THE BUDDHIST LITURGY
The single purpose of Buddhas’ Birth into the world is to expound the forty-eight great vows of Amitabha Buddha!
THE BUDDHIST LITURGY
Second edition: 1993

Sutra Translation Committee of the
United States and Canada

Dharma Master Lok To, Director
2611 Davidson Ave.
Bronx, N.Y. 10468 (USA)
Tel. (718) 584-0621

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E-mail: overseas@budaedu.org
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Note to second edition. This Liturgy, the first publication of the Sutra Translation Committee of the United States and Canada, was originally issued in April 1983. This second edition includes the following additional features:

-- Preface
-- Name Equivalencies
-- Bibliography, p. 281
-- Selective Index, p. 285
導 言

佛法傳至美洲，根底漸臻鞏固。惟課誦尚乏當地語文譯本，而通曉中文人士究屬寥寥。本書旨在適應過渡需要，仍冀將來機緣成熟，各種西文課誦齊備可供當地人士使用。

本書中文悉以各大寺院習用之「朝暮課誦」為藍本。凡佛聲誦讀或行腔唱念部分均採用「韋德吉爾利」標明羅馬注音。除咒文及讚頌外，其他部分更在羅馬注音之下加標四聲符號。

中文之下，附有英譯，目的在使誦讀者明了意義。譯文但求含義及地位與原文相去不遠，工拙在所不計。

編輯委員會，在佛法詮釋方面獲法師指示，在英文方面有大學文學教授潤飾。然此工作性質特殊，縱經殫心竭力，而舛誤必所不免。敬希各界高明不吝斧正，以便將來改訂。

普願使用人士咸感方便。虔祝法界眾生共霑法益。

佛曆二五二七年佛誕日

加拿大佛教會
加拿大湛山精舍
美國佛教青年會
美加譯經委員會
INTRODUCTION

The present edition of The Buddhist Liturgy is intended to serve the needs of both the English and the Chinese speaking Buddhists during this transition period as Buddhism is taking firm root in the Americas. As such, this translation is not final, although our goal, of course, is to publish in the future a permanent, authoritative edition of the Liturgy in English and other languages.

The Chinese text is taken from The Liturgy of Morning and Evening Services, and we have found it necessary and advantageous to include, during this transition period, not only the English translation of the original but also the Romanized phonetic pronunciation (using the Wade-Giles system) of the Chinese characters.

Although the four Chinese language tone designations are indicated on the Romanized phonetic-pronunciation line for most of the Liturgy, such notations are not indicated for mantras, dharanis or chants.

Although we have endeavored to be as consistent as possible in the translation, there may appear slightly variant versions of the same passage, at various points in the text, which have escaped our proofreading. Any inconsistencies will, of course, be attended to and corrected in our final, permanent version of The Buddhist Liturgy, a future project.

It is our fervent hope that all persons who use this manual of the liturgy of the Buddhist religion will find it useful and advantageous in helping them participate in holy services, and we wish that all sentient beings may share in the blessings and joy that such participation confers.

The participation of the following persons and organizations is gratefully acknowledged in the completion of this project: Rev. Lok To, Director; Mr. Tac-Tsi Shih, Chief Translator; Dr. Frank G. French, English language editor – all of the Young Men’s Buddhist Association of America; and to Revs. Sing Hung and Shing Cheung of the Buddhist Association of Canada, the Cham Shan Temple of Canada, and the Sutra Translation Committee of the United States and Canada.

April 8, 1983

BUDDHIST ASSOCIATION OF CANADA
CHAM SHAN TEMPLE OF CANADA
YOUNG MEN’S BUDDHIST ASSOCIATION
OF AMERICA
SUTRA TRANSLATION COMMITTEE OF
THE UNITED STATES AND CANADA
Preface to the Second Edition
The Liturgy and the Western Buddhist

This book (also known as the Liturgy of Morning and Evening Services or the Daily Recitation Handbook) contains the liturgy for morning, evening and festival services in the Mahayana tradition. This is the form of Buddhism most prevalent in China, Korea, Vietnam and Japan. This liturgy has an eclectic approach, as it is composed of texts representative of the various schools. Thus, the few moments of meditation at the beginning of each service is a form of Zen. The Pure Land School is reflected. For example, in the Amitabha Sutra, while the Tantric (Esoteric) School can be seen through the Surangama Mantra and other dharanis. In fact, the Theravada tradition, too, is present in the Three Refuges.

All Buddhist practices have but one supreme goal -- to calm and purify the mind of the practitioner by freeing it from the three poisons of greed, anger and delusion. His innate wisdom then gradually emerges and he becomes enlightened. Full enlightenment at all times is Buddhahood. This may be likened to a candle sheltered from the wind. It no longer emits a flickering light, but shines steadily -- bright and clear.

But, what should be the response of the Western Buddhist who happens to find himself in the middle of a service with foreign rituals, customs and language? What can he do when this liturgy book is suddenly thrust into his hands by a well-meaning parishioner, her finger pointing to a particular passage, and then pulled away barely two minutes later, the pages flipped to another unfamiliar passage? In what way, he may wonder, can these rituals further his study and practice?

1 - First, he should try to understand the meaning of the passage he is reciting and resolve to put its teachings into practice. The line-by-line translation of the text provides a good beginning.

2 - Alternatively, and perhaps more to the point, since many Western Buddhists have been exposed to some form of
meditation, he could try the Sutra Recital approach, concentrating singlemindedly on *rote recitation* of the text. This approach, at times misunderstood, was regarded as an important method of meditation\(^1\) by the T'ien T'ai (Tendai) Patriarch Chih I. It was also taught by other masters, such as the renowned sixteenth century Zen Master Han-shan Te-ch'ing:

Those who have a sharp mind ... through the good influence of great learning ... start from scriptural studies and go on to cultivate the Mind. The state of *samadhi* is then realized ... Those who have dull minds cannot drive the vehicle of scriptural studies but they can practice the method of [Sutra Recital] ... In reciting the scriptures, one must concentrate singlemindedly, just as the ancient masters who withdrew into their inner state to meditate on the truth. (Sung-peng Hsu, *A Buddhist Leader in Ming China*, p. 126.)

In this connection, the Patriarch Yin Kuang wrote:

You should keep the three karmas of body, speech and mind utterly pure, earnest and sincere, bow to the Buddhas and sit erect concentrating your mind for a moment or two, before opening a sutra to read aloud or silently ... Then, *without trying to find the meaning of the sutra*, just recite it in one stretch from beginning to end. By reciting the sutras in such a manner, if you are of superior spirituality, you can awaken to the Non-Dual Truth and reach the Dharma of True Mark. Even if you are dull and of low capacity, you will gain increased merit and wisdom, eradicating karmic obstructions in the process ... The practice of Sutra Recital ... is therefore called "samatha," i.e., stopping or arresting mental processes. (*Pure-Land Zen, Zen Pure-Land*, Thich Thien Tam, tr., p. 154.)

3 - Should Sutra Recital (which resembles mantra recitation or the koan exercise in Zen) prove too arduous, we suggest the alternative Pure Land approach. While physically participating in the service, the practitioner just concentrates on Amitabha Buddha. In this method, the ever-wandering mind is not only focussed on many wholesome activities (bowing, reciting ...), it now has a *single transcendental focus*: Amitabha Buddha. A concentrated mind, free of greed, anger and delusion, is a *pure mind*. Moreover, Pure Land draws upon Amitabha’s Vow to rescue all sentient beings. Reciting His name tunes the practitioner in to that Vow -- to that compassion. In his treatise, *The Awakening of the Faith*, the Patriarch Asvaghosha wrote:

Suppose there is a man who learns [Mahayana] teaching for the first time and

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wishes to seek the correct faith but lacks courage and strength. Because he lives in this world of suffering, he fears that he will not always be able to meet the Buddhas and honor them personally, and that, faith being difficult to perfect, he will be inclined to fall back. He should know that the Tathagathas have an excellent expedient means by which they can protect his faith: that is, through the strength of wholehearted meditation-recitation on the Buddha, he will in fulfillment of his wishes be able to be born in the Buddha-land beyond, to see the Buddha always, and to be forever separated from the evil states of existence ... He will be able to be born there [the Pure Land] in the end because he abides in the correct samadhi. (Y.S Hakeda, tr., p. 102.)

If you follow one of these three methods faithfully, your wandering mind will in time be brought home. Like a tranquil lake reflecting the midnight moon, you will, at last, find a small measure of peace. You will then experience the very early beginnings of samadhi and wisdom -- the ultimate goal of all Buddhist traditions.² / Van Hien Study Group - New York, Apr. 1993.

(1) Sung-peng Hsu, A Buddhist Leader in Ming China, p. 126.

(2) The School of Buddhism which has the widest appeal in East Asia but is little known among Westerners is Pure Land.

Pure Land, like all Mahayana schools, requires first and foremost the development of the Bodhi Mind, the aspiration to attain Buddhahood for the benefit of all sentient beings. From this starting point, the main tenets of the school can be understood at two main levels, the transcendental and the popular -- depending on the background and the capacities of the cultivator.

i) At the transcendental level, i.e., for cultivators of the highest spiritual capacity, the Pure Land method, like other methods, reverts the ordinary, deluded mind to the Self-Nature True Mind. In the process, wisdom and Buddhahood are eventually attained. [To recite the Buddha's name is to recite the Mind.]

ii) In its popular form, i.e., for ordinary practitioners ... Pure Land involves seeking rebirth in the Land of Amitabha Buddha. This is achieved within one lifetime through the practice of Buddha Recitation with sincere faith and vows ...

Thus, at the popular level, the Pure Land of Amitabha Buddha is an ideal training ground, an ideal environment where the practitioner is reborn thanks to the power of Amitabha Buddha's Vows (other-power). No longer subject to retrogression, having left Birth and Death behind forever, the cultivator can now focus all his efforts toward the ultimate aim of Buddhahood. This aspect of Pure Land is the form under which the school is popularly known. (Pure-Land Zen, Zen Pure-Land, Introduction, p. 8.)
# Name Equivalencies

*(Buddhist terminology is not standardized in English. Alternate versions found in other texts appear below.)*

<table>
<thead>
<tr>
<th>Term in Text</th>
<th>Alternate Versions</th>
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</thead>
<tbody>
<tr>
<td>Amita</td>
<td>Amida, Amitabha</td>
</tr>
<tr>
<td>Amrita Mantra</td>
<td>Sweet Dew True Words</td>
</tr>
<tr>
<td>Asperges (Liturgy)</td>
<td>Purifying the Boundaries Ceremony</td>
</tr>
<tr>
<td>Avalokitesvara</td>
<td>Kuan Yin, Kannon</td>
</tr>
<tr>
<td>Bhaisajiyaguru</td>
<td>Medicine Buddha, Healing Buddha</td>
</tr>
<tr>
<td>Cundi</td>
<td>Juniti, Thousand-Arm Avalokitesvara</td>
</tr>
<tr>
<td>Dharani of the Most Compassionate One</td>
<td>Great Compassion Mantra</td>
</tr>
<tr>
<td>Dharmadhatu</td>
<td>Dharma Realm</td>
</tr>
<tr>
<td>Dipamkara Buddha</td>
<td>Burning Lamp Buddha</td>
</tr>
<tr>
<td>Feast Day</td>
<td>Festival, birthday, holy anniversary</td>
</tr>
<tr>
<td>Food Bestowal after Mengshan</td>
<td>Feeding the Ghosts Ceremony</td>
</tr>
<tr>
<td>Food Conversion Mantra</td>
<td>Transforming the Food True Words</td>
</tr>
<tr>
<td>Heart Sutra</td>
<td>Prajna Paramita Hrdaya Sutra</td>
</tr>
<tr>
<td>Indra</td>
<td>Devanam Indra, Shakra</td>
</tr>
<tr>
<td>Ksitigarbharaja</td>
<td>Ksitigarbha, Earth Store (Bodhisattva)</td>
</tr>
<tr>
<td>Mahasthamaprapta</td>
<td>Great Strength, Ta Shih Chih (Bodhisattva)</td>
</tr>
<tr>
<td>Mantra</td>
<td>Dharani, True Words</td>
</tr>
<tr>
<td>Nagarjuna</td>
<td>Dragon Tree (Bodhisattva)</td>
</tr>
<tr>
<td>Parinamana</td>
<td>Transference of merit, dedication of merit</td>
</tr>
<tr>
<td>Pravraj</td>
<td>Leaving home anniversary</td>
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<td>Samantabhadra</td>
<td>Universal Worthy(Bodhisattva)</td>
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<td>Sitatpatrosnisa Mantra</td>
<td>Suramgama Mantra, Suramgama Dharani</td>
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<td>Ten Grand Vows</td>
<td>Ten Great Vows, Vows of Samantabhadra</td>
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<tr>
<td>Ullambana</td>
<td>Buddhas’ Happy Day, Bon Festival</td>
</tr>
<tr>
<td>Universal Donation Dharani</td>
<td>Universal Offering True Words</td>
</tr>
<tr>
<td>Wei T’o</td>
<td>Vajrapani, Dharma-Protecting Bodhisattva</td>
</tr>
</tbody>
</table>
法器點版符號說明

LEGEND

<table>
<thead>
<tr>
<th>符號</th>
<th>法器</th>
<th>Instrument</th>
</tr>
</thead>
<tbody>
<tr>
<td>⊙</td>
<td>大磬</td>
<td>Ch’ing, large bell-gong</td>
</tr>
<tr>
<td>▼</td>
<td>拾住大磬</td>
<td>Press to ready or to muffle the large bell-gong</td>
</tr>
<tr>
<td>.</td>
<td>引磬</td>
<td>Hand bell-gong</td>
</tr>
<tr>
<td>\</td>
<td>拾住引磬</td>
<td>Touch to ready or to muffle the hand bell-gong</td>
</tr>
<tr>
<td></td>
<td>弔鐘</td>
<td>Tiao Chung, Suspension bell</td>
</tr>
<tr>
<td>⊙</td>
<td>大鼓</td>
<td>Drum</td>
</tr>
<tr>
<td>古</td>
<td>鍾鼓合敲</td>
<td>Simultaneous bell and drum</td>
</tr>
<tr>
<td>⊙</td>
<td>大引磬合敲</td>
<td>Simultaneous large and hand bell-gongs</td>
</tr>
</tbody>
</table>

唱誦多遍之部分前後以 | : 及 : | 號表示，並注明遍數，最後一遍之法器符號則置於中文字下。

A passage to be repeated is marked with the signs of | : and : | at the beginning and the end of the passage respectively. The number of times to be repeated is also indicated. The symbols for the instruments of the final repetition are placed below the Chinese characters.

唱偈讚時，木魚與鼓各敲

To accompany hymns or chants, a wood-fish may be used in addition to, or in lieu of, the drum.

如用鑼鈸，鐘可不敲。鑼照鐘式，鈸照鼓式。

When Tang and Chia are used, the bell is optional. The Symbols for the bell are to be followed by the Tang and those for the drum by the Chia.
Complete, perfect enlightenment is based on the mind -- if the mind is pure and clear, one can fulfill all roots of goodness and will surely attain freedom in enlightenment.

Avatamsaka Sutra, Chap. 38
Thomas Cleary, tr.
朝時課誦 MORNING SERVICE

排班東西對面立
Both sides of the aisle stand facing each other.

轉身向上 問訊 畢，仍轉身對面立
Turn to face Buddhas. Bow. Then turn to face the aisle again.

轉身向上三拜

拜下 起
Prostrate. Arise.

拜下 起
Prostrate. Arise.

拜下 起
Prostrate. Arise.

問 訊
Bow.

○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ○ ☆

☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆ ☆
寶鼎香讚

INCENSE ANTHEM "PAO TING"

(每逢朔望早課開始加唱此讚平時不用)

(An Extra Chant at the Beginning of the Morning Service
Exclusively on the First and the Fifteenth of the Lunar Month)

In an exquisite tripod burns the famed incense To permeate into

all directions.

Piously we offer it to the

King of the Dharma,

World we pray for peace

Heaven and Earth.

Expressly for the World we pray for
Morning Service  Incense Anthem "Pao Ting"

和平。地久天长。
Peace. To last as long as Heaven and Earth.

南无香云盖菩萨
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

摩诃萨。南无香云
Blessed be Bodhisattvas

Mahasattvas under incense-cloud canopies. Blessed be

Bodhisattvas Mahasattvas under incense-cloud canopies.
大佛頂首楞嚴神咒
THE SITATAPATROSNISA
(SURAMGAMA) Dharani

南無楞嚴會上佛菩薩 (三稱)

Blessed be Buddhhas and Bodhisattvas in the Suramgama Assembly.

妙湛總持不動尊
O how wonderful, serene, all-powerful and immovable is the Honored One,

首楞嚴王世希有
The supreme aspect of Suramgama, a rarity in the world,

銷我億劫顛倒想
Which eliminates my topsy-turvy thoughts held for millions of eons,

不歷僧祇獲法身
And enables me to realize, before an infinity elapses, Dharmakaya.

願今得果成寶王
May I now reap the fruits and achieve enlightenment,
Huan Tu Ju Shi Heng Sha Chung

For even yet shall I deliver as many beings as Ganges' sands;

Chiang Tz'u Shen Hsin Feng Ch'en Ch'a

I offer this profound wish for the countless lands,

Shih Tse Ming Wei Pao Fo En

For this is known as repaying Buddhas.

Fu Ch'Ing Shi Tsun Wei Cheng Ming

Humbly I implore the World Honored One to seal my vow

Wu Cho O Shi Shi Hsienn Ju

That I pledge to appear in the evil period of five turbidities,

Ju I Chung Sheng Wei Ch'eng Fo

And that, even if only one sentient being fails to become Buddha,

Chung Pu Yu Tz'u Ch'u Ni Huan

I shall never under, that circumstance, enter Nirvana.
O Most Heroic, Mightiest and Most Compassionate One,

I, furthermore, hope to have my last Avidya all removed.

So that I may soon attain Supreme Enlightenment,

And sit in Bodhimandalas everywhere.

Though Sunyata may come to an end,

The Cakra of my mind will not flinch.

Blessed be the ever-dwelling Buddhas everywhere.
NA MO CH'ANG CHU SHIH FANG FA
南無常住十方法
Blessed be the ever-dwelling Dharmas everywhere.

NA MO CH'ANG CHU SHIH FANG SENG
南無常住多方僧
Blessed be the ever-dwelling Sanghas everywhere.

NA MO SHIH CHIA MOU NI FO
南無釋迦牟尼佛
Blessed be Sakyamuni Buddha.

NA MO FO TING SHOU LENG YEN
南無佛頂首楞嚴
Blessed be the Surangama from Buddha’s Usnisa.

NA MO KUAN SHIH YIN P’U SA
南無觀世音菩薩
Blessed be Avalokitesvara Bodhisattva.

NA MO CHIN KANG TSANG P’U SA
南無金剛藏菩薩
Blessed be Vajragarbha Bodhisattva.

ERH SHIH SHIH TSUN TS’UNG JOU CHI CHUNG
爾時世尊從肉髻中
At that time the World Honored One, From his Usnisa,
YUNG PAO KUANG KUANG CHUNG YUNG CH’U
涌 百 寶 光。光 中 涌 出。
Emitted many-jeweled light; From the light sprang

CH’IEN YEH PAO LIEN YU HUA JU LAI
千 葉 寶 蓮。有 化 如 來。
A lotus blossom with many petals; A Nirmanabuddha,

TSO PAO HUA CHUNG TING FANG SHIH TAO
坐 寶 華 中。頂 放 十 道。
Sitting on the blossom, From his Usnisa emitted ten beams

PAO KUANG MING I I KUANG MING
百 寶 光 明。一一 光 明。
Of all-splendored illuminations; In each of the illuminations

CHIEH PIEN SHIH HSIEN SHIH HENG HO SHA
皆 傳 示 現。十 恒 河 沙。
Invariably manifested, Ten times as many as Ganges’ sands,

CHIN KANG MI CHI CH’I NG SHAN CH’I H CH’U
金 剛 密 迹。擎 山 持 杖。
The powerful Vajra-panis, Lifting up mountains and thunderbolts

PIEN HSU K’UNG CHIEH TA CHUNG YANG KUAN
徧 虛 空 界。大 眾 仰 観。
Appearing all over the firmament. The congregation looked up,
WEI AI CHIEN PAO CH'IU FO AI YU
畏爱兼抱。求佛哀祐。
With mixed feelings of awe and love, Implored Buddha's pity and care.

I HSIN T'ING FO WU CHIEN TING HSIANG
一心听佛。无见顶相。
And wholeheartedly listened to the luminescent Tathagata atop Buddha's usnisa.

FANG KUANG JU LAI HSUAN SHUO SHEN CHOU
放光如来。宣说神咒。
The invisible mark on his head. Who chanted the sacred Mantra.

第一会 The First Part

NA MO SA TA T'O SU CH'IEH TO YEH A LA HO TI
南无萨他。苏伽多耶。阿啰诃帝。

SAN MIAO SAN P'U T'O HSIEH SA TA T'O FO T'O CHU
三藐三菩提。写。萨他他。佛陀俱

CHIH SE NI SHAN NA MO SA P'O P'U T'O P'U TI
祇瑟尼钐。南无萨婆。佛陀地。

SA TO PI PI NA MO SA TO NAN SAN MIAO SAN P'U
萨婆睥毗。南无萨多。南。三藐三菩提

.9.
T'O CHU CHIH NAN SO SHE LA P'O CHIA SENG
to 俱 知 南 娑 舍 窣、婆 迦。僧

CH'IEH NAN NA MO LU CHI A LO HAN TO NANG
伽 喃。南 無 蘆 雞、阿 羅 漢 厩 喃。

NA MO SU LU TO PO NO NAN NA MO SO CHIEH LI
南 無 蘆 蘆 多、波 那 喃。南 無 婆 耆 咭

T'O CH'IEH MI NAN NA MO LU CHI SAN MIAO
陀、伽 彌 喃。南 無 蘆 雞、三 耆、

CH'IEH TO NAN SAN MIAO CH'IEH PO LA TI PO
伽 彌 喃。三 耆、伽 波 問。底 波、

TO NO NAN NA MO T'I P'O LI SE NAN NA MO HSI
多 那 喃。南 無 提 婆 離 瑟 报。南 無 悉

T'O YEH P'I TI YEH T'O LA LI SE NAN SHE PO
陀 耶、毗 地 耶。陀 問 離 瑟 报。舍 波

NU CHIEH LA HO SO HO SO LA MO T'O NAN NA
奴。揭 問。娑 訶 娑 喧、摩 他 喃。南

MO PA LA HO MO NI NA MO YIN T'O LA YEH NA
無 跋 問、摩 泥。南 無 因 陀 問 耶。南

MO P'O CH'IEH P'O TI LU T'O LA YEH WU MO PO
無 婆 伽 婆 帝。盧 陀 問 耶。烏 摩 般
朝时课诵  MORNING SERVICE
大佛顶首楞严神咒  THE SITATAPATROSNISA DHARANI

TI SO HSI YEH YEH NA MO P’O CH’IEH P’O TI NO 帝。娑醯夜耶。南无婆伽婆帝。那
LA YEH NA YEH P’AN CHE MO HO SAN MU T’O LA 罗野。拏耶。槃遮摩诃。三慕陀啰。
NA MO HSI CHIEH LI TO YEH NA MO P’O CH’IEH P’O 南无悉羯唎多耶。南无婆伽婆
TI MO HO CHIA LA YEH TI LI PO LA NO CH’IEH 帝。摩诃迦罗耶。地喇。般剌那。伽
LA P’I T’O LA PO NA CHIA LA YEH A TI MU TI 罗毗陀啰。波拏。迦罗耶。阿地目帝。
SHIH MO SHE NO NI P’O HSI NI MO TA LI CH’IEH 尸。摩舍那泥。婆悉泥。摩怛唎。伽
NA NA MO HSI CHIEH LI TO YEH NA MO P’O 拏。南无。悉羯唎多耶。南无婆
CH’IEH P’O TI TO T’O CH’IEH TO CHU LA YEH 伽。婆帝。多他伽驮、俱啰耶。
NA MO PO T’OU MO CHU LA YEH NA MO PA SHE 南无般头摩。俱啰耶。南无跋阇
LA CHU LA YEH NA MO MO LI CHU LA YEH NA 罗、俱啰耶。南无摩尼。俱啰耶。南
MORNING SERVICE

大佛頂首楞嚴神咒

THE SITATAPATROSNISA DHARANI

MO CH’IEH SHE CHU LA YEH NA MO P’O CH’IEH P’O

无 伽 阇、俱 固 隆 耶。南 無 婆 伽 婆

TI TI LI CH’A SHU LA HSI NO PO LA HO LA

帝。帝 哆 茶。轮 固 西 那。波 固 讫 固、

NA LA SHE YEH TO T’O CH’IEH TO YEH NA MO P’O

摳 固 闍 耶。哆 他 伽 多 耶。南 無 婆

CH’IEH P’O TI NA MO A MI TO P’O YEH TO T’O

伽 婆 帝。南 無 阿 彌 多 婆 耶。哆 他

CH’IEH TO YEH A LA HO TI SAN MIAO SAN P’U

伽 多 耶。阿 固 讫 帝。三 麓 三 善

T’O YEH NA MO P’O CH’IEH P’O TI A CH’U PI

陀 耶。南 無 婆 伽 婆 帝。阿 喃 鞭

YEH TO T’O CH’IEH TO YEH A LA HO TI SAN MIAO

耶。哆 他 伽 多 耶。阿 固 讫 帝。三 麓

SAN P’U T’O YEH NA MO P’O CH’IEH P’O TI PI

三 善 陀 耶。南 無 婆 伽 婆 帝。鞭

SHA SHE YEH CHU LU FEI CHU LI YEH PO LA P’O

沙 阇 耶。俱 盤、哑 柱 哆 耶。般 固 隆 婆

LA SHE YEH TO T’O CH’IEH TO YEH NA MO P’O

囝 闍 耶。哆 他 伽 多 耶。南 無 婆

12.
CH'IEH P'O TI SAN PU SHIH PI TO SA LIEN NA
伽 婆帝○三 補師、苾多○薩 懷 拥
LA LA SHE YEH TO T'O CH'IEH TO YEH A LA HO
囉刺閻耶○踏他 伽 多耶○阿囉訶
TI SAN MIAO SAN P'U T'O YEH NA MO P'O CH'IEH
帝○三 鎮 三 菩陀耶○南 無婆 伽
P'O TI SHE CHI YHE MU NO YEH TO T'O CH'IEH
婆帝○舍 雞 野、母那曳○踏他 伽
TO YEH A LA HO TI SAN MIAO SAN P'O T'O YEH
多耶○阿囉訶帝○三 鎮 三 菩陀耶○
NA MO P'O CH'IEH P'O TI LA TA NO CHI TU LA
南 無婆 伽 婆帝○刺怛那、雞都、囉
SHE YEH TO T'O CH'IEH TO YEH A LA HO TI
閻耶○踏他 伽 多耶○阿囉訶帝○
SAN MIAO SAN P'U T'O YEH TI P'IAO NA MO SA
三 鎮 三 菩陀耶○帝 瓏○南 無薩
CHIEH LI TO I T'AN P'O CH'IEH P'O TO SA TA
羯 喃多○翳 晰、婆 伽 婆多○薩 恒
T'O CH'IEH TU SE NI SHAN SA TA TO PO TA LAN
他、伽 都瑟尼 釺○薩 恒多、般 恒 喫○
NA MO A P'O LA SHIH TAN PO LA TI YANG CH'I
南無阿婆嚥視瞻般嚥帝揚歧
LA SA LA P'O PU TO CHIEH LA HO NI CHIEH
羅薩嚥婆部多揭嚥訶尼揭
LA HO CHIEH CHIA LA HO NI PA LA PI TI YEH
揭訶尼迦揭訶尼跋嚥娑地耶
CH'IH T'O NI A CHIA LA MI LI CHU PO LI
叱陀你阿迦嚥密喇柱般喇
TA LA YEH NING CHIEH LI SA LA P'O P'AN T'O
怛嚥耶停揭喇薩嚥婆槃陀
NO MU CH'A NI SA LA P'O T'U SE CHA T'U HSI
那目叉尼薩嚥婆突悉
FA PO NO NI FA LA NI CHE TU LA SHIH TI NAN
乏般那你伐嚥尼赭都嚥失帝南
CHIEH LA HO SO HO SA LA JO SHE P'I TO PENG
羯揭訶娑訶跋揭薩揭若閭毗多崩
SO NO CHIEH LI A SE CHA PING SHE TI NAN NO
娑那羯喇阿瑟吒冰舍帝南那
CH'A CH'A TA LA JO SHE PO LA SA T'O NO
叉剎怛揭若闍波揭薩陀那
CHIEH LI A SE CHA NAN MO HO CHIEH LA HO
羯 喊。阿瑟吒 南。摩诃 羯 喏诃、
JO SHE P'I TO PENG SA NO CHIEH LI SA P'O
若 閣。毗多 崩、薩那 羯 喏。薩 婆、
SHE TU LU NI P'O LA JO SHE HU LAN T'U HSI
舍 都 爾。你 婆 囉、若 閣。呼 藍、突 悉
FA NAN CHE NO SHE NI P'I SHA SHE SHI TA LA
乏。難 遮 那 舍 尼。娑沙 舍。悉 恒 囉。
A CHI NO WU T'O CHIA LA JO SHE A PO LA
阿吉 尼。烏 陀 迦 囉。若 閣。阿 般 囉
SHIH TO CHU LA MO HO PO LA CHAN CH'IH MO
視 多、具 囉。摩 訝 般 囉。戰 持。摩
HO TIEH TO MO HO TI SHE MO HO SHUI TO SHE P'O
訣 叠 多。摩 訝 帝 閣。摩 訝 稅 多、閭 婆
LA MO HO PA LA P'AN T'O LA P'O HSI NO A
囉。摩 訝 跋 囉 樂 陀 囉。婆 悉 你。阿
LI YEH TO LA P'I LI CHU CHIH SHIH P'O P'I SHE
喇 耶。多 囉。毗 喃 俱 知。誓 婆、毗 閣
YEH PA SHE LA MO LI TI P'I SHE LU TO P'U
耶。跋 閣 囉。摩 禮 底。毗 舍 禧 多。勃
T'ENG WANG CHIA PA SHE LA CHIH HO NO A CHE
騰 周 迦。跋闍囉。制 喝那阿遮。

MO LA CHIH P'Ò PO LA CHIH TO PA SHE LA SHAN
摩囉 制 婆。般囉 質 多。跋闍囉、撘

CH'IH P'I SHE LA CHE SHAN TO SHE PI T'I P'Ò PU
持、毗 首囉 遮。扇 多 舍。鞏 提婆。補

SHIH TO SU MO LU PO MO HO SHUI TO A LI
視 多。蘇 摩 嘆 波。摩 歌 稅 多。阿 呃

YEH TO LA MO HO P'Ò LA A PO LA PA SHE
耶、多 囉。摩 歌 婆 嘆。阿 般 囍。跋 閣

LA SHANG CHIEH LA CHIH P'Ò PA SHE LA CHÜ MO
囉、商 猷 囍。制 婆。跋闍囉、俱 摩

LI CHÜ LAN T'O LI PA SHE LA HO SA TO CHE
臘。俱 藍 陀 呃。跋闍囉、喝薩 多 遮。

P'I TI YEH CH'IEH CHE NO MO LI CHIA CHÜ SU
毗 地 耶。乾 遮 那。摩 喋 迦。囉 蘇

MU P'Ò CHIEH LA TO NO PI LU CHE NO CHÜ LI
母。婆 猷 受 那。鞏 嘆 遮 那。俱 呃

YEH YEH LA T'U SHE NI SHAN P'I CHE LAN P'Ò MO
耶。夜 嘆 茉。瑟 尼 釵。毗 折 藍 婆。摩
NI CHE PA SHE LA CHIA NO CHIA PO LA P’O LU
尼遮・跋閻囉・迦那・迦婆羅婆・噾

SHE NO PA SHE LA TUN CHIH CHE SHUI TO CHE
那・跋閻囉・頓稚遮・稅多遮。

CHIA MO LA CH’A SHE SHIH PO LA P’O I TI I
迦摩囉・刹奢尸・波囉婆・翳帝夷

TI MU T’O LA CHIEH NA SO PI LA CH’AN CHÜEH
帝・母陀囉・羯拏・娑鞭囉恱。

FAN TU YIN TU NO MO MO HSIEH
梵都・印兔那・麼麼寫。

第二會 The Second Part

WU HSIN LI SE CHIEH NA PO LA SHE HSI TO
烏桁・喇瑟・揭拏・般剌・舍悉多。

SA TA T’O CH’IEH TU SE NI SHAN HU HSIN TU LU
薩怛他伽・都瑟尼釈・虎桁都噾

YUNG CHAN P’O NO HU HSIN TU LU YUNG HSI TAN
雍・瞻婆那・虎桁都噾雍・悉躬

P’O NO HU HSIN TU LU YUNG PO LA SE TI YEH
婆那・虎桁都噾雍・波囉瑟地耶。
SAN PO CH'A NA CHIEH LA HU HSIN TU LU YUNG
三般叉。挾羯囉。虎陁都呾雍。

SA P'O YAO CH'A HO LA CH'A SO CHIEH LA HO JO
薩婆藥叉。喝囉剎娑。揭囉訶。若

SHE P'I T'ENG PENG SA NO CHIEH LA HU HSIN TU
闊。毗騰崩、薩那羯囉。虎陁都

LU YUNG CHE TU LA SHIH TI NAN CHIEH LA HO
呾雍。者都囉。尸底南。揭囉訶。

SO HO SA LA NAM P'I T'ENG PENG SA NO LA HU
娑訶薩囉南。毗騰崩、薩那囉。虎

HSIN TU LU YUNG LA CH'A P'O CH'IEH FAN SA TA
陁都呾雍。囉叉。婆伽梵。薩怛

T'O CH'IEH TU SE NI SHAN PO LA TIEN SHE CHI
他。伽都瑟尼釧。波囉點。闍吉

LI MO HO SO HO SA LA P'U SHU SO HO SA
喇。摩訶娑訶薩囉。勃樹。娑訶薩

LA SHIH LI SHA CHU CHIH SO HO SA NI TI LI
囉。室喺沙。俱知、娑訶薩泥。帝隸、

A PI T'I SHIH P'O LI TO CHA CHA YING CHIA MO
阿弊提視、婆喇多。吒吒覩迦。摩

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朝時誦誦 MORNING SERVICE
大佛頂首楞嚴神咒 THE SITATAPATROSNI'S DHARANI

第三會 The Third Part

LA SHE P'O YEH CHU LA PA YEH A CH'I NI P'O
迦闍婆夜。主迦跋夜。阿祗尼、婆
YEH WU T'O CHIA P'O YEH P'I SA P'O YEH SHE
夜。鳥陀迦、婆夜。毗沙、婆夜。舍
SA TO LA P'O YEH P'O LA CHO CHIEH LA P'O
薩多迦、婆夜。婆迦、斫羯多伽、婆
YEH T'U SE CH'A P'O YEH A SHE NI P'O YEH
夜。突瑟叉、婆夜。阿舍你、婆夜。
A CHIA LA MI LI CHU P'O YEH T'O LA NI PU
阿迦伽。密唲柱、婆夜。陀迦尼、部
MI CHIEN PO CH'IEH PO T'O P'O YEH WU LA CHIA
彌劍。波伽波陀、婆夜。烏迦迦、
P'Ô TO  P'O YEH  LA SHE T'AN CH'A  P'O YEH  NO
婆多、婆夜。刺闍檀  茶、婆夜。那

CH'IEH  P'O YEH  P'I T'IAO TA  P'O YEH  SU PO LA
伽  婆夜。毗 條怛、婆夜。蘇波囉

NA  P'O YEH  YAO CH'A  CHIEH LA HO  LA CH'A
摯、婆夜。藥 又、揭囉詛。囉 又

SZU CHIEH LA HO  PI LI TO CHIEH LA HO  P'I SHE
私、揭囉詛。畢咧多、揭囉詛。毗舍

CHE CHIEH LA HO  PU TO CHIEH LA HO  CHIU P'AN
遮、揭囉詛。部多、揭囉詛。鳩槃

CH'A CHIEH LA HO  PU TAN NO CHIEH LA HO  CHIA
茶、揭囉詛。補 丹 那、揭囉詛。迦

CH'A PU TAN NO CHIEH LA HO  HSI CH'IEH T'IU CHIEH
恥 補 丹 那、揭囉詛。悉 乾度、揭

LA HO  A PO HSI MO LA  CHIEH LA HO  WU T'AN
囉詛。阿播 悉摩囉、揭囉詛。烏檀

MO T'O CHIEH LA HO  CH'E YEH  CHIEH LA HO  HSI
摩陀、揭囉詛。車夜、揭囉詛。醍

TI P'O TI  CHIEH LA HO  SHE TO  HO LI NAN
啕婆 帝、揭囉詛。社多、詛 啤南。
CHIEH P'O HO LI NAN LU TI LA HO LI NAN
揭 婆、訶 喎 南。嘩 地 唄、訶 喎 南。

MANG SO HO LI NAN MI T'O HO LI NAN MO
忙 姿、訶 喎 南。誳 陀、訶 喎 南。摩

SHE HO LI NAN SHE TO HO LI NU SHIH PI TO
閻、訶 喎 南。閻 多、訶 喎 女。視 比 多、

HO LI NAN P'I TO HO LI NAN P'O TO HO LI
訶 喎 南。毗 多、訶 喎 南。婆 多、訶 喎

NAN A SHU CHE HO LI NU CHIH TO HO LI
南。阿 翰 遮、訶 喎 女。質 多、訶 喎

© NU TI SHAN SA P'I SHAN SA P'O CHIEH LA HO
女。帝 鈞、薩 鞫 鈞。薩 婆、揭 喂 訶

NAN P'I T'O YEH SHE CH'EN T'O YEH MI CHI LA
南。毗 陀 夜 閣。晝 陀 夜 彌。難 喂

YEH MI PO LI PA LA CHE CHIA CH'I LI TAN
夜 彌。波 喂、跋 喂、者 迦。訶 喎 擔。

P'I T'O YEH SHE CH'EN T'O YEH MI CHI LA YEH
毗 陀 夜 閣。晝 陀 夜 彌。難 喂 夜

MI CH'A YEH NI CH'I LI TAN P'I T'O YEH SHE
彌。茶 演 尼。訶 喎 擔。毗 陀 夜 閣。
CH’EN T’O YEH MI CHI LA YEH MI MO HO PO
瞋 陀 夜 繁○ 雞 罗 夜 繁○ 摩 訶 般

SHU PO TA YEH LU T’O LA CH’I LI TAN P’I T’O
輸・般 恒 夜○ 嘘 陀 罗○ 試 喋 擔○ 毘 陀

YEH SHE CH’EN T’O YEH MI CHI LA YEH MI NO LA
夜 閣○ 瞻 陀 夜 繁○ 雞 罗 夜 繁○ 那 罗

YEH NA CH’I LI TAN P’I T’O YEH SHE CH’EN T’O
夜 挟○ 試 喋 擔○ 毘 陀 夜 閣○ 瞻 陀

YEH MI CHI LA YEH MI TA TO CH’IEH LU CH’A
夜 繁○ 雞 罗 夜 繁○ 恒 堆 伽 嘘、茶

HSI CH’I LI TAN P’I T’O YEH SHE CH’EN T’O YEH
西○ 試 喋 擔○ 毘 陀 夜 閣○ 瞻 陀 夜

MI CHI LA YEH MI MO HO CHIA LA MO TA LI
繁○ 雞 罗 夜 繁○ 摩 訶 迦 罗○ 摩 恒 喋

CH’IEH NO CH’I LI TAN P’I T’O YEH SHE CH’EN
伽 挟○ 試 喋 擔○ 毘 陀 夜 閣○ 瞻

T’O YEH MI CHI LA YEH MI CHIA PO LI CHIA CH’I
陀 夜 繁○ 雞 罗 夜 繁○ 迦 波 喋 迦○ 試

LI TAN P’I T’O YEH SHE CH’EN T’O YEH MI CHI
喇 擔○ 毘 陀 夜 閣○ 瞻 陀 夜 繁○ 雞
LA YEH MI SHE YEH CHIEH LA MO TU CHIEH LA
SAD YEH MI SHI YEH CHIEH LA MO TAI CHIEH LA

SA P’O LA T’O SO TA NO CH’I LI TA P’I T’O
薩婆．囉他．娑達那．詣喇擔．毗陀

YEH SHE CH’EN T’O YEH MI CHI LA YEH MI CHE
夜闌．瞋．陀夜彌．雞囉夜彌．諸
tu la p’o ch’i ni ch’i li tan p’i t’o yeh
du囉．婆者．你．詣喇．擔．毗陀．夜

SHE CH’EN T’O YEH MI CHI LA YEH MI P’I LI
闌．瞋．陀夜彌．難囉夜彌．毗喇

YANG CH’I LI CHIH NAN T’O CHI SHA LA CH’IEH
羊．詣喇知．難陀．難沙囉．伽

NA PO TI SO HSI YEH CH’I LI TAN P’I T’O YEH
那．般帝．索醞夜．詣喇．擔．毗陀．夜

SHE CH’EN T’O YEH MI CHI LA YEH MI NO CHIEH
闌．瞋．陀夜彌．雞囉夜彌．那揭．

NO SHE LA P’O NA CH’I LI TAN P’I T’O YEH
那．舍囉．婆拏．詣喇．擔．毗陀．夜

SHE CH’EN T’O YEH MI CHI LA YEH MI A LO
闌．瞋．陀夜彌．雞囉夜彌．阿羅

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HAN CH'I LI TAN P'I T'O YEH SHE CH'EN T'O YEH
漢。詣。呃。毗陀。夜闇。瞑。陀。夜
MI CHI LA YEH MI P'I TO LA CH'IEH CH'I LI
彌。雞囉。夜。彌。毗多囉。伽。詣。呃
TAN P'I T'O YEH SHE CH'EN T'O YEH MI CHI LA
擔。毗陀。夜闇。瞑。陀。夜。彌。雞囉
YEH MI PA SHE LA PO NI CHU HSI YEH CHU HSI
夜。彌。跋。闇。囉。波。你。具。醯。夜。具。醯
YEH CHIA TI PO TI CH'I LI TAN P'I T'O YEH
夜。迦帝。般帝。詣。呃。擔。毗陀。夜
SHE CH'EN T'O YEH MI CHI LA YEH MI LA CH'A
闇。瞑。陀。夜。彌。雞囉。夜。彌。囉。又
WANG P'O CH'IEH FAN YIN T'U NO MO MO HSIEH
冏。婆。伽。梵。印。兔。那。麼。麼。寫。

第四會 The Fourth Part

PO CH'IEH FAN SA TA TO PO TA LA NA MO
婆。伽。梵。薩。恒。多。般。恒。囉。南。無
TS'UI TU TI A HSI TO NO LA LA CHIA PO LA
粹。都。帝。阿。悉。多。那。囉。刺。迦。波。囉
婆。悉 普 吒。毗 迦。薩 恒 多。鉢 帝 咏。 şeyler。什 佛 曻。什 佛 曻。陀 曻 陀 曻。頻 陀
LA P'IN T'O LA CH'EN T'O CH'EN T'O HU HSIN HU 曻。頻 陀 曻。频 陀 曻。频 陀 曻。虎 蛇 虎
HSIN P'AN CHA P'AN CHA P'AN CHA P'AN CHA P'AN 蛇。泮 吒。泮 吒。泮 吒。泮 吒。泮
CHA SO HO HSI HSI P'AN A MOU CHIA YEH P'AN 吒。娑 詄。醯 醯 泮。阿 牟 迦 耶 泮。
A PO LA T'I HO TO P'AN P'O LA PO LA T'O 阿 波 曻。提 詃 多 泮。婆 曻。波 曻 陀
P'AN A SU LA P'I T'O LA PO CHIA P'AN SA 泮。阿 素 曻。毗 陀 曻。波 迦 泮。薩
P'O T'I PI P'AN SA P'O NO CH'IEH PI P'AN 娑、提 鞅、弊 泮。薩 娑、那 伽、弊 泮。
SA P'O YAO CH'A PI P'AN SA P'O CH'IEH TA 薩 娑、藥 叉、弊 泮。薩 娑、乾 阁
P'O PI P'AN SA P'O PU TAN NO PI P'AN CHIA 娑、弊 泮。薩 娅、補 丹 那、弊 泮。迦

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CHAP TAN NO PI P'AN SA P'O T'U LANG
呆補丹那、弊泮。薩婆、突狼

CHIHI T I PI P'AN SA P'O T'U SE PI LI CH'I
枳帝、弊泮。薩婆、突濕比啤。詫

SE TI PI P'AN SA P'O SHIH P'O LI PI P'AN
瑟帝、弊泮。薩婆、什婆利、弊泮。

SA P'O A PO HS1 MO LI PI P'AN SA P'O
薩婆、阿播悉摩啤、弊泮。薩婆、

SHE LA P'O NA PI P'AN SA P'O TI TI CHI
舍囉、婆拏、弊泮。薩婆、地帝雞、

PI P'AN SA P'O TA MO T'O CHI PI P'AN SA
弊泮。薩婆、怛摩陀繼、弊泮。薩

P'O P'I T'O YEH LA SHIH CHE LI PI P'AN
婆、毗陀耶。囉誓、遮啤、弊泮。

SHE YEH CHIEH LA MO TU CHIEH LA SA P'O
闇夜羯囉。摩度羯囉。薩婆、

LA T'O SO T'O CHI PI P'AN P'I TI YEH CHE LI
囉他娑陀雞、弊泮。毗地夜。遮喇、

PI P'AN CHE TU LA FU CH'I NI PI P'AN PA
弊泮。者都囉。縛者你、弊泮。跋
SHE LA CHU MO LI P'I T'O YEH LA SHIH PI

P'AN MO HO PO LA TING YANG I CH'I LI PI

P'AN PA SHE LA SHANG CHIEH LA YEH PO LA

CHANG CHIH LA SHE YEH P'AN MO HO CHIA LA

YEH MO HO MO TA LI CHIA NA NA MO SO

CHIEH LI TO YEH P'AN PI SE NA PEI I P'AN

P'U LA HO MOU NI I P'AN A CH'I NI I

P'AN MO HO CHIEH LI I P'AN CHIEH LA T'AN

CHIH I P'AN MIEH TA LI I P'AN LAO TA LI

I P'AN CHE WEN CH'A I P'AN CHIEH LO LA TA

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朝時課誦  MORNING SERVICE
大佛頂首楞嚴神咒  THE SITATAPATROSNSA DHARANI

LI I P'AN CHIA PO LI I P'AN A TI MU 喔・曳 泮・迦 般 喔・曳 泮・阿 地 目、

CHIH TO CHIA SHIH MO SHE NO P'O SZU NI I 質 多・迦 尤 摩・舍 那・婆 私 你・曳

P'AN YEN CHI CHIH SA TO P'O HSIEH MO MO 泮・演 吉 質・薩 墁・婆 寫・麼 邁、

YIN T'U NO MO MO HSIEH 印 免 那・麼 邁 寫。

第五會 The Fifth Part

T'U SE CHA CHIH TO A MO TA LI CHIH TO WU 突 瑟 吲・質 多・阿 末 恒 喔・質 多・烏

SHE HO LA CH'IEH P'O HO LA LU TI LA HO 閣・訶 洛・伽 婆・訶 洛・嘔 地 洛・訶

LA P'O SO HO LA MO SHE HO LA SHE TO 洛・婆 姿・訶 洛・摩 閣・訶 洛・閣 多、

HO LA SHIH PI TO HO LA PA LUEH YEH HO 訶 洛・視 瑟 多・訶 洛・跋 暮 夜・訶

LA CH'IEH T'O HO LA PU SHIH PO HO LA P'O 洛・乾 阇・訶 洛・布 史 波・訶 洛・頃
LA HO LA P'O Hsieh HO LA PO PO CHIH TO
囉、訶囉○婆 窫、訶囉○般波、質多○

T'U SE CHA CHIH TO LAO T'O LA CHIH TO YAO
突瑟吒、質多○摩陀囉、質多○藥

CH'A CHIEH LA HO LA CH'A SO CHIEH LA HO PI
又，揭囉訶○囉剎娑、揭囉訶○閉

LI TO CHIEH LA HO P'I SHE CHE CHIEH LA HO
隸多、揭囉訶○毗含遮、揭囉訶○

PU TO CHIEH LA HO CHIU P'AN CH'A CHIEH LA
部多、揭囉訶○鳩槃茶、揭囉

HO HSI CH'IEN T'O CHIEH LA HO WU TA MO
訶○悉乾陀、揭囉訶○烏怛摩

T'O CHIEH LA HO CH'E YEH CHIEH LA HO A
陀、揭囉訶○車夜、揭囉訶○阿

PO SA MO LA CHIEH LA HO CHE CH'U KO CH'A
播薩摩囉、揭囉訶○宅祛革○茶

CH'I NI CHIEH LA HO LI FO TI CHIEH LA HO
耆尼、揭囉訶○誣佛帝、揭囉訶○

SHE MI CHIA CHIEH LA HO SHE CHU NI CHIEH LA
闍弭迦、揭囉訶○舍俱尼、揭囉
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HO MU T'O LA NAN TI CHIA CHIEH LA HO A
謨陀羅。難地迦、揭羅陀。阿

LAN P'O CHIEH LA HO CH'IEN TU PO NI CHIEH LA
藍婆、揭羅婆。乾度波尼、揭羅

HO SHIH FO LA YEN CHIA HSI CHIA CHUI TI YAO
訶。什佛囉。煙迦醯迦。墜帝藥

CHIA TA LI TI YAO CHIA CHE T'U T'O CHIA NI
迦。怛懿帝藥迦。者突陀迦。毘

T'I SHIH FA LA PI SHAN MO SHIH FA LA PO TI
提、什伐囉。摩訶摩、什伐囉。薄底

CHIA PI TI CHIA SHIH LI SE MI CHIA SO NI
迦。鼻底迦。室隸、瑟密迦。娑你、

PO TI CHIA SA P'O SHIH FA LA SHIH LU CHI TI
般帝迦。薩婆、什伐囉。室臠吉帝。

MO T'O PI TA LU CHIH CHIEN A CH'I LU CH'IEN
末陀、鞎達、臠制劍。阿縈臠鉤。

MU CH'IEN LU CH'IEN CHIEH LI T'U LU CH'IEN
目伎臠鉤。羯唎突臠鉤。

CHIEH LA HO CHIEH LAN CHIEH NA SHU LAN TAN
揭囉誦。揭藍、羯拏、輪藍。憍
朝時課誦   MORNING SERVICE
大佛頂首楞嚴神咒   THE SITATAPATROSNA DHRANIR

TO SHU LAN CH'I LI YEH SHU LAN MO MO SHU
多、輸藍。迄 咦 夜、輸 藍。末 飢、輸
LAN PA LI SHIH P'O SHU LAN PI LI SE CHA SHU
藍。跋 喋 室 婆、輸 藍。皆 栗 悉 略、輸
LAN WU T'O LA SHU LAN CHIEH CHIH SHU LAN
藍。烏 陀囉、輸 藍。羯 知 輸 藍。

PA HSI TI SHU LAN WU LU SHU LAN CH'ANG
跋 悉 帝 輸 藍。邬 嘕 輸 藍。常

CH'IEH SHU LAN HO HSI TO SHU LAN PA T'O SHU
伽 輸 藍。喝 悉 多 輸 藍。跋 陀 輸

LAN SO FANG ANG CH'IEH PO LA CHANG CH'IEH
藍。娑 房 蓋 伽。般 囉、大 伽

SHU LAN PU TO PI TO CH'A CH'A CH'I NI SHIH
輸 藍。部 多、唎 路 茶。茶 耆 尼。什

P'O LA T'O T'U LU CHIA CHIEN TU LU CHI CHIH
婆囉。陀 突 嘀 迦。建 咝 嘀 吉 知。

P'O LU TO P'I SA PO LU HO LING CH'IEH SHU
婆 路 多 晃 萨 般 嘀。訶 凌 伽。輸

SHA TA LA SO NO CHIEH LA P'I SHA YU CHIA
沙 忡 囉。娑 那 羯 囉。晃 沙 嘿 迦。

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朝時課誦  MORNING SERVICE
大佛頂首楞嚴神咒  THE SITATAPATROSNISA DHARANI

A CH'I NI WU T'O CHIA MO LA PI LA CHIEN 阿耆尼 鬚陀 迦末囉 舍囉 建

TO LA A CHIA LA MI LI TU TA LIEN PU CHIA 多囉 阿迦囉 密囉 嗤 囿恒 敘部迦

TI LI LA CHA PI LI SE CHIHM CHIA SA P'O NO CHU 地栗刺吒 舍囉瑟髻 迦 薩婆那俱

LA SZU YIN CH'IEH PI CHIEH LA LI YAO CH'A TA 囱 勿引 伽 萬 揭囉 呸藥又 恒

LA CH’U MO LA SHIH FEI TI SHAN SO PI SHAN 囉 布 末囉 視 呔 帝釗 姿 舍釗

HSI TA TO PO TA LA MO HO PA SHE LU SE 悉恒多 鉢恒囉 摩訶跋闍囉瑟

NI SHAN MO HO PO LAI CHANG CH'I LAN YEH PO 尼釗 摩訶般 賴 吠 藻 藍 夜波

T'U T'O SHE YU SHE NO PIEN TA LI NA P'I T'O 奎 陀 舍喻閹 那 辯 恒 險模型 毗陀

YEH P'AN T'AN CHIA LU MI TI SHU P'AN T'AN 耶 槃 娑迦 嘆 歐 迪殊 槃 娑

CHIA LU MI PO LA P'I T'O P'AN T'AN CHIA LU 槃 娑迦 嘆 般囉 毗陀 槃 娑迦 嘆
大悲咒

Dharani of the Most Compassionate One

（千手千眼無礙大悲心陀羅尼）

(One-Thousand-Hand and One-Thousand-Eye, All-Pervasive, Great-Compassionate-Heart Dharani)
CHIA LU NI CHIA YEH AN SA PO LA FA I
迦盧尼迦耶。唵。薩皤羅刹曳。

SHU TA NO TA HSIEH NA MO HSI CHI LI TO I
數怛那怛寫。南無悉吉嚩埵伊

MENG A LI YEH P’O LU CHI TI SHIH FO LA LENG
蒙阿嚩耶。婆盧吉帝室佛囉楞

T’O P’O NA MO NO LA CHIN CHIH HSI LI MO HO
馳婆。南無那囉謹墀。醯唎摩訶

P’O TO SA MIEH SA P’O A T’O TOU SHU PENG A
醯哆沙咩。薩婆阿他豆輸朋。阿

SHIH YUN SA P’O SA TO NA MO P’O AS TO NA
逝孕。薩婆薩哆那摩婆薩哆。那

MO P’O CH’IEH MO FA T’E TOU TA CHIH T’O
摩婆伽。摩罰特豆。怛𠝥他。

AN A P’O LU HSI LU CHIA TI CHIA LO TI
唵。阿婆盧醯。盧迦帝。迦羅帝。

I HSI LI MO HO P’U T’I SA TO SA P’O SA P’O
夷醯唎。摩訶菩提薩埵。薩婆薩婆

MO LA MO LA MO HSI MO HSI LI T’O YUN CHU
摩囉摩囉。摩醯摩醯。唎馳孕。俱
大悲咒  Dharani of the Most Compassionate One

MORNING SERVICE

盧俱盧、羯蒙。度盧度盧、摩闍閎
耶帝。摩訶摩闍閎耶帝。陀羅陀羅。

地唎尼。室佛囉耶。遮囉遮囉。摩

那室那。阿囉呬。佛囉舍利。佛囉

娑囉娑囉。悉唎悉

P'U T'I YEH P'U T'I YEH P'U

蘇囉蘇囉。菩提夜。菩提夜。菩

T'O YEH P'U T'O YEH MI TI LI YEH NO LA CHIN

那囉。能

MEI TI LI SE NI NO P'O YEH MO NO SO P'O

墀。地利瑟尼那。娑夜摩那娑婆

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HO HSI T'O YEH SO P'O HO MO HO HSI T'O YEH

SO P'O HO HSI T'O YU I SHIH PO LA YEH SO

P'O HO NO LA CHIN CHIH SO P'O HO MO LA NO

LA SO P'O HO HSI LA SENG A MU CH'IEH YEH

SO P'O HO SO P'O MO HO A HSI T'O YEH SO

P'O HO CHE CHI LA A HSI T'O YEH SO P'O HO

PO T'O MO CHIEH HSI T'O YEH SO P'O HO NO LA

CHIN CHIH P'O CH'IEH LA YEH SO P'O HO MO

P'O LI SHENG CHIEH LA YEN SO P'O HO NA MO

HO LA TA NO TO LA YEH YEH NA MO A LI YEH
1. 如意寶輪王陀羅尼
Talismanic-Precious-Wheel-King Dharani

P'O LU CHI TI  SHUO P'O  LA YEH  SO P'O  HO
婆盧吉帝。爍瞻囉夜。娑婆訶。

AN HSI 'T'IEN TU MAN TO LA  PA T'O YEH  SO
唵悉殿都。漫多囉。跋陀耶。娑
P'O HO
婆訶。

十字咒  TEN SHORTER DHARANIS

NA MO FO T'O YEH  NA MO TA MO YEH  NA MO
南無佛馱耶。南無達摩耶。南無

SUNG CH'IEH YEH  NA MO KUAN Tzu TAI P'U SA
僧伽耶。南無願自在菩薩。

MO HO SA  CHU TA PEI HSIN CHE  TA CHIH T'O
摩訶薩。具大悲心者。怛他他

AN CHO CHIEH LA FA TI CHEN TO MO NI  MO
唵。斫羯囉伐底。震多末尼。摩

HO PO TENG MI LU LU LU LU  TI SE CHA SHUI
訶鉢蹬跲。嚤嚤嚤嚤。底瑟吒。第
LA A CHIEH LI  SHA YEH HUNG  P'O SO HO
囉阿羯利。沙夜吽。斐莎訥。
此根本呪
The Basic Dharani.

AN  PO T'A MO  CHEN TO MO NI  SHUI LA HUNG
唵。鉢踊摩。震多末尼。篤摞吽。
此大心呪
The Great Heart Dharani.

AN  PA LA T'O  PO  TAN MI HUNG
唵。跋喇陀。鉢。亶謨吽。
此隨心呪
The Talismanic Dharani.

2. 消災吉祥呪
Calamity-Dispersing-Propitious-Sacred Dharani

NA MO SAN MAN TO  MU T'O NAN  A PO LA TI
囊謨三滿哆。母馳喃。阿鉢囉底。

HO TO SHE  SO NANG NAN  TA CHIH T'O  AN
賀多舍。娑囊喃。怛NSUserDefaults。唵。

CH'IEH  CH'IEH  CH'IEH SZU  CH'IEH SZU  HUNG HUNG
仕。仕。仕。呪。仕。呪。吽吽。

JU WA LA  JU WA LA  PO  LA  JU WA LA  PO
入囉囉。入囉囉。鉢囉囉。鉢囉囉。鉢

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3. 功德寶山神咒
Merit-Virtue-Precious-Mountain-Sacred Dharani

4. 準提神咒
Mantra Cundi

Prostrating to take refuge in the Susiddei
With heads and faces bowed to the seven Kotie,

We now are praising the great Cundi,

Only wishing that we receive his merciful protection.

5. 圣无量寿决定光明王陀罗尼
Holy-Immeasurable-Longevity-Determining-Bright-King Dharani
6. 藥師灌頂真言

Medicine-Master-Sprinkling-Head Magic Words

NA MO PO CH’IEH FA TI PI SHA SHE CHU LU PI
南 謂 薄 伽 伐 帝 奔 殺 社 塢 嚐 薛

LIU LI PO LA P’O HO LA SHE YEH TA T’O
琉璃 鈺 聶 婆 喝 灑 闇 也 忍 他
7. 觀音靈感真言
Avalokitesvara’s Miraculous-Response Magic Words

AN MA NI PA MI HUNG MA HO NI YA NA CHI 喃○嘛呢叭彌吽○麻曷呢牙納○積

TU T’E PA TA CHI T’E HSIEH NA WEI TA TI KO 都特巴達○積特些納○微達哩葛○

SA ERH WO ERH T’A P’U LI HSI T’A KO NA PU 薩而斡而塔○卜哩悉塔葛○納補

LA NA NA P’U LI TIU T’E PAN NA NA NA LU 糜納○納卜哩○丟忒班納○喃麻哩

CHI SHUO LA YEH SO HO 吉○説囉耶莎訶○

8. 七佛滅罪真言
Seven Buddhas’ Iniquity-Eliminating Magic Words
朝時課誦  MORNING SERVICE
十小咒  TEN SHORTER DHARANIS

LI P'O LI P'O TI CH'IU HO CH'IU HO TI T'O LO
離婆離婆帝○求訶求訶帝○陀羅

NI TI NI HO LA TI P'I LI NI TI MO HO
尼帝○尼訶羅帝○毗黎你帝○摩訶

CH'IEH TI CHEN LING CHIEN TI SO P'O HO
伽帝○真陵乾帝○莎婆訶○

9. 往生淨土神咒
Rebirth-to-Pure-Land Dharani

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NA MO A MI TO P'O YEH TO T'O CH'IEH TO YEH
南無阿彌多婆夜○哆他伽多夜○

TO TI YEH T'O A MI LI TU P'O P'I A MI LI
哆地夜他○阿彌利丶都婆毗○阿彌利

TO HSI TAN P'O P'I A MI LI TO P'I CHIA LAN
哆○悉臥婆毗○阿彌利哆○毗迦蘭

TI A MI LI TO P'I CHIA LAN TO CH'IEH MI
帝○阿彌利哆○毗迦蘭多○伽彌

NI CH'IEH CH'IEH NA CHIH TO CHIA LI SO P'O
膩○伽伽那○枳多迦利○娑婆

HO
訶○

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10. 大吉祥天女咒

Great-Propitious-Celestial-Maid’s Dharani

NA MO FO T’O  NA MO TA MO  NA MO SENG CH’IEH
南無佛陀○南無達摩○南無僧伽○

NA MO SHIH LI  MO HO T’I PI YEH  TA NI YEH T’O
南無室利○摩訶提耶耶○怛你也他○

PO LI FU LOU NO  CHE LI SAN MAN T’O  TA SHE
波利富樓那○遮利三曼陀○達舍

NI  MO HO  P’I HO LO CH’IEH TI  SAN MAN T’O
尼○摩訶毗耶羅伽帝○三曼陀○

P’I NI CH’IEH TI  MO HO CHIA LI YEH  PO NI
毗尼伽帝○摩訶迦利野○波補○

PO LA  PO NI  SA LI WA LI T’O  SAN MAN T’O
波羅○波補○薩利囉粟他○三曼陀○

HSIU PO LI TI  FU LI NO  A LI NO  TA MO
修鉢犁帝○富黎那○阿利那○達摩

TI  MO HO  P’I KU PI TI  MO HO MI LE TI
帝○摩訶毗鼓畢帝○摩訶彌勒帝○

LOU PO SENG CH’I TI  HSI TI HSI  SENG CH’I HSI
婁蝎僧祇帝○醯帝祇○僧祇醯

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TI SAN MAN T’O A T’O A NOU P’O LO NI
帝．三曼陀．阿他阿鸯．婆罗尼。

PO JE PO LO MI TO HSIN CHING
般若波罗密多心经

Prajnaparamita Hrdaya Sutra

KUAN TZU TSAI P’U SA HSING SHEN PO JE PO LO
When the Bodhisattva Avalokitesvara was coursing in the deep

MI TO SHIH CHAO CHIEN WU YUN CHIEH K’UNG TU
密多时．照见五蕴皆空．度

Prajnaparamita, He saw that the five skandhas were empty;

I CH’IEH K’U O SHEH LI TZU SE PU I K’UNG
一切苦厄．舍利子．色不异空．

thus he overcame all ills and suffering. "O Sariputra, form does

K’UNG PU I SE SE CHI SHIH K’UNG K’UNG CHI
空即不异色．色即是空．空即

not differ from the Void, and the Void does not differ from form.

SHIH SE SHOU HSIANG HSING SHIH I FU JU SHIH
是色．受想行识．亦复如是。

Form is the Void, and the Void is form; the same is true for
feelings, conceptions, impulses and consciousness,
O Sariputra, the characteristics of the Voidness of all dharmas are not arising, not ceasing, not defiled, not pure, not increasing, not decreasing.

Therefore, in the Void there are no forms, no feelings, conceptions, impulses or consciousness: no eye, ear, nose, tongue, body or mind; no form, sound, smell, taste, touch or mind object; no eye

...
and death; also there is no truth of suffering, of the cause of suffering, of the cessation of suffering or of the Path.

There is no wisdom, and there is no attainment whatsoever.

Because there is nothing to be attained, a Bodhisattva relying on

Prajna-paramita has no obstruction in his mind. Because there

is no obstruction he has no fear, and he passes far beyond all con-

fused imagination and reaches Ultimate Nirvana. The Buddhas in
LO SAN MIAO SAN P'U T'I KU CHIH PO JE PO LO
have attained Supreme Enlightenment. Therefore, the Prajnapar-

MI TO SHIH TA SHEN CHOU SHIH TA MING CHOU
密多○是大神咒○是大明咒。
amita is the great magic spell, is the greatest spell of illumina-

SHIH WU SHANG CHOW SHIH WU TENG TENG CHOU
是無上咒○是無等等咒。
tion, is the supreme spell, is the unequalled spell, which can truly

NENG CH’U I CH’IEH KU CHEN SHIH PU HSU KU
protect one from all suffering without fail.” Therefore, he uttered

SHUO PO JE PO LO MI TO CHOU CHI SHUO CHOU YUEH
說般若波羅密多咒○即說咒曰○
the spell of Prajnaparamita, saying:

CHIEH TI CHIEH TI PO LO CHIEH TI PO LO SENG
"Gate, Gate, Paragate, Parasemgate,

○○○○

CHIEH TI P’U T’I SA P’O HO
揭諦○菩 持薩 婆 訪○
Bodhi Svaha.”
回向偈 PARINAMANA GATHA

Assembled here, the present undefiled congregation,

Reciting the Suramgama mystic Dharani,

Dedicated to the Precious Three, all the Nagas, the Devas,

Protectors of Sangarama and all the saints, wishes as follows:
MORNING SERVICE

三塗八難俱離苦。
May all in the three evil paths and in the eight difficult situations be invariably extricated from suffering,

四恩三有盡霑恩。
May all the four kinds of benefactors and all beings in the three realms of existence be benefited.

國界安寧兵革銷。
May national territories be peaceful and military operations be ended.

風調雨順民安樂。
May breezes and rains be favorable and all peoples be happy.

大眾熏修希勝進。
May we all practice and cultivate for excellent progress, so

十地頓超無難事。
That the Ten Stages may be suddenly surpassed without difficulty.
MORNING SERVICE

SHAN MEN CH’ING CHING CHIEH FEI YU

山 門 清 淨 絕 非 虞。
May the monastery be undefiled and free from worries or evil,

T’AN HSIN KUI I TSENG FU HUI

檀 信 歸 依 增 福 慧。
And donors and believers deepen their faith toward more bliss and wisdom.

A MI T’O FO SHEN CHIN SE

阿 繽 陀 佛 身 金 色。
Amita Buddha all in golden color,

HSIANG HAO KUANG MING WU TENG LUN

相 好 光 明 無 等 倫。
With form, features and radiance unequalled,

PAI HAO WAN CHUAN WU HSU MI

白 毫 完 轉 五 須 彌。
White curls winding like the five Sumeru Mountains,

KAN MU CH’ENG CH’ING SZU TA HAI

紺 目 澄 清 四 大 海。
And purple eyes as clear as the four great seas.
In his aura are transformed Buddhas in countless millions,

And transformed Bodhisattvas, also, in limitless number;

Forty-eight vows he made to enlighten sentient beings

And to enable all nine grades to reach the other shore.

Blessed be the Most Compassionate One of the Western Paradise,

Amita Buddha.
NA MO A MI T' O FO (Several hundred or one thousand times)
Blessed be Amita Buddha.

A MI T' O FO (With joined palms.)
Amita Buddha.

(以下各三稱，跪念，心存觀想。)
(Recite three times each of the following, kneeling in meditation.)

NA MO KUAN SHIH YIN P'U SA
南無觀世音菩薩
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P'U SA
南無大勢至菩薩
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH' I NG CHING TA HAI CHUNG P' U SA
南無清淨大海眾菩薩
Blessed be all Bodhisattvas in the great pure congregation.

發願文 TEN GRAND VOWS
(Still kneeling, recite piously:)

Firstly, make obeisance to all Buddhas,

Secondly, praise Tathagatas,

Thirdly, proffer abundant offerings,

Fourthly, repent evil deeds,

Fifthly, acquiesce gladly in others' merits and virtues,
Sixthly, entreat for the turning of Dharma wheels,

Seventhly, pray for Buddhas to stay in the world,

Eighthly, always follow and learn from the Buddhas,

Ninthly, always gratify all sentient beings,

Tenthly, make a universal dedication.

To all Buddhas in all places and at all times
一 切 菩 薩 摩 詔 菩 薩。
And all Bodhisattvas Mahasattvas,

摩 詔 般 若 波 羅 密。
Mahaprajnaparamita.

四 生 九 有。
Each one from the four kinds of births in the nine realms of existence,

同 登 華 藏 玄 門。
Invariably ascend the wonderful approach to the Lotus Treasury.

八 難 三 途。
All in the eight difficult situations and in the three evil paths of reincarnation,

共 入 景 盡 虚 性 海。
Enter together the Vairocana Ocean of the Bhutatathata.
（每逢朔望丶前四句改後四句）
(On the First and the Fifteenth of the Lunar Month, the above four lines are to be replaced by the following:)

\[ \text{KO} \text{U} \text{HUNG} \text{KU} \]

May the national foundation be firm and strong.

\[ \text{CHIH} \text{TAO} \text{HSIA} \text{CH'ANG} \]

And good government be extensively prevailing.

\[ \text{FO} \text{JIH} \text{TSENG} \text{HUI} \]

May the Buddha Sun be increasingly brilliant,

\[ \text{FA} \text{LUN} \text{CH'ANG} \text{CHUAN} \]

And the Dharma Wheel be ever turning.

I take refuge in Buddha, wishing all sentient beings
T'I CHIEH TA TAO FA WU SHANG HSIN
体解大道，发无上心。
to understand the great Doctrine and make the superlative resolve.

TZU KUEI I FAH TANG YUAN CHUNG SHENG
自皈依法，当愿众生。
I take refuge in Dharma, wishing all sentient beings

SHEN JU CHING TSANG CHIH HUI JU HAI
深入经藏，智慧如海。
to penetrate the Sutra Pitaka with wisdom as unfathomable as the ocean.

TZU KUEI I SENG TANG YUAN CHUAG SHENG
自皈依僧，当愿众生。
I take refuge in Sangha, wishing all sentient beings

T'UNG LI TA CHUNG I CH'IEH WU AI
统理大众，一切无礙。
to harmonize multitudes in general, without any obstruction whatsoever,

HO NAN SHENG CHUNG
和南圣众。
and to respect the sacred Sangha.
PRAISE TO WEITO

(On the First and the Fifteenth of the Lunar Month, the following is to be chanted three times in addition to the others.

南 無 香 雲 蓋 菩 薩

Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

摩 話 薩

(三稱)
(3 times)

南 無 護 法 韋 賦 尊

Blessed be Dharma Protecting Weito, the honored Bodhisattva.

天 菩 薩

(三稱)
(3 times)

大吉祥天女咒

Great-Propitious-Celestial-Maid's Dharani

南 無 佛 陀。南 無 達 摩。南 無 僧 伽。
NA MA SHIH LI MO HO T'I PI YEH TA NI YEH T'O
南無室利摩訶提鼻耶。恆你也他。

PO LI FU LOU NO CHE LI SAN MAN T'O TA SHE
波利富樓那。遮利三曼陀。達舍

NI MO HO P'I HO LO CH'IEH TI SAN MAN T'O P'I
尼摩訶毗訶羅伽帝。三曼陀。毗

NI CH'IEH TI MO HO CHIA LI YEH PO NI PO
尼伽帝。摩訶迦利野。波補波

LA PO NI SA LI WA LI T'O SAN MAN T'O HSIU
囉。波補。薩利嚥栗他。三曼陀。修

PO LI TI FU LI NO A LI NO TA MO TI MO
鉢犁帝。富離那。阿利那。達摩帝。摩

HO P'I KU PI TI MO HO MI LE TI LOU PO SENG
訝毗鼓畢帝。摩訶彌勒帝。婆蕉僧

CH'I TI HSI TI HSI SENG CH'I HSI TI SAN MAN
祗帝。醯帝。箫。僧。祗醯帝。三曼

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T’O  A T’O  A NOU P’O LO NI
陀 阿他 阿霓 婆 罗尼

(三遍)

(Times)

韋馳讚

Weito Praise

 Wei  T’O  T’IEN CHIANG  P’U SA HUA SHEN
韋 天 將 菩 薩 化 身

Weito, the heavenly general, a Bodhisattva in transformation,

YUNG HU  FO  FA  SHIIH HUNG SHEN
擁 護 佛 法 誓 弘 深

To support Buddha Dharma, his vows are grand and profound.

PAO  CH’U  CHEN  MO  CHUN
寶 杖 鎮 魔 軍

With the precious thunderbolt he subdues the demonic army,

KUNG TE  NAN  LUN  CH’I  TAO  FU  CH’UN  HSIN
功德難倫。 祈禱副 羣心

His merits hardly matched, His prayers answer our collective wishes.

NA  MO  P’U  YEN  P’U  SA  MO  HO  SA  MO  HO  PO  JE
南 無 普 眼 菩 薩 摩 詶 菩 薩。 摩 詶 般 若

Blessed be the Pervasive-Eye Bodhisattva—Mahasattva,
OH OH
PO LO MI
波羅密
Mahaprajnaparamita.

禮祖
SALUTE TO PATRIARCHS

（但逢朔望用之。平時不用）
(Exclusively for the First and the Fifteenth of the Lunar Month)

維那師呼
The Celebrant intones:

CHAN CHU
展具
Unfold kneeling spreads.

鳴磬三聲，接稱祖名，大眾隨同頂禮
Following three strokes of gong, the congregation prostrate on hearing the following:

TING LI HSI T’IEN TUNG T’U LI TAI TSU SHIH
頂禮西天東土歷代祖師。
We honor the Patriarchs of the West and the East of all generations.

TING LI KU CHIN LIEN SHE I CHIEH TSUNG SHIH
頂禮古今蓮社一切宗師。
We honor all the Amidist Masters of the Past and the Present.
TING LI T‘IEN HSIA HUNG TSUNG YEN CHIAO CHU
頂禮天下宏宗演教諸
We honor all the great learned ones who spread Amidism and

TA SHAN CHIH SHIH
大善知識。
preach the teachings.

TING LI KO JEN TE CHIE T‘AN SHANG SHIH SHIH
頂禮各人得戒壇上十師
We honor the ten Ordination Masters and the Tonsuring Master

CHI T‘I TU EN SHIH
及剃度恩師。
of each one of us.

TING LI TANG TAI HO SHANG
頂禮當代和尚。
We honor the Great Masters of the present generation.

維那師再呼
The Celebrant then intones:

TUEI MIEN CHAN CHU
對面展具
Unfold spreads facing aisle.

鳴罄三聲，即直白云：
After three strokes of the gong, he announces:

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SHIH WEI NIEN YUEH       TAN LIANG CH'EN TA
時 維__年__月朔(望)旦 良 辰 大
At this propitious hour on the___day of the____month in__,

CHUNG SHIH YUN CHI P'U LI SAN PAI
眾 師 雲 集 普 禮 三 拜
the congregation of Masters assembles here to make three
prostrations

再詠
He then intones:

KUNG I TSU T'ANG
恭 詣 祖 堂
Proceed to Patriarch Hall.

大眾到齊，聞引磬，展具三拜。
When all arrive, the bell-gong is sounded and all unfold the
kneeling spreads and make three prostrations.

※ ※ ※ ※ ※ ※

PRAISE TO AVALOKITESVARA

NA MO KUO CH’U CHENG FA MING JU LAI
南 無 過 去 正 法 明 如 來．
Blessed be the former Samyag-dharma-vidya Tathagata and
HSIEN CH’IEN KUAN SHIH YIN P’U SA
現前觀世音菩薩。
The present Avalokitesvara Bodhisattva, who,

CHENG MIAO KUNG TE CHU TA TZU PEI
成妙功德具大慈悲。
Having accomplished wonderful merits and being endowed with great compassion,

YU I SHEN HSIN HSIEN CH’IEN SHOU YEN
於一身心現千手千手眼。
In one physical and mental entity manifesting a thousand hands and eyes,

CHAO CHIEN FA CHIE HU CHIH CHUNG SHENG
照見法界護持眾生。
Contemplating and perceiving Dharmadhatu, protecting and keeping sentient beings,

LING FA KUANG TA TAO HSIN
令發廣大道心。
Causing them to make the great resolve for enlightenment,

CHIAO CHIH YUAN MAN SHENG CHOU
教持圓滿神咒。
Teaching them to recite the perfect sacred Dharani,

YUNG LI O TAO TE SHENG FO CH’IEN
永離惡道得生佛前。
Always keeps them away from evil paths, enabling them to be reborn in the presence of Buddhas,

WU CHIEN CHUNG CH’IEN CH’AN SHENG O CHI
無間重懲纏身惡疾。
The unpardonable iniquities and the entangling serious illnesses
朝時課誦  MORNING SERVICE
讚觀音文  PRAISE OF AVALOKITESVARA

MO NENG CHIOU CHI HSI SHIHK HSIAO CH’U
不能救濟，悉使消除。
That cannot be otherwise helped will now be all completely eradicated.

SAN MEI PIEN TS’AI HSIEN SHENG CH’IOU YUAN
三昧辨才，現生求願。
Samaya eloquence and prayers and wishes of the present life

CHIE LING KUO HSI CHUE TING WU I
皆令果遂，決定無疑。
Will all be realized and answered definitely without any doubt.

NENG SHIH SU HUO SAN SHENG TSAO TENG FO TI
能使速獲三乘，早登佛地。
We are enabled to obtain readily the three vehicles and ascend early into Buddha’s land.

WEI SHENG CHIH LI T’AN MO NENG CH’UNG
威神之力，歎莫能窮。
His august, sacred power is beyond our praise.

KU WO I HSIN CH’IOU AI HU CH’I’IHY
故我一心，求哀護持。
Therefore, we wholeheartedly pray for his pity and protection.

SHIH FANG SAN SHIH I CH’IE FO I CH’IE P’U SA
十方三世一切佛，一切菩薩
All Buddhas in all places and at all times, And all Bodhisattvas

MO HO SA MO HO PO JE PO LO MI
摩訶薩，摩訶般若波羅蜜。
Mahasattvas, Mahaprajnaparamita.
暮時課誦
EVENING SERVICE

單日念阿彌陀經。雙日念大懺悔文。
Amita Sutra for odd-numbered days.
Act of General Repentance for even-numbered days.

排班東西對面立。
Both sides of the aisle stand facing each other.

轉身向上。
Turn to face Buddhas.

問訊
Bow.

三拜
Three prostrations.

起
Arise.

拜
Prostrate.

起
Arise.

問訊
Bow.

驚顫
Shock.

○○○○○○○○○○

・67・
Blessed be Buddhas and Bodhisattvas in the vast assembly of the Lotus Pool.

Thus I have heard: Once the Buddha was in Sravasti in the Jetavana-Anathapindika Park, together with great Bhiksus,

One thousand two hundred and fifty in all, all great Arhats,
A LO HAN CHUNG SO CHIH SHIH, CHANG LAO SHE
known to and recognized by all: Elders Sariputra,

LI FU, MO HO MU CHIEN LIEN, MO HO CHIA SHE,
利弗・摩訶目捷連・摩訶迦葉・
Mahamaudgalyayana, Mahakasyapa,

MO HO CHIA CHAN YEN, MO HO CHU CHIH LO,
摩訶迦旃延・摩訶俱締羅・
Mahakatyayana, Mahakausthila,

LI P' O TO CHOU LI P'AN T'O CH'IEH NAN T'O
離婆多・周利槃陀伽・難陀・
Revata Suddhipanthaka, Nanda,

A NAN T'O LO HOU LO CHIAO FAN PO T'I
阿難陀・羅睺羅・憍梵波提・
Ananda, Rahula, Gavampati,

PIN T'OU LU P'O LO TO CHIA LlU T'O I
賓頭盧頗羅堕・迦留陀夷・
Pindolabharadvaja, Kalodayin,

MO HO CHIEH PIN NO, PO CHU LO A NOU LOU T'O
摩訶劫賓那・拘拘羅・阿毘樓馱・
Mahakaphina, Vakkula, Aniruddha,
JU SHIH TENG CHU TA TI TZU PING CHU P'U SA
如是等諸大弟子○并諸菩薩
such great disciples together with the Bodhisattvas

MO HO SA, WEN SHU SHIH LI FA WANG TZU,
摩訶薩・文殊師利法王子
Mahasattvas: Manjusri the Dharma Prince,

A I TO P'U SA, CH'IEN T'O HO T'I P'U SA,
阿逸多菩薩・乾陀訶提菩薩・
Ajita Bodhisattva, Gandhastin Bodhisattva,

CH'ANG CHING CHIN P'U SA, YU JU SHIH TENG CHU
常精進菩薩・與如是等諸
Nityodyukta Bodhisattva, with such great Bodhisattvas, and

TA P'U SA, CHI SHIH T'I HUAN YIN TENG WU LIANG
大菩薩○及釋提桓因等・無量
with Sakro Devanam Indra and great multitudes of countless

CHU T'IEN TA, CHUNG CHU ERH SHIH FO KAO CHANG
諸天大眾俱○爾時佛告長
heavenly beings.  At that time Buddha told Elder

LAO SHE LI FU: TS'UNG SHIH HSI FANG KUO SHIH
老舍利弗・從是西方○過十
Sariputra, “To the west from here, beyond millions of
WAN I FO TU YU SHIH CHIEH MING YUEH CHI LO
Buddhalands, there is a world named Utmost Joy,

CH'I T'U YU FO, HAO A MI T'O CHIN HSIEN TSAI
where there is a Buddha, known as Amita, who is preaching

SHUO FA, SHE LI FU, PI TU HO KU MING WEI CHI
O Sariputra, why is that land named Utmost

LO? CH'I KUO CHUNG SHENG WU YU CHUNG K'U,
Joy? All beings living in that country are free from suffering

TAN SHOU CHU LO KU MING CHI LO
and only enjoy every bliss; therefore, it is called Utmost Joy.

YU SHE LI FU, CHI LO KUO TU CH'I CH'UNG LAN
Moreover, Sariputra, in the land of Utmost Joy seven tiers of

TUN, CH'I CH'UNG LO WANG, CH'I CH'UNG HANG
railings, seven layers of nettings and seven rows of trees, all
SHU, CHIEH SHIH SZU PAO CHOU TSA WEI JAO
formed from the four treasures, encompass the periphery, and

SHIH KU PI KUO MING WEI CHI LO, YU SHE LI FU,
is so that country is named Utmost Joy. Moreover, Sariputra,

CHI LO KUO TU YU CH'I PAO CH'IH PA KUNG TEH
the land of Utmost Joy has the pool of seven jewels, filled

SHUI CH'UNG MAN CH'I CHUNG, CH'IH TI CH'UN I
with the water of eight meritorious qualities. The bottom of

CHIN SHA PU TI, SZU PIEN CHIEH TAO, CHIN YIN
the pool is entirely covered with gold powder. Stairs on four

LIU LI PO LI HO CH'ENG, SHANG YU LOU KO
sides are made of gold, silver, lapis lazuli and crystal.

I I CHIN YIN LIU LI PO LI CH'EH CH'U CH'IH CHU
Above are pavilions adorned with gold, silver, lapis lazuli,
MA NAO ERH YEN SHIH CHIH CH’IH CHUNG LIEN HUA
瑪瑙·而嚴飾之。池中蓮華·
crystal, mother-of-pearl and agate. In the pool the lotus flowers

TA JU CH’E LUN, CH’ING SE CH’ING KUANG. HUANG
大如車輪·青色青光·黃
are as large as cartwheels, blue-colored with blue lustre,

SE HUANG KUANG, CH’IH SE CH’IH KUANG, PAI SE
色黃光·赤色赤光·白色
yellow-colored with yellow lustre, red-colored with red lustre

PAI KUANG, WEI MIAO HSIANG CHIEH, SHE LI PU,
白光·微妙香潔。含利弗·
and white-colored with white lustre, subtle, wonderful, sweet

CHI LO KUO TU CH’ENG CHIU JU SHIH KUNG TE
極樂國土·成就如是功德
and pure. O Sariputra, the land of Utmost Joy has realized such

CHUANG YEN, YU SHE LI FU, PI FO KUO TU
莊嚴。又含利弗。彼佛國土·
meritorious adornment. Moreover, Sariputra, in that Buddhaland

CH’ANG TSO T’IEN YUEH HUANG CHIN WEI TI,
常作天樂。黃金為地·
always rings celestial music, and, with yellow gold covering the

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CHOU YEH LIU SHIH YU T'IEN MAN T'O LO HUA
ground, during the six periods of the day and night, rains of
heavenly Mandarava flowers fall.

CH'I T'U CHUNG SHENG CH'ANG I CHING TAN, KO
其 土 罕 生・常 以 清 旦・各
The beings in that land, always in the early morning, each

I I KO CH'ENG CHUNG MIAO HUA KUNG YANG T'A
以 衣 祉 供 琳 妙 華・他
with his own sack, collect the wonderful flowers to offer to

FANG SHIH WAN I FO, CH'I SHIH SHIH HUAN TAO
方 十 萬 億 佛・即 以 食 時・還 到
millions of Buddhas in other localities. At mealtime they return

PEN KUO FAN SHIH CHING HSING SHE LI FU, CHI
本 國・飯 食 經 行・舍 利 弗・極
to their own country to eat and stroll. O Sariputra, the land

LO KUO TU CH'ENG CHIU JU SHIH KUNG TE CHUANG
樂 國 土・成 就 如 是 功 德 莊
of Utmost Joy has realized such meritorious adornment.

YEN, FU TZ'U SHE LI FU, PI KUO CH'ANG YU
嚴・復 次 舍 利 弗・彼 國 常 有
Again, Sariputra, in that country there are always all kinds of
CHUNG CHUNG CH'I MIAO TSA SE CHIH NIAO PAI rare and varicolored birds: white cranes, peacocks, parrots, egrets,

HO K'UNG CH'UEH, YING WU, SHE LI, CHIA LING Kalavinkas and the two-headed birds. These flocks of birds sing

P'IN CH'IEH KUNG MING CHIH NIAO, SHIH CHU 頻伽·共命之鳥。是諸 during the six periods of the day and night with harmonious and

CHUNG NIAO CHOU YEH LIU SHIH CH'U HO YA 眾鳥·晝夜六時·出和雅 elegant tones which expound thoroughly the five roots, five

YIN, CH'I YIN YEN CH'ANG WU KEN WU LI, 音。其音演暢·五根五力· powers,

CH'I P'U T'I FEN, PA SHENG TAO FEN, JU SHIH 七善提分·八聖道分·如是 seven Bodhi characteristics, eight sacred right ways and other

TENG FA CH'I T'U CHUNG SHENG WEN SHIH YIN 等法。其土眾生·聞是音 Dharmas like these. In that land the living beings, having heard

.75.
I CHIEH HSI Nien Fo, Nien Fa, Nien Seng, these tones, are all invariably mindful of Buddha, mindful of Dharma and mindful of Sangha.

SHE LI FU, Ju Wu Wei Tz’u Niao Shih Shih Tsui 舍利弗。汝勿謂此鳥。實是罪
O Sariputra, do not say that these birds are born as retribution

PAO SO SHENG, SO I CHE HO? PI FO KUO TU 報所生。所以者何。彼佛國土。
for sins. For what reason? In that Buddhland there is none of

WU SAN O TAO SHE LI FU, CH’I FO KUO TU 無三惡道。舍利弗。其佛國土。
the three evil paths. O Sariputra, in that Buddhland,

SHANG WU O TAO CHIH MING, HO K’UANG YU SHIH? 尚無惡道之名。何況有實。
not even the names of the three evil paths exist; how much less their actuality!

SHIH CHU CHUNG NIAO CHIEH SHIH A MI T’O FO 是諸眾鳥。皆是阿彌陀佛。
These flocks of birds are all made through transformation by

YU LING FA YIN HSUAN LIU PIEN HUA SO TSO 欲令法音宣流。變化所作。
Amita Buddha, who desires the Dharma to be widely proclaimed.
SHE LI FÚ, PI FÓ KUÓ TU' WEI FUNG CH'UI TUNG
O Sariputra, in that Buddhland when the soft breezes stir, the

CHIU PAO HANG SHU CH'I PAO LO WANG, CH'U WEI
precious trees and the jewelled nettings give forth subtle and

MIAO YIN, P'I JÚ PAI CH'IEN CHUNG YUEH
wonderful sounds like one hundred thousand kinds of music

T'UNG SHÍH CHU TSO WEN SHIH YIN CHE TŻU JAN
all playing at the same time. Those who hear these sounds all

CHIEH SHENG NIEN FÓ NIEN FA NIEN SENG CHIH
naturally become mindful of Buddha, mindful of Dharma and

HSIN, SHE LI FÚ, CH'I FÓ KUÓ TU CH'ENG CHIU
mindful of Sangha. O Sariputra, that Buddhland has realized

JÚ SHIH KUNG TÉ CHUANG YÉN. SHE LI FÚ, YÚ
such meritorious adornment. O Sariputra, what do you think?
Why is that Buddha called Amita?

O Sariputra, the radiance of that Buddha is immeasurable,

shining on countries everywhere in all ten directions, without any

obstruction, and therefore he is called Amita. Moreover,

O Sariputra, the life of that Buddha and of his people lasts for
countless and boundless Asangkhyaeya Kalpas, and so he is named

Amita. O Sariputra, since Amita became Buddha, it has now
YU SHE LI FU, PI FO YU WU LIANG WU PIEN
been ten Kalpas. Moreover, Sariputra, that Buddha has

SHENG WEN TI TZU, CHIEH A LO HAN, FEI SHIH
声闻弟子·皆阿罗汉·非是
countless and boundless personal disciples, all Arhats, their

SUAN SHU CHIH SO NENG CHIH, CHU P’U SA CHUNG
算数之所能知。诸菩萨眾。
number incalculable. Likewise is the assembly of Bodhisattvas.

I FU JU SHIH SHE LI FU, PI FO KUO TU
亦复如是。舍利弗·彼佛国土·
O Sariputra, that Buddhaland has realized such meritorious

CH’ENG CHIU JU SHIH KUNG TE CHUANG YEN,
成就如是功德庄严。
adornment.

YU SHE LI FU, CHI LO KUO TU CHUNG SHENG SHENG
又舍利弗·极乐国土·众生
Moreover, Sariputra, living beings born in the land of Utmost

CHE CHIEH SHIH A PI PA CHIH, CH’I CHUNG TO YU
者·皆是阿耨跋致。其中多有
Joy are all Avaivartikas, many among whom will attain
EVENING SERVICE
AMITA SUTRA

I SHENG PU CH’U CH’I SHU SHEN TO FEI SHIHK
一生補處。其數甚多。非是
Buddhahood in this life. Their number is vast and cannot be

SUAN SHU SO NENG CHIH CHIHK, TAN KO I WU
算數所能知之, 但可以無
made out by calculation, but may be expressed in terms of

LIANG WU PIEN A SENG CH’I SHUO. SHE LI FU,
量無邊阿僧祇說。舍利弗, 
countless and boundless Asankhyeyas. O Sariputra, the living

CHUNG SHENG WEN CHE YING TANG FA YUAN YUAN
眾生聞者, 應當發願, 願
beings who hear this should take the vow to be born in that

SHENG PI KUO SO I CHE HO? TE YU JU SHIHK
生彼國, 所以者何, 得與如是
country. And why? One will be thus enabled to join the company

CHU SHANG SHAN JEN CHU HUI I CH’U, SHE LI
諸上善人俱會一處, 舍利
of such superior and good people in the same place. O Sariputra,

FU, PU K’O I SHAO SHAN KEN FU TE YIN YUAN
弗, 不可以少善根福德因緣, 
one cannot rely on few good roots, blessings, virtues and causal

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TE SHENG PI KUO. SHE LI FU, JO YU SHAN NAN

connections to be born in that country. O Sariputra, if there

TZU SHAN NU JEN, WEN SHUO A MI TO FO

is a good man or a good woman who hears Amita Buddha

and holds firmly his name, whether for one day, or for two days

or for three days, or for four days, or for five days, or for six

or for seven days, wholeheartedly and without distraction,

when this person approaches the end of life, Amita Buddha and

all the holy ones will appear before him. When the end comes,
HSIN PU TIEN TAO  
CHI TE WANG SHENG A MI T'O
心 不 顛 倒  即 得 往  生 阿 彌 陀
this person, with his mind free from inversion, will go to be

FO CHI LO KUO TU.  SHE LI FU,  WO CHIEN SHIH
佛 極 樂 國 土。 舍 利 弗。 我 見 是
born in Amita Buddha's land of Utmost Joy. Sariputra, I see this

LI KU SHUO TZ’U YEN.  JO YU CHUNG SHENG
利。 故 說 此 言。 若 有 異 生。
advantage and therefore say these words. If there are living beings

WEN SHIH SHUO CHE YING TANG FA YUAN SHENG
聞 是 說 者。 應 當 發 願。 生
who hear these words, they should make the vow to be born in

PI KUO TU.  SHE LI FU,  JU WO CHIN CHE
彼 國 土。 舍 利 弗。 如 我 今 者。
that land. O Sariputra, as I am now praising Amita

TSAN T’AN A MI T'O FO  PU K'O SZU I KUNG
讚 歎 阿 彌 陀 佛 不 可 思 議 功
Buddha's inconceivable merits, likewise to the East there are

TE CHIH LI, TUNG FANG I YU A CHU PI FO,
德 之 利。 東 方 亦 有 阿 閒 躯 佛。
also Aksobhya Buddha,
HSU MI HSIANG FO, TA HSU MI FO, HSU MI
須彌相佛·大須彌佛·須彌
Merudhvaja Buddha, Mahameru Buddha, Meruprabhasa Buddha,

KUANG FO, MIAO YIN FO, JU SHIH TENG HENG HO
光佛·妙音佛·如是等恒河
Sughosa Buddha and other such Buddhas as many as Ganges'

SHA SHU CHU FO, KO YU CH'I KUO CH'U KUANG
沙數諸佛·各於其國·出廣
sands. Each in his own country puts out his vast and long

CH'ANG SHE HSIANG PIEN FU SAN CH'IEN TA CH'IEN
長舌相·徧覆三千大千
tongue, covering entirely the great

SHIH CHIE SHUO CH'ENG SHIH YÉN: JU TENG CHUNG
世界·說誠實言·汝等眾
Trichiliocosms, and says the truthful words: 'All you living

SHENG TANG Hsin SHIH CH'ENG TSAN PU KO SZU
生·當信是稱讚不可思
beings should believe this Sutra of Praises for Inconceivable

I KUNG TE I CH'IEH CHU FO SO HU NIEN CHING
議功德·一切諸佛所護念經
Merits and for All Buddhas' Protection and Mindfulness.'
SHE LI FU, NAN FANG SHIH CHIEH YU JIH YUEH
舍利弗。南方世界。有日月
O Sariputra, in the Southern worlds are Candrasuryapradipa

TENG FO, MING WEN KUANG FO, TA YEN CHIEN FO,
燈佛。名聞光佛。大般肩佛。
Buddha, Yasahprabha Buddha, Maharciskamdha Buddha,

HSU MI TENG FO, WU LIANG CHING CHIN FO,
須彌燈佛。無量精進佛。
Merupradipa Buddha, Arantavirya Buddha and other such

JU SHIH TENG HENG HO SHA SHU CHU FO, KO YU
如是等。恒河沙數諸佛。各於
Buddhas as many as Ganges' sands. Each in his own country

CH’I KUO CH’U KUANG CH’ANG SHE HSIANG PIEN
其國。出廣長舌相。徧
puts out his vast and long tongue, covering entirely the great

FU SAN CH’IEN TA CH’IEN SHIH CHIEH SHUO CH’ENG
覆三千大千世界。說誠
Trichiliocosms, and says the truthful words:

SHIH YEN: JU TENG CHUNG SHENG TANG HSIN SHIH
實言。汝等眾生。當信是
‘All you living beings should believe this Sutra of Praise for

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Inconceivable Merits and for All Buddhas' Protection and Mindfulness.' O Sariputra, in the Western worlds there are Amitayus Buddha, Amitaskamdha Buddha, Amitadvahava Buddha, Mahaprabha Buddha, Maharasmiprabha Buddha, Maharatnaketu Buddha, Sudharasmi Buddha.

and other such Buddhas as many as Ganges' sands. Each in his country puts out his vast and long tongue, covering entirely the
FU SAN CH’IEN TA CH’IEN SHIH CHIEH SHUO CH’ENG
覆三千大千世界，說誠
great Trichiliocosms, and says the truthful words:

SHIH YEN: JU TENG CHUNG SHENG TANG HUAN SHIH
實言，汝等眾生，當信是
‘All you living beings should believe this Sutra of Praises for

CH’ENG TSAN PU KO SZU I KUNG TE I CH’IEH
稱讚不可思議功德，一切
Inconceivable Merits and for All Buddhas’ Protection and

CHU FO SO HU NIEN CHING SHE LI FU PEI FANG
諸佛所護念經，舍利弗，北方
Mindfulness.’ O Sariputra, in the Northern worlds are

SHIH CHIEH YU YEN CHIEN FO, TSUI SHENG YIN FO,
世界有談肩佛，最勝音佛
Maharickamdhava Buddha, Dumdubhisvaranirghosa Buddha,

NAN CHU FO, JIH SHENG FO, WANG MING FO, JU
難沮佛，日生佛，網明佛，如
Duspradharsa Buddha, Adityasambhava Buddha, Jalemprabha

SHIH TENG HENG HO SHA SHU CHU FO KO YU CH’I
是等恒河沙數諸佛，各於其
and other such Buddhas as many as Ganges’ sands. Each in his

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Kuo ch'u kuang ch'ang she hsiang pien fu san
own country puts out his vast and long tongue, covering entirely

ch'ien ta ch'ien shih chieh shuo ch'eng shih
the great Trichiliocosms, and says the truthful words: 'All you

yen: ju teng chung sheng tang hsin shih
living beings should believe this Sutra of Praises for Inconceiv-

ch'eng tsan pu k'o su i kung te i ch'ieh chu
able Merits and for All Buddhas Protection and

fo so hu ni en ching. she li fu, hsia fang shih
Mindfulness.' O Sariputra, in the worlds below are Simha

chieh yu shih tzu fo, ming wen fo, ming kuang
Buddha, Yasas Buddha, Yasahprabha Buddha, Dharma Buddha,

fo, ta mo fo, fa ch'uan g fo, chih fa fo,
Dharmadhvaja Buddha, Dharmadhara Buddha,
JU SHIH TENG HENG HO SHA SHU CHU FO, KO YU
如是等恒河沙數諸佛。各於
and other such Buddhas as many as Ganges' sands. Each in his

CH'I KUO CH'U KUANG CH'ANG SHE HSIANG PIEN
其國。出廣長舌相。徧
country puts out his vast and long tongue, covering entirely

FU SAN CH'IEN TA CH'IEN SHIH CHIEH SHUO CH'ENG
覆三千大千世界。說誠
the great Trichiliocosms, and says the truthful words:

SHIH YEN: JU TENG CHUNG SHENG TANG HSIN SHIH
實言。汝等眾生。當信是
'All you living beings should believe this Sutra of Praises for

CH'ENG TSAN PU K'O SZU I KUNG TE I CH'IEH
稱讚不可思议功德。一切
Inconceivable Merits and for

CHU FO SO HU NIEN CHING. SHE LI FU, SHANG FANG
諸佛所護念經。舍利弗。上方
All Buddhas' Protection and Mindfulness.' O Sariputra, in the

SHIH CHIEH YU FAN YIN FO SU WANG FO,
世界有梵音佛。宿王佛。
worlds above there are Brahmaghosa Buddha, Naksatrarastra Buddha,
HSIANG SHANG FO, HSIANG KUANG FO, TA YEN
香上佛、香光佛、大說
Gamdhottama Buddha, Gamdhapsarabhasa Buddha,

CHIEN FO, TSA SE PAO HUA YEN SHEN FO SO LO
肩佛、雜色寶華嚴身佛、娑羅
Maharadismadha Buddha, Ratnakusumasaṃspitagatra Buddha,

SHU WANG FO, PAO HUA TE FO, CHIEN I CH’IEH I
樹王佛、寶華德佛、見一切義
Salendararaja Buddha, Ratnotpalasri Buddha. Sarvarthadarsa

FO, JU HSU MI SHAN FO, JU SHIH TENG HENG HO
佛、如須彌山佛、如是等恒河
Buddha, Sumerukalpa Buddha and other such Buddhas as many

SHA SHU CHU FO. KO YU CH’I KUO CH’U KUANG
沙敷諸佛。各於其國。出廣
as Ganges’ sands. Each in his own country puts out his vast

CH’ANG SHE HSIANG PIEN FU SAN CH’IEN TA, CH’IEN
長舌相。偏覆三千大千
and long tongue, covering entirely the great Trichiliocosms, and

SHIH CHIEH SHUO CH’ENG SHIH YEN: JU TENG
世界說誠實言。汝等
says the truthful words: ‘You living beings should believe
CHUNG SHENG TANG HSIN SHIH CH’ENG TSAN PU
生。當信是稱讚不
this Sutra of Praises for Inconceivable Merits and for

KO SZU I KUNG TE I CH’IEH CHU FO SUO HU NIEN
可思議功德。一切諸佛所護念
All Buddhas’ Protection and Mindfulness.

CHING. SHE LI FU, YU JU I YUN HO? HO KU
經。舍利弗。於汝意云何。何故
O Sariputra, what do you think? Why is it called the Sutra of

MING WEI I CH’IEH CHU FO SO HU NIEN CHING?
名為一切諸佛所護念經。
All Buddhas’ Protection and Mindfulness?

SHE LI FU, JO YU SHAN NAN TZU SHAN NU JEN
舍利弗。若有善男子善女人。
O Sariputra, if there are good men and good women who

WEN SHIH CHING SHOU CHIH CHE CHI WEN CHU FU
聞是經受持者。及聞諸佛
hear this Sutra and hold to it and who hear the names of

MING CHE, SHIH CHU SHAN NAN TZU SHAN NU JEN
名者。是諸善男子善女人。
Buddhas, these good men and good women are all under the
CHIEH WEI I CH’IEH CHU FO CHIH SO HU NIEN,
protection and mindfulness of all Buddhas and will invariably

CHIEH TE PU T’UI CHUAN YU A NOU TO LO SAN
不 retrogress from Anuttara Samyak Sambodhi.

MIAO SAN P’U T’I. SHIH KU SHE LI FU, JU TENG
Therefore, Suriputra, all of you should believe and accept my

CHIEH TANG HSIN SHOU WO YU CHI CHU FO SO
words and what Buddhas have said. O Sariputra, if there are

SHUO. SHE LI FU, JO YU JEN I FA YUAN CHIN
people who have already made the vow, are now making the

FA YUAN, TANG FA YUAN YU SHENG A MI TO FO
vow or are about to make the vow to wish to be born in

KUO CHE, SHIH CHU JEN TENG CHIEH TE PU T’UI
Amita Buddhaland, these people invariably will not retrogress
from Anuttara Samyak Sambodhi, whether they

were born, or are born or will be born in that land.

Therefore, O Sariputra, all good men and

good women, if they are believers, should make the vow to be

born in that land. O Sariputra, as I am now praising all

Buddhas' inconceivable merits, likewise all those

Buddhas praise my inconceivable merits and say these words:
I KUNG TE ERH TSO SHIH YEN: SHIH CHIA MOU

'Sakyamuni Buddha can do very difficult and rare things.

NI FO NENG WEI SHEN NAN HSI YU CHIH SHIH,

In the saha land during the evil time of five turbidities:

NENG YU SO P’O KUO TU, WU CHO O SHIH: CHIEH

amidst the kalpa turbidity, the view turbidity, the affliction

CHO CHIEN CHO, PAN NAO CHO, HEUNG SHENG CHO,

turbidity, the living-being turbidity and the life turbidity,

MING CHO CHUNG, TE A HOU TO LO SAN MIAO SAN
he can attain Anuttara Samyak Sambodhi and speak

P’U T’I WEI CHU CHUNG SHENG SHUO SHIH I CH’IEH
for living beings this Dharma, which is hardly believable, to

SHIH CHIEN NAN HSIN CHIH FA SHE LI FU, TANG
all the world.' O Sariputra, you should know that I do this

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CHIH WO YU WU CHO O SHIH HSING TZU NAN SHIH
知 我 於 五 濁 惡 世· 行 此 難 事·
difficult thing during the evil time of the five turbidities.

TE A NOU TO LO SAN MIAO SAN P’U T’I, WEI I
得 阿 總 多 羅 三 蕭 三 吾 提· 為一
Attain Annuttara Samyak Sambodhi and speak, for the sake of

CH’IEH SHIH CHIEN SHUO TZU NAN HSIH CHIH FA
切 武 間 說 此 難 信 之 法·
all the world, this hard-to-believe Dharma. It is, indeed,

SHIH WEI SHEN NÁN. FO SHUO TZU CHING I, SHEH
是 為 甚 難· 佛 說 此 經 已· 舍
very difficult.” After Buddha spoke this Sutra, Sariputra

LI FU CHI CHU PI CH’IU I CH’IEH SHIH CHIEN
利 弗 及 諸 比 丘· 一 切 世 間
and all the Bhikṣus, devas, human beings,

T’IEN JEN A HSIU LO TENG WEN FO SO SHUO
天 人 阿 修 羅 等· 聞 佛 所 說·
Asuras, etc., in all worlds, having heard what Buddha

HUAN HSI H`SIN SHOU TSO LI ERH CH’U.
歡 喜 信 受· 作 礼 而 去。
said, joyously believed, bowed and left.
FO SHUO A MI T'O CHING
佛說阿彌陀經。
Amita Sutra spoken by Buddha

PA I CH'IEH YEH CHANG KEN PEN TE SHENG CHING
拔一切業障根本得生淨
Uproot all Karmic Hindrances for Rebirth in Pure Land

T'U T'O LO NI
土陀羅尼
Dharani

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NA MO A MI TO P'O YEH TO T'O CH'IEH TO YEH
南無阿彌多婆夜。哆他伽多夜。

TO TI YEH T'O A MI LI TU P'O PI
哆地夜他。阿彌利都婆毗。

A MI LI TO HSI TAN P'O P'I
阿彌利哆。悉耽婆毗。

©

A MI LI TO P'I CHIA LAN TI
阿彌喇哆。毗迦蘭帝。

©

A MI LI TO P'I CHIA LAN TO
阿彌倉哆。毗迦蘭多。

CH'IEH MI NI CHIEH CHIEH CHIEH NO
伽彌膩。伽伽伽那。

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CHIH TO CHIA LI  SO P'O HO     (3 times)
（三遍）

（佛七内接讚佛偈平日接蒙山施食）
（During the seven-day retreat, here follows Praise of Amita Buddha; on other days, here follows Food Bestowal after Meng-shan.)

讚 佛 偈
Praise of Amita Buddha

A MI T'O FO SHEN CHING SE
阿彌陀佛身金色。
Amita Buddha, all in golden color,

HSIANG HAO KUANG MING WU TENG LUN
相好光明無等倫。
With form, features and radiance unequalled,

PAI HAO WAN CHUAN WU HSU MI
白毫宛轉五須彌。
White curls winding like the five Sumeru Mountains,

KAH MU CH'ENG CH'ING SZU TA HAI
紺目澄清四大海。
And purple eyes as clear as the four great seas.

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In his aura are transformed Buddhas in countless millions,

And transformed Bodhisattvas, also, in limitless number;

Forty-eight vows he made to enlighten sentient beings

And to enable all nine grades to reach the other shore.

Blessed be the Most Compassionate One of the Western

Paradise, Amita Buddha.

(Blessed be Amita Buddha. (Many times) (无数次)
禮佛大懺悔文
AN ACT OF BUDDHA WORSHIP,
AND GENERAL REPENTANCE

O, Most Merciful and Compassionate One, pity all beings.

With great joy and abandonment, succor those with Vijnana.

To the one with noble features and radiance for self-adornment,

We the congregation, wholeheartedly take refuge and pay homage.

We take refuge in all Buddhas everywhere throughout all

space.
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

NA MO KUEI I SHIH FANG CHIN HSU K’UNG CHIEH
南無皈依十方。盡虛空界。
We take refuge in all Dharmas everywhere throughout all

I CH’IETSUN FA
一切尊法。
space.

NA MO KUEI I SHIH FANG CHIN HSU K’UNG CHIEH
南無皈依十方。盡虛空界。
We take refuge in all the holy sanghas everywhere throughout

I CH’IE HSIEN SHENG SENG
一切賢聖僧。
all space.

NA MO JU LAI YING KUNG CHENG PIEN CHIH
南無如來應供正徳知。
Blessed be Tathagata Arahat Samyak Sambuddha

MING HSING CHU SHAN SHIH SHIH CHIEN CHIEH
明行足善逝世间解。
Vidyacarana sampanna Sugata Lokavid
禮佛大懺悔文  AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

無上士·調御丈夫·天人
Annutara Purusa-damya-sarathi Sasta deva-manusyanam

師·佛·世尊·
Buddha Lokanatha

南無普光佛
Blessed be Samantaprabha Buddha.

南無普明佛
Blessed be Samantaprabhasa Buddha.

南無普浄佛
Blessed be Samantavimala Buddha.

南無多摩羅跋栴檀香佛
Blessed be Tamalapattracandananagandha Buddha.
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

NA MO CHAN T’AN KUANG FO
南無 檔 光 佛
Blessed be Candanaprabha Buddha.

NA MO MO NI CH’UANG FO
南無 墨 尼 光 佛
Blessed be Manipataka Buddha.

NA MO HUAN HSI TSANG MO NI PAO CHI FO
南無 灑 喜 藏 摩 尼 寶 積 佛
Blessed be Nandagarbha Maniratnakuta Buddha.

NA MO I CH’IE SHIH CHIEN LO CHIEN SHANG TA
南無 一 切 世 間 樂 見 上 大
Blessed be All-in-the-World-Glad-to-See Supreme-Zeal

CHING CHIN FO
精 進 佛
Buddha.

NA MO MO NI CH’UANG TENG KUANG FO
南無 摩 尼 光 燈 光 佛
Blessed be Manipataka Dipaprabha Buddha.

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NA MO HUEI CHU CHAO FO
南無慧炬照佛
Blessed be Wisdom-Torch-Shines Buddha.

NA MO HAI TE KUANG MING FO
南無海德光明佛
Blessed be Sea-Virtue-Bright Buddha.

NA MO CHIN KANG LAO CH'IANG P'U SAN CHIN
南無金剛牢強普散金
Blessed be Diamond-Strong-Universally-Dispense-Gold-Light

KUANG FO
光佛
Buddha.

NA MO TA CH'IANG CHING CHIN YUNG MENG FO
南無大強精進勇猛佛
Blessed be Great-Strong-Zealous-Bold-Fierce Buddha.

NA MO TA PEI KUANG FO
南無大悲光佛
Blessed be Great-Compassionate-Light Buddha,
NA MO TZ’U LI WANG FO
南無慈力王佛
Blessed be Mercy-Power-King Buddha,

NA MO TZ’U TSANG FO
南無慈藏佛
Blessed be Mercy-Storage Buddha.

NA MO CHAN T’AN K’U CHUANG YEN SHENG FO
南無栴檀窟莊嚴勝佛
Blessed be Candana-Cave-Adornment-Excels Buddha.

NA MO HSIEN SHAN SHOU FO
南無賢善首佛
Blessed be Sage-Virtue-Top Buddha.

NA MO SHAN I FO
南無善意佛
Blessed be Good-Will Buddha.

NA MO KUANG CHUANG YEN WANG FO
南無廣莊嚴王佛
Blessed be Extensively-Adorned-King Buddha.
NA MO CHIN HUA KUANG FO
Blessed be Gold-Blossom-Light Buddha.

NA MO PAO KAI CHAO K’UNG TZU TSAI LI WANG FO
Blessed be Precious-Canopy-Shine-Space Sovereign-Power Buddha.

NA MO HSU K’UNG PAO HUA KUANG FO
Blessed be Void-Space Precious-Blossom-Light Buddha.

NA MO LIU LI CHUANG YEN WANG FO
Blessed be Crystal-Adornment-King Buddha.

NA MO P’U HSIEN SE SHEN KUANG FO
Blessed be Universal-Manifest-Form-Entity-Light Buddha.

NA MO PU TUNG CHIH KUANG FO
Blessed be Non-Moving-Wisdom-Light Buddha.

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NA MO HSIANG FU CHUNG MO WANG FO
南無 降 伏 罡 魔 王 佛
Blessed be Subdue-All-the-Devils Buddha.

NA MO TS’AI KUANG MING FO
南無 才 光 明 佛
Blessed be Talent-Light-Bright Buddha.

NA MO CHIH HUEI SHENG FO
南無 智 慧 勝 佛
Blessed be Wisdom-Excels Buddha.

NA MO MI LE HSIEN KUANG FO
南無 繽 勒 仙 光 佛
Blessed be Maitreya-Immortal-Light Buddha.

NA MO SHAN CHI YUE YIN MIAO TSUN CHIH WANG FO
南無 善 寂 月 音 妙 尊 智 王 佛
Blessed be Virtuous-Calm-Moon-Sound-Wonder-Wizard Buddha.

NA MO SHIH CHING KUANG FO
南無 世 淨 光 佛
Blessed be World-Pure-Light Buddha.
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

南無龍種上尊王佛
Blessed be Dragon-Seed-Upward Honored-King Buddha.

南無日月光佛
Blessed be Sun-Moon-Light Buddha.

南無日月珠光佛
Blessed be Sun-Moon-Pearl-Light Buddha.

南無慧幢勝王佛
Blessed be Wisdom-Pennant-Victory-King Buddha.

南無師子吼自在王佛
Blessed be Lion-Roars-Sovereign-Power-King Buddha.

南無妙音勝佛
Blessed be Wonderful-Voice-Excels Buddha.
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

NA MO CH’ANG KUANG CH’UANG FO
南無常光幢佛
Blessed be Permanent-Light-Pennant Buddha.

NA MO KUAN SHIH TENG FO
南無觀世燈佛
Blessed be Perceive-World-Lamp Buddha.

NA MO HUI WEI TENG WANG FO
南無慧威燈王佛
Blessed be Wisdom-Majesty-Lamp-King Buddha.

NA MO FA SHENG WANG FO
南無法勝王佛
Blessed be Dharma-Victory-King Buddha.

NA MO HSU MI KUANG FO
南無須彌光佛
Blessed be Sumeru-Light Buddha.

NA MO HSU MAN NA HUA KUANG FO
南無須曼那華光佛
Blessed be Sumana-Blossom-Light Buddha.

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EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

NA MO YOU T'AN PO LO HUA SHU SHENG WANG FO
南無優曇鉢羅華殊勝王佛
Blessed be Udumbara-Blossom-Extra-Excellence-King Buddha.

NA MO TA HUI LI WANG FO
南無大慧力王佛
Blessed be Great-Wisdom-Power-King Buddha.

NA MO A CH’O P’I HUAN HSI KUANG FO
南無阿閦毘盧歡喜光佛
Blessed be Aksobhya-Delight-in-Light Buddha.

NA MO WU LIANG YIN SHENG WANG FO
南無無量音聲王佛
Blessed be Countless-Voices-King Buddha.

NA MO TS’AI KUANG FO
南無才光佛
Blessed be Talent-Light Buddha.

NA MO CHIN HAI KUANG FO
南無金海光佛
Blessed be Gold-Sea-Light Buddha.
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

NA MO SHAN HAI HUI TZU TSAI T'UNG WANG FO
Blessed be Mountain-Sea-Wisdom-Sovereign-Magic-King Buddha.

NA MO TA T'UNG KUANG FO
Blessed be Great-Magic-Light Buddha.

NA MO I CH'IE FA CH'ANG MAN WANG FO
Blessed be All-Dharmas-Always-Fulfilled-King Buddha.

NA MO SHIH CHIA MOU NI FO
Blessed be Sakyamuni Buddha.

NA MO CHIN KANG PU HUAI FO
Blessed be Diamond-Indestructible Buddha.

NA MO PAO KUANG FO
Blessed be Precious-Light Buddha.
NA MO LUNG TSUN WANG FO
南無龍尊王佛
Blessed be Dragon-Honor-King Buddha.

NA MO CHING CHIN CHUN FO
南無精進軍佛
Blessed be Zealous-Army Buddha.

NA MO CHING CHIN HSI FO
南無精進喜佛
Blessed be Zeal-Delight Buddha.

NA MO PAO HUO FO
南無寶火佛
Blessed be Precious-Fire Buddha.

NA MO PAO YUE KUANG FO
南無寶月光佛
Blessed be Precious-Moon-Light Buddha.

NA MO HSIEN WU YU FO
南無現無愚佛
Blessed be Manifest-No-Fool Buddha.
NA MO PAO YUE FO
南無寶月佛
Blessed be Precious-Moon Buddha.

NA MO WU KOU FO
南無無垢佛
Blessed be No-Filth Buddha.

NA MO LI KOU FO
南無離垢佛
Blessed be Rid-of-Filth Buddha.

NA MO YUNG SHIH FO
南無勇施佛
Blessed be Courage-Donate Buddha.

NA MO CH’ING CHING FO
南無清淨佛
Blessed be Pure-Clean Buddha.

NA MO CH’ING CHING SHIH FO
南無清淨施佛
Blessed be Pure-Clean-Donate Buddha.
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

南無娑留那佛
Blessed be So-Liu-Na Buddha.

南無水天佛
Blessed be Water-Sky Buddha.

南無堅德佛
Blessed be Firm-Virtue Buddha.

南無栴檀功德佛
Blessed be Candana-Merit-Virtue-Buddha.

南無無量光佛
Blessed be Immeasurable-Scooped-Light Buddha.

南無光德佛
Blessed be Light-Virtue Buddha.
NA MO WU YU TE FO  
南無無憂德佛  
Blessed be No-Worry-Virtue Buddha.

NA MO NA LO YEN FO  
南無那羅延佛  
Blessed be Narayana Buddha.

NA MO KUNG TE HUA FO  
南無功德華佛  
Blessed be Merit-Virtue-Blossom Buddha.

NA MO LIEN HUA KUANG YU HSI SHENG T’UNG FO  
南無蓮華光遊戲神通佛  
Blessed be Lotus-Blossom-Light-Play-Magic Buddha.

NA MO TS’AI KUNG TE FO  
南無財功德佛  
Blessed be Wealth-Merit-Virtue Buddha.

NA MO TE NIEN FO  
南無德念佛  
Blessed be Virtue-Comtemplation Buddha.
NA MO SHAN MING CH’ENG KUNG TE FO
南無善名稱功德佛
Blessed be Good-Fame-Named-Merit-Virtue Buddha.

NA MO HUNG YEN TI CH’UANG WANG FO
南無紅燄帝幢王佛
Blessed be Red-Flame-Imperial-Banner-King Buddha.

NA MO SHAN YU P’U KUNG TE FO
南無善遊步功德佛
Blessed be Virtuous-Wander-Step-Merit-Virtue Buddha.

NA MO TOU CHAN SHENG FO
南無闘戰勝佛
Blessed be Fight-War-Victory Buddha.

NA MO SHÀN TU P’U FO
南無善遊步佛
Blessed be Virtuous-Wander-Step Buddha.

NA MO CHOU TSA CHUANG YEN KUNG TE FO
南無周匝莊嚴功德佛
Blessed be Full-Lap-Adornment-Merit-Virtue Buddha.
NA MO PAO HUA YU PU FO
南無寶華遊步佛
Blessed be Precious-Blossom-Wander-Step Buddha.

NA MO PAO LIEN HUA SHAN CHU SO LO SHU WANG
南無寶蓮華善住娑羅樹王
Blessed be Precious-Lotus-Well-Dwelt-in-Sala-Tree-King

FO
佛
Buddha.

NA MO FA CHIE TSANG SHEN A MI T'O FO
南無法界藏身阿彌陀佛
Blessed be Entity-in-Dharmadhatu Amita Buddha and

JU SHIH TENG I CH'IEH SHIH CHIEH CHU FO SHIH
如是等一切世界諸佛世
All those Buddhas in all worlds, the

TSUN CH'ANG CHU TSAI SHIH SHIH CHU SHIH TSUN
尊常住在世是諸世尊
World Honored Ones, ever dwelling; May all those World
Honored Ones have merciful consideration for me. For, in this
existence of mine or in my previous existence,

In Samsara since time without beginning, for all sins, whether

committed by myself or by others whom I ordered or viewed with
connivance, for articles belonging to Stupas or to Sanghas everywhere

stolen by myself or by others whom I ordered or viewed with

connivance, for the five unpardonable offences whether committed
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

JO CHIAO T’A TSO CHIEN TSO SUI HSI SHIH PU
若教他作，見作隨喜。十不
by myself or by others whom I ordered or viewed with connivance,

SHAN TAO JO TZU TSO JO CHIAO T’A TSO CHIEN
善道。若自作，若教他作，見
for all of the ten evil deeds whether committed by myself or

TSO SUI HSI SO TSU TSU CHANG HUO YU FU TS’ANG
作隨喜。所作罪障。或有覆藏。
by others whom I ordered or viewed with connivance, for all

HUO PU FU TS’ANG YING TO TI YU WO KUEI CH’U
或不覆藏。應墮地獄。餓鬼畜
those sins, whether covered and hidden or open and obvious,

SHENG CHU YU O CHU PIEN TI HSIA CHIEN
生。諸餘惡趣。邊地下賤。
which deserved transmigration into hells, hungry ghosts, animals,

and such evil paths of existence as well as into mean borderlands

CHI MIE LI CH’E JU SHIH TENG CH’U SO TSO TSUI
及篾戾車。如是等處。所作罪
and such places like Mleccha (barbarian, heathen frontiers)

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EVENING SERVICE

AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

for all those sins committed I now remorsefully repent. Now,

may all Buddhas, the World Honored Ones, witness and remember

me. And, before all Buddhas, the World Honored Ones, I say

these words: If, in this life of mine, or in the rest of my existence,

I did some almsgiving and offering, or kept the holy precepts, or

even as much as gave to an animal only a morsel of food, or
HSING SO YU SHAN KEN CH’ENG CHIU CHUNG SHENG
practised pure cultivation—all these virtuous roots, and those
SO YU SHAN KEN HSIU HSING P’U T’I SO YU SHAN
for developing all beings and for cultivating Bodhi, and those
KEN CHI WU SHANG CHIH SO YU SHAN KEN I
good roots generated from unexcelled wisdom, combined
CH’IE HO CHI HSIAO CHI CH’OU LIANG CHIEH HSI
altogether, reckoned and measured, are all offered up as
HUI HSIANG A HOU TO LO SAN MIAO SAN P’U T’I
Parinamana (transference) towards Anuttara Samyak Sambodhi.
JU KUO CH’U WEI LAI HSIEN TSAI CHU FO
As all the Buddhas in the past, at present and in the future

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AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

SO TSO HUI HSIANG WO I JU SHIH HUI HSIANG
所作 迴 向。我亦如是 迴 向。
did the Parinamana, I, likewise, am doing the same. May the

CHUNG TSUI CHIEH CH’AN HUI CHU FU CHIN SUI HSI
眾 罪 皆 憾 悔。諸 福 隨 喜。
repentance of all sins, the sharing of all blessings and the merit

CHI CH’ING FO KUNG TE YUAN CH’ENG WU SHANG
及 請 佛 功 德。願 成 無 上
of pleading to Buddhas all contribute to the achievement of

CHIH CHU LAI HSIEN TSAI FO YU CHUNG SHENG
智。去 來 現 在 佛。於 眾 生
unexcelled wisdom. In all Buddhas past, present and future,

TSUI SHENG WU LIANG KUNG TE HAI WO CHIH
最 勝。無 量 功 德 海。我 今
the best among beings, with unfathomable merits and virtues, I

KUEI MING LI
皈 命 禮。
now take refuge,
EVENING SERVICE
AN ACT OF BUDDHA WORSHIP AND GENERAL REPENTANCE

SO YU SHIH FANG SHIH CHIEH CHUNG
所有十方世界中。
To all those who were, are and will be in all worlds everywhere,

SAN SHIH I CH'IEH JEN SHIH TZU
三世一切人師子。
The Lions-among-Men in the past, at present and in the future,

WO I CH'ING CHING SHEN YU I
我以清淨身語意。
By my pure and clean physical, oral and mental actions,

I CH'IEH PIEN LI CHIN WU YU
一切偏禮盡無餘。
I now pay homage, all embracing and none missing.

P'U HSIEN HENG YUAN WEI SHENG LI
普賢行願威神力。
With the help of the supernatural power of Samantabhadra’s vows,

P'U HSIEN I CH'IEH JU LAI CH'IEN
普現一切如來前。
I manifest myself simultaneously before all the Tathagatas.
I SHEN FU HSIEN CH’A CH’EN SHEN

This single body of mine, in turn, manifests in innumerable bodies.

I I PIEN LI CH’A CH’EN FO

Each and every one of which pays homage to innumerable Buddhas.

YU I CH’EN CHUNG CH’EN SHU FO

In one grain of dust there exist as many Buddhas as all dust grains,

KO CH’U P’U SA CHUNG HUI CHUNG

And in places where there are congregations of Bodhisattvas,

WU CHIN FA CHIEH CH’EN I JAN

As well as in the dust grains in the endless Dharmadhatu,

SHEN HSIIN CHU FO CHIEH TSUNG MAN

It is firmly believed that all are filled with Buddhas.
I vow to praise each of them with all kinds of voices and sounds,

Invariably uttering endless and wonderful words and speeches,

And, throughout all the future kalpas yet to come,

To praise Buddhas’ very deep sea of merits and virtues.

The most exquisite and wonderful garlands of flowers,

Performance, music, ointment, incense, umbrellas and canopies,
如是最勝莊嚴具。
As such the most exquisite ornament and adornment—

我以供養諸如來。
With all of these, I now make offerings to all Tathagatas.

最勝衣服最勝香。
The most exquisite clothes and the most exquisite incenses,

末香燒香與燈燭。
Powdered incense, burning incense, lights and candles,

皆如妙高聚。
Each of which heaps as high as the Sumeru Mountains—

我悉供養諸如來。
With all of these, I now make offerings to all Tathagatas.
WO I KUANG TA SHENG CHIEH Hsin
我 以 广 大 勝 解 心。 I, with a broad, deep, extraordinary, understanding mind,

SHEN Hsin I CH’IEH SAN SHIH FO
深 信 一 切 三 世 佛。 Firmly believe in all Buddhas in the past, present and future,

HSI I P’U HSIEN HENG YUEN LI
悉 以 普 贤 行 願 力。 And, with all the power of Samantabhadra’s practices and vows,

P’U PIEN KUNG YANG CHU JU LAI
普 偏 供 養 諸 如 來。 Now make general all-embracing offerings to all Tathagatas.

WO HSI O TSAO CHU O YEH
我 昔 所 造 諸 惡 業。 All the evil Karmas which I created in bygone days

CHIE YU WU SHIH T’AN. CH’EN CH’IH
皆 由 無 始 貪 瞑 痴。 Resulted from avarice, hatred and ignorance since time without beginning,
TS’UNG SHEN YU I CHIHI SO SHENG
従身語意之所生。
And manifested physically, orally or mentally; thus,
I CH’IEH WO CHIN CHIEH TS’AN HUI
一切我今皆懺悔。
For all these karmas I now remorsefully repent.

SHIH FANG I CH’IEH CHU CHUNG SHENG
十方一切諸眾生。
All sentient beings in all places——
ERN SHENG YU HSUEH CHI WU HSUEH
二乘有學及無學。
Svarakas and Pratyeka-buddhas, Saiksas and Asaiksas,
I CH’IEH JU LAI YU P’U SA
一切如來與菩薩。
As well as all the Buddhas and all the Bodhisattvas,
SO YU KUNG TE CHIEH SUI HSI
所有功德皆隨喜。
Together with all their merits and virtues——I rejoice in and follow.
SHIH FANG SO YU SHIH CHIEN TENG
十 方 所 有 世 間 燈。
To all the torch-bearers in the worlds in all directions,

TSUI CH’U CH’ENG CHIU P’U T’I CHE
最初 成 就 善 提 者。
Who were the first to achieve Bodhi,

WO CHIN I CH’IEH CHIEH CH’UAN CH’ING
我 今 一 切 皆 勸 請。
I now extend an all-embracing plea and ask all of them

CHUAN YU WU SHANG MIAO FA LUN
轉 於 無 上 妙 法 輪。
To turn the unexcelled, wonderful wheels of Dharma.

CHU FO JO YU SHIH NIEH P’AN
請 佛 若 欲 示 涅 槃。
Whenever the Buddhas set their minds on attainment of Nirvana,

WO HSI CHIH CH’ENG EH CH’UAN CH’ING
我 悉 至 誠 而 勸 請。
I will, with the utmost sincerity, beg and entreat them to stay,
WEI YUAN CHIU CHU CH'À CH'ÉN CHIEH
惟願久住剎塵劫。
For I firmly wish them to stay for as many kalpas as dust grains,
LI LO I CH'IEH CHU CHUNG SHENG
利樂一切諸眾生。
For the benefit and rejoicing of all sentient beings.
SO YU LI TSAN KUNG YANG FO
所有禮讚供養佛。
All this worship and these praises and offerings to the Buddhas,
CH'ÉN FO CHU SHIH CHUAN FA LUN
請佛住世轉法輪。
And the plea to the Buddhas asking them to turn the Dharma wheels
SUI HSI TS'AN HUI CHU SHAN KEN
隨喜懺悔諸善根。
And all the good roots of rejoicing in others and of repentance--
HUI HSIANG CHUNG SHENG CHI FO TAO
迴向眾生及佛道。
All are offered up in Parinamana for sentient beings and for Bodhi
I wish to have these extraordinary merits and virtues.

Offered up in Parinamana for the unexcelled genuine Dharmadhatu.

Nature, its phenomenal expression, Buddhas, Dharma and Sangha,

Mundane and Buddhist doctrines blended harmoniously, Samadhi seal.

And all such unfathomable seas of merits and virtues.

I now offer all of them up in Parinamana without reservation.
SO YU CHUNG SHENG SHEN K'OU
所有眾生身口意。
May all sentient beings' physical, oral and mental karmas,

CHIEN HUO T'AN PANG WO FA TENG
見惑彈諷我法等。
Their incorrect views, doubts, sneers and slanders of our Dharma, ant

JU SHIH I CH'IEH CHU YEH CHANG
如是一切諸業障。
All karmic obstructions such as the above

HSI CHIEH HSIAO MIEH CHIN WU YU
悉皆消滅盡無餘。
Be completely eliminated without even a trace.

NIEN NIEN CHIH CHOU YU FA CHIEH
念念智周於法界。
Instant by instant wisdom shall prevail in the Dharmadhatu

KUANG TU CHUNG SHENG CHIEH PU T’U
廣度眾生皆不退。
To enlighten all beings so that they will never suffer retrogression.

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FOOD BESTOWAL AFTER MENGSHAN

NAI CHIH HSU K'UNG SHIH CHIEH CHIN
乃 至 虛 空 世 界 盡。
Even if the vast emptiness of space be exhausted,

CHUNG SHENG CHI YEH FAN NAO CHIN
眾 生 及 業 煩 惱 盡。
And sentient beings and their karma and klesas be exhausted,

JU SHIH SZU FA KUANG WU PIEN
如 是 四 法 廣 無 邊。
As immense and limitless as the four things mentioned above,

YUEN CHIN HUI HSIANG I JU SHIH
願 今 迴 向 亦 如 是。
May the present Parinamana never be exhausted.

NA MO TA HENG P'U HSIEN P'U SA (3 times)
南 無 大 行 普 賢 菩 薩 (三 稱)
Blessed be the Greatest-Achievement Boddhisattva Samantabhadra.

FOOD BESTOWAL AFTER MENGSHAN

1. Introductory
若人欲了知三世一切佛。
If one wishes to know all the Buddhas of the past, present and future,

He should perceive that Dharmadhatu are all creations of the mind.

2. 破地獄真言 Hell-Breaking Mantra

3. 普召請真言 Universal-Invitation Mantra

4. 解怨結真言 Hatred-Knot-Untying Mantra

5. 禮三寶 Homage to the Precious Three

(合掌) Here all join palms

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NA MO TA FANG KUANG FO HUA YEN CHING (3 times)

Blessed be Buddha’s great Vaipulya Avatamsaka Sutra.

NA MO CH’ANG CHU SHIH FANG FO

Blessed be the ever-dwelling Buddhas from all quarters.

NA MO CH’ANG CHU SHIH FANG FA

Blessed be the ever-dwelling Dharmas from all quarters.

NA MO CH’ANG CHU SHIH FANG SENG

Blessed be the ever-dwelling Sanghas from all quarters.

NA MO PEN SHIH SHIH CHIA MOU NI FO

Blessed be our own Master Sakyamuni Buddha.

(The officiating Attendant bows and comes out)

(The Attendant, on coming out, must concentrate on the Precious Three and on the thought that Sakyamuni Buddha, Avalokitesvara Bodhisattva, Ksitigarbha Bodhisattva and Ananda Arhat, honoring their own vows and on hearing our invocation of their names, will manifest themselves in space and deliver hungry ghosts from their suffering.)
Blessed be the great, compassionate Avalokitesvara Bodhisattva.

Blessed be the distress-relieving Ksitigarbharaja Bodhisattva.

Blessed be the sage teacher, Ananda Arhat. (Here all unjoin palms.)

6. Three Refuges

Take refuge in Buddha. Take refuge in Dharma. Take refuge in Sangha.

Take refuge in Buddha revered for the dual fulfilment.

Take refuge in Dharma revered for freedom from desires. Take
CHUNG CHUNG TSUN KUEI I FO CHING (起立)

眾 中 聴。皈 依 佛 竞。(He stands up.)
refuge in Sangha revered among the multitudes. We have taken refuge in Buddha.

KUEI I FA CHING KUEI I SENG CHING (3 times)
皈 依 依法 競。皈 依 僧 竟。(三遍)
We have taken refuge in Dharma. We have taken refuge in Sangha.
(三拜畢問訊復位)
(He makes three prostrations, bows and returns to position.)

7. 懺悔 Repentance

FO TZU SO TSAO CHU O YEH

▲佛子 所 造 諸 惡 業。
The evil Karmas created by Buddhists

CHIEH YU WU SHIH T'AN CH'EN CH'IH
皆 由 無 始 貪 憎 痴。
Are all caused by avarice, hate and ignorance since time without beginning,

TS'UNG SHEN YU I CHIH SO SHENG
從 身 語 意 之所 生。
And generated out of the body, mouth and mind.

I CH'IEH FO TZU CHIEH TS'AN HUI
一切 佛 子 皆 懺 悔。
For all these, Buddhists do repent.
The evil Karmas created by sentient beings

Are all caused by avarice, hate and ignorance since time without beginning,

And generated out of the body, mouth and mind.

For all these, sentient beings do repent.

The evil Karmas created by solitary ghosts

Are all caused by avarice, hate and ignorance since time without beginning,

And generated out of the body, mouth and mind.
I CH’IEH KU HUN CHIEH TS’AN HUI
一切孤魂皆懺悔。
For all these, solitary ghosts do repent.

8. 誓願 Vows

CHUNG SHENG WU PIEN SHIH YUAN TU
曆生無邊誓願度。
Countless sentient beings we vow to enlighten.

FÁN NÁO WU CHIN SHIH YUAN TUÁN
煩惱無盡誓願斷。
Vexations without end we vow to eradicate.

FÁ MEN WU LIANG SHIH YUAN HSÜEH
法門無量誓願學。
Approaches to Dharma without limit we vow to follow.

FO TĀO WU SHĀNG SHIH YUAN CH’ENG (3 times)
佛道無上誓願成。(三遍)
Supreme Enlightenment we vow to achieve.

TŻU HSĪN CHUNG SHENG SHIH YUAN TU
△自性曆生誓願度。
Within our own nature sentient beings we vow to enlighten.
TŻU HSIN FAN NAO SHIH YUAN TUAN
自性煩惱誓願斷。
Intrinsic vexations we vow to eradicate.

TŻU HSIN FA MEN SHIH YUAN HSUEH
自性法門誓願學。
Intrinsic approaches to Dharma we vow to follow.

(第三遍問訊出位)
(At the third repetition the Attendant bows and comes out.)

TŻU HSIN FO TAO SHIH YUAN CH’ENG (3 times)
自性佛法誓願成。
Intrinsic enlightenment we vow to achieve.

9. 滅定業真言 Fixed-Karma-Absolving Mantra
AN PO LA MO LING T’O NING SO P’O HO (3 times)
▲唵·鉢羅末鄰陀願娑婆訶 (三遍)
(第三遍向中問訊)
(At the third repetition he bows at the Center.)

10. 滅業障真言 Karma-Hindrance-Eradicating Mantra
AN A LU LE CHI SO P’O HO (3 times)
▲唵·阿嚩勒緯娑婆訶 (三遍)

11. 開咽喉真言 Throat-Opening Mantra
AN PU PU TI LI CH’IEH TO LI TA TO YEH
▲唵·步步底哩伽哆哩恒哆誦
TO YEH (3 times)
哆耶。 (三遍)

(第三遍佛前問訊)
(At the third repetition the Attendant bows to Buddhas.)
12. 三昧耶戒真言  Samaya-Sila Mantra

AN SAN MEI YEH SA TO WAN  (3 times)

▲唅。三 昧 耶。薩 煙 錢。  (三遍)

13. 食食真言  Food-Conversion Mantra

NA MO SA WA TA T'O YEH TO

▲南 無 薩 噠 恒 他 誓 多。  (取浄水杯在手中)
(The Attendant holds the cups in hand.)

WA LU CHIH TI AN  (扣手指花印)  SAN PO LA

呼叫 帝 呀。  (He executes Mudra.)  三 步 歲。

SAN PO LA HUNG

三 步 歲 呀。  (3 times)  (三遍)

(以左手掌食右手按食上作 觀我今誦 此 無量威德自在光明勝妙 陀羅尼加持此食 即此 一食出 無量食成趣
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)
(The Attendant holds the food with his left hand and presses the food with fingers of his right hand. He then contemplates, on reciting the immeasurably powerful, sovereign, bright, excellent and miraculous Dharani to bless the food, that now out of this very food will come immeasurable food. All of this food goes into one food which is neither one nor immeasurable, yet at once one and immeasurable. Each then brings forth itself one after another without end to fill space to the full throughout Dharma-dhatu in order to give universal relief to the hungry and the empty that they may be free from suffering and enjoy happiness.)
14. 甘露水真言  Amrta Mantra

NA MO SU LU P'O YEH (取浄瓶香頭遶三回)
南方無蘇嚕婆耶。

TA T'O YEH TO YEH TA CHIH T'O AN SU
怛他誦哆耶怛他誦哆他。

LU SU LU PO LA SU LU PO LA SU LU
嘘蘇嚕鉢囈蘇嚕鉢囈蘇嚕。

SO P'O HO (3 times)
娑婆詞。

（觀想此水咒力加持清淨湛然周遍法界令諸餓鬼咽喉自開法界一時皆得甘露飲食）
(The Attendant contemplates that this water, by virtue of Dharani, be blessed, pure and undefiled and that throughout Dharmadhatu it may permit hungry ghosts to open their throats and all sentient beings to receive ambrosial drink and food.)

15. 一字水輪真言  One-Syllable-Waterwheel Mantra

AN WAN WAN WAN WAN WAN WAN (3 times)
喩鎏鎏鎏鎏鎏鎏。

16. 乳海真言  Milk-Sea Mantra

NA MO SAN MAN TO MU T'O NAN AN WAN
南無三滿哆沒沒駄喃唵鎏。

(3 times) (三遍)
（合掌） (Here all join palms)
17. 禮七如來  Homage to Seven Tathagatas

(合掌) — 一 一 一 一 一
NA MO TO PAO JU LAI  NA MO PAO SHENG JU LAI
▲南無多寶如來。南無寶勝如來。
Blessed be Tathagata Prabhutaratna. Blessed be Tathagata Ratnasambhava.

NA MO MIAO SE SHEN JU LAI  NA MO KUANG PO
南無妙色身如來。南無廣博
Blessed be Tathagata Surupakaya. Blessed be Tathagata Vairocana.

1·2·3·開步
SHEN JU LAI  NA MO LI PU WEI JU LAI  NA MO
身如來。南無離怖畏如來。南無
Blessed be Tathagata Li-pu wei (Shedding-Fright). Blessed be

KAN LU WANG JU LAI  NA MO A MI T'O JU LAI
甘露王如來。南無阿彌陀如來。
Tathagata Amrtaraja. Blessed Be Tathagata Amita. ◎

(3 times) (三遍)
(散掌) (Here all unjoin palms.)

18. 加持  Blessing

▲神咒加持淨法食。
Miraculous Mantras bless the pure Dharma food

(戒指寫水中呪字)
(The Attendant inscribes “Om” over the water with his right forefinger.)

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P'U SHIH HO SHA CHUNG FO TZU
普施河沙眾佛子。
As a universal gift to all the innumerable Buddhists.

YUAN CHIEH PAO MAN SHE CHIEN T'AN
願皆飽滿捨慾貪。
May they all be fed to the full and give up grudging and greed,

SU T'O YU MING SHENG CHING T'U
速脫幽冥生淨土。
Readily leave the darkness and be reborn in the Pure Land,

(彈水胡跪)(He sprinkles water and kneels down.)

KUEI I SAN PAO FA P'U T'I
皈依三寶發菩提。
Take refuge in the Precious Three, resolve to work for Bodhi,

CH'IU CHING TE CH'ENG WU SHANG TAO
究竟得成無上道。
And finally realize Supreme Enlightenment.

KUNG TE WU PIEN CHIN WEI LAI
功德無邊盡未來。
Merits and virtues, being boundless, will last into the far future.

I CH'IEH FO TZU T'UNG FA SHIH
一切佛子同法食。
Let all the Buddhists together share the Dharma food.
SHENG CHOW CHIA CHIH FA SHIH SHIH
Miraculous Mantras bless the Dharma Dana food.

P'U SHIH HO SHA CHUNG YU CH'ING
As a universal gift to innumerable sentient beings.

YUAN CHIEH PAO MAN SHE CHIEN T'AN
May they all be fed to the full and give up grudging and greed.

SU T'O YU MING SHENG CHING T'U
Readily leave the darkness and be reborn in the Pure Land.

KUEI I SAN PAO FA P'U T'I
Take refuge in the Precious Three, resolve to work for Bodhi.
(He inscribes "Om" on low section of his left hand)

CHIU CHING TE CH'ENG WU SHANG TAO
And finally realize Supreme Enlightenment.

KUNG TE WU PIEN CHIN WEI LAI
Merits and virtues, being boundless, will last into the far future.

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一切有情同法食。
Let all sentient beings share the Dharma food.

Miraculous Mantras bless the Amrta water,
(一彈水仍壓盞口)
(He sprinkles water, still pressing the edge of the cup.)

As a universal gift to all solitary ghosts.

May they all be sated and give up grudging and greed,

Readily leave the darkness and be reborn in the Pure Land,

Take, refuge in the Precious Three, resolve to work for Bodhi,
(取水書呪字)
(He takes water to inscribe “Om”.)

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CHIU CHIN TE CH’ENG WU SHANG TAO
And finally realize Supreme Enlightenment.

KUNG TE WU PIEN CHIN WEI LAI
Merits and virtues, being boundless, will last into the far future.

I CH’IEH KU HUN T’UNG FA SHIH
Let all solitary ghosts also share the Dharma food.

(三數指，左右二數皆在攜上向外朝地)
(He sprinkles water three times.)

(是時行者持食出置於生台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)
(Then the Attendant takes the food out and places it on a
heptagonal dais, dividing it into three parts: the first part for
aquatic beings, the second for hairy groups and the third for those
with senses and forms in the other worlds.

19. 施供 Offering

JU TENG FO TZU CHUNG WO CHIN SHIH JU KUNG
▲汝等 佛子 罹。我今 施汝 供
To you, the multitude of Buddhists, we now offer
TZ’U SHIH PIEN SHIH FANG I CH’IEH FO TZU KUNG
此食徧十方一切佛子共
This food throughout all places to be shared by all Buddhists.

YUAN I TZ’U KUNG TE P’U CHI YU I CH’IEH
願以此功德普及於一切
May these merits and virtues be extended to everyone,

SHIH SHIH YU FO TZU CHIEH KUNG CH’ENG FO TAO
施食與佛子皆共成佛道
So that both food donors and Buddhists will realize Enlightenment.

JU TNEG YU CH’ING CHUNG WO CHIN SHIH JU KUNG
汝等有情眾我今施汝供
To you, all sentient beings, we now offer

TZ’U SHIH PIEN SHIH FANG I CH’IEH YU CH’ING KUNG
此食徧十方一切有情共
This food throughout all places to be shared by all sentient beings.

YUAN I TZ’U KUNG TE P’U CHI YU I CH’IEH
願以此功德普及於一切
May these merits and virtues be extended to everyone,
SHIH SHIH YU YU CH’ING CHIEH KUNG CHENG FO TAO
So that both food donors and sentient beings will realize
Enlightenment.

Ju Teng Ku Hun Chung Wo Chin Shih Ju Kung
To you, all solitary ghosts, we now offer

Tz’u Shih Pien Shih Fang I Ch’ieh Ku Hun Kung
This food throughout all places to be shared by all solitary ghosts.

Yuan I Tz’u Kung Te Pu Chi Yu I Ch’ieh
May these merits and virtues be extended to everyone,

Shih Shih Yu Ku Hun Chieh Kung Ch’eng Fo Tao
So that both food donors and solitary ghosts will realize
Enlightenment.

20. 施無遮食真言 Unrestricted-Food-Donation Mantra

An Mu Li Ling So P’o Ho (3 times)
▲嗡・穆力陵・娑婆訶 (三遍)
21. 普供養真言 Universal-Donation Mantra

\[ \text{AN YEH YEH NANG SAN P'O WA WA CHIH LA} \]

\( \text{嗡嗡囊。三婆囉。伐日囉。}} \)

HUNG (3 times)

22. 心經 Heart Sutra

\[ \text{PO JE PO LO MI TO HSIN CHING} \]

般若波羅密多心經
Prajnaparamita Hrdaya Sutra

\[ \text{KUAN TZU TSAI P'U SA HSING SHEN PO JE PO LO} \]

觀自在菩薩。行深般若波羅
When the Bodhisattva Avalokitesvara was coursing in the deep

\[ \text{MI TO SHIH CHAO CHIEN WU YUN CHIEH K'UNG TU} \]

密多時。照見五蘊皆空。度
Prajnaparamita, He saw that the five skandhas were empty; thus

\[ \text{I CH'IEH K'U UAK SHE LI TZU SE PU I K'UNG} \]

一切苦厄。舍利子。色不異空。
he overcame all ills and suffering. “O Sariputra, form does not
K'UNG PU I SE SE CHI SHIH K'UNG K'UNG CHI
differ from the Void, and the Void does not differ from. Form is

SHIH SE SHOU HSIANG HSING SHIH I FU JU SHIH
the Void, and the Void is form; the same is true for feelings
conceptions, impulses and consciousness.

SHE LI TZU SHIH CHU FA K'UNG HSIANG PU SHENG
O Sariputra, the characteristics of the voidness of all dharmas
are not arising,

not ceasing, not defiled, not pure, not increasing, not decreasing.

SHIH KU K'UNG CHUNG WU SE WU SHOU HSIANG
Therefore, in the Void there are no forms, no feelings,

HSING SHIH WU YEN ERH PI SHE SHEN I WU SE
conceptions, impulses, consciousness; no eye, ear, nose, tongue,

SHENG HSIANG WEI CH'U FA WU YEN CHIEH NAI
body or mind; no form, sound, smell, taste, touch or mind-object;

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HEART SUTRA

Surely there are no eye elements, until we come to no elements of consciousness;
also no ignorance and also no ending of ignorance, until we come to no old age and death and no ending of old age and death;

Also, there is no truth of suffering, of the cause of suffering, of the cessation of suffering or of the path.

There is no wisdom, and there is no attainment whatsoever.

Because there is nothing to be attained, a Bodhisattva relying on Prajnaparamita has no obstruction in his mind. Because there is

no obstruction he has no fear, and he passes far beyond all confused
CHIU CHING NIEH P'AN SAN SHIH CHU FU I PO
究 竟 涅 槃。三 世 諸 佛。依 般
imagination and reaches Ultimate Nirvana. The Buddhhas in the

JE PO LO MI TO KU TE A NOU TO LO SAN MIAO
若 波 羅 密 多 故。得 阿 藤 多 羅 三 范
past, present and future, also by relying on the Prajnaparamita, have

SAN P'U T'I KU SHIH PO JE PO LO MI TO SHIH
三 菩 提。故 知 般 若 波 羅 密 多。是
attained Supreme Enlightenment. Therefore, the Prajnaparamita

TA SHEN CHOU SHIH TA MING CHOU SHIH WU
大 神 咒。是 大 明 咒。是 無
is the great magic spell, is the great spell of illumination, is

SHANG CHOU SHIH WU TENG TENG CHOU NENG
上 咒。是 無 等 等 咒。能
the supreme spell, is the unequalled spell, which can truly protect

CH'U I CH'IEH K'U CHEN SHIH PU HSU KU SHUO
除 一 切 苦。真 實 不 虛。故 說
one from all suffering without fail.” Therefore, he uttered the

PO JE PO LO MI TO CHOU CHI SHUO CHOU YUEH
般 若 波 羅 密 多 咒。即 說 咒 曰。
spell of Prajnaparamita, saying:

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23. 往生咒 Rebirth-to-Pure-Land Dharani

南無阿彌多 婆夜多 呼他伽多

阿彌利哆 悉怛婆毗

阿彌喇哆 悉怛迦蘭帝

阿彌喇哆 悉怛迦蘭多

伽彌腻伽伽那伽多迦
24. 登地偈 Deliverance Chant

May all from four forms of birth enter the Precious Land,
(行者向上禮拜)
(The Attendant prostrates at the center.)

And those from the three realms be reborn in the Lotus Pond.
(行者向右拜大眾問訊以答)
(He prostrates to the right, Congregation bow in response)

May innumerable hungry ghosts attain the three states,
(行者向上拜)
(He prostrates at the center.)

And myriad kinds of sentient beings reach the ten stages.
(行者向左拜，大眾問訊以答)
(He prostrates to the left, Congregation bow in response)
25. 論佛偈  

Praise of Amita Buddha

阿彌陀佛身金色。
Buddha Amita all in golden color,

向上拜，起問訊帶具)
(The Attendant makes three prostrations, bows and brings his kneeling spread)

相好光明無等倫。
With form, features and radiance unequalled,

白毫宛轉五鬢彌。
White curls winding like the five Sumeru Mountains

(至班首前一拜)
(He proceeds and prostrates to the Head of the Masters)

紺目澄清四大海。
And purple eyes as clear as the four great seas,

In his aura are transformed Buddhas in countless millions,

(向上一拜)
(He prostrates once.)
EVENING SERVICE
PRAISE OF AMITA BUDDHA

化 菩 薩 眾 亦 無 邊。
And transformed Bodhisattvas, also, in limitless number;

四 十 八 願 度 眾 生。
Forty-eight vows he made to enlighten sentient beings
(He proceeds and prostrates to the Celebrant)

And to enable all nine grades to reach the other shore.

Invocation

南 無 西 方 極 樂 世 界。
Blessed be the Most Compassionate One of the Western

 Paradise, Amita Buddha.

(He proceeds to prostrate to the Dharma Master and then prostrates at the center. In the absence of a Dharma Master, he makes three prostrations at the center and bows.)
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NA MO A MI T' O FO (Many times)
南無阿彌陀佛 (多次)
Blessed be Amita Buddha.

(跪念) (Kneel down) (心存觀想) (Contemplating)

NA MO KUAN SHIH YIN P'U SA (3 times)
南無觀世音菩薩 (三稱)
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P'U SA (3 times)
南無大勢至菩薩 (三稱)
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH'ING CHING TA HAI CHUNG P'U SA (3 times)
南無清净大海眾菩薩 (三稱)
Blessed be all Bodhisattvas in the great pure congregation.

PRAYER BY TZ'U YUN TS'AN CHU

(仍跪念) (Remain Kneeling)

I HSIN KUEI MING CHI LO SHIH CHIEH
一心皈命○極樂世界○阿
Wholeheartedly we take refuge in Amita Buddha of the
EVENING SERVICE

MÎ TÔ FO YUAN I CHING KUANG CHAO WÔ
Western Paradise. May his pure light shine upon us,

TZ'U SHIH SHE WÔ WÔ CHIN CHENG NIEN
And his kind vows accept us. We are now mindful,

CH'ENG JU LAI MING WEI P'U T'I TAO
And invoke Tathagata's name; Aiming at Bodhi,

CH'IU SHENG CHING T'U FO HSI PEN SHIH
We seek rebirth into the Pure Land. The Buddha made his own vow

JO YU CHUNG SHENG YU SHENG WÔ KUO
That if any sentient being who might wish to be reborn in his

CHIH HSIN HSIN LO NAI CHIH SHIH NIEN
With determination and faith or with even only ten invocations,
EVENING SERVICE
PRAYER BY TZ’U YUN TS’AN CHU

Should yet fail to be reborn there, He would not have attained Supreme Enlightenment.

By virtue of this mindfulness of Buddha, we may enter Tathagata’s

Great ocean of vows. By the Buddha’s mercy,

May all iniquities be eradicated And good roots increased.

At the approach of life’s end May we know that time is up.

May the body suffer no ills, And the mind harbor no attachments
I PU TIEN TAO JU JU CH'AN TING
意不顛倒。如入禪定。
And the senses yield no confusions, As in Dhyana serenity.

FO CHI SHENG CHUNG SHOU CHIH CHIN T'AI
佛及聖眾。手執金台。
Buddha and the holy ones, Carrying the plattform of gold,

LAI YING CHIEH WO YU I NIEN CH'ING
來迎接我。於一念頃。
Come to meet us, That we may, in a split second.

SHENG CHI LO KUO HUA K'AI CHIEN FO
生極樂園。花開見佛。
Be reborn in Paradise. We, as the lotus unfolds, see Buddha,

CHI WEN FO SHENG TUN K'AI FO HUI
即聞佛乘。頓開佛慧。
At once hear the Buddha Vehicle, Suddenly penetrate Buddha's wisdom,

KUANG TU CHUNG SHENG MAN P'U T'I YUAN
廣度眾生。滿菩提願。
And deliver all sentient beings In fulfilment of Bodhi wishes.

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EVENING SERVICE
SAMANTABHADRA'S ADMONITION

O Buddhas in all places at all times.

O Bodhisattvas, Mahasattvas,

Mahaprajnaparamita.

The day is done, And life dwindles accordingly.

Like fish with little water, What joy is there!
維那師一人唱 The Celebrant intones:

TA CHUNG
大眾
Let us all

全體同唱 The Congregation joins the Celebrant:

TANG CH’IN CHING CHIN JU CHIU T’OU JAN
當勤精進○如救頭然○
Endeavor for good progress, As if to fight a fire burning on one’s own head.

TAN NIEN WU CH’ANG SHEN WU FANG I
但念無常○慎勿放逸○
Just keep impermanence in mind, And guard against looseness.

三皈依 THREE REFUGES

TZU KUEI I FU TANG YUAN CHUNG SHENG
自皈依 佛○當願眾生○
I take refuge in Buddha, wishing all sentient beings to

T’I CHIEH TA TAO FA WU SHANG HSIN
體解大道○發無上心○
understand the Great Doctrine and make the superlative resolve.
TZU KUEI I FA TANG YUAN CHUNG SHENG
自 皈 依 法。當 願 眾 生。
I take refuge in Dharma, wishing all sentient beings

SHEN JU CHING TSANG CHIH HUI JU HAI
深 入 經 藏。智 慧 如 海。
to penetrate the Sutra Pitaka with wisdom as unfathomable as the ocean.

TZU KUEI I SENG TANG YUAG CHUNG SHENG
自 皈 依 僧。當 願 眾 生。
I take refuge in Sangha, wishing all sentient beings

T'UNG LI TA CHUNG I CH'IEH WU AI
統 理 大 眾。一 切 無 碼。
to harmonize multitudes in general without any obstruction

HO NAN SHENG CHUNG
和 南 聖 眾。
whatsoever and to respect the sacred Sangha.

每 月 十 四 日 及 月 底 加 唱

(Exclusively for the Fourteenth and the Last Day of the Luna Month)
幕時誦訶  EVENING SERVICE
Dharani of the Most Compassionate One

南無香雲蓋菩薩摩訶薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.
(3 times)(三唱)

南無伽藍聖眾菩薩
Blessed be the Bodhisattvas, the Holy Ones of the Sangharama.

大悲咒
Dharani of the Most Compassionate One

南無喝囉怛那哆囉夜耶
NA MO HO LA TA NO TO LA YEH YEH

南無阿利耶○婆盧羯帝瑟
NA MO A LI YEH P'O LU CHIE TI SHUO

鉈囉耶○菩薩唎婆耶○摩
PO LA YEH P'U T'I SA TO P'O YEH MO

訶薩唎婆耶○摩訶迦盧尼
HO SA TO P'O YEH MO HO CHIA LU NI

迦耶○唵○薩皤囉呾葉○數怛
CHIA YEH AN SA P'O LA FA I SHU TA

那怛寫○南無悉吉嚩呾伊
NO TA HSIEH NA MO HSI CHI LI TO I

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MENG O LI YEH P'O LU CHI TI SHIH FO
蒙 阿 喲 耶。婆 禹 吉 帝。室 佛
LA LENG T'O P'O NA MO NO LA CHIN CHIH
囉 楞 駮 婆。南 无 那 囉 謹 黷。
HSI LI MO HO F'O TO SA MIEH SA P'O
釈 喲 摩 訁 猗 咤 那 沙 蝦。薩 婆
O T'O TOU SHU PENG O SHIH YUN SA P'O
阿 他 豆 輪 朋。阿 逝 孕。薩 婆
SA TO NA MO P'O SA TO NA MO P'O
薩 哆 那 摩 婆 薩 哆。那 摩 婆
CH'IEH MO FA T'E TOU TA CHIH T'O AN
伽。摩 罰 特 豆。怛 娃 他。唵。
O P'O LU HSI LU CHIA TI CHIA LO TI
阿 婆 禹 醞。療 達 帝。迦 羅 帝。
I HSI LI MO HO P'U TI SA TO SA
夷 醞 喲。摩 許 善 提 薩 烘。薩
P'O SA P'O MO LA MO LA MO HSI MO
婆 薩 婆。摩 魌 摩 魌。摩 醞 魌
HSI LI T'O YUN CHU LU CHU LU CHEH MENG
釈 喲 駮 孕。俱 禹 俱 禹 羅 蒙。

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度盧度盧罰閻耶帝○摩訶

罰閻耶帝○陀羅陀羅○地喇

尼○室佛囉耶○遮羅遮羅○麼

麼摩囉○穆帝隸○伊醯伊

醯○室那室那○阿囉嗲佛囉

舍利○罰娑罰嗲○佛囉舍耶○

呼盧呼盧摩囉○呼盧呼盧

醯利○娑囉娑囉○悉喇悉喇○

蘇囉蘇囉○善提夜善提夜○

善駄夜善駄夜○彌帝利夜○
NO LA CHIN CHIH TI LI SE NI NO P'O
那囉謹齋。地利瑟尼那。婆

YEH MO NO SO P'O HO HSI T'O YEH SO
夜摩那。娑婆訶。悉陀夜。娑

P'O HO MO HO HSI T'O YEH SO P'O HO
婆訶。摩訶。悉陀夜。娑婆訶。

HSI T'O YU I SHIH P'O LA YEH SO P'O
悉陀喻義。室皤囉耶。娑婆

HO NO LA CHIN CHIH SO P'O HO MO LA
訶。那囉謹齋。娑婆訶。摩囉

NO LA SO P'O HO HSI LA SENG A MU
那囉。娑婆訶。悉囉僧阿穆

CH'IEH YEH SO P'O HO SO P'O MO HO HO A
伎耶。娑婆訶。娑婆摩訶。阿

HSI T'O YEH SO P'O HO CHE CHI LA A
悉陀夜。娑婆訶。者吉囉阿

HSI T'O YEH SO P'O HO PO T'O MO CHIEH
悉陀夜。娑婆訶。波陀摩羯

HSI T'O YEH SO P'O HO NO LA CHIN CHIH
悉陀夜。娑婆訶。那囉謹齋

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P'O CH'IEH LA YEH SO P'O HO MO P'O LI
勝 伽 伽 伽 伽 伽 伽 伽 伽 伽 伽 伽
SHENG CHIEH LA YEH SO P'O HO NA MO HO
勝 伽 伽 伽 伽 伽 伽 伽 伽 伽 伽 伽
LA TA NO TO LA YEH YEH NA MO A
勝 伽 伽 伽 伽 伽 伽 伽 伽 伽 伽 伽
LA YEH P'O LU CHI TI SHUO P'O LA YEH
利 耶 伽 喜 吉 帝 燦 熠 伽 伽
PO T'O YEH SO P'O HO
跋 陀 耶 伽 伽 伽 伽

伽 藍 謝 SANGHARAMA PRAISE

Guardians of the Sangharama, The august spirits of the entire temple,

CH'IEH LAN CHU CHE HO SZU WEI LING

Respectfully, on Buddha's orders, with all faithfulness,
EVENING SERVICE
SANGHARAMA PRAISE

O | O | O | O | O | O | O | O | O | O
YUNG HU FA WANG CH’ENG

Protect the Dharmaraja’s city,

O | O | O | O | O | O | O | O | O | O
WEI HAN WEI P’ING FAN CH’A YUNG AN NING

As a fortress and as shields, That the sacred temple always be peaceful.

| O | O | O | O | O | O | O | O | O | O|
NA MO HU FA TSANG P’U SA MO HO SA

Blessed be the Dharma-Treasure Protecting Bodhisattvas Mahasattvas,

O | O | O | O | O | O | O | O
MO HO PO JE PO LO MI

Mahaprajnaparamita.

(Exclusively on the Fourteenth and the Last Day of the Lunar Month, following the conclusion of the Evening Service, the Congregation will proceed to the Patriarch Hall, unfold the kneeling spreads and make three prostrations in honor of the Patriarchs.)

* * * *

大衆轉身向上立
All turn to face Buddhas.
LITURGY OF MORNING AND NOONTIME MEALS

KUNG YANG CH’ING CHING  I-A  SHEN  P’I
供 養 清 淨 法 身。 現
We offer to Buddha Vairocana in the pure and undefiled

LU  CHE  NA  FO  YUAN  MAN  PAO
盧 遮 那 佛。 圓 滿 報
Dharmakaya, And to Buddha Rocana in the perfect
SHEN LU SHEH NA FO CH’IEN PO
身　盧　舍　那　佛　千　百
Sambhogakaya, And to Buddha Sakyamuni

YI HUA SHEN SHIH CHIA MOU NI FO
億　化　身　釋　迦　牟　尼　佛　
in thousands and millions of Nirmanakaya,

CHI LO SHIH CHIEH A MI T’O FO
極　樂　世　界　阿　彌　陀　佛　
And to Buddha Amitabha of the Western Paradise,

TANG LAI HSIA SHENG MI LE TSUN FO
當　來　下　生　彌　勒　尊　佛　
And to honored Maitreya, the incoming Buddha,

SHIH FANG SAN SHIH I CH’IEH CHU FO
十　方　三　世　一　切　諸　佛　
And to all Buddhas from all quarters in the past, present and future,

TA CHIH WEN SHU SHIH LI P’U SA
大　智　文　殊　師　利　菩　薩　
And to Bodhisattva Manjusri with the greatest wisdom,

TA HENG P’U HSIEN P’U SA
大　行　普　賢　菩　薩　
And to Bodhisattva Samantabhadra with the highest achievement,

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二時臨齋儀  LITURGY OF MORNING AND NOONTIME MEALS

TA PEI KUAN SHIH YIN P’U SA
大 悲 觀 世 音 菩 薩。
And to Bodhisattva Avalokitesvara, the most compassionate,

CHU TSUN P’U SA MO HO SA
諸 尊 菩 薩。摩 詛 菩 薩。
And to all honored Bodhisattvas Mahasattvas

MO HO PO JE PO LO MI
摩 詛 般 般 若 波 羅 密。
Mahaprajnaparamita.

早粥念  For Morning Congee or Soft Rice

CHOU YU SHIH LI JAO I HSING JEN
粥 有 十 利。饒 益 行 人。
Congee offers ten advantages For the benefit of Buddha’s followers

KUO PAO WU PIEN CHIU CHING CH’ANG LO
果 報 無 邊。究 竟 常 樂。
To yield rewards without limit And to enjoy ultimate delight forever.

其他則念  For other Kinds of Food:

SAN TE LU WEI KUNG FO CHI SENG
三 德 六 味。供 佛 及 僧。
In three qualities and six savors We offer to Buddhas and Sanghas

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LITURGY OF MORNING AND NOONTIME MEALS

FA CHIEH YOU CH’ING P’U T’UNG KUNG YANG
法界有情。普同供養。
And sentient beings in Dharmaksetra jointly the universal donation.

JO FAN SHIH SHIH TANG YUAN CHUNG SHENG
若飯食時。當願眾生。
At our mealtime We wish all sentient beings

CH’AN YUEH WEI SHIH FA HSI TS’UNG MAN
禪悅為食。法喜充滿。
To enjoy Dhyana as repast And to be filled with delight in Dharma.

(以上大衆同出聲念，皆一循。)
(Each of the above is to be recited by the Congregation once only.)

(以下默念，偈各一遍咒皆七遍。)
(The following are to be contemplated on in silence, once for the Gathas and seven times for the Dharanis.)

早齋出食，用此偈咒：
For donating food in the Morning:

FA LI PU SZU I T’ZU PEI WU CHANG AI
法力不可思議。慈悲無障礙。
Spiritual power is inconceivable. Compassion knows no hindrance.

CH’I LI PIEN SHIH FANG P’U SHIH CHOU SHA CHIE
七粒徧十方。普施周沙界。
Seven grains will be spread to all places, And be given away universally to innumerable quarters.

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LITURGY OF MORNING AND NOONTIME MEALS

AN TU LI I SO HO (7 times)

午齋出食用此咒：
For donating food at noontime:

TA P’ENG CHIN CHIH NIAO K’UANG YE KUEI
大鵬 金翅鳥○曠野鬼
Big rocs, the golden-winged birds, The multitudes of ghosts

SHENG CHUNG LO CH’A KUEI TZU MU KAN
神眾○羅刹鬼子母○甘
and spirits such asidlewild, And Raksasas, the imps’ mother--

LU HSI CHUNG MAN
露悉充滿○
May they all be filled with sweet dews.

AN MU TI SO HO (7 times)

侍者送食，默念下偈一遍，咒七遍，三彈指○如
無侍者，自送亦爾。
In dispatching food, either by an attendant or by the Celebrant
himself, silent contemplation is made on the following Gatha once
and on the Dharani seven times. Three snaps of the fingers.

JU TENG KUEI SHENG CHUNG WO CHIN SHIH
汝等鬼神眾○我今施
Ye multitude of ghosts and spirits, We now donate to you this
JU KUNG TZ’U SHIH PIEN SHIH FANG
汝供。此食偏十方。一
offering. Of food covering all ten directions, which is

CH’IEH KUEI SHENG KUNG
切鬼神共。
To be shared by all ghosts and spirits.

AN MU LI LIN SO HO (7 times)
俺穆力陵莎訶 (七遍)

(以上未食前念。)
(The above are to be recited or contemplated on before
eating.)

大衆食已，僧值師居中向上站，默示結齋
When all have finished eating, the Master on duty in the
center will stand up, signifying conclusion of meal.

維那師即舉腔，大衆同念：
The Master-in-Charge will intone and the congregation will
join in:

-SA TO NAN SAN MIAO SAN P’U T’O CHU CHIH
薩多南。三藐三菩陀。俱胝

-NAN TA CHIH T’A AN CHE LI CHU LI CHUN
南。怛呾他。唵。折。隷主隷準

-T’I SO P’O HO
提娑婆訶。
Behold, the donors Will certainly gain the benefits.

If one donates in delight, He will later have peace and joy.

Having finished eating, We wish all sentient beings

To accomplish fully all that they do and fulfil Buddha Dhammas.

Generally the Liturgy for meals will end here.

In case the Liturgy is concluded before eating, the phrase “FAN SHIH I CHI” (Having finished eating,) will be replaced by “KUNG FO I CHI” (Having offered food to Buddhas).

If there is donation of other gifts, the following gatha is to be contemplated on in silence.
TS'AI FA ER SHIH TENG WU TS'A PIEH
Both donations in goods and in Dharma are equal without
distinction.

T'AN PO LO MI CHU TSU YUAN MAN
May Dana Paramita be complete and perfectly realized.

結齋已，接念六字佛號，回堂繞念三呪
At the end of the service, the six-syllable invocation “NA
MO A MI T'O FO” is repeated until the conregation returns
to the main hall and makes three circumambulations.

歸位，回向偈云：
Returning to positions, the congregation chants:

YUAN HSIAO SAN CHANG CHU FAN NAO
願消三障諸煩惱。
We wish to rid ourselves of the three hindrances and all klesas.

YUAN TE CHIH HUI CHEN MING LIAO
願得智慧眞了。
We wish to gain wisdom and real understanding.

P'U YUAN TSUI CHANG HSI HSIAO CH'U
普願罪障悉消除。
We wish all sinful hindrances to be totally eradicated.

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再頂禮三拜而散。
The congregation is dismissed after three prostrations.

旨明
NOTE

每逢朔望午齋持鉢受食。
On the First and the Fifteenth of the Lunar Month, monks will hold patras to receive food.

至遇夏天熱，過堂免衣，同時亦免鉢
During the Summer when it is hot, neither full apparel nor the patra is required.

食存五觀
FIVE CONTEMPLATIONS AT MEAL TIME

佛制比丘。食存五觀。散心雜話。信施難消。凡受食時，當作此觀。
Buddha established that Bhiksus should cherish Five Contemplations at meal time. A wandering mind and rambling words hardly deserve bestowal from the faithful. A Bhiksu should contemplate:

一、計功多少，量彼來處。
1. To count the amount of merit and appraise the sources.
二、忖己德行，全缺應供。
2. To assess his own virtues, whether perfect or deficient to deserve the bestowal.

三、防心離過，貪等為宗。
3. To guard his mind against faults, greed in particular.

四、正事良藥，為療形枯。
4. To have the right things and good medicine for curing the weakening body.

五、為成道業，應受此食。
5. To receive this food in order to accomplish spiritual work.

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淨壇儀規
LITURGY OF ASPERGES

1. 淨水讚  Holy-Water Praise

YANG CHIH CHING SHIU PIEN SA SAN CH’IEH
楊枝淨水○徧灑三千。
With willow twigs may holy water be sprinkled all over the three-fold thousands of universes:

HSIN K’UNG PA TE LI JEN T’IEN
性空八德利人天。
May its Sunyata and eight qualities benefit human and heavenly beings

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That bliss and longevity be extensively enhanced and prolonged,
and iniquities exonerated, And fire flames transformed into red lotus blossoms.
Blessed be Bodhisattvas Mahasattvas in the clear cool lands.
Blessed be Bodhisattvas Mahasattvas in the clear cool lands.
Blessed be Bodhisattvas Mahasattvas in the clear cool lands.
Blessed be the most compassionate Avalokitesvara Bodhisattva.
3. 主法持水說文 Intonation by the Celebrant

P’U _SA  LIU  T’OU  KAN  LU  SHUI
善 薩 柳 頭 甘 露 水。
From the Bodhisattva’s willow twig, the Amrta water

NENG LING  I  TI  PIEN  SHIH FANG
能 令 一 滴 微 十 方。
Can, just in one drop, cover all places in ten directions.

HSIN SHAN KOU  HUI  CHIN  CHUAN  CH’U
腥 羣 垢 橈 盡 鎮 除。
May stench, stink, dirt and filth all be purified,

LING TZ’U  T’AN CH’ANG  HSI  CH’ING CHING
令 此 廟 場 悉 清 淨。
Aud this platform and place be made thoroughly clean.

CHIAO YU  CHEN  YEN  CHIN  TANG  CH’IH  SUNG
教 有 真 言 謹 當 持 誦。
We are taught magic words which should be recited and kept.

4. 大悲咒見第 33 頁 The Dharani of the Most Compassionate One See Page 33.

5. 十小咒見第 37 頁 The Ten Minor Dharanis See Page 37.

6. 心經見第 45 頁 Heart Sutra See Page 45.
7. 観音讃 Praise of Avalokitesvara

Avalokitesvara Mahasattva, Honored by all as the completely penetrating one,

With his twelve great wishes and vows so vast and profound,

On the suffering seas he ferries those who miss the way,

Relieving the distressed by I, no realm will he fail to manifest himself.

8. 回向偈 Parinamana Gatha

May this serious and undefiled, meritorious service
LITURGY OF ASPERGES

Be dedicated to the Dharma-protecting Nagas and Devas.

And to the three realms' mountain and river spirits and beings.

And to Sangharama's guardians and protectors, the true hosts.

Praying for blessings, security, peace and well-being,

And for the adornment of supreme Enlightenment,

We wish all in Dharmaksetra, both foes and friends,

To enter together the ocean of Vairocana nature.
9. 禮佛三拜 Three Prostrations before the Buddhas.

佛七儀規
LITURGY FOR SEVEN-DAY RETREAT

盧香讚 INCENSE ANTHEM "LU HSIANG"

卢香乍热。法界蒙熏。
Incense has just begun to burn in the censer,

诸佛海会悉遥闻。
All Buddhas' great congregations perceive it afar.

随处结祥云
Everywhere there gather auspicious clouds.

誠意方殷。諸佛現全身
In the midst of our utmost sincerity,
All Buddhas manifest themselves in their entirety.

南無香雲蓋菩薩摩訶薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.
NA MO HSIANG YUN KAI P’U SAH MO HO SAH
南無香雲蓋菩薩摩訶薩
Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

Arhat Sutra (Amita Sutra) See Page 68.

往生咒 (三遍) Rebirth Dharani (3 times)

（末後一支香，往生咒畢接蒙山）
(For the last session of each day, the Rebirth Dharani is to be followed by Food Bestowal.)

PARINAMANANA IN LONGEVITY HALL

1. 稱名號 Invocation

NA MO TSENG FU SHOU P’U SA MO HO SA (3 times)
南無增福壽菩薩摩訶薩
Blessed be the Bliss-Longevity-Enhancing Bodhisattvas Mahasattvas.
NA MO HSIAO TSAI YEN SHOU YAO SHIH FO (3 times)
南無消災延壽藥師佛(三稱)
Blessed be the Calamity-Averting, Life-Prolonging Healing Master, Buddha.

2. 藥師灌頂真言
   Medicine-Master-Sprinkling-Head Magic Words
   NA MO PO CH’IEH FA TI PI SHA SHE CHU LU PI
   南無薄伽伐帝○軒殺社○窟嚙薛
   LIU LI PO LA P’O HO LA SHE YE TA T’O CHIEH
   琉璃○鉢喇婆○喝囉闍也○怛他揭
   TO YEH A LA HO TI SAN MIAO SAN P’U T’O
   多也○阿嚈喝帝○三藐三佛陀
   YE TA CHIH T’O AN PI SHA SHIH PI SHA
   耶○怛姪他○唵○軒殺逝○軒殺
   SHIH PI SHA SHE SAN MU CHIE TI SO HO (7 times)
   逝○軒殺社○三没揭帝莎诃○(七遍)

3. 變食真言
   Food-Conversion Mantra
   NA MO SA WA TA T’O YE TO WA LU CHIH TI
   南無薩嚧怛他哦哆○唵嚹枳帝○
   AN SAN PO LA SAN PO LA HUNG (3 times)
   唵○三跋囉○三跋囉吽○(三遍)

 unbelievable
4. 甘露水真言  Amrta Mantra

NA MO SU LU P’O YE  TA T’O YE TO YE  TA CHIH
南 無 蘇 嚕 婆 耶○ 拘 他 誕 哆 耶○ 拘 娘

T’O AN SU LU SU LU PO LA SU LU PO LA
他○ 拘○ 蘇 嚕○ 蘇 嚕○ 鉢 嘀 蘇 嚕○ 鉢 嘀

SU LU  SO P’O HO
蘇 嚕○ 姬 娘 詩○  (3 times)  (三 遍)

5. 普供養真言 Universal Donation Mantra

AN YE YE NANG SAN P’O WA  WA CHIH LA HUNG
唵○ 誕○ 聞○ 三 婆 嘀○ 伐 日 嘀○
(3 times) (三 遍)

6. 元辰讚 Primal-Hour Praise

FO KUANG CHU CHAO  PEN MING YUAN CHENG
佛 光 注 照○ 本 命 元 辰○
May Buddhas’ light shower and shine upon our lives at the primal hour,

TSAI HSING T’UEI TU FU HSING LIN
災 星 退 度 福 星 臨
May evil stars recede and pass. May blissful stars arrive.
CHIOU YAO PAO CH’ANG SHENG

九曜保長生。
May nine auspicious stars guarantee long life.

YUN HSIEH HO P’ING FU SHOU YUN K’ANG NING
運限和平。福壽永康寧。
Destiny specifies peace. Bliss, longevity and everlasting health and serenity.

7. 回向偈 Parinamana Gatha

YUAN HSIAO SAN CHANG CHU FAN NAO
願消三障諸煩惱。
We wish to rid ourselves of the three hindrances and all klesa:

YUAN TE CHIH HUI CHEN MING LIAO
願得智慧真明了。
We wish to gain wisdom and real understanding.

P’U YUAN TSUI CHANG HSI HSIAO CH’U
普願罪障悉消除。
We wish all sinful hindrances to be totally eradicated.

SHIH SHIH CH’ANG HSING P’U SA TAO
世世常行菩薩道。
In one life after another may we always follow the Bodhisattvas’ path.
8. 繞念佛號  Circumambulation and Invocation

佛前大供
GRAND OFFERING BEFORE BUDDHAS

1. 鐘香讚   Incense Anthem “Lu Hsiang”   See Page 183.

見第183頁

2. 稱佛菩薩名號   Invocation

NA MO LING SHAN HUEI SHANG FO P’U SA  (3 times)
南無靈山會上佛菩薩 (三遍)

Blessed be Buddhas and Bodhisattvas assembled on sacred mountains.

（以下接連十九聖號周而復始稱念三遍）
(The following 19 names to be recited one after another three times.)

NA MO CH’ANG CHU SHIH FANG FO
南無常住十方法
Blessed be ever-dwelling Dharma in all places.

NA MO CH’ANG CHU SHIH FANG FA
南無常住十方法
Blessed be ever-dwelling Dharma in all places.
LITURGY FOR SEVEN-DAY RETREAT
GRAND OFFERING BEFORE BUDDHAS

NA MO CH’ANG CHU SHIH FANG SENG
南無常住十方僧。
Blessed be ever-dwelling Sangha in all places.

NA MO PEN SHIH SHIH CHIA HOU NI FO
南無本師釋迦牟尼佛。
Blessed be our own Master Sakyamuni Buddha.

NA MO HSIAO TSAI YEN SHOU YAO SHIH FO
南無消災延壽藥師佛。
Blessed be the saving and healing Bhaisajyaguru Buddha.

NA MO CHI LO SHIH CHIEH A MI TO FO
南無極樂世界阿彌陀佛。
Blessed be Amitabha the Buddha of the Western Paradise.

NA MO TANG LAI HSIA SHENG NI LE TSUN FO
南無當來下生彌勒尊佛。
Blessed be the honored Maitreya, the incoming Buddha.

NA MO SHIH FANG SAN SHIH I CH’EH CHU FO
南無十方三世一切諸佛。
Blessed be all Buddhas in all places and at all times.

NA MO TA CHIH WEN SHU SHIH LI P’U SA
南無大智文殊師利菩薩。
Blessed be Bodhisattva Manjusri of the greatest wisdom.

NA MO TA HENG P’U HSIEN P’U SA
南無大行普賢菩薩。
Blessed be Bodhisattva Samantabhadra of the highest achievement.
NA MO TA YUAN TI TSANG WANG P’U SA
南 無 大 領 地 藏 王 菩 薩。
Blessed be Bodhisattva Ksitigarbharaja of the greatest resolve.

NA MO TA PEI KUAN SHIH YIN P’U SA
南 無 大 悲 觀 世 音 菩 薩。
Blessed be Bodhisattva Avalokitesvara, the most compassionate.

NA MO TA SHIH CHIH P’U SA
南 無 大 勢 至 菩 薩。
Blessed be Bodhisattva Mahasthamaprapta.

NA MO CH’ING CHING TA HAI CHUNG P’U SA
南 無 清 淨 大 海 罨 菩 薩。
Blessed be all Bodhisattvas in the great pure congregations.

NA MO HU FA WEI T’O TSUN T’IEN P’U SA
南 無 護 法 韋 騎 尊 天 菩 薩。
Blessed be Bodhisattva Weito, the honored guardian of Dharma.

NA MO HU FA CHU T’IEN P’U SA
南 無 護 法 諸 天 菩 薩。
Blessed be all Bodhisattvas Devas, guardians of the Dharma.

NA MO CHIEH LAN SHENG CHUNG P’U SA
南 無 伽 藍 聖 羣 菩 薩。
Blessed be all the saintly Bodhisattvas of Sangharama.

NA MO LI TAI TSU SHIH P’U SA
南 無 歷 代 祖 師 菩 薩。
Blessed be Bodhisattvas Patriarchs of all generations.
NA MO TA SHENG CHIN HA LO WANG P’U SA
南無大聖緊那羅王菩薩。
Blessed be the great saintly Bodhisattva Kirmararaja.
(3 times) (三遍)

3. 食食真言 Food-Conversion Mantra

NA MO SA WA TA T’O YE TO WA LU CHIH TI
曩謨薩吒怛他誦多○唵嘩枳帝○
AN SAN PO LA SAN PO LA HUNG
嗡○三跋囉○三跋囉吽○
(3 times) (三遍)

4. 甘露水真言 Amrta Mantra

NA MO SU LU P’O YE DA T’O YE TO YE DA
曩謨蘇嚩婆耶○怛他誔多耶○怛
○
CHIH T’O AN SU LU SU LU PO LA SU LU
娑他○唵○蘇嚩蘇嚩○鉢囉蘇嚩○
PO LA SU LU SO P’O HO
鉢囉蘇嚩○娑婆訶○
(3 times) (三遍)

5. 供養偈 Offering Gatha

TZ’U SHIH SE HSIANG WEI SHANG KUNG SHIH FANG FO
此食色香味○上供十方佛○
This food with forms and flavors, We offer to all Buddhas above

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CHUNG FENG CHU SHENG HSIEN HSIA CHI LU TAO P’IN
中 奉 賛 聖 賛 下 及 六 道 品
And to all saints and sages and to all beings in the six existences,

TENG SHIH WU CH’A PIEH SUI YUAN CHIEH PAO MAN
等 施 無 差 別 隨 願 皆 飽 滿
Donated without discrimination to fill all as much as they desire

LING CHIN SHIH CHEH TE WU LIANG PO LO MI
令 今 施 者 得 無 量 波 羅 密
In order that the present donors may gain unlimited Paramita;

SAN TE LU WEI KUNG FO CHI SENG
三 德 六 味 供 佛 及 僧
In three qualities and six savors, We offer to Buddhas and Sanghas

FA CHIEH YU CH’ING P’U T’UNG KUNG YANG
法 界 有 情 普 同 供 養
And sentient beings in Dharmaksetra this universal offering.

6. 普供養真言 Universal–Donation Mantra

AN YE YE NANG SAN P’O WA FA JIH LA HUNG
呪 誓 誓 恭 三 婆 嘴 伐 日 曬 解

(3 times) (三遍)
7. 供養讚   Offering Anthem

T'ien Chu Miao Kung  Ch'an Yueh Su T'o

天 厨 妙 供。  禪 悅 酥 酪。
Celestial cuisine as exquisite oblation, Enjoyment in Dhyana as ambrosial delicacies,

HU   AN   SU   LU   SA   LI   WA

户 殿 蘇 嚕 薩 哩 嘘。

TA   T'o   AH   YE   TO   TA   NI   YE   T'o

但 他 阿 詩 多。  惜 你 也 他。

SU   LU   SUO   WA   HO   NA   MO   CH'an   YUEH   TSANG   P'u

蘇 嚕 姿 嘘 詩。 南 無 禪 悅 藏 菩

SA   MO   HO   SA   MO   HO   PO   JE   PO   LUO   MI

薩 摩 詩 薩。 摩 詩 般 若 波 罗 密。

8. 禮佛三拜   Three Prostrations before the Buddhas

往生位前回向
PARINAMANA IN MEMORIAL OF THE DEPARTED

1. 稱聖號   Invocation
NA MO CH'ING LIANG TI P'U SA MO HO SA (3 times)
南無清涼地菩薩摩訶薩
Blessed be Bodhisattvas Mahasattvas in the Pure Cool Land.

NA MO LIEN CH'IH HAI HUI FO P'U SA (3 times)
南無蓮池海會佛菩薩
Blessed be Buddhas and Bodhisattvas in the Lotus Pool's Assembly.

2. 阿彌陀經 見第68頁 Amita Sutra See Page 68.
（或念心經亦可如下）

FO JE PO LO MI TO HSIN CHING
般若波羅密多心經
Prajnaparamita Hrdaya Sutra

KUAN TZU TSAI P'U SA HSING SHEN PO JE PO LO
觀自在菩薩。行深般若波羅
When the Bodhisattva Avalokitesvara was coursing in the deep

MI TO SHIH CHAO CHIEN WU YUN CHIEH K'UNG
密多時。照見五蘊皆空。
Prajnaparamita. He saw that the five skandhas were empty;

TU I CH'IEH K'U O SHEH LI TZZU SE PU I K'UNG
度一切苦厄。舍利子。色不異空。
thus he overcame all ills and suffering. "O Sariputra, form does not
differ from the Void,
K'UNG PU I SE SE CHI SHIH K'UNG K'UNG CHI
空不異色○色即是空○空即
and the Void does not differ from form. Form is the Void, and the

SHIH SE SHOU HSIANG HSING SHIH I FU JU SHIH
是色○受想行識○亦復如是○
Void is form; the same is true for feelings, conceptions, impulses
and consciousness.

SHEH LI TZU SHIH CHU FA K'UNG HSIANG PU
舍利子○是諸法空相○不
O Sariputra, the characteristics of the Voidness of all dharmas

SHENG PU MIEH PU KOU PU CHING PU TSENG PU
生不滅○不垢不淨○不増不
are not arising, not ceasing, not defiled, not pure, not increasing,
not decreasing.

CHIEN SHIH KU K'UNG CHUNG WU SE WU SHOU
滅○是故空中無色○無受
Therefore, in the Void there are no forms, no feelings, conceptions,

HSIANG HSING SHIH WU YEN ERH PI SHE SHEN I
想○行○識○無眼耳鼻舌身意○
impulses or consciousness; no eye ear, nose, tongue, body or mind;

WU SE SHENG HSIANG WEI CH'U FA WU YEN CHIEH
無色聲香味道觸法○無眼界○
no form, sound, smell, taste, touch or mind object; no eye elements,
NAI CHIH WU I SHIH CHIEH WU WU MING I WU
乃至無意識界。無無明。亦無
until we come to no elements of consciousness; no ignorance and

WU MING CHIN NAI CHIH WU LAO SZU I WU
無明盡。乃至無老死。亦無
also no ending of ignorance, until we come to no old age and death
and no ending of old age and death;

LAO SZU CHIN WU K'U CHI MIEH TAO
老死盡。無苦集滅道。
also there is no truth of suffering, of the cause of suffering, of
the cessation of suffering

WU CHIH I WU TE I WU SO TEN KU P'UT'I
無智亦無得。以無所得故。菩提
or of the Path. There is no wisdom, and there is no attainment
whatsoever. Because there is nothing to be attained, a

SA TO I PO JE PO LO MI TO KU HSIN WU KUA
薩埵。依般若波羅密多故。心無罣
Bodhisattva relying on Prajnaparamita has no obstruction in his

AI WU KUA AI KU WU YU K'UNG PU YUAN LI
礙。無罣礙故。無有恐怖。遠離
Because there is no obstruction he has no fear, and he passes far

TIEN TAO MENG HSIANG CHIU CHING NIEH P'AN
顛倒夢想。究竟涅槃。
beyond all confused imagination and reaches Ultimate Nirvana.
The Buddhas in the past, present and future also, by relying on the Prajnaparamita, have attained Supreme Enlightenment.

Therefore, the Prajnaparamita is the great magic spell, is the greatest spell of illumination, is the supreme spell, is the unequalled spell, which can truly protect one from all suffering without fail.”

Therefore, he uttered the spell of Prajnaparamita,

saying:
CHIEH TI CHIEH TI PO LO CHIEH TI PO LO SENG
揭 諦 揭 諦○波 羅 揭 諦○波 羅 僧
"Gate, Gate, Paragate, Parasamgate.

○ ○○ ○
CHIEH TI P’U T’I SA P’O HO
揭 諦○菩 提 薩 婆 詶○
Bodhi Svaha.”

3. 往生淨土神咒 Rebirth-to-Pure-Land Dharani

南 無 阿 彌 多 婆 夜○哆 他 伽 多 夜○

TO TI YEH T’O A MI LI TU P’O P’I A MI LI
哆 地 夜 他○阿 彌 利 都 婆 晌○阿 彌 利

TO HSI TAN P’O P’I A MI LI TO P’I CHIA LAN
哆○悉 耽 婆 晌○阿 彌 利 哆○呲 迦 蘭

帝○阿 彌 利 哆○呲 迦 蘭 多○伽 彌

NI CH’IEH CH’IEH NA CHIH TO CHIA LI SO P’O
膲○伽 伽 那○枳 多 迦 利○娑 婆

訶○

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4. 食食真言  Food-Conversion Mantra

NA MO SA WA TA T’O YE TO WA LU CHIH TI
南無薩埵怛他諦哆。缍嚩摳帝。

AN SAN PO LA SAN PO LA HUNG
唵。三跋囉。三跋囉。吽。
(3 times)  (三遍)

5. 甘露水真言  Amita Mantra

NA MO SU LU P’O YE TA T’O YE TO YE TA CHIH
南無蘇嚩婆耶。怛他諦哆耶。怛呵。

T’O AN SU LU SU LU PO LA SU LU PO LA
他。唵。蘇嚩。蘇嚩。鉢囉蘇嚩。鉢囉。

SU LU SO P’O HO
蘇嚩。娑婆訶。
(3 times)  (三遍)

6. 普供養真言  Universal Donation Mantra

AN YE YE NANG SAN P’O WA WA CHIH LA HUNG
唵。誦誦曩。三婆嚩。伐日囉斛。
(3 times)  (三遍)

7. 蓮池讚  Lotus-Pool Praise

LIEN CH’I HAI HUEI WI T’O JU LAI
蓮池海會彌陀如來
In the vast Lotus Pool Assembly, Amita the Tathagata,
KUAN YIN SHIH CHIH SHENG CHUNG HSIE

觀音勢至聖眾偕
With Avalokitesvara Mahasthamaprapta and holy hosts accompanying,

CHIE YIN SHANG LIEN T’AI
接引上蓮台
Receives us and leads us to ascend the lotus platforms;

TA SHIH HUNG K’AI
大誓弘開
Great vows magnificently taking,

P’U YUAN LI CH’EN AI
普願離塵埃
We universally wish all to leave the mundane world.

8. 或念彌陀讚亦可 Amita Praise

A MI T’O FO WU SHANG I WANG
阿彌陀佛無上醫王
Amita Buddha, The unexcelled healing king,

WEI WEI CHIN HSIANG FANG HAO KUANG
巍巍金相放毫光
Augustly from his golden mien emits light from the curl.

K’U HAI TSO CHOU HANG
苦海作舟航
On stormy seas he acts as a ferry boat.
CHIOU P'ING LIEN PANG
九 品 達 邦
We all wish to go to the nine-grade lotus land,

T'UNG YUAN WANG HSI FANG
同 覚 往 西 方
the Western Paradise.

9. 回向偈 Parinamana Gatha

YUAN SHENG HSI FANG CHING T'U CHUNG
願 生 西 方 淨 土 中
We wish to be born in the Western Pure Land

CHIU P'ING LIEN HUA WEI FU MU
九 品 達 華 為 父 母
With lotus blossoms, in nine orders, as parents.

HUA K'AI CHIEN FO WU WU SHENG
華 開 見 佛 悟 無 生
When the lotus blossoms fully, we shall see Buddha and be
enlightened with the absolute truth,

PU T'UI P'U SA WEI PANG LU
不 退 菩 薩 為 伴 侶
With never-retrogressive Bodhisattvas as companions.
三頂禮 THREE PROSTRATIONS

Wholeheartedly we bow to the Founder of the Religion, our own
Master Buddha Sakyamuni, and to all Buddhas, the World Honored
Ones, in all places and at all times.

Wholeheartedly we honor the Avatamsaka, the Saddharmapund-arika, etc.,
the Mahayana Sutras, and all the revered Dharma in all places

and at all times.
Wholeheartedly we bow to Manjusri, Samantabhadra, etc.,

the great Bodhisattvas, and to all the sages and saints in all places

and at all times.

時至開靜，三槌叩香下位，鳴引磬起身。

When it is time to break the silence, the small wood-fish is sounded three times, and all arise on hearing the small bell-gong.

齊至佛前，聞大磬一聲，照長跪，合掌。

All proceed to stand before the Buddha. On hearing one stroke of the big gong, all kneel down and join palms.

The large bell gong is pressed. The small wood-fish and the two hand bell-gongs are sounded once. The celebrant intones and all chant in unison.
1. 大眾和念 Chant in Unison

We, the disciples, Are at present plain mortals

Deeply burdened with sins, Transmigrating the six Paths of existence

With suffering beyond words. Now we find friends

And hear the name of Amita Buddha With his own vows and virtues,

Which we wholeheartedly invoke, Praying to be reborn in Pure Land.

May Buddha in compassion not forsake us, but pity and accept us.
TI Tzu Chung Teng Pu Shih Fu Shen
弟子眾等。不識佛身。
We, the disciples, Do not recognize Buddha's being,

HSIANG HAO KUANG MING YUAN FU SHIH HSIEN
相好光明。願佛示現。
Form, features and radiance. May Buddha manifest them to us.

LING WO TEH CHIEN CHI CHIEN KUAN YIN SHIH CHIH
今我得見。及見觀音勢至。
May we be able to behold them And see Avalokitesvara, Mahasthamaprapta,

CHU P'U SAH CHUNG PI SHIH CHIEH CHUNG
諸菩薩眾。彼世界中。
And other Bodhisattvas And all pertaining to that world, such

CH'ING CHING CHUANG YEN KUANG MING MIAO
清淨莊嚴。光明妙
As purity, grandeur, glory. Radiance, brilliance and wonder.

HSIANG TENG
相等。

LING WO LIAO LIAO TEH CHIEN A MI T'O FU
今我了了。得見阿彌陀佛。
May We be enabled to see clearly Amita Buddha.
2. 繞念  Circumambulation and Invocation

! ! : : NA MO A MI T’O FU : : ! !
南無阿彌陀佛
Blessed be Amita Buddha.

繞念一巻，鳴磬一聲。

南無觀世音菩薩
Blessed be Bodhisattva Avalokitesvara.

繞念一巻，鳴磬一聲。

南無大勢至菩薩
Blessed be Bodhisattva Mahasthamaprapta.

繞念一巻，鳴磬一聲。

! ! : : NA MO CH’ING CHING TA HAI CHUNG P’U
南無清淨大海眾菩
Blessed be all Bodhisattvas in the pure, great

SA : : ! !
薩
congregation.

繞念一巻，歸位，鳴磬，跪下，收聖號。
3.願想 Wish Chant

YUAN WO LING CHUNG WU CHANG AI
願 我 临 終 無 障礙。
I wish that I may meet the end of life without impediments,

A MI T’O FO YUAN HSIANG YING
阿 彌 陀 佛 遠 相 迎。
And may Amita Buddha come from afar to receive me.

KUAN YIN KAN LU SHAH WU T’OU
觀 音 甘 露 灑 吾 頭。
May Avalokitesvara’s Amrta be sprinkled on my head,

SHIH CHIH CHING T’AI AN WO TSU
勢 至 金 臺 安 我 足。
And Mahasthamaprapta’s gold platform be set under my feet.

I CHAH NA CHUNG LI WU CHO
一 剎 那 中 離 五 濁。
In a wink I shall leave this world with its five kinds of pollution;

CHU SHEN PEI CH’ING TAO LIEN CH’IH
屈 伸 臂 臂 頃 到 道 池。
In a flash I shall reach the Lotus Pond.
LIEN HUA K’AI HOU CHIEN TZ’U TSUN
蓮華開後見慈尊。
After the lotus blooms fully, I shall see the Kind Honored One,

CH’IN T’ING FA YIN K’O LIAO LIAO
親聽法音可了了。
And in person listen to and hear his voice, indeed, clearly.

WEN I CHI WU WU SHENG JEN
聞已即悟無生忍。
Having heard him I shall rest in the belief in peace beyond Rebirth.

PU WEI AN YANG JU SO P’O
不違安養入娑婆。
Without abandoning Paradise I may re-enter the Saha worlds,

SHAN CHIH FANG PIEN TU CHUNG SHENG
善知方便度眾生。
Well versed in those expediencies to enlighten sentient beings

CH’IAO PA CH’ENG LAO WEI FO SHIH
巧把塵勞為佛事。
And adroitly to convert covert earthly toils to Buddhist service.

WO YUAN JU SZU FO TZU CHIH
我願如斯佛自知。
My wishes, as above, are, of course, known to Buddha
PI CHING TANG LAI TEH CH’ENG CHIU
And will finally, in the future, be realized.

4. Concluding Worship 十頂禮

I Hsin T’ing Li Hung Yang Ching Lo T’u
Wholeheartedly we honor the one who preached the Pure Paradise,

SHIH CHIA JU LAI CH’IEN PAI I HUA SHEN
Sakyamuni Tathagata with thousands, millions of Nirmanakayas,

PIEN FAH CHIEH CHU FU
And all Buddhas throughout Dharmaksetra.

I Hsin T’ing Li Ch’ang Chi Kuang Ching T’u
Wholeheartely we honor Amita Tathagata of the Pure Land

A MI T’O JU LAI CH’ING CHING MIAO FA SHEN
of Permanent Peace and Glory with pure and excellent Dharmakaya

PIEN FA CHIEH CHU FO
And all Buddhas throughout Dharmaksetra.
I Hsin Ting Li Shih Pao Chuang Yen T’u

Wholeheartedly we honor Amita Tathagata of the Glorious Land of Real Reward, whose great being manifests as tiniest motes,

A Mi T’o Ju Tai Wei Ch’en Hsiang Hai Shen

and all Buddhas throughout Dharmaksetra.

I Hsin Ting Li Fang Piensheng Chu T’u

Wholeheartedly we honor Amita Tathagata of the Expedient Land dwelt in by the saints, whose glorious being manifests in the form of liberation, and all Buddhas throughout Dharmaksetra.

I Hsin Ting Li Hsi Fang An Lo T’u

Wholeheartedly we honor Amita Tathagata of the Western Paradise

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A MI T'O JU LAI TA CH'ENG KEN CHIEH SHEN
阿彌陀如來。大乘根界身。
with entity rooted in the Mahayana realm,

PIEN FA CHIEH CHU FO
徧法界諸佛。
And all Buddhas throughout Dharmaksetra.

I HSI FANG AN LO T’U
一 心 頂 禮。西方安樂土。
Wholeheartedly we honor Amita Tathagata of the Western Paradise,

A MI T’O JU LAI SHIH FANG HUA WANG SHEN
阿彌陀如來。十 方 化 往 身。
Who manifests himself in all places,

PIEN FA CHIEH CHU FO
徧法界諸佛。
And all Buddhas throughout Dharmaksetra.

I HSI FANG AN LO T’U
一 心 頂 禮。西方安樂土。
Wholeheartedly we honor the Sutras of the Western Paradise,

CHIAO HENG LI SAN CHING CHI YI CHEN HSUEN
教 行理三 經。及 依 正 宣
for the triad of Preaching, Practice and Principle, and the revered Dharma throughout Dharmaksetra, as expounded both
YANG PIEN FA CHIEH TSUN FA
揚。偏法界尊法。
indirectly and directly.

I HSIN TING LI HSI FANG AN LO T’U KUAN
一心頂禮。西方安樂土。觀
Wholeheartedly we honor Avalokitesvara Bodhisattva of the Western

SHIH YIN P’U SA WAN YI TZU CHING SHEN
世音菩薩。萬億紫金身。
Paradise with myriads and millions of entities in purple-gold

PIEN FAH CHIEH P’U SA MO HO SA
偏法界菩薩摩訶薩。
And all Bodhisattvas Mahasattvas throughout Dharmaksetra.

YI HSIN TING LI HSI FANG AN LO T’U
一心頂禮。西方安樂土。
Wholeheartedly we honor Mahasthamaprapta Bodhisattva of the

TA SHIH CHIH P’U SA WU PIEN KUANG CHIH SHEN
大勢至菩薩。無邊光熾身。
Western Paradise, the boundless, radiant, illumined being,

PIEN FAH CHIEH P’U SA MO HO SA
偏法界菩薩摩訶薩。
And all Bodhisattvas Mahasattvas throughout Dharmaksetra.
YI HSIN TING LI HSI FANG AN LO T’U
一 心 頂 禮 西 方 安 樂 土。
Wholeheartedly we honor the great pure congregation of the
Western Paradise, Beings fully adorned with bliss and wisdom,

SHEN PIEN FAH CHIEH SHENG CHUNG
身 身 偏 法 界 聖 眾。
and all the saints throughout Dharmaksetra.

5. 三皈依 Three Refuges

TZU KUEI I FO TANG YUAN CHUNG SHENG
自 皈 依 佛。當 願 眾 生。
I take refuge in Buddha, wishing all sentient beings to understand

T’I CHIEH TA TAO FA WU SHANG HSIN
體 解 大 道。發 無 上 心。
the great Doctrine and make the superlative resolve.

TZU KUEI I FA TANG YUAN CHUNG SHENG
自 皈 依 法。當 願 眾 生。
I take refuge in Dharma, wishing all sentient beings to penetrate

SHEN JU CHING TSANG CHIH HUEI JU HAI
深 入 經 藏。智 慧 如 海。
the Sutra Pitaka with wisdom as unfathomable as the ocean.

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TZU KUEI I SENG TANG YUAN CHUNG SHENG
自皈依僧。當願眾生。
I take refuge in Sangha, wishing all sentient beings to

T'UNG LI TA CHUNG I CH'IEH WU AI
統理眾。一切無礙。
harmonize general multitudes, without any obstruction whatsoever,

HO NAN SHENG CHUNG
和南聖眾。
and to respect the sacred Sangha.

6. 代怨親禮佛
Worship to Buddhas for Past Friends and Foes

維那師呼 Celebrant Intoning:

KJ JEN TAI WEI FU MU SHIHI CHANG CHI LI CHIEH
各人代為父母師長。暨歷劫
Let each of us, for the sake of his parents, teachers, elders and

YUAN CH'IN LI FO SAN PAI CH'IU SHENG CHING T'U
怨親。禮佛三拜。求生淨土。
past friends and foes, worship Buddhas with three prostrations
and pray to be reborn in the Pure Land.

衆答 Congregation Responding:

A MI T'O FO
阿彌陀佛 (隨即拜下) (Followed by Prostration)
Amita Buddha.
師再呼 Celebrant Repeating:

CH’IU SHENG CHING T’U
求 生 淨 土
Pray to be reborn in the Pure Land.

衆再答 Congregation Responding Again:

A MI T’O FO
阿 彌 陀 佛 (隨即拜下)(Followed by Prostration)

師三呼 Celebrant Intoning for the Third Time:

CH’IU SHENG CHING T’U
求 生 淨 土

衆三答 Congregation Responding for the Third Time:

A MI T’O FO
阿 彌 陀 佛 (隨即拜下)(Followed by Prostration)

7. 普賢警眾偈 Samantabhadra’s Admonition

維那師呼 Celebrant Intoning:

SHIH JIH I KO MING I SUI CHIEN
是 日 已 過。 命 亦 隨 滅。
This day is done and life dwindles accordingly.

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LITURGY FOR SEVEN-DAY RETREAT

JU SHAO SHUI YU SZU YU HO LO TA CHUNG
Like fish with little water, what joy is there! Let all of us

TANG CH’IN CHING CHIN JU CHIU T’OU JAN
Endeavor for good progress, As if to fight a fire burning on
one’s own head.

TAN NIEN WU CH’ANG SHEN WU FANG I
Just keep impermanence in mind, And guard against looseness
and indifference

众答 Congregation Responding:

A MI T’O FO
阿弥陀佛
Amita Buddha.

8. 问讯 Bow

HOMAGE TO THE PATRIARCHS
ON THE FINAL DAY OF SEVEN-DAY RETREAT
AFTER GRAND PARINAMANA

三皈依毕，再三拜。鸣大罄三声，维护师呼：
After the Three Refuges and three Prostrations, the large
bell-gong is sounded three times, and the Celebrant intones:

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TING LI HSI T'IEN TUNG T'U I I TAI TSU SHIH
頂禮西天東土歷代祖師。
We honor the Patriarchs of the West and the East of all generations.

TING LI T'IEN HSIA HUNG TSUNG YEN CHIAO CHU
頂禮天下宏宗演教諸
We honor all the great learned ones in the world who propagate

TA SHAN CHIH SHIH
大善知識。
Amidism and spread the teaching.

TING LI CH'U TSU LU SHAN TUNG LIN YUAN KUNG
頂禮初祖廬山東林遠公
We honor the first Patriarch Grand Master Hui Yuan of Tung Lin

TA SHIH
大師。
Temple in Lushan,

TING LI ER TSU CH'ANG AN KUANG MING TAO
頂禮二祖長安光明導
We honor the second Patriarch Grand Master Shan Tao of Kuang

KUNG TA SHIH
公大師。
Ming Temple in Changan.
TING LI SAN TSU NAN YUE PO CHOU YUAN KUNG
頂禮三祖南嶽般舟遠公
We honor the third Patriarch Grand Master Cheng Yuan of Po

TA SHIH
大師。
Chou Temple in Nan Yue.

TING LI SZU TSU WU T’AI CHU LIN CHAO KUNG
頂禮四祖五臺竹林照公
We honor the fourth Patriarch Grand Master Fa Chao of Chu Lin

TA SHIH
大師。
Temple in Wu T’ai.

TING LI WU TSU HSIN TING WU LUNG K’ANG KUNG
頂禮五祖新定烏龍康公
We honor the fifth Patriarch Grand Master Shao K’ang of Wu

TA SHIH
大師。
Lung Temple in Hsinting.

TING LI LIU TSU HANG CHOU YUNG MING SHOU
頂禮六祖杭州永明壽
We honor the sixth Patriarch Grand Master Yen Shou of Yung Ming

KUNG TA SHIH
公大師。
Temple in Hangchow.
TING LI CH'I TSU HANG CHOU CHAO CH'ING CH'ANG
We honor the seventh Patriarch Grand Master Hsing Ch'ang of
KUNG TA SHIH
Chao Ch'ing Temple in Hangchow.

TING LI PA TSU HANG CHOU YUN CH'I HUNG KUNG
We honor the eighth Patriarch Grand Master Chu Hung of Yun
TA SHIH
Ch'i Temple in Hangchow.

TING LI CHIOU TSU PEI T'IEN MU LING FENG
We honor the ninth Patriarch Grand Master Chih Hsiu of Ling
HSIU KUNG TA SHIH
Feng Temple in North T'ien Mu.

TING LI SHIH TSU YU SHAN P'U JEN TS'E KUNG
We honor the tenth Patriarch Grand Master Hsing Ts'e of P'u
TA SHIH
Jen Temple in Yu Shan.
TING LI SHIH I TSU HANG CHOU FAN T’IEN HSIEN
頂禮十一祖杭州梵天賢
We honor the eleventh Patriarch Grand Master Shih Hsien of
KUNG TA SHIH
公大師。
Fan T’ien Temple in Hangchow.

TING LI SHIH ER TSU HUNG LO TZU FU HSIN KUNG
頂禮十二祖紅螺資福醒公
We honor the twelfth Patriarch Grand Master Chi Hsin of Tzu
TA SHIH
大師。
Fu Temple in Hung Lo.

TING LI SHIH SAN TSU SU CHOU LING YEN SHENG
頂禮十三祖蘇州靈巖聖
We honor the thirteenth Patriarch Grand Master Yin Kuang of
LIANG YIN KUNG TA SHIH
量印公大師。
Ling Yen Temple in Soochow.

TING LI KU CHIN LIEN SHE TSUNG SHIH
頂禮古今蓮社宗師。
We, honor Amidist Masters of the Past and the Present.

TING LI CHU CH’I HO SHANG
頂禮主七和尚。
We honor the Most Reverend Master in charge of the Retreat.

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祝聖普佛儀規
LITURGY OF GENERAL WORSHIP OF BUDDHAS
AND BODHISATTVAS

釋迦文佛聖誕祝儀
WORSHIP ON FEAST DAY OF SAKYAMUNI BUDDHA
四月八日 The 8th Day of the 4th Moon
十二月八日 The 8th Day of the 12th Moon

(1) 戒定香讚 Incense Anthem "CHIEH TING"

戒定真香。焚起衝
Incense for discipline and serenity burns to reach heavens above.

天上。弟子虔誠。
We, the disciples devout,

供在金爐上。瞬刻紛
Offer it on an exquisite censer. Instantaneously

雲
and suffusively

即徧滿十方。
It has permeated all places.
In the past Yasodhara avoided calamities and averted disasters.

Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

Blessed be Bodhisattvas Mahasattvas under incense-cloud canopies.

Blessed be Buddhas and Bodhisattvas in Surangama Assembly.

The Sitatapatrosnisa Dharani Seep Page 4.

Prajnaparamita Hrdaya Sutra See Page 45.

般若波羅密多心經 見第45頁
MO HO PO JE PO LO MI TO (3 times)
摩訶般若波羅密多
Mahaprajnaparamita.

(3) 詩頌 Praise of Buddha

FO PAO TSAN WU CH’IUNG
佛寶 詩頌無窮。
May Buddha the most precious be praised without end.

KUNG CH’ENG WU LIANG CHIEH CHUNG
功德無量劫中。
His success was achieved through countless eons.

WEI WEI CHANG LU TZU CHIH JUNG
巍巍丈六紫金容。
Majestically, sixteen feet tall and purplish gold in color,

CHUEH TAO HSUEH SHAN FUNG
覺道雪山峯。
He realized enlightenment by snowy mountain peaks.

MEI CHI YU NAO KUANG TS’AN LAN
眉際玉毫光燦爛。
Between eyebrows his white curls emit rays with brilliance.
To shine and pierce the darkness of the six paths of existence.

In the three assemblies, under dragon flower trees, we wish to meet

When the truth of the Dharma is preached;

In the three assemblies, under dragon-flower trees, we wish to meet

When the truth of the Dharma is preached.

In heaven and on earth none resembles Buddha.

In all worlds everywhere none is comparable.
SHIH CHIEN SUO YU WO CHIN CHIEN
世上所有我盡見。
Everything in the world I have seen without exception,

I CH'IEH WU YU JU FO CHEH
一切無有如佛者。
And there is nothing whatsoever like Buddha.

NA MO SUO P'O SHIH CHIEH SAN CHIEH TAO SHIH
南無娑婆世界。三界導師。
Blessed be the Master of this Saha World and the three realms,

SZU SHENG TZ’U FU JEN T’IEN CHIAO CHU
四生慈父。人天教主。
Benevolent Father to all beings, Founder of the religion,

SAN Fi HUA SHENG PEN SHIH SHIH CHIA MOU
三類化身。本師釋迦牟
Our own Master, Sakyamuni Buddha, in three Categories of Metamorphosis.

(4)繞念 Circumambulation and Invocation

NA MO PEN SHIH SHIH CHIA MOU NI FO
南無本師釋迦牟尼佛。
Blessed be our own Master Sakyamuni Buddha.

(Many, many times)(數百千聲)
(5) 拜願 Antiphonal Chants and Alternate Prostration

NA MO PEN SHIH SHIH CHIA MOU NI FO (12 times)
南無本師 釋迦牟尼佛。
Blessed be our own Master Buddha Sakyamuni.

NA MO WEN SHU SHIH LI P’U SA (3 times)
南無文殊師利菩薩
Blessed be Bodhisattva Manjusri.

NA MO P’U HSIEN P’U SA (3 times)
南無普賢菩薩
Blessed be Bodhisattva Samantabhadra.

NA MO MI LE P’U SA (3 times)
南無彌勒菩薩
Blessed be Bodhisattva Maitreya.

NA MO SHIH FANG P’U SA MO HO SA (3 times)
南無十方菩薩摩柯薩
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三皈依 Three Refuges

TTU KUEI I FO TANG YUAN CHUNG SHENG
自皈依 佛。
I take refuge in Buddha.

T’I CHIEH TA TAO FA WU SHANG HSIN
體解大道。
to understand the great Doctrine.

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I take refuge in Dharma, wishing all sentient beings

to penetrate the Sutra Pitaka with wisdom as unfathomable as
the ocean.

I take refuge in Sangha, wishing all sentient beings

to harmonize multitudes in general, without any obstruction
whatsoever,

and to respect the sacred Sangha.
(1) 香讚 Incense Anthem

戒定香讚 見第 221 頁
“CHIEH TING” See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第 98 頁
An Act of Buddha Worship and General Repentence:
See Page 98.

(3) 讚頌 Praises

YAO SHIH FO YEN SHOU WANG
藥師佛延壽王。
Healing Master Buddha, the King who prolongs life,

KUANG LIN SHUI YUEH T’AN CH’ANG
光臨水月壇場。
Bless us by descending to the pure and bright Mandala.

PEI HSUB CHIU K’U CHIANG CHI HSIANG
悲心救苦降吉祥。
Compassionately he saves those in distress and showers blessings,

MIEN NAN HSIAO TSAI CHANG
免難消災障。
Sparing calamities and eliminating catastrophes.

TS’AN HUI T’AN NA SAN SHIH TSUI
懺悔檀那三世罪。
Repenting donors’ past, present and future iniquities,
We wish and pray for continued blessings and longevity.

May lucky stars shine high above and shed benevolent light;

Grant all our wishes and keep us secure and healthy.

Healing Master, Tathagata, Vaiduryaprabhasa,

Whose glorious blazing nets for adornment are peerless,
Through limitless achievement and vows to benefit sentient beings,

Secures for everyone what he seeks, and none suffers retrogression.

Blessed be the One in the Eastern World of Pure Vaidurya,

The Calamity-Averting and Life-Prolonging Healing Master Buddha.

(Many times) (數百千聲)

Blessed be our own Master Sakyamuni Buddha.
NA MO HSIAO TSAI YEN SHOU YAO SHIH FO
南無消災延壽藥師佛。
Blessed be the Calamity-Averting and Life-Prolonging Healing Master Buddha.
(12 times) (十二拜)

NA MO JI KUANG PIEN CHAO P’U SA (3 times)
南無日光偏照菩薩○ (三拜)
Blessed be Suryavairocana (Sun-Light-Shines-on-All) Bodhisattva.

NA MO YUEH KUANG PIEN CHAO P’U SA (3 times)
南無月光偏照菩薩○ (三拜)
Blessed be Candravairocana (Moon-Light-Shines-on-All) Bodhisattva.

NA MO YAO SHIH HAI HUI FO P’U SA (3 times)
南無藥師海會佛菩薩○ (三拜)
Blessed be Buddhas and Bodhisattvas in the great congregation of the Healing Master.

(6) 三皈依 Three Refuges
見第226頁 See Page 226.

阿彌陀佛聖誕祝儀
WORSHIP ON FEAST DAY OF AMITA BUDDHA
十一月十七日 The 17th Day of the 11th Moon

(1) 香讚 Incense Anthem
戒定香讚 見第221頁
“CHIEH TING” See Page 221.
(2) 念誦 Recitation

NA MO LIEN CH’IH HAI HUEI FO P’U SA (3 times)
南無蓮池海會佛菩萨。(三拜)
Blessed be Buddhas and Bodhisattvas in the vast Assembly of
the Lotus Pond.

Amita Sutra Spoken by Buddha See Page 68.

佛説阿彌陀經 見第 68 頁

Rebirth Dharani(Three times) See Page 43.

往生咒(三遍) 見第 95 頁

(3) 論頌 Praise of Amita Buddha

|| O || O || O || O || O || O || O ||
MI T’O FO TA YUAN WANG
彌陀佛大願王。
Amita Buddha, the Lord with the greatest wishes,

O || O || O || O || O || O || O || O ||
TZ’U PEI HSI SHE NAN LIANG
慈悲喜捨難量。
His mercy, compassion, delight and abandonment immeasurable,

O || O || O || O || O || O || O ||
MEI CHIEN CH’ANG FANG PAI HAO KUANG
眉間常放白毫光。
Between his eyebrows always emits white-curled radiance.
O T U C H U N G S H E N G C H I L O P A N G
度眾生極樂邦。
He delivers sentient beings so they may enter his Paradise,

O P A T E C H’I H C H U N G L I E N C H I O U P’I N G
八德池中蓮九品。
Where the pond of eight-virtue water grows lotuses of nine grades

O C H’I P A O M I A O S H U C H’E N G H A N G
七寶妙樹成行。
And where marvelous seven-jewelled trees form rows.

O J U L A I S H E N G H A O J O S H U A N Y A N G
如來聖號若宣揚。
If the Tathagata’s sacred epithets are propagated,

O C H I E Y I N W A N G H S I F A N G
接引往西方。
He will receive us and lead us to his Western Paradise.

O M I T’O S H E N G H A O J O C H’E N G Y A N G
彌陀聖號若稱揚。
If Amita Buddha’s holy name is invoked and praised,

O T’U N G Y U A N W A N G H S I F A N G
同願往西方。
We all hope to go to his Western Paradise.
Amida Buddha all in golden color,

With form, features and radiance unequalled,

White curls winding like the five Sumeru Mountains

And purple eyes as clear as the four great seas.

In his aura are transformed Buddhas in countless millions

And transformed Bodhisattvas, also, in limitless number;

Forty-eight vows he made to enlighten sentient beings
And to enable all nine grades to reach the other shore.

Blessed be the Most Compassionate One of the Western Paradise,

Amita Buddha.

(4) Circumambulation and Invocation

Blessed be Amita Buddha.

(5) Antiphonal Chants and Alternate Prostrations

Blessed be our own Master Sakyamuni Buddha.

Blessed be Amita Buddha.
NA MO KUAN SHIH YIN P’U SA (3 times)
南無觀世音菩薩。三拜
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P’U SA (3 times)
南無大勢至菩薩。三拜
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH’ING CHING TA HAI CHUNG P’U SA
南無清淨大海眾菩薩。
Blessed be all Bodhisattvas in the great pure congregations.
(3 times)(三拜)

(6)三皈依 Three Refuges
見第 226 頁 See Page 226.

彌勒佛聖誕祝儀
WORSHIP ON FEAST DAY OF MAITREYA

正月初一日 The 1st Day of the 1st Moon

(1)香讚 Incense Anthem
寶鼎香讚 見第 2 頁 “PAO TING” See Page 2.

(2)念誦 Recitation
與釋迦佛誕同 Same as that on Feast Day of
楞嚴咒心經 Sakyamuni Buddha,
見第 4，45 頁 See Page 4, 45.
(3) Praises

Maitreya, the future Buddha, disguised himself as a fool;

On the street he waited for someone to come.

Carrying a cloth sack and smiling from ear to ear,

He kept a wide open mouth and a merry heart.

The three realms of existence are unsafe to inhabit.

When will iron trees be in blossom?
LITURGY OF GENERAL WORSHIP ON FEAST DAYS
OF MAITREYA, THE FUTURE BUDDHA

○ || || || || || || || || ||
CH’ANG JIH WEN TSO TAI TANG LAI
日常穩坐待當來。
Everyday he sits tight to await the future,

○ || || || || || || || || || || || || || |
PU CH’U SHANG LIEN T’AI
補處上蓮臺。
When he will take his right place on the lotus terrace.

○ || || || || || || || || || || || || || |
CH’ANG JIH WEN TSO TAI TANG LAI
日常穩坐待當來。
Everyday he sits tight to await the future,

○ || || || || || || || || || || || || || |
PU CH’U SHANG LIEN T’AI
補處上蓮臺。
When he will take his right place on the lotus terrace.

* * *

○ || || || || || || || || || || || || || |
KUO CH’U TS’ENG TSO CHIH KUANG HSIEN
過去曾做智光仙。
In the past he was Rsi Jnanaprabha(Wisdom-Light Fairy),

○ || || || || || || || || || || || || || |
TA TZ’U SAN MEI MIAO NAN HSUAN
大慈三昧妙難宣。
Whose great-mercy Samadhi is fabulous beyond description.

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CHUANG YEN NAN YOU HAI AN KUO
莊嚴南有海岸國。
He adorned the land on the shore of Jambudvipa,

PU CH’U SHANG SHENG TOU HSUAI T’IEN
補處上生兜率天。
And will take his right place and ascend to Tusita heaven.

HSIN SHIH YUEN MING SHIH FANG CHIEH
心識圓明十方界。
His mind and cognition proved perfect and bright everywhere.

HSING HSIU KUNG TE I SHIH YUEN
性修功德時圓。
By nature he cultivated and perfected merits and virtues together.

CHI TO LEI YUEN WAN SHENG PI
幾多內院往生輩。
So many are those who will be reborn into the Tusita inner court

HUEI CHI LUNG HUA SHOU CHIH HSIEN
會啓龍華授記先。
And, at the Dragon Flower assembly, be the first to be predestined for Buddhahood

* * *
O | | | | | | | | | | NA MO TOU SHUAI NEI YUEN WAN TEH CHOU YUEN
南無兜率內院。萬德周圓。
Blessed be the one in the Tusita inner court, with all virtues perfect,

O | | | | | | | | | | WEI CHU PU CH’U TANG LAI HSIA SHENG
位居補處。當來下生。
In the position to fill the vacancy as the incoming future

| | | | | | | | | | MI LO TSUN FO
彌勒尊佛。
Buddha, the honored Maitreya.

(4) 繞念 Circumambulation and Invocation

| | | | | | | | | | NA MO TANG LAI HSIA SHENG MI LO FO
南無當來下生彌勒佛。
Blessed be Maitreya, the incoming future Buddha.

(Many, many times) (數百千聲)

(5) 拜願 Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH SHIA MOU NI FO  (3 times)
南無本師釋迦牟尼佛。(三拜)
Blessed be our own Master Sakyamuni Buddha,

NA MO TANG LAI HSIA SHENG MI LO FO  (12 times)
南無當來下生彌勒佛。(十二拜)
Blessed be the Incoming Future Buddha Maitreya.
NA MO WEN SHU SHIH LI P’U SA (3 times)
南 無 文 殊 師 利 菩 薩○ (三 拜)
Blessed be Manjusri Bodhisattva.

NA MO P’U HSIEN P’U SA (3 times)
南 無 普 賢 菩 薩○ (三 拜)
Blessed be Samantabhadra Bodhisattva.

NA MO SHIH FANG P’U SA MO HO SA (3 times)
南 無 十 方 菩 薩 摩 訶 薩○ (三 拜)
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三 阪 依 Three Refuges

見第 226 頁 See Page 226.

觀世音菩薩聖誕祝儀
WORSHIP ON FEAST DAYS OF
AVALOKITESVARA BODHISATTVA

二月十九日，六月十九日，九月十九日
The 19th Day of the 2nd, the 6th and the 9th Moons

(1) 香讚 Incense Anthem

戒定真香 見第 221 頁
“CHIEH TING” See Page 221.

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(2) 念誦 Recitations

NA MO TA PEI KUAN SHIH YIN P’U SA (3 times)
南無大悲觀世音菩薩。

Blessed be the most compassionate Avalokitesvara Bodhisattva.

大悲咒 (七遍)
Dharani of the Most Compassionate One (7 times)

見第33頁 See Page 33.

(3) 讚頌 Praises

P’U SA HAO YUAN T’UNG
菩薩號圓通。
The Bodhisattva known as the Universally Penetrating One

CHIANG SHENG CH’I PAO LIN CHUNG
降生七寶林中。
Was born in the Seven-Precious-Tree Grove.

CH’IEN SHOU CH’IEN YEN MIAO CHEN JUNG
千手千眼妙真容。
With thousand-handed, thousand-eyed wondrous and true features,

TUAN TSUO P’U T’O KUNG
端坐普陀官。
He sits augustly in the Puto Palace.
YANG LIU CHIH T'OU KAN LU SA
楊柳枝頭甘露灑。
From the willow twig the sweet dew is sprinkled,

P’U TZU FA CHIEH HSIUN MENG
普滋佛法界薰蒸。
Showering universally various worlds and benefiting all.

CH’IEN TS’ENG LANG T’OU HSIEN SHENG T’UNG
千層浪頭顯神通。
Atop thousands of billowing waves he performed miracles

KUANG CHIANG TAO TS’ANG CHUNG
光降道場中。
And gloriously descended to the Assembly.

CH’IEN TS’ENG LANG T’OU HSIEN SHENG T’UNG
千層浪頭顯神通。
Atop thousands of billowing waves he performed miracles

KUANG CHIANG TAO TS’ANG CHUNG
光降道場中。
And gloriously descended to the Assembly.

*  *  *
Avalokitesvara's vows are wonderful and inconceivable.

His responses always rise to the occasion just in time.

He rescues sufferers by finding their voices, like a magnet attracting iron.

He preaches by manifesting himself like the moon reflected in a pond.

In the innumerable lands and countries things are all successful.

In this Saha world, furthermore, he showers mercy.

His unfathomable benevolence is beyond praise even through eons.
We pray: Have mercy on all beings and protect them all.

Blessed be the One on Mount Puto, the Crystalline World,

The Most Merciful and Compassionate Avalokitesvara Bodhisattva.

Circumambulation and Invocation

Blessed be Avalokitesvara Bodhisattva.

Antiphonal Chants and Alternate Prostrations

Blessed be our own Master Sakyamuni Buddha.

Blessed be Amita Buddha.
NA MO KUAN SHIH YIN P’U SA  (12 times)
南無觀世音菩薩。 (十二拜)
Blessed be Avalokitesvara Bodhisattva.

NA MO TA SHIH CHIH P’U SA  (3 times)
南無大勢至菩薩。 (三拜)
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH’ING CHING TA HAI CHUNG P’U SA
南無清淨大海眾菩薩。 (3 times) (三拜)
Blessed be all Bodhisattvas in the great pure congregation.

(6) 三皈依 Three Refuges

見第226頁  See Page 226.

普賢菩薩聖誕祝儀
WORSHIP ON FEAST DAY
OF SAMANTABHADRA BODHISATTVA

二月二十一日 The 21st Day of the 2nd Moon

(1) 香讚 Incense Anthem

戒定香讚 見第221頁
“CHIEH TING”  See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第98頁
An Act of Buddha Worship and General Repentence
See Page 98.
(3) Praises

普賢行願深。
Samantabhadra's achievements and wishes are profound.

勸發菩提大心。
He admonishes people to make the supreme resolve to attain Bodhi.

He enables all those in the three sage states and ten holy stages

To see the honored Amita Buddha.

If the ten kingly vows are followed and carried out,

Benefits can only by Buddhas be told.
果覺因心相符泯。
Fruition of enlightenment and cause in the mind both harmonize.

証清浄法身。
For realization of the pure, undefiled Dharmakaya.

大行菩薩稱普賢。
The Bodhisattva of the greatest achievement, named Samantabhadra,

重重願海浩無邊。
With his multitude of vows so vast and boundless,
Dignifiedly rides a six-tusked elephant.

With wisdom he manifests in the seven-jewelled lotus.

All his Samadhi serenities are invariably sovereignly free.

Originally his wonderful virtues are all perfect and complete.

Augustly he comes to assist in the salvation of the Saha worlds.

His supernatural responses and powers shake the great cosmos.
LITURGY OF GENERAL WORSHIP ON FEAST DAYS

南無峨嵋山。銀色世界。
Blessed be the One on Omei Mountain, the silver-colored world,

Samantabhadra Bodhisattva of the greatest achievement.

(4) 繞念 Circumambulation Invocation

南無普賢王菩薩。 (數百千聲)
Blessed be Samantabhadra Bodhisattva.

(5) 拜願 Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南無本師釋迦牟尼佛。
Blessed be our own Master Sakyamuni Buddha.

NA MO WEN SHU SHIH LI P’U SA (3 times)
南無文殊師利菩薩。
Blessed be Manjusri Bodhisattva.

NA MO P’U SHIEN P’U SA
南無普賢菩薩。
Blessed be Samantabhadra Bodhisattva.

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NA MO MI LE P’U SA  (3 times)
南無彌勒菩薩。
Blessed be Maitreya Bodhisattva.

NA MO SHIH FANG P’U SA MO HO SA  (3 times)
南無十方菩薩摩訶薩。
Blessed be Bodhisattvas Mahasattvas in all places.

(6) 三皈依  Three Refuges
見第 226 頁  See Page 226.

文殊菩薩聖誕祝儀
WORSHIP ON FEAST DAY
OF MANJUSRI BODHISATTVA

四月初四日  The 4th Day of the 4th Moon

(1) 香讚  Incense Anthem

戒定香讚  見第 221 頁
“CHIEH TING”  See Page 221.

(2) 念誦  Recitation

禮佛大懺悔文  見第 98 頁
An Act of Buddha Worship and General Repentence
See Page 98.

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(3) Praises

WEN SHU FU FA WANG
文殊辅法王。
Manjusri supports the Dharmaraja

CHIH HUEI FEI FO MO LIANG
智慧非佛莫量。
With wisdom so deep that only Buddhas may fathom it;

YUAN TUN CHIAO CHUNG CHEN HSUAN KANG
圆顿教中振玄纲。
In doctrines of Sudden Perfect Enlightenment, he vitalizes their subtle tenets,

MIAO I CH’E TI CHANG
妙義徹底彰。
So that their superb meanings can be thoroughly clarified.

WEN CHE CHIH HSIA WANG CH’ING CHIEN
聞者直下亡情見。
His listeners will immediately eliminate their sentient views,

TA P’E PEN P’U T’I TAO CH’ANG
達本菩提道場。
And attain their original nature of Bodhi.
We wish to be like Sudhana, also showered with favorable light,

And finally realize eternal truth.

With the greatest benevolent heart, the Wonderful Fortunate One,

At all times, is the source of enlightenment, his wisdom hardly measurable.
In his left hand he holds a sharp sword to cut off all klesas;

In his right hand he holds a blue lotus flower, and virtues manifest clearly.

Peacocks and sacred lions allow him to ride on them.

Malicious dragons and fierce beasts are domesticated.

His youthful looks and five topknots are known as transient manifestation,

And are, fundamentally, Tathagata’s delightful treasures.
NA MO CH’ING LIANG SHAN CHIN SE SHIH CHIEH
南無清涼山。金色世界。
Blessed be the one on the Pure-Cool Mount, the Gold-Colored World,

TA CHIH WEN SHU SHIH LI P’U SA
大智文殊師利菩薩。
The Wisest Manjusri Bodhisattva.

(4) 繞念 Circumambulation and Invocation

NA MO MIAO CHI HSIANG P’U SA (Many, many times)
南無妙吉祥菩薩。(數百千聲)
Blessed be the Wonderful Fortunate Bodhisattva.

(5) 拜願 Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南無本師釋迦牟尼佛。(三拜)
Blessed be our own Master Sakyamuni Buddha.

NA MO WEN SHU SHIH LI P’U SA (12 times)
南無文殊師利菩薩。(十二拜)
Blessed be Manjusri Bodhisattva.

NA MO P’U HSIEN P’U SA (3 times)
南無普賢菩薩。(三拜)
Blessed be Samantabhadra Bodhisattva.
NA MO MI LE P’U SA
南 無 弥 勒 菩 薩。
Blessed be Maitreya Bodhisattva.

NA MO SHIH FANG P’U SA MO HO SA
南 無 十 方 菩 薩 摩 話 薩
Blessed be Bodhisattvas Mahasattvas in all places.

(3 times)
(三 拜)

(6) 三 宾 依 見 第 226 頁
Three Refuges See Page 226

大 勢 至 菩 薩 聖 誕 祝 祭
WORSHIP ON FEAST DAY
OF MAHASTHAMAPRAPTA BODHISATTVA

七月十三日 The 13th Day of the 7th Moon

(1) 香 歌 Incense Anthem

戒 定 香 歌 見 第 221 頁
“CHIEH TING” See Page 221.

(2) 念 誦 Recitation

阿 總 陀 經 見 第 68 頁
Amita Sutra See Page 68.

往 生 環 見 第 95 頁
Rebirth Dharani See Page 95.
(3) Praises

TA SHIH CHIH LI SHENG SHEN

Mahasthamaprapta, who benefits all beings profoundly,

CHUAN CHU NIENT FO FA MEN

Is in exclusive charge of the Amidist approach.

JU TZU I MU I SHIH TSUN

As a child remembers his mother, we remember the World Honored One,

CHIH HSIA CHI MENG EN

And will immediately receive his blessings.

YIN HSIN KUO CHUEH LIANG HSIANG CHI

When the cause in the mind and the fruition of enlightenment match each other,

LI K'E FAN PEN HUAN YUAN

We will at once return to the root and go back to the source.
都摄六根妙难论。
We wish that his complete control of the six organs, so excellent beyond words,

願偏界流存。
May penetrate and prevail throughout all realms.

慧光普照何玲珑。
Wisdom light shines everywhere. How delightful it is!

三塗脫苦度含靈。
Now, those in the three evil paths escape suffering, and sentient beings are delivered.
Flower platforms numbering five hundred brighten one another.

In Buddhas' countries in all places they invariably manifest;

Either walking or sitting, he shakes the cosmos.

Augustly he stands upright the precious light-radiating bottle.

How are universal penetration and sovereign freedom realized?

With pure thought, he is always aware of the highest vehicle.
NA MO HSI FANG CHI LO SHIH CHIEH
南無西方極樂世界。
Blessed be the one in the Western Paradise with boundless

WU PIEN KUANG CHIH SHEN TA SHIH CHIH P’U SA
無邊光熾身。大勢至菩薩。
Luminous being, Mahasthamaprapta Bodhisattva.

(4) 繞念 Circumambulation and Invocation

NA MO TA SHIH CHIH P’U SA (Many, many times)
南無大勢至菩薩。
Blessed be Mahasthamaprapta Bodhisattva.

(5) 拜願 Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIH SHIH CHIA MOU NI FO (3 times)
南無本師釋迦牟尼佛。
Blessed be our own Master Sakyamuni Buddha.

NA MO A MI T’O FO (3 times)
南無阿彌陀佛。
Blessed be Amita Buddha.

NA MO KUAN SHIH YIN P’U SA (3 times)
南無觀世音菩薩。
Blessed be Avalokitesvara Bodhisattva.
NA MO TA SHIH CHIH P’U SA (12 times)
南無大勢至菩薩。
Blessed be Mahasthamaprapta Bodhisattva.

NA MO CH’ING CHING TA HAI CHUNG P’U SA
南無清淨大海眾菩薩。
Blessed be all Bodhisattvas in the great pure congregation.
(3 times)(三拜)

(6) 三皈依 Three Refuges

見第 226 頁  See Page 226.

地藏王菩薩聖誕祝儀
WORSHIP ON FEAST DAY
OF KSITIGARBHARAJA BODHISATTVA

七月三十日 The 30th Day of the 7th Moon

(1) 香讚 Incense Anthem

戒定香讚 見第 221 頁
“CHIEH TING”  See Page 221.

(2) 念誦 Recitation

禮佛大懺悔文 見第 98 頁
An Act of Buddha Worship and General Repentence
See Page 98.
(3) Praises

TI TSANG TA TZ’U PEI
地藏大慈悲。
Ksitigarbha, the most merciful and compassionate,

SHIHK YUAN YUNG WU CHIN CH’I
誓愿永无尽期。
With vows and wishes which will never see an end,

SUO HUA CH’ENG FO SHU NAN SZU
所化成佛数难思。
Converts beings inconceivable in number to become Buddhas;

YOU PING SHENG WEN
犹在声闻仪。
Yet he is still in the position of a Sravaka.

CHIH TAI YU K’UNG SHENG TU CHIN
直待狱空生度盡。
When all hells become vacated and all beings are delivered,

FANG K’EN SHIH CHENG P’U T’I
方肯示證菩提。
Then he will be willing to realize Bodhi.

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We pray that he will implicitly and explicitly give us blessings,

So we may be predestined to join the great Lotus Pond Assembly.

Ksitigarbha Bodhisattva, wonderful and hardly to be matched.

Transforms and manifests in golden color and appears everywhere.
三途六道聞妙法。
All in the six paths, including the three evil ones, hear the wonderful Dharma,

四生十類蒙慈恩。
And all beings in four births and ten categories receive mercy and benevolence.

明珠照徹天堂路。
Like luminous pearls he shines throughout the heavenward road.

金錫振開地獄門。
With the gold staff he shatters and opens hell’s doors.

累世親因蒙接引。
Through many lives, by direct contact, we enjoy his reception and guidance.

九蓮臺畔禮慈尊。
At the nine-grade lotus platforms, we shall salute the Merciful and Honored one.
(4) 繞念 Circumambulation and Invocation

NA MO TI TSANG WANG P’U SA (Many, many times)
Blessed be Ksitigarbharaja Bodhisattva.

(5) 拜願 Antiphonal Chants and Alternate Prostrations

NA MO PEN SHIHI SHIH CHIA MOU NI FO (3 times)
Blessed be our own Master Sakyamuni Buddha.

NA MO WEN SHU SHIH LI P’U SA (3 times)
Blessed be Manjusri Bodhisattva
NA MO P’U HSIEN P’U SA
南無普賢菩薩。
Blessed be Samantabhadra Bodhisattva.

(3 times)

NA MO KUAN SHIH YIN P’U SA
南無觀世音菩薩。
Blessed be Avalokitesvara Bodhisattva.

(3 times)

NA MO TI TSANG WANG P’U SA
南無地藏王菩薩。
Blessed be Ksitigarbharaja Bodhisattva.

(12 times)

NA MO TAO LI HUI SHANG FO P’U SA
南無忉利會上佛菩薩。
Blessed be Buddhas and Bodhisattvas in the assembly on the Trayastriimsas.

(6) Three Refuges

見第226頁 See Page 226.

獻食讚
DELICACY OFFERING ANTHEM

| | | | | | | |
CH’IEN CH’ENG HSIEN HSIANG HUA
虔誠獻香花。
Piously we offer up incense and flowers

| | | | | | | |
CHIH HU TENG HUNG YEN CHIAO CHIA
智慧燈紅燭交加。
Together with wisdom-light in red flames flickering;

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From the holy-water bottle we sprinkle water with willow twigs.

Let olives together with loquats

And choicest Mengshan tea leaves be offered up

Like ambrosia as universal offerings for Sakyamuni.

Let hundreds of jewels and bright pearls be offered to Buddhas and Bodhisattvas;

Let apparel be offered to the house of Dharmaraja.
| O |
NA MO P’U KUNG YANG P’U SA MO HO SA (3 times)
Blessed be Universal-Oblation Bodhisattvas Mahasattvas.

○

Bathing Incantation

AN TI SHA TI SHA SENG CH’IE SO HO

Humed ti she she sang yao ho

Chant of the Advent of the Buddha

P’U SAH HSIA YUN CHUNG

Pu sah hsia yun chung

Pusa nian chung

He descended in a cloud from above

○

CHIANG SHENG CHING FAN WANG KUNG

Chiang sheng ching fan wang kung

Xiang san chang wang kun

To be born in the Palace of King Sudhodana.

○

MO YEH YOU HSIEH WAN CHIN T’UNG

Mo ye hou hseh wans chin tung

Mo ye hou hseh wans chin tung

Queen Maya from her right side gave birth to the child.

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Celestial music resounded in the vast firmament.

He looked around and took seven steps.

Pointing to heaven and earth, he declared himself the only honored one.

Nine dragons splashed water to bathe the blessed one.

All hailed the true master of all Dharmas.

The subtle mind points directly, And the righteous teachings evolve and spread.
Moksa guarantees harmony of the truth and the principles.

Associations of Sangha form in white-lotus fragrance.

Doctrines are established with many approaches, leading all the way to the pure and cool land.

Blessed be Bodhisattvas Mahasattvas in the perfect enlightenment state.

We are now coming up to bathe Tathagatas,

For purity, wisdom, dignity, merit and virtue all.
WU CHO CHUNG SHENG LING LI KOU
五 濁 罪 生 令 離 垢。
May the five-fold polluted sentient beings be rid of impurity,

T’UNG CHENG JU LAI CHING FA SHEN
同 證 如 來 淨 法 身。
And all realize the pure entity of Tathagatas.

※ ※ ※ ※ ※

發願觀文

PRAYER TO AMITA BUDDHA

SHIH FANG SAN SHIH FO A MI T’O TI I
十 方 三 世 佛 阿 弥 陀 第 一。
Of Buddhas in all places and at all times, Amita Buddha is the foremost.

CHIOU P’ING TU CHUNG SHENG WEI TE WU CH’IUNG CHI
九 品 度 眾 生 威 德 無 窮 極。
He delivers sentient beings of all nine grades. His glory and power are unlimited.

WO CHIN TA KUEI I TS’AN HUEI SAN YE TSUEI
我 今 大 皈 依。懺 悔 三 業 罪。
We now are taking complete refuge in him And repent our physical, oral and mental sins.

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FAN YOU CHU FU SHAN  CHIH HSIN YUNG HUI HSIANG
凡有諸福善。至心用回向。
If there is any blessing or good action, We sincerely apply it
as Parinamana.

YUAN T’UNG NIEN FO JEN KAN YING SUEI SHIH HSIEN
願同念佛人。感應隨時現。
May we, as fellow Amidists, Enjoy miraculous manifestations
from time to time.

LIN CHUNG HSI FANG CHING  FEN MING TSAI MU CH’IEN
臨終西方境。分明目前。
At the end of our lives, the scene of Western Paradise Will
manifest clearly in front of our eyes.

CHIEN WEN CHIEH CHING CHIN  T’UNG SHENG CHI LO KUO
見聞皆精進。同生極樂園。
What we see and hear will contribute to our good progress Towards
rebirth into Paradise.

CHIEN FO LIAO SHENG SZU  JU FO TU I CH’IEH
見佛了生死。如佛度一切。
We shall see the Buddha and end further births and deaths, Just
like Buddhas who deliver all beings.

WU PIEN FAN NAO TUAN WU LIANG FA MEN HSIU
無邊煩惱斷。無量法門修。
May boundless klesas be severed. May countless approaches be
practised.
SHIH YUAN TU CHUNG SHENG TSUNG YUAN CH’ENG FO TAO

We vow that we wish to deliver all sentient beings And wish all may achieve Buddahood.

HSU K’UNG YOU CHIN WO YUAN WU CH’IUNG

Even if the Void be finite, Our wish, however, is infinite.

CH’ING YU WU CH’ING T’UNG YUN CHUNG CHIH

All beings, both with and without senses, will be perfected in wisdom.

SHIH FANG SAN SHIH I CH’IE FO I CH’IE P’U

All Buddhas in all places and at all times.

SA MO HO SA MO HO PO JE PO LO MI

And all Bodhisattvas Mahasattvas, Mahaprajnaparamita.
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<td>Bodhisattva Maitreya’s Birthday</td>
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三月十六日  準提菩薩聖誕
3rd 16th  Bodhisattva Cundi’s Birthday

四月初四日  文殊菩薩聖誕
4th 4th  Bodhisattva Manjusri’s Birthday

四月初八日  釋迦牟尼佛聖誕
4th 8th  Buddha Sakyamuni’s Birthday

四月廿八日  藥王菩薩聖誕
4th 28th  Bodhisattva Bhaisajyaguru’s Birthday

五月十三日  伽藍菩薩聖誕
5th 13th  Bodhisattva Sangharama’s Birthday

六月初三日  韋駄菩薩聖誕
6th 3rd  Bodhisattva Weito’s Birthday

六月十九日  觀音菩薩成道
6th 19th  Bodhisattva Avalokitesvara’s Achievement

七月十三日  大勢至菩薩聖誕
7th 13th  Bodhisattva Mahasthamaprapta’s Birthday

七月十五日  佛歡喜日
7th 15th  Ullambana—Buddhas’ Happy Day
七月廿一日 普廬祖師聖誕
7th 21st Patriarch P’u An’s Birthday
七月廿四日 龍樹菩薩聖誕
7th 24th Bodhisattva Nagarjuna’s Birthday
七月三十日 地藏王菩薩聖誕
7th 30th Bodhisattva Ksitigarbharaja’s Birthday
八月廿二日 燃燈古佛聖誕
8th 22nd Ancient Buddha Dipamkara’s Birthday
九月十九日 觀音菩薩出家
9th 19th Bodhisattva Avalokitesvara’s Pravraj
九月三十日 藥師佛聖誕
9th 30th Buddha Baisajaguru’s Birthday
十月初五日 達摩祖師聖誕
10th 5th Patriarch Bodhidharma’s Birthday
十一月十七日 阿彌陀佛聖誕
11th 17th Buddha Amita’s Birthday
十二月初八日 釋迦牟尼佛成道
12th 8th Buddha Sakyamuni’s Enlightenment
十二月廿九日 華嚴菩薩聖誕
12th 29th Bodhisattva Avatamsaka’s Birthday
伽音齋期
Dates of Abstinence in Honor of Bodhisattva Avalokitesvara in the Lunar-Calendar Year

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十齋期
The Ten Days of Abstinence in every month of the Lunar Calendar: 1st, 8th, 14th, 15th, 18th, 23rd, 24th and the last three days.

六齋期
The Six Days of Abstinence in every month of the Lunar Calendar: 8th, 14th, 15th, 23rd and the last two days.
普為出資敬印及讀誦受持者回向偈
PARINAMANA FOR THOSE WHO SPONSORED
THE PUBLICATION OF THIS LITURGY AND FOR
THOSE WHO MAKE USE OF THIS LITURGY

YUAN I TZ’U KUNG TE HSIAO CH’U SU HSIEN YE
願以此功德○消除宿現業○
May the merit created by the present work Contribute to eradicate
past and present iniquity,

TSENG CHANG CHU FU HUEI YUAN CH’ENG SHENG SHAN KEN
長諸福德○圓成勝善根○
Increase and enhance all blessings and wisdom, And fulfill and
realize excellent roots.

SUO YOU TAO PING CHIE CHI YU CHI CHIN TENG
所有刀兵劫○及與饑饉等○
May all calamities from warfare And from famine and such things

HSI CHIE CHIN HSIAO CH’U JEN KE HSI LI JANG
悉皆盡消除○人各習禮讓○
Invariably be completely eradicated. May everyone practise courtesy
and humility.

TU SUNG SHOU CH’IH JEN CH’U TZU CHIN YIN CHE
讀誦受持人○出資敬印者○
For those who read, recite and make use of this Liturgy And
for those who sponsored the publication of it—

HSIEN CHUAN HSIEN AN LO HSIEN WANG HUO CH’AO SHENG
現皆安樂○先亡獲超昇○
May their present kin all be happy. May their departed loved
ones be delivered.
FENG YU CH'ANG T'IAO SHUN JEN MIN HSI K'ANG NING
May the weather always be favorable for them. May all people
be healthy and secure.

FA CHIEH CHU HAN SHIH T'UNG CHENG WU SHANG TAO
May all sentient beings in the Dharmadhatu Together realize
Supreme Enlightenment.
“Wherever the Buddha’s teachings have flourished, either in cities or countrysides, people would gain inconceivable benefits. The land and people would be enveloped in peace. The sun and moon will shine clear and bright. Wind and rain would appear accordingly, and there will be no disasters. Nations would be prosperous and there would be no use for soldiers or weapons. People would abide by morality and accord with laws. They would be courteous and humble, and everyone would be content without injustices. There would be no thefts or violence. The strong would not dominate the weak and everyone would get their fair share.”

THE BUDDHA SPEAKS OF THE INFINITE LIFE SUTRA OF ADORNMENT, PURITY, EQUALITY AND ENLIGHTENMENT OF THE MAHAYANA SCHOOL
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DEDICATION OF MERIT

May the merit and virtue accruing from this work adorn Amitabha Buddha’s Pure Land, repay the four great kindnesses above, and relieve the suffering of those on the three paths below.

May those who see or hear of these efforts generate Bodhi-mind, spend their lives devoted to the Buddha Dharma, and finally be reborn together in the Land of Ultimate Bliss.

Homage to Amita Buddha!

NAMO AMITABHA
南無阿彌陀佛
【中英對照：佛會課誦】

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Email: overseas@budaedu.org
Website: http://www.budaedu.org
Mobile Web: m.budaedu.org

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