INCENSE PRAISE
香讚

IN INCENSE IN THE CENSER NOW IS BURNING; ALL THE DHARMA REALM

鑼香乍爇 © 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.

諸佛海會悉遠聞 ©
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

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

THE ONES OF GREAT JOYOUS GIVING WHO RESCUE CONSCIOUS BEINGS,

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

THE ASSEMBLIES RETURN THEIR LIVES IN WORSHIP WITH UTMOST SINCERITY.

NA MO. I TAKE REFUGE WITH ALL THE BUDDHAS OF THE TEN DIRECTIONS TO THE ENDS OF EMPTY SPACE.

NA MO. I TAKE REFUGE WITH ALL THE VENERABLE DHARMA OF THE TEN DIRECTIONS TO THE ENDS OF EMPTY SPACE.

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

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, 正徳知.
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.
meng heng dzu, shan shir shir jyan jye, wu shang shir,

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

調御丈夫, 天人師, 佛, 世尊.
tya u juang fu, tyan ren shir, fwo, shir dzwun.

NA MO UNIVERAL LIGHT BUDDHA

南無普光佛©
Na mwo pu gwang fwo

NA MO UNIVERAL UNDERSTANDING BUDDHA

南無普明佛
Na mwo pu ming fwo

NA MO UNIVERAL 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 jin 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
南無損害窟莊嚴勝佛
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 wlang 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 wlang 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 liyou li jwang yan wlang 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 wlang 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 mwo hwa gwang fwo

NA MO KING RARE AS THE UDUMBARA FLOWER BUDDHA
南無優曼鉢羅華殊勝王佛
Na mwo vou 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 liang 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 fwo 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
南無旃檀功德佛
Na mwo jan tan gung de fwo

NA MO INFINITE HANDBULS OF LIGHT BUDDHA
南無無量掬光佛
Na mwo wu lyang ju gung fwo

NA MO BRIGHT VIRTUE BUDDHA
南無光德佛
Na mwo gung 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 two 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 gung you syi shen tung fwo
NA MO WEALTHY IN MERIT AND VIRTUE BUDDHA
南無財功德佛
Na mwo tsa1 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
南無紅燭帝幢王佛
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
南無鬨戰勝佛
Na mwo dou jah 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
南無周匝莊嚴功德佛
Na mwo jou dza jwang yan gung de fwo

NA MO PRECIOUS FLOWER TRAVELING BUDDHA
南無寶華遊歩佛
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 two 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, raú wo tsz sheng, raú wo chyan sheng,

THROUGHOUT BIRTHS AND DEATHS WITHOUT BEGINNING,

從無始生死以來，所作眾罪，
Tsung wu shr sheng sz yi lai, swo dzwo juing 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 HELL S 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, 及篾戾車,
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;

今諸佛世尊, 當證知我, 當憶念我.
Jin ju fwo shr dzwun, dang jeng jr wo, dang yı 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，一摟之食，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, jyou 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。

120
Ru gwo chu wei lai, syan dzaì ju fwo, swo dzwo hwei syang, wo yi ru shr hwei syang.

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

象罪皆懺悔, 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 dzaì 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 liang 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,

我以清淨心語意，
Wo yi ching jing shen yu yi,

I BOW BEFORE THEM ALL, OMITTING NONE.

一切循禮盡無餘，
Yi chye byan li jin wu yu.
WITH THE AWESOME SPIRITUAL POWER OF SAMANTABHADRA'S VOWS,
Pu syan heng ywan wei shen li,
I APPEAR AT THE SAME TIME BEFORE EVERY THUS COME ONE,
Pu syan yi chye ru lai chyan,
AND IN TRANSFORMED BODIES AS MANY AS MOTES OF DUST IN LANDS,
Yi shen fu syan cha chen shen,
BOW TO BUDDHAS AS MANY AS MOTES OF DUST IN LANDS.
Yi yi byan li cha chen fwo.
IN EVERY MOTE OF DUST ARE BUDDHAS AS MANY AS MOTES OF DUST,
Yu yi chen jung chen shu fwo,
EACH DWELLING AMID A HOST OF BODHISATTVAS.
Ge chu pu sa jung hwei jung,
THROUGHOUT MOTES OF DUST IN ENDLESS DHARMA REALMS IT IS THE
SAME:
Wu jin fa jye chen yi ran
I DEEPLY BELIEVE THEY ALL ARE FILLED WITH BUDDHAS.
Shen syin ju fwo jye chung man.
WITH SEAS OF EACH AND EVERY SOUND, I EVERYWHERE LET FALL
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,
Woo syi gung yang ju ru lai.

WITH A VAST, GREAT, SUPREMELY LIBERATED MIND,

我以廣大勝解心,
Woo 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,
Woo 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,
十方一切諸眾生,
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,
最初成就菩薩者,
Dzwei chu cheng jyou pu ti je,

I NOW REQUEST AND BESSEECH 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,

唯願久住剎塵劫,
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,
TO THE NATURE AND APPEARANCE OF THE BUDDHA, DHARMA, AND SANGHA,

性相佛法及僧伽,
Sying syang fwo.fa ji seng chye,

THESE TWO TRUTHS ARE FUSED AND UNDERSTOOD BY THE IMPRESS OF SAMADHI'S SEA.

二諦融通三昧印,
Er di yung tung san mei yin.

OF ALL SUCH INFINITE SEAS OF MERIT AND VIRTUE,

如是無量功德海,
Ru shr wu lyang gung de hai,

I NOW MAKE COMPLETE TRANSFERENCE.

我今皆悉盡迴向,
Wo jin jye syi jin hwei syang.

MAY ALL THE KARMIC OBSTRUCTION OF LIVING BEINGS'

所有衆生身口意,
Swo you jung sheng shen kou yi,

BODY, MOUTH, AND MIND--VIEW DELUSIONS,

見惑彈誣我法等,
Jyan hwei tan bang wo fa deng,

FALSE ACCUSATIONS, SELF, DHARMAS, AND SO FORTH--

如是一切諸業障,
Ru shr yi chye ju ye jang,

BE ENTIRELY EXTINGUISHED WITHOUT REMAINDER.

悉皆消滅盡無餘,
Syi jye syau mye jin wu yu.

IN EVERY THOUGHT MAY MY WISDOM ENCOMPASS THE DHARMA REALM,

念念智周於法界,
Nyan nyan jr jou yu fa jye,
AND WIDELY CROSS OVER LIVING BEINGS TO IRREVERSIBILITY,

TILL THE EXHAUSTION OF THE REALM OF EMPTY SPACE,

AND THE EXHAUSTION OF LIVING BEINGS, OF KARMA AND OF AFFLICTIONS.

JUST AS THESE FOUR DHARMAS ARE VAST AND BOUNDLESS,

I NOW VOW THAT MY TRANSFERENCE WILL BE SO, TOO.

NA MO UNIVERSAL WORTHY, BODHISATTVA OF GREAT CONDUCT.

NA MO UNIVERSAL WORTHY, BODHISATTVA OF GREAT CONDUCT.

NA MO UNIVERSAL WORTHY, BODHISATTVA OF GREAT CONDUCT.
MENG SHANG OFFERING CEREMONY
蒙山施食儀
(Meng shan shih shih yi)
(Recite each section marked with a ▲ 3 times) (以下每條各三遍，
每段以▲為記.)

▲ IF PEOPLE WISH TO FULLY UNDERSTAND
若人欲了知
Rau ren yu liau 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.
Swo pwo he. (3 times)

▲ UNIVERSAL INVITATION TRUE WORDS:  (普召請真言)
NA MWO BU BU DI LI CHYE LI DWO LI
DAN DWO YE DWO YE. (3 times)

▲ UNTYING THE KNOT OF HATRED TRUE WORDS:  (解怨結真言)
NAN, SAN TWO LA.
CHYE TWO SWO PWO HE (3 times)

▲ HOMAGE TO THE GREAT MEANS EXPANSIVE BUDDHA FLOWER ADORNMENT
SUTRA.  (合掌)
南無大方廣佛華嚴經
Na mwo Da Fang Gwang Fwo Hwa Yen Jing.

129
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) (於第三種時，行者問於位)
(The attendant walks slowly to the middle, when reciting to the word "Je (著)", the attendant turns his face to the front and listens) (徐步至中，到 "著" 字轉臉向前聽)

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
Na mwo chi jyau e nan two dzwun je. (release palm) (教學)

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

130
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。以未願力聞我稱名，顯現虛空濟拔餓鬼離苦。)

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

皈依佛（下佛），皈依法，皈依僧。
Gweï yi fwo, gweï yi fa, gweï yi seng.

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

皈依佛兩足尊（娑）
Gweï yi fwo, liyang dzu dzwun.

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

皈依法離欲尊
Gweï yi fa, li yu dzwun.

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

皈依僧衆中尊
Gweï yi seng, jung jung dzwun.

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（起立）
Gweï yi fwo jing, gweï yi fa jing, gweï 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

HAVE CREATED, IS ALL BECAUSE OF BEGINNINGLESS GREED, HATRED, AND STUPIDITY,

有情所造諸惡業，皆由無始貪瞋癡，
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
SOLITARY SPIRITS

從身語意之所生,一切皆懺悔。
Tsung shen yu yi jr swo sheng, yi chye You ching jye tsan
hwei.

▲ LIVING BEINGS ARE LIMITLESS, I VOW TO CROSS THEM OVER.
象生無邊誓願度
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 entire section)

▲ THE LIVING BEINGS OF THE SELF-NATURE, I VOW TO CROSS OVER.
自性象生誓願度
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 sying fan nau shr ywan dwan,

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

自性法門誓願學
Dz sying fa men shr ywan sywe,
(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
Dz sying fwo dau shr ywan cheng.(3 times for this entire section)

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

NAN, BWO LA MWO LIN TWO NING 唠 鉢囉末鄰陀舐
SWO PWO HE (3 times) 婆婆訶 (三遍)
(1/2 bow to the center on the third round) (第三遍向中閣訶)

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

NAN, E LU LE JI 唠 阿嚕勒繼
SWO PWO HE (3 times) 婆婆訶 (三遍)

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

NAN, BU BU DI LI CHYE DWO LI, 唠 步步底哩伽哆哩
DAN DWO YE DWO YE (3 times) 恬哆誦哆耶 (三遍)
(1/2 bow to the Buddha on the third round) (第三遍佛前閣訶)

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

NAN, SAN MEI YE, 唠 三昧耶
SA TWO WAN. (3 times) 薩錘錘 (三遍)
TRANSFORMATION OF FOOD TRUE WORDS:

NA MWO SA WA DAN TWO YE DWO
(place pure vase in hand)

WA LU JR DI, NAN,
(hold fingers in flower mudra)

SAN BWO LA, SAN BWO LA,

HUNG (3 times)
(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.")

(S)左手攀食,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, 咸趣一食, 非一非無量, 而一而無量, 一一出生重重無盡充塞虛空, 周遍法界, 菩濟飢虛, 難苦得樂。"

SWEET DEW TRUE WORDS:

NA MWO SU LU PWO YE,
(Place pure vase on the rim of the cup which contains seven grains of rice.)

DAN TWO YE DWO YE,

DA JR TWO, NAN,

SU LU, SU LU
(Swirl the pure vase around the incense twice.)
BWO LA SU LU, BWO LA SU LU, 婆婆蘇orous婆婆蘇orous
swirl the pure vase around
the cup twice.

SWO PWO HE. (3 times) 婆婆訶 (三遍)
(Pour 1/3 of water into the cup.)
(The first pour of water, swirl
outside to the right. The second
and the third pour of water, swirl
inside to the left.)

(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.)

(觀想此水咒加持,清淨淨然,周遍法界,令諸餓鬼飲時
自開, 法界衆生,一時皆得甘露飲食.)

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

NAN, WAN, WAN, WAN WAN WAN. 喔 鏈 鏈 鏈 鏈 (三遍)
(3 times)

▲ MILK OCEAN TRUE WORDS: (乳海真言)

NA MWO SAN MAN DWO,
MWO TWO NAN,
NAN, WAN. (3 times) 喫 鏈 (三遍)

(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, 指壓盂口至額, 字一轉頭,
一舉轉頭向左, 走至左角面外, 一遍 離字一舉走下平等, 轉頭向
右, 三遍 離字一舉走至居中, 向上舉頭, 皆聽引磐.)
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
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,
(戒指處水中呼之) 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“ character over the water.)
gan lu shwei
UNIVERSALLY GIVEN TO THE MULTITUDES OF THE

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

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

AND QUICKLY BE FREED FROM DARKNESS AND BE REBORN IN THE PURE LAND,

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

AND ULTIMATELY REALIZE THE UNSURPASSED PATH,

WITH THE LIMITLESS MERIT AND VIRTUE WHICH EXHAUSTS THE FUTURE,

MAY ALL SENTIENT BEINGS SHARE IN THE FOOD OF DHARMA.
SOLITARY SPIRITS

佛子 (佛字再震吽)

普施河沙象有情， (一弹水)

孤魂

fwo dz

Pu shr he sha jung you ching. gu hwun

(When the word "Buddha(fwo)" is recited, write "hung吽" again.)

(flick the water)

願皆飽滿捨慾貪，

Ywan jye bau man she chyan tan,

速脱幽冥生淨土,

Su two you ming sheng jing du.

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)

一切有情同法食。 (左右中央三彈)

Yi chye you ching tung fa shr. (3 times for this entire section)
(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'í, 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,置生壇上,分為三分,一施水族,令獲人空。二施毛羣,令獲法寂。三施他方眾生,悉令充足,獲無生忍。如無生壇,置淨地上或大石山亦得,不得溺於石榴、桃樹之下,鬼神懼怖,不得食之。又雲棲木不分三種,甚是今,姑從俗。)

▲ ALL OF YOU MULTITUDES OF SENTIENT BEINGS, SOLITARY SPIRITS

汝等有情象, 孤魂
fwo dz
Ru deng you ching jung, gu hwun

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

我今施汝供, 此食徧十方, Tsz shr byan shr fang,

DISCIPLES OF THE BUDDHA TO ALL THE SENTIENT BEINGS TOGETHER.

一切有情共, 佛子

的一切有情共, 佛子
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,

THIS FOOD OFFERING IS GIVEN TO THE SENTIENT BEINGS,
施食與有情，

fwo dz
Shr shr yu you ching,
gu hwun

SO THAT THEY WILL ALL REALIZE THE BUDDHA-PATH.
皆共成佛道
Jye gung cheng foudau. (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)

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

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

Pong 穆力陵
婆婆詞 (三編)

Pong 譪譔
三婆鈿 (三編)

Pong 代日曜解 (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，
She li dz, shai bu yi kung. kung bu yi shai. shai ji shr kung.
空即是色，受想行識亦復如是。
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 mei dau, wu jr yi wu de.

BECAUSE NOTHING IS ATTAINED, THE BODHISATTVA 
以無所得故, 譬提薩埵, 
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 dwuo 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 diyan 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.

三世諸佛皆般若波羅蜜多故, 得阿耨多羅三藐三菩提。
San shr ju ré 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:

故説般若波羅蜜多咒, 即説咒曰:
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,
Jye di jye di bwo lwo jye di bwo lwo seng jye di pu ti sa pe he.

揭諦波羅僧揭諦, 菩提薩婆訶。

(END OF THE HEART OF PRAJNA PARAMITA SUTRA)

MAHA PRAJNA PARAMITA

摩訶般若波羅蜜多
MWO HE BWO RE BWO LWO MI DWO

(3 times) (三稱)
南無阿彌多婆夜
多他伽多夜
多地夜他
阿彌利都婆毗
阿彌利多
悉耽婆毗
阿彌利多
毗迦蘭帝
阿彌利多
毗迦蘭多
伽彌膩
伽伽那
积多迦利
娑婆诃

（Recite 3 times）

(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207頁)

PRAISE
讚偈

MAY ALL THE FOUR KINDS OF BEINGS REACH THE JEWELLED LAND,
'四生登於寶地®
Sζ 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 lian 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 gvang 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.

140
WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

紵目澄清四大海
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,

四十八願度眾生
Sz shr ba ywan du jung sheng.

IN NINE LOTUS-STAGES WE REACH THE FARDEST 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）
南無楞嚴會上佛菩薩
Na mwo leung yan hweי shang fwo pu sa

544) DA JR TWO
545) NAN ㊞
546) E NA LI
547) PI SHE TI
548) PI LA
549) BA SHE LA
550) TWO LI
551) PAN TWO PAN TWO NI
552) BA SHE LA BANG NI PAN
553) HU SYIN DU LU YUNG PAN
554) SWO PE HE

(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　眾罪消滅　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.

心不貪愛　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　滿苦提願
Dun kai Fwo hwei, gwang du jung sheng, man pu ti ywan.

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

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.

發無上心
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.  
智 慧 如 海  ❧  (拜)  ❧
Jr Hwei ru hai.

TO THE SANGHA I RETURN AND RELY,
自 敬 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 碍  ❧  (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 y 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: 雖那師呼:

GREAT ASSEMBLY!

大眾！
Da jüng!

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，慎勿放逸
Dan nyan wu chang shen wu fang yi.

AMITABHA!

阿彌陀佛！
Emi two fwo!