量誓願學
Fa men wu lyang shr ywan sywe.

THE BUDDHA-PATH IS UNSURPASSED, I VOW TO REALIZE IT.

佛道無上誓願成
Fwo dau wu shang shr ywan cheng. *(3 times for this enire section)*

THE LIVING BEINGS OF THE SELF-NATURE, I VOW TO CROSS OVER.

自性衆生誓願度
Dz sying jung sheng shr ywan du.

THE AFFLICTIONS OF THE SELF-NATURE, I VOW TO CUT OFF.

自性煩惱誓願斷

Dz syíng fán nǎu shr ywàn dwàn,

THE DHARMA-DOORS OF THE SELF-NATURE, I VOW TO ENTIRELY LEARN.

自性法門誓願學 (行者問訊出位)

Dz syíng fǎ mén shr ywàn sywé. *(the attendant makes a 1/2 bow and leaves his position.)*

THE BUDDHA-PATH OF THE SELF NATURE, I VOW TO REALIZE.

自性佛道誓願成 ◎3

Dz syíng fwó dàu shr ywàn chéng. ◎3 *(3 times for this entire section)*

▲*EXTINGUISHING FIXED KARMA TRUE WORDS:* (滅定業真言)

NAN, BWO LA MWO LIN TWO NING 唵 鉢囉末鄰陀寧

SWO PWO HE *(3 times)* 娑婆訶 (三徧)

*(1/2 bow to the center on the third round)* (第三徧向中問訊)

▲*ERADICATING KARMIC OBSTACLES TRUE WORDS:* (滅業障真言)

NAN, E LU LE JI 唵 阿嚕勒繼

SWO PWO HE *(3 times)* 娑婆訶 (三徧)

▲*OPENING THE THROAT TRUE WORDS:* (開咽喉真言)

NAN, BU BU DI LI CHYE DWO LI, 唵 步步底哩伽哆哩

DAN DWO YE DWO YE *(3 times)* 怛哆誐哆耶 (三徧)

*(1/2 bow to the Buddha on the third round)* (第三徧佛前問訊)

▲*SAMAYA PRECEPTS TRUE WORDS:* (三昧耶戒真言)

NAN, SAN MEI YE, 唵 三昧耶

SA TWO WAN. *(3 times)* 薩鍾鑁 (三徧)

▲ *TRANSFORMATION OF FOOD TRUE WORDS:* (變食真言)

NA MWO SA WA DAN TWO YE DWO 南無薩嚩怛他誐哆
*(place pure vase in hand)* (取淨瓶在手中)

WA LU JR DI, NAN, 嚩嚕枳帝唵
*(hold fingers in flower mudra)* (扣手指花印)

SAN BWO LA, SAN BWO LA, 三跋囉 三跋囉

HUNG *(3 times)* 吽 (三徧)

*(The left hand upholds the food offering and the right hand lightly presses on the food. Make the following contemplation, "I now recite this sublime, wondrous Dharma of limitless awesome virtue and tranquil brightness to aid this food. Just this single portion multiplies into limitless portions. It's neither one nor limitless, yet at the same time it is one and limitless. And each portion increases layer upon layer without exhaustion, filling up empty space and pervading the Dharma realm, so that it universally rescues those hungry beings and causes them to leave suffering and attain bliss.")*

(以左手擎食,右手按食上,作觀"我今誦此無量威德自在光明勝妙羅尼,加持此食,即此一食出無量食,盛趣一食,非一非無量,而一而無量,一一出生重重無盡充塞虛空,周徧法界,普濟飢虛,離苦得樂.")

▲ *SWEET DEW TRUE WORDS:* (甘露水真言)

NA MWO SU LU PWO YE, 南無蘇嚕婆耶
*(Place pure vase on the rim of the cup which contains seven grains of rice.)* (取淨瓶壓盂口上)

DAN TWO YE DWO YE, 怛他誐哆耶

DA JR TWO, NAN, 怛姪他唵

SU LU, SU LU 蘇嚕蘇嚕
*(Swirl the pure vase around the incense twice.)* (此當香頭上繞二匝)

BWO LA SU LU, BWO LA SU LU, 鉢囉蘇嚕鉢囉蘇嚕
*swirl the pure vase around the cup twice.)* (盞口上繞二匝)

SWO PWO HE. *(3 times)* 婆婆訶 (三徧)

(Pour 1/3 of water into the cup.) (灌水)

(The first pour of water, swirl outside to the right. The second and the third pour of water, swirl inside to the left.) (其灌水第一遍右繞向外，二遍左繞向裡，三皆遍同)

*(Contemplate how this water, aided by the power of mantras, becomes pure and clean and completely pervades the Dharma realm. It enables the throats of all hungry ghosts to open by themselves. Living beings throughout the Dharma realm attain the food and drink of sweet dew all in an instant. )*

(觀想此水咒力加持清淨湛然，周徧法界，令諸餓鬼咽喉自開，法界衆生，一時皆得甘露飲食。)

▲*THE ONE CHARACTER WATER WHEEL TRUE WORDS:* (一字水輪真言)

NAN, WAN, WAN, WAN WAN WAN. *(3 times)* 唵 錽 錽 錽錽錽 (三徧)

▲*MILK OCEAN TRUE WORDS:* (乳海真言)

NA MWO SAN MAN DWO, 南無三滿哆

MWO TWO NAN, 沒馱喃

NAN, WAN. *(3 times)* 唵 錽 (三徧)

*(After the third recitation of the mantra, the attendant presses his finger on the rim of the cup. Upon the first recitation [of the seven Buddhas' names], at the word "li", the attendant turns to the left and walks to the left corner, facing outside. Upon the second recitation, at the word "li", the attendant walks back to his original position, facing right. Upon the third recitation, at the word "li", the attendant turns and walks to the middle of the hall, facing the front. The attendant gets his cues from the sound of the handbell.)* (三遍畢，指壓盞口至"離"字一轉臉，一舉轉臉向左，走至左角面上外，二遍"離"字一舉走下本位，轉臉向右，三遍"離"字一舉走至居中，向上舉步，皆聽引磬。

▲HOMAGE TO THE THUS COME ONE MANY JEWELS,
南無多寶如來
Na mwo dwo bau ru lai.

HOMAGE TO THE THUS COME ONE JEWELLED VICTORY.
南無寶勝如來
Na mwo bau sheng ru lai.

HOMAGE TO THE THUS COME ONE WONDROUS FORM.
南無妙色身如來
Na mwo myau shai shen ru lai.

HOMAGE TO THE THUS COME ONE VAST AND EXTENSIVE BODY.
南無廣博身如來
Na mwo gwang bwo shen ru lai.

HOMAGE TO THE THUS COME ONE APART FROM FEAR.
南無離怖畏如來
Na mwo li bu wei ru lai.
*(1, 2, 3 step forward at the first time)*

HOMAGE TO THE THUS COME ONE SWEET DEW KING.
南無甘露王如來
Na mwo gan lu wang ru lai.

HOMAGE TO THE THUS COME ONE AMITABHA.
南無阿彌陀如來(散掌)
Na mwo e mi two ru lai. *(3 times for this entire section)*
*(release palms)*

▲THESE SPIRITUAL MANTRAS AID AND UPHOLD THE

PURE DHARMA FOOD,
DHARMA-OFFERING FOOD,
SWEET DEW WATER,
(或指蘸水中呼字) 淨法食，
神咒加持 法施食，
甘露水，
jing fa shr *(At the first time: With the*
Shen jou jya chr fa shr shr, *index finger write the "hung 吽"*
gan lu shwei *character over the water.)*

UNIVERSALLY GIVEN TO THE MULTITUDES OF THE

DISCIPLES OF THE BUDDHA
SENTIENT BEINGS LIKE SAND GRAINS IN A RIVER.
SOLITARY SPIRITS

佛子 (佛字再彈吽)
普施河沙衆有情，
(一彈水) 孤魂
fwo dz (*When the word "Buddha(fwo)" is*
Pu shr he sha jung you ching. *recited, write "hung 吽" again.)*
gu hwun
*(flick the water)*

I VOW THAT THEY WILL ALL BE SATISFIED AND RENOUNCE STINGINESS AND GREED,

願皆飽滿捨慳貪，
Ywan jye bau man she chyan tan,

AND QUICKLY BE FREED FROM DARKNESS AND BE REBORN IN THE PURE LAND, *(flick the water and kneel)* (彈水胡跪)

速脫幽冥生淨土，
Su two you ming sheng jing dǔ.

AND TAKE REFUGE WITH THE TRIPLE JEWEL AND GIVE RISE TO BODHI,

皈依三寶發菩提，
Gwei yi san bau fa pu ti, ◎3

AND ULTIMATELY REALIZE THE UNSURPASSED PATH,

究竟得成無上道，
Jyou jing de cheng wu shang dau.

WITH THE LIMITLESS MERIT AND VIRTUE WHICH EXHAUSTS THE FUTURE,

功德無邊盡未來，
Gung de wu byan jin wei lai, ◎3

DISCIPLES OF THE BUDDHA
MAY ALL SENTIENT BEINGS SHARE IN THE FOOD OF DHARMA.
SOLITARY SPIRITS *(flick it three times, to the left, right, and center)*
佛子
一切有情同法食。(左右中共三彈)
孤魂
fwo dz
Yi chye you ching tung fa shr. *(3 times for this entire section)*
gu hwun

*(At this time the attendant holds the pure food and goes outdoors to put it on the offering platform. He divides it into three shares: the first share to creatures of the sea, so that they attain the emptiness of people; the second share to the fur group, so that they attain the stillness of dharmas; and the third share to those who possess consciousness and barrel-like appearances, throughout other lands, causing them all to be full and content, and to attain the patience of non-production. If there's no platform, then place the food on clean ground or upon a big stone. Do not place it under either a pomegranate or peach tree, because ghosts and spirits are afraid of these kinds of trees, and will not dare to partake of the food. Also, according to the manual of Dharma Master Yun-ch'i, one does not divide the food into three portions--which is the right method. But now we just go along with the general custom.)*

(是時行者持淨食出,置生臺上,分為三分,一施水族,令獲人空。二施毛羣,令獲法寂,三施他方稟識陶形,悉令充足,獲無生忍。如無生臺,置淨地上,或大石山亦得,不得瀉於石榴、桃樹之下,鬼神懼怕,不得食之。又雲棲本不分三種,甚是,今姑從俗。)

DISCIPLES OF THE BUDDHA
ALL OF YOU MULTITUDES OF SENTIENT BEINGS ,
SOLITARY SPIRITS

汝等佛子有情孤魂衆,

fwo dz
Ru deng you ching jung,
gu hwun

I NOW MAKE THIS OFFERING TO YOU. THIS FOOD PERVADES THE TEN DIRECTIONS,

我今施汝供, 此食徧十方,
Wo jin shr ru gung. Tsz shr byan shr fang,

DISCIPLES OF THE BUDDHA
TO ALL THE SENTIENT BEINGS TOGETHER.
SOLITARY SPIRITS

一切佛子有情孤魂共,

fwo dz
Yi chye you ching gung.
gu hwun

I VOW THAT THE MERIT AND VIRTUE FROM THIS,
願以此功德，
Ywan yi tsz gung de,

WILL GO EVERYWHERE AND REACH EVERY ONE.
普及於一切，
Pu ji yu yi chye,

DISCIPLES OF THE BUDDHA
THIS FOOD OFFERING IS GIVEN TO THE SENTIENT BEINGS ,
SOLITARY SPIRITS
施食與佛子有情孤魂，

fwo dz
Shr shr yu you ching,
gu hwun

SO THAT THEY WILL ALL REALIZE THE BUDDHA-PATH.
皆共成佛道。(三編)
Jye gung cheng fwo dau. *(3 times for this entire section)*

▲ *GIVING UNOBSTRUCTED FOOD TRUE WORDS:*(施無遮食真言)

NAN, MU LI LING,
SWO PWO HE. *(3 times)*

唵 穆力陵
婆婆訶 (三編)

▲ *UNIVERSAL OFFERING TRUE WORDS:* (普供養真言)

NAN, YE YE NANG,
SAN PWO WA,
FA DZ LA, HUNG.

唵 誐誐曩
三婆嚩
伐日囉斛 (三編)

# 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 WEST

# 淨土文

WITH ONE MIND I RETURN MY LIFE TO AMITABHA BUDDHA WHO IS IN THE LAND OF ULTIMATE BLISS.

一心皈命 極樂世界 阿彌陀佛

Yi syin gwei ming, ji le shr jye, A Mi Two Fwo.

WISHING HIS PURE LIGHT ILLUMINES ME AND HIS KIND VOWS GATHER ME IN.

願以淨光照我 慈誓攝我

Ywan yi jing gwang jau wo, tsz shr she wo.

NOW, WITH PROPER MINDFULNESS, I PRAISE THE THUS COME ONE'S NAME,

我今正念 稱如來名

Wo jin jeng nyan, cheng Ru Lai ming,

IN ORDER TO TAKE THE PATH OF BODHI AND TO SEEK REBIRTH IN THE PURE LAND.

為菩提道 求生淨土

Wei pu ti dau, chyou sheng jing du.

IN THE PAST, THE BUDDHA VOWED: "IF LIVING BEINGS WHO WISH FOR REBIRTH IN MY LAND,

佛昔本誓 若有衆生 欲生我國

Fwo syi ben shr, rau you jung sheng, yu sheng wo gwo,

AND WHO RESOLVE THEIR MINDS WITH FAITH AND JOY EVEN FOR JUST TEN RECITATIONS, ARE NOT REBORN THERE,

志心信樂 乃至十念 若不生者

Jr syin syin le, nai jr shr nyan, rau bu sheng je,

I WILL NOT ATTAIN THE PROPER ENLIGHTENMENT."

不取正覺

bu cheu jeng jyau.

THROUGH MINDFULNESS OF THE BUDDHA, I ENTER THE SEA OF THE THUS COME ONE'S GREAT VOWS,

以此念佛因緣 得入如來大誓海中
Yi tse nyan Fwo yin ywan, de lu Ru Lai, da shr hai jung.

AND RECEIVE THE POWER OF THE BUDDHA'S KINDNESS. MY MULTITUDE OF OFFENSES IS ERADICATED AND MY GOOD ROOTS INCREASE AND GROW.

承佛慈力 衆罪消滅 善根增長
Cheng Fwo tse li, jung tzwei syau mye, shan gen tseng jang.

AS I APPROACH THE END OF LIFE, I MYSELF WILL KNOW THE TIME OF ITS COMING. MY BODY WILL BE FREE OF ILLNESS AND PAIN.

若臨命終 自知時至 身無病苦
Rau lin ming jung, dz jr shr jr, shen wu bing ku.

MY HEART WILL HAVE NO GREED OR FONDNESS, AND MY THOUGHT WILL NOT BE UPSIDE DOWN, JUST AS IN ENTERING CHAN SAMADHI.

心不貪戀 意不顛倒 如入禪定
Syin bu tan lyan, yi bu dyan dau, ru lu chan ding.

THE BUDDHA AND THE ASSEMBLY OF SAGES, LEADING ME BY THE HAND TO THE GOLDEN DIAS, WILL COME TO WELCOME ME.

佛及聖衆 手執金臺 來迎接我
Fwo ji sheng jung, shou jr jin tai, lai ying jye wo,

AND IN THE SPACE OF A THOUGHT I WILL BE REBORN IN THE LAND OF ULTIMATE BLISS.

於一念頃 生極樂國
Yu yi nyan ching, sheng ji le gwo.

THE FLOWER WILL OPEN, AND I WILL SEE THE BUDDHA, STRAIGHT-WAY HEAR THE BUDDHA VEHICLE,

花開見佛 即聞佛乘
Hwa kai jyan Fwo, ji wen Fwo cheng,

AND IMMEDIATELY ATTAIN THE WISDOM OF A BUDDHA. I WILL CROSS OVER LIVING BEINGS ON A WIDE SCALE, FULFILLING MY BODHI VOWS.

頓開佛慧 廣度衆生 滿菩提願
Dun kai Fwo hwei, gwang du jung sheng, man pu ti ywan.

ALL BUDDHAS OF THE TEN DIRECTIONS AND THE THREE PERIODS OF TIME!

十方三世一切佛◎
Shr fang san shr yi chye Fwo!

ALL BODHISATTVAS, MAHASATTVAS!
一切菩薩摩訶薩
Yi chye Pu Sa Mwo He Sa!

MAHA-PRAJNA-PARAMITA!
◎摩訶般若波◎羅蜜
Mwo He Bwo Re Bwo Lwo Mi!

**********

# 信

## AVATAMSAKA HYMN OF FAITH

*--from Chapter Twelve, "Worthy Leader"--*

FAITH IS THE SOURCE OF THE WAY;
FAITH IS THE MOTHER OF MERIT AND VIRTUE.
信為道元功德母,
AS THEY ARISE BY FAITH,
ALL WHOLESOME DHARMAS MUST BY FAITH BE NURTURED.
長養一切諸善法,
FAITH CUTS THE TANGLED WEB OF DOUBT,
ESCAPING LOVE'S DELUSIVE FLOW.
斷除疑網出愛流,
AND OPENS WIDE TO REVEAL THE TRUE AND UNSURPASSED NIRVANA'S ROAD.
開示涅槃無上道.
FAITH HAS NO STAIN OR MAR,
BRINGING THE TURBID MIND PURIFICATION,
信無垢濁心清淨.

## THREE REFUGES
## 三皈依
*San Gwei Yi*

TO THE BUDDHA I RETURN AND RELY,
〃自皈依佛◎
Dz gwei yi fwo

VOWING THAT ALL LIVING BEINGS
當願衆生
Dang ywan jung sheng

UNDERSTAND THE GREAT WAY PROFOUNDLY
體解大道
Ti jye da dau

〃 ◎.
AND BRING FORTH THE BODHI MIND. *(bow)*.
〃發無上心◎ (拜).
Fa wu shang syin.

〃 ◎
TO THE DHARMA I RETURN AND RELY,
〃自皈依法◎
Dz gwei yi fa

VOWING THAT ALL LIVING BEINGS
當願衆生
Dang ywan jung sheng

DEEPLY ENTER THE SUTRA TREASURY
深入經藏
Shen ru jing dzang

AND HAVE WISDOM LIKE THE SEA. *(bow)*

智慧如海 (拜)

Jr Hwei ru hai.

TO THE SANGHA I RETURN AND RELY,

自皈依僧

Dz gwei yi seng

VOWING THAT ALL LIVING BEINGS

當願衆生

Dang ywan jung sheng

FORM TOGETHER A GREAT ASSEMBLY,

統理大衆

Tung li da jung

ONE AND ALL IN HARMONY, *(bow; rise and half-bow)*

一切無礙 (拜) 和南聖衆 (問訊)

Yi chye wu ai. He nan sheng jung.

## UNIVERSAL WORTHY BODHISATTVA'S VERSE OF EXHORTATION
## 普賢菩薩警衆偈

THIS DAY IS ALREADY DONE. OUR LIVES ARE THAT MUCH LESS.

是日已過，命亦隨減，

Shr r yi gwo. Ming yi swei jyan.

WE'RE LIKE FISH IN A SHRINKING POND.WHAT JOY IS THERE IN THIS?

如少水魚，斯有何樂？

Ru shau shwei yu. Sz you he le.

*Leader says:* 維那師呼：

*GREAT ASSEMBLY!*

大衆！

*Da jiang!*

WE SHOULD BE DILIGENT AND VIGOROUS, AS IF OUR OWN HEADS WERE AT STAKE.

當勤精進，如救頭然，

Dang chin jing jin, ru jyou tou ran.

ONLY BE MINDFUL OF IMPERMANENCE AND BE CAREFUL NOT TO BE LAX.

但念無常，愼勿放逸。

Dan nyan wu chang shen wu fang yi.

AMITABHA!

阿彌陀佛！

E mi two fwo!