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 *(recite 3 times)*

南無蓮池海會佛菩薩© (三稱)

Na mwo lyan chr hai hwei fwo pu sa.

THE BUDDHA SPEAKS OF AMITABHA SUTRA©

佛說阿彌陀經©

Fwo shwo e mi two jing©

THUS I HAVE HEARD, AT ONE TIME, THE BUDDHA DWELT AT SHRAVASTI IN THE JETA GROVE

如是我聞，一時，佛在舍衛國

Ru shr wo wen. Yi shr fwo dzai she wei gwo.

IN THE GARDEN OF THE BENEFACTOR OF ORPHANS AND THE SOLITARY, TOGETHER WITH A GATHERING OF GREAT BHIKSHUS

祇樹給孤獨園。與大比丘僧。

Chi shu ji gu du ywan. Yu da bi chyou seng.

TWELVE HUNDRED FIFTY IN ALL, ALL GREAT ARHATS WHOM THE ASSEMBLY KNEW AND RECOGNIZED:

千二百五十人俱，皆是大阿羅漢，衆所知識。

Chyan er bai wu shr ren jyu. Jye shr da e lwo han. Jung swo jr shr.

ELDERS SHARIPUTRA, MAHAMAUDGALYAYANA, MAHAKASYAPA, MAHAKATYAYANA, MAHAKAUSHTILA,

長老舍利弗，摩訶目犍連，摩訶迦葉，摩訶迦旃延，摩訶俱絺羅，

Jang lau she li fu. Mwo he mu jyan lyan. Mwo he jya she. Mwo he jya jan yan. Mwo he jyu syi lwo.

REVATA, SUDDHIPANTHAKA, NANDA, ANANDA, RAHULA, GAVAMPATI, PINDOLA-BHARADVAJA.

離婆多，周利槃陀伽，難陀，阿難陀，羅睺羅，憍梵波提，賓頭盧頗羅墮。

Li pe dwo. Jou li pan two chye. Nan two. E nan two. Lwo hou lwo. Jyau fan bwo ti. Bin tou lu pe lwo dwo.

KALODAYIN, MAHAKAPHINA, VAKKULA, ANIRUDDHA, AND OTHERS SUCH AS THESE, ALL GREAT DISCIPLES;

迦留陀夷，摩訶劫賓那，薄拘羅，
阿㝹樓馱。如是等諸大弟子。
Jya lyou two yi. Mwo he jye bin nwo. Bwo jyu lwo. E nou lou two. Ru shr deng ju da di dz.

TOGETHER WITH ALL THE BODHISATTVAS, MAHASATTVAS:DHARMA PRINCE MANJUSHRI, AJITA BODHISATTVA, GANDHASTIN BODHISATTVA.

幷諸菩薩摩訶薩，文殊師利法王子，
阿逸多菩薩，乾陀訶提菩薩，
Bing ju pu sa mwo he sa. Wen shu shr li fa wang dz. E yi dwo pu sa. Chyan two he ti pu sa.

NITYODUKTA BODHISATTVA, AND OTHERS SUCH AS THESE, ALL GREAT BODHISATTVAS; AND TOGETHER WITH SHAKRA[9], CHIEF AMONG GODS, AND THE NUMBERLESS GREAT MULTITUDES FROM ALL THE HEAVENS[10]

常精進菩薩，與如是等諸大菩薩。
及釋提桓因等[9]，無量諸天大衆俱[10]。
Chang jing jin pu sa. Yu ru shr deng ju da pu sa. Ji shr ti hwan yin deng[9], wu lyang ju tyan da jung jyu[10].

AT THAT TIME THE BUDDHA TOLD THE ELDER SHARIPUTRA, "PASSING FROM HERE THROUGH HUNDREDS OF THOUSANDS OF MILLIONS OF BUDDHALANDS TO THE WEST, THERE IS A WORLD CALLED ULTIMATE BLISS.

爾時佛告長老舍利弗，從是西方，
過十萬億佛土，有世界名曰極樂，
Er shr fwo gau jang lau she li fu. Tsung shr syi fang, gwo shr wan yi fwo du. You shr jye ming ywe, ji le.

IN THIS LAND A BUDDHA CALLED AMITABHA RIGHT NOW TEACHES THE DHARMA.

其土有佛，號阿彌陀，今現在說法。
Chi du you fwo hau e mi two. Jin syan dzai shwo fa.

SHARIPUTRA, FOR WHAT REASON IS THIS LAND CALLED ULTIMATE BLISS?

舍利弗，彼土何故名為極樂？
She li fu. Bi du he gu ming wei, ji le.

ALL LIVING BEINGS OF THIS COUNTRY ENDURE NONE OF THE SUFFERINGS, BUT ENJOY EVERY BLISS. THEREFORE IT IS CALLED ULTIMATE BLISS.

其國衆生，無有衆苦，但受諸樂，故名極樂。
Chi gwo jung sheng. Wu you jung ku. Dan shou ju le.
Gu ming ji le.

MOREOVER, SHARIPUTRA, THIS LAND OF ULTIMATE BLISS IS EVERYWHERE SURROUNDED BY SEVEN TIERS OF RAILINGS, SEVEN LAYERS OF NETTING, AND SEVEN ROWS OF TREES,

又舍利弗，極樂國土，七重欄楯，七重羅網，七重行樹，皆是四寶
You, she li fu. Ji le gwo du. Chi chung lan shun
Chi chung lwo wang. Chi chung hang shu. Jye shr sz bau.

ALL FORMED FROM THE FOUR TREASURES AND FOR THIS REASON NAMED ULTIMATE BLISS.

周帀圍繞，是故彼國名為極樂。
Joudza wei rau. Shr gu bi gwo ming wei ji le.

MOREOVER, SHARIPUTRA, THE LAND OF ULTIMATE BLISS HAS POOLS OF THE SEVEN JEWELS,

又舍利弗，極樂國土，有七寶池，
You she li fu. Ji le gwo du. You chi bau chr.

FILLED WITH THE EIGHT WATERS OF MERIT AND VIRTUE. THE BOTTOM OF EACH POOL IS PURE, SPREAD OVER WITH GOLDEN SAND.

八功德水充滿其中。池底純以金沙布地。
Ba gung de shwei chung man chi jung. Chr di chun yi jin sha bu di.

ON THE FOUR SIDES ARE STAIRS OF GOLD, SILVER, LAPIS LAZULI AND CRYSTAL; ABOVE ARE RAISED PAVILIONS

四邊階道，金、銀、瑠璃、玻瓈，合成。上有樓閣，

Sz byan jye dau. Jin, yin, lyou li, bwo li, he cheng, shang you lou ge.

ADORNED WITH GOLD, SILVER, LAPIS LAZULI, CRYSTAL, MOTHER-OF-PEARL, RED PEARLS AND CARNELIAN.

亦以金、銀、琉璃、玻瓈、硨磲、赤珠、瑪瑙，而嚴飾之。

Yi yi jin, yin, lyou li, bwo li, che jyu, chr ju, ma nau, er yan shr jr.

IN THE POOLS ARE LOTUSES AS LARGE AS CARRIAGE WHEELS: GREEN COLORED OF GREEN LIGHT; YELLOW COLORED OF YELLOW LIGHT;

池中蓮華，大如車輪，青色青光，黃色黃光，

Chr jung lyan hwa. Da ru che lwun. Ching shai ching gwang. Hwang shai hwang gwang.

RED COLORED OF RED LIGHT; WHITE COLORED OF WHITE LIGHT; SUBTLY, WONDERFULLY FRAGRANT AND PURE.

赤色赤光，白色白光，微妙香潔。

Chr shai chr gwang. Bai shai bai gwang. Wei myau syang jye.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS IS THUS MERITORIOUSLY ADORNED.

舍利弗，極樂國土，成就如是功德莊嚴。

She li fu. Ji le gwo du, cheng jyou ru shr gung de jwang yan.

MOREOVER, SHARIPUTRA, IN THAT BUDDHALAND THERE IS ALWAYS HEAVENLY MUSIC,

又舍利弗，彼佛國土，常作天樂，

You she li fu. Bi fwo gwo du. Chang dzwo tyan ywe.

AND THE GROUND IS YELLOW GOLD. IN THE SIX PERIODS OF THE DAY AND NIGHT A HEAVENLY RAIN OF MANDARAVA FLOWERS FALLS, AND THROUGHOUT THE CLEAR MORNING EACH LIVING BEING OF THIS LAND,

黃金為地，晝夜六時，雨天曼陀羅華。其土衆生，常以清旦，

Hwang jin wei di. Jou ye lyou shr, yu tyan man two lwo hwa. Chi du jung sheng chang yi ching dan,

WITH SACKS FULL OF THE MYRIADS OF WONDERFUL FLOWERS, MAKES OFFERINGS TO THE HUNDREDS OF THOUSANDS OF MILLIONS OF BUDDHAS OF THE OTHER DIRECTIONS. AT MEALTIME THEY RETURN TO THEIR OWN COUNTRY, AND HAVING EATEN THEY STROLL AROUND.

各以衣裓，盛衆妙華，供養他方十萬億佛，即以食時，還到本國，飯食經行。

Ge yi yi sye. sheng jung myau hwa. gung yang ta fang. shr wan yi fwo. ji yi shr shr hwan dau ben gwo. fan shr jin sying.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS IS THUS MERITORIOUSLY ADORNED.

舍利弗，極樂國土，成就如是功德莊嚴。

She li fu. Ji le gwo du, cheng jyou ru shr gung de jwang yan

MOREOVER, SHARIPUTRA, IN THIS COUNTRY THERE ARE ALWAYS RARE AND WONDERFUL VARICOLORED BIRDS:

復次舍利弗，彼國常有種種奇妙雜色之鳥，

Fu tsz, she li fu. Bi gwo chang you jung jung chi myau dza shai jr nyau.

WHITE CRANES, PEACOCKS, PARROTS AND EGRETS, KALAVINKAS, AND TWO HEADED BIRDS.

白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。

Bai he, kung chyau, ying wu, she li, jya ling pin chye, gung ming jr nyau.

IN THE SIX PERIODS OF THE DAY AND NIGHT, THE FLOCKS OF BIRDS SING FORTH HARMONIOUS AND ELEGANT SOUNDS.

是諸衆鳥，晝夜六時，出和雅音。

Shr ju jung nyau, jou ye lyou shr chu he ya yin.

THEIR CLEAR AND JOYFUL SOUNDS PROCLAIM THE FIVE ROOTS, THE FIVE POWERS, THE SEVEN BODHI SHARES, THE EIGHT SAGELY WAY SHARES, AND DHARMAS SUCH AS THESE.

其音演暢五根、五力、七菩提分、八聖道分，如是等法。

Chi yin yan chang wu gen, wu li, chi pu ti fen, ba sheng dau fen, ru shr deng fa.

WHEN LIVING BEINGS OF THIS LAND HEAR THESE SOUNDS, THEY ARE ALTOGETHER MINDFUL OF THE BUDDHA, MINDFUL OF THE DHARMA, AND MINDFUL OF THE SANGHA.

其土衆生，聞是音已，皆悉念佛、念法、念僧。

Chi du jung sheng wen shr yin yi, Jye syi nyan fwo, nyan fa, nyan seng.

SHARIPUTRA, DO NOT SAY THAT THESE BIRDS ARE BORN AS RETRIBUTION FOR THEIR KARMIC OFFENSES. FOR WHAT REASON?

舍利弗，汝勿謂此鳥，實是罪報所生。所以者何？

She li fu. Ru wu wei tsz nyau shr shr dzwei bau swo sheng. Swo yi je he.

IN THIS BUDDHALAND THERE ARE NO THREE EVIL WAYS OF REBIRTH. SHARIPUTRA, IN THIS BUDDHALAND NOT EVEN THE NAMES OF THE THREE EVIL WAYS EXIST.

彼佛國土，無三惡道。舍利弗，其佛國土，尚無惡道之名，

Bi fwo gwo du wu san e dau. She li fu. Chi fwo gwo du shang wu e dau jr ming.

HOW MUCH THE LESS THEIR ACTUALITY! DESIRING THAT THE DHARMA SOUND BE WIDELY PROCLAIMED, AMITABHA BUDDHA BY

TRANSFORMATION MADE THIS MULTITUDE OF BIRDS.

何況有實。是諸衆鳥，皆是阿彌陀佛，欲令法音宣流，變化所作。

He kwang you shr. Shr ju jung nyau jye shr e mi two fwo yu ling fa yin sywan lyou byan hwa swo dzwo.

SHARIPUTRA, IN THAT BUDDHALAND, WHEN THE SOFT WIND BLOWS, THE ROWS OF JEWELLED TREES AND JEWELLED NETS

舍利弗，彼佛國土，微風吹動，諸寶行樹，及寶羅網，

She li fu. Bi fwo gwo du. Wei feng chwei dung ju bau hang shu ji bau lwo wang.

GIVE FORTH SUBTLE AND WONDERFUL SOUNDS, LIKE ONE HUNDRED THOUSAND KINDS OF MUSIC PLAYED AT THE SAME TIME.

出微妙音，譬如百千種樂同時俱作，

Chu wei myau yin. Pi ru bai chyan jung yau tung shr jyu dzwo.

ALL THOSE WHO HEAR THIS SOUND NATURALLY BRING FORTH IN THEIR HEARTS MINDFULNESS OF THE BUDDHA, MINDFULNESS OF THE DHARMA, AND MINDFULNESS OF THE SANGHA.

聞是音者，自然皆生念佛、念法、念僧之心。

Wen shr yin je. Dz ran jye sheng nyan fwo, nyan fa, nyan seng jr syin.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS IS THUS MERITORIOUSLY ADORNED.

舍利弗，其佛國土，成就如是功德莊嚴。

She li fu. Chi fwo gwo du cheng jyou ru shr gung de jwang yan.

SHARIPUTRA, WHAT DO YOU THINK?

舍利弗，於汝意云何，

She li fu. Yu ru yi yun he.

WHY IS THIS BUDDHA CALLED AMITABHA? SHARIPUTRA, THE BRILLIANCE OF THAT BUDDHA'S LIGHT IS MEASURELESS,

彼佛何故號阿彌陀？舍利弗，彼佛光明無量。

Bi fwo he gu hau e mi two. She li fu. Bi fwo gwang ming wu lyang.

ILLUMINING THE LANDS OF THE TEN DIRECTIONS EVERYWHERE WITHOUT OBSTRUCTION; FOR THIS REASON HE IS CALLED AMITABHA.

照十方國，無所障礙，是故號為阿彌陀。

Jau shr fang gwo wu swo jang ai. Shr gu hau wei e mi two.

MOREOVER, SHARIPUTRA, THE LIFE OF THAT BUDDHA AND THAT OF HIS PEOPLE EXTENDS FOR MEASURELESS LIMITLESS ASANKHYEYA KALPAS:

又舍利弗，彼佛壽命，及其人民，無量無邊阿僧祇劫，

You she li fu. Bi fwo shou ming ji chi ren min. Wu lyang wu byan e seng chi jye.

FOR THIS REASON HE IS CALLED AMITAYUS. AND SHARIPUTRA, SINCE AMITABHA REALIZED BUDDHAHOOD, TEN KALPAS HAVE PASSED.

故名阿彌陀。舍利弗，阿彌陀佛成佛以來，於今十劫。

Gu ming e mi two. She li fu. E mi two fwo cheng fwo yi lai. Yu jin shr jye.

MOREOVER, SHARIPUTRA, THAT BUDDHA HAS MEASURELESS, LIMITLESS SOUND-HEARER DISCIPLES, ALL ARHATS,

又舍利弗，彼佛有無量無邊聲聞弟子，皆阿羅漢，

You she li fu. Bi fwo you wu lyang wu byan sheng wen di dz. Jye e lwo han.

THEIR NUMBER INCALCULABLE; THUS ALSO IS THE ASSEMBLY

OF BODHISATTVAS.
非是算數之所能知．諸菩薩衆，亦復如是。
Fei shr swan shu jr swo neng jr. Ju pu sa jung yi fu ru shr.

SHARIPUTRA, THE REALIZATION OF THE LAND OF ULTIMATE BLISS IS THUS MERITORIOUSLY ADORNED.
舍利弗，彼佛國土，成就如是功德莊嚴。
She li fu. Bi fwo gwo du cheng jyou ru shr gung de jwang yan.

MOREOVER, SHARIPUTRA, THOSE LIVING BEINGS BORN IN THE LAND OF ULTIMATE BLISS ARE ALL AVAIVARTIKA.
又舍利弗，極樂國土，衆生生者，皆是阿鞞跋致。
You she li fu. Ji le gwo du, jung sheng, sheng je jye shr e bi ba jr.

AMONG THEM ARE MANY WHO IN THIS VERY LIFE WILL DWELL IN BUDDHAHOOD. THEIR NUMBER IS EXTREMELY MANY;
其中多有一生補處。其數甚多，
Chi jung dwo you yi sheng bu chu. Chi shu shen dwo.

IT IS INCALCULABLE AND ONLY IN MEASURELESS, LIMITLESS ASANKHYEYA KALPAS COULD IT BE SPOKEN.
非是算數所能知之，但可以無量無邊阿僧祇說。
Fei shr swan shu swo neng jr jr. Dan ke yi wu lyang wu byan e seng chi shwo.

SHARIPUTRA, THOSE LIVING BEINGS WHO HEAR SHOULD VOW, 'I WISH TO BE BORN IN THAT COUNTRY.'
舍利弗，衆生聞者，應當發願，願生彼國。
She li fu. Jung sheng wen je ying dang fa ywan, ywan sheng bi gwo.

AND WHY? ALL THOSE WHO THUS ATTAIN ARE ALL SUPERIOR AND GOOD PEOPLE, ALL COMING TOGETHER IN ONE PLACE.

所以者何：得與如是諸上善人俱會一處。

Swo yi je he. De yu ru shr ju shang shan ren jyu hwei yi chu.

SHARIPUTRA, ONE CANNOT HAVE FEW GOOD ROOTS, BLESSINGS, VIRTUES, AND CAUSAL CONNECTIONS TO ATTAIN BIRTH IN THAT LAND.

舍利弗，不可以少善根福德因緣，得生彼國。

She li fu. Bu ke yi shau shan gen, fu de, yin ywan, de sheng bi gwo.

SHARIPUTRA, IF THERE IS A GOOD MAN OR WOMAN WHO HEARS SPOKEN 'AMITABHA' AND HOLDS THE NAME,

舍利弗，若有善男子善女人，聞說阿彌陀佛，執持名號，

She li fu. Rau you shan nan dz, shan nyu ren wen shwo e mi two fwo jr chr ming hau.

WHETHER FOR ONE DAY, TWO DAYS, THREE, FOUR, FIVE DAYS, SIX DAYS, AS LONG AS SEVEN DAYS, WITH ONE HEART UNCONFUSED,

若一日，若二日，若三日，若四日，若五日，若六日，若七日，一心不亂。

Rau yi r, rau er r, rau san r, rau sz r, rau wu r, rau lyou r, rau chi r, yi syin bu lwan.

WHEN THIS PERSON APPROACHES THE END OF LIFE, BEFORE HIM WILL APPEAR AMITABHA AND ALL THE ASSEMBLY OF HOLY ONES.

其人臨命終時，阿彌陀佛，與諸聖衆，現在其前。

Chi ren lin ming jung shr. E mi two fwo yu ju sheng jung syan dzai chi chyan.

WHEN THE END COMES, HIS HEART IS WITHOUT INVERSION;

IN AMITABHA'S LAND OF ULTIMATE BLISS HE WILL ATTAIN REBIRTH.

是人終時，心不顛倒，即得往生阿彌陀佛極樂國土。

Shr ren jung shr. Syin bu dyan dau. Ji de wang sheng e mi two fwo ji le gwo du.

SHARIPUTRA, BECAUSE I SEE THIS BENEFIT, I SPEAK THESE WORDS:

舍利弗，我見是利，故說此言。

She li fu. Wo jyan shr li. Gu shwo tsz yan.

IF LIVING BEINGS HEAR THIS SPOKEN THEY SHOULD MAKE THE VOW, 'I WISH TO BE BORN IN THAT LAND.'

若有衆生，聞是說者，應當發願，生彼國土。

Rau you jung sheng,wen shr shwo je,ying dang fa ywan, sheng bi gwo du.

SHARIPUTRA, AS I NOW PRAISE THE INCONCEIVABLE BENEFIT FROM THE MERIT AND VIRTUE OF AMITABHA,

舍利弗，如我今者，讚歎阿彌陀佛不可思議功德之利。

She li fu. Ru wo jin je,dzan tan e mi two fwo bu ke sz yi gung de jr li.

THUS IN THE EAST ARE ALSO AKSOBHYA BUDDHA, SUMERU APPEARANCE BUDDHA, GREAT SUMERU BUDDHA, SUMERU LIGHT BUDDHA, WONDERFUL SOUND BUDDHA;

東方亦有阿閦鞞佛，須彌相佛，大須彌佛，須彌光佛，妙音佛，

Dung fang yi you e chu bi fwo, syu mi syang fwo, da syu mi fwo, syu mi gwang fwo, myau yin fwo.

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS. IN HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A

VAST AND LONG TONGUE,

如是等恒河沙數諸佛，各於其國，出廣長舌相，

Ru shr deng heng he sha shu ju fwo. Ge yu chi gwo chu gwang chang she syang.

EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

徧覆三千大千世界，說誠實言。

Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.'

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

Ru deng jung sheng, dang syin shr cheng dzan bu ke sz yi gung de, yi chye ju fwo swo hù nyan jing.

SHARIPUTRA, IN THE SOUTHERN WORLD ARE SUN MOON LAMP BUDDHA,

舍利弗，南方世界，有日月燈佛，

She li fu. Nan fang shr jye you r ywe deng fwo,

WELL KNOWN LIGHT BUDDHA, GREAT BLAZING SHOULDERS BUDDHA, SUMERU LAMP BUDDHA, MEASURELESS VIGOR BUDDHA;

名聞光佛，大燄肩佛，須彌燈佛，無量精進佛，

Ming wen gwang fwo, da yan jyan fwo, syu mí deng fwo, wu lyang jing jin fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

如是等恒河沙數諸佛，

Ru shr deng heng he sha shu ju fwo.

IN HIS OWN COUNTRY, EACH BRINGS FORTH THE APPEARANCE OF A VAST AND LONG TONGUE, EVERYWHERE COVERING THE THREE

THOUSAND GREAT THOUSAND WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

Ge yu chi gwo chu gwang chang she syang. Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.'

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de. Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE WESTERN WORLD ARE MEASURELESS LIFE BUDDHA, MEASURELESS APPEARANCE BUDDHA,

舍利弗，西方世界，有無量壽佛，無量相佛，

She li fu. Syi fang shr jye you wu lyang shou fwo, wu lyang syang fwo,

MEASURELESS CURTAIN BUDDHA, GREAT LIGHT BUDDHA, GREAT BRIGHTNESS BUDDHA, JEWELLED APPEARANCE BUDDHA, PURE LIGHT BUDDHA:

無量幢佛，大光佛，大明佛，寶相佛，淨光佛，

Wu lyang chwang fwo, da gwang fwo, da ming fwo, bau syang fwo, jing gwang fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS,

如是等恒河沙數諸佛，

Ru shr deng heng he sha shu ju fwo.

IN HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A VAST AND LONG TONGUE, EVERYWHERE COVERING THE THREE

THOUSAND GREAT THOUSAND WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

Ge yu chi gwo chu gwang chang she syang. Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.'

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de, yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE NORTHERN WORLD ARE BLAZING SHOULDERS BUDDHA, MOST VICTORIOUS SOUND BUDDHA, HARD TO INJURE BUDDHA, SUN BIRTH BUDDHA, NET BRIGHTNESS BUDDHA;

舍利弗，北方世界，有燄肩佛，最勝音佛，難沮佛，日生佛，網明佛，

She li fu. Bei fang shr jye you yan jyan fwo, dzwei sheng yin fwo, nan jyu fwo, r sheng fwo, wang ming fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS. IN HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A VAST AND LONG TONGUE,

如是等恒河沙數諸佛，各於其國，出廣長舌相，

Ru shr deng heng he sha shu ju fwo. Ge yu chi gwo chu gwang chang she syang.

EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

徧覆三千大千世界，說誠實言。

Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de. Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE WORLD BELOW ARE LION BUDDHA, WELL-KNOWN BUDDHA, FAMOUS LIGHT BUDDHA,

舍利弗，下方世界，有師子佛，名聞佛，名光佛，

Shè li fu. Sya fang shr jye you shr dz fwo, ming wen fwo, ming gwang fwo,

DHARMA BUDDHA, DHARMA CURTAIN BUDDHA, DHARMA MAINTAINING BUDDHA, ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

達摩佛，法幢佛，持法佛，如是等恒河沙數諸佛，

Da mwo fwo, fa chwang fwo, chr fa fwo, ru shr deng heng he sha shu ju fwo.

IN HIS OWN COUNTRY, EACH BRINGS FORTH THE APPEARANCE OF A VAST AND LONG TONGUE, EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND WORLDS, AND SPEAKS THE SINCERE AND ACTUAL WORDS,

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

Ge yu chi gwo chu gwang chang she syang. Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA

汝等衆生,當信是稱讚不可思議功德,

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de,

OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.

一切諸佛所護念經。

Yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IN THE WORLD ABOVE ARE PURE SOUND BUDDHA, KING OF STARS BUDDHA,

舍利弗，上方世界，有梵音佛，宿王佛，

She li fu. Shang fang shr jye you fan yin fwo, syu wang fwo,

SUPERIOR FRAGRANCE BUDDHA, FRAGRANT LIGHT BUDDHA, GREAT BLAZING SHOULDERS BUDDHA, VARICOLORED JEWELS AND FLOWER ADORNMENT BODY BUDDHA,

香上佛，香光佛，大燄肩佛，雜色寶華嚴身佛，

Syang shang fwo, syang gwang fwo, da yan jyan fwo, dza shai bau hwa yan shen fwo,

SALA TREE KING BUDDHA, JEWELLED FLOWER VIRTUE BUDDHA, VISION OF ALL MEANING BUDDHA, SUCH AS MOUNT SUMERU BUDDHA:

娑羅樹王佛，寶華德佛，見一切義佛，如須彌山佛，

Swo lwo shu wang fwo, bau hwa de fwo, jyan yi chye yi fwo, ru syu mi shan fwo,

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS. IN HIS OWN COUNTRY EACH BRINGS FORTH THE APPEARANCE OF A VAST AND LONG TONGUE,

如是等恒河沙數諸佛，各於其國，出廣長舌相，

Ru shr deng heng he sha shu ju fwo. Ge yu chi gwo chu gwang chang she syang.

EVERYWHERE COVERING THE THREE THOUSAND GREAT THOUSAND WORLDS AND SPEAKS THE SINCERE AND ACTUAL WORDS,

徧覆三千大千世界，說誠實言。

Byan fu san chyan da chyan shr jye. Shwo cheng shr yan.

'ALL YOU LIVING BEINGS SHOULD BELIEVE, PRAISE AND HOLD IN REVERENCE THE INCONCEIVABLE MERIT AND VIRTUE OF THIS SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.'◎

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經◎

Ru deng jung sheng dang syin shr cheng dzan bu ke sz yi gung de. Yi chye ju fwo swo hu nyan jing.◎

SHARIPUTRA, WHAT DO YOU THINK? WHY IS IT CALLED SUTRA OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE?

舍利弗，於汝意云何，何故名為一切諸佛所護念經。

She li fu. Yu ru yi yun he. He gu ming wei yi chye ju fwo swo hu nyan jing.

SHARIPUTRA, IF A GOOD MAN OR GOOD WOMAN HEARS THIS SUTRA AND HOLDS TO IT,

舍利弗，若有善男子善女人，聞是經受持者，

She li fu. Rau you shan nan dz, shan nyu ren. Wen shr jing, shou chr je.

AND HEARS THE NAMES OF ALL THESE BUDDHAS, THIS GOOD MAN OR WOMAN WILL BE THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE,

及聞諸佛名者，是諸善男子善女人，皆為一切諸佛之所護念，

Ji wen ju fwo ming je. Shr ju shan nan dz shan nyu ren. Jye wei yi chye ju fwo jr swo hu nyan.

AND WILL IRREVERSIBLY ATTAIN TO ANNUTARA-SAMYAK-SAMBODHI.

皆得不退轉於阿耨多羅三藐三菩提。

Jye de bu twei jwan yu enou dwo lwo san myau san pu ti.

THEREFORE, SHARIPUTRA, ALL OF YOU SHOULD BELIEVE AND

ACCEPT MY WORDS, AND THOSE WHICH ALL BUDDHAS SPEAK.

是故舍利弗，汝等皆當信受我語，及諸佛所說。

Shr gu she li fu. Ru deng jye dang syin shou wo yu. Ji ju fwo swo shwo.

SHARIPUTRA, IF THERE ARE PEOPLE WHO HAVE ALREADY MADE THE VOW, WHO NOW MAKE THE VOW, OR WHO ARE ABOUT TO MAKE THE VOW, 'I DESIRE TO BE BORN IN AMITABHA'S COUNTRY',

舍利弗，若有人，已發願，今發願，當發願，欲生阿彌陀佛國者。

She li fu. Rau you ren yi fa ywan, jin fa ywan, dang fa ywan, yu sheng e mi two fwo gwo je.

THESE PEOPLE WHETHER BORN IN THE PAST, NOW BEING BORN, OR TO BE BORN IN THE FUTURE, ALL WILL IRREVERSIBLY ATTAIN ANNUTARA-SAMYAK-SAMBODHI.

是諸人等，皆得不退轉於阿耨多羅三藐三菩提。於彼國土，若已生，若今生，若當生。

Shr ju ren deng, jye de bu twei jwan yu e nou dwo lwo san myau san pu ti. Yu bi gwo du, rau yi sheng, rau jin sheng, rau dang sheng.

THEREFORE, SHARIPUTRA, ALL GOOD MEN AND GOOD WOMEN, IF THEY ARE AMONG THOSE WHO HAVE FAITH, SHOULD MAKE THE VOW, 'I WILL BE BORN IN THAT COUNTRY.'

是故舍利弗，諸善男子善女人，若有信者應當發願，生彼國土。

Shr gu she li fu. Ju shan nan dz shan nyu ren rau you syin je. Ying dang fa ywan sheng bi gwo du.

SHARIPUTRA, JUST AS I AM NOW ONE WHO PRAISES THE MERIT AND VIRTUE OF ALL BUDDHAS,

舍利弗，如我今者，稱讚諸佛不可思議功德，

She li fu. Ru wo jin je cheng dzan ju fwo bu ke sz yi gung de.

ALL THOSE BUDDHAS EQUALLY PRAISE MY INCONCEIVABLE MERIT AND VIRTUE SAYING THESE WORDS:

彼諸佛等，亦稱讚我不可思議功德。而作是言：

Bi ju fwo deng yi cheng dzan wo bu ke sz yi gung de er dzwo shr yan.

'SHAKYAMUNI BUDDHA CAN COMPLETE EXTREMELY RARE AND DIFFICULT DEEDS, IN THE SAHA LAND, IN THE EVIL TIME OF THE FIVE TURBIDITIES,

釋迦牟尼佛能為甚難希有之事，能於娑婆國土，五濁惡世，

Shr jya mu ni fwo neng wei shen nan syi you jr shr. Neng yu swo pe gwo du, wu jwo e shr.

IN THE MIDST OF THE KALPA TURBIDITY, THE VIEW TURBIDITY, THE AFFLICTION TURBIDITY, THE LIVING BEINGS TURBIDITY, AND THE LIFE TURBIDITY,

劫濁、見濁、煩惱濁、衆生濁、命濁中，

Jye jwo, jyan jwo, fan nau jwo, jung sheng jwo, ming jwo jung.

HE CAN ATTAIN ANNUTARA-SAMYAK-SAMBODHI AND FOR THE SAKE OF LIVING BEINGS, SPEAK THIS DHARMA WHICH IN THE WHOLE WORLD IS HARD TO BELIEVE.'

得阿耨多羅三藐三菩提，為諸衆生，說是一切世間難信之法，

De e nou dwo lwo san myau san pu ti. Wei ju jung sheng shwo shr yi chye shr jyan nan syin jr fa.

SHARIPUTRA, YOU SHOULD KNOW THAT I, IN THE EVIL TIME OF THE FIVE TURBIDITIES, PRACTICE THESE DIFFICULT DEEDS,

舍利弗，當知我於五濁惡世，行此難事，

She li fu. Dang jr wo yu wu jwo e shr, sying tsz nan shr.

ATTAIN ANNUTTARA-SAMYAK-SAMBODHI, AND FOR ALL THE WORLD SPEAK THIS DHARMA, DIFFICULT TO BELIEVE, EXTREMELY

DIFFICULT!"

得阿耨多羅三藐三菩提，為一切世間說此難信之法，是為甚難。

De e nou dwo lwo san myau san pu ti. Wei yi chye shr jyan shwo tsz nan syin jr fa. Shr wei shen nan.

AFTER THE BUDDHA SPOKE THIS SUTRA, SHARIPUTRA AND ALL THE BHIKSHUS,

佛說此經已，舍利弗及諸比丘，

Fwo shwo tsz jing yi, she li fu, ji ju bi chyou,

ALL THE GODS, HUMANS AND ASURAS, AND OTHERS FROM ALL THE WORLDS, HEARING WHAT THE BUDDHA HAD SAID, JOYOUSLY WELCOMED. FAITHFULLY ACCEPTED, BOWED AND WITHDREW.

一切世間天人阿修羅等，聞佛所說，歡喜信受，作禮而去。

Yi chye shr jyan tyan, ren, e syou lwo deng, wen fwo swo shwo. Hwan syi syin shou. Dzwo li er chyu.

END OF THE BUDDHA SPEAKS OF AMITABHA SUTRA

佛說阿彌陀經

Fwo shwo e mi two jing

(DHARANI FOR PULLING OUT KARMIC OBSTRUCTIONS BY THE ROOTS AND OBTAINING BIRTH IN THE PURE LAND)

拔一切業障根本得生淨土陀羅尼(即往生咒)

Ba yi chye ye jang gen ben de sheng jing du two lwo ni

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)

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!