MEAL OFFERING CEREMONY

Incense in the censer now is burning; all the Dharma Realm receives the fragrance.

From afar the sea vast host of Buddhas all inhale its sweetness.

In every place auspicious clouds appearing,

Our sincere intention thus fulfilling, as all Buddhas now show their perfect body.

Na Mo! Incense Cloud Canopy Bodhisattva, Mahasattva!

(Repeat last line 3 times, bowing each time and ending with a half-bow.)
DEDICATION BEFORE THE REBIRTH PLAQUES (2)

Homage to the Bodhisattva, Mahasattva of the Clear Cool Ground.

南無清涼地菩薩摩訶薩
(nā mò qīng liáng dì pú sà mó hé sà)  (Recite 3 times)

Homage to the Prajna Assembly of Buddhas and Bodhisattvas as vast as the sea.

南無般若會上佛菩薩
(nā mò bō rè huì shàng fó pú sà)  (Recite 3 times)

THE HEART OF PRAJNA PARAMITA SUTRA

般若波羅蜜多心經
(bō rè bō luó mì duō xīn jīng)

When Bodhisattva Avalokiteshvara was practicing the profound Prajna Paramita, he illuminated the Five Skandhas and saw that they are all empty, and he crossed beyond all suffering and difficulty.

觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆空，度一切苦厄。
(guān zì zài pú sà, xíng shēn bō rè bō luó mì duō shí, zhào jiàn wǔ yùn jiē kōng, dù yī qiè kǔ è.)

Shariputra, form does not differ from emptiness; emptiness does not differ from form.

舍利子，色不異空，空不異色，
(shè lì zǐ, sè bù yì kōng, kōng bù yì sè,)

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Form itself is emptiness; emptiness itself is form.
色即是空，空即是色，
sè jí shì kōng, kōng jí shì sè,

So too are feeling, cognition, formation and consciousness.
受想行識亦復如是。
shòu xiǎng xíng shì yì fú rú shì.

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，
shè lì zǐ, shì zhū fǎ kōng xiāng, bù shēng bù miè,

Not defiled, not pure and they neither increase nor diminish.
不垢不淨，不增不減。
bù gòu bù jìng, bù zhēng bù jiān.

Therefore, in emptiness there is no form, feeling, cognition, formation, or consciousness;
是故空中無色，無受想行識，
shì gù kōng zhōng wú sè, wú shòu xiǎng xíng shí,

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。
wú yǎn ěr bì shē shēn yì, wú sè shēng xiāng wèi chù fǎ.
No field of the eyes up to and including no field of mind consciousness; and no ignorance or ending of ignorance,

無眼界，乃至無意識界。無無
wù yǎn jiè, nài zhì wú yì shì jiè. wú wú
明，亦無無明盡。
míng, yì wú wú míng jìn.

Up to and including no old age and death or ending of old age and death. There is no suffering, no accumulating, no extinction, and no way, and no understanding and no attaining.

乃至無老死，亦無老死盡。無
nài zhì wú lǎo sǐ, yì wú lǎo sǐ jìn. wú
苦集滅道，無智亦無得。
kǔ jí miè dào, wú zhì yì wú dé.

Because nothing is attained, the Bodhisattva through reliance on Prajna Paramita is unimpeded in his mind. Because there is no impediment, he is not afraid and he leaves distorted dream-thinking far behind.

以無所得故，菩提薩埵，依般
yì wú suǒ dé gù, pú tǐ sà duǒ, yì bō
若波羅蜜多故，心無罣礙。無
rě bó luó mì duō gù, xīn wú guà ài. wú
罣礙故，無有恐怖，遠離顛倒
guà ài gù, wú yǒu kǒng bù, yuǎn lí diān dǎo
夢想，
mèng xiǎng,

Ultimately Nirvana!

究竟涅槃。
jiù jīng niè pán.
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。

Therefore know that Prajna Paramita is a great spiritual mantra, a great bright mantra, a supreme mantra, an unequalled mantra.

故知般若波羅蜜多，是大神咒，
是大明咒，是無上咒，是無等
等咒，

deé è nòu duò luó sán miáo sán pú tí.

It can remove all suffering; it is genuine and not false. That is why the mantra of Prajna Paramita was spoken, recite it like this:

能除一切苦，真實不虛。故說
般若波羅蜜多咒，即說咒曰：

Gate Gate Paragate Parasamgate Bodhi Svaha!

揭諦揭諦，波羅揭諦，波羅僧
揭諦，菩提薩婆诃。

(一卷或三卷) (recite 1 time or 3 times)
SPRINT MANTRA FOR REBIRTH IN THE PURE LAND

南無阿彌多婆夜
哆他伽多夜
哆地夜他
阿彌利都婆毗
阿彌利哆
悉耽婆毗
阿彌唎哆
毗迦蘭帝
阿彌唎哆
毗迦蘭多
伽彌腻
伽伽那
积多迦利
娑婆诃

na mo e mi duo pe ye
duo tuo qie duo ye
duo di ye tuo
e mi li du pe pi
e mi li duo
xi dan pe pi
e mi li duo
pi jia lan di
e mi li duo
pi jia lan duo
qie mi li
qie qie nuo
zhi duo jia li
suo pe he

(3 times or more)

TRANSFORMING THE FOOD TRUE WORDS

变食真言

na mo sa wa dan tuo ye duo
wa lu zhi di

囊谟薩嚩怛他誅多
嚩嚩炽帝

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Dedication Before the Rebirth Plaques (2) 往生位前迴向二

nan
san bo la san bo la
hong\(^3\)
(3 times)

wah
三跋囉三跋囉
叫\(^3\)
(三遍)

SWEET DEW TRUE WORDS
甘露水真言
gān lù shuǐ zhēn yán

na mo su lu po ye\(^3\)
囊謨蘇嚩婆耶\(^3\)
dan tuo ye duo ye
d怛他誏多耶
da zhi tuo
d怛姪他
nan
蘇嚩蘇嚩
su lu su lu
蘇嚩蘇嚩
bo la su lu bo la su \(^1\)
鉢囉蘇嚩鉢囉蘇嚩
suo po he
婆娑訶
(3 times)
(三遍)

UNIVERSAL OFFERING TRUE WORDS
普供養真言
pǔ gòng yǎng zhēn yán

nan
ye ye nang\(^3\)
三婆嚩
san po wa\(^3\)
伐日囉
fa zi la
hong\(^1\)
(3 times)
(三遍)

isle
In the Lotus Pool Assembly as vast as the sea,

May Amita, the Thus Come One,

Avalokiteshvara, Mahasthamaprapta, and the entire multitude of sages.

Lead beings to ascend the lotus diases,

And based on great vows, expansively teach them,

So that all will vow to leave defilement.

Pú yuàn lí chén ài
We vow they will be born in the Western Pure Land,

願生西方淨土中
yuàn shēng xī fāng jìng dù zhōng

With the nine grades of lotus flowers as parents,

九品蓮花為父母
jiǔ pǐn lián huā wéi fù mǔ

When the flowers open, they will see the Buddha and become enlightened to the unproduced,

花開見佛悟無生
huā kāi jiàn fó wù wú shēng

And irreversible Bodhisattvas will be their companions.

不退菩薩為伴侶
bù tuì pú sà wéi bàn lǚ

All Buddhas of the ten directions and the three periods of time.

十方三世一切佛
shí fāng sān shì yí qiè fó

All Bodhisattvas, Mahasattvas,

一切菩薩摩訶薩
yī qiè pú sà mó hé sà

Maha Prajna Paramita!

摩訶般若波羅蜜 (半跪)
mó hē bō lóu mì (half bow)