



萬佛聖城日誦儀規

SAGELY CITY OF 10,000 BUDDHAS
DAILY RECITATION HANDBOOK

六大條款：

不爭、不貪、不求、
不自私、不自利、不妄語。

三大宗旨：

凍死不攀緣，餓死不化緣，窮死不求緣，
隨緣不變，不變隨緣，抱定我們三大宗旨。
捨命為佛事，造命為本事，正命為僧事，
即事明理，明理即事，推行祖師一脈心傳。

The Six Ideals:

No fighting, no greed, no seeking, no selfishness,
no pursuing personal advantage, and no lying.

The Three Great Principles:

Freezing, we do not scheme.

Starving, we do not beg.

Dying of poverty, we ask for nothing.

According with conditions, we do not change.

Not changing, we accord with conditions.

We adhere firmly to our three great principles.

We renounce our lives to do the Buddha's work.

We take the responsibility to mold our own destinies.

We rectify our lives to fulfill the Sanghan's role.

Encountering specific matters, we understand the principles.

Understanding the principles, we apply them in specific matters.

We carry on the single pulse of the Patriarchs' mind-transmission.

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PREFACE

THE ESSENTIALS OF MORNING AND EVENING RECITATION

From limitless time until now, we have carried with us the seeds of karma. Karma brings its corresponding retribution. In the *Earth Store Sutra* the Buddha explains, "I see that every single movement or stirring of thought on the part of living beings of Jambudvīpa is an offense." From such seeds, more seeds are produced, and from karma more karma is accumulated. If we don't rely on meditation and recitation ceremonies, how can we hope to eradicate such offenses? This is especially true for those who have set forth from the home-life and entered the Way, who neither serve the government nor assume other livelihoods, but who solely rely on the offerings of donors. If those people do not apply effort in cultivating the Way, then it will be difficult for them to digest the offerings made by faithful donors. The Great Dhyana Master Jan Jou said, "If one doesn't accomplish the Way in this very life, then one will have to repay the debts accrued by wearing horns and fur in the future."

Moreover, Morning Recitation and Evening Recitation are performed not only for the sake of benefiting oneself, but also for the sake of enabling living beings throughout the Dharma Realm to attain Anuttarasamyaksambodhi (Unsurpassed, Proper, Equal, and Right Enlightenment). How can we overlook such an important matter?

As participants in recitation ceremonies, we should carry our bodies erect and never be casual. We should sound each syllable of every recitation passage, our minds concentrated and unmoving, from the beginning to the end of the entire recitation. Then the Three Karmas (of body, speech, and mind) and the Three Stoppings (the stopping that leads to the meshing with True Substance; the stopping of expedients according with conditions; and the stopping of the two extremes) will be in harmony. If we can maintain an attitude of respect in our physical demeanors, if we recite with clear and crisp voices, and if we formulate in our minds the contemplations in keeping with the passages as we recite them, then the Three Karmas will mesh with the Three Contemplations (of emptiness, falseness, and the Middle). The Three Stoppings and Three Contemplations

will then become like a mirror reflecting the myriad images, and our minds and the Sages' mind can come together in an intertwining response, just as when water is poured into water, and empty space unites with empty space, so that our merit fills the Dharma Realm, and our measures become equal to the void.

MORNING RECITATION

Cultivators should first study the recitation ceremonies to comprehend their deeper intent. That facilitates our contemplating while reciting and upholding. We should familiarize ourselves with the liturgy. Otherwise, in the face of the various states that could arise during recitation, our minds would become scattered and we would not succeed in reaching a proper state of contemplation.

In the early morning, when the myriad states have not arisen, when our minds are quiet and tranquil, we should awaken and get dressed and immediately commence the recitation of the *Shurangama Mantra of the Buddha's Summit*. This mantra serves to regulate the five desires before they have had time to arise so that our minds quickly penetrate and directly reveal the wonderful nature of the Treasury of the Thus Come One as it truly is. As it is said, "Still and unmoving, there is a response and a spontaneous penetration."

Next we go on to recite the *Great Compassion Mantra*, which has the ability to cleanse the mind of filth. After enlightening to the compassion of mutual identity with all things, we recite the *Ten Small Mantras*: we turn the Dharma Wheel with the *As-You-Will Wheel King Dharani*. The *Disaster-Eradicating Auspicious Spirit Mantra* prevents calamities and brings good fortune. That is followed with the *Meritorious Virtue Jeweled Mountain Mantra*. Auspiciousness in our minds, we dwell on the Mountain of the Dharma-nature and obtain the jewel of meritorious virtue. The *Juun Ti Spirit Mantra* completely dispels the obstructions regarding phenomena, so that the Dharma-nature can be revealed in its fullness. Next, we intone the *Sagely Resolute Light King Dharani of Limitless Life Mantra*, to entreat the Thus Come One Light King to bestow wisdom-life upon us. Our wisdom-lives having come forth, we go on to intone the *Medicine Master True Words for Anointing the Crown of the Head*, which further enhances our wisdom so that it becomes like crystal encompassing a jeweled moon within. At

this point, light pours forth, anointing the crowns of our heads. With the recitation of the *Gwan Yin Efficacious Response True Words*, we mesh with Gwan Yin's efficacious ear-organ and the entire Dharma Realm, and the magical responses are boundless. The *True Words of Seven Buddhas for Eradicating Offenses* roots out at their very source the beginningless karma that impedes the brilliant light of our wisdom and that prevents it from shining forth. The *Mantra for Rebirth in the Pure Land* affects our karma, which is originally pure, as we request Amita Buddha to anoint our heads as certification that we will be reborn in the Pure Land. The last of the *Ten Small Mantras*, the *Good Goddess Mantra*, culminates the sublime contemplations described above.

Together those mantras serve to quicken the wonderful functioning of the Dharma-nature and the fulfillment of our wishes. However, we should know that although we may enter a wonderful state of contemplation by reciting those mantras, they must be recited with a single-minded concentration in order for the contemplations to be actualized.

Further, to prevent us from becoming attached to those states of contemplation, the *Heart of Prajna Paramita Sutra* is recited. That Sutra points directly to the mind's substance in its fundamental emptiness, by proclaiming that ultimately there is no wisdom that can be obtained; even the mark of emptiness itself is empty. Thus, the state of wisdom is revealed in its entirety--not one; not many. The two extremes are eliminated and the Three Contemplations are perfectly fused.

Those twelve mantras of the Secret School and one Sutra of the Apparent Teaching share a mutual identity and are mutually encompassing.

As a means to attain actual certification, we next recite the Buddha's name. In the recitation of one Buddha's name, the names of all Buddhas are implied, because of the mutual inclusion of the one with the many and the perfect fusion between self and others.

Next the *Ten Great Vows of Universal Worthy Bodhisattva* are recited. As we recite, we should contemplate that these great vows are our own vows, and that they must direct our every thought, word, and deed throughout all time. Universal Worthy Bodhisattva's explanation of the *Ten Great Vows* in Chapter 40 of the *FLOWER ADORNMENT SUTRA* should be studied so that we may become familiar with the vows' meaning and scope.

Morning Recitation is concluded with the *Three Refuges*, as we return the merit generated from reciting the mantras and Sutra of the Secret and Apparent Teachings to the Triple Jewel of our own natures. We don't seek refuge by relying on anything external to our own natures. The great, all-encompassing Dharma-door of the One Mind is completely manifested. In this way, everything that we encounter belongs to the Treasury of the Thus Come One.

* * * *

EVENING RECITATION

When evening comes, we should gather in the myriad virtues and dedicate them to the Pure Land. This is known as "creating merit at the beginning and returning the virtue at the end." And so one begins the recitation with the *Amitabha Sutra*. This Sutra causes us to awaken to the sublime primary and dependent rewards of the Land of Ultimate Bliss. We are exhorted to practice the Dharma of reciting the Buddha's name, as it is the proper cause for living beings to beget loathing for the extreme filth of the Saha world and aspire toward the utter purity of the Pure Land. With the *Rebirth Mantra* we beseech Amita Buddha to anoint the crowns of our heads, to pull out the fundamental cause of our karmic obstacles, and to guarantee that we will certainly be reborn in his land.

If the practitioner's mind is admixed with defilement, his obstacles are not easily eradicated, and so we rely on the *Eighty-eight Buddhas Repentance Ceremony*, with its verses of Universal Worthy Bodhisattva, to expand upon the *Ten Kings of Vows* recited earlier in the day. With those recitations, both relative truths and Absolute Truth are perfectly fused and the Sea-seal Samadhi is realized.

Both the *Amitabha Sutra* and the *Eighty-eight Buddhas Repentance Ceremony* are followed with the *Meng Mountain Offering*, bringing vast benefit to beings of the lower realms, and the *Prajna Paramita Heart Sutra* is recited to affect their understanding that both offenses and blessings have no host and that people and dharmas are empty, so that they may come to realize the True Reality of all dharmas. Once again, the *Rebirth Mantra* is recited, as we rely upon Amita Buddha to release light to anoint the crowns of our heads and protect us. We

pray that the six paths transform into the Pure Land, and that all sentient creatures immediately be certified to the Ten Grounds.

Next, we recite the Buddha's name as we transfer merit and seek actual certification. We conclude with the *Three Refuges*. All goodness gained throughout the day, from beginning to end, is returned to the Triple Jewel of our own natures, and we vow that the living beings throughout the Dharma Realm will all bring forth the unsurpassed resolve and together perfect the Wisdom of all Modes.

-by National Master Yu Lin (died 1676)
of the Ching Dynasty



序 言

業由窮。入若由罪。無即那師。種是轉流。檀大。業非輪。緇賴州。有無緣。况唯趙還。即念障除。織施。角肅。則急。業無心。功來。動道。消不信。戴端。移。不三。嘗聖。謂以。心。六。能。耕。消。毛。要。不。恭。則。象。與。可。生。舉。業。詎。不。難。披。身。心。恪。觀。鑑。心。空。有。云。積。懺。侯。則。道。者。注。能。作。鏡。我。合。從。經。業。禮。王。功。了。誦。要。身。文。如。則。空。人。藏。以。誦。事。加。不。念。意。若。隨。觀。此。以。地。種。禪。不。道。生。凡。徹。至。能。三。遺。水。矣。報。發。藉。門。於。今。誦。貫。合。意。止。不。投。空。招。種。匪。道。不。曰。誦。相。爽。三。毫。水。虛。

早課綸貫

誦雜之心顯而。便境動嚴直感。以則未楞滔不動。通。否。境。頂。通。不。貫。熟。萬。佛。精。然。義。純。早。念。心。寂。文。心。晨。起。期。謂。課。定。於。即。速。所。全。時。故。衣。萌。性。究。平。成。整。未。如。先。當。難。靜。於。真。人。復。想。恬。欲。妙。行。觀。觀。猶。五。藏。起。亂。心。治。來。持。心。際。咒。如。

意轉法居難咒藥寶法而月淨上密著無非
 如悲至現性王壽含音寂智業總諸恐空一
 垢大吉凶法明智內觀寂臃本咒然成本非
 心之消既恐光之璃契且朦根天遂所體然
 諸體災吉猶定來琉深而業咒女果一心歷
 條同咒提遂王更感月照本生善願一指境
 咒悟祥山咒果明發靈如猶根淨用皆經空圓
 神淨吉寶準提遂王更感月照本生善願一指境
 大悲淨災功德寶使光已音窮咒業證妙知心亦觀
 大垢消功德方求壽觀無罪始如性當若相三
 持心輪在功障即智頂滅無頂法觀般空待
 加咒法自獲理已咒灌靈佛滅灌成妙加得絕
 也王之得山消遂頂光根七須陀共入故可邊
 通輪意更性深果灌流耳照彌觀既境境二
 遂寶如輪法顯得師月界且難希妙咒觀智異
 攝四慧後成

皈，全收上諸顯密功德，結成自性三寶，
不假外皈，全顯一心大總相法門，爾則
何遇非如來藏哉。

實 綸 課 暮

土。首勸婆希果依乃十前蒙主陀即結自圓等
淨時特娑即我必求入廓放無彌情終歸同藍
趣暮境離咒證除自誦重設福蒙有證消心伽
歸於妙厭生本易為禮偈而罪重土實一上天
善故之生往根非不提願已悟咒淨取一無諸道
衆終正象淨障障心菩賢昧使生為以善發馱正
攝於依欲全業雜發得普三經往變向諸生韋安
總德樂正之除心今同根印心相道回有衆禱以
應歸極因邦拔人我生業海若實六佛所界祈悔
時始悟正樂頂行云衆始通般達念念終法讚禦
暮於使之取我然願界無融冥了護後至願祝寶
於功經號欣住雖發法悔諦幽亡頂然始當時三
若造陀名穢來生文與懺二濟雙灌地從寶二護
謂彌持極陀往悔願佛得廣法光十皈三智擁
可念專之彌決懺至八願山人舒證三性種神

JEWELED CENSER PRAISE

寶鼎讚

寶 bǎu 鼎 dǐng 熱 rè

名 míng 香 xiāng

普 pǔ 偏 biān

十 shí

方 fāng

虔 qián 誠 chéng 奉 fèng

獻 xiàn 法 fǎ 中 zhōng

王 wáng

端 duān 薦 jiàn 民 mín 主 zhǔ



MORNING RECITATION

朝時課誦

Jau shr ke sung

(On the first and fifteenth of each lunar month, begin with
the JEWELLED CENSOR PRAISE, page 1) 朔望時則先唱寶鼎讚頁

SHURANGAMA MANTRA

楞嚴咒

Leng yan jou

NAMO SHURANGAMA ASSEMBLY OF BUDDHAS AND BODHISATTVAS. (3x)
南無楞嚴會上佛菩薩 (三稱)
Na mwo leng yan hwei shang fwo pu sa (3x)

O DEEP AND WONDROUS DHARANI UNMOVING HONORED ONE
妙湛總持不動尊
Myau jan dzung chr bu dung dzwun

SUPREME SHURANGAMA APPEARS MOST RARELY IN THE WORLD.
首楞嚴王世希有
Shou leng yan wang shr syi you

EXTINGUISHING DELUDED THOUGHTS FROM COUNTLESS KALPAS
PAST.
銷我億劫顛倒想
Syau wo yi jye dyan dau syang

I NEEDN'T PASS THROUGH AEONS TILL THE DHARMA BODY'S GAINED.

不歷僧祇獲法身
Bu li seng chi hwo fa shen

I WISH TO NOW ATTAIN THE WAY: AND AS THE DHARMA KING.

願今得果成寶王
Ywan jin de gwo cheng bau wang

I'LL THEN RETURN TO RESCUE BEINGS MORE THAN GANGES'
SANDS.
還度如是恒沙衆
Hwan du ru shr heng sha jung

THIS DEEP RESOLVE I OFFER TO THE MYRIAD BUDDHAS' LANDS,

將此深心奉塵刹

Jyang tsz shen syin feng chen cha

AND THUS ENDEAVOR TO REPAY THE BUDDHA'S BOUNDLESS GRACE.

是則名為報佛恩

Shr dze ming wei bau fwo en

I NOW REQUEST THE BHAGAVAN TO CERTIFY MY QUEST:

伏請世尊為證明

Fu ching shr dzun wei jeng ming

TO ENTER FIRST THE EVIL WORLD--THE FIVE TURBIDITIES;

五濁惡世誓先入

Wu jwo e shr shr syan ru

IF YET A SINGLE BEING'S NOT ACCOMPLISHED BUDDHAHOOD

如一衆生未成佛

Ru yi jung sheng wei cheng fwo

ACCORDINGLY I ALSO MUST RENOUNCE NIRVANA'S BLISS.

終不於此取泥洹

Jung bu yu tsz chyu ni hwan

O GREAT IN COURAGE, GREAT IN POWER, GREAT COMPASSIONATE ONE!

大雄大力大慈悲

Da syung da li da tsz bei

I PRAY WOULD NOW UNCOVER AND DISPEL MY SUBTLEST DOUBTS.

希更審除微細惑

Syi geng shen chu wei syi hwei

THUS CAUSE ME QUICKLY TO ATTAIN SUPREME ENLIGHTENMENT,

令我早登無上覺

Ling wo dzau deng wu shang jyau

AND SIT WITHIN THE BODHIMANDAS OF THE TENFOLD REALMS

於十方界坐道場

Yu shr fang jye dzwo dau chang

AND EVEN COULD THE NATURE OF SHUNYATA MELT AWAY

舜若多性可銷亡

Shwun rau dwo sying ke syau wang

MY VAJRA-LIKE SUPREME RESOLVE WOULD STILL REMAIN UNMOVED.

燦迦羅心無動轉

Shwo jya la syin wu dung jwan

NA MO ETERNALLY ABIDING BUDDHAS OF THE TEN DIRECTIONS.

南無常住十方佛◎

Na mwo chang ju shr fang fwo

NA MO ETERNALLY ABIDING DHARMA OF THE TEN DIRECTIONS.

南無常住十方法

Na mwo chang ju shr fang fa

NA MO ETERNALLY ABIDING SANGHA OF THE TEN DIRECTIONS.

南無常住十方僧

Na mwo chang ju shr fang seng

NAMO SHAKYAMUNI BUDDHA.

南無釋迦牟尼佛

Na mwo shr jya mu ni fwo

NA MO SUPREME SHURANGAMA OF THE BUD DHA'S SUMMIT.

南無佛頂首楞嚴

Na mwo fwo ding shou leng yan

NA MO GWAN SHR YIN BODHISATTVA.

南無觀世音菩薩

Na mwo gwan shr yin pu sa

NAMO VAJRA TREASURY BODHISATTVA

南無金剛藏菩薩

Na mwo jin gang dzang pu sa

AT THAT TIME THE WORLD HONORED ONE FROM THE FLESH MOUND
AT THE CROWN OF HIS HEAD RELEASED A HUNDRED-JEWELLED
LIGHT AND A THOUSAND PETALLED RARE LOTUS AROSE FROM THE
MIDST OF THE LIGHT.

爾時世尊。從肉髻中。涌百寶光。
光中涌出。千葉寶蓮。

Er shr shr dzwun, tsung rou ji jung, yung bai bau gwang,
gwang jung yung chu, chyan ye bau lyan,

SEATED WITHIN THE PRECIOUS FLOWER WAS A TRANSFORMATION
BODY OF THE THUS COME ONE, WHOSE CROWN IN TURN EMITTED TEN
RAYS OF THE HUNDRED-JEWELLED EFFULGENCE.

有化如來。坐寶華中。頂放十道。
百寶光明。

You hwa ru lai, dzwo bau hwa jung, ding fang shr dau, bai
bau gwang ming,

ALL THE MYRIAD LIGHTS SHONE 'ROUND ABOUT, EVERYWHERE
REVEALING SECRET TRACE VAJRA SPIRITS, MANY AS THE SANDS OF
TEN GANGES RIVERS. EACH HOLDING ALOFT A MOUNTAIN AND
WIELDING A PESTLE, THEY PERVADED THE REALM OF EMPTY SPACE.

一一光明。皆徧示現。十恒河沙。
金剛密迹。擎山持杵。徧虛空界。

Yi yi gwang ming, jye byan shr syan, shr heng he sha, jin
gang mi ji, ching shan chr chu, byan syu kung jye.

THE GREAT ASSEMBLY GAZED UPWARD AT ONCE FILLED WITH FEAR
AND ADMIRATION. SEEKING THE BUDDHA'S KIND PROTECTION
THEY SINGLE-MINDEDLY LISTENED

大衆仰觀。畏愛兼抱。求佛哀祐。
一心聽佛。

Da jung yang gwan, wei ai jyan bau, chyou fwo ai you, yi
syin ting fwo,

AS, STREAMING LIGHT AT THE BUDDHA'S INVISIBLE CROWN
THE TRANSFORMATION THUS COME ONE PROCLAIMED THE SPIRITUAL
MAN TRA: ॐ

無見頂相。放光如來。宣說神咒。

Wu jyan ding syang, fang gwang ru lai, sywan shwo shen jou:

(第一會)

- | | | |
|-----|---------------------------------------|---------------|
| 1. | | |
| 1) | NA MWO SA DAN TWO | 南無薩怛他 |
| 2) | SU CHYE DWO YE | 蘇伽多耶 |
| 3) | E LA HE DI | 阿羅訶帝 |
| 4) | SAN MYAU SAN PU TWO SYE | 三藐三菩陀寫 |
| 5) | NA MWO SA DAN TWO | 南無薩怛他 |
| 6) | FWO TWO JYU JR SHAI NI SHAN | 佛陀俱胝瑟尼釤 |
| 7) | NA MWO SA PE | 南無薩婆 |
| 8) | BWO TWO BWO DI | 勃陀勃地 |
| 9) | SA DWO PI BI | 薩路鞞弊 |
| 10) | NA MWO SA DWO NAN | 南無薩多南 |
| 11) | SAN MYAU SAN PU TWO | 三藐三菩陀 |
| 12) | JYU JR NAN | 俱知南 |
| 13) | SWO SHE LA PE JYA | 娑舍囉婆迦 |
| 14) | SENG CHYE NAN | 僧伽喃 |
| 15) | NA MWO LU JI E LWO HAN
DWO NAN | 南無盧雞阿羅漢
路喃 |
| 16) | NA MWO SU LU DWO BWO
NWO NAN | 南無蘇盧多波
那喃 |
| 17) | NA MWO SWO JYE LI TWO
CHYE MI NAN | 南無娑羯唎陀
伽彌喃 |
| 18) | NA MWO LU JI SAN MYAU
CHYE DWO NAN | 南無盧雞三藐
伽路喃 |

- | | |
|-------------------------------|---------|
| 19) SAN MYAU CHYE BE LA | 三藐伽波囉 |
| 20) DI BWO DWO NWO NAN | 底波多那喃 |
| 21) NA MWO TI PE LI SHAI NAN | 南無提婆離瑟報 |
| 22) NA MWO SYI TWO YE | 南無悉陀耶 |
| 23) PI DI YE | 毗地耶 |
| 24) TWO LA LI SHAI NAN | 陀囉離瑟報 |
| 25) SHE PWO NU | 舍波奴 |
| 26) JYE LA HE | 揭囉訶 |
| 27) SWO HE SWO LA MWO TWO NAN | 娑訶娑囉摩他喃 |
| 28) NA MWO BA LA HE MWO NI | 南無跋囉訶摩尼 |
| 29) NA MWO YIN TWO LA YE | 南無因陀囉耶 |
| 30) NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 31) LU TWO LA YE | 盧陀囉耶 |
| 32) WU MWO BWO DI | 烏摩般帝 |
| 33) SWO SYI YE YE | 娑醯夜耶 |
| 34) NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 35) NWO LA YE | 那囉野 |
| 36) NA YE | 拏耶 |
| 37) PAN JE MWO HE SAN MWO | 槃遮摩訶三藐 |
| TWO LA | 陀囉 |
| 38) NA MWO SYI JYE LI DWO YE | 南無悉羯唎多耶 |
| 39) NA MWO PE CHYE PE DI | 南無婆伽婆帝 |
| 40) MWO HE JYA LA YE | 摩訶迦羅耶 |
| 41) DI LI BWO LA NA | 地唎般剌那 |

- 42) CHYE LA PI TWO LA 伽囉毗陀囉
 43) BWO NA JYA LA YE 波拏迦囉耶
 44) E DI MU DI 阿地目帝
 45) SHR MWO SHE NWO NI 尸摩舍那泥
 46) PE SYI NI 婆悉泥
 47) MWO DAN LI CHYE NA 摩怛唎伽拏
 48) NA MWO SYI JYE LI DWO YE 南無悉羯唎多耶
 49) NA MWO PE CHYE PE DI 南無婆伽婆帝
 50) DWO TWO CHYE DWO JYU LA YE 多他伽路俱囉耶
 51) NA MWO BE TOU MWO 南無般頭摩
 JYU LA YE 俱囉耶
 52) NA MWO BA SHE LA 南無跋闍囉
 JYU LA YE 俱囉耶
 53) NA MWO MWO NI JYU LA YE 南無摩尼俱囉耶
 54) NA MWO CHYE SHE JYU LA YE 南無伽闍俱囉耶
 55) NA MWO PE CHYE PE DI 南無婆伽婆帝
 56) DI LI CHA 帝唎茶
 57) SHU LA SYI NA 輸囉西那
 58) BWO LA HE LA NA LA 波囉訶囉拏囉
 SHE YE 闍耶
 59) DWO TWO CHYE DWO YE 路他伽多耶
 60) NA MWO PE CHYE PE DI 南無婆伽婆帝
 61) NA MWO E MI DWO PE YE 南無阿彌多婆耶
 62) DWO TWO CHYE DWO YE 路他伽多耶

- | | |
|------------------------------|----------|
| 63) E LA HE DI | 阿囉訶帝 |
| 64) SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 65) NA MWO PE CHYE PE DI | • 南無婆伽婆帝 |
| 66) E CHU PI YE | • 阿鞞鞞耶 |
| 67) DWO TWO CHYE DWO YE | 路他伽多耶 |
| 68) E LA HE DI | 阿囉訶帝 |
| 69) SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 70) NA MWO PE CHYE PE DI | • 南無婆伽婆帝 |
| 71) BI SHA SHE YE | • 鞞沙闍耶 |
| 72) JYU LU FEI JU LI YE | 俱盧吠拉喇耶 |
| 73) BWO LA PE LA SHE YE | 般囉婆囉闍耶 |
| 74) DWO TWO CHYE DWO YE | 路他伽多耶 |
| 75) NA MWO PE CHYE PE DI | • 南無婆伽婆帝 |
| 76) SAN BU SHR BI DWO | • 三補師毖多 |
| 77) SA LYAN NAI LA LA SHE YE | 薩憐捺囉刺闍耶 |
| 78) DWO TWO CHYE DWO YE | 路他伽多耶 |
| 79) E LA HE DI | 阿囉訶帝 |
| 80) SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 81) NA MWO PE CHYE PE DI | • 南無婆伽婆帝 |
| 82) SHE JI YE MU NWO YE | • 舍難野母那曳 |
| 83) DWO TWO CHYE DWO YE | 路他伽多耶 |
| 84) E LA HE DI | 阿囉訶帝 |
| 85) SAN MYAU SAN PU TWO YE | 三藐三菩陀耶 |
| 86) NA MWO PE CHYE PE DI | 南無婆伽婆帝 |

- 87) LA DAN NA JI DU LA
SHE YE
- 88) DWO TWO CHYE DWO YE
- 89) E LA HE DI
- 90) SAN MYAU SAN PU TWO YE
- 91) DI PYAU
- 92) NA MWO SA JYE LI DWO
- 93) YI TAN PE CHYE PE DWO
- 94) SA DAN TWO CHYE DU
SHAI NI SHAN
- 95) SA DAN DWO BWO DA LAN
- 96) NA MWO E PE LA SHR DAN
- 97) BWO LA DI
- 98) YANG CHI LA
- 99) SA LA PE
- 100) BWO DWO JYE LA HE
- 101) NI JYE LA HE
- 102) JYE JYA LA HE NI
- 103) BA LA BI DI YE
- 104) CHR TWO NI
- 105) E JYE LA
- 106) MI LI JU
- 107) BWO LI DAN LA YE
- 108) NING JYE LI

剌怛那雞都囉
闍耶
跢他伽多耶
阿囉訶帝
三藐三菩陀耶
帝瓢
南無薩羯唎多
翳曇婆伽婆多
薩怛他伽都
瑟尼釤
薩怛多般怛藍
南無阿婆囉視耽
般囉帝
揚岐囉
薩囉婆
部多揭囉訶
尼羯囉訶
揭迦囉訶尼
跋囉瑟地耶
叱陀你
阿迦囉
密唎柱
般唎怛囉耶
儻揭唎

- 109) SA LA PE
 110) PAN TWO NWO
 111) MU CHA NI
 112) SA LA PE
 113) TU SHAI JA
 114) TU SYI FA
 115) BWO NA NI
 116) FA LA NI
 117) JE DU LA
 118) SHR DI NAN
 119) JYE LA HE
 120) SWO HE SA LA RAU SHE
 121) PI DWO BENG SWO NA JYE LI
 122) E SHAI JA BING SHE DI NAN
 123) NA CHA CHA DAN LA RAU SHE
 124) BWO LA SA TWO NA JYE LI
 125) E SHAI JA NAN
 126) MWO HE JYE LA HE RAU SHE
 127) PI DWO BENG SA NA JYE LI
 128) SA PE SHE DU LU
 129) NI PE LA RAU SHE
 130) HU LAN TU SYI FA
 131) NAN JE NA SHE NI
 132) PE SHA SHE

薩囉婆
 槃陀那
 目叉尼
 薩囉婆
 突瑟吒
 突悉乏
 般那你
 伐囉尼
 赭都囉
 失帝南
 羯囉訶
 娑訶薩囉若闍
 毗多崩娑那羯唎
 阿瑟吒冰舍帝南
 那叉剌怛囉若闍
 波囉薩陀那羯唎
 阿瑟吒南
 摩訶羯囉訶若闍
 毗多崩薩那羯唎
 薩婆舍都嚧
 你婆囉若闍
 呼藍突悉乏
 難遮那舍尼
 瑟沙舍

- 133) SYI DAN LA
 134) E JI NI
 135) WU TWO JYA LA RAU SHE
 136) E BWO LA SHR DWO JYU LA
 137) MWO HE BWO LA JAN CHR
 138) MWO HE DYE DWO
 139) MWO HE DI SHE
 140) MWO HE SHWEI DWO SHE PE LA
 141) MWO HE BA LA PAN TWO LA
 142) PE SYI NI
 143) E LI YE DWO LA
 144) PI LI JYU JR
 145) SHR PE PI SHE YE
 146) BA SHE LA MWO LI DI
 147) PI SHE LU DWO
 148) BWO TENG WANG JYA
 149) BA SHE LA JR HE NWO E JE
 150) MWO LA JR PE
 151) BWO LA JR DWO
 152) BA SHE LA SHAN CHR
 153) PI SHE LA JE
 154) SHAN DWO SHE
 155) PI TI PE
 156) BU SHR DWO

悉怛囉
 阿吉尼
 烏陀迦囉若闍
 阿般囉視多具囉
 摩訶般囉戰持
 摩訶疊多
 摩訶帝闍
 摩訶稅多闍婆囉
 摩訶跋囉槃陀囉
 婆悉你
 阿唎耶多囉
 毗唎俱知
 誓婆毗闍耶
 跋闍囉摩禮底
 毗舍嚧多
 勃騰罔迦
 跋闍囉制喝那阿遮
 摩囉制婆
 般囉質多
 跋闍囉擅持
 毗舍囉遮
 扇多舍
 鞞提婆
 補視多

- 157) SU MWO LU BWO
 158) MWO HE SHWEI DWO
 159) E LI YE DWO LA
 160) MWO HE PE LA E BWO LA
 161) BA SHE LA SHANG JYE
 LA JR PE
 162) BA SHE LA JYU MWO LI
 163) JYU LAN TWO LI
 164) BA SHE LA HE SA DWO JE
 165) PI DI YE
 166) CHYAN JE NWO
 167) MWO LI JYA
 168) KU SU MU
 169) PE JYE LA DWO NWO
 170) PI LU JE NA
 171) JYU LI YE
 172) YE LA TU
 173) SHAI NI SHAN
 174) PI JE LAN PE MWO NI JE
 175) BA SHE LA JYA NA JYA
 BWO LA PE
 176) LU SHE NA
 177) BA SHE LA DWUN JR JE
 178) SHWEI DWO JE

蘇摩嚧波
 摩訶稅多
 阿唎耶多囉
 摩訶婆囉阿般囉
 跋闍囉商揭
 囉制婆
 跋闍囉俱摩唎
 俱藍陀唎
 跋闍囉喝薩多遮
 毗地耶
 乾遮那
 摩唎迦
 嚧蘇母
 婆羯囉路那
 鞞嚧遮那
 俱唎耶
 夜囉菟
 瑟尼釤
 毗折藍婆摩尼遮
 跋闍囉迦那迦
 波囉婆
 嚧闍那
 跋闍囉頓維遮
 稅多遮

179) JYA MWO LA
 180) CHA CHE SHR
 181) BWO LA PE
 182) YI DI YI DI
 183) MU TWO LA
 184) JYE NA
 185) SWO PI LA CHAN
 186) JYWE FAN DU
 187) YIN TU NA MWO MWO SYE
 II.

188) WU SYIN
 189) LI SHAI JYE NA
 190) BWO LA SHE SYI DWO
 191) SA DAN TWO
 192) CHYE DU SHAI NI SHAN
 193) HU SYIN DU LU YUNG
 194) JAN PE NA
 195) HU SYIN DU LU YUNG
 196) SYI DAN PE NA
 197) HU SYIN DU LU YUNG
 198) BWO LA SHAI DI YE
 199) SAN BWO CHA
 200) NA JYE LA
 201) HU SYIN DU LU YUNG

迦摩囉
 刹奢尸
 波囉婆
 翳帝夷帝
 母陀囉
 羯拏
 娑鞞囉懺
 掘梵都
 印兔那麼麼寫
 (第二會)
 烏鉢
 唎瑟揭拏
 般刺舍悉多
 薩怛他
 伽都瑟尼釤
 虎鉢都嚧雍
 瞻婆那
 虎鉢都嚧雍
 悉耽婆那
 虎鉢都嚧雍
 波羅瑟地耶
 三般叉
 拏羯囉
 虎鉢都嚧雍

- 202) SA PE YAU CHA
 203) HE LA CHA SWO
 204) JYE LA HE RAU SHE
 205) PI TENG BENG SA NA JYE LA
 206) HU SYIN DU LU YUNG
 207) JE DU LA
 208) SHR DI NAN
 209) JYE LA HE
 210) SWO HE SA LA NAN
 211) PI TENG BENG SA NA LA
 212) HU SYIN DU LU YUNG
 213) LA CHA
 214) PE CHYE FAN
 215) SA DAN TWO
 216) CHYE DU SHAI NI SHAN
 217) BWO LA DYAN
 218) SHE JI LI
 219) MWO HE SWO HE SA LA
 220) BWO SHU SWO HE SA LA
 221) SHR LI SHA
 222) JYU JR SWO HE SA NI
 223) DI LI E BI TI SHR PE LI DWO
 224) JA JA YING JYA
 225) MWO HE BA SHE LU TWO LA

薩婆藥叉
 喝囉刹娑
 揭囉訶若闍
 毗騰崩薩那羯囉
 虎𪗇都嚧雍
 者都囉
 尸底南
 揭囉訶
 娑訶薩囉南
 毗騰崩薩那囉
 虎𪗇都嚧雍
 囉叉
 娑伽梵
 薩怛他
 伽都瑟尼釤
 波囉點
 闍吉唎
 摩訶娑訶薩囉
 勃樹娑訶薩囉
 室唎沙
 俱知娑訶薩泥
 帝隸阿弊提視娑唎多
 吒吒毘迦
 摩訶跋闍嚧陀囉

226)	DI LI PU PE NA	帝唎菩婆那
227)	MAN CHA LA	曼荼囉
228)	WU SYIN	烏鉢
229)	SWO SYI DI	莎悉帝
230)	BWO PE DU	薄婆都
231)	MWO MWO	麼麼
232)	YIN TWO NA MWO MWO SYE	印兔那麼麼寫
III.		(第三會)
233)	LA SHR PE YE	囉闍婆夜
234)	JU LA BA YE	主囉跋夜
235)	E CHI NI PE YE	阿祇尼婆夜
236)	WU TWO JYA PE YE	烏陀迦婆夜
237)	PI SHA PE YE	毗沙婆夜
238)	SHE SA DWO LA PE YE	舍薩多囉婆夜
239)	PE LA JAU JYE LA PE YE	婆囉斫羯囉婆夜
240)	TU SHAI CHA PE YE	突瑟叉婆夜
241)	E SHE NI PE YE	阿舍你婆夜
242)	E JYA LA	阿迦囉
243)	MI LI JU PE YE	密唎柱婆夜
244)	TWO LA NI BU MI JYAN	陀囉尼部彌劍
245)	BWO CHYE BWO TWO PE YE	波伽波陀婆夜
246)	WU LA JYA PE DWO PE YE	烏囉迦婆多婆夜
247)	LA SHE TAN CHA PE YE	刺闍壇荼婆夜
248)	NWO CHYE PE YE	那伽婆夜

- 249) PI TYAU DAN PE YE
 250) SU BWO LA NA PE YE
 251) YAU CHA JYE LA HE
 252) LA CHA SZ JYE LA HE
 253) BI LI DWO JYE LA HE
 254) PI SHE JE JYE LA HE
 255) BU DWO JYE LA HE
 256) JYOU PAN CHA JYE LA HE
 257) BU DAN NA JYE LA HE
 258) JYA JA BU DAN NA JYE
 LA HE
 259) SYI CHAN DU JYE LA HE
 260) E BWO SYI MWO LA JYE
 LA HE
 261) WU TAN MWO TWO JYE
 LA HE
 262) CHE YE JYE LA HE
 263) SYI LI PE DI JYE LA HE
 264) SHE DWO HE LI NAN
 265) JYE PE HE LI NAN
 266) LU DI LA HE LI NAN
 267) MANG SWO HE LI NAN
 268) MI TWO HE LI NAN
 269) MWO SHE HE LI NAN

毗條怛婆夜
 蘇波囉拏婆夜
 藥叉揭囉訶
 囉叉私揭囉訶
 畢唎多揭囉訶
 毗舍遮揭囉訶
 部多揭囉訶
 鳩槃荼揭囉訶
 補丹那揭囉訶
 迦叱補丹那揭
 囉訶
 悉乾度揭囉訶
 阿播悉摩囉揭
 囉訶
 烏檀摩陀揭
 囉訶
 車夜揭囉訶
 醯唎婆帝揭囉訶
 社多訶唎南
 揭婆訶唎南
 嚧地囉訶唎南
 忙婆訶唎南
 謎陀訶唎南
 摩闍訶唎南

270)	SHE DWO HE LI NYU	闍多訶唎女
271)	SHR BI DWO HE LI NAN	視比多訶唎南
272)	PI DWO HE LI NAN	毗多訶唎南
273)	PE DWO HE LI NAN	婆多訶唎南
274)	E SHU JE HE LI NYU	阿輸遮訶唎女
275)	JR DWO HE LI NYU	質多訶唎女
276)	DI SHAN SA PI SHAN ◎	帝鈇薩鞞鈇◎
277)	SA PE JYE LA HE NAN	薩婆揭囉訶南
278)	PI TWO YE SHE	毗陀耶闍
279)	CHEN TWO YE MI	瞋陀夜彌
280)	JI LA YE MI	雞囉夜彌
281)	BWO LI BA LA JE JYA	波唎跋囉者迦
282)	CHI LI DAN	訖唎擔
283)	PI TWO YE SHE	毗陀夜闍
284)	CHEN TWO YE MI	瞋陀夜彌
285)	JI LA YE MI	雞囉夜彌
286)	CHA YAN NI	茶演尼
287)	CHI LI DAN	訖唎擔
288)	PI TWO YE SHE	毗陀夜闍
289)	CHEN TWO YE MI	瞋陀夜彌
290)	JI LA YE MI	雞囉夜彌
291)	MWO HE BWO SU BWO DAN YE	摩訶般輸般怛夜
292)	LU TWO LA	嚧陀囉
293)	CHI LI DAN	訖唎擔

- 294) PI TWO YE SHE
 295) CHEN TWO YE MI
 296) JI LA YE MI
 297) NWO LA YE NA
 298) CHI LI DAN
 299) PI TWO YE SHE
 300) CHEN TWO YE MI
 301) JI LA YE MI
 302) DAN TWO CHYE LU CHA SYI
 303) CHI LI DAN
 304) PI TWO YE SHE
 305) CHEN TWO YE MI
 306) JI LA YE MI
 307) MWO HE JYA LA
 308) MWO DAN LI CHYE NA
 309) CHI LI DAN
 310) PI TWO YE SHE
 311) CHEN TWO YE MI
 312) JI LA YE MI
 313) JYA BWO LI JYA
 314) CHI LI DAN
 315) PI TWO YE SHE
 316) CHEN TWO YE MI
 317) JI LA YE MI

毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 那囉夜拏
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 怛埵伽嚧茶西
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 摩訶迦囉
 摩怛唎伽拏
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 迦波唎迦
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌

- | | |
|-----------------------------|---------|
| 318) SHE YE JYE LA | 闍耶羯囉 |
| 319) MWO DU JYE LA | 摩度羯囉 |
| 320) SA PE LA TWO SWO DA NA | 薩婆囉他娑達那 |
| 321) CHI LI DAN | 訖唎擔 |
| 322) PI TWO YE SHE | 毗陀夜闍 |
| 323) CHEN TWO YE MI | 瞋陀夜彌 |
| 324) JI LA YE MI | 雞囉夜彌 |
| 325) JE DU LA | 赭咄囉 |
| 326) PE CHI NI | 婆耆你 |
| 327) CHI LI DAN | 訖唎擔 |
| 328) PI TWO YE SHE | 毗陀夜闍 |
| 329) CHEN TWO YE MI | 瞋陀夜彌 |
| 330) JI LA YE MI | 雞囉夜彌 |
| 331) PI LI YANG CHI LI JR | 毗唎羊訖唎知 |
| 332) NAN TWO JI SHA LA | 難陀雞沙囉 |
| 333) CHYE NA BWO DI | 伽拏般帝 |
| 334) SWO SYI YE | 索醯夜 |
| 335) CHI LI DAN | 訖唎擔 |
| 336) PI TWO YE SHE | 毗陀夜闍 |
| 337) CHEN TWO YE MI | 瞋陀夜彌 |
| 338) JI LA YE MI | 雞囉夜彌 |
| 339) NA JYE NA SHE LA PE NA | 那揭那舍囉婆拏 |
| 340) CHI LI DAN | 訖唎擔 |
| 341) PI TWO YE SHE | 毗陀夜闍 |

- 342) CHEN TWO YE MI
 343) JI LA YE MI
 344) E LWO HAN
 345) CHI LI DAN
 346) PI TWO YE SHE
 347) CHEN TWO YE MI
 348) JI LA YE MI
 349) PI DWO LA CHYE
 350) CHI LI DAN
 351) PI TWO YE SHE
 352) CHEN TWO YE MI
 353) JI LA YE MI
 354) BA SHE LA BWO NI
 355) JYU SYI YE JYU SYI YE
 356) JYA DI BWO DI
 357) CHI LI DAN
 358) PI TWO YE SHE
 359) CHEN TWO YE MI
 360) JI LA YE MI
 361) LA CHA WANG
 362) PE CHYE FAN
 363) YIN TU NA MWO MWO SYE
 IV.
 364) PE CHYE FAN

瞋陀夜彌
 雞囉夜彌
 阿羅漢
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 毗多囉伽
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 跋闍囉波你
 具醯夜具醯夜
 迦地般帝
 訖唎擔
 毗陀夜闍
 瞋陀夜彌
 雞囉夜彌
 囉叉罔
 婆伽梵
 印兔那麼麼寫
 (第四會)
 婆伽梵

- 365) SA DAN DWO BWO DA LA 薩怛多般怛囉
- 366) NA MWO TSWEI DU DI 南無粹都帝
- 367) E SYI DWO NA LA LA JYA 阿悉多那囉刺迦
- 368) BWO LA PE 波囉婆
- 369) SYI PU JA 悉普吒
- 370) PI JYA SA DAN DWO BE 毗迦薩怛多鉢
DI LI 帝唎
- 371) SHR FWO LA SHR FWO LA 什佛囉什佛囉
- 372) TWO LA TWO LA 陀囉陀囉
- 373) PIN TWO LA PIN TWO LA 頻陀囉頻陀囉
- 374) CHEN TWO CHEN TWO 瞋陀瞋陀
- 375) HU SYIN HU SYIN 虎𪗇虎𪗇
- 376) PAN JA PAN JA PAN JA 泮吒泮吒泮吒
PAN JA PAN JA 泮吒泮吒
- 377) SWO HE 娑訶
- 378) SYI SYI PAN 醯醯泮
- 379) E MU JYA YE PAN 阿牟迦耶泮
- 380) E BWO LA TI HE DWO PAN 阿波囉提訶多泮
- 381) PE LA BWO LA TWO PAN 婆囉波囉陀泮
- 382) E SU LA 阿素囉
- 383) PI TWO LA 毗陀囉
- 384) BWO JYA PAN 波迦泮
- 385) SA PE TI PI BI PAN 薩婆提鞞弊泮
- 386) SA PE NA CHYE BI PAN 薩婆那伽弊泮

- 387) SA PE YAU CHA BI PAN
 388) SA PE CHYAN TA PE BI PAN
 389) SA PE BU DAN NA BI PAN
 390) JYA JA BU DAN NA BI PAN
 391) SA PE TU LANG JR DI
 BI PAN
 392) SA PE TU SZ BI LI
 393) CHI SHAI DI BI PAN
 394) SA PE SHR PE LI BI PAN
 395) SA PE E BWO SYI MWO
 LI BI PAN
 396) SA PE SHE LA PE NA
 BI PAN
 397) SA PE DI DI JI BI PAN
 398) SA PE DAN MWO TWO JI
 BI PAN
 399) SA PE PI TWO YE
 400) LA SHR JE LI BI PAN
 401) SHE YE JYE LA
 402) MWO DU JYE LA
 403) SA PE LA TWO SWO TWO
 JI BI PAN
 404) PI DI YE
 405) JE LI BI PAN

薩婆藥叉弊泮
 薩婆乾闥婆弊泮
 薩婆補丹那弊泮
 如叱補丹那弊泮
 薩婆突狼枳帝
 弊泮
 薩婆突澀比弊
 訖瑟帝弊泮
 薩婆什婆弊泮
 薩婆阿播悉摩
 弊泮
 薩婆舍囉婆拏
 弊泮
 薩婆地帝雞弊泮
 薩婆怛摩陀繼
 弊泮
 薩婆毗陀耶
 囉誓遮弊泮
 闍夜羯囉
 摩度羯囉
 薩婆囉他娑陀
 雞弊泮
 毗地夜
 遮唎弊泮

- 406) JE DU LA 者都囉
 407) FU CHI NI BI PAN 縛者你弊泮
 408) BA SHE LA 跋闍囉
 409) JYU MWO LI 俱摩唎
 410) PI TWO YE 毗陀夜
 411) LA SHR BI PAN 囉誓弊泮
 412) MWO HE BWO LA DING YANG 摩訶波囉丁羊
 413) YI CHI LI BI PAN 乂者唎弊泮
 414) BA SHE LA SHANG JYE 跋闍囉商羯
 LA YE 囉夜
 415) BWO LA JANG CHI LA 波囉丈耆囉
 SHE YE PAN 闍耶泮
 416) MWO HE JYA LA YE 摩訶迦囉夜
 417) MWO HE MWO DAN LI JYA NA 摩訶末怛唎迦拏
 418) NA MWO SWO JYE LI DWO 南無娑羯唎多
 YE PAN 夜泮
 419) BI SHAI NA BEI YE PAN 毖瑟拏婢曳泮
 420) BWO LA HE MWO NI YE PAN 勃囉訶牟尼曳泮
 421) E CHI NI YE PAN 阿耆尼曳泮
 422) MWO HE JYE LI YE PAN 摩訶羯唎曳泮
 423) JYE LA TAN CHR YE PAN 羯囉檀持曳泮
 424) MYE DAN LI YE PAN 蔑怛唎曳泮
 425) LAU DAN LI YE PAN 勞怛唎曳泮
 426) JE WEN CHA YE PAN 遮文荼曳泮

- 427) JYE LWO LA DAN LI
YE PAN
- 428) JYA BWO LI YE PAN
- 429) E DI MU JR DWO
- 430) JYA SHR MWO SHE NWO
- 431) PE SZ NI YE PAN
- 432) YAN JI JR
- 433) SA TWO PE SYE
- 434) MWO MWO YIN TU NA
MWO MWO SYE

V.

- 435) TU SHAI JA JR DWO
- 436) E MWO DAN LI JR DWO
- 437) WU SHE HE LA
- 438) CHYE PE HE LA
- 439) LU DI LA HE LA
- 440) PE SWO HE LA
- 441) MWO SHE HE LA
- 442) SHE DWO HE LA
- 443) SHR BI DWO HE LA
- 444) BA LYAU YE HE LA
- 445) CHYAN TWO HE LA
- 446) BU SHR BWO HE LA
- 447) PWO LA HE LA

羯邏羅怛唎
曳泮
迦般唎曳泮
阿地目質多
迦尸摩舍那
婆私你曳泮
演吉質
薩埵婆寫
麼麼印兔那
麼麼寫

(第五會)

突瑟吒質多
阿末怛唎質多
烏闍訶囉
伽婆訶囉
嚧地囉訶囉
婆娑訶囉
摩闍訶囉
闍多訶囉
視瑟多訶囉
跋畧夜訶囉
乾陀訶囉
布史波訶囉
頗囉訶囉

- 448) PE SYE HE LA 娑窻訶囉
 449) BE BWO JR DWO 般波質多
 450) TU SHAI JA JR DWO 突瑟吒質多
 451) LAU TWO LA JR DWO 勞陀囉質多
 452) YAU CHA JYE LA HE 藥叉揭囉訶
 453) LA CHA SWO JYE LA HE 囉刹娑揭囉訶
 454) BI LI DWO JYE LA HE 閉棘多揭囉訶
 455) PI SHE JE JYE LA HE 毗舍遮揭囉訶
 456) BU DWO JYE LA HE 部多揭囉訶
 457) JYOU PAN CHA JYE LA HE 鳩槃荼揭囉訶
 458) SYI CHYAN TWO JYE LA HE 悉乾陀揭囉訶
 459) WU DAN MWO TWO JYE LA HE 烏怛摩陀揭囉訶
 460) CHE YE JYE LA HE 車夜揭囉訶
 461) E BWO SA MWO LA JYE 阿播薩摩囉揭
 LA HE 囉訶
 462) JAI CHYWE GE 宅祛革
 463) CHA CHI NI JYE LA HE 茶耆尼揭囉訶
 464) LI FWO DI JYE LA HE 唎佛帝揭囉訶
 465) SHE MI JYA JYE LA HE 闍彌迦揭囉訶
 466) SHE JYU NI JYE LA HE 舍俱尼揭囉訶
 467) MU TWO LA 姥陀囉
 468) NA DI JYA JYE LA HE 難地迦揭囉訶
 469) E LAN PE JYE LA HE 阿藍婆揭囉訶
 470) CHYAN DU BWO NI JYE LA HE 乾度波尼揭囉訶

- 471) SHR FWO LA
 472) YIN JYA SYI JYA
 473) JWEI DI YAU JYA
 474) DAN LI DI YAU JYA
 475) JE TU TWO JYA
 476) NI TI SHR FA LA
 477) BI SHAN MWO SHR FA LA
 478) BWO DI JYA
 479) BI DI JYA
 480) SHR LI SHAI MI JYA
 481) SWO NI BWO DI JYA
 482) SA PE SHR FA LA
 483) SHR LU JI DI
 484) MWO TWO PI DA LU JR JYAN
 485) E CHI LU CHYAN
 486) MU CHYWE LU CHYAN
 487) JYE LI TU LU CHYAN
 488) JYA LA HE
 489) JYE LAN JYE NA SHU LAN
 490) DAN DWO SHU LAN
 491) CHI LI YE SHU LAN
 492) MWO MWO SHU LAN
 493) BA LI SHR PE SHU LAN
 494) BI LI SHAI JA SHU LAN

什伐羅
 堙如醯迦
 墜帝藥迦
 怛隸帝藥迦
 者突託迦
 昵提什伐囉
 毖釤摩什伐囉
 薄底迦
 鼻底迦
 室隸瑟密迦
 娑你般帝迦
 薩婆什伐囉
 室嚧吉帝
 末陀鞞達嚧制劍
 阿綺嚧鉗
 目佉嚧鉗
 羯唎突嚧鉗
 揭囉訶
 揭藍羯拏輸藍
 憚多輸藍
 迄唎夜輸藍
 末麼輸藍
 跋唎室婆輸藍
 毖栗瑟吒輸藍

495)	WU TWO LA SHU LAN	烏陀囉輸藍
496)	JYE JR SHU LAN	羯知輸藍藍
497)	BA SYI DI SHU LAN	跋悉帝輸藍藍
498)	WU LU SHU LAN	鄔嚧輸藍藍
499)	CHANG CHYE SHU LAN	常伽輸藍藍
500)	HE SYI DWO SHU LAN	喝悉多輸藍
501)	BA TWO SHU LAN	跋陀輸藍
502)	SWO FANG ANG CHYE	娑房盎伽
503)	BWO LA JANG CHYE SHU LAN	般囉丈伽輸藍
504)	BU DWO BI DWO CHA	部多毖跢荼
505)	CHA CHI NI	荼耆尼
506)	SHR PE LA	什婆囉
507)	TWO TU LU JYA	陀突嚧迦
508)	JYAN DU LU JI JR	建咄嚧吉知
509)	PE LU DWO PI	婆路多毗
510)	SA BWO LU	薩般嚧
511)	HE LING CHYE	訶凌伽
512)	SHU SHA DAN LA	輸沙怛囉
513)	SWO NA JYE LA	娑那羯囉
514)	PI SHA YU JYA	毗沙喻迦
515)	E CHI NI	阿耆尼
516)	WU TWO JYA	烏陀迦
517)	MWO LA PI LA	末囉鞞囉
518)	JYAN DWO LA	建跢囉

- 519) E JYA LA 阿迦囉
 520) MI LI DU 密唎咄
 521) DA LYAN BU JYA 怛斂部迦
 522) DI LI LA JA 地栗刺吒
 523) BI LI SHAI JR JYA 毖唎瑟質迦
 524) SA PE NA JYU LA 薩婆那俱囉
 525) SZ YIN CHYE BI ◎ 肆引伽弊◎
 526) JYE LA LI YAU CHA 揭囉唎藥叉
 527) DAN LA CHU 怛囉芻
 528) MWO LA SHR 末囉視
 529) FEI DI SHAN 吠帝鈇
 530) SWO PI SHAN 娑鞞鈇
 531) SYI DAN DWO BWO DA LA 悉怛多鉢怛囉
 532) MWO HE BA SHE LU 摩訶跋闍嚧
 533) SHAI NI SHAN 瑟尼鈇
 534) MWO HE BWO LAI JANG CHI LAN 摩訶般賴丈耆藍
 535) YE BWO TU TWO 夜波突陀
 536) SHE YU SHE NWO 舍喻闍那
 537) BYAN DA LI NA 辯怛隸拏
 538) PI TWO YE 毗陀耶
 539) PAN TAN JYA LU MI 槃曇迦嚧彌
 540) DI SHU 帝殊
 541) PAN TAN JYA LU MI 槃曇迦嚧彌
 542) BWO LA PI TWO 般囉毗陀

543) PAN TAN JYA LU MI

544) DA JR TWO

545) NAN ◎

546) E NA LI

547) PI SHE TI

548) PI LA

549) BA SHE LA

550) TWO LI

551) PAN TWO PAN TWO NI

552) BA SHE LA BANG NI PAN

553) HU SYIN DU LU YUNG PAN

554) SWO PE HE

槃曇迦嚧彌

跢姪他

唵◎

阿那隸

毗舍提

鞞囉

跋闍囉

陀唎

槃陀槃陀你

跋闍囉謗尼泮

虎訶都嚧甕泮

莎婆訶



GREAT COMPASSION MANTRA

大悲咒

Da bei jiu

- | | |
|-----------------------------------|-----------|
| 1) NA MWO HE LA DA NWO DWO | 南無喝囉怛那哆 |
| LA YE YE ◎ | 囉夜耶◎ |
| 2) NA MWO E LI YE | 南無阿唎耶 |
| 3) PWO LU JYE DI SHAU BWO LA YE | 娑盧羯帝爍鉢囉耶 |
| 4) PU TI SA TWO PE YE | 菩提薩埵婆耶 |
| 5) MWO HE SA TWO PE YE | 摩訶薩埵婆耶 |
| 6) MWO HE JYA LU NI JYA YE | 摩訶迦盧尼迦耶 |
| 7) NAN | 唵 |
| 8) SA PAN LA FA YE | 薩播囉罰曳 |
| 9) SWO DA NWO DA SYE | 數怛那怛寫 |
| 10) NA MWO SYI JI LI TWO YI | 南無悉吉唎埵伊 |
| MENG E LI YE | 蒙阿唎耶 |
| 11) PE LU JI DI SHR FWO LA | 娑盧吉帝室佛囉 |
| LENG TWO PE | 楞馱婆 |
| 12) NA MWO NWO LA JIN CHR | 南無那囉謹墀 |
| 13) SYI LI MWO HE PAN DWO | 醯唎摩訶睹哆 |
| SA MYE | 沙咩 |
| 14) SA PE E TWO DOU SHU PENG | 薩婆阿他豆輸朋 |
| 15) E SHR YUN | 阿逝孕 |
| 16) SA PE SA DWO NA MWO PE SA DWO | 薩婆薩哆那摩婆薩多 |
| 17) NA MWO PE CHYE | 那摩婆伽 |
| 18) MWO FA TE DOU | 摩罰特豆 |

- 19) DA JR TWO 怛姪他
 20) NAN 唵
 21) E PE LU SYI 阿婆盧醯
 22) LU JYA DI 盧迦帝
 23) JYA LA DI 迦羅帝
 24) YI SYI LI 夷醯唎
 25) MWO HE PU TI SA TWO 摩訶菩提薩埵
 26) SA PE SA PE 薩婆薩婆
 27) MWO LA MWO LA 摩囉摩囉
 28) MWO SYI MWO SYI LI TWO YUN 摩醯摩醯唎馱孕
 29) JYU LU JYU LU JYE MENG 俱盧俱盧羯蒙
 30) DU LU DU LU FA SHE YE DI 度盧度盧罰闍耶帝
 31) MWO HE FA SHE YE DI 摩訶罰闍耶帝
 32) TWO LA TWO LA 陀囉陀囉
 33) DI LI NI 地唎尼
 34) SHR FWO LA YE 室佛囉耶
 35) JE LA JE LA 遮囉遮囉
 36) MWO MWO FA MWO LA 麼麼罰摩囉
 37) MU DI LI 穆帝隸
 38) YI SYI YI SYI 伊醯伊醯
 39) SHR NWO SHR NWO 室那室那
 40) E LA SHEN FWO LA SHE LI 阿囉嚩佛囉舍利
 41) FA SHA FA SHEN 罰娑罰嚩
 42) FWO LA SHE YE 佛囉舍耶

- 43) HU LU HU LU MWO LA
 44) HU LU HU LU SYI LI
 45) SWO LA SWO LA
 46) SYI LI SYI LI
 47) SU LU SU LU
 48) PU TI YE PU TI YE
 49) PU TWO YE PU TWO YE
 50) MI DI LI YE
 51) NWO LA JIN CHR
 52) DI LI SHAI NI NWO
 53) PE YE MWO NWO
 54) SWO PE HE
 55) SYI TWO YE
 56) SWO PE HE
 57) MWO HE SYI TWO YE
 58) SWO PE HE
 59) SYI TWO YU YI
 60) SHR PAN LA YE
 61) SWO PE HE
 62) NWO LA JIN CHR
 63) SWO PE HE
 64) MWO LA NWO LA
 65) SWO PE HE
 66) SYI LU SENG E MU CHYWE YE

呼盧呼摩囉
 呼盧呼醯利
 娑囉娑囉
 悉唎悉唎
 蘇嚧蘇嚧
 菩提夜菩提夜
 菩馱夜菩馱夜
 彌帝利夜
 那囉謹墀
 地利瑟尼那
 婆夜摩那
 娑婆訶
 娑陀夜
 悉婆訶
 娑婆訶
 摩訶悉陀夜
 娑婆訶
 娑陀喻藝
 室睹囉耶
 娑婆訶
 那囉謹墀
 娑婆訶
 摩囉那囉
 娑婆訶
 悉囉僧阿穆佉耶

- 67) SWO PE HE
 68) SWO PE MWO HE E SYI TWO
 YE
 69) SWO PE HE
 70) JE JI LA E SYI TWO YE
 71) SWO PE HE
 72) BWO TWO MWO JYE SYI TWO YE
 73) SWO PE HE
 74) NWO LA JIN CHR PAN CHYE
 LA YE
 75) SWO PE HE
 76) MWO PE LI SHENG JYE LA YE
 77) SWO PE HE
 78) NA MWO HE LA DA NWO DWO
 LA YE YE
 79) NA MWO E LI YE
 80) PWO LU JI DI
 81) SHAU PAN LA YE
 82) SWO PE HE
 83) NAN
 84) SYI DYAN DU
 85) MAN DWO LA
 86) BA TWO YE
 87) SWO PE HE

娑婆訶
 娑婆摩訶阿悉陀
 夜
 娑婆訶
 耆吉囉阿悉陀夜
 娑婆訶
 波陀摩羯悉陀夜
 娑婆訶
 那囉謹墀瞢伽
 囉耶
 娑婆訶
 摩婆利勝羯囉夜
 娑婆訶
 南無喝囉怛那哆
 囉夜耶
 南無阿利耶
 婆盧吉帝
 爍瞢囉夜
 娑婆訶
 唵
 悉殿都
 漫多囉
 跋陀耶
 娑婆訶

TEN SMALL MANTRAS

十小咒

AS-YOU-WILL JEWEL WHEEL KING DHARANI 如意寶輪王陀羅尼

- | | |
|------------------------------|---------|
| 1) NA MWO FWO TWO YE ◎ | 南無佛馱耶◎ |
| 2) NA MWO DA MWO YE | 南無達摩耶 |
| 3) NA MWO SENG CHYE YE | 南無僧伽耶 |
| 4) NA MWO GWAN DZ DZAI PU SA | 南無觀自在菩薩 |
| MWO HE SA | 摩訶薩 |
| 5) JYU DA BEI SYIN JE | 具大悲心者 |
| 6) DA JR TWO | 怛姪他 |
| 7) NAN | 唵 |
| 8) JAU JYE LA FA DI | 斫羯囉伐底 |
| 9) JEN DWO MWO NI | 震多末尼 |
| 10) MWO HE BWO DENG MI | 摩訶鉢蹬謎 |
| 11) LU LU LU LU | 嚕嚕嚕嚕 |
| 12) DI SHAI JA | 底瑟吒 |
| 13) SHAU LA E JYE LI | 第囉阿羯利 |
| 14) SHA YE HUNG | 沙夜吽 |
| 15) PAN SWO HE | 發莎訶 |
| 16) NAN | 唵 |
| 17) BWO TA MWO | 鉢蹋摩 |
| 18) JEN DWO MWO NI | 震多末尼 |
| 19) SHAU LA HUNG | 第囉吽 |
| 20) NAN | 唵 |
| 21) BA LA TWO | 跋喇陀 |

22) BWO TAN MI HUNG

鉢盂謎吽

DISASTER ERADICATING AUSPICIOUS SPIRIT MANTRA

消災吉祥神咒

1) NA MWO SAN MAN DWO

MU TWO NAN

2) E BWO LA DI

3) HE DWO SHE

4) SWO NANG NAN

5) DA JR TWO

6) NAN

7) CHYWE CHYWE

8) CHYWE SYI

9) CHYWE SYI

10) HUNG HUNG

11) RU WA LA

12) RU WA LA

13) BWO LA RU WA LA

14) BWO LA RU WA LA

15) DI SAI CHA

16) DI SAI CHA

17) SHAI JR LI

18) SHAI JR LI

19) SWO PAN JA

曩謨三滿哆

母馱喃

阿鉢囉底

賀多舍

娑曩喃

怛姪他

唵

佉佉

佉呬

佉呬

吽吽

入嚩囉

入嚩囉

鉢囉入嚩囉

鉢囉入嚩囉

底瑟姪

底瑟姪

底瑟致哩

底瑟致哩

娑婆訶

20) SWO PAN JA

娑 發 吒

21) SHAN DI JYA

扇 底 迦

22) SHR LI YE

室 哩 曳

23) SWO WA HE

娑 縛 訶

MERITORIOUS VIRTUE JEWELLED MOUNTAIN SPIRIT MANTRA

功德寶山神咒

1) NA MWO FWO TWO YE

南 無 佛 馱 耶

2) NA MWO DA MWO YE

南 無 達 摩 耶

3) NA MWO SENG CHYE YE

南 無 僧 伽 耶

4) NAN

唵

5) SYI DI HU LU LU

悉 帝 護 嚕 嚕

6) SYI DU LU

悉 都 嚕

7) JR LI PE

只 利 婆

8) JI LI PE

吉 利 婆

9) SYI DA LI

吉 悉 達 哩

10) BU LU LI

布 嚕 哩

11) SA WA HE

沙 縛 訶

JWUN TI SPIRIT MANTRA

準提神咒

JI SHOU GWEI YI SU SYI DI ◎

稽 首 皈 依 蘇 悉 帝 ◎

TOU MYAN DING LI CHI JYU JR

頭 面 頂 禮 七 俱 胝

WO JIN CHENG DZAN DA JWUN TI

我 今 稱 讚 大 準 提

WEI YWAN TSZ BEI CHWEI JYA HU

唯 願 慈 悲 垂 加 護

1) NA MWO SA DWO NAN

南無颯哆喃

2) SAN MYAU SAN PU TWO

三藐三菩陀

3) JYU JR NAN

俱胝喃

4) DA JR TWO

怛姪他

5) NAN

唵

6) JE LI JU LI

折戾主戾

7) JWUN TI

折準提

8) SWO PE HE

娑婆訶

THE RESOLUTE LIGHT KING DHARANI OF HOLY LIMITLESS LIFE

聖無量壽決定光明王陀羅尼

1) NAN

唵

2) NAI MWO PAN GE WA DI

捺摩巴葛瓦帝

3) YA BA LA MI .DA

阿巴囉密沓

4) YA YOU LI YA NA

阿優哩阿納

5) SU BI NI

蘇必你

6) SHR JR DA

實執沓

7) DYE DZWO LA DZAI YE

牒左囉率也

8) DA TA GE DA YE

怛塔訶達也

9) E LA HE DI

阿囉訶帝

10) SAN YAU SAN PU DA YE

三藥三不達也

11) DA NI YE TA

怛你也塔

12) NAN

唵

13) SA LI BA

薩哩巴

14) SENG SZ GE LI

桑斯葛哩

- 15) BA LI SU TA
- 16) DA LA MA DI
- 17) GE GE NAI
- 18) SANG MA WU GE DI
- 19) SWO BA WA
- 20) BI SU DI
- 21) MA HE NAI YE
- 22) BA LI WA LI SWO HE

以哩述沓
 達羅馬帝
 哿哿捺
 桑馬兀哿帝
 莎巴瓦
 比述帝
 馬喝捺也
 以哩瓦哩娑喝

MEDICINE MASTER'S TRUE WORDS FOR ANOINTING THE CROWN

藥師灌頂真言

- 1) NA MWO BWO CHYE FA DI
- 2) BI SHA SHE
- 3) JYU LU BI LYOU LI
- 4) BWO LA PWO
- 5) HE LA SHE YE
- 6) DA TWO JYE DWO YE
- 7) E LA HE DI
- 8) SAN MYAU SAN PU TWO YE
- 9) DA JR TWO
- 10) NAN
- 11) BI SHA SHR
- 12) BI SHA SHR
- 13) BI SHA SHE
- 14) SAN MWO JYE DI SWO HE

南無薄伽伐帝
 鞞殺社
 窣嚩薛琉璃
 鉢喇婆
 喝囉闍也
 怛他揭多也
 阿囉喝帝
 三藐三勃陀耶
 怛姪他
 唵
 鞞殺逝
 鞞殺逝
 鞞殺社
 三沒揭帝莎訶

GWAN YIN'S EFFICACIOUS RESPONSE TRUE WORDS

觀音靈感真言

- | | |
|---------------------|-------|
| 1) NAN | 唵 |
| 2) MA NI BA MI HUNG | 嘛呢叭彌吽 |
| 3) MA HA NI YA NA | 嘛曷倪牙納 |
| 4) JI DAU TWO BA DA | 積都特巴達 |
| 5) JI TWO SYE NA | 積特此納 |
| 6) WEI DA LI GE | 微達哩葛 |
| 7) SA ER WA ER TA | 薩而幹而塔 |
| 8) BU LI SYI TA GE | 卜哩悉塔葛 |
| 9) NA BU LA NA | 納補囉納 |
| 10) NA BU LI | 納卜哩 |
| 11) DYOU TE BA NA | 丟忒班納 |
| 12) NA MWO LU JI | 捺嘛廬吉 |
| 13) SHWO LA YE | 說囉耶 |
| 14) SWO HE | 莎訶 |

THE TRUE WORDS OF SEVEN BUDDHAS FOR ERADICATING OFFENSES

七佛滅罪真言

- | | |
|-------------------------|-------|
| 1) LI PE LI PE DI | 離婆離婆帝 |
| 2) CHYOU HE CHYOU HE DI | 求訶求訶帝 |
| 3) TWO LA NI DI | 陀羅尼帝 |
| 4) NI HE LA DI | 尼阿囉帝 |
| 5) PI LI NI DI | 毗黎你帝 |
| 6) MWO HE CHYE DI | 摩訶伽帝 |

7) JEN LIN CHYAN DI

真 陵 乾 帝

8) SWO PE HE

莎 婆 訶

SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND

往 生 淨 土 神 咒

1) NA MWO E MI DWO PE YE ◎

南 無 阿 彌 多 婆 夜 ◎

2) DWO TWO CHYE DWO YE

哆 他 伽 多 夜

3) DWO DI YE TWO

哆 地 夜 他

4) E MI LI DU PE PI

阿 彌 利 都 婆 毗

5) E MI LI DWO

阿 彌 利 哆

6) SYI DAN PE PI

悉 耽 婆 毗

7) E MI LI DWO

阿 彌 唎 哆

8) PI JYA LAN DI

毗 迦 蘭 帝

9) E MI LI DWO

阿 彌 唎 哆

10) PI JYA LAN DWO

毗 迦 蘭 多

11) CHYE MI LI

伽 彌 臍

12) CHYE CHYE NWO

伽 伽 那

13) JR DWO JYA LI

枳 多 迦 利

14) SWO PE HE

娑 婆 訶

GOOD GODDESS MANTRA 大 吉 祥 天 女 咒

1) NA MWO FWO TWO

南 無 佛 陀

2) NA MWO DA MWO

南 無 達 摩

3) NA MWO SENG CHYE

南 無 僧 伽

4) NA MWO SHR LI

南 無 室 利

5) MWO HE TI BI YE

摩 訶 提 鼻 耶

- 6) DA NI YE TWO
- 7) BWO LI FU LOU NWO
- 8) JE LI SAN MAN TWO
- 9) DA SHE NI
- 10) MWO HE PI HE LWO CHYE DI
- 11) SAN MAN TWO
- 12) PI NI CHYE DI
- 13) MWO HE JA LI YE
- 14) BWO MI
- 15) BWO LA
- 16) BWO MI
- 17) SA LI WA LI TWO
- 18) SAN MAN TWO
- 19) SYOU BWO LI DI
- 20) FU LI NWO
- 21) E LI NWO
- 22) DA MWO DI
- 23) MWO HE PI GU BI DI
- 24) MWO HE MI LEI DI
LOU BWO SENG CHI DI
- 25) SYI DI SYI
- 26) SENG CHI SYI DI
- 27) SAN MAN TWO
- 28) E TWO E OU
- 29) PE LWO NI

怛你也他
 波利富樓那
 遮利三曼陀
 達舍尼
 摩訶毗訶羅伽帝
 三曼陀
 毗尼伽帝
 摩訶迦利野
 波禰
 波囉
 波禰
 薩利嚩栗他
 三曼陀
 修鉢犁帝
 富隸那
 阿利那
 達摩帝
 摩訶毗鼓畢帝
 摩訶彌勒帝
 婁跋僧祇帝
 醯帝
 僧祇醯帝
 三曼陀
 阿他阿覺
 婆羅尼

THE HEART OF PRAJNA PARAMITA SUTRA ㊟

般若波羅蜜多心經 ㊟

Bwo re bwo two mi dwo syin jing

WHEN BODHISATTVA AVALOKITESHVARA WAS PRACTICING THE PROFOUND PRAJNA PARAMITA,

觀自在菩薩，行深般若波羅蜜多時，

Gwan dz dzai pu sa sying shen bwo re bwo two mi dwo shr.

HE ILLUMINATED THE FIVE SKANDHAS AND SAW THAT THEY ARE ALL EMPTY, AND HE CROSSED BEYOND ALL SUFFERING AND DIFFICULTY.

照見五蘊皆空，度一切苦厄。

Jyau jyan wu yun jye kung. du yi chye ku e.

SHARIPUTRA, FORM DOES NOT DIFFER FROM EMPTINESS; EMPTINESS DOES NOT DIFFER FROM FORM. FORM ITSELF IS EMPTINESS; EMPTINESS ITSELF IS FORM. SO TOO ARE FEELING, COGNITION, FORMATION. AND CONSCIOUSNESS.

舍利子，色不異空，空不異色。色即是空，空即是色，受想行識亦復如是。

She li dz, shai bu yi kung. kung bu yi shai. shai ji shr kung. kung ji shr shai. shou syang sying shr yi fu ru shr.

SHARIPUTRA, ALL DHARMAS ARE EMPTY OF CHARACTERISTICS. THEY ARE NOT PRODUCED, NOT DESTROYED,

舍利子，是諸法空相，不生不滅，

She li dz. shr ju fa kung syang, bu sheng bu mye,

NOT DEFILED, NOT PURE, AND THEY NEITHER INCREASE NOR DIMINISH.

不垢不淨，不增不減。

Bu gou bu jing. bu dzeng bu jyan.

THEREFORE, IN EMPTINESS THERE IS NO FORM, FEELING, COGNITION, FORMATION, OR CONSCIOUSNESS;

是故空中無色，無受想行識，

Shr gu kung jung wu shai. wu shou syang sying shr.

NO EYES, EARS, NOSE, TONGUE, BODY, OR MIND; NO SIGHTS,
SOUNDS, SMELLS, TASTES, OBJECTS OF TOUCH, OR DHARMAS;
無眼耳鼻舌身意，無色聲香味觸法。
Wu yan er bi she shen yi, wu shai sheng syang wei chu fa.

NO FIELD OF THE EYES UP TO AND INCLUDING NO FIELD OF
MIND CONSCIOUSNESS;

無眼界，乃至無意識界。
Wu yan jye, nai jr wu yi shr jye.

AND NO IGNORANCE OR ENDING OF IGNORANCE,

無無明，亦無無明盡。
Wu-wu ming, yi wu wu ming jin.

UP TO AND INCLUDING NO OLD AGE AND DEATH OR ENDING OF OLD
AGE AND DEATH.

乃至無老死，亦無老死盡。
Nai jr wu lau sz, yi wu lau sz jin.

THERE IS NO SUFFERING, NO ACCUMULATING, NO EXTINCTION, AND
NO WAY, AND NO UNDERSTANDING AND NO ATTAINING.

無苦集滅道，無智亦無得。
Wu ku ji mye dau, wu jr yi wu de.

BECAUSE NOTHING IS ATTAINED, THE BODHISATTVA

以無所得故，菩提薩埵，
Yi wu swo de gu, pu ti sa two.

THROUGH RELIANCE ON PRAJNA PARAMITA IS UNIMPEDED IN HIS
MIND.

依般若波羅蜜多故，心無罣礙。
Yi bwo re bwo lwo mi dwo gu, syin wu gwa ai.

BECAUSE THERE IS NO IMPEDIMENT, HE IS NOT AFRAID

無罣礙故，無有恐怖，
Wu gwa ai gu, wu you kung bu.

AND HE LEAVES DISTORTED DREAM-THINKING FAR BEHIND.

遠離顛倒夢想，
Ywan li dyan dau meng syang.

ULTIMATELY NIRVANA!

究竟涅槃。
Jyou jing nye pan.

ALL BUDDHAS OF THE THREE PERIODS OF TIME ATTAIN ANUTTARA-



SAMYAK-SAMBODHI THROUGH RELIANCE ON PRAJNA PARAMITA.

三世諸佛[◎]依般若波羅蜜多故，得阿
耨多羅三藐三菩提。

San shr ju fwo yi bwo re bwo lwo mi dwo gu. de e nwo dwo lwo
san myau san pu ti

THEREFORE KNOW THAT PRAJNA PARAMITA IS A GREAT SPIRITUAL
MANTRA,

故知般若波羅蜜多，是大神咒，

Gu jr bwo re bwo lwo mi dwo. shr da shen jou

A GREAT BRIGHT MANTRA, A SUPREME MANTRA, AN UNEQUALLED
MANTRA.

是大明咒，是無上咒，是無等等咒。

Shr da ming jou. shr wu shang jou. shr wu deng deng jou.

IT CAN REMOVE ALL SUFFERING: IT IS GENUINE AND NOT FALSE.

能除一切苦，真實不虛。

Neng chu yi chye ku. jen shr bu syu.

THAT IS WHY THE MANTRA OF PRAJNA PARAMITA WAS SPOKEN.

RECITE IT LIKE THIS[◎]

故說般若波羅蜜多咒，即說咒曰：

Gu shwo bwo re bwo lwo mi dwo jou. ji shwo jou ywe:

GATE GATE PARAGATE PARASAMGATE BODHI SVAHA!

揭諦揭諦，波羅揭諦，波羅僧揭諦，
菩提薩婆訶。

Jye di jye di. bwo lwo jye di. bwo lwo seng jye di. pu
ti sa pe he.

(END OF THE HEART OF PRAJNA PARAMITA SUTRA)

MAHA PRAJNA PARAMITA

摩訶般若波羅蜜多[◎]

(3 times)

(三稱)

MWO HE BWO RE BWO LWO MI DW[◎]

◎

PRAISE TO MEDICINE MASTER BUDDHA

藥師讚

MEDICINE MASTER THUS COME ONE LAPIS LAZULI LIGHT,

藥師如來琉璃光◎

Yau shr ru lai lyou li gwang

WITH HIS SPLENDID BLAZING NET--HOW MATCHLESSLY ADORNED!

綖網莊嚴無等倫

Yan wang jwang yan wu deng lwun

LIMITLESS PRACTICE, BOUNDLESS VOWS--BENEFIT ALL LIVING BEINGS.

無邊行願利有情

Wu byan heng ywan li you ching

HE ACCORDS WITH EACH ONE'S WISH AND NEVER WILL RETREAT.

各遂所求皆不退

Ge swei swo chyou jye bu twei

NA MO MEDICINE MASTER LAPIS LAZULI LIGHT THUS COME ONE OF
THE EASTERN PURE LAPIS LAZULI LAND

南無東方淨琉璃世界◎藥師琉璃光如來◎

Na mwo dung fang jing lyou li shr jye, yau shr lyou li gwang
ru lai

NA MO QUELLING DISASTERS LENGTHNING LIFE MEDICINE MASTER
BUDDHA

(recite while circumambulating)

南無消災延壽藥師佛

(繞念)

Na mwo syau dzai yan shou yau shr fwo

(Return to place, put palms together,
kneel and recite.)

(歸位後，合掌跪念)

NA MO UNIVERSAL SHINING SUNLIGHT BODHISATTVA

(3 times)

南無日光徧照菩薩◎

(三稱)

Na mwo r gwang byan jau pu sa

NA MO UNIVERSAL SHINING MOONLIGHT BODHISATTVA

(3 times)

南無月光徧照菩薩◎

(三稱)

Na mwo ywe gwang byan jau pu sa.

NA MO MEDICINE MASTER'S GREAT ASSEMBLY OF BUDDHAS AND
BODHISATTVAS VAST AS THE SEA^① (3 times)

南無藥師海會佛菩薩 (三稱)
Na mwo yau shr hai hwei fwo pu sa

FIRST IS TO WORSHIP AND RESPECT ALL BUDDHAS^②

一者禮敬諸佛^③
Yi je li jing ju fwo

SECOND IS TO MAKE PRAISES TO THE THUS COME ONES.

二者稱讚如來
Er je cheng dzan ru lai

THIRD IS TO PRACTICE PROFOUNDLY THE GIVING OF OFFERINGS.

三者廣修供養
San je gwang syou gung yang

FOURTH TO REPENT AND REFORM ALL KARMIC HINDRANCE.

四者懺悔業障
Sz je chan hwei ye jang

FIFTH TO REJOICE AND FOLLOW IN MERIT AND VIRTUE.

五者隨喜功德
Wu je swei syi gung de

SIXTH IS TO REQUEST THAT THE DHARMA WHEEL BE TURNED.

六者請轉法輪
Lyou je ching wan fa lwun

SEVENTH REQUEST THAT THE BUDDHAS REMAIN IN THE
WORLD.

七者請佛住世^④
Chi je ching fwo ju shr

EIGHTH IS TO FOLLOW THE BUDDHAS' TEACHING ALWAYS.

八者常隨佛學
Ba je chang swei fwo swye

NINTH IS TO CONSTANTLY ACCORD WITH ALL LIVING BEINGS.

九者恒順衆生

Jyou je heng shwun jung sheng

TENTH TO TRANSFER ALL MERIT AND VIRTUE UNIVERSALLY.

十者普皆回向

Shr je pu jye hwei syang

HOMAGE! ALL BUDDHAS OF THE TEN QUARTERS AND THREE TIMES;

十方三世一切佛

Shr fang san shr yi chye fwo

ALL BODHISATTVAS, MAHASATTVAS, MAHA PRAJNA PARAMITA!

一切菩薩摩訶薩 摩訶般若波羅蜜

Yi chye pu sa mwo he sa

Mwo he bwo re bwo lwo mi.

ALL BEINGS OF THE FOUR BIRTHS IN THE NINE WORLDLY REALMS,
MAY THEY TOGETHER GAIN THE SECRET DOOR OF THE FLOWER STORE.

四生九有，同登華藏玄門，

Sz sheng jyou you, tung deng hwa dzang sywan men

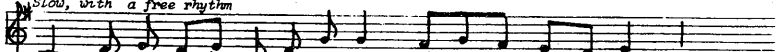
THOSE SUFFERING FROM THE EIGHT WOES AND THE THREE PATHS
BELOW, MAY THEY ENTER ONE AND ALL, VAIROCHANA'S NATURE SEA.

八難三途，共入毘盧性海。

Ba nan san tu, gung ru pi lu sying hai.

UNIVERSAL WORTHY'S TEN GREAT VOWS

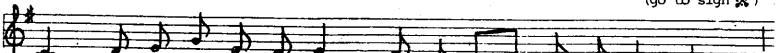
(No rhythm instruments)
Slow, with a free rhythm



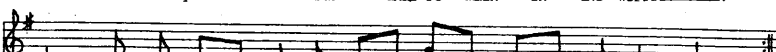
1. First is to wor - ship and re - spect all Bud - dhas.
2. Fifth to re - joice and fol - low in mer - it and vir - tue.
3. Ninth is to con - stant - ly ac - cord with all liv - ing beings.



Se - cond is to make prais - es to the Thus Come Ones.
Sixth is to re - quest that the Dhar - ma Wheel be turned.
Tenth to trans - fer all mer - it and vir - tue Un - ni - ver - sal - ly (go to sign ✕)



Third is to prac - tice pro - found - ly the giv - ing of of - ferings.
Se - venth re - quest that the Bud - dhas re - main in the world.



Fourth to re - pent and re - form all kar - mic hin - drance.
Eighth is to fol - low the Bud - dhas teach - ing al - ways.

Hom - age! All Bu - dhas of the ten quar - ters and three times;

All Bo - dhi-sat - tvas Ma - ha - sat - tvas;

Ma - ha - praj - na - pa - ra - mi - ta!

1. All be - ings of the four births in the nine world - ly realms,
 2. Those suff'r - ing from the eight woes and the three paths be - low,

May they to - geth - er gain the se - cret door of the Flow - er Store.
 May they en - ter one and, all, Vai - ro - cha - na's Nat - ure - Sea.

THE THREE REFUGES 三皈依

TO THE BUDDHA I RETURN AND RELY, VOWING THAT ALL LIVING BEINGS

自皈依佛，當願眾生

Dz gwei yi fwo, dang ywan jung sheng

UNDERSTAND THE GREAT WAY PROFOUNDLY,

體解大道，

Ti jye da dau

AND BRING FORTH THE BODHI MIND. (bow)

發無上心

(拜)

Fa wu shang syin.

TO THE DHARMA I RETURN AND RELY, VOWING THAT ALL LIVING BEINGS

自皈依法，當願眾生，

Dz gwei yi fa, dang ywan jung sheng

DEEPLY ENTER THE SUTRA TREASURY, AND HAVE WISDOM LIKE THE SEA.

深入經藏，

Shen ru jing dzang

智慧如海

Jr hwei ru hai.

TO THE SANGHA I RETURN AND RELY, VOWING THAT ALL LIVING BEINGS

自皈依僧，當願眾生，

Dz gwei yi seng, dang ywan jung sheng

FORM TOGETHER A GREAT ASSEMBLY, ONE AND ALL IN HARMONY.

統理大眾，

Tung li da jung

一切無礙，

Yi chye wu ai.

(bow; rise and half-bow)

和南聖眾

(問訊)

He nan sheng jung.



Wei nuo:

Assembly:

To _____	To the Bud-dha I	re - turn	and re - ly,
To _____	To the Dhar-ma I	re - turn	and re - ly,
To _____	To the San-gha I	re - turn	and re - ly,



Vow - ing that all liv - ing be - ings Un - der - stand the Great
 Vow - ing that all liv - ing be - ings Deep - ly en - ter the
 Vow - ing that all liv - ing be - ings Form to - ge - ther a



Way	pro-found-ly	And	bring	forth	the	Bo - dhi	Mind.
Su -	tra Treas-'ry	And	have	wis -	dom	like	the sea.
Great	As - sem - bly	One	and	all	in	har - mo - ny.	

NA MO DHARMA GUARDIAN WEI TOU VENERATED DEVA

BODHISATTVA

(3 times)

南無護法韋馱尊天菩薩 (三稱)

Na mwo hu fa wei two dzwun tyan pu sa

THE GOOD GODDESS MANTRA

大吉祥天女咒

- | | |
|------------------------------|-------------------|
| 1) NA MWO FWO TWO | 南無佛陀 ³ |
| 2) NA MWO DA MWO | 南無達摩 |
| 3) NA MWO SENG CHYE | 南無僧伽 |
| 4) NA MWO SHR LI | 南無室利 |
| 5) MWO HE TI BI YE | 摩訶提鼻耶 |
| 6) DA NI YE TWO | 怛你也他 |
| 7) BWO LI FU LOU NWO | 波利富樓那 |
| 8) JE LI SAN MAN TWO | 遮利三曼陀 |
| 9) DA SHE NI | 達舍尼 |
| 10) MWO HE PI HE LWO CHYE DI | 摩訶毗訶羅伽帝 |
| 11) SAN MAN TWO | 三曼陀 |
| 12) PI NI CHYE DI | 毗尼伽帝 |
| 13) MWO HE JA LI YE | 摩訶迦利野 |
| 14) BWO MI | 波禰 |
| 15) BWO LA | 波囉 |
| 16) BWO MI | 波禰 |
| 17) SA LI WA LI TWO | 薩利嚩栗他 |
| 18) SAN MAN TWO | 三曼陀 |
| 19) SYOU BWO LI DI | 修鉢犁帝 |
| 20) FU LI NWO | 富隸那 |
| 21) E LI NWO | 阿利那 |
| 22) DA MWO DI | 達摩帝 |

- 23) MWO HE PI GU BI ㊀
 24) MWO HE MI LEI DI
 LOU BWO SENG CHI DI
 25) SYI DI SYI
 26) ㊀ SENG CHI SYI DI
 27) SAN MAN TWO ㊀
 28) E TWO E OU
 29) PE LWO NI (3 times)

摩訶毗鼓畢帝 ㊀
 摩訶彌勒帝
 婁簸僧祇帝
 醯帝 ㊀
 僧祇醯帝
 三曼陀 ㊀
 阿他阿菟
 婆羅尼 (三編)

PRAISE TO VAJRAPANI BODHISATTVA

韋 駄 讚

WEI TOU MASTER WARRIOR OF THE DEVAS;

韋 駄 天 將 ㊀

Wei two tyan jyang

TRANSFORMATION BODY BODHISATTVA;

菩 薩 化 身 ,

Pu sa hwa shen

VAST AND DEEP YOUR MIGHTY VOWS TO CHERISH AND GUARD THE
 BUDDHA'S TEACHING.

擁 護 佛 法 誓 弘 深 ㊀

Yung hu fwo fa shr hung shen

YOUR VAJRA SWORD CAN QUELL THE DEMON ARMIES!

寶 杵 鎮 魔 軍 , ㊀

Bau chu jen mwo jyun

MERIT, VIRTUE--ALL BEYOND COMPARE.

功 德 難 倫 ,

Gung de nan lwun

NOW WE PRAY YOU WILL BE GUARDIAN OF OUR MINDS.

◎祈禱副羣心，

Chi dau fu chyun syin.

NA MO UNIVERSAL EYE BODHISATTVA MAHASATTVA.

南無普眼菩薩摩訶薩，

Na mwo Pu Yan Pu Sa Mwo He Sa.

MAHA PRAJNA PARAMITA!

◎摩訶般若波羅蜜◎

Mwo he bwo re bwo lwo mi!

BOWING TO THE PATRIARCHS

禮祖

(With each bow, recite the following repentance verse in silence:)

The worshipped and the worshipper are in
nature empty and still.

The interchange in the path between the influence
and response is difficult to conceive of.

This Way-place of mine is like a wish-fulfilling pearl.

The (name of Patriarch) manifests within it.

My form manifests before (name of Patriarch).

Seeking to eradicate obstacles,

I bow in worship.

(諸位皆五體投地，勤重致禮，想云：)

能禮所禮性空寂，

感應道交難思議，

我此道場如帝珠，

(祖師名) 影現中，

我身影現(祖師名)前，

為求滅障接足皈命禮。

The leader says: 維那師呼:

I BOW IN WORSHIP TO THE VENERABLE ONE, THE NOBLE HSÜ, PRECEPTOR YÜN, LORD HIGH MASTER OF TRUE SUCHNESS MONASTERY.

頂禮真如堂上, 上虛下雲戒源和尚。 (3 times) (三拜)
Ding li jen ru tang shang, shang Syu, sya Yun, jye ywan
he shang.

I BOW IN WORSHIP TO THE VENERABLE ONE, THE REVEREND CHANG, THE NOBLE JR, LORD HIGH MASTER OF THREE CONDITIONS MONASTERY.

頂禮三緣堂上, 上常下智老和尚。 (3 times) (三拜)
Ding li san ywan tang shang, shang Chang, sya Jr, lau he
shang.

I BOW IN WORSHIP TO THE VENERABLE ONE, THE REVEREND CHANG, THE NOBLE REN, LORD HIGH MASTER OF THREE CONDITIONS MONASTERY.

頂禮三緣堂上, 上常下仁老和尚。 (3 times) (三拜)
Ding li san ywan tang shang, shang Chang, sya Ren, lau he
shang.

I BOW IN WORSHIP TO THE HOLY ONES, ALL PATRIARCHS OF THE EAST AND WEST, ALL SAGES OF THE DHARMA REALM. (3 times)

頂禮西天東土歷代祖師。 (三拜)
Ding li syi tyan dung du li dai dzu shr.

(Conclude with a half-bow. Bow to the Triple Jewel and Abbot.)
(問訊後, 禮拜三寶, 及住持和尚.)



INCENSE PRAISE

香讚

slowly

In (wet mo) cense (assembly) in the cen - ser now is

burn - ing; All the Dhar - ma

Realm re - ceives the ffa - grance

From a - far the sea - vast

host of Bud - dhas all in -

hale its sweet - ness. in

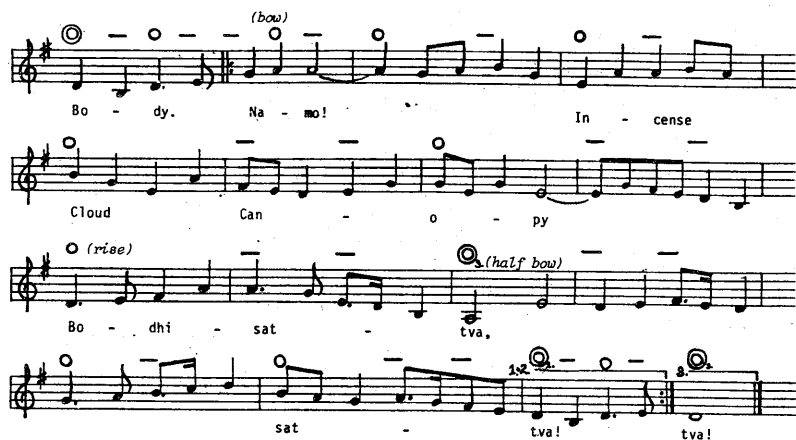
ev - ery place aus - pi - cious clouds ap -

pear - ing,

Our sin - cere in - ten - tion thus ful -

fill - ing, As all

Bud - dhas now show their Per - fect



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

鑪香乍爇 法界蒙熏

Lyu syang ja re, Fa Jye meng syun.

RECEIVES THE FRAGRANCE, FROM AFAR THE SEA VAST HOST OF BUDDHAS ALL INHALE ITS SWEETNESS.

諸佛海會悉遙聞

Ju Fwo hai hwei syi yau wen.

IN EVERY PLACE AUSPICIOUS CLOUDS APPEARING,

隨處結祥雲

Swei chu jye syang yun,

OUR SINCERE INTENTION THUS FULFILLING, AS ALL BUDDHAS NOW SHOW THEIR PERFECT BODY.

誠意方殷 諸佛現全身

Cheng yi fang yin, ju Fwo syan chywan shen.

NA MO! INCENSE CLOUD CANOPY BODHISATTVA, MAHASATTVA!

南無香雲蓋菩薩摩訶薩 (三稱)

Na mwo Syang Yun Gai Pu Sa Mwo He Sa. (Repeat last line 3 times, bowing each time and ending with a half-bow.)



THE MEAL OFFERING BEFORE THE BUDDHAS

佛前大供

▽ NA MO MAGIC MOUNTAIN ASSEMBLY OF BUDDHAS AND BODHISATTVAS.

▽ 南無靈山會上佛菩薩。 (三稱三拜)
Na mwo ting shan hwei shang fwo pu sa

(2,3) NA MO ETERNALLY ABIDING BUDDHAS OF THE TEN DIRECTIONS.

▽ 南無常住十方佛。 (3)
Na mwo chang ju shr fang fwo

NA MO ETERNALLY ABIDING DHARMA OF THE TEN DIRECTIONS.

南無常住十方法
Na mwo chang ju shr fang fa

NA MO ETERNALLY ABIDING SANGHA OF THE TEN DIRECTIONS.

南無常住十方僧
Na mwo chang ju shr fang seng

NĀ MŌ FUNDAMENTAL TEACHER SHĀKYAMUNI BŪD DHĀ.

南無本師釋迦牟尼佛

Na mwo Ben Shr Shr Jya Mu Ni Fwo

NĀ MŌ QUELLING DISASTERS LENGTH'NING LIFE MEDICINE MASTER BŪD DHĀ.

南無消災延壽藥師佛

Na mwo Syau Dzai Yan Shou Yau Shr Fwo

NĀ MŌ IN THE LAND OF ULTIMATE BLISS ĀMITĀBHA BŪD DHĀ.

南無極樂世界阿彌陀佛

Na mwo Ji Le Shr Jye E Mi Two Fwo

NĀ MŌ MAITREYA HONORED FUTURE BŪD DHĀ.

南無當來下生彌勒尊佛

Na mwo Dang Lai Sya Sheng Mi Lei Dzwun Fwo

NĀ MŌ ALL BUDDHAS OF THE TEN QUARTERS AND THREE TIMES.

南無十方三世一切諸佛

Na mwo shr fang san shr yi chye ju Fwo

NĀ MŌ MAN JUSRI GREAT WISDOM BODHISĀT TVĀ.

南無大智文殊師利菩薩

Na mwo da jr Wen Shu Shr Li Pu Sa

NĀ MŌ UNIVERSAL WORTHY GREAT CONDUCT BODHISĀT TVĀ.

南無大行普賢菩薩

Na mwo da heng Pu Syan Pu Sa

NĀ MŌ EARTH TREASURY KING GREAT VOW BODHISĀT TVĀ.

南無大願地藏王菩薩

Na mwo da ywan Di Dzang Wang Pu Sa

NĀ MŌ GWĀN SHR YIN GREAT COMPASSION BODHISĀT TVĀ.

南無大悲觀世音菩薩

Na mwo da bei Gwan Shr Yin Pu Sa

NĀ MŌ GRĒAT STRĒNGTH BŌDHISĀT TVĀ.

南無大勢至菩薩

Na mwo Da Shr Jr Pu Sa

NĀ MŌ GRĒAT PŪRE SĒA-LIKE ASSEMBLY OF BŌDHISĀT TVĀS.

南無清淨大海衆菩薩

Na mwo ching jing da hai jung Pu Sa

NĀ MŌ DHĀRMA GUĀRDIAN WĒI TŌU VĒNERATED DĒVA BŌDHISĀT TVĀ.

南無護法韋馱尊天菩薩

Na mwo hu fa Wei Tou dzwun tyan Pu Sa

NĀ MŌ ALL DHĀRMA GUĀRDING DĒVA BŌDHISĀT TVĀS.

南無護法諸天菩薩

Na mwo hu fa ju tyan Pu Sa

NĀ MŌ SĀNGHARAMA GUĀRDING HŌST OF BŌDHISĀT TVĀS.

南無伽藍聖衆菩薩

Na mwo Chye Lan sheng jung Pu Sa

NĀ MŌ DESCENDING LINE OF PATRIARCHS BŌDHISĀT TVĀS.

南無歷代祖師菩薩

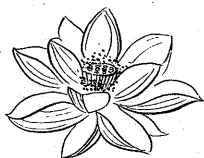
Na mwo li dai Dzu Shr Pu Sa

NĀ MŌ GRĒAT HŌLY KĪNNARA KĪNG BŌDHISĀT TVĀ.

南無大聖緊那羅王菩薩◎

Na mwo da sheng Jin Nwo Lwo Wang Pu Sa

(此上各聖號，皆週而復始，三遍) (recite above text 3 times)



TRANSFORMING THE FOOD TRUE WORDS

變食真言

NA MWO SA WA DAN TWO YE DWO 曩謨薩嚩怛他誡多

WA LU JR DI 嚩嚩枳帝

NAN 唵

SAN BWO LA SAN BWO LA 三跋囉三跋囉

HUNG ㊦, 吽㊦, (3 times)
(三遍)

SWEET DEW TRUE WORDS

甘露水真言

NA MWO SU LU PE YE ㊦ 曩謨蘇嚩娑耶㊦

DAN TWO YE DWO YE 怛他誡多耶

DA JR TWO 怛姪他

NAN 唵

SU LU SU LU 蘇嚩蘇嚩

BWO LA SU LU BWO LA SU LU 鉢囉蘇嚩鉢囉蘇嚩

SWO PE HE 娑婆訶 (3 times)
(三遍)

THE COLOR, SCENT AND FLAVOR OF THIS ^②FOOD, ABOVE IS OFFERED TO THE BUDDHAS EVERYWHERE,

此食色香味^②, 上供十方佛,
Tsz shr shai syang wei, shang gung shr fang fwo

BETWEEN TO EVERY SAGE AND WORTHY ONE, BELOW TO LIVING BEINGS ON THE TURNING WHEEL;

中奉諸聖賢, 下及六道品,
Jung feng ju sheng syan, sya ji lyou dau pin

BESTOWED WITHOUT DISTINCTION EQUALLY SO EVERY WISH IS SATISFIED ACCORDINGLY,

等施無差別, 隨願皆飽滿,
Deng shr wu chr bye, swei ywan jye bau man

AND THOSE WHO MADE THIS OFFERING NOW ARE CAUSED, IMMEASURABLE PARAMITAS TO ATTAIN.

令今施者得, 無量波羅蜜,
Ling jin shr je de, wu lyang bwo lwo mi

THE THREE VIRTUES AND SIX FLAVORS^② ARE OFFERED TO THE BUDDHA AND SANGHA,

三德六味^②, 供佛及僧,
San de lyou wei, gung fwo ji seng

TO ALL BEINGS OF THE DHARMA REALM WE RENDER THIS UNIVERSAL OFFERING.

法界有情, 普同供養。
Fa jye you ching, pu tung gung yang

UNIVERSAL OFFERING TRUE WORDS 普供養真言

▷ NAN

YE YE NANG ②,

SAN PWO WA ②,

FA DZ LA

HUNG ②,

唵

誚誚曩^②,

三婆嚩^②,

伐日囉

斛^②,

(三遍) (3 times)

PRAISE AND MANTRA

讚與咒

WONDROUS OFFERINGS FROM THE HEAVENS' KITCHENS. BLISS OF
DHYANA'S RARE, DELIGHTFUL FLAVOR--

天廚妙供◎，禪悅酥酤

Tyan chu myau gung, chan ywe su two

戶唵蘇嚕薩哩嚩◎

HU NAN SU LU SA LI WA

怛他阿誡多 ◎

DAN TWO E YE DWO

怛你也他

DAN NI YE TWO

◎蘇嚕娑嚩訶

SU LU SWO WA HE

NAMO BLISS OF DHYANA TREAS'RY BODHISATTVA, MAHASATTVA, ◎

南無禪悅藏菩薩摩訶薩

Na mwo chan ywe dzang pu sa mwo he sa

MAHA PRAJNA PARAMITA!

◎摩訶般若波羅蜜◎

Mwo he bwo re bwo lwo mi

(Assembly bows 3½ times, then recites the following praise
with palms together while walking to the dining hall.)

(大眾三頂禮一問訊後，合掌同念釋迦佛號，并步往齋堂。)

NAMO FUNDAMENTAL TEACHER SHAKYAMUNI BUDDHA!

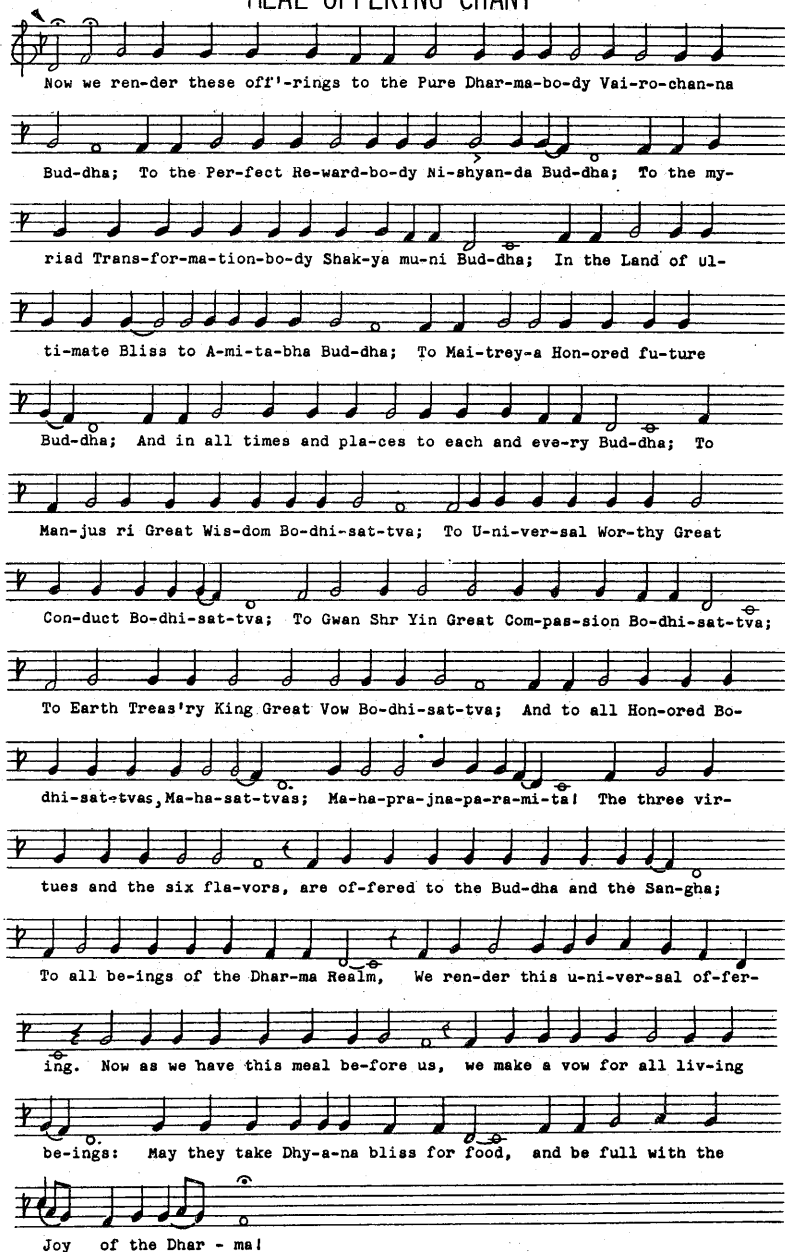
南無本師釋迦牟尼佛

Na mwo ben shr shr jya mu ni fwo

(Seated at table, the assembly with palms together, intone.
the meal offering chant.)

(桌前坐好，大眾合掌同念臨齋儀。)

MEAL OFFERING CHANT



Now we ren-der these off'-rings to the Pure Dhar-ma-bo-dy Vai-ro-chan-na

Bud-dha; To the Per-fect Re-ward-bo-dy Ni-shyan-da Bud-dha; To the my-

riad Trans-for-ma-tion-bo-dy Shak-ya mu-ni Bud-dha; In the Land of ul-

ti-mate Bliss to A-mi-ta-bha Bud-dha; To Mai-trey-a Hon-ored fu-ture

Bud-dha; And in all times and pla-ces to each and eve-ry Bud-dha; To

Man-jus ri Great Wis-dom Bo-dhi-sat-tva; To U-ni-ver-sal Wor-thy Great

Con-duct Bo-dhi-sat-tva; To Gwan Shr Yin Great Com-pas-sion Bo-dhi-sat-tva;

To Earth Treas'ry King Great Vow Bo-dhi-sat-tva; And to all Hon-ored Bo-

dhi-sat-tvas, Ma-ha-sat-tvas; Ma-ha-pra-jna-pa-ra-mi-ta! The three vir-

tues and the six fla-vors, are of-fered to the Bud-dha and the San-gha;

To all be-ings of the Dhar-ma Realm, We ren-der this u-ni-ver-sal of-fer-

ing. Now as we have this meal be-fore us, we make a vow for all liv-ing

be-ings: May they take Dhy-a-na bliss for food, and be full with the

Joy of the Dhar - ma!

臨齋儀

Lin jai yi

NOW WE REN-DER THESE OFF'-RINGS TO THE PURE DHAR-MA BO-DY
VAI-RO-CHAN-NA BUD-DHA.

供養清淨法身毗盧遮那佛

Gung yang ching jing fa shen pi lyu je nwo fwo

TO THE PERFECT REWARD BODY NISHYANDA BUDDHA

圓滿報身盧舍那佛

Ywan man bau shen lyu she nwo fwo

TO THE MY-RIAD TRANS-FOR-MA-TION-BO-DY SHAK-YA-MU-NI BUD-DHA.

千百億化身釋迦牟尼佛

Chyan bai yi hwa shen shr jya mu ni fwo

IN THE LAND OF UL-TI-MATE BLISS TO A-MI-TA-BHA BUD-DHA.

極樂世界阿彌陀佛

Ji le shr jye e mi two fwo

TO MAI-TREY-A HON-ORED FU-TURE BUD-DHA.

當來下生彌勒尊佛

Dang lai sya sheng mi lei dzwun fwo

AND IN ALL TIMES AND PLA-CES TO EACH AND EVE-RY BUD-DHA.

十方三世一切諸佛

Shr fang san shr yi chye ju fwo

TO MAN-JU-SHRI GREAT WIS-DOM BO-DHI-SAT-TVA.

大智文殊師利菩薩

Da jr wen shu shr li pu sa

TO U-NI-VER-SAL WOR-THY GREAT CON-DUCT BO-DHI-SAT-TVA.

大行普賢菩薩

Da heng pu syan pu sa

TO GWAN SHR YIN GREAT COM-PAS-SION BO-DHI-SAT-TVA.

大悲觀世音菩薩

Da bei gwan shr yin pu sa

TO EARTH TREAS'RY KING GREAT VOW BO-DHI-SAT-TVA.

大願地藏王菩薩

Da ywan di dzang wang pu sa

AND TO ALL HON-ORED BO-DHI-SAT-TVAS, MA-HA-SAT-TVAS.
MA-HA-PRA-JNA-PA-RA-MI-TA!

諸尊菩薩摩訶薩，摩訶般若波羅蜜，

Ju dzwun pu sa mwo he sa, mwo he bwo re bwo lwo mi

THE THREE VIR-TUES AND THE SIX FLA-VORS, ARE OF-FERED TO
THE BUD-DHA AND THE SAN-GHA, TO ALL BE-INGS OF THE DHAR-MA
REALM, WE REN-DER THIS U-NI-VER-SAL OF-FER-ING.

三德六味，供佛及僧，
法界有情，普同供養，

San de lyou wei gung fwo ji seng, fa jye you ching pu
tung gung yang

NOW AS WE HAVE THIS MEAL BE-FORE US, WE MAKE A VOW FOR ALL
LIV-ING BE-INGS: MAY THEY TAKE DHY-A-NA BLISS FOR FOOD,
AND BE FULL WITH THE JOY OF THE DHAR-MA!

若飮食時，當願衆生，
禪悅為食，法喜充滿。

Rau fan shr shr, dang ywan jung sheng, chan ywe wei shr,
fa syi chung man

The leader says: 唯那師呼：

THE BUDDHA TOLD THE BHIKSHUS: *WHILE EATING, OBSERVE THE
FIVE CONTEMPLATIONS. A SCATTERED MIND AND CONFUSED TALK
MAKE THE OFFERINGS OF THE FAITHFUL HARD TO DIGEST. GREAT
ASSEMBLY, AT THE SOUND OF THE BELL, EACH BE PROPERLY
MINDFUL.

佛制比丘，食存五觀，散心雜話，
信施難消。大眾聞磬聲，各正念。

All recite together: (大眾齊念)

AMITABHA!

阿彌陀佛！

E mi two fwo.

THREE RECOLLECTIONS AND FIVE CONTEMPLATIONS

三念五觀

When eating, one should perform the following three recollections and five contemplations: (受食時, 應作三念五觀:)

THE THREE RECOLLECTIONS: 三念:

1. FIRST SPOON: I VOW TO CUT OFF ALL EVIL.

初匙: 願斷一切惡.

Chu chr: Ywan dwan yi chye e.

2. SECOND SPOON: I VOW TO CULTIVATE ALL GOOD.

二匙: 願修一切善.

Er chr: Ywan syou yi chye shan.

3. THIRD SPOON: I VOW TO SAVE ALL LIVING BEINGS.

三匙: 誓度一切衆生.

San chr: Shr du yi chye jung sheng.

THE FIVE CONTEMPLATIONS: 五觀:

1. CONSIDER THE AMOUNT OF WORK INVOLVED TO BRING THE FOOD TO WHERE IT IS EATEN.

一. 記功多少, 量彼來處.

Ji gung dwo shau, lyang bi lai chu.

2. CONSIDER WHETHER OR NOT ONE'S VIRTUOUS CONDUCT IS SUFFICIENT TO ENABLE ONE TO ACCEPT THE OFFERING.

二. 忖己德行, 全缺應供.

Tsun ji de heng, chywan chywe ying gung.

3. GUARD THE MIND FROM TRANSGRESSION, OF WHICH GREED IS THE PRINCIPLE CAUSE.

三. 防心離過, 貪等為宗.

Fang syin li gwo, tan deng wei dzung.

4. PROPERLY TAKEN, THE FOOD IS LIKE MEDICINE, TO KEEP THE BODY FROM WASTING AWAY.

四. 正事良藥, 為療形枯.

Jeng shr lyang yau, wei lyau sying ku.

5. THIS FOOD IS ACCEPTED ONLY IN ORDER TO ACCOMPLISH THE WAY.

五. 為成道業, 應受此食.

Wei cheng dau ye, ying shou tsz shr.

MANTRA AND VERSE TO END THE MEAL: 結齋:

SA DWO NAN

薩多南

SAN MYAU SAN PU TWO

三藐三菩陀

JYU JR NAN

俱胝南

DA JR TWO

怛姪他

NAN

唵

JE LI

折隸

JU LI

主隸

JWUN TI

準提

SWO PE HE

娑婆訶

THEY WHO PRAC-TICE MAK-ING OFF'-RINGS, WILL CER-TAIN-LY
OB-TAIN THEIR RE-WARD:

所謂布施者，必獲其利益，
Swo wei bu shr je, bi hwai chi li yi,

THEY WHO TAKE DE-LIGHT IN GIV-ING, WILL LAT-ER SURE-LY
FIND PEACE AND HAP-PI-NESS.

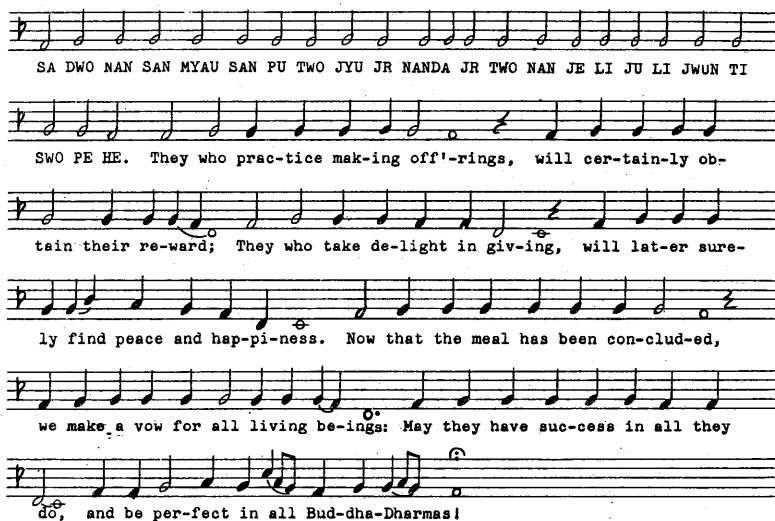
若為樂故施，後必得安樂，
Rau wei le gu shr, hou bi de an le,

NOW THAT THE MEAL HAS BEEN CON-CLUD-ED, WE MAKE A VOW FOR
ALL LIVING BE-INGS:

飯食已訖，當願衆生，
Fan shr yi chi, dang ywan jung sheng,

MAY THEY HAVE SUC-CESS IN ALL THEY DO, AND BE PER-FECT IN
ALL BUD-DHA-DHARMAS!

所作皆辦，具諸佛法。
Swo dzwo jye ban, jyu ju fwo fa.



(Return to Buddha hall while reciting:)(大眾齊念佛號,返回佛殿)

NAMO FUNDAMENTAL TEACHER SHAKYAMUNI 'BUDDHA.

南無本師釋迦牟尼佛。

Na mwo ben shr shr jya mu ni fwo.



MEAL OFFERING CEREMONY FOR FIRST AND
FIFTEENTH OF LUNAR MONTH

初一、十五佛前大供

1. MEAL OFFERING (Shang Gung; see page 56)

上供 (見第56頁)

2. HOMAGE TO THE ENLIGHTENED BEING, CLOUD CANOPY OF FRAGRANCE BODHISATTVA, MAHASATTVA.

南無香雲蓋菩薩摩訶薩 (三稱)

Na mwo syang yun gai pu sa mwo he sa (recite 3 times)

3. GOOD GODDESS MANTRA (3 times)

大吉祥天女咒 (三編)

4. TRANSFORMING THE FOOD TRUE WORDS (3 times)

變食真言 (三編)

NA MWO SA WA DAN TWO YE DWO

曩謨薩嚩怛他識多

WA LU JR DI

嚩嚩枳帝

NAN

唵

SAN BWO LA SAN BWO LA

三跋囉三跋囉

HUNG ◎

吽◎

(3 times)

(三遍)

SWEET DEW TRUE WORDS (3 times)

甘露水真言 (三編)

NA MWO SU LU PE YE◎

曩謨蘇嚩娑耶◎

DAN TWO YE DWO YE

怛他識多耶

DA JR TWO

怛姪他

NAN

唵

SU LU SU LU

蘇嚕蘇嚕

BWO LA SU LU BWO LA SU LU

鉢囉蘇嚕鉢囉蘇嚕

SWO PE HE

娑婆訶 (3 times)
(三遍)

UNIVERSAL OFFERING TRUE WORDS (3 times)

普供養真言

(三遍)

▷ NAN

YE YE NANG ◎,

SAN BWO WA ◎,

FA DZ LA

HUNG ◎,

唵

誡誡曩 ◎,

三婆嚩 ◎,

伐日囉

斛 ◎,

(三遍) (3 times)

NAMO DHARMA GUARDIAN WEI TOU VENERATED DEVA
BODHISATTVA.

南無護法韋馱尊天菩薩 ◎ (三稱)

Na mwo hu fa wei two dzwun tyan pu sa (3 times)

5. PRAISE TO WEI TOU BODHISATTVA (see page 53; bow 1/2 time
after praise)

韋馱讚

(見第53頁; 讚畢問訊)

6. HOMAGE TO THE ENLIGHTENED BEING, CLOUD CANOPY OF FRA-
GRANCE BODHISATTVA, MAHASATTVA.

南無香雲蓋菩薩摩訶薩 ◎ (三稱)

Na mwo syang yun gai pu sa mwo he sa (recite 3 times)

7. GREAT COMPASSION MANTRA (see page 32)

大悲咒

(一編; 見第32頁)

HOMAGE TO THE HOLY ASSEMBLY OF TEMPLE-GUARDING BODHISATTVAS.

南無伽藍聖眾菩薩 ◎ (三稱)

Na mwo chyé lan sheng jung pu sa. (3 times)

8. (same as #4) (同#4)

9. PRAISE TO CHYE LAN BODHISATTVA 伽藍讚

LORD CHYE LAN,
伽藍主者◎
Chye lan ju je

WITH AWESOME POWERS BRINGS HARMONY TO THE TEMPLE.

合寺威靈
He sz wei ling.

RESPECTFULLY HE RECEIVES THE BUDDHA'S COMMANDS.

欽承佛教共輸誠◎
Chin cheng fwo chr gung shu cheng.

AND WITH SINCERITY PROTECTS AND UPHOLDS THE CITY
OF THE DHARMA KING.

擁護法王城 ◎
Yung hu fa wang cheng.

HE ACTS AS A BARRICADE AND SENTRY,

為翰為屏
Wei han wei ping.

SO THAT THE PURE WAY PLACE IS FOREVER PEACEFUL.

◎梵刹永安寧
Fan cha yung an ning.

HOMAGE TO THE BODHISATTVA MAHASATTVA, WHO PROTECTS THE
DHARMA TREASURY, MAHAPRAJNA PARAMITA. ◎

南無護法藏菩薩摩訶薩, 摩訶般若波羅蜜。◎
Na mwo hu fa dzang pu sa mwo ne sa, mwo he bwo re
bwo lwo mi. (bow 3 times) (三拜)

10. NAMO TO THE SUCCESSIVE GENERATIONS OF PATRIARCHS,
BODHISATTVAS!

(recite while walking to the Patriarch's altar)

南無歷代祖師菩薩 (齊唸名稱, 至祖師堂)
Na mo li dai dzu shr pu sa

CEREMONY FOR THE PATRIARCHS

祖師偈讚

HOMAGE TO THE ENLIGHTENED BEING, CLOUD CANOPY OF FRAGRANCE
BODHISATTVA. MAHASATTVA. (3 times)

南無香雲蓋菩薩摩訶薩[◎] (三稱)
Na mwo syang yun gai pu sa mwo he sa (3 times)

HOMAGE TO THE PRAJNA ASSEMBLY OF BUDDHAS AND BODHISATTVAS
AS VAST AS THE SEA. (3 times)

南無般若會上佛菩薩[◎] (三稱)
Na mwo bwo re hwei shang fwo pu sa.

THE HEART OF PRAJNA PARAMITA SUTRA (recite 1 time)

般若波羅蜜多心經[◎] (一卷, 見44頁)

TRANSFORMING THE FOOD TRUE WORDS

變食真言

NA MWO SA WA DAN TWO YE DWO 曩謨薩嚩怛他誡多

WA LU JR DI

嚩嚩枳帝

NAN

唵

SAN BWO LA SAN BWO LA

三跋囉三跋囉

HUNG [◎]

吽[◎]

(3 times)
(三遍)

SWEET DEW TRUE WORDS

甘露水真言

NA MWO SU LU PE YE[◎]

曩謨蘇嚩婆耶[◎]

DAN TWO YE DWO YE

怛他誡多耶

DA JR TWO

怛姪他

NAN

唵

SU LU SU LU

蘇嚕蘇嚕

BWO LA SU LU BWO LA SU LU

鉢囉蘇嚕鉢囉蘇嚕

SWO PE HE

娑婆訶

(3 times)
(三遍)

UNIVERSAL OFFERING TRUE WORDS

普供養真言

NAN

唵

YE YE NANG ◎

誡誡曩 ◎

SAN BWO WA ◎

三婆縛 ◎

FA DZ LA

伐日囉

HUNG ◎

斛 ◎

(三遍) (3 times)

NAMO TO THE SUCCESSIVE GENERATIONS OF PATRIARCHS, BODHI-SATTVAS!

南無歷代祖師菩薩 ◎ (三稱)

Na mo li dai dzu shr pu sa. (3x)

AS THE FLOWER WAS HELD ALOFT, ENLIGHTENMENT WAS TRANSMITTED, AND THE PATH OF THE PATRIARCHS FIRST BEGAN.

拈花悟旨 ◎, 祖道初興

Nyan hwa wu jr, dzu dau chu sying.

CONTINUING THE "4 X 7", THE TRUE VEHICLE IS PROCLAIMED.

縣延四七演真乘 ◎

Myan yen sz chi yen jen cheng.

SIX GENERATIONS, THE FAR-REACHING TRANSMISSION OF THE LAMP,

六代遠傳燈,
Lyou dai ywan jwan deng

FOR MANY GENERATIONS IT IS SUCCESSIVELY RECEIVED.

奕葉相承,
Yi ye syang cheng,

SO THAT THE PROPER DHARMA MAY FLOURISH GLORIOUSLY FOREVER!

正法永昌明.
Jeng fa yung chang ming.

NAMO TO THE MASTERS WHO CROSS PEOPLE OVER, BODHISATTVAS,
MAHASATTVAS.

南無度人師菩薩摩訶薩,
Na mwo du ren shr pu sa mwo he sa.

MAHA-PRAJNA-PARAMITA!

摩訶般若波羅蜜.
Mwo he bwo re bwo lwo mi.

(1/2 bow and recite Fundamental Teacher Shakyamuni Buddha)

CEREMONY FOR JYAN TSAI BODHISATTVA

監齋菩薩偈讚

HOMAGE TO THE ENLIGHTENED BEING, CLOUD CANOPY OF FRAGRANCE
BODHISATTVA, MAHASATTVA.

南無香雲蓋菩薩摩訶薩[◎] (三稱)
Na mwo syang yun gai pu sa mwo he sa (3 times)

JWUN TI SPIRIT MANTRA (3 times)

準提神咒 (三編)

- 1) NA MWO SA DWO NAN
- 2) SAN MYAU SAN PU TWO
- 3) JYU JR NAN
- 4) DA JR TWO
- 5) NAN
- 6) JE LI JU LI
- 7) JWUN TI
- 8) SWO PE HE

南無颯哆喃
三藐三菩陀
俱胝喃
怛姪他
唵
折戾主戾
準提
娑婆訶

TRANSFORMING THE FOOD TRUE WORDS (3 times)

變食真言 (三遍)

NA MWO SA WA DAN TWO YE DWO

曩謨薩嚩怛他識多

WA LU JR DI

嚩嚩枳帝

NAN

唵

SAN BWO LA SAN BWO LA

三跋囉三跋囉

HUNG ◎

吽◎

(3 times)
(三遍)

SWEET DEW TRUE WORDS (3 times)

甘露水真言 (三遍)

NA MWO SU LU PE YE◎

曩謨蘇嚩娑耶◎

DAN TWO YE DWO YE

怛他識多耶

DA JR TWO

怛姪他

NAN

唵

SU LU SU LU

蘇嚕蘇嚕

BWO LA SU LU BWO LA SU LU

鉢囉蘇嚕鉢囉蘇嚕

SWO PE HE

娑婆訶

(3 times)

(三遍)

UNIVERSAL OFFERING TRUE WORDS (3 times)

普供養真言 (三遍)

NAN

唵

YE YE NANG ◎,

誡誡曩◎,

SAN BWO WA ◎,

三婆嚩◎,

FA DZ LA

伐日囉

HUNG ◎,

斛◎,

(三遍) (3 times)

NAMO TO THE GREAT HOLY KINNARA KING, BODHISATTVA. (3x)

南無大聖緊那羅王菩薩 (三稱)

Na mwo da sheng jin nwo lwo wang pu sa.

THE MESSENGER, SUPERINTENDANT OF FOOD, THE AWESOME SPIRIT OF THE FIRE DIVISION;

監齋使者◎, 火部威神。

Jyan tsai shr je, hwo bu wei shen

BLENDING THE HUNDRED FLAVORS TO MAKE A FRAGRANT OFFERING.

調和百味薦惟馨◎

Tyau he bai wei jyan wei sying.

STOPPING FOREVER ALL DISASTERS,

災耗永無侵，

Dzai hau yung wu chin,

PROTECTING OUR LIVES AND NURTURING OUR BODIES;

護命資身；

Hu ming dz shen

THE PURE ASSEMBLY WILL ALWAYS RECEIVE HIS KINDNESS.

清衆永蒙恩。

Ching jung yung meng en.

NAMO THE FLAMING WISDOM GROUND BODHISATTVA, MAHASATTVA.

南無燄慧地菩薩摩訶薩，

Na mwo yen hwei di pu sa mwo he sa.

MAHA-PRAJNA-PARAMITA!

摩訶般若波羅蜜。

Mwo he bwo re bwo lwo mi.

DEDICATION BEFORE THE REBIRTH PLAQUES

往生位前回向

1. HOMAGE TO THE BODHISATTVA, MAHASATTVA OF THE CLEAR COOL GROUND. (3 times)

南無清涼地菩薩摩訶薩

(三稱)

Na mwo ching lyang di pu sa mwo he sa

- 2a. HOMAGE TO THE LOTUS POOL ASSEMBLY OF BUDDHAS AND BODHISATTVAS AS VAST AS THE SEA. (3 times)

南無蓮池海會佛菩薩

(三稱)

Na mwo lyān chr hai hwei fwo pu sa.

- 3a. THE BUDDHA SPEAKS OF AMITABHA SUTRA (recite 1 time; see page 87)

佛說阿彌陀經 (一卷；見第87頁)

- Or, 2b. HOMAGE TO THE PRAJNA ASSEMBLY OF BUDDHAS AND BODHISATTVAS AS VAST AS THE SEA. (3 times)

或

南無般若會上佛菩薩

(三稱)

Na mwo bwo re hwei shang fwo pu sa.

- 3b. THE HEART OF PRAJNA PARAMITA SUTRA (recite 1 time or 3 times; see pg. 44)

般若波羅蜜多心經 (一卷或三卷 見44頁)

4. SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND

往生咒 (三編)

NA MWO E MI DWO PE YE ◎

DWO TWO CHYE DWO YE

DWO DI YE TWO

E MI LI DU PE PI

E MI LI DWO

SYI DAN PE PI

E MI LI DWO

PI JYA LAN DI

E MI LI DWO

PI JYA LAN DWO

CHYE MI LI ◎

CHYE CHYE NWO

JR DWO JYA LI

SWO PE HE (recite 3 times)

南無阿彌多婆夜◎

哆他伽多夜

哆地夜他

阿彌利都婆毗

阿彌利哆

悉耽婆毗

阿彌唎哆

毗迦蘭帝

阿彌唎哆

毗迦蘭多

伽彌臍◎

伽伽那

枳多迦利

娑婆訶 (三編)

5. TRANSFORMING THE FOOD TRUE WORDS (3 times)

變食真言 (三編)

NA MWO SA WA DAN TWO YE DWO

WA LU JR DI

NAN

SAN BWO LA SAN BWO LA

HUNG ◎

曩謨薩嚩怛他誡多

嚩嚩枳帝

唵

三跋囉三跋囉

吽◎

(3 times)

(三遍)

6. SWEET DEW TRUE WORDS (3 times)

甘露水真言 (三編)

NA MWO SU LU PE YE◎₃

曩謨蘇嚕婆耶◎₃

DAN TWO YE DWO YE

怛他誡多耶

DA JR TWO

怛姪他

NAN

唵

SU LU SU LU

蘇嚕蘇嚕

BWO LA SU LU BWO LA SU LU

鉢囉蘇嚕鉢囉蘇嚕

SWO PE HE

娑婆訶 (3 times)
(三遍)

7. UNIVERSAL OFFERING TRUE WORDS (3 times)

普供養真言 (三編)

▷ NAN

唵

YE YE NANG ◎₃

誡誡曩◎₃

SAN BWO WA ◎₃

三婆嚩◎₃

FA DZ LA

伐日囉

HUNG ◎₁

斛◎₁

(三遍) (3 times)

8. PURE LAND PRAISE

(淨土讚)

IN THE LOTUS POOL ASSEMBLY AS VAST AS THE SEA, MAY AMITA,
THE THUS COME ONE,

蓮池海會◎, 彌陀如來,

Lyan chr hai hwei, mi two ru tai.

AVALOKITESHVARA, MAHASTHAMAPRAPTA, AND THE ENTIRE
MULTITUDE OF SAGES.

觀音勢至聖象偕◎,
Gwan yin shr jr sheng jung jye.

LEAD BEINGS TO ASCEND THE LOTUS DIASES, AND BASED ON
GREAT VOWS, EXPANSIVELY TEACH THEM,

接引上蓮臺，大誓弘開，
Jye yin shang lyan tai. da shr hung kai.

SO THAT ALL WILL VOW TO LEAVE DEFILEMENT.

◎普願離塵埃。
Pu ywan li chen ai.

WE VOW THEY WILL BE BORN IN THE WESTERN PURE LAND,

▽願生西方淨土中◎,
Ywan sheng syi fang jing du jung.

WITH THE NINE GRADES OF LOTUS FLOWERS AS PARENTS,

九品蓮華為父母，
Jyou pin lyan hwa wei fu mu.

WHEN THE FLOWERS OPEN, THEY WILL SEE THE BUDDHA AND
BECOME ENLIGHTENED TO THE UNPRODUCED,

華開見佛悟無生，
Hwa kai jyan fwo wu wu sheng.

AND IRREVERSIBLE BODHISATTVAS WILL BE THEIR COMPANIONS.

不退菩薩為伴侶。
Bu twei pu sa wei ban lyu.

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

▽十方三世一切佛◎,
Shr fang san shr yi chye fwo.

ALL BODHISATTVAS, MAHASATTVAS.

一切菩薩摩訶薩，
Yi chye pu sa mwo he sa.

MAHA PRAJNA PARAMITA!

◎摩訶般若波羅蜜◎
Mwo he bwo re bwo lwo mi.



TRANSCERENCE FOR LENGTHENING LIFE

延生堂回向

1. HOMAGE TO THE BODHISATTVA, MAHASATTVA WHO INCREASES BLESSINGS AND LIFE-SPAN (3 times)

南無增福壽菩薩摩訶薩 (三稱)
Na mwo tseng fu shou pu sa mwo he sa

2. HOMAGE TO MEDICINE MASTER BUDDHA WHO ELIMINATES CALAMITIES AND LENGTHENS LIFE (3 times)

南無消災延壽藥師佛 (三稱)
Na mwo syau dzai yan shou yau shr fwo

3. MEDICINE MASTER'S TRUE WORDS FOR ANOINTING THE CROWN (7 times; see page 40)
(七遍見第40頁)

藥師灌頂真言

4. TRANSFORMING THE FOOD TRUE WORDS (3 times)

變食真言 (三編)

NA MWO SA WA DAN TWO YE DWO 曩謨薩嚩怛他誡多

WA LU JR DI 嚩嚩枳帝

NAN 唵

SAN BWO LA SAN BWO LA 三跋囉三跋囉

HUNG 吽 (3 times)
(三遍)

5. SWEET DEW TRUE WORDS (3 times)

甘露水真言 (三編)

NA MWO SU LU PE YE 曩謨蘇嚩娑耶

DAN TWO YE DWO YE 怛他誡多耶

DA JR TWO 怛姪他

NAN

唵

SU LU SU LU

蘇嚕蘇嚕

BWO LA SU LU BWO LA SU LU

鉢囉蘇嚕鉢囉蘇嚕

SWO PE HE

娑婆訶

(3 times)

(三遍)

6. UNIVERSAL OFFERING TRUE WORDS (3 times)

普供養真言 (三遍)

NAN

唵

YE YE NANG ◎,

誡誡曩 ◎,

SAN BWO WA ◎,

三婆嚩 ◎,

FA DZ LA

伐日囉

HUNG ◎,

斛 ◎,

(三遍) (3 times)

7. PRAISE

(讚偈)

THE BUDDHA'S LIGHT SHINES UPON OUR ORIGINAL LIFE-FORCE.

佛光注照◎, 本命元辰,

Fwo gwang ju jyau, ben ming ywan chen,

THE UNLUCKY STAR RETREATS; A LUCKY STAR ARRIVES.

災星退度福星臨◎

Dzai sying twei du, fu sying lin,

THE NINE PLANETS OFFER PROTECTION AND ENSURE LONG LIFE,

九曜保長生, ◎

Jyou yau bau chang sheng,

SO THAT LANDS ARE PEACEFUL.

運限和平，
Yun syan he ping.

WITH BLESSINGS AND LONGEVITY, MAY WE FLOURISH FOREVER IN
HEALTH AND CONCORD.

◎福壽永康寧。
Fu shou yung kang ning.

I VOW TO ERADICATE THE THREE OBSTRUCTIONS AND ALL AFFLICTIONS,

願消三障諸煩惱，
Ywan syau san jang ju fan nau.

I VOW TO OBTAIN WISDOM AND TO OBTAIN TRUE UNDERSTANDING,

願得智慧真明了，
Ywan de jr hwei jen ming lyau.

I MAKE A UNIVERSAL VOW THAT THE OBSTACLES OF MY OFFENSES
WILL BE TOTALLY ELIMINATED,

普願罪障悉消除，
Pu ywan dzwei jang syi syau chu.

AND THAT IN LIFE AFTER LIFE WE SHALL CONSTANTLY PRACTICE
THE PATH OF THE BODHISATTVAS,

世世常行菩薩道。
Shr shr chang sying pu sa dau.

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

十方三世一切佛，
Shr fang san shr yi chye fwo

ALL BODHISATTVAS, MAHASATTVAS,

一切菩薩摩訶薩，
Yi chye pu sa mwo he sa.

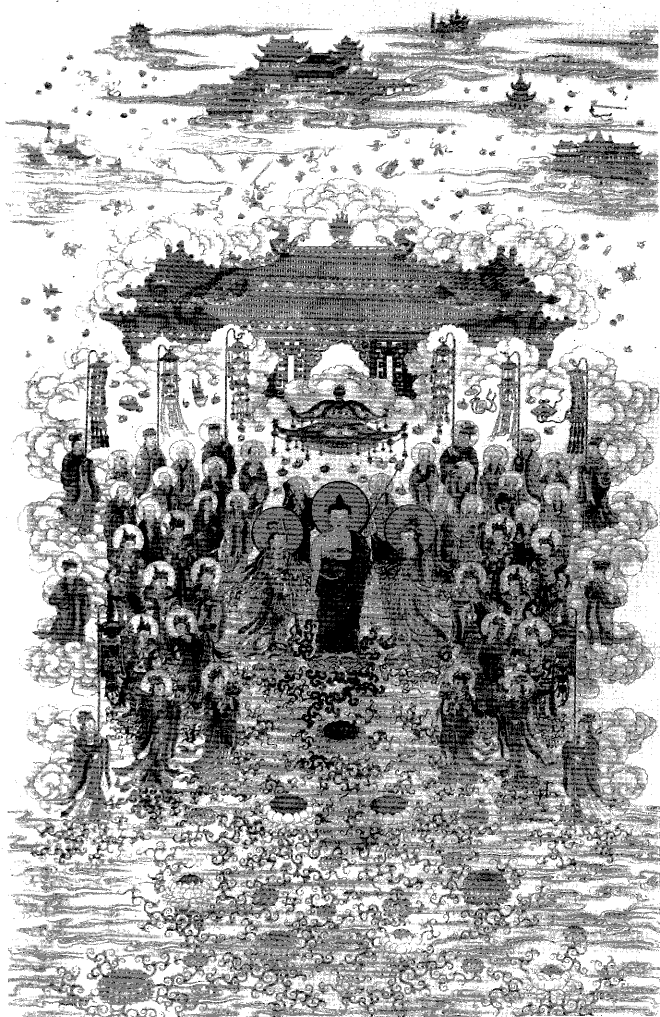
MAHA PRAJNA PARAMITA!

◎摩訶般若波羅蜜。
Mwo he bwo re bwo lwo mi.

EVENING CEREMONY

暮時課誦

INCENSE PRAISE (see page 56) 香讚 (見56頁)



NAMO SEA VAST LOTUS POOL ASSEMBLY OF BUDDHAS AND
BODHISATTVAS (recite 3 times)

南無蓮池海會佛菩薩 (三稱)
Na mwo lyan chr hai hwei fwo pu sa.

THE BUDDHA SPEAKS OF AMITABHA SUTRA◎

佛說阿彌陀經◎

Fwo shwo e mi two jing

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

如是我聞，一時，佛在舍衛國
Ru shr wo wen. Yi shr fwo dzai she wei gwo.

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

祇樹給孤獨園。與大比丘僧。

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

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

千二百五十人俱，皆是大阿羅漢，
衆所知識。

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

ELDERS SHARIPUTRA, MAHAMAUDGALYAYANA, MAHAKASYAPA,
MAHAKATYAYANA, MAHAKAUSHTILA,

長老舍利弗，摩訶目犍連，摩訶
迦葉，摩訶迦旃延，摩訶俱絺羅，
Jang lau she li fu. Mwo he mu jyan lyan. Mwo he jya she.
Mwo he jya jan yan. Mwo he jyu syi lwo.

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

離婆多，周利槃陀伽，難陀，阿難陀，
羅睺羅，憍梵波提，賓頭盧頗羅墮。

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

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

迦留陀夷，摩訶劫賓那，薄拘羅，
阿菟樓駄。如是等諸大弟子。

Jya lyou two yi. Mwo he jye bin nwo. Bwo jyu lwo. E nou
lou two. Ru shr deng ju da di dz.

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

并諸菩薩摩訶薩，文殊師利法王子，
阿逸多菩薩，乾陀訶提菩薩。

Bing ju pu sa mwø he sa. Wen shu shr li fa wang dz. E yi
dou pu sa. Chyan two he ti pu sa.

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

常精進菩薩，與如是等諸大菩薩。
及釋提桓因等[⊙]，無量諸天大眾俱[⊙]。

Chang jing jin pu sa. Yu ru shr deng ju da pu sa. Ji shr
ti hwan yin deng, wu lyang ju tyan da jung jyu.

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

爾時佛告長老舍利弗，從是西方，
過十萬億佛土，有世界名曰極樂，

Er shr fwo gau jang lau she li fu. Tsung shr syi fang, gwo
shr wan yi fwo du. You shr jye ming ywe, ji le.

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

其土有佛，號阿彌陀，今現在說法。

Chi du you fwo hau e mi two. Jin syan dzai shwo fa.

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

舍利弗，彼土何故名為極樂？

She li fu. Bi du he gu ming wei, ji le.

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

其國衆生，無有衆苦，但受諸樂，故名極樂。

Chi gwo jung sheng. Wu you jung ku. Dan shou ju le. Gu ming ji le.

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

又舍利弗，極樂國土，七重欄楯，七重羅網，七重行樹，皆是四寶

You, she li fu. Ji le gwo du. Chi chung lan shun Chi chung lwo wang. Chi chung hang shu. Jye shr sz. bau.

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

周匝圍繞，是故彼國名為極樂。

Joudza wei rau. Shr gu bi gwo ming wei ji le.

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

又舍利弗，極樂國土，有七寶池，

You she li fu. Ji le gwo du. You chi bau chr.

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

八功德水充滿其中。池底純以金沙布地。

Ba gung de shwei chung man chi jung. Chr di chun yi jin sha bu di.

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

四邊階道，金、銀、琉璃、玻瓈，
合成。上有樓閣，

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

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

亦以金、銀、琉璃、玻瓈、磲磔、
赤珠、瑪瑙，而嚴飾之。

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

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

池中蓮華，大如車輪，青色青光，
黃色黃光，

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

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

赤色赤光，白色白光，微妙香潔。

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

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

舍利弗，極樂國土，成就如是功德
莊嚴。

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

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

又舍利弗，彼佛國土，常作天樂，

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

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

黃金為地，晝夜六時，雨天曼陀羅華。其土衆生，常以清旦，

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

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

各以衣祴，盛衆妙華，供養他方十萬億佛，即以食時，還到本國，飯食經行。

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

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

舍利弗，極樂國土，成就如是功德莊嚴。

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

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

復次舍利弗，彼國常有種種奇妙雜色之鳥，

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

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

白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。

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

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

是諸衆鳥，晝夜六時，出和雅音。
Shr ju jung nyau, jou ye lyou shr chu he ya yin.

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

其音演暢五根、五力、七菩提分、
入聖道分，如是等法。
Chi yin yan chang wu gen, wu li, chi pu ti fen, ba sheng
dau fen, ru shr deng fa.

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

其土衆生，聞是音已，皆悉念佛、
念法、念僧。
Chi du jung sheng wen shr yin yi. Jye syi nyan fwo, nyan
fa, nyan seng.

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

舍利弗，汝勿謂此鳥，實是罪報所
生。所以者何？

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

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

彼佛國土，無三惡道。舍利弗，其
佛國土，尚無惡道之名，
Bi fwo gwo du wu san e dau. She li fu. Chi fwo gwo du
shang wu e dau jr ming.

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

TRANSFORMATION MADE THIS MULTITUDE OF BIRDS.

何況有寶。是諸衆鳥，皆是阿彌陀
佛，欲令法音宣流，變化所作。

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

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

舍利弗，彼佛國土，微風吹動，諸
寶行樹，及寶羅網，

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

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

出微妙音，譬如百千種樂，同時俱作。

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

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

聞是音者，自然皆生念佛、念法、
念僧之心。

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

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

舍利弗，其佛國土，成就如是功德
莊嚴。

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

SHARIPUTRA, WHAT DO YOU THINK?

舍利弗，於汝意云何，

She li fu. Yu ru yi yun he.

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

彼佛何故號阿彌陀？舍利弗，彼佛
光明無量。

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

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

照十方國，無所障礙，是故號為阿
彌陀。

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

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

又舍利弗，彼佛壽命，及其人民，
無量無邊阿僧祇劫，

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

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

故名阿彌陀。舍利弗，阿彌陀佛成
佛以來，於今十劫。

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

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

又舍利弗，彼佛有無量無邊聲聞弟
子，皆阿羅漢，

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

THEIR NUMBER INCALCULABLE; THUS ALSO IS THE ASSEMBLY

OF BODHISATTVAS.

非是算數之所能知。諸菩薩衆，亦復如是。

Fei shr swan shu jr swo neng jr. Ju pu sa jung yi fu ru shr.

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

舍利弗，彼佛國土，成就如是功德莊嚴。

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

MOREOVER, SHARIPUTRA, THOSE LIVING BEINGS BORN IN THE LAND OF ULTIMATE BLISS ARE ALL AVAIVARTIKA.

又舍利弗，極樂國土，衆生生者，皆是阿鞞跋致。

You she li fu. Ji le gwo du, jung sheng, sheng je jye shr e bi ba jr.

AMONG THEM ARE MANY WHO IN THIS VERY LIFE WILL DWELL IN BUDDHAHOOD. THEIR NUMBER IS EXTREMELY MANY;

其中多有一生補處。其數甚多，

Chi jung dwo you yi sheng bu chu. Chi shu shen dwo.

IT IS INCALCULABLE AND ONLY IN MEASURELESS, LIMITLESS ASANKHYEYA KALPAS COULD IT BE SPOKEN.

非是算數所能知之，但可以無量無邊阿僧祇說。

Fei shr swan shu swo neng jr jr. Dan ke yi wu lyang wu byan e seng chi shwo.

SHARIPUTRA, THOSE LIVING BEINGS WHO HEAR SHOULD VOW, 'I WISH TO BE BORN IN THAT COUNTRY.'

舍利弗，衆生聞者，應當發願，願生彼國。

She li fu. Jung sheng wen je ying dang fa ywan, ywan sheng bi gwo.

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

所以者何？得與如是諸上善人俱會
一處。

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

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

舍利弗，不可以少善根福德因緣，
得生彼國。

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

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

舍利弗，若有善男子善女人，聞說
阿彌陀佛，執持名號，

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

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

若一日，若二日，若三日，若四日，
若五日，若六日，若七日，一心不亂。

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

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

其人臨命終時，阿彌陀佛，與諸聖
衆，現在其前。

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

WHEN THE END COMES, HIS HEART IS WITHOUT INVERSION;

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

是人終時，心不顛倒，即得往生阿
彌陀佛極樂國土。

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

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

舍利弗，我見是利，故說此言。

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

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

若有衆生，聞是說者，應當發願，
生彼國土。

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

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

舍利弗，如我今者，讚歎阿彌陀佛
不可思議功德之利◎。

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

◎

THUS IN THE EAST ARE ALSO AKSOBHYA BUDDHA, SUMERU APPEAR-
ANCE BUDDHA, GREAT SUMERU BUDDHA, SUMERU LIGHT BUDDHA,
WONDERFUL SOUND BUDDHA;

東方亦有阿閼鞞佛，須彌相佛，大
須彌佛，須彌光佛，妙音佛，

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

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

VAST AND LONG TONGUE.

如是等恒河沙數諸佛，各於其國，
出廣長舌相，

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

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

徧覆三千大千世界，說誠實言。

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

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

汝等衆生，當信是稱讚不可思議功
德，一切諸佛所護念經。

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

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

舍利弗，南方世界，有日月燈佛，

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

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

名聞光佛，大猷肩佛，須彌燈佛，
無量精進佛，

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

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

如是等恒河沙數諸佛，

Ru shr deng heng he sha shu ju fwo.

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

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

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

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

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

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

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

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

舍利弗，西方世界，有無量壽佛，無量相佛，

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

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

無量幢佛，大光佛，大明佛，寶相佛，淨光佛，

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

ALL BUDDHAS SUCH AS THESE, NUMBERLESS AS GANGES SANDS.

如是等恒河沙數諸佛，

Ru shr deng heng he sha shu ju fwo.

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

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

各於其國，出廣長舌相，徧覆三千
大千世界，說誠實言。

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

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

汝等衆生，當信是稱讚不可思議功
德，一切諸佛所護念經。

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

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

舍利弗，北方世界，有燄肩佛，最
勝音佛，難沮佛，日生佛，網明佛，

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

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

如是等恒河沙數諸佛，各於其國，
出廣長舌相，

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

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

徧覆三千大千世界，說誠實言。

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

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

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。

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

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

舍利弗，下方世界，有師子佛，名聞佛，名光佛，

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

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

達摩佛，法幢佛，持法佛，如是等恒河沙數諸佛，

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

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

各於其國，出廣長舌相，徧覆三千大千世界，說誠實言。

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

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

汝等衆生，當信是稱讚不可思議功德，

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

OF THE MINDFUL ONE OF WHOM ALL BUDDHAS ARE PROTECTIVE.

一切諸佛所護念經。

Yi chye ju fwo swo hu nyan jing.

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

舍利弗，上方世界，有梵音佛，宿王佛，

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

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

香上佛，香光佛，大燄肩佛，雜色寶華嚴身佛，

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

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

娑羅樹王佛，寶華德佛，見一切義佛，如須彌山佛，

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

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

如是等恒河沙數諸佛，各於其國，出廣長舌相，

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

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

徧覆三千大千世界，說誠實言。

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

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

汝等衆生，當信是稱讚不可思議功德，一切諸佛所護念經。㊟

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

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

舍利弗，於汝意云何，何故名為一切諸佛所護念經。

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

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

舍利弗，若有善男子善女人，聞是經受持者，

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

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

及聞諸佛名者，是諸善男子善女人，皆為一切諸佛之所護念，

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

AND WILL IRREVERSIBLY ATTAIN TO ANNUTARA-SAMYAK-SAMBODHI.

皆得不退轉於阿耨多羅三藐三菩提。

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

THEREFORE, SHARIPUTRA, ALL OF YOU SHOULD BELIEVE AND

ACCEPT MY WORDS, AND THOSE WHICH ALL BUDDHAS SPEAK.

是故舍利弗，汝等皆當信受我語，
及諸佛所說。

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

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

舍利弗，若有人，已發願，今發願，
當發願，欲生阿彌陀佛國者。

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

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

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

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

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

是故舍利弗，諸善男子善女人，若
有信者應當發願，生彼國土。

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

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

舍利弗，如我今者，稱讚諸佛不可思議功德，

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

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

彼諸佛等，亦稱讚我不可思議功德。
而作是言：

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

SHAKYAMUNI BUDDHA CAN COMPLETE EXTREMELY RARE AND DIFFI-
CULT DEEDS, IN THE SAHA LAND, IN THE EVIL TIME OF THE
FIVE TURBIDITIES,

釋迦牟尼佛[◎]能為甚難希有之事。能
於娑婆國土，五濁惡世，

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

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

劫濁、見濁、煩惱濁、衆生濁、命濁中，

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

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

得阿耨多羅三藐三菩提。為諸衆生，
說是一切世間難信之法。

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

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

舍利弗，當知我於五濁惡世，行此
難事，

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

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

DIFFICULT!"

得阿耨多羅三藐三菩提，為一切世
間說此難信之法，是為甚難。

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

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

佛說此經已，舍利弗及諸比丘，
Fwo shwo tsz jing yi, she li fu, ji ju bi chyou,

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

一切世間天人阿修羅等，聞佛所說，
歡喜信受，作禮而去。

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

END OF THE BUDDHA SPEAKS OF AMITABHA SUTRA

佛說阿彌陀經

Fwo shwo e mi two jing

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

拔一切業障根本得生淨土陀羅尼 (即往生咒)

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

NA MWO E MI DWO PWO YE ㊟

南無阿彌多婆夜 ㊟

DWO TWO CHYE DWO YE

哆他伽多夜

DWO DI YE TWO

哆地夜他

E MI LI DU PE PI

阿彌利都婆毗

E MI LI DWO

阿彌利哆

SYI DAN PE PI

悉耽婆毗

E MI LI DWO

阿彌唎哆

PI JYA LAN DI ㊟

毗迦蘭帝 ㊟

E MI LI DWO

阿彌唎哆

PI JYA LAN DWO

毗迦蘭多

CHYE MI LI ㊟

伽彌臍 ㊟

CHYE CHYE NWO

伽伽那

JR DWO JYA LI

枳多迦利

SWO PE HE (recite 3 times)

娑婆訶 (三遍)

(Proceed to Meng Shan offering, see page 129)

(接蒙山施食儀, 見第129頁)

EVENING CEREMONY

暮時課誦

EIGHTY-EIGHT BUDDHAS REPENTANCE CEREMONY

禮佛大懺悔文

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

大慈大悲愍衆生，◎

Da tsz da bei min jung sheng

THE ONES OF GREAT JOYOUS GIVING WHO RESCUE CONSCIOUS BEINGS,

大喜大捨濟含識，

Da syi da she ji han shr

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

相好光明以自嚴，

Syang hau gwang ming yi dz yan

THE ASSEMBLIES RETURN THEIR LIVES IN WORSHIP WITH UTMOST SINCERITY.

◎衆等至心歸命禮。

Jung deng jr syin gwei ming li.

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

南無。皈依十方 盡虛空界

Na mo gwei yi shr fang jin syu kung jye

DIRECTIONS TO THE ENDS OF EMPTY SPACE.

一切諸佛◎

yi chye ju fwo

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

南無 皈依十方 盡虛空界

Na mo gwei yi shr fang jin syu kung jye

TEN DIRECTIONS TO THE ENDS OF EMPTY SPACE.

一切尊法。

yi chye dzwn fa.

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

南無 皈依十方 盡虛空界

Na mo gwei yi shr fang jin syu kung jye

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

一切賢聖僧。

yi chye syan sheng seng.

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

南無如來◎應供，正徧知。

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

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

明行足，善逝世間解，無上士，

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

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

調御丈夫，天人師，佛◎，世尊。

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

NA MO UNIVERSAL LIGHT BUDDHA

南無普光佛◎

Na mwo pu gwang fwo

NA MO UNIVERSAL UNDERSTANDING BUDDHA

南無普明佛

Na mwo pu ming fwo

NA MO UNIVERSAL PURITY BUDDHA

南無普淨佛

Na mwo pu jing fwo

NA MO TAMALAPATTRA AND CHANDANA FRAGRANCE BUDDHA.

南無多摩羅跋栴檀香佛

Na mwo dwo mwo lwo ba jan tan syang fwo.

NA MO CHANDANA LIGHT BUDDHA

南無栴檀光佛

Na mwo jan tan gwang fwo

NA MO MANI BANNER BUDDHA

南無摩尼幢佛

Na mwo mwo ni chwang fwo

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

南無歡喜藏摩尼寶積佛

Na mwo hwan syi dzang mwo ni bau ji fwo

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

南無一切世間樂見上大精進佛

Na mwo yi chye shr jyan le jyan shang da jing jin fwo

NA MO MANI BANNER AND LAMPS' LIGHT BUDDHA

南無摩尼幢燈光佛

Na mwo mwo ni chwang deng gwang fwo

NA MO WISDOM TORCHES' SHINING BUDDHA

南無慧炬照佛

Na mwo hwei jyu jau fwo

NA MO SEA-VAST VIRTUE'S RADIANCE BUDDHA

南無海德光明佛

Na mwo hai de gwang ming fwo

NA MO VAJRA-FIRM AND SHEDDING GOLDEN LIGHT EVERYWHERE BUDDHA

南無金剛牢強普散金光佛

Na mwo jin gang lau chyang pu san jin gwang fwo

NA MO GREAT FIRM VIGOR AND COURAGE BUDDHA

南無大強精進勇猛佛

Na mwo da chyang jing jin yung meng fwo

NA MO GREATLY COMPASSIONATE LIGHT BUDDHA

南無大悲光佛

Na mwo da bei gwang fwo

NA MO KING OF KINDNESS AND STRENGTH BUDDHA

南無慈力王佛

Na mwo tsz li wang fwo

NA MO TREASURY OF KINDNESS BUDDHA

南無慈藏佛

Na mwo tsz dzang fwo

NA MO ADORNMENTS AND VICTORY IN CHANDANA CAVE BUDDHA

南無栴檀窟莊嚴勝佛

Na mwo jan tan ku jwang yan sheng fwo

NA MO WORTHY AND WHOLESOME LEADER BUDDHA

南無賢善首佛

Na mwo syan shan shou fwo

NA MO WHOLESOME MIND BUDDHA

南無善意佛

Na mwo shan yi fwo

NA MO KING VAST ADORNMENTS BUDDHA

南無廣莊嚴王佛

Na mwo gwang jwang yan wang fwo

NA MO GOLDEN FLOWERS' LIGHT BUDDHA

南無金華光佛

Na mwo jin hwa gwang fwo

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

南無寶蓋照空自在力王佛

Na mwo bau gai jau kung dz dzai li wang fwo

NA MO LIGHT OF PRECIOUS FLOWERS IN SPACE BUDDHA

南無虛空寶華光佛

Na mwo syu kung bau hwa gwang fwo

NA MO KING ADORNED WITH LAPUS LAZULI BUDDHA

南無琉璃莊嚴王佛

Na mwo lyou li jwang yan wang fwo

NA MO FORM-BODY'S LIGHT APPEARING EVERYWHERE BUDDHA

南無普現色身光佛

Na mwo pu syan shai shen gwang fwo

NA MO LIGHT OF UNMOVING WISDOM BUDDHA

南無不動智光佛

Na mwo bu dung jr gwang fwo

NA MO KING DEMON-HORDE-SUBDUEE BUDDHA

南無降伏象魔王佛

Na mwo syang fu jung mwo wang fwo

NA MO GIFTED AND BRILLIANT BUDDHA

南無才光明佛

Na mwo tsai gwang ming fwo

NA MO WISDOM VICTORY BUDDHA

南無智慧勝佛

Na mwo jr hwei sheng fwo

NA MO MAITREYA, IMMORTAL LIGHT BUDDHA

南無彌勒仙光佛

Na mwo mi lei syan gwang fwo

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

南無善寂月音妙尊智王佛

Na mwo shan ji ywe yin myau dzwun jr wang fwo

NA MO PURE LIGHT FOR THE WORLD BUDDHA

南無世淨光佛

Na mwo shr jing gwang fwo

NA MO SUPREME AND VENERABLE DRAGON-KING BUDDHA

南無龍種上尊王佛

Na mwo lung jung shang dzwun wang fwo

NA MO LIGHT OF SUN AND MOON BUDDHA

南無日月光佛

Na mwo r ywe gwang fwo

NA MO PEARL-LIGHT OF SUN AND MOON BUDDHA

南無日月珠光佛

Na mwo r ywe ju gwang fwo

NA MO VICTORIOUS KING WISDOM-BANNER BUDDHA

南無慧幢勝王佛

Na mwo hwei chwang sheng wang fwo

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

南無師子吼自在力王佛

Na mwo shr dz hou dz dzai li wang fwo

NA MO WONDERFUL VOICE AND VICTORY BUDDHA

南無妙音勝佛

Na mwo myau yin sheng fwo

NA MO BANNER OF ETERNAL LIGHT BUDDHA

南無常光幢佛

Na mwo chang gwang chwang fwo

NA MO LAMP THAT CONTEMPLATES THE WORLD BUDDHA

南無觀世燈佛

Na mwo gwan shr deng fwo

NA MO KING AWESOME LAMP OF WISDOM BUDDHA

南無慧威燈王佛

Na mwo hwei wei deng wang fwo

NA MO KING DHARMA-VICTORY BUDDHA

南無法勝王佛

Na mwo fa sheng wang fwo

NA MO SUMERU LIGHT BUDDHA

南無須彌光佛

Na mwo syu mi gwang fwo

NA MO SUMANA FLOWER LIGHT BUDDHA

南無須曼那華光佛

Na mwo syu man nwo hwa gwang fwo

NA MO KING RARE AS THE UDUMBARA FLOWER BUDDHA

南無優曇鉢羅華殊勝王佛

Na mwo you tan bwo lwo hwa shu sheng wang fwo

NA MO KING GREAT WISDOM-POWER BUDDHA

南無大慧力王佛

Na mwo da hwei li wang fwo

NA MO AKSHOBYA, LIGHT OF JOY BUDDHA

南無阿閼毗歡喜光佛

Na mwo e chu bi hwan syi gwang fwo

NA MO KING INFINITE VOICES BUDDHA

南無無量音聲王佛

Na mwo wu lyang yin sheng wang fwo

NA MO GIFTED AND BRIGHT BUDDHA

南無才光佛

Na mwo tsai gwang fwo

NA MO GOLDEN SEA OF LIGHT BUDDHA

南無金海光佛

Na mwo jin hai gwang fwo

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

南無山海慧自在通王佛

Na mwo shan hai hwei dz dzai tung wang fwo

NA MO LIGHT OF GREAT PENETRATIONS BUDDHA

南無大通光佛

Na mwo da tung gwang fwo

NA MO KING FOREVER REplete IN ALL DHARMAS BUDDHA,

南無一切法常滿王佛

Na mwo yi chye fa chang man wang fwo

NA MO SHAKYAMUNI BUDDHA

南無釋迦牟尼佛◎

Na mwo shr jya mu ni fwo

NA MO VAJRA-INDESTRUCTIBLE BUDDHA

南無金剛不壞佛

Na mwo jin gang bu hwai fwo

NA MO PRECIOUS LIGHT BUDDHA

南無寶光佛

Na mwo bau gwang fwo

NA MO VENERABLE DRAGON-KING BUDDHA

南無龍尊王佛

Na mwo lung dzwun wang fwo

NA MO VIGOR'S ARMY BUDDHA

南無精進軍佛

Na mwo jing jin jyun fwo

NA MO VIGOR AND JOY BUDDHA

南無精進喜佛

Na mwo jing jin syi fwo

NA MO PRECIOUS FIRE BUDDHA

南無寶火佛

Na mwo bau hwo fwo

NA MO PRECIOUS MOONLIGHT BUDDHA

南無寶月光佛

Na mwo bau ywe gwang fwo

NA MO MANIFESTING WITHOUT DELUSION BUDDHA

南無現無愚佛

Na mwo syan wu yu fwo

NA MO PRECIOUS MOON BUDDHA

南無寶月佛

Na mwo bau ywe fwo

NA MO UNDEFILED BUDDHA

南無無垢佛

Na mwo wu gou fwo

NA MO APART FROM DEFILEMENT BUDDHA

南無離垢佛

Na mwo li gou fwo

NA MO COURAGEOUS GIVING BUDDHA

南無勇施佛

Na mwo yung shr fwo

NA MO PURITY BUDDHA

南無清淨佛

Na mwo ching jing fwo

NA MO PURE GIVING BUDDHA

南無清淨施佛

Na mwo ching jing shr fwo

NA MO SWO LYU NA BUDDHA

南無娑留那佛

Na mwo swo lyu na fwo

NA MO WATER-DEVA BUDDHA

南無水天佛

Na mwo shwei tyan fwo

NA MO FIRM VIRTUE BUDDHA

南無堅德佛

Na mwo jyan de fwo

NA MO CHANDANA MERIT AND VIRTUE BUDDHA

南無栴檀功德佛

Na mwo jan tan gung de fwo

NA MO INFINITE HANDFULS OF LIGHT BUDDHA

南無無量掬光佛

Na mwo wu lyang ju gwang fwo

NA MO BRIGHT VIRTUE BUDDHA

南無光德佛

Na mwo gwang de fwo

NA MO VIRTUE FREE OF WORRY BUDDHA

南無無憂德佛

Na mwo wu you de fwo

NA MO NARAYANA BUDDHA

南無那羅延佛

Na mwo nwo lwo yan fwo

NA MO FLOWER OF MERIT AND VIRTUE BUDDHA

南無功德華佛

Na mwo gung de hwa fwo

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

南無蓮華光遊戲神通佛

Na mwo lyan hwa gwang you syi shen tung fwo

NA MO WEALTHY IN MERIT AND VIRTUE BUDDHA

南無財功德佛

Na mwo tsai gung de fwo

NA MO VIRTUE AND MINDFULNESS BUDDHA

南無德念佛

Na mwo de nyan fwo

NA MO MERIT AND VIRTUE AND GOOD RENOWN BUDDHA

南無善名稱功德佛

Na mwo shan ming cheng gung de fwo

NA MO KING BLAZING RED IMPERIAL BANNER BUDDHA

南無紅燄帝幢王佛

Na mwo hung yan di chwang wang fwo

NA MO SKILLFUL TRAVEL AND MERIT AND VIRTUE BUDDHA

南無善遊步功德佛

Na mwo shan you bu gung de fwo

NA MO VICTORIOUS IN BATTLE BUDDHA

南無鬪戰勝佛

Na mwo dou jan sheng fwo

NA MO SKILLFULLY TRAVELING BUDDHA

南無善遊步佛

Na mwo shan you bu fwo

NA MO ENCOMPASSING ADORNMENTS AND MERIT AND VIRTUE BUDDHA

南無周帀莊嚴功德佛

Na mwo jou dza jwang yan gung de fwo

NA MO PRECIOUS FLOWER TRAVELING BUDDHA

南無寶華遊步佛

Na mwo bau hwa you bu fwo

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

南無寶蓮華善住娑羅樹王佛

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

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

南無法界藏身阿彌陀佛

Na mwo fa jye dzang shen e mi two fwo

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

如是等[◎]，一切世界，諸佛世尊，

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

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

常住在世，是諸世尊，

Chang ju dzai shr. shr ju shr dzwun,

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

當慈念我，若我此生，若我前生，

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

THROUGHOUT BIRTHS AND DEATHS WITHOUT BEGINNING,

從無始生死以來，所作眾罪，

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

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

若自作，若教他作，見作隨喜。

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

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

若塔若僧，若四方僧物，

Rau ta rau seng, rau sz fang seng wu,

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

若自取，若教他取，見取隨喜。

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

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

五無間罪, 若自作, 若教他作, 見作隨喜,

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

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

十不善道, 若自作, 若教他作, 見作隨喜,

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

ALL SUCH OBSTRUCTING OFFENSES, WHETHER HIDDEN OR NOT,

所作罪障, 或有覆藏, 或不覆藏,

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

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

應墮地獄, 餓鬼畜生, 諸餘惡趣,

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

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

邊地下賤, 及篋戾車,

Byan di sya yan, ji mye ji che;

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

如是等處. 所作罪障, 今皆懺悔,

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

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

今諸佛世尊, 當證知我, 當憶念我.

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

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

我復於諸佛世尊前, 作如是言,

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

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

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

THROUGH GIVING, THROUGH GUARDING PURE PRECEPTS,

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

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

乃至施與畜生，一搏之食，或修淨行，
Nai jr shr yu chu sheng, yi twan jr shr, hwei shou jing heng,

ANY GOOD ROOTS FROM BRINGING LIVING BEINGS TO ACCOMPLISHMENT;

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

ANY GOOD ROOTS FROM CULTIVATING BODHI;

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

AND ANY GOOD ROOTS FROM ATTAINING SUPREME WISDOM:

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

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

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

I TRANSFER TO ANUTTARASAMYAKSAMBODHI.

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

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

如過去未來，現在諸佛，所作迴向，我亦如是迴向。

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

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

眾罪皆懺悔[◎]，諸福盡隨喜。
Jung dzwei jye chan hwei, ju fu jin swei syi,

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

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

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

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

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

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

THROUGHOUT THE WORLDS IN THE TEN DIRECTIONS,

所有十方世界中[◎]，
Swo you shr fang shr jye jung

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

三世一切人師子，
San shr yi chye ren shr dz

WITH BODY, MOUTH, AND MIND ENTIRELY PURE,

我以清淨身語意，
Wo yi ching jing shen yu yi,

I BOW BEFORE THEM ALL, OMITTING NONE.

一切徧禮盡無餘，
Yi chye byan li jin wu yu.

WITH THE AWESOME SPIRITUAL POWER OF SAMANTABHADRA'S VOWS,

普賢行願威神力，

Pu syan heng ywan wei shen li,

I APPEAR AT THE SAME TIME BEFORE EVERY THUS COME ONE,

普現一切如來前，

Pu syan yi chye ru lai chyan,

AND IN TRANSFORMED BODIES AS MANY AS MOTES OF DUST IN LANDS,

一身復現刹塵身，

Yi shen fu syan cha chen shen,

BOW TO BUDDHAS AS MANY AS MOTES OF DUST IN LANDS.

一一徧禮刹塵佛，

Yi yi byan li cha chen fwo.

IN EVERY MOTE OF DUST ARE BUDDHAS AS MANY AS MOTES OF DUST,

於一塵中塵數佛，

Yu yi chen jung chen shu fwo,

EACH DWELLING AMID A HOST OF BODHISATTVAS.

各處菩薩眾會中，

Ge chu pu sa jung hwei jung,

THROUGHOUT MOTES OF DUST IN ENDLESS DHARMA REALMS IT IS THE SAME:

無盡法界塵亦然，

Wu jin fa jye chen yi ran

I DEEPLY BELIEVE THEY ALL ARE FILLED WITH BUDDHAS.

深信諸佛皆充滿，

Shen syin ju fwo jye chung man.

WITH SEAS OF EACH AND EVERY SOUND, I EVERYWHERE LET FALL

各以一切音聲海，

Ge yi yi chye yin sheng hai,

WORDS AND PHRASES, WONDERFUL AND ENDLESS.

普出無盡妙言辭，
Pu chu wu jin myau yan tsz.

WHICH EXHAUST ALL KALPAS OF THE FUTURE, AND

盡於未來一切劫，
Jin yu wei lai yi chye jye,

PRaise THE WIDE, DEEP SEA OF THE BUDDHAS' MERIT AND VIRTUE.

讚佛甚深功德海，
Dzan fwo shen shen gung de hai.

FLOWER GARLANDS SUPREME AND WONDERFUL,

以諸最勝妙華鬘，
Yi ju dzwei sheng myau hwa man,

MUSIC, PERFUMES, PARASOLS, AND CANOPIES,

伎樂塗香及傘蓋，
Ji le tu syang ji san gai,

AND OTHER DECORATIONS RICH AND RARE,

如是最勝莊嚴具，
Ru shr dzwei sheng jwang yan jyu,

I OFFER UP TO EVERY THUS COME ONE.

我以供養諸如來，
Wo yi gung yang ju ru lai.

FINE CLOTHING, SUPERIOR INCENSE,

最勝衣服最勝香，
Dzwei sheng yi fu dzwei sheng syang,

POWDERED AND BURNING INCENSE, LAMPS AND CANDLES

末香燒香與燈燭，
Mo syang shau syang yu deng ju,

EACH ONE HEAPED AS HIGH AS WONDERFULLY HIGH MOUNTAIN,

一一皆如妙高聚，
Yi yi jye ru myau gau jyu,

I OFFER COMPLETELY TO ALL TATHAGATAS.

我悉供養諸如來，
Wo syi gung yang ju ru lai.

WITH A VAST, GREAT, SUPREMELY LIBERATED MIND,

我以廣大勝解心，
Wo yi gwang da sheng jye syin,

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

深信一切三世佛，
Shen syin yi chye san shr fwo,

WITH THE STRENGTH OF SAMANTABHADRA'S CONDUCT AND VOWS,

悉以普賢行願力，
Syi yi pu syan heng ywan li,

I MAKE OFFERINGS TO ALL THUS COME ONES EVERYWHERE.

普徧供養諸如來，
Pu byan gung yang ju ru lai.

FOR ALL THE EVIL DEEDS I HAVE DONE IN THE PAST

我昔所造諸惡業[◎]，
Wo syi swo dzau ju e ye

BASED ON BEGINNINGLESS GREED, ANGER, AND DELUSION,

皆由無始貪瞋癡，
Jye you wu shr tan chen chr

AND CREATED BY BODY, SPEECH, AND MIND,

從身語意之所生，
Tsong shen yu yi jr swo sheng,

I NOW KNOW SHAME AND REPENT OF THEM ALL.

一切我今皆懺悔，
Yi chye wo jin jye chan hwei.

OF ALL BEINGS IN THE TEN DIRECTIONS,

十方一切諸衆生，
Shr fang yi chye ju jung sheng,

THE LEARNERS AND THOSE PAST STUDY IN THE TWO VEHICLES,

二乘有學及無學，
Er cheng you sywe ji wu sywe,

AND ALL THUS COME ONES AND BODHISATTVAS,

一切如來與菩薩，
Yi chye ru lai yu pu sa,

I REJOICE IN ALL THEIR MERIT AND VIRTUES.

所有功德皆隨喜，
Swo you gung de jye swei syi

BEFORE THE LAMPS OF THE WORLDS OF THE TEN DIRECTIONS,

十方所有世間燈，
Shr fang swo you shr jyan deng,

THOSE WHO FIRST ACCOMPLISHED BODHI,

最初成就菩提者，
Dzwei chu cheng jyou pu ti je,

I NOW REQUEST AND BESEECH THEM ALL

我今一切皆勸請，
Wo jin yi chye jye chywan ching,

TO TURN THE FOREMOST, WONDROUS DHARMA WHEEL.

轉於無上妙法輪，
Jwan yu wu shang myau fa lwun.

IF THERE ARE BUDDHAS WHO WISH FOR NIRVANA,

諸佛若欲示涅槃，
Ju fwo rau yu shr nye pan,

I REQUEST WITH DEEP SINCERITY,

我悉至誠而勸請，
Wo syi jr cheng er chywan ching,

THAT THEY DWELL IN THE WORLD FOR AS MANY KALPAS AS THERE ARE
DUST MOTES IN KSHETRAS,

唯願久住剎塵劫，
Wei ywan jyou ju cha chen jye,

TO BRING BENEFIT AND BLISS TO EVERY BEING.

利樂一切諸衆生，
Li le yi chye ju jung sheng.

ALL GOOD ROOTS FROM WORSHIPPING, PRAISING, AND MAKING
OFFERINGS TO BUDDHAS,

所有禮讚供養佛，
Swo you li dzan gung yang fwo

FROM REQUESTING THAT BUDDHAS DWELL IN THE WORLD TO TURN THE
DHARMA WHEEL,

請佛住世轉法輪，
Ching fwo ju shr jwan fa lwun,

FROM COMPLIANTLY REJOICING, FROM REPENTING AND REFORMING,

隨喜懺悔諸善根，
Swei syi chan hwei ju shan gen,

I TRANSFER TO LIVING BEINGS' ATTAINING THE BUDDHA'S WAY.

迴向衆生及佛道，
Hwei syang jung sheng ji fwo dau.

MAY THIS SUPREME MERIT AND VIRTUE,

願將以此勝功德，
Ywan jyang yi tsz sheng gung de,

BE TRANSFERRED THROUGHOUT THE UNSURPASSED TRUE DHARMA REALM.

迴向無上眞法界，
Hwei syang wu shang jen fa jye,

TO THE NATURE AND APPEARANCE OF THE BUDDHA, DHARMA, AND
SANGHA,

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

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

二諦融通三昧印，
Er di yung tung san mei yin.

OF ALL SUCH INFINITE SEAS OF MERIT AND VIRTUE,

如是無量功德海，
Ru shr wu lyang gung de hai,

I NOW MAKE COMPLETE TRANSFERENCE.

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

MAY ALL THE KARMIC OBSTRUCTION OF LIVING BEINGS'

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

BODY, MOUTH, AND MIND--VIEW DELUSIONS,

見惑彈謗我法等，
Jyan hwei tan bang wo fa deng,

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

如是一切諸業障，
Ru shr yi chye ju ye jang,

BE ENTIRELY EXTINGUISHED WITHOUT REMAINDER.

悉皆消滅盡無餘，
Syi jye syau mye jin wu yu.

IN EVERY THOUGHT MAY MY WISDOM ENCOMPASS THE DHARMA REALM,

念念智周於法界，
Nyan nyan jr jou yu fa jye,

AND WIDELY CROSS OVER LIVING BEINGS TO IRREVERSIBILITY,

廣度衆生皆不退◎

Gwang du jung sheng jye bu twei.

TILL THE EXHAUSTION OF THE REALM OF EMPTY SPACE,

乃至虛空世界盡，

Nai jr syu kung shr jye jin,

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

衆生及業煩惱盡，

Jung sheng ji ye fan nau jin,

JUST AS THESE FOUR DHARMAS ARE VAST AND BOUNDLESS,

如是四法廣無邊，

Ru shr sz fa gwang wu byan

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

願今迴向亦如是。

Ywan jin hwei syang yi ru shr.

NA MO UNIVERSAL WORTHY, BODHISATTVA OF GREAT CONDUCT.

南無大行普賢菩薩◎

Na mwo da heng pu syan pu sa

NA MO UNIVERSAL WORTHY, BODHISATTVA OF GREAT CONDUCT.

南無大行普賢菩薩

Na mwo da heng pu syan pu sa

NA MO UNIVERSAL WORTHY, BODHISATTVA OF GREAT CONDUCT.

南無大◎行普賢菩薩◎

Na mwo da heng pu syan pu sa

MENG SHANG OFFERING CEREMONY

蒙山施食儀

Meng shan shr shr yi

(Recite each section marked with a ▲ 3 times) (以下俱各三稱，每段以▲為記。)

▲ IF PEOPLE WISH TO FULLY UNDERSTAND

若人欲了知

Rau ren yu lyau jr

ALL BUDDHAS OF THE THREE PERIODS OF TIME,

三世一切佛◎,

San shr yi chye fwo,

THEY SHOULD CONTEMPLATE THE NATURE OF THE DHARMA-REALM:

應觀法界性

Ying gwan fa jye sying,

EVERYTHING IS MADE FROM MIND ALONE.

一切唯心造◎,

yi chye wei syin dzau.

▲ HELL-SMASHING TRUE WORDS:

(破地獄真言)

NAN, CHYE LA DI YE.

唵 伽囉帝耶

SWO PWO HE (3 times)

娑婆訶 (三遍)

▲ UNIVERSAL INVITATION TRUE WORDS:

(普召請真言)

NA MWO BU BU DI LI CHYE LI DWO LI

南無部部帝唎伽哩哆哩

DAN DWO YE DWO YE (3 times)

怛哆誡哆耶 (三遍)

▲ UNTYING THE KNOT OF HATRED TRUE WORDS:

(解怨結真言)

NAN, SAN TWO LA,

唵 三陀囉

CHYE TWO SWO PWO HE (3 times)

伽陀娑婆訶 (三遍)

▲ (Put palms together.) (合掌)

HOMAGE TO THE GREAT MEANS EXPANSIVE BUDDHA FLOWER ADORNMENT SUTRA.

南無大方廣佛華嚴經

Na mwo Da Fang Gwang Fwo Hwa Yen Jing.

▲ HOMAGE TO THE ETERNALLY DWELLING BUDDHAS OF THE TEN DIRECTIONS.

南無常住十方佛

Na mwo chang ju shr fang fwo.

HOMAGE TO THE ETERNALLY DWELLING DHARMA OF THE TEN DIRECTIONS.

南無常住十方法

Na mwo chang ju shr fang fa.

HOMAGE TO THE ETERNALLY DWELLING SANGHA OF THE TEN DIRECTIONS.

南無常住十方僧

Na mwo chang ju shr fang seng.

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛

Na mwo ben shr shr jya mwo ni fwo.

(the attendant makes 1/2 bow and leaves his position at third time) (於第三遍時，行者間訊出位。)

(The attendant walks slowly to the middle, when reciting to the word "Je (者)", the attendant turns his face to the front and listens) (徐步至中，到者字轉臉向上聽。)

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

南無大悲觀世音菩薩

Na mwo da bei gwan shr yin pu sa.

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

南無冥陽救苦地藏王菩薩

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

HOMAGE TO THE VENERABLE ANANDA WHO STATED THE TEACHINGS.

南無啓教阿難陀尊者◎

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

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

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

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

(bow)

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

皈依佛_(下拜)，皈依法，皈依僧。

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

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

皈依佛兩足尊_(反掌)

Gwei yi fwo, lyang dzu dzun.

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

皈依法離欲尊

Gwei yi fa, li yu dzun.

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

皈依僧眾中尊

Gwei yi seng, jung jung dzun.

(stand)

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

皈依佛竟_(起立)，皈依法竟，皈依僧竟_(三拜畢)

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

(3 times for this entire section)

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

DISCIPLES OF THE BUDDHA

SENTIENT BEINGS

SOLITARY SPIRITS

, THE EVIL KARMA WHICH YOU

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

佛子

有情

孤魂

所造諸惡業，皆由無始貪瞋癡。

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

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

DISCIPLES OF THE BUDDHA
SENTIENT BEINGS
SOLITARY SPIRITS

REPENT OF IT ALL.

從身語意之所生，一切 <sup>佛子
有情
孤魂</sup> 皆懺悔。

Tsung shen yu yi jr swo sheng, yi chye ^{Fwo Dz} You ching jye tsan
Gu hwun
hwei.

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

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

AFFLICTIONS ARE INEXHAUSTIBLE, I VOW TO CUT THEM OFF.

煩惱無盡誓願斷
Fan nau wu jin shr ywan dwan.

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

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

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

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

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

自性眾生誓願度
Dz sying jung sheng shr ywan du.

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

自性煩惱誓願斷⁷

Dz sying fan nau shr ywan dwan,

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

自性法門誓願學

Dz sying fa men shr ywan sywe.

(行者問訊出位)

(the attendant makes a 1/2 bow and leaves his position.)

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

自性佛道誓願成^③

Dz sying fwo dau shr ywan cheng. (3 times for this entire section)

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

NAN, BWO LA MWO LIN TWO NING

唵 鉢囉末鄰陀顛

SWO PWO HE (3 times)

娑婆訶 (三遍)

(1/2 bow to the center on the third round) (第三遍向中間訊)

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

NAN, E LU LE JI

唵 阿嚕勒繼

SWO PWO HE (3 times)

娑婆訶 (三遍)

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

NAN, BU BU DI LI CHYE DWO LI,

唵 步步底哩伽哆哩

DAN DWO YE DWO YE (3 times)

怛哆誡哆耶 (三遍)

(1/2 bow to the Buddha on the third round) (第三遍佛前問訊)

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

NAN, SAN MEI YE,

唵 三昧耶

SA TWO WAN. (3 times)

薩錘鍐 (三遍)

▲ TRANSFORMATION OF FOOD TRUE WORDS:

(變食真言)

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

南無薩嚩怛他誒哆
(取淨瓶在手中)

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

嚩嚩呬帝唵
(扣手指花印)

SAN BWO LA, SAN BWO LA,

三跋囉 三跋囉

HUNG (3 times)

吽

(三遍)

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

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

▲ SWEET DEW TRUE WORDS:

(甘露水真言)

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

南無蘇嚩婆耶

DAN TWO YE DWO YE,

怛他誒哆耶

DA JR TWO, NAN,

怛姪他唵

SU LU, SU LU

(Swirl the pure vase around the incense twice.)

蘇嚩蘇嚩

(此當香頭上繞二匝)

BWO LA SU LU, BWO LA SU LU,
swirl the pure vase around
the cup twice.)

鉢囉蘇嚕鉢囉蘇嚕
(盃口上繞二匝)

SWO PWO HE. (3 times)

娑婆訶 (三遍)

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

(瀉水)

(The first pour of water, swirl
outside to the right. The second
and the third pour of water, swirl
inside to the left.)

(其瀉水第一遍右繞向外,
二遍左繞向裡,
三遍同)

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

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

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

NAN, WAN, WAN, WAN WAN WAN.
(3 times)

唵 𑖦 𑖦 𑖦 𑖦 𑖦
(三遍)

▲ MILK OCEAN TRUE WORDS:

(乳海真言)

NA MWO SAN MAN DWO,

南無三滿哆

MWO TWO NAN,

沒馱喃

NAN, WAN. (3 times)
◎

唵 𑖦 (三遍)
◎

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

▲ HOMAGE TO THE THUS COME ONE MANY JEWELS,

南無多寶如來

Na mwo dwo bau ru lai.

HOMAGE TO THE THUS COME ONE JEWELLED VICTORY.

南無寶勝如來

Na mwo bau sheng ru lai.

HOMAGE TO THE THUS COME ONE WONDROUS FORM.

南無妙色身如來

Na mwo myau shai shen ru lai.

HOMAGE TO THE THUS COME ONE VAST AND EXTENSIVE BODY.

南無廣博身如來

Na mwo gwang bwo shen ru lai.

HOMAGE TO THE THUS COME ONE APART FROM FEAR.

南無離怖畏如來

Na mwo li bu wei ru lai.

(1, 2, 3 step forward at the first time)

HOMAGE TO THE THUS COME ONE SWEET DEW KING.

南無甘露王如來

Na mwo gan lu wang ru lai.

HOMAGE TO THE THUS COME ONE AMITABHA.

南無阿彌陀如來 (散掌)

Na mwo e mi two ru lai. (3 times for this entire section)
(release palms)

▲ THESE SPIRITUAL MANTRAS AID AND UPHOLD THE

PURE DHARMA FOOD,
DHARMA-OFFERING FOOD,
SWEET DEW WATER,

(戒指寫水中卐字) 淨法食,
神咒加持 法施食,
甘露水,

Shen jou jya chr jing fa shr (At the first time: With the
fa shr shr, index finger write the "hung 卐"
gan lu shwei character over the water.)

UNIVERSALLY GIVEN TO THE MULTITUDES OF THE

DISCIPLES OF THE BUDDHA
SENTIENT BEINGS
SOLITARY SPIRITS

LIKE SAND GRAINS IN A RIVER.

佛子 (佛字再寫呌)
普施河沙衆有情,
(一彈水) 孤魂

fwo dz (When the word "Buddha(fwo)" is
Pu shr he sha jung you ching. recited, write "hung 呌" again.)
gu hwun
(flick the water)

I VOW THAT THEY WILL ALL BE SATISFIED AND RENOUNCE STINGI-
NESS AND GREED,

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

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

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

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

皈依三寶發菩提,
Gwei yi san bau fa pu ti, ◎,

AND ULTIMATELY REALIZE THE UNSURPASSED PATH,

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

WITH THE LIMITLESS MERIT AND VIRTUE WHICH EXHAUSTS THE
FUTURE,

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

DISCIPLES OF THE BUDDHA
MAY ALL SENTIENT BEINGS
SOLITARY SPIRITS

SHARE IN THE FOOD OF DHARMA.
(flick it three times, to the
left, right, and center)

一切佛子 同法食. (左右中共三彈)
有情 孤魂

fwo dz
Yi chye you ching tung fa shr. (3 times for this entire
gu hwun section)

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

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

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

汝等佛子，有情衆，
孤魂
fwo dz

Ru deng you ching jung,
gu hwun

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

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

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

一切佛子，有情衆，共，
孤魂

fwo dz
Yi chye you ching gung.
gu hwun

I VOW THAT THE MERIT AND VIRTUE FROM THIS,

願以此功德,
Ywan yi tsz gung de,

WILL GO EVERYWHERE AND REACH EVERY ONE.

普及於一切,
Pu ji yu yi chye,

THIS FOOD OFFERING IS GIVEN TO THE SENTIENT BEINGS
DISCIPLES OF THE BUDDHA
SOLITARY SPIRITS

施食與佛子
有情孤魂

fwo dz
Shr shr yu you ching,
gu hwun

SO THAT THEY WILL ALL REALIZE THE BUDDHA-PATH.

皆共成佛道。
Jye gung cheng fwo dau. (3 times for this entire section)

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

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

唵 穆力陵
娑 娑訶 (三遍)

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

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

唵 誡 誡 曩
三 婆 縛
伐 日 囉 斛 (三遍)

HEART SUTRA (1 time; see page 44)

般若波羅蜜多心經 (一編見第44頁)

SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND (3 times;

往生咒 (三編見第107頁)

page 107)

PRAISE

讚偈

MAY ALL THE FOUR KINDS OF BEINGS REACH THE JEWELLED LAND,

四生登於寶地◎

Sz sheng deng yu bau di.

AND THE BEINGS OF ALL THREE REALMS BE BORN FROM LOTUS
BLOOMS.

三有托化蓮池

San you two hwa lyan chr.

MAY ALL THE MYRIAD GHOSTS ATTAIN THE THREE-FOLD WORTHINESS,

河沙餓鬼證三賢

He sha e gwei jeng san syan.

AND THE COUNTLESS SENTIENT ONES ASCEND THE TEN GROUNDS.

萬類有情登十地

Wan lei you ching deng shr di.

AMITABHA'S BODY IS THE COLOR OF GOLD

阿彌陀佛身金色◎

E mi two fwo shen jin shai.

THE SPLENDOR OF HIS HALLMARKS HAS NO PEER.

相好光明無等倫

Syang hau gwang ming wu deng twun.

THE LIGHT OF HIS BROW SHINES ROUND A HUNDRED WORLDS,

白毫宛轉五須彌

Bai hau wan jwan wu syu mi.

WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

紺目澄清四大海
Gan mu cheng ching sz da hai.

SHINING IN HIS BRILLIANCE BY TRANSFORMATION

光中化佛無數億
Gwang jung hwa fwo wu shu yi.

ARE COUNTLESS BODHISATTVAS AND INFINITE BUDDHAS.

化菩薩衆亦無邊◎
Hwa pu sa jung yi wu byan.

HIS FORTY-EIGHT VOWS WILL BE OUR LIBERATION,

四十八願度衆生
Sz shr ba ywan du jung sheng.

IN NINE LOTUS-STAGES WE REACH THE FARTHEST SHORE.

九品咸令登彼岸
Jyou pin syan ling deng bi an.

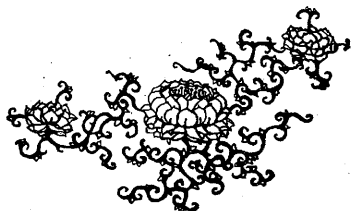
HOMAGE TO THE BUDDHA OF THE WESTERN PURE LAND, KIND AND
COMPASSIONATE AMITABHA. (repeat this line 3 times)

南無西方極樂世界◎大慈大悲阿彌陀佛。
Na mwo syi fang ji le shr jye, da tsz da bei, e mi two fwo.

NA MO AMITA BUDDHA

(recite and circumambulate)

南無阿彌陀佛 (繞念)



Praise to Amītabha

A - mi - ta - bha's bod - y is the co - lor of gold — The
 splen - dor of his hall - marks has no peer — The
 light of his brow shines 'round a hun - dred worlds —
 Wide as the seas are his eyes pure and clear —
 shin - ing in his bril - liance by trans - for - ma - tion Are
 count-less Bo - dhi - satt - vas and in - fin - ite Bud - dhas His
 for - ty eight vows will be our li - ber - a - tion In
 nine lo - tus sta - ges we reach the far - thest shore
 Hom - age to the Bud - dha of the west - ern Pure Land —
 Kind and com - pas - sion - ate A - mi - ta - bha.

© 1,3

PRAISE TO AMITA BUDDHA

彌陀讚

AMITABHA'S BODY IS THE COLOR OF GOLD

阿彌陀佛身金色◎

E mi two fwo shen jin shai

THE SPLENDOR OF HIS HALLMARKS HAS NO PEER.

相好光明無等倫

Syang hau gwang ming wu deng lwun

THE LIGHT OF HIS BROW SHINES 'ROUND A HUNDRED WORLDS,

白毫宛轉五須彌

Bai hau wan jwan wu syu mi

WIDE AS THE SEAS ARE HIS EYES PURE AND CLEAR.

紺目澄清四大海

Gan mu cheng ching sz da hai

SHINING IN HIS BRILLIANCE BY TRANSFORMATION

光中化佛無數億

Gwang jung hwa fwo wu shu yi

ARE COUNTLESS BODHISATTVAS AND INFINITE BUDDHAS.

化菩薩衆亦無邊◎

Hwa pu sa jung yi wu byan

HIS FORTY-EIGHT VOWS WILL BE OUR LIBERATION,

四十八願度衆生

Sz shr ba ywan du jung sheng

IN NINE LOTUS-STAGES WE REACH THE FARTHEST SHORE.

九品咸令登彼岸

Jyou pin syan ling deng bi an

HOMAGE TO THE BUDDHA OF THE WESTERN PURE LAND, KIND AND
COMPASSIONATE AMITABHA. (repeat this line 3 times)

南無西方極樂世界大慈大悲阿彌陀佛◎

Na mwo syi fang ji le shr jye da tsz da bei e mi two fwo.

NA MO AMITA BUDDHA

(Recite while circumambulating.)

南無阿彌陀佛

(持名繞念)

Na mwo e mi two fwo

VERSE FOR TRANSFERING MERIT

回向偈

I VOW THAT THIS MERIT

願以此功德

Ywan yi tsz gung de

WILL ADORN THE BUDDHA'S PURE LAND,

莊嚴佛淨土

Jwang yan fwo jing du

REPAYING FOUR KINDS OF KINDNESS ABOVE

上報四重恩

Shang bau sz chung en

AIDING THOSE BELOW IN THE THREE PATHS OF SUFFERING.

下濟三途苦

Sya ji san tu ku

MAY THOSE WHO SEE AND HEAR

若有見聞者

Rau you jyan wen je

ALL BRING FORTH THE BODHI HEART

悉發菩提心

Syi fa pu ti syin

AND WHEN THIS RETRIBUTION BODY IS DONE

盡此一報身

Jin tsz yi bau shen

BE BORN TOGETHER IN THE LAND OF ULTIMATE BLISS.

同生極樂國

Tung sheng ji le gwo.

(開示後唱誦)

(sung after lecture)

CEREMONY FOR PURIFYING THE BOUNDARIES

淨壇儀規

PRAISE FOR PURIFYING THE WATER

楊枝淨水讚

USING THE WILLOW BRANCH, THE PURE WATER IS SPRINKLED EVERYWHERE IN THREE THOUSAND WORLDS.

楊枝淨水[◎]徧灑三千

Yang jr jing shwei, byan sa san chyan.

ITS NATURE IS EMPTY, YET ITS EIGHT VIRTUES BENEFIT HUMANS AND GODS,

性空八德[◎]利人天

Sying kung ba de li ren tyan,

*SO THEIR BLESSINGS AND LIFE SPAN WILL BE INCREASED GREATLY.

*福壽廣增延[◎]

fu shou gwang dzeng yan.

*CAUSING HUNGRY GHOSTS TO AVOID HAVING NEEDLE-SIZED THROATS.

*餓鬼免針咽

e gwei myan jen yan.

ERADICATING OFFENSES AND GETTING RID OF FAULTS,

滅罪除愆

mye dzwei chu chyan,

IT TURNS THEIR FLAMES INTO RED LOTUSES.

火燄化紅蓮[◎]

hwo yan hwa hung lyan.

HOMAGE TO THE BODHISATTVAS, MAHASATTVAS OF THE CLEAR COOL GROUND.

南無清涼地菩薩摩訶薩[◎] (三稱)

Na mwo ching lyang di pu sa mwo he sa (recite 3 times)

*此兩句只誦其一

*Recite only one of these two lines.

HOMAGE TO THE BODHISATTVA WHO OBSERVES THE SOUNDS OF THE WORLD

南無大悲觀世音菩薩 (三稱)
na mwo da bei gwan shr yin pu sa (recite 3 times)

VERSE SPOKEN BY THE DHARMA HOST WHILE HOLDING THE WATER

主法持水說文

THE BODHISATTVA WITH HIS WILLOW BRANCH AND SWEET DEW WATER,

菩薩柳頭甘露水
Pu sa lwo tou gan lu shwei,

CAN MAKE A SINGLE DROP PERVADE THE TEN DIRECTIONS 'ROUND.

能令一滴徧十方
Neng ling yi di byan shr fang,

ENTIRELY WASHED AWAY ARE ALL DEFILEMENT AND FOUL ODOR;

腥膻垢穢盡蠲除
Sying shan gou hwei jin jywan chu;

COMPLETELY CLEANSED AND PURIFIED, THIS HOLY PRACTICE-GROUND.

令此壇場悉清淨
Ling tsz tan chang syi ching jing.

THE TEACHINGS CONTAIN THESE TRUE WORDS, WHICH WE SHOULD REVERENTLY HOLD AND RECITE:

教有真言謹當持誦
Jyau you jen yan jin dang chr sung:

GREAT COMPASSION MANTRA (recite continuously until instructed to stop; see page 32)

大悲咒 (持續誦念, 至提示始歇; 見第32頁)

TEN SMALL MANTRAS (see page 36)

十小咒 (見第36頁)

THE HEART OF PRAJNA PARAMITA SUTRA (see page 44)

般若波羅蜜多心經 (見第44頁)

MAHA PRAJNA PARAMITA

摩訶般若波羅蜜多[◎] (三稱)
Mwo he bwo^{re} bwo lwo mi dwo (recite 3 times)

ALL THE NAMES OF THE GREAT ONE, AVALOKITESVARA, PERVADES EVERYWHERE.

觀音大士[◎] 悉號圓通
Gwan Yin da shr, syi hau ywan tung.

HIS TWELVE GREAT VOWS ARE GRAND AND PROFOUND.

十二大願誓弘深[◎]
Shr er da ywan shr hung shen.

HE FERRIES THE CONFUSED ACROSS THE SEA OF SUFFERING,

苦海度迷津 [◎]
Ku hai du mi jin,

RESCUING THE SUFFERING BY SEARCHING OUT THEIR SOUNDS.

救苦尋聲
jyou ku syun sheng.

THERE ARE NO LANDS WHERE HE DOES NOT APPEAR.

◎無刹不現身
Wu cha bu syan shen.

VERSE OF DEDICATION

回向偈

MAY THESE ADORNMENTS AND PURE MERIT AND VIRTUE,

以此嚴淨功德[◎]
Yi tsz yan jing gung de

BE DEDICATED TO THE DHARMA PROTECTING DRAGONS AND GODS,

回向護法龍天
hwei syang hu fa lung tyan,

TO THE MOUNTAIN AND RIVER SPIRITS OF THE THREE REALMS.

三界嶽瀆靈聰
san jye ywe du ling tsung,

AND TO THE GUARDIANS WHO WATCH OVER OUR SANGHARAMAS.

守護伽藍真宰
shou hu chye lan jen dzai.

WE PRAY THAT BLESSINGS, PEACE AND GOODNESS

祈福保安平善
Chi fu bau an ping shan,

BE AN ADORNMENT TO BODHI WHICH IS UNSURPASSED,

莊嚴無上菩提
jwang yan wu shang pu ti,

VOWING THAT ALL, BOTH OUR ENEMIES AND THOSE WE ARE CLOSE TO
THROUGHOUT THE DHARMA REALM.

普願法界冤親
pu ywan fa jye ywan chin,

WILL ENTER THE SEA OF VAIROCANA'S NATURE TOGETHER.

◎共入毘盧性海◎
gung ru pi lu sying hai.



GREAT TRANSFERENCE OF MERIT

大回向

Da hwei syang

(Kneel and recite)

(跪念)

WE DISCIPLES ARE COMMON PEOPLE, SUBJECT TO BIRTH AND DEATH.

弟子衆等◎，現是生死凡夫，

Di dz jung deng, syan shr sheng sz fan fu.

BURDENED BY DEEP AND HEAVY OFFENSES, REVOLVING IN SIX DESTINIES,

罪障深重，輪迴六道，

Dzwei jang shen jung, lwun hwei lyou dau.

WE SUFFER UNSPEAKABLE PAIN. BUT NOW WE HAVE MET A GOOD TEACHER.

苦不可言。今遇知識，

Ku bu ke yan, jin yu jr shr.

WE HAVE HEARD AMITABHA'S NAME AND THE MERIT OF HIS VOWS.

得聞彌陀名號，本願功德。

De wen mi two ming hau, ben ywan gung de.

SINGLEMINDEDLY RECITING HIS NAME, AND SEEKING REBIRTH IN HIS LAND,

一心稱念，求願往生。

Yi syin cheng nyan, chou ywan wang sheng.

WE HOPE THE BUDDHA WILL NOT RENOUNCE US, BUT WILL KINDLY GATHER US IN.

願佛慈悲不捨，哀憐攝受。

Ywan fwo tsz bei bu she, ai lyan she shou.

WE DISCIPLES DO NOT RECOGNIZE HIM, HIS BODY, HIS HALLMARKS, HIS LIGHT.

弟子衆等◎，不識佛身，相好光明。

Di dz jung deng, bu shr fwo shen, syang hau gwang ming.

WE HOPE THE BUDDHA WILL MANIFEST, LET US SEE GWAN YIN, GREAT STRENGTH,

願佛示現，令我得見，及見觀音勢至。

Ywan fwo shr syan, ling wo de jyan, ji jyan gwan yin shr jr.

AND ALL OF THE BODHISATTVAS IN THAT LAND OF PURE ADORNMENT,

諸菩薩衆，彼世界中，清淨莊嚴，

Ju pu sa jung, bi shr jye jung, ching jing jwang yan.

THEIR LIGHT, THEIR HALLMARKS AND CHARACTERISTICS; AND
CAUSE US ALL AT LAST

光明妙相等◎，令我了了，

Gwang ming myau syang deng, ling wo lyau lyau.

TO SEE AMITABHA.

得見阿彌陀佛◎

De jyan e mi two fwo.

(Circumambulate the Buddha, reciting:)

(繞念)

NA MO AMITABHA

南無阿彌陀佛

Na mwo e mi two fwo

NA MO GWAN SHR YIN BODHISATTVA

南無觀世音菩薩

Na mwo gwan shr yin pu sa

NA MO GREAT STRENGTH BODHISATTVA

南無大勢至菩薩

Na mwo da shr jr pu sa

NA MO GREAT PURE SEA OF BODHISATTVAS

南無清淨大海衆菩薩

Na mwo ching jing da hai jung pu sa

(All kneel) (跪念)

WHEN DEATH COMES MAY WE HAVE NO OBSTRUCTIONS. MAY AMITABHA
COME TO WELCOME US.

願我臨終無障礙◎，阿彌陀佛遠相迎，

Ywan wo lin jung wu jang ai. E mi two fwo ywan syang ying.

MAY GWAN YIN SPRINKLE SWEET DEW ON OUR HEADS, AND GREAT
STRENGTH PLACE A GOLDEN DIAS BENEATH OUR FEET.

觀音甘露灑吾頭，勢至金臺安我足，
Gwan yin gan lu sa wu tou. Shr jr jin tai an wo dzu.

SO IN AN INSTANT WE LEAVE THE FIVE TURBIDITIES AND ARRIVE
AT THE LOTUS POOL.

一刹那中離五濁，屈伸臂頃到蓮池，
Yi cha na jung li wu jwo. Chyu shen bei ching dau lyan chr.

WHEN OUR FLOWERS OPEN, MAY WE SEE THE BUDDHA,

蓮華開後見慈尊◎，
Lyan hwa kai hou jyan tsz dwun.

AND DRAWING NEAR, HEAR THE SOUNDS OF DHARMA WITH CLEAR
UNDERSTANDING.

親聽法音可了了，
Chin ting fa yin ke lyau lyau.

MAY WE AWAKEN TO PATIENCE WITH NON-PRODUCTION.

聞已即悟無生忍，
Wen yi ji wu wu sheng ren.

THEN, NOT LEAVING PEACE, WE WILL ENTER THE SAHA WORLD,

不違安養入娑婆，
Bu wei an yang ru swo pe.

TEACH LIVING BEINGS THROUGH SKILL IN MEANS,

善知方便度衆生，
Shan jr fang byan du jung sheng.

AND WITHIN THE WEARISOME DUST, DO THE BUDDHA'S WORK.

巧把塵勞為佛事◎，
Chyau ba chen iau wei fwo shr.

MAY THE BUDDHA KNOW OF THESE VOWS WE'VE MADE. MAY WE
FINALLY REALIZE BUDDHAHOOD.

我願如斯佛自知，畢竟當來得成就◎。
Wo ywan ru sz fwo dz jr. Bi jing dang lai de cheng jyou.

(Recite and bow)

(誦念及頂禮)

SINGLEMINDED WE BOW TO SHAKYA-THUS-COME-ONE WHO PROPAGATES
THE VAST, PURE, AND BLISSFUL LAND.

一心頂禮，宏揚淨樂土，釋迦如來，
Yi syin ding li, hung yang jing le du, shr jya ru lai.

HIS HUNDRED-THOUSAND KOTIS OF TRANSFORMATION BODIES PERVADE
ALL BUDDHAS OF THE DHARMA REALM.

千百億化身，徧法界諸佛。
Chyan bai yi hwa shen, byan fa jye ju fwo.

SINGLEMINDED WE BOW TO AMITABHA-THUS-COME-ONE OF THE
ETERNAL, STILL, AND BRIGHT PURE LAND.

一心頂禮，常寂光淨土，阿彌陀如來，
Yi syin ding li, chang ji gwang jing du, e mi two ru lai.

HIS PURE AND WONDERFUL DHARMA-BODY PERVADES ALL BUDDHAS OF
THE DHARMA-REALM.

清淨妙法身，徧法界諸佛。
Ching jing myau fa shen, byan fa jye ju fwo.

SINGLEMINDED WE BOW TO AMITABHA-THUS-COME-ONE OF THE
LAND ADORNED WITH REAL REWARDS,

一心頂禮，寶報莊嚴土，阿彌陀如來，
Yi syin ding li, shr bau jwang yan du, e mi two ru lai.

HIS SEA OF BODIES WITH MYRIAD HALLMARKS PERVADES ALL
BUDDHAS OF THE DHARMA-REALM.

微塵相海身，徧法界諸佛。
Wei chen syang hai shen, byan fa jye ju fwo.

SINGLEMINDED WE BOW TO AMITABHA-THUS-COME-ONE OF THE LAND OF
SAGELY DWELLING IN EXPEDIENT MEANS.

一心頂禮，方便聖居土，阿彌陀如來，
Yi syin ding li, fang byan sheng jyu du, e mi two ru lai.

HIS BODIES ADORNED WITH LIBERATION PERVADE ALL BUDDHAS OF
THE DHARMA-REALM.

解脫相嚴身，徧法界諸佛。
Jye two syang yan shen, byan fa jye ju fwo.

SINGLEMINDED WE BOW TO AMITABHA--THUS--COME--ONE OF THE
WESTERN LAND OF PEACE AND BLISS.

一心'頂禮', 西方安樂土, 阿彌陀如來,
Yi syin ding li, syi fang an le du, e mi two ru lai.

HIS BODIES FOUNDED UPON THE GREAT VEHICLE PERVADE ALL
BUDDHAS OF THE DHARMA-REALM.

大乘根界身, 徧法界'諸佛'.
Da cheng gen jye shen, byan fa jye ju fwo.

SINGLEMINDED WE BOW TO AMITABHA--THUS--COME--ONE OF THE
WESTERN LAND OF PEACE AND BLISS.

一心'頂禮', 西方安樂土, 阿彌陀如來,
Yi syin ding li, syi fang an le du, e mi two ru lai.

HIS BODIES TRANSFORMING IN ALL DIRECTIONS PERVADE ALL
BUDDHAS OF THE DHARMA-REALM.

十方化往身, 徧法界'諸佛'.
Shr fang hwa wang shen, byan fa jye ju fwo.

SINGLEMINDED WE BOW TO THE THREE ASPECTS OF THE SUTRAS OF:
THE WESTERN LAND OF PEACE AND BLISS--THEIR TEACHINGS,
PRACTICES, AND PRINCIPLES.

一心'頂禮'®, 西方安樂土, 教行理三經,
Yi syin ding li, syi fang an le du, jyau heng li san jing.

TO THEIR PROCLAMATION AND PROPAGATION IN THE WORLD. THEY
PERVADE THE HONORED DHARMA OF THE DHARMA-REALM.

及依正宣揚, 徧法界'尊法'®.
Ji yi jeng sywan yang, byan fa jye dzwun fa.

SINGLEMINDED WE BOW TO GWAN SHR YIN BODHISATTVA OF THE
WESTERN LAND OF PEACE AND BLISS.

一心'頂禮', 西方安樂土, 觀世音菩薩,
Yi syin ding li, syi fang an le du, gwan shr yin pu sa.

HIS MYRIAD KOTIS OF PURPLE-GOLDEN BODIES PERVADE ALL
BODHISATTVAS, MAHASATTVAS OF THE DHARMA-REALM.

萬億紫金身, 徧法界菩薩摩訶薩.
Wan yi dz jin shen, byan fa jye pu sa mwo he sa.

TO GREAT STRENGTH BODHISATTVA OF THE WESTERN LAND OF PEACE
AND BLISS.

一心'頂禮', 西方安樂土, 大勢至菩薩,
Yi syin ding li, syi fang an le du, da shr jr pu sa.

HIS BOUNDLESS BODIES OF BLAZING LIGHT PERVADE ALL
BODHISATTVAS, MAHASATTVAS OF THE DHARMA-REALM.

無邊光熾身，徧法界菩薩摩訶薩。

Wu byan gwang jr shen, byan fa jye pu sa mwo he sa.

SINGLEMINDED WE BOW TO THE GREAT PURE SEA-VAST ASSEMBLY
OF THE WESTERN LAND OF PEACE AND BLISS.

一心頂禮，西方安樂土，清淨大海衆，
Yi syin ding li, syi fang an le du, ching jing da hai jung,

THEIR BODIES COMPLETE WITH THE TWO ADORNMENTS PERVADE
THE ASSEMBLY OF SAGES OF THE DHARMA-REALM.

滿分二嚴身，徧法界聖衆。

Man fen er yan shen, byan fa jye sheng jung.

NA MO AMITA BUDDHA OF THE WESTERN LAND OF ULTIMATE BLISS,
GUIDE AND MASTER WITH GREAT KINDNESS, GREAT COMPASSION,
GREAT POWER, AND GREAT VOWS. (recite 3 times, 3 bows)

南無西方極樂世界，大慈大悲，
大願大力接引導師，阿彌陀佛。(三稱三拜)

Na mwo syi fang, ji le shr jye, da tsz da bei, da ywan
da li, jye yin dau shr, e mi two fwo.

NA MO GWAN SHR YIN BODHISATTVA OF THE WESTERN LAND OF
ULTIMATE BLISS, MAHASATTVA OF A MYRIAD KOTIS OF PURPLE-GOLDEN
BODIES. (recite 3 times, 3 bows)

南無西方極樂世界，萬億紫金身，
觀世音菩薩摩訶薩。(三稱三拜)

Na mwo syi fang, ji le shr jye, wan yi dz jin shen,
gwan shr yin pu sa mwo he sa.

NA MO GREAT STRENGTH BODHISATTVA OF THE WESTERN LAND OF
ULTIMATE BLISS, MAHASATTVA OF THE BOUNDLESS BODIES OF
BLAZING LIGHT. (recite 3 times, 3 bows)

南無西方極樂世界，無邊光熾身，
大勢至菩薩摩訶薩。(三稱三拜)

Na mwo syi fang, ji le snr jye, wu byan gwang jr shen,
da shr jr pu sa mwo he sa.

NA MO GREAT PURE SEA OF BODHISATTVAS OF THE WESTERN LAND
OF ULTIMATE BLISS, MAHASATTVAS WITH BODIES COMPLETE WITH
THE TWO ADORNMENTS. (recite 3 times, 3 bows)

南無西方極樂世界，滿分二嚴身，
清淨大海衆菩薩摩訶薩◎。(三稱三拜)

Na mwo syi fang, ji le shr jye, man fen er yan.shen,
ching jing da hai jung pu sa mwo he sa.

THREE REFUGES

三皈依
San Gwei Yi

TO THE BUDDHA I RETURN AND RELY,

自皈依佛◎

Dz gwei yi fwo

VOWING THAT ALL LIVING BEINGS

當願衆生

Dang ywan jung sheng

UNDERSTAND THE GREAT WAY PROFOUNDLY

體解大道

Ti jye da dau

AND BRING FORTH THE BODHI MIND. (bow) •

發無上心◎

(拜) •

Fa wu shang syin.

TO THE DHARMA I RETURN AND RELY,

自皈依法◎

Dz gwei yi fa

VOWING THAT ALL LIVING BEINGS

當願衆生

Dang ywan jung sheng

DEEPLY ENTER THE SUTRA TREASURY

深入經藏

Shen ru jing dzang

AND HAVE WISDOM LIKE THE SEA.

(bow).

智慧如海◎

(拜).

Jr Hwei ru hai.

TO THE SANGHA I RETURN AND RELY,

自皈依僧◎

Dz gwei yi seng

VOWING THAT ALL LIVING BEINGS

當願衆生

Dang ywan jung sheng

FORM TOGETHER A GREAT ASSEMBLY,

統理大衆

Tung li da jung

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

一切無礙◎ (拜). 和南聖衆◎ (問訊)

Yi chye wu ai.

He nan sheng jung.

(On the first and last nights of the session, bow to the Patriarchs; see page 158)

(首晚及末晚禮祖, 見第158頁)

Leader says: 維那師呼:

ON BEHALF OF THEIR FATHERS, MOTHERS, TEACHERS, ELDERS, AND RELATIVES AND ENEMIES FROM KALPAS PAST, ALL BOW THREE TIMES TO THE BUDDHA.

各人代為父母師長, 暨歷劫怨親, 禮佛三拜。

Ge ren dai wei fu mu shr jang, ji li jye ywan chin, li Fwo san bai.

Leader repeats three times: 維那師再呼三次:

SEEKING BIRTH IN THE PURE LAND.

求生淨土◎

Chyou sheng jing du.

After each repetition, the Assembly bows and calls out:
(維那師每呼一次後, 大眾答阿彌陀佛, 隨即拜下。)

AMITABHA!

阿彌陀佛!

E mi two fwo!

UNIVERSAL WORTHY BODHISATTVA'S VERSE OF EXHORTATION

普賢菩薩警衆偈

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

是日已過◎, 命亦隨滅,

Shr r yi gwo. Ming yi swei jyan.

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

如少水魚, 斯有何樂?

Ru shau shwei yu. Sz you he le.

Leader says: 維那師呼:

GREAT ASSEMBLY!

大眾◎!

Da jing!

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

當勤精進, 如救頭然,

Dang chin jing jin, ru jyou tou ran.

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

但念無常, 慎◎勿放逸◎。

Dan nyan wu chang shen wu fang yi.

AMITABHA!

阿彌陀佛！

E mi two fwo!

BOWING TO THE PATRIARCHS

禮 祖

Leader says:

維那師呼：

WE BOW TO THE GENERATIONS OF PATRIARCHS OF EAST AND WEST.

頂禮西天東土歷代祖師◎

Ding li syi tyan dung du li dai dzu shr.

TO ALL THE GREAT GOOD KNOWING ONES THROUGHOUT THE WORLD WHO PROPAGATE THE SCHOOLS AND PROCLAIM THE TEACHINGS.

頂禮天下宏宗演教諸大善知識

Ding li tyan sya hung dzung yan jyau ju da shan jr shr.

WE BOW TO THE FIRST PATRIARCH THE NOBLE YWAN, GREAT MASTER OF EASTERN GROVE MONASTERY AT LU MOUNTAIN.

頂禮初祖廬山東林遠公大師

Ding li chu dzu lu shan dung lin ywan gung da shr.

WE BOW TO THE SECOND PATRIARCH THE NOBLE DAU, GREAT MASTER OF RADIANT LIGHT MONASTERY AT CHANG AN.

頂禮二祖長安光明導公大師

Ding li er dzu chang an gwang ming dau gung da shr.

WE BOW TO THE THIRD PATRIARCH THE NOBLE YWAN, GREAT MASTER OF PRAJNA BOAT MONASTERY AT NAN YWE.

頂禮三祖南嶽般舟遠公大師

Ding li san dzu nan ywe bwo jou ywan gung da shr.

WE BOW TO THE FOURTH PATRIARCH THE NOBLE JAU, GREAT MASTER OF BAMBOO GROVE MONASTERY AT WU TAI.

頂禮四祖五臺竹林照公大師

Ding li sz dzu wu tai ju lin jyau gung da shr.

WE BOW TO THE FIFTH PATRIARCH THE NOBLE KANG, GREAT MASTER
OF BLACK DRAGON MONASTERY AT SYIN DING.

頂禮五祖新定烏龍康公大師

Ding li wu dzu syin ding wu lung kang gung da shr.

WE BOW TO THE SIXTH PATRIARCH THE NOBLE SHOU, GREAT MASTER
OF ETERNAL BRILLIANCE MONASTERY AT HANG JOU.

頂禮六祖杭州永明壽公大師

Ding li lyou dzu hang jou yung ming shou gung da shr.

WE BOW TO THE SEVENTH PATRIARCH THE NOBLE CHANG, GREAT
MASTER OF BRIGHT JOY MONASTERY AT HANG JOU.

頂禮七祖杭州昭慶常公大師

Ding li chi dzu hang jou jau ching chang gung da shr.

WE BOW TO THE EIGHTH PATRIARCH THE NOBLE HUNG, GREAT MASTER
OF CLOUD PERCH MONASTERY OF HANG JOU.

頂禮八祖杭州雲棲宏公大師

Ding li ba dzu hang jou ywun chi hung gung da shr.

WE BOW TO THE NINTH PATRIARCH THE NOBLE SYU, GREAT MASTER
OF SPIRIT PEAK MONASTERY AT BEI TYAN MU.

頂禮九祖北天目靈峯旭公大師

Ding li jyau dzu bei tyan mu ling feng syu gung da shr.

WE BOW TO THE TENTH PATRIARCH THE NOBLE TSE, GREAT MASTER
OF UNIVERSAL BENEVOLENCE MONASTERY AT YU MOUNTAIN.

頂禮十祖虞山普仁策公大師

Ding li shr dzu yu shan pu ren tse gung da shr.

WE BOW TO THE ELEVENTH PATRIARCH THE NOBLE SYAN, GREAT
MASTER OF BRAHMA HEAVEN MONASTERY AT HANG JOU.

頂禮十一祖杭州梵天賢公大師

Ding li shr yi dzu hang jou fan tyan syan gung da shr.

WE BOW TO THE TWELFTH PATRIARCH THE NOBLE SYING, GREAT
MASTER OF ENDOWED-WITH-BLESSINGS MONASTERY AT HUNG LWO.

頂禮十二祖紅螺資福醒公大師

Ding li shr er dzu hung lwo dz fu sying gung da shr.

WE BOW TO THE THIRTEENTH PATRIARCH THE NOBLE YIN, GREAT
MASTER OF HOLY MEASURE TEMPLE AT SPIRIT CAVE MOUNTAIN
AT SU JOU.

頂禮十三祖蘇州靈巖聖量印公大師

Ding li shr san dzu su jou ling yan sheng lyang yin gung
da shr.

WE BOW TO THE FOURTEENTH PATRIARCH THE NOBLE YUN, GREAT
MASTER OF TRUE SUCHNESS MONASTERY AT JYANG SYI.

頂禮十四祖江西真如雲公大師

Ding li shr sz dzu jyang syi jen ru yun gung da shr.

WE BOW TO THE PAST AND PRESENT MASTERS OF THE LOTUS
SOCIETY.

頂禮古今蓮社宗師

Ding li gu jin Tyan she dzung shr.

WE BOW TO THE HOST DHARMA MASTER OF THIS SEVEN DAY SESSION.

頂禮主七和尚◎

Ding li ju chi he shang.



VERSE FOR TRANSFERRING THE MERIT FROM TAKING REFUGE

皈依功德回向

Gwei yi gung de hwei syang

I DEDICATE THE MERIT AND VIRTUE FROM THE PROFOUND ACT OF
TAKING REFUGE.

▽ 皈依功德殊勝行[◎]

gwei yi gung de shu sheng heng

WITH ALL ITS SUPERIOR, LIMITLESS BLESSINGS,

無邊勝福皆回向

Wu byan sheng fu jye hwei syang

WITH THE UNIVERSAL VOW THAT ALL BEINGS SUNK IN DEFILEMENT,

普願沉溺諸衆生

Pu ywan chen ni ju jung sheng

WILL QUICKLY GO TO THE LAND OF THE BUDDHA OF LIMITLESS
LIGHT (AMITABHA).

速往無量光佛刹

Su wang wu lyang gwang fwo cha

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

▽ 十方三世一切佛[◎]

Shr fang san shr yi chye fwo

ALL BODHISATTVAS, MAHASATTVAS,

一切菩薩摩訶薩

Yi chye pu sa mwo he sa

MAHA PRAJNA PARAMITA!

◎ 摩訶般若波羅蜜[◎]

Mwo he bwo re bwo lo mi.

UNIVERSAL BOWING

拜願

INSTRUCTIONS FOR CONDUCTING THE UNIVERSAL BOWING CEREMONY

Refer to the ceremonies for the Holy Days (pp. 164 -179) to find the names to be recited. The assembly is divided into two equal groups: "side one" (of the hall) and "side two." The very first recitation of the entire ceremony is sung by both sides together. After that very first recitation, "side one" bows and contemplates while "side two" recites. Then "side two" bows and contemplates while "side one" recites, and so on. Throughout the rest of the ceremony, the only note sung by both sides together is on the syllable "fwo" (or "sa"), until the very last recitation of the final name when the entire assembly stands and sings together.

The *wei nwo* leads the two sides in bowing, using the *yin ching* (hand bell) to signal when one side rises (on the next to last syllable of each recitation) and the other side bows down (on the final syllable of each recitation). The *wei nwo* also signals the end of each name's recitation by sounding the *da ching* (large bell) on the word "fwo" or "sa" of "side one's" third (or twelfth, or ninth) recitation. Following the sound of the large bell, "side two" recites the name for the final time.

The drum and bell accompaniment has several variations for the different names being recited. Each variation has two versions: the version marked "(A)" is played while "side one" recites; the version marked "(B)" is played while "side two" recites.

拜願儀規

釋迦聖號十二拜，如時間不許，
六拜、三拜均可，餘皆三拜。

小撫子每兩拍敲一次。

○表鼓，一表鐘。所有普佛拜願
板眼皆同此。

Wooden fish every two beats: X

X

X

X

X etc.

I Drum & bell: (A) 

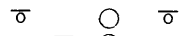
(Wei nwo) 南 Na (Assembly:) a 無 mwo 本 ben 師 shr

釋 shr 迦 jya 牟 mou 尼 ni

佛 fwo 1. 南 Na 無 mwo

本 ben 師 shr 釋 shr 迦 jya 牟 mou

尼 ni 佛 fwo.

(A)  (B) 

II

2. 南 Na	無 mwo	消 syau	災 dzai
3. 南 Na	無 mwo	文 wen	殊 shu
4. 南 Na	無 mwo	日 r	光 gwang
5. 南 Na	無 mwo	月 ywe	光 gwang
6. 南 Na	無 mwo	十 shr	方 fang
7. 南 Na	無 mwo	清 ching	淨 jing
8. 南 Na	無 mwo	上 shang	()

2. 延 yen 壽 shou 藥 yau 師 shr

3. 師 shr 利 li 善 pu

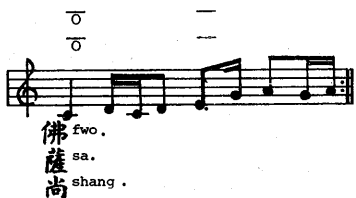
4. 徧 byan 照 jau 菩 pu

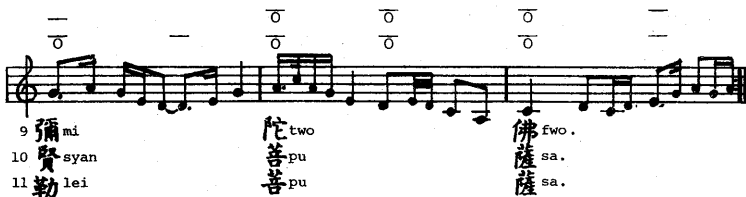
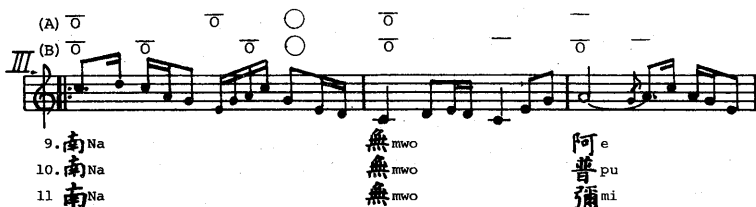
5. 徧 byan 照 jau 菩 pu

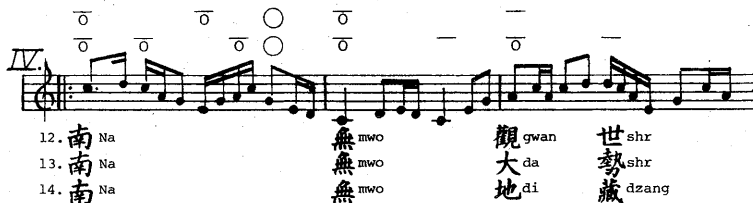
6. 菩 pu 薩 sa 摩 mwo 訶 he

7. 大 da 海 hai 衆 jung 菩 pu

8. 下 sya () 老 lau 和 he







CEREMONY FOR SHAKYAMUNI BUDDHA'S BIRTHDAY

釋迦文佛聖誕祝儀 四月六日

1. JEWEL CENSER PRAISE (see page 1)

寶鼎讚 (見1頁)

2. NAMO SHURANGAMA ASSEMBLY OF BUDDHAS AND BODHISATTVAS

南無楞嚴會上佛菩薩 (三稱)

Na mwo leng^oyan hwei shang fwo pu sa

3. SHURANGAMA MANTRA

楞嚴咒 (一編, 見3頁)

4. HEART OF PRAJNA PARAMITA SUTRA

般若波羅蜜多心經 (一編; 見第44頁)

5. MAHA PRAJNA PARAMITA

摩訶般若波羅蜜多 (三稱)

Mwo he bwo^ore bwo two mi dwo

6. PRAISE OF BUDDHA JEWEL

佛寶讚

IN THE HEAVENS ABOVE, IN ALL THAT IS BELOW, NOTHING COMPARES WITH THE BUDDHA,

天上天下無如佛^o

Tyan shang tyan sya wu ru fwo.

THROUGHOUT THE WORLDS OF THE TEN DIRECTIONS HE IS MATCHLESS.

十方世界亦無比

Shr fang shr jye yi wu bi.

OF ALL I HAVE SEEN IN THE WORLD,

世間所有我盡見

Shr jyan swo you wo jin jyan.

THERE IS NOTHING AT ALL THAT IS LIKE THE BUDDHA.

一切無有如佛者

Yi chye wu you ru fwo je.

HOMAGE TO THE GUIDING MASTER OF THE THREE REALMS OF THE
SAHA WORLD,

南無娑婆世界^①，三界導師，
na mwo swo pwo shr jye, san jye dau shr

COMPASSIONATE FATHER OF THE FOUR KINDS OF BEINGS, TEACHER
OF PEOPLE AND GODS,

四生慈父，人天教主，
sz sheng tsz fu, ren tyan jyau ju

WHOSE TRANSFORMATION BODIES ARE OF THREE KINDS; OUR ORIGINAL
TEACHER SHAKYAMUNI BUDDHA.

三類化身，本師釋迦牟尼佛^②
san lei hwa shen ben shr shr jya mu ni fwo

NAMO FUNDAMENTAL TEACHER SHAKYAMUNI BUDDHA

南無本師釋迦牟尼佛 (繞念)
na mwo ben shr shr jya mu ni fwo (recite while circumambu-
lating)

6. UNIVERSAL BOWING (Recite the names below; for music,
拜願 see page 163.) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA

南無本師釋迦牟尼佛 (十二拜)
na mwo ben shr shr jya mu ni fwo (bow 12 times)

HOMAGE TO MANJUSHRI BODHISATTVA

南無文殊師利菩薩 (三拜)
na mwo wen shu shr li pu sa (bow 3 times)

HOMAGE TO UNIVERSAL WORTHY BODHISATTVA

南無普賢菩薩 (三拜)
na mwo pu syan pu sa (bow 3 times)

HOMAGE TO MAITREYA BODHISATTVA

南無彌勒菩薩 (三拜)
na mwo mi lei pu sa (bow 3 times)

HOMAGE TO THE BODHISATTVAS MAHASATTVAS OF THE TEN DIRECTIONS

南無十方菩薩摩訶薩 (三拜)

na mwo shr fang pu sa mwo he sa (bow 3 times)

7. THREE REFUGES (see page 50) 三皈依 (見第50頁)

PRAISE FOR BATHING THE BUDDHA

浴佛讚偈

I NOW BATHE ALL THUS COME ONES

我今灌浴諸如來

wo jin gwan yu ju ru lai

WHO ARE ADORNED WITH PURE WISDOM, WHO HAVE AMASSED MERIT AND VIRTUE.

淨智莊嚴功德聚

jing jr jwang yan gung de jyu

MAY LIVING BEINGS OF THE FIVE TURBID REALMS BE LED FROM FILTH,

五濁衆生令離垢

wu jwo jung sheng ling li gou

AND TOGETHER REALIZE THE PURE DHARMA BODY OF THE THUS COME ONE.

同證如來淨法身

tung jeng ru lai jing fa shen

(3 times)

(三遍)

TRUE WORDS FOR BATHING THE BUDDHA

沐浴真言

唵底沙底沙僧伽娑訶 (持續誦念)

nan di sha di sha samgha swo he (repeat continuously)

VERSE FOR TRANSFERRING THE MERIT
FROM BATHING THE BUDDHA

浴佛功德回向

Yu fwo gung de hwei syang

I DEDICATE THE MERIT AND VIRTUE OF THE PROFOUND ACT OF
BATHING THE BUDDHA

浴佛功德殊勝行[◎]

Yu fwo gung de shu sheng heng

WITH ALL ITS SUPERIOR LIMITLESS BLESSINGS,

無邊勝福皆回向

Wu bian sheng fu jye hwei syang

WITH THE UNIVERSAL VOW THAT ALL BEINGS SUNK IN DEFILEMENT

普願沉溺諸衆生

Pu yuan chen ni ju jung sheng

WILL QUICKLY GO TO THE LAND OF THE BUDDHA OF LIMITLESS
LIGHT (AMITABHA).

速往無量光佛刹

Su wang wu lyang gwang fwo cha

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

十方三世一切佛[◎]

Shr fang san shr yi chye fwo

ALL BODHISATTVAS, MAHASATTVAS,

一切菩薩摩訶薩

Yi chye pu sa mwo he sa

MAHA PRAJNA PARAMITA!

◎摩訶般若波羅蜜

Mwo he bwo re bwo lo mi.

CEREMONY FOR MEDICINE MASTER BUDDHA'S BIRTHDAY

藥師佛聖誕祝儀 (九月三十日)

1. JEWELED CENSER PRAISE (see page 1)

寶鼎讚 (見1頁)

2. RECITE EIGHTY-EIGHT BUDDHAS REPENTANCE (see page 108)

禮佛大懺悔文 (見第108頁)

3. PRAISE (see page 47)

藥師讚 (見第47頁)

NA MO QUELLING DISASTERS LENGTHNING LIFE MEDICINE MASTER
BUDDHA (recite while circumambulating)

南無消災延壽藥師佛 (繞念)

Na mwo syau dzai yan shou yau shr fwo

5. UNIVERSAL BOWING 拜願 (Recite the names below; for music
see page 163.) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA

南無本師釋迦牟尼佛 (三拜)

Na mwo ben shr shr jya mu ni fwo (bow 3 times)

NA MO QUELLING DISASTERS LENGTHNING LIFE MEDICINE MASTER
BUDDHA

南無消災延壽藥師佛 (十二拜)

Na mwo syau dzai yan shou yau shr fwo (bow 12 times)

NA MO UNIVERSAL SHINING SUNLIGHT BODHISATTVA

南無日光徧照菩薩 (三拜)

Na mwo r gwang byan jau pu sa (bow 3 times)

NA MO UNIVERSAL SHINING MOONLIGHT BODHISATTVA

南無月光徧照菩薩 (三拜)

Na mwo ywe gwang byan jau pu sa (bow 3 times)

NA MO MEDICINE MASTER'S GREAT ASSEMBLY OF BUDDHAS AND
BODHISATTVAS VAST AS THE SEA!

南無藥師海會佛菩薩 (三拜)

Na mwo yau shr hai hwei fwo pu sa (bow 3 times)

6. THE THREE REFUGES (see page 49) 三皈依 (見第50頁)

CEREMONY FOR AMITABHA BUDDHA'S BIRTHDAY

阿彌陀佛聖誕祝儀 (十一月十七日)

1. JEWELED CENSUR PRAISE (see page 1)

寶鼎讚 (見1頁)

2. NA MO HOMAGE TO THE LOTUS POOL ASSEMBLY OF BUDDHAS AND
BODHISATTVAS AS VAST AS THE SEA. (3 times)

南無蓮池海會佛菩薩[®] (三稱)

THE BUDDHA SPEAKS OF AMITABHA SUTRA (see page 87)

佛說阿彌陀經 (見第87頁)

SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND (see page 107)

往生咒

(見第107頁)

3. PRAISE (see page 140)

彌陀讚

(見第140頁)

4. CIRCUMAMBULATION (NA MWO E MI TWO FWO)

南無阿彌陀佛

(繞念)

5. UNIVERSAL BOWING 拜願 (Recite the names below; for music
see page 163.) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛 (三拜)

Na mwo ben shr shr jya mu ni fwo. (bow 3 times)

NAMO AMITABHA BUDDHA

南無阿彌陀佛

(十二拜)

Na mwo e mi two fwo. (bow 12 times)

NAMO BODHISATTVA WHO OBSERVES THE WORLD'S SOUNDS.

南無觀世音菩薩

(三拜)

Na mwo gwan shr yin pu sa. (bow 3 times)

NAMO GREAT STRENGTH BODHISATTVA.

南無大勢至菩薩

(三拜)

Na mwo da shr jr pu sa. (bow 3 times)

NAMO GREAT PURE SEA OF BODHISATTVAS.

南無清淨大海象菩薩

(三拜)

Na mwo ching jing da hai jung pu sa (bow 3 times)

6. THE THREE REFUGES (see page 50)

三皈依 (見第50頁)

CEREMONY FOR MAITREYA BUDDHA'S BIRTHDAY

彌勒佛聖誕祝儀 (正月初一日)

1. JEWEL CENSER PRAISE (see page 1)

寶鼎讚 (見1頁)

2. RECITATION (same as Shakyamuni Buddha's birthday; see page 165)

念誦: (與釋迦佛誕同, 見第165頁)

3. PRAISE
(彌勒讚)

IN THE PAST HE WAS THE IMMORTAL WISDOM LIGHT.

過去曾做智光仙◎

Gwo chu tseng dzo jr gwang syan,

HIS SAMADHI OF GREAT KINDNESS IS WONDERFUL BEYOND
EXPRESSION.

大慈三昧妙難宣

Da tsz san mei myau nan sywan.

BORN IN THE SOUTH, IN A COUNTRY OF ADORNMENT CALLED SEA
SHORE,

莊嚴南有海岸國

Jwang yan nan you hai an gwo,

HE ASCENDS TO THE TUSHITA HEAVEN, AND BUDDHA IN HIS
NEXT LIFE HE'LL BE.

補處上生兜率天

Bu chu shang sheng dou shwai tyan.

WITH PERFECTED MIND AND CONSCIOUSNESS WHOSE BRIGHTNESS
SPANS THE REALMS OF THE TEN DIRECTIONS,

心識圓明十方界

Syin shr ywan ming shr fang jye,

THE MERIT AND VIRTUE CULTIVATED IN HIS NATURE HE SIMUL-
TANEOUSLY FULFILLED.

性修功德一時圓◎

Sying syou gung de yi shr ywan.

MANY ARE THOSE WHO OBTAIN REBIRTH IN THE INNER COURTYARD,

幾多內院往生輩

Ji duo nei ywan wang sheng bei,

AS THEY ASSEMBLE AT THE DRAGON-FLOWER ASSEMBLY AND FIRST
RECEIVE A PREDICTION.

會啓龍華授記先

Hwei chi lung hwa shou ji syan.

HOMAGE TO MATIREYA HONORED BUDDHA WHO DWELLS IN THE INNER
COURTYARD OF THE TUSHITA HEAVEN, WHO WITH TEN THOUSAND
VIRTUES REplete, WAITS TO BECOME BUDDHA IN HIS NEXT LIFE.

南無兜率內院[◎]萬德周圓, 位居補處,
當來下生[○]彌勒尊佛[◎]

Na mwo dou shwai nei ywan, wan de jou ywan, wei jyu bu chu
dang lai sya sheng mi lei dzwn fwo.

4. NA MO THE HONORED BUDDHA MAITREYA, SOON TO BE BORN IN THE
WORLD. (*recite while circumambulating*)

南無當來下生彌勒尊佛 (繞念)

Na mwo dang lai sya sheng mi lei dzwn fwo.

5. UNIVERSAL BOWING 拜願 (*Recite the names below; for music
see page 163.*) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛 (三拜)

Na mwo ben shr shr jya mu ni fwo. (*bow 3 times*)

NA MO THE HONORED BUDDHA MAITREYA, SOON TO BE BORN IN THE
WORLD.

南無當來下生彌勒尊佛 (十二拜)

Na mwo dang lai sya sheng mi lei dzwn fwo. (*bow 12 times*)

HOMAGE TO MANJUSHRI BODHISATTVA

南無文殊師利菩薩 (三拜)

Na mwo wen shu shr li pu sa (*bow 3 times*)

HOMAGE TO UNIVERSAL WORTHY BODHISATTVA

南無普賢菩薩

(三拜)

Na mwo pu syan pu sa (bow 3 times)

HOMAGE TO THE BODHISATTVAS MAHASATTVAS OF THE TEN DIRECTIONS.

南無十方菩薩摩訶薩

(三拜)

Na mwo shr fang pu sa mwo he sa (bow 3 times)

7. THREE REFUGES (see page 50) 三皈依 (見第50頁)

CEREMONY FOR GWAN YIN BODHISATTVA'S BIRTHDAY

觀世音菩薩聖誕祝儀

二月十九日
六月十九日
九月十九日

1. JEWELED CENSER PRAISE (see page 1)

寶鼎讚 (見1頁)

2. NA MO GWAN SHR YIN BODHISATTVA OF GREAT COMPASSION.

南無大悲觀世音菩薩

(三稱)

Na mwo da bei gwan shr yin pu sa (3 times)

GREAT COMPASSION MANTRA (7 times; see page 32)

大悲咒

(七遍; 見第32頁)

3. PRAISE

觀音讚

BODHISATTVA GWAN SHR YIN IS WONDERFUL PAST GRATITUDE.

觀音菩薩妙難酬

Gwan yin pu sa myau nan chou.

PURE AND CLEAR ARE HER ADORNMENTS, GAINED THROUGH PRACTICE AGES LONG.

清淨莊嚴累劫修

Ching jing jwang yan lei jye syou.

SEA-VAST A RED LOTUS FLOWER FRAGRANT RESTS BENEATH HER FOOT.

浩浩紅蓮安足下

Hau hau hung lyan an dzu sya.

BAY-CURVE OF AN AUTUMN MOON IS IN THE CRESCENT OF HER BROWS

灣灣秋月鎖眉頭，

Wan wan chyou ywe sou mei tou.

EVERYWHERE AND CONSTANTLY, SWEET DEW SPRINKLES FROM HER VASE.

瓶中甘露常徧洒，

Ping jung gan lu chang byan sa.

IN HER HAND, THE WILLOW BRANCH, THROUGH THE COUNTLESS AUTUMNS.

手內楊枝不計秋◎，

Shou nei yang jr bu ji chyou.

PRAYERS DEPART A THOUSAND HEARTS, IN A THOUSAND HEARTS SHE ANSWERS,

千處祈求千處應，

Chyan chu chi chyou chyan chu ying.

SAILING THE SEA OF SUFFERING, CROSSING PEOPLE OVER.

苦海常作度人舟，

Ku hai chang dzwo du ren jou.

NA MO GREATLY KIND AND COMPASSIONATE BODHISATTVA OF THE CRYSTAL LAND, WHO DWELLS ON POTOLA MOUNTAIN AND OBSERVES THE SOUNDS OF THE WORLD. (3 times)

南無普陀山琉璃世界◎，

大慈大悲觀世音菩薩◎。



Gwan Yin Praise



Bo - dhi - satt - va Gwan Shr Yin is won - der - ful past



gra - ti - tude — Pure and clear are her a - dorn - ments



Gained through prac - tice a - ges long. Sea - vast a red



lo - tus flow - er Fra - grant rests be - neath her foot —



Bay - curve of an au - tumn moon is in the cres - cent



of her brows — Ev - 'ry where and con - stant - ly sweet dew



sprin - kles from her vase In her hand the wil - low branch



Thru' the count - less au - tumns Prayers de - part a thou - sand hearts



In a thou - sand hearts she an - swers Sail - - ing the sea of



suf - fer - ing Cross - ing peo - ple ov - er.



4. NA MWO GWAN SHR YIN PU SA. (*recite and circumambulate*)
南無觀世音菩薩 (繞念)
5. UNIVERSAL BOWING 拜願 (*Recite the names below; for music, see page 163.*) (參考音譜見163頁)
HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛 (三拜)
Na mwo ben shr shr jya mu ni fwo. (bow 3 times)

NAMO AMITABHA BUDDHA.

南無阿彌陀佛 (三拜)
Na mwo e mi two fwo. (bow 3 times)

NAMO BODHISATTVA WHO OBSERVES THE WORLD'S SOUNDS.

南無觀世音菩薩 (十二拜)
Na mwo gwan shr yin pu sa. (bow 12 times)

NAMO GREAT STRENGTH BODHISATTVA.

南無大勢至菩薩 (三拜)
Na mwo da shr jr pu sa. (bow 3 times)

NAMO GREAT PURE SEA OF BODHISATTVAS.

南無清淨大海衆菩薩 (三拜)
Na mwo ching jing da hai jung pu sa. (bow 3 times)

6. THE THREE REFUGES (*see page 50*) 三皈依 (見第50頁)



CEREMONY FOR UNIVERSAL WORTHY BODHISATTVA'S BIRTHDAY
 普賢菩薩聖誕祝儀 (二月二十一日)

1. JEWELED CENSER PRAISE (see page 1)
 寶鼎讚 (見1頁)
2. RECITE EIGHTY-EIGHT BUDDHAS REPENTANCE (see page 108)
 禮佛大懺悔文 (見第108頁)
3. PRAISE
 (普賢讚)
 THE BODHISATTVA OF GREAT CONDUCT IS CALLED UNIVERSAL WORTHY,

大行菩薩稱普賢◎
 Da heng pu sa cheng pu syān,

THE SEA OF HIS VOW POWER IS MULTI-LAYERED WITHOUT BOUNDS.

重重願海浩無邊
 Chung chung ywan hai hau wu byan.

WITH DIGNITY HE REPOSES UPON A SIX-TUSKED ELEPHANT;

端嚴示坐六牙象
 Dwan yan shr dzo lyou ya syang,

BY WISDOM HE IS BORN, TRANSFORMATIONALLY FROM A LOTUS OF
THE SEVEN GEMS.

智慧化生七寶蓮

Jr hwei hwa sheng chi bau lyau.

IN ALL SAMADHIS HE ATTAINS SOVEREIGNTY,

一切三昧皆自在

Yi chye san mei jye dz dzai,

HIS ORIGINALLY WONDERFUL VIRTUE IS PERVASIVE AND PERFECTED.

本來妙德盡周圓◎

Ben lai myau de jin jou ywan.

PRAISES OF HIS JEWELLED AWESOMENESS ARRIVES TO TEACH THE
SAHA WORLD;

寶威來贊娑婆化

Bau wei lai dzan swo pe hwa.

HIS EFFICACIOUS RESPONSE AND SPIRITUAL POWERS SHAKE THE
GREAT-THOUSAND REALM.

靈感神通震大千

Ling gan shen tung jen da chyan.

HOMAGE TO UNIVERSAL WORTHY BODHISATTVA OF GREAT
CONDUCT, WHO DWELLS IN THE SILVER WORLD OF E MEI MOUNTAIN.

南無峨眉山銀色世界◎大行普賢王菩薩◎

Na mwo 0 mei shan, yin shai shr jye, da heng pu syan
pu sa.

4. NA MW0 PU SYAN WANG PU SA (*recite and circumambulate*)

南無普賢王菩薩

(繞念)

5. UNIVERSAL BOWING 拜願 (*Recite the names below; for music,
see page 163.*) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛

(三拜)

Na mwo ben shr shr jya mu ni fwo. (*bow 3 times*)

HOMAGE TO MANJUSHRI BODHISATTVA

南無文殊師利菩薩 (三拜)
Na mwo wen shu shr li pu sa (bow 3 times)

HOMAGE TO UNIVERSAL WORTHY BODHISATTVA

南無普賢菩薩 (十二拜)
Na mwo pu syan pu sa (bow 12 times)

HOMAGE TO MAITREYA BODHISATTVA

南無彌勒菩薩 (三拜)
Na mwo mi lei pu sa (bow 3 times)

HOMAGE TO THE BODHISATTVAS MAHASATTVAS OF THE TEN DIRECTIONS.

南無十方菩薩摩訶薩 (三拜)
Na mwo shr fang pu sa mwo he sa (bow 3 times)

7. THREE REFUGES (see page 50) 三皈依(見第50頁)

CEREMONY FOR MANJUSHRI BODHISATTVA'S BIRTHDAY

文殊菩薩聖誕祝儀

1. JEWELED CENSER PRAISE (see page 1)
寶鼎讚(見1頁)
2. RECITE EIGHTY-EIGHT BUDDHAS REPENTANCE (see page 108)
禮佛大懺悔文(見第108頁)
3. PRAISE
(文殊讚)
"WONDERFUL AUSPICIOUS" IS REPLETE WITH GREAT KINDNESS.
具大慈心妙吉祥◎
Ju da tsz syin myau ji syang.

MOTHER OF ENLIGHTENED ONES THROUGHOUT THE THREE PERIODS OF TIME, HIS WISDOM IS BEYOND MEASURE.

三世覺母智難量
San shr jyau mu jr nan lyang.

HIS LEFT HAND BRANDISHES A SHARP SWORD THAT SEVERS ALL AFFLICTIONS;

左持利劍煩惱斷

Dso chr li jyan fan nau dwan,

AND HIS RIGHT HAND HOLDS THE BLUE LOTUS WHICH REFLECTS
THE MARK OF HIS VIRTUE.

右執青蓮德相彰

Yu jr ching lian de syang chang.

A PEACOCK AND LION-SPIRIT ACT AS HIS CARRIAGE,

孔雀神獅供乘馭

Kung chywe shen shr gung cheng yu,

POISONOUS DRAGONS AND FIERCE BEASTS ARE SUBDUED AND
BECOME PURE AND COOL.

毒龍猛獸伏清涼◎

Du lung meng shou fu ching lyang.

THE PURE YOUTH WITH THE FIVE TOPKNOTS--THIS IS A
PROVISIONAL MANIFESTATION.

童形五髻知權現

Tung sying wu ji jr chwyen syan,

ORIGINALLY, HE IS THE HAPPY TREASURY OF THE THUS COME
ONE.

本是如來歡喜藏

Ben shr ru lai hwan syi dzang.

HOMAGE TO MANJUSHRI BODHISATTVA OF GREAT WISDOM, WHO
DWELLS IN THE GOLDEN WORLD OF PURE COOL MOUNTAIN.

南無清涼山金色世界◎大智文殊師利菩薩◎

Na mwo ching lyang shan, jin shai shr jye, da jr wen
shu shr li pu sa.

4. HOMAGE TO WONDERFUL AUSPICIOUS BODHISATTVA

南無妙吉祥菩薩

(繞念)

Na mwo myau ji syang pu sa. (recite and circumambulate)

5. UNIVERSAL BOWING 拜願 (Recite the names below; for music,
see page 163.) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛 (三拜)
Na mwo ben shr shr jya mu ni fwo (bow 3 times)

HOMAGE TO MANJUSHRI BODHISATTVA

南無文殊師利菩薩 (十二拜)
Na mwo wen shu shr li pu sa (bow 12 times)

HOMAGE TO UNIVERSAL WORTHY BODHISATTVA

南無普賢菩薩 (三拜)
Na mwo pu syan pu sa (bow 3 times)

HOMAGE TO MAITREYA BODHISATTVA

南無彌勒菩薩 (三拜)
Na mwo mi lei pu sa (bow 3 times)

HOMAGE TO THE BODHISATTVAS MAHASATTVAS OF THE
TEN DIRECTIONS

南無十方菩薩摩訶薩 (三拜)
Na mwo shr fang pu sa mwo he sa (bow 3 times)

6. THE THREE REFUGES (see page 50) 三皈依 (見第50頁)

CEREMONY FOR GREAT STRENGTH BODHISATTVA'S BIRTHDAY

大勢至菩薩聖誕祝儀 (七月十三日)

1. JEWELLED CENSER PRAISE (see page 1)

寶鼎讚 (見1頁)

2. RECITE AMITABHA SUTRA (see page 87); SPIRIT MANTRA FOR
REBIRTH IN THE PURE LAND. (see page 107)

念誦：彌陀經 (見第87頁)；往生咒 (三遍，見第107頁)

3. PRAISE
(勢至讚)

HIS WISDOM LIGHT UNIVERSALLY ILLUMINATES, LUCID AND
JADE-LIKE.

慧光普照何玲瓏◎

Hwei gwang pu jyau he ling lung.

THE THREE DESTINIES GET OUT OF SUFFERING AS HE CROSSES
OVER SENTIENT BEINGS.

三塗脫苦度含靈

San tu tou ku du han ling.

THE LIGHT FROM FIVE HUNDRED FLORAL PLATFORMS INTER-
REFLECT,

華臺五百交輝映

Hwa tai wu bai jyau hwei ying,

AS HE MANIFESTS A BODY THROUGHOUT BUDDHA KSHETRAS OF THE
TEN DIRECTIONS.

佛刹十方盡現形

Fwo cha shr fang jin syan sying.

WALKING OR SITTING, HE QUAKES THE GREAT-THOUSAND COSMOS;

行坐震搖大千界

Sying dzo jen yau da chyan jye,

ATOP HIS ADORNED SUMMIT, STANDS THE FLASK OF JEWELLED
LIGHT.

莊嚴頂峙寶光瓶◎

Jwang yan ding jr bau gwang ping.

HOW DID HE CERTIFY TO SUCH PERFECT PENETRATION AND SELF-
MASTERY?

圓通自在由何證

Ywan tung dz dzai yu he jeng,

PURE MINDFULNESS, CONSTANTLY AWARE--THE UNSURPASSED
VEHICLE!

淨念常惺最上乘

Jing nyan chang sying dzwei shang cheng.

HOMAGE TO GREAT STRENGTH BODHISATTVA OF BOUNDLESS BODIES
OF BLAZING LIGHT, WHO DWELLS IN THE WESTERN WORLD OF
ULTIMATE BLISS.

南無西方極樂世界無邊光熾身大勢至菩薩◎

Na mwo syi fang ji le shr jye, wu byan gwang jr shen,
da shr jr pu sa.

4. HOMAGE TO GREAT STRENGTH BODHISATTVA

南無大勢至菩薩

(繞念)

Na mwo da shr jr pu sa (recite while circumambulating)

5. UNIVERSAL BOWING 拜願 (Recite the names below; for music, see page 163.) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛

(三拜)

Na mwo ben shr shr jya mu ni fwo. (bow 3 times)

NAMO AMITABHA BUDDHA.

南無阿彌陀佛

(三拜)

Na mwo e mi two fwo. (bow 3 times)

NAMO BODHISATTVA WHO OBSERVES THE WORLD'S SOUNDS.

南無觀世音菩薩

(三拜)

Na mwo gwan shr yin pu sa. (bow 3 times)

NAMO GREAT STRENGTH BODHISATTVA.

南無大勢至菩薩

(三拜)

Na mwo da shr jr pu sa. (bow 12 times)

NAMO GREAT PURE SEA OF BODHISATTVAS.

南無清淨大海衆菩薩

(三拜)

Na mwo ching jing da hai jung pu sa. (bow 3 times)

6. THREE REFUGES (see page 50) 三皈依 (見第50頁)

CEREMONY FOR EARTH STORE BODHISATTVA'S BIRTHDAY

地藏王菩薩聖誕祝儀 (七月三十日)

1. JEWELED CENSER PRAISE (see page 1)

寶鼎讚 (見1頁)

2. RECITE EIGHTY-EIGHT BUDDHAS REPENTANCE (see page 108)

禮佛大懺悔文 (見第108頁)

EARTH STORE BODHISATTVA PRAISE



1. Earth Store Bo - dhi - satt - va won - der - ful be - yond com -
2. Won - drous Dhar - ma sounds through - out the three paths and six
3. His pearl shin - ing bright - ly lights the way to heav - en's
4. Leads on those with caus - es gar - nered life and life a -



pare; Gold hue'd in his trans - for - ma - tion bo - dy he ap -
 realms; Four births and ten kinds of be - ings gain his kind - ly
 halls; Six ringed gold - en staff shakes op - en wide the gates of
 gain; To bow at the nine flow'rd ter - race of the Hon - ored

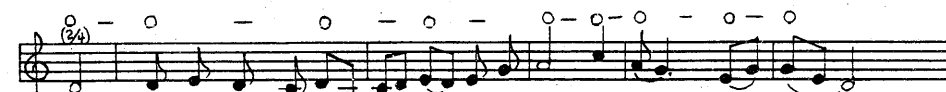


pears.
 grace.
 hell.
 One.

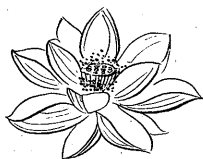
Na - mo Earth Store, Great Vows and Com - pas - sion, Bo - dhi - satt - va



of the dark and dis - mal worlds; On Nine Flow - er Moun - tain, Most Hon - ored



One, with Ten Wheels of pow - er You res - cue all the suf - f'ring ones...



3. PRAISE

(地藏讚)

EARTH STORE BODHISATTVA WONDERFUL BEYOND COMPARE;

地藏菩薩妙難倫◎

Di dzang pu sa myau nan lwun

GOLDHUED IN HIS TRANSFORMATION BODY HE APPEARS.

化現金容處處分

Hwa syan jin rung chu chu fen.

WONDROUS DHARMA SOUNDS THROUGHOUT THE THREE PATHS AND SIX REALMS

三途六道聞妙法

San tu lyau dau wen myau fa.

THOSE OF THE FOUR KINDS OF BIRTH AND TEN KINDS OF BEINGS GAIN HIS KINDLY GRACE.

四生十類蒙慈恩

Sz sheng shr lei meng tsz en.

HIS PEARL SHINING BRIGHTLY LIGHTS THE WAY TO HEAVEN'S HALLS;

明珠照徹天堂路

Ming ju jyau che tyan tang lu.

SIX-RINGED GOLDEN STAFF SHAKES OPEN WIDE THE GATES OF HELL.

金錫振開地獄門◎

Jin syi jen kai di yu men.

LEADS ON THOSE WITH CAUSES GARNERED LIFE AND LIFE AGAIN;

累世親因蒙接引

Lei shr chin yin meng jye yin.

TO BOW AT THE NINE-FLOWERED TERRACE OF THE HONORED ONE.

九蓮臺畔禮慈尊

Jyou lyan tai pan li tsz dzwun.

NA MO EARTH STORE, BODHISATTVA OF GREAT VOWS AND COMPASSION,
OF THE DARK AND DISMAL WORLDS; ON NINE FLOWER MOUNTAIN,
MOST HONORED ONE, WITH TEN WHEELS OF POWER YOU RESCUE
ALL THE SUFFERING ONES.

南無九華山幽冥世界[◎], 大慈大悲
十輪拔苦, 本尊地藏王菩薩[◎]

Na mwo jyou hwa shan, yu ming shr jye, da tsz da bei,
shr lun ba ku, ben dzun di dzang wang pu sa.

4. HOMAGE TO EARTH STORE BODHISATTVA

南無地藏王菩薩 (繞念)

Na mwo di dzang wang pu sa (recite while circumambulating)

5. UNIVERSAL BOWING 拜願 (Recite the names below; for music;
see page 163.) (參考音譜見163頁)

HOMAGE TO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛 (三拜)

Na mwo ben shr shr jya mu ni fwo. (bow 3 times)

HOMAGE TO MANJUSHRI BODHISATTVA.

南無文殊師利菩薩 (三拜)

Na mwo wen shu shr li pu sa. (bow 3 times)

HOMAGE TO UNIVERSAL WORTHY BODHISATTVA.

南無普賢菩薩 (三拜)

Na mwo pu syan pu sa (bow 3 times)

HOMAGE TO THE BODHISATTVA WHO OBSERVES THE WORLD'S SOUNDS.

南無觀世音菩薩 (三拜)

Na mwo gwan shr yin pu sa (bow 3 times)

HOMAGE TO EARTH STORE BODHISATTVA.

南無地藏王菩薩 (十二拜)

Na mwo di dzang wang pu sa (bow 12 times)

HOMAGE TO THE BUDDHAS AND BODHISATTVAS OF THE TUSHITA
ASSEMBLY.

南無忉利會上佛菩薩 (三拜)

Na mwo dau li hwei shang fwo pu sa (bow 3 times)

6. THE THREE REFUGES (see page 50) 三皈依 (見第50頁)

THE BUDDHA SPEAKS THE ULLAMBANA SUTRA◎

佛說盂蘭盆經◎

Fwo shwo yu lan pen jing

NA MO HOMAGE TO THE ULLAMBANA ASSEMBLY OF BUDDHAS AND BODHI-SATTVAS.

(recite 3 times)

南無盂蘭盆會佛菩薩◎

(三稱)

Na mwo yu lan pen hwei fwo pu sa

THUS I HAVE HEARD, AT ONE TIME, THE BUDDHA DWELT AT SHRA-

如是我聞，一時佛在舍衛國

Ru shr wo wen, yi shr fwo dzai she wei gwo.

VASTI IN THE GARDEN OF THE BENEFactor OF ORPHANS AND THE SOLI-TARY.

祇樹給孤獨園。

Chi shu ji gu du ywan.

MAHAMAUDGALYAYANA HAD JUST OBTAINED THE SIX PENETRATIONS AND WISHED TO CROSS OVER HIS FATHER AND MOTHER TO REPAY THEIR KINDNESS FOR RAISING HIM.

大目乾連始得六通，欲度父母報乳哺之恩。

Da mu jyan lyan, shr de lyou tung, yu du fu mu bau ru bu jr en.

THUS, USING HIS WAY EYE, HE REGARDED THE WORLD AND SAW THAT HIS DECEASED MOTHER HAD BEEN BORN AMONG THE HUNGRY GHOSTS,

即以道眼觀視世間，見其亡母生餓鬼中。

Ji yi dau yan, gwan shr shr jyan, jyan chi wang mu sheng e gwei jung.

HAVING NEITHER FOOD NOR DRINK, SHE WAS BUT SKIN AND BONES.

不見飲食，皮骨連立。

Bu jyan yin shr, pi gu lyan li.

MAHAMAUDGALAYANA FELT DEEP PITY AND SADNESS, FILLED A BOWL WITH FOOD AND WENT TO PROVIDE FOR HIS MOTHER. SHE GOT THE BOWL, SCREENED IT WITH HER LEFT HAND, AND WITH HER RIGHT HAND MADE A FIST OF FOOD. BUT, BEFORE IT ENTERED HER MOUTH, IT TURNED INTO BURNING COALS WHICH COULD NOT BE EATEN.

目連悲哀，即鉢盛飯，往餉其母。母得鉢飯，便以左手障飯，右手搏飯，食未入口，化成火炭，遂不得食。

Mu lian bei ai. ji bwo sheng fan. wang syang chi mu. mu de bwo fan. byan yi dzwo shou jang fan. yo shou twan fan. shr wei ru kou. hwa cheng hwo tan. swei bu de shr.

MAHAMAUDGALYAYANA CALLED OUT AND WEPT SORROWFULLY, AND HASTENED TO RETURN TO THE BUDDHA TO SET FORTH ALL OF THIS.

目連大叫，悲號啼泣。馳還白佛，具陳如此。

Mu lian da jyau. bei hau ti chi. chr hwan bai fwo. jyu chen ru tsz.

THE BUDDHA SAID, "YOUR MOTHER'S OFFENSES ARE DEEP AND FIRMLY ROOTED. YOU ALONE DO NOT HAVE ENOUGH POWER. ALTHOUGH YOUR FILIAL SOUNDS MOVE HEAVEN AND EARTH, THE HEAVEN SPIRITS, THE EARTH SPIRITS, TWISTED DEMONS, AND THOSE OUTSIDE THE WAY, BRAHMANS, AND THE FOUR HEAVENLY KING GODS, ARE ALSO WITHOUT SUFFICIENT STRENGTH.

佛言，汝母罪根深結，非汝一人，力所奈何。汝雖孝順，聲動天地，天神地神邪魔外道，道士，四天王神，亦不能奈何。

Fwo yan. ru mu dzwei gen shen jye. fei ru yi ren. li swo nai he. ru swei syau shun sheng dung tyan di, tyan shen di shen. sye mwo. wai dau. dau shr. sz tyan wang shen. yi bu neng nai he.

THE AWESOME SPIRITUAL POWER OF THE ASSEMBLED SANGHA OF THE TEN DIRECTIONS IS NECESSARY FOR LIBERATION TO BE ATTAINED.

當須十方衆僧威神之力，乃得解脫。

Dang syu shr fang jung seng wei shen jr li. nai de jye two.

I SHALL NOW SPEAK A DHARMA OF RESCUE WHICH CAUSES ALL THOSE IN DIFFICULTY TO LEAVE WORRY AND SUFFERING, AND TO ERADICATE OBSTACLES FROM OFFENSES.

吾今當為汝說救濟之法，令一切難，皆離憂苦，罪障消除。

Wu jin dang wei ru shwo jyou ji jr fa. ling yi chye nan. jye
li yu ku, dzwei jang syau chu.

THE BUDDHA TOLD MAUDGALYAYANA: "THE FIFTEENTH DAY OF THE
SEVENTH MONTH IS THE PRAVARANA DAY FOR THE ASSEMBLED SANGHA
OF THE TEN DIRECTIONS.

佛告目連：十方衆僧於七月十五日，僧
自恣時。

Fwo gau mu lyan: shr fang jung seng yu chi ywe shr wu r.
seng dz dz shr.

FOR THE SAKE OF FATHERS AND MOTHERS OF SEVEN GENERATIONS
PAST, AS WELL AS FOR FATHERS AND MOTHERS OF THE PRESENT WHO
ARE IN DISTRESS, YOU SHOULD PREPARE AN OFFERING OF CLEAN
BASINS FULL OF HUNDREDS OF FLAVORS AND THE FIVE FRUITS,

當為七世父母，及現在父母厄難中者，
具飯百味五果，汲灌盥器。

Dang wei chi shr fu mu. ji syan dzai fu mu e nan jung je.
ju fan bai wei wu gwo. ji gwan pen chi.

AND OTHER OFFERINGS OF INCENSE, OIL, LAMPS, CANDLES, BEDS,
AND BEDDING, ALL THE BEST OF THE WORLD, TO THE GREATLY
VIRTUOUS ASSEMBLED SANGHA OF THE TEN DIRECTIONS.

香油錠燭，床敷臥具，盡世甘美，以著盆中。
供養十方大德衆僧。

Syang. you. teng. chu. chwang fu. wo ju. jin shr gan mei. yi
jau pen jung. gung yang shr fang da de jung seng.

ON THAT DAY, ALL THE HOLY ASSEMBLY, WHETHER IN THE MOUNTAINS
PRACTICING DHYANA SAMADHI, OR OBTAINING THE FOUR FRUITS OF
THE WAY, OR WALKING BENEATH TREES, OR USING THE INDEPENDENCE
OF THE SIX PENETRATIONS, TO TEACH AND TRANSFORM SOUND HEARERS
AND THOSE ENLIGHTENED TO CONDITIONS,

當此之日，一切聖衆或在山間禪定，或
得四道果，或樹下經行，或六通自在，教
化聲聞緣覺，

Dang tsz jr r. yi chye sheng jung hwei dzai shan jyan chan
ding. hwei de sz dau gwo. hwei shu sya jing sying. hwei lyou
tung dz dzai. jyau hwa sheng wen ywan jyau.

OR PROVISIONALLY MANIFESTING AS BHIKSHUS WHEN IN FACT THEY ARE GREAT BODHISATTVAS ON THE TENTH GROUND--ALL COMPLETE IN PURE PRECEPTS AND OCEANLIKE VIRTUE OF THE HOLY WAY--SHOULD GATHER IN A GREAT ASSEMBLY AND ALL OF LIKE MIND RECEIVE THE PRAVARANA FOOD.

或十地菩薩大人，權現比丘。在大象中，皆同一心受鉢和羅飯。具清淨戒，聖象之道，其德汪洋。

Hwei shr di pu sa da ren chwyen syan bi chyou dzai da jung jung jye tung yi syin. shou bwo he lwo fan. ju ching jing jye. sheng jung jr dau. chi de wang yang.

IF ONE THUS MAKES OFFERINGS TO THESE PRAVARANA SANGHA, ONE'S PRESENT FATHER AND MOTHER, PARENTS OF SEVEN GENERATIONS, AS WELL AS THE SIX KINDS OF CLOSE RELATIVES, WILL ESCAPE FROM THE THREE PATHS OF SUFFERINGS,

其有供養此等自恣僧者。現在父母，七世父母，六種親屬，得出三途之苦。

Chi you gung yang tsz deng dz dz seng je. syan dzai fu mu. chi shr fu mu. lyou jung chin shu. de chu san tu jr ku.

AND AT THAT TIME ATTAIN RELEASE. THEIR CLOTHING AND FOOD WILL SPONTANEOUSLY APPEAR. IF THE PARENTS ARE STILL ALIVE, THEY WILL HAVE WEALTH AND BLESSINGS FOR A HUNDRED YEARS.

應時解脫，衣食自然。若復有人父母現在者，福樂百年。

Ying shr jye two. yi shr dz ran. rau fu you ren fu mu syan dzai je. fu le bai nyan.

PARENTS OF SEVEN GENERATIONS WILL BE BORN IN THE HEAVENS. TRANSFORMATIONALLY BORN, THEY WILL INDEPENDENTLY ENTER THE CELESTIAL FLOWER LIGHT, AND EXPERIENCE LIMITLESS BLISS.

若已亡七世父母生天，自在化生，入天華光，受無量快樂。

Rau yi wang chi shr fu mu sheng tyan. dz dzai hwa sheng. ru tyan hwa gwang. shou wu lyang kwai le.

AT THAT TIME THE BUDDHA COMMANDED THE ASSEMBLED SANGHA OF THE TEN DIRECTIONS TO RECITE MANTRAS AND VOWS FOR THE SAKE OF THE DONOR'S FAMILY, FOR PARENTS OF SEVEN GENERATIONS.

時佛勅十方衆僧，皆先為施主家呪願。
七世父母。

Shr fwo chr shr fang jung seng. jye syan wei shr ju jya jou
ywan. chi shr fu mu.

AFTER PRACTICING DHYANA CONCENTRATION, THEY THEN MAY ACCEPT
THE FOOD. WHEN FIRST RECEIVING THE BASIN, PLACE IT BEFORE
THE BUDDHA IN THE STUPA. WHEN THE ASSEMBLED SANGHA HAS FI-
NISHED THE MANTRAS AND VOWS, THEN THEY MAY ACCEPT IT.

行禪定意，然後受食。初受盆時，先安在
佛塔前。衆僧呪願竟，便自受食。

Sying chan ding yi. ran hou shou shr. chu shou pen shr. syan
an dzai fwo ta chyan. jung seng jou ywan jing. byan dz shou
shr.

AT THAT TIME THE BHIKSHU MAUDGALYAYANA AND THE ASSEMBLY OF
GREAT BODHISATTVAS WERE ALL EXTREMELY DELIGHTED AND THE
SORROWFUL SOUND OF MAUDGALYAYANA'S CRYING CEASED.

爾時目連比丘，及此大會大菩薩衆，皆
大歡喜。而目連悲啼泣聲，釋然除滅。

Er shr mu lyan bi chyou. ji tsz da hwei da pu sa jung. jye da
hwan syi. er mu lyan bei ti chi sheng. shr ran chu mye.

AT THAT TIME MAUDGALYAYANA'S MOTHER OBTAINED LIBERATION FROM
ONE KALPA OF SUFFERING AS A HUNGRY GHOST.

是時目連其母，即於是日得脫一劫餓
鬼之苦。

Shr shr mu lyan chi mu. ji yu shr r de tou yi jye e gwei jr ku.

MAUDGALYAYANA ADDRESSED THE BUDDHA AND SAID, "THIS DISCIPLE'S
PARENTS HAVE RECEIVED THE POWER OF THE MERIT AND VIRTUE OF
THE TRIPLE JEWEL, BECAUSE OF THE AWESOME SPIRITUAL POWER OF
THE ASSEMBLED SANGHA.

爾時目連復白佛言：「弟子所生父母，得
蒙三寶功德之力，衆僧威神之力故。」

Er shr mu lyan fu bai fwo yan. di dz swo sheng fu mu. de
meng san bau gung de jr li. jung seng wei shen jr li gu.

IF IN THE FUTURE THE BUDDHA'S DISCIPLES PRACTICE FILIALITY BY OFFERING UP THE ULLAMBANA BASINS, WILL THEY BE ABLE TO CROSS OVER THEIR PRESENT FATHERS AND MOTHERS AS WELL AS THOSE OF SEVEN GENERATIONS PAST?"

若未來世一切佛弟子，行孝順者，亦應奉此盂蘭盆，救度現在父母，乃至七世父母，為可爾不？

Rau wei lai shr yi chye fwo di dz. sying syau shun je. Yi ying feng tsz yu lan pen. jyou du syan dzai fu mu. nai jr chi shr fu mu. wei ke er fau?"

THE BUDDHA REPLIED: "GOOD INDEED, I AM HAPPY YOU ASKED THAT QUESTION. I JUST WANTED TO SPEAK ABOUT THAT AND NOW YOU HAVE ALSO ASKED ABOUT IT.

佛言：「大善快問，我正欲說，汝今復問。」

Fwo yan. da shan kwai wen. wo jeng yu shwo. ru jin fu wen.

GOOD MAN, IF BHIKSHUS, BHIKSHUNIS, KINGS, CROWN PRINCES, GREAT MINISTERS, GREAT OFFICIALS, CABINET MEMBERS, THE HUNDREDS OF OFFICERS, AND THE TENS OF THOUSANDS OF CITIZENS WISH TO PRACTICE COMPASSIONATE FILIAL CONDUCT,

善男子，若有比丘、比丘尼、國王、太子、王子、大臣、宰相、三公、百官、萬民、庶人，行孝慈者，

Shan nan dz. rau you bi chyou bi chyou ni. gwo wang. tai dz. wang dz. da chen. dzai syang. san gung. bai gwan. wan min. shu ren. sying syau tsz je.

FOR THE SAKE OF THE PARENTS WHO BORE THEM, AS WELL AS FOR THE SAKE OF FATHERS AND MOTHERS OF SEVEN LIVES PAST, ON THE FIFTEENTH DAY OF THE SEVENTH MONTH, THE DAY OF THE BUDDHAS' DELIGHT, THE DAY OF THE SANGHA'S PRAVARANA,

皆應為所生現在父母，過去七世父母，於七月十五日，佛歡喜日，僧自恣日。

Jye ying wei swo sheng syan dzai fu mu. gwo chu chi shr fu mu. yu chi ywe shr wu r. fwo hwan syi r. seng dz dz r.

THEY ALL SHOULD PLACE HUNDREDS OF FLAVORS OF FOODS IN THE ULLAMBANA BASINS, AND OFFER THEM TO THE PRAVARANA SANGHA OF THE TEN DIRECTIONS. THEY SHOULD VOW TO CAUSE THE LENGTH OF

LIFE OF THE PRESENT FATHER AND MOTHER TO REACH A HUNDRED YEARS WITHOUT ILLNESS, WITHOUT SUFFERINGS, AFFLICTIONS, OR WORRIES,

以百味飲食安盂蘭盆中,施十方自恣
僧。乞願便使現在父母,壽命百年無病,
無一切苦惱之患。

Yi bai wei yin shr an yu lan pen jung. shr shr fang dz dz
seng. chi ywan byan shr syan dzai fu mu. shou ming bai nyan
wu bing. wu yi chye ku nau jr hwan.

AND ALSO VOW TO CAUSE SEVEN GENERATIONS OF FATHERS AND MOTHERS TO LEAVE THE SUFFERINGS OF THE HUNGRY GHOSTS, TO BE BORN AMONG MEN AND GODS, AND TO HAVE BLESSINGS AND BLISS WITHOUT LIMIT."

乃至七世父母離餓鬼苦,得生天人中,
福樂無極。

Nai jr chi shr fu mu. li e gwei ku. de sheng tyan ren jung,
fu le wu ji.

THE BUDDHA TOLD ALL THE GOOD MEN AND GOOD WOMEN, "THOSE DISCIPLES OF THE BUDDHA WHO CULTIVATE FILIAL CONDUCT SHOULD IN THOUGHT AFTER THOUGHT, CONSTANTLY RECALL THEIR PRESENT FATHERS AND MOTHERS WHEN MAKING OFFERINGS, AS WELL AS THE FATHERS AND MOTHERS OF SEVEN LIVES PAST.

佛告諸善男子、善女人:「是佛弟子修孝
順者,應念念中常憶父母供養,乃至七
世父母。

Fwo gau ju shan nan dz. shan nyu ren. shr fwo di dz. syou
syau shun je. ying nyan nyan jung. chang yi fu mu. gung yang
nai jr chi shr fu mu.

EVERY YEAR, ON THE FIFTEENTH DAY OF THE SEVENTH MONTH, THEY SHOULD ALWAYS, OUT OF FILIAL COMPASSION, RECALL THEIR PARENTS WHO BORE THEM AND THOSE OF SEVEN LIVES PAST,

年年七月十五日,常以孝順慈憶所生
父母,乃至七世父母。

Nyan nyan chi ywe shr wu r. chang yi syau shun tsz yi swo
sheng fu mu. nai jr chi shr fu mu.

AND FOR THEIR SAKES PERFORM THE OFFERING OF THE ULLAMBANA BASIN TO THE BUDDHA AND THE SANGHA AND THUS REPAY THE LOVING KINDNESS OF THE PARENTS WHO RAISED AND NOURISHED THEM.

為作盂蘭盆，施佛及僧，以報父母長養
慈愛之恩。

Wei dzwo yu lan pen. shr fwo ji seng. yi bau fu mu jang yang
tsz ai jr en.

ALL BUDDHAS' DISCIPLES SHOULD RESPECTFULLY RECEIVE THIS DHARMA."

若一切佛弟子，應當奉持是法。

Rau yi chye fwo di dz. ying dang feng chr shr fa.

AT THAT TIME THE BHIKSHU MAUDGALYAYANA AND THE FOUR-FOLD ASSEMBLY OF DISCIPLES, HEARING WHAT THE BUDDHA SAID, PRACTICED IT WITH DELIGHT.

爾時目連比丘，四輩弟子，聞佛所說，
歡喜奉行。

Er shr mu lyan bi chyou sz bei di dz. wen fwo swo shwo.
hwan syi feng sying.

END OF THE BUDDHA SPEAKS OF ULLAMBANA SUTRA

佛說盂蘭盆經

Fwo shwo yu lan pen jing

TRUE WORDS FOR REPAYING PARENTS' KINDNESS

報父母恩真言

南無密栗多，哆婆曳，訖訶。

Na mwo mi li dwo dwo pe ye swo he.

(Circumambulate and recite)

(繞念)

DHARMA GATHERING TO LIBERATE THE LIVING

放生儀規

feng seng yi kuei

PRAISE FOR PURIFYING THE WATER (see page 145)

淨水讚 (見第145頁)

HOMAGE TO THE GREATLY COMPASSIONATE BODHISATTVA WHO OBSERVES THE SOUNDS OF THE WORLD. (recite three times)

南無大悲觀世音菩薩[◎] (三稱)

Na mwo da[◎] bei gwan shr yin pu sa (recite three times)

THE GREAT COMPASSION MANTRA (see page 32; recite three times

大悲咒 (見第32頁; 三遍或多遍) or many times)

THE HEART OF PRAJNA PARAMITA SUTRA (see page 44; recite once)

般若波羅蜜多心經 (見第44頁; 一遍)

SPIRIT MANTRA FOR REBIRTH IN THE PURE LAND (see page 42)

往生淨土神咒 (見第42頁; 三遍)

HOMAGE TO SWEET DEW KING BODHISATTVA (recite three times)

南無甘露王菩薩摩訶薩[◎] (三稱)

Na mwo gan lu wang pu sa mwo he sa

INVITATION TO THE TRIPLE JEWEL (啓請三寶)

WITH FRAGRANT FLOWERS, WE WELCOME. WITH FRAGRANT FLOWERS, WE MAKE OUR REQUEST. NAMO, WITH ONE HEART WE OFFER UP A REQUEST TO THE ETERNALLY DWELLING TRIPLE JEWEL OF THE TEN DIRECTIONS WHO PERVADE THE DHARMA REALMS TO THE ENDS OF EMPTY SPACE.

香花迎 香花請 南無一心奉請
盡虛空 徧法界 十方常住佛法僧三寶

Syang hwa ying, syang hwa ching, na mwo yi syin feng ching,
jin syu kung, byan fa jye, shr fang chang ju fwo fa seng
san bau.

Presiding Dharma Master Recites: (法師白云:)

We beseech the Triple Jewel of the ten directions, our Original Teacher Shakyamuni Buddha, Compassionate Father Amitabha, Jewelled Victory Tathagata, Avalokiteshvara Bodhi-

sattva, Flowing Water Elder's Son, Tyan Tai Master Yung-ming, and all the other Bodhisattvas. We only wish that they will be compassionate, certify with their knowledge and protect these proceedings with their mindfulness. Now there are all manner of living creatures who move in the water, on land or in the air, who, because they had been caught in the nets of others, were about to enter the door of death. Disciple(s) (names of those who purchased the animals for liberation) have filled their minds with compassion and, having learned about the conduct of the Bodhisattva, have ransomed these doomed animals and will release them to roam freely. In accord with the teachings of the Great Vehicle, we repent and reform on behalf of these animals and transmit to them the Three Refuges. On their behalf we proclaim the Ten Names and recite the Twelve Links of Conditioned Causation. Only because the offenses of these species are so heavy, are their spirits and consciousnesses obscured so that they are unable to understand the profound *vaipulya* Dharma.

We beseech the Triple Jewel of the ten directions to use their awesome virtue invisibly to infuse them so they become enlightened and are soon liberated.

Disciples of the Buddha! Be mindful that your heavy karma of many lives has made you fall among the animals. Now, on your behalf, before the Triple Jewel, we confess our offenses and mistakes. You should sincerely follow us in repentance and reform:

十方三寶，釋迦本師，彌陀慈父，寶勝
 如來，觀音菩薩，流水長者子，天台永明
 諸大士等，惟願慈悲，證知護念，今有水
 陸飛行，諸衆生，為他網捕，將入死門。繫
 發慈悲心，學菩薩行，贖其身命，放使逍
 遙。承順大乘經典，代為懺悔，授與三皈，
 稱揚十號，及說十二因緣。但以此類，罪法，
 障深重，神識昏迷，不能了知，方等深法，
 仰乞 十方三寶，威德冥加，令其開
 悟，早得解脫。佛子！念汝多生業重，墮在
 畜生。今為汝等，對三寶前，發露罪愆，汝
 當志誠，隨我懺悔。

Assembly recites: (大眾齊念)

FOR ALL BAD KARMA CREATED IN THE PAST,

▲ 往昔所造諸惡業

Wang syi swo dzau ju e ye

BASED UPON BEGINNINGLESS GREED, HATRED, AND STUPIDITY,

皆由無始貪瞋癡

Jye yo wu shr tan chen chr

AND BORN OF BODY, MOUTH, AND MIND,

從身語意之所生

Tsung shen yu yi jr swo sheng

I NOW REPENT AND REFORM.

一切我今皆懺悔

Yi chye wo jin jye tsan hwei

(三遍)

(recite three times)

OFFENSES ARISE FROM THE MIND; REPENTANCE IS BY THE MIND.

▲ 罪從心起將心懺

Dzwei tsung syin chi jyang syin tsan

IF THE MIND IS EXTINGUISHED, OFFENSES ARE FORGOTTEN.

心若滅時罪亦忘

Syin rau mye shr dzwei yi wang

THE MIND FORGOTTEN, OFFENSES WIPED OUT--BOTH ARE EMPTY.

心忘罪滅兩俱空

Syin wang dzwei mye lyang ju kung

THIS IS CALLED TRUE REPENTANCE AND REFORM.

是則名為真懺悔

Shr dze ming wei jen tsan hwei

(三遍)

(recite three times)

HOMAGE TO COOL REFRESHING GROUND BODHISATTVA

▲ 南無清涼地菩薩摩訶薩 (三稱)

Na mwo ching lyang di pu sa mwo he sa (recite three times)

THE SEVEN BUDDHAS' TRUE WORDS FOR ERADICATING OFFENSES

七佛滅罪真言

LI PE LI PE DI	離婆離婆帝	
CHYOU HE CHYOU HE DI	求訶求訶帝	
TWO LA NI DI	陀羅尼帝	
NI HE LA DI	尼阿囉帝	
PI LI NI DI	毗黎你帝	
MWO HE CHYE DI	摩訶伽帝	
JEN LIN CHYAN DI	真陵乾帝	
SWO PE HE (recite three times)	莎婆訶	(三遍)

LIBERATING THE LIVING MANTRA

放生咒

NAN	喃	
SA WA BA BWO	薩幹巴鉢	
YWE SZ PU JA	月斯普吒	
DA HE LA	怛賀囉	
WA DZ LA YE	幹資囉耶	
SWO HE (recite three times)	莎訶	(三遍)

Presiding Dharma Master recites: (法師白云)

ALL OF YOU DISCIPLES OF THE BUDDHA! YOU HAVE NOT HEARD OF THE TRIPLE JEWEL AND DO NOT UNDERSTAND "TAKING REFUGE." THEREFORE, AFTER REVOLVING IN THE THREE REALMS OF EXISTENCE, YOU HAVE PRESENTLY FALLEN AMONG THE ANIMALS. I SHALL NOW TRANSMIT TO YOU THE DHARMA OF THE THREE REFUGES, SO YOU SHOULD LISTEN ATTENTIVELY. JU FWO DZ DENG!

諸佛子! 汝等不聞三寶, 不解皈依, 所以輪迴三有。今墮畜生, 我今授汝等, 三皈依法, 汝今諦聽。諸佛子等!

All recite: (大眾齊念)

WE TAKE REFUGE WITH THE BUDDHA. WE TAKE REFUGE WITH THE DHARMA.
WE TAKE REFUGE WITH THE SANGHA.

▲ 皈依佛，皈依法，皈依僧。

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

WE TAKE REFUGE WITH THE BUDDHA, THE VENERABLE ONE WHO IS
DOUBLY PERFECTED.

皈依佛，兩足尊。

Gwei yi fwo, liyang dzu dzwun.

WE TAKE REFUGE WITH THE REVERED DHARMA WHICH ALLOWS ONE TO
LEAVE DESIRE.

皈依法，離欲尊。

Gwei yi fa, li yu dzwun.

WE TAKE REFUGE WITH THE SANGHA, THE VENERABLE ONES AMONG
MULTITUDES.

皈依僧，衆中尊。

Gwei yi seng, jung jung dzwun.

WE TAKE REFUGE WITH THE BUDDHA, SO THAT WE SHALL NOT FALL
INTO THE HELLS.

皈依佛，不墮地獄。

Gwei yi fwo, bu dwo di yu.

WE TAKE REFUGE WITH THE DHARMA, SO THAT WE SHALL NOT FALL
AMONG THE HUNGRY GHOSTS.

皈依法，不墮餓鬼。

Gwei yi fa, bu dwo e gwei.

WE TAKE REFUGE WITH THE SANGHA, SO THAT WE SHALL NOT FALL
AMONG THE ANIMALS.

皈依僧，不墮傍生。

Gwei yi seng, bu dwo pang sheng.

WE HAVE COMPLETED TAKING REFUGE WITH THE BUDDHA, WE HAVE COM-
PLETED TAKING REFUGE WITH THE DHARMA, AND WE HAVE COMPLETED
TAKING REFUGE WITH THE SANGHA.

皈依佛竟，皈依法竟，皈依僧竟。(三遍)

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

Presiding Dharma Master recites: (法師白云:)

Disciples of the Buddha!

You have now taken refuge with the Buddha.

You have now taken refuge with the Dharma.

You have now taken refuge with the Sangha.

From today onwards you will take the Buddha as your Teacher and no longer take refuge with demons and those of external paths. From today onwards you will take the Dharma as your teacher and no longer take refuge in the scriptures of external paths. From today onwards you will take the Sangha as your teacher and no longer take refuge in the improper assemblies of those of external paths.

All of you disciples of the Buddha! Now that you have taken refuge, on your behalf I will proclaim the characteristics of both the production and extinction of the Twelve Links of Conditioned Causation so that you will totally understand the Dharma of production and extinction and so that you will awaken to the Dharma of non-production and non-extinction. In this very place is the ultimate. In this very place is purity. In this very place is liberation. When one thought is ultimate, all is ultimate. When one thought is pure, all is pure. When one thought is liberated, all is liberated. Together with all Buddhas, one certifies to the great Nirvana. In other words:

ignorance is the condition for karmic activity;
karmic activity is the condition for consciousness;
consciousness is the condition for name and form;
name and form is the condition for the six entrances;
the six entrances are the condition for contact;
contact is the condition for feeling;
feeling is the condition for emotional love;
emotional love is the condition for grasping;
grasping is the condition for existence;
existence is the condition for birth;
birth is the condition for old age, death, worry,
sadness, suffering, and despair.

In other words:

When ignorance is extinguished, karmic activity is extinguished; when karmic activity is extinguished, consciousness is extinguished; when consciousness is extinguished, name and form are extinguished; when name and form are extinguished, the six entrances are extinguished; when the six

entrances are extinguished, contact is extinguished; when contact is extinguished, feeling is extinguished; when feeling is extinguished, emotional love is extinguished; when emotional love is extinguished, grasping is extinguished; when grasping is extinguished, existence is extinguished; when existence is extinguished, birth is extinguished; when birth is extinguished, old age, death, worry, sadness, suffering and despair are all extinguished.

Ignorance is without a nature. What is fundamental is the unmoving substance of all Buddhas. You all become attached and falsely give rise to ignorance. For instance, a diseased eye may see flowers in empty space, but after one knows them for what they are, that ignorance is extinguished.

Disciples of the Buddha!

For your sake we will now recite the Four Great Vows so that you may hear them. By relying on the Buddha, we make vows; by relying on our vows, we cultivate. Listen attentively!

汝等佛子，皈依佛竟，皈依法竟，皈依僧竟。從今以往，稱佛為師，更不皈依，邪魔外道。從今以往，稱法為師，更不皈依，外道典籍。從今以往，稱僧為師，更不皈依，外道邪衆。

諸佛子等，皈依三寶已，我今更為汝說，十二因緣，生相滅相，令汝等，了知生滅之法，悟不生滅之法，當處究竟，當處清淨，當處自在。一究竟，一切究竟。一清淨，一切清淨。一自在，一切自在。同於諸佛，證大涅槃。所謂無明緣行，行緣識，識緣名色，名色緣六入，六入緣觸，觸緣受，受緣愛，愛緣取，取緣有，有緣生，生緣老

死,憂悲苦惱。所謂無明滅,則行滅,行滅則識滅,識滅則名色滅,名色滅則六入滅,六入滅則觸滅,觸滅則受滅,受滅則愛滅,愛滅則取滅,取滅則有滅,有滅則生滅,生滅則老死,憂悲苦惱滅。無明無性,本是諸佛,不動之體。汝等執著,妄起無明。譬如病目,見空中花。既知是已,無明即滅。

佛子,再為汝等,稱四弘誓願,令汝得聞,依佛發願,依願修行。汝今諦聽!

All recite: (大眾齊念)

I VOW TO TAKE ACROSS THE NUMBERLESS LIVING BEINGS.

▲ 衆生無邊誓願度

Jung sheng wu byan shr ywan du.

I VOW TO CUT OFF THE ENDLESS AFFLICTIONS.

煩惱無盡誓願斷

Fan nau wu jin shr ywan dwan.

I VOW TO STUDY THE COUNTLESS DHARMA DOORS.

法門無量誓願學

Fa men wu liyang shr ywan shyau.

I VOW TO REALIZE THE SUPREME BUDDHA WAY.

佛道無上誓願成 (三遍)

Fwo dau wu shang shr yang cheng. (recite three times)

I VOW TO TAKE ACROSS THE LIVING BEINGS OF MY OWN NATURE.

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

I VOW TO CUT OFF THE AFFLICTIONS OF MY OWN NATURE.

自性煩惱誓願斷
Dz sying fan nau shr ywan dwan.

I VOW TO STUDY THE DHARMA DOORS OF MY OWN NATURE.

自性法門誓願學
Dz sying fa men shr ywan shyau.

I VOW TO REALIZE THE BUDDHA WAY OF MY OWN NATURE.

自性佛道誓願成 (三遍)
Dz sying fwo dau shr ywan cheng.

Presiding Dharma Master recites: (法師白云:)

All of you disciples of the Buddha! For your sakes I will now recite and praise the auspicious names of Tathagatas which can cause you to leave the sufferings of the three paths and of the eight difficulties so that you will always be pure disciples of the Buddha, the Tathagata.

諸佛子,我更為汝,稱讚如來,吉祥名號,
能令汝等,永離三途,八難之苦,常為如來,
真淨佛子。

All recites: (大眾齊念)

HOMAGE TO MANY JEWELS TATHAGATA.

南無多寶如來
Na mwo Dwo Bau Ru Lai.

HOMAGE TO JEWELLED VICTORY TATHAGATA.

南無寶勝如來
Na mwo Bau Sheng Ru Lai.

HOMAGE TO WONDERFULLY COLORED BODY TATHAGATA.

南無妙色身如來

Na mwo Myau Shai Shen Ru Lai.

HOMAGE TO EXTENSIVE BODY TATHAGATA.

南無廣博身如來

Na mwo Gwang Bwo Shen Ru Lai.

HOMAGE TO APART FROM FEAR TATHAGATA.

南無離怖畏如來

Na mwo Li Bu Wei Ru Lai.

HOMAGE TO SWEET DEW KING TATHAGATA.

南無甘露王如來

Na mwo Gan Lu Wang Ru Lai.

HOMAGE TO AMITA TATHAGATA.

南無阿彌陀如來 (三遍或多遍)

Na mwo E Mi Two Ru Lai. (recite three times or many times)

Presiding Dharma Master recites: (法師白云:)

All of you disciples of the Buddha! Those seven Tathagatas rescue living beings by means of the power of their vows. By reciting their names three times one can avoid suffering for a thousand lives and certify to the supreme Way. We only wish that after you are released you will never again encounter evil demons, be devoured by predators or snared in nets, and that you will live out your natural span of years. We wish that at the end of your lives you will, because you have received the power of the Triple Jewel, be reborn in accord with conditions, maintain the precepts, cultivate, see the Buddha, hear the Dharma, receive the prediction of a Bodhisattva, and transform living beings.

What is more, we wish that those who are liberating the living, Disciple(s) _____, will increase their understanding, their Bodhi conduct and Bodhi vows in thought after thought. In rescuing and protecting living beings, they should always think of living beings as of themselves, so all may obtain the rebirth in the Land of Ultimate Bliss, that they may see Amitabha Buddha, and certify to the patience

of non-production. With division-bodies as numerous as dust motes in the many lands, to the ends of the boundaries of the future, may they take across vast numbers of living beings.

We also wish that those people who capture living beings will turn their minds toward the good and together obtain liberation and the certification of true permanence.

諸佛子等，此七如來，以誓願力，拔濟
衆生。三稱其名，千生離苦，證無上道，唯
願汝等，既放以後，永不遭遇惡魔吞噉，
網捕相加。獲盡天年，命終之後，承三寶
力，隨緣往生，持戒修行，見佛聞法，授菩
薩記，轉化衆生。

更願放生弟子等，菩提行願，念念增
明，救護衆生，常如己想，得生安養，見阿
彌陀佛，證無生忍，分身塵刹，盡未來際，
廣度衆生。

并願捕生人等，回心向善，同得解脫，
共證真常。

All recite: (唱讚)

MAY THOSE BORN FROM WOMBS, FROM EGGS, FROM MOISTURE, OR BY
TRANSFORMATION, WHO FOR MANY AEONS HAVE BEEN SUNK IN CONFUSION,

胎卵濕化[◎]，多劫沉迷。

Tai lwan shr hwa. dwo jye chen mi.

TAKE REFUGE WITH THE TRIPLE JEWEL, BRING FORTH BODHI, AND
AVOID CAPTURE IN CAGES OR NETS.

皈依三寶發菩提[◎]，籠網捕兔離。◎

Gwei yi san bau fa pu ti. lung wang bu myan li.

MAY THEY BE FREE ON LAND, IN THE SEAS, AND FLYING IN THE
HEAVENS, AND FOLLOW THE BUDDHA TO BE BORN IN THE HEAVEN OF
THE THIRTY-THREE.

海潤天飛，隨佛生切利。

Hai kwo tyan fei. swei fwo sheng dau li.

HOMAGE TO RISING TO THE HEAVENLY REALMS BODHISATTVA MAHASA-
TTVA. MAHA PRAJNA PARAMITA.

南無昇天界菩薩摩訶薩，摩訶般若波羅蜜。

Na mwo sheng tyan jye pu sa mwo he sa. mwo he bwo re bwo lwo
mi.

All recite: (大眾齊念)

HOMAGE TO THE GREATLY KIND AND COMPASSIONATE AMITA BUDDHA
IN THE LAND OF ULTIMATE BLISS IN THE WEST.

南無西方極樂世界，大慈大悲，阿彌陀佛。

Na mwo syi fang ji le shr jye, da tsz da bei, E MI TWO FWO.

(Assembly recites Na Mo Amita Buddha or Great Compassion
Mantra while liberating the creatures. Then returns to their
original bowing places for the transference of merit.)

(放生時念佛或誦大悲咒，後回位念回向偈)

放生功德回向

VERSE FOR TRANSFERRING THE MERIT FROM LIBERATING THE LIVING

THE MERIT FROM LIBERATING THE LIVING, THIS SUPREME CONDUCT
AND BOUNDLESS SUPREME BLESSINGS ARE ALL TRANSFERRED.

放生功德殊勝行，無邊勝福皆回向，

Fang sheng gung de shu sheng heng, wu byan sheng fu jye hwei
syang.

WE UNIVERSALLY WISH THAT ALL DROWNING LIVING BEINGS WILL
QUICKLY GO TO THE LAND OF THE BUDDHA OF INFINITE LIGHT.

普願沉溺諸衆生，速往無量光佛刹。

Pu ywan chen ni ju jung sheng, su wang wu lyang gwang fwo cha.

ALL BUDDHAS OF THE TEN DIRECTIONS AND THE THREE PERIODS OF TIME. ALL THE BODHISATTVAS, MAHASATTVAS.

十方三世一切佛，一切菩薩摩訶薩。
Shr fang san shr yi chye fwo, yi chye pu sa mwo he sa.

MAHA PRAJNA PARAMITA!

摩訶般若波羅蜜。

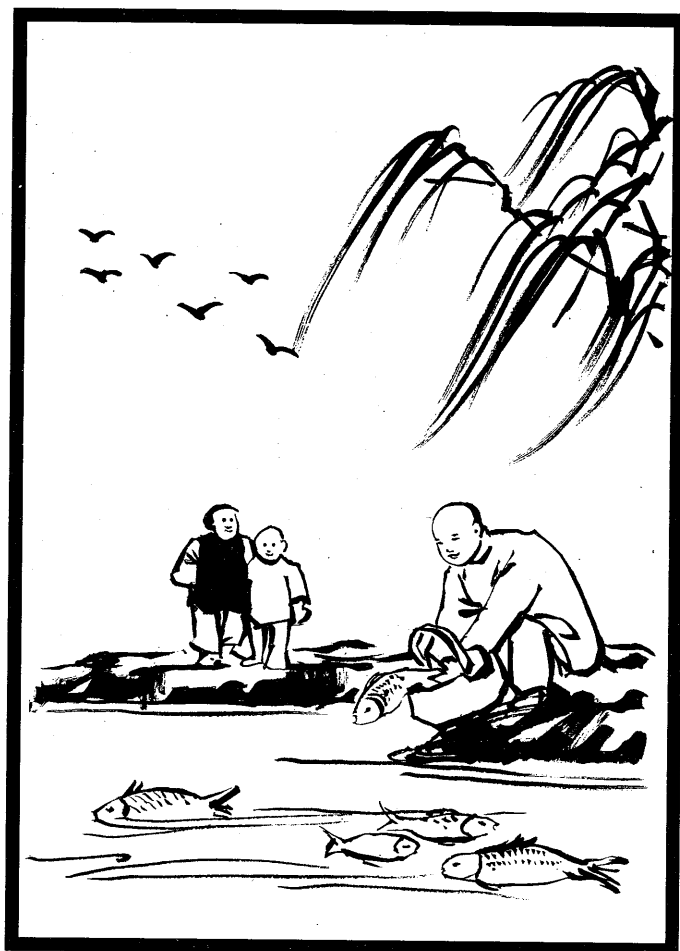
Mwo he bwo re bwo lwo mi!

(三拜三寶，三拜住持和尚。)

(3½ bows to Triple Jewel;

3½ bows to the Master or

"universally")



THE DHARMA OF REPENTANCE OF THE GREAT COMPASSION
WITH A THOUSAND HANDS AND A THOUSAND EYES

千手千眼大悲懺法
(DA BEI CHAN)

The Assembly says: 衆云:

NA MWO GWAN SHR YIN BODHISATTVA OF GREAT COMPASSION (3 times)

南無大悲觀世音菩薩 (三稱) ◎

Na mwo Da Bei Gwan Shr Yin Pu Sa

The Leader says: 維那師云:

LET ALL BE RESPECTFUL AND REVERENT.

一切恭敬 ◎

Yi chye gung jing.

The Assembly says: 衆云:

WITH ONE MIND I BOW TO THE EVERLASTING TRIPLE JEWEL OF THE
TEN DIRECTIONS (Bow once, then stand and $\frac{1}{2}$ bow.)

一心頂禮十方常住三寶 (舞起立, 聞訊) ◎

Yi syin ding li shr fang chang ju san bau.

The Leader says: 維那師云:

ALL IN THIS ASSEMBLY, EACH ONE KNEELING, HOLDING IN ADORN-
MENT INCENSE AND A FLOWER, IN ACCORD WITH DHARMA MAKE OFFER-
INGS.

是諸衆等 各各胡跪
嚴持香花 如法供養

Shr ju jung deng, ge ge hu gwei, yan chr syang hwa, ru fa
gung yang.

(The Assembly kneels holding up incense and a flower, and
then says:) (衆跪, 手持香花云:)

MAY THIS FRAGRANT FLOWER-CLOUD FULLY PERVADE THE TEN DIREC-
TIONS. MAY ONE BY ONE ALL BUDDHALANDS BE ADORNED. MAY THE
BODHISATTVA PATH BE FULFILLED AND THE THUS-COME-ONE FRAGRANCE
PERFECTED.

願此香花雲, 遍滿十方界, 一一諸佛土,
無量香莊嚴, 具足菩薩道, 成就如來香。

Ywan tsz syang hwa yun, byan man shr fang jye. Yi yi ju fwo du, wu lyang syang jwang yan. Jyu dzu Pu Sa Dau, cheng jyou ru lai syang.

(Bow and reflect silently:) (拜下默念)

This incense and flower pervade the ten directions, making a tower of subtle, wonderful light. All heavenly music, jeweled heavenly incense, rare heavenly delicacies, and jeweled heavenly garments, all inconceivably wonderful dharma-objects, each object emitting all objects, each object emitting all dharmas, revolving unobstructed and adorning each other, are offered everywhere to the Triple Jewel of the ten directions. Before the Triple Jewel of the Dharma Realm of the ten directions, my body everywhere makes offerings. Each one entirely pervades the Dharma Realm, each one unalloyed and unimpeded, exhausting the bounds of the future, doing the Buddhas' work, and spreading fragrance everywhere over all the living beings in the Dharma Realm. Having received the fragrance, they bring forth the Bodhi-mind, and together they enter the Unproduced and are certified to the Buddhas' wisdom.

我此香花徧十方，以為微妙光明臺，
 諸天音樂天寶香，諸天有膳天寶衣，
 不可思議妙法塵，一一塵出一切塵，
 一一塵出一切法，旋轉無礙互莊嚴，
 徧至十方三寶前，十方法界三寶前，
 悉有我身修供養，一一皆悉徧法界，
 彼彼無雜無障礙，盡未來際作佛事，
 普熏法界諸衆生，蒙熏皆發菩提心，
 同入無生證佛智。

The Leader says: 維那師云：

THE OFFERING IS NOW COMPLETE. LET ALL BE REVERENT AND RESPECTFUL. (Stand and half-bow)

供養已一切恭敬。(拜起，問訊)◎

Gung yang yi yi chye gung jing.

(Assembly kneels and recites) (眾同跪，同念讚觀音文。)

NA MO THE FORMER THUS COME ONE LIGHT OF PROPER DHARMA, THE
PRESENT GWAN SHR YIN BODHISATTVA, PERFECT IN MIRACULOUS
MERIT, COMPLETE IN GREAT COMPASSION,

南無過去正法明如來，現前觀世音菩薩，
成妙功德，具大慈悲，

Na mwo gwo chyü jeng fa ming ru lai. Syan chyan gwan shr yin
pu sa. Cheng myau gung de. Jyu da tsz bei.

WHO IN A SINGLE BODY AND MIND MANIFESTS A THOUSAND HANDS, A
THOUSAND EYES, WHO ILLUMINES AND LOOKS UPON THE DHARMA REALM
AND PROTECTS AND UPHOLDS LIVING BEINGS AND CAUSES THEM TO
BRING FORTH THE GREAT MIND OF THE WAY, WHO TEACHES THEM TO
HOLD THE PERFECT SPIRITUAL MANTRA

於一身心，現千手眼，照見法界，護持衆
生，令發廣大心，教持圓滿神咒。

Yu yi shen syin. Syan chyan shou yan. Jau jyan fa jye.
Hu chr jung sheng. Ling fa gwang da dau syin. Jyau chr
ywan man shen jou.

TO LEAVE FOREVER THE EVIL PATHS, AND TO BE REBORN AT THE
TIME OF A BUDDHA. GRAVE OFFENSES WHICH DESERVE THE UNINTER-
RUPTED HELLS AND EVIL ILLS WHICH BIND THE BODY, FROM WHICH
NO ONE CAN BE SAVED OR EXTRICATED, ARE CAUSED TO MELT AWAY.

永離惡道，得生佛前，無間重懲，纏身惡
疾，莫能救濟，悉使消除。

Yung li e dau. De sheng fwo chyan. Wu jyan jung chyan.
Chan shen e ji. Mwo neng jyou ji. Syi shr syau chu.

SAMADHI, ELOQUENCE, AND WHATEVER IS SOUGHT IN THIS PRESENT
LIFE, ARE ALL BROUGHT TO ACCOMPLISHMENT.

三昧辯才，現生求願，皆令果遂。

San mei byan tsai. Syan sheng chyou ywan. Jye ling gwo swei.

THERE IS NO DOUBT WHATEVER THAT THE THREE VEHICLES CAN BE
QUICKLY ATTAINED AND THAT THE GROUND OF THE BUDDHAS CAN
SOON BE REACHED.

決定無疑，能使速獲三乘，早登佛地。

Jwye ding wu yi. Neng shr su hwai san cheng. Dzau deng fwo
di.

NO ONE CAN EXHAUST THE PRAISES OF HIS AWESOME SPIRITUAL MIGHT. THEREFORE WITH ONE MIND I RETURN MY LIFE IN WORSHIP. (Bow.)

威神之力，歎莫能窮，故我一心，歸命頂禮。
Wei shen jr li. Tan mwo neng chyung. Gu wo yi syin gwei (拜)
ming ding li.

(Stand and half-bow) (拜起，問訊) ◎

WITH ONE MIND I BOW TO MY ORIGINAL TEACHER SHAKYAMUNI BUDDHA, WORLD-HONORED ONE.

一心頂禮本師釋迦牟尼世尊◎

Yi syin ding li ben shr shr jya mu ni shr dzwun. (3 times)

(Bow to each Buddha or group of Buddhas, reflecting silently in turn:)

The worshipped and the worshipper are empty and still in nature. The response and the Way are intertwined, inconceivably. This Way-place of mine is like a wish-fulfilling pearl; the Buddha(s) [reflect on name(s)] appear before me. I appear before (name of Buddha or Buddhas). Bowing down, I return my life in worship.

(諸衆皆須五體投地，勤重致禮，想云：)

能禮所禮性空寂，感應道交難思議，
我此道場如帝珠，(如來名號)影現中，
我身影現(如來名號)前，頭面接足皈命禮。

WITH ONE MIND I BOW TO AMITA BUDDHA OF THE WESTERN LAND OF ULTIMATE BLISS, WORLD HONORED ONE.

一心頂禮西方極樂世界阿彌陀世尊

Yi syin ding li syi fang ji le shr jye e mi two shr dzwun.

WITH ONE MIND I BOW TO KING OF A THOUSAND LIGHTS BUDDHA OF COUNTLESS KOTIS OF KALPAS PAST, WORLD HONORED ONE.

一心頂禮過去無量億劫千光王靜住世尊

Yi syin ding li gwo chy wu lyang yi jye chyan gwang wang
jing ju shr dzwun.

WITH ONE MIND I BOW TO ALL THE BUDDHAS OF THE PAST, MANY AS THE SANDS OF NINETY-NINE KOTIS OF GANGES RIVERS, WORLD-HONORED ONES.

一心頂禮過去九十九億殑伽沙諸佛世尊

Yi syin ding li gwo chyu jyou shr jyou yi ji chye sha ju fwo shr dzwun.

WITH ONE MIND I BOW TO LIGHT OF PROPER DHARMA OF COUNTLESS KALPAS PAST, WORLD-HONORED ONE.

一心頂禮過去無量劫正法明世尊

Yi syin ding li gwo chyu wu lyang jye jeng fa ming shr dzwun.

WITH ONE MIND I BOW TO ALL THE BUDDHAS OF THE TEN DIRECTIONS, WORLD-HONORED ONES.

一心頂禮十方一切諸佛世尊

Yi syin ding li shr fang yi chye ju fwo shr dzwun.

WITH ONE MIND I BOW TO ALL THE THOUSAND BUDDHAS OF THE THREE PERIODS OF TIME IN THE WORTHY KALPA, WORLD HONORED ONES.

一心頂禮賢劫千佛三世一切諸佛世尊

Yi syin ding li syan jye chyan fwo san shr yi chye ju fwo shr dzwun.

(Stand and half-bow.) (拜起，問訊)

WITH ONE MIND I BOW TO THE SPIRITUAL, WONDERFUL WORDS OF THE DHARANI OF THE GREATLY COMPASSIONATE MIND, PERFECT, FULL, UNIMPEDED, VAST, AND GREAT.

一心頂禮廣大圓滿無礙大悲心大陀

羅尼神妙章句 (三稱三拜;想云:)

Yi syin ding li gwang da ywan man wu ai da bei syin da two two ni shen myau jang jyu.

(Bow three times, reflecting:)

The Dharma-Nature, like emptiness, cannot be seen. The everlasting Dharma-Jewel is difficult to conceive of. With my three karmas now in accord with Dharma, I pray that it will manifest and accept this offering.

法性如空不可見，常住法寶難思議，
我今三業如法請，唯願顯現受供養。

WITH ONE MIND I BOW TO ALL THE DHARANIS SPOKEN BY GWAN YIN
AND TO ALL THE HONORED DHARMAS OF THE TEN DIRECTIONS AND THE
THREE PERIODS OF TIME.

一心頂禮觀音所說諸陀羅尼及十方三
世一切尊法 (Bow, stand, and half-bow.) (拜起, 問訊)
Yi syin ding li gwan yin swo shwo ju two lwo ni ji shr fang
san shr yi chye dzwun fa.

(Bow and reflect:) (頂禮想云:)
True emptiness, the Dharma-nature, is like empty space. The
everlasting Dharma-Jewel is difficult to conceive of.
I now manifest before the Dharma-Jewel. With one mind,
in accord with Dharma, I return my life in worship.

真空法性如虛空, 常住法寶難思議,
我身影現法寶前, 一心如法皈命禮。

WITH ONE MIND I BOW TO THE GREATLY KIND, GREATLY COMPASSION-
ATE GWAN SHR YIN BODHISATTVA, WHO WITH A THOUSAND HANDS AND
A THOUSAND EYES CONTEMPLATES AT EASE THE SOUNDS OF THE
WORLD, MAHASATTVA.

一心頂禮千手千眼大慈大悲觀世音
自在菩薩摩訶薩 (三稱三拜; 想云:)

Yi syin ding li chyan shou chyan yan da tsz da bei gwan
shr yin dz dzai pu sa mwo he sa.

(Bow and reflect three times:)
The worshipped and the worshipper are empty and still in
nature. The response and the Way are intertwined, incon-
ceivably. This Way-place of mine is like a wish-fulfilling
pearl. The Greatly Compassionate Bodhisattva manifests in
it; I now manifest before the Greatly Compassionate One
as I seek eradication of obstacles, prostrate and wor-
shipping.

能禮所禮性空寂, 感應道交難思議,
我此道場如帝珠, 大悲菩薩影現中,
我身影現大悲前, 為求滅障接足禮。

WITH ONE MIND I BOW TO THE BODHISATTVA WHO HAS ATTAINED GREAT STRENGTH, MAHASATTVA.

一心頂禮大勢至菩薩摩訶薩

Yi syin ding li da shr jr pu sa mwo he sa.

(Bow once to Great Strength Bodhisattva and to each subsequent Bodhisattva or Bodhisattvas, reflecting as when bowing to Gwan Yin Bodhisattva, but substituting the appropriate name or names.)

(頂禮大勢至菩薩及其他菩薩時,默想法句與觀世音菩薩同,但念至尊號時分別改換。)

WITH ONE MIND I BOW TO DHARANI-KING BODHISATTVA, MAHASATTVA.

一心頂禮總持王菩薩摩訶薩

Yi syin ding li dzung chr wang pu sa mwo he sa.

WITH ONE MIND I BOW TO SUNLIGHT BODHISATTVA AND MOONLIGHT BODHISATTVA, MAHASATTVAS.

一心頂禮日光菩薩月光菩薩摩訶薩

Yi syin ding li r gwang pu sa ywe gwang pu sa mwo he sa.

WITH ONE MIND I BOW TO KING OF JEWELS BODHISATTVA, PHYSICIAN-KING BODHISATTVA, AND SUPREME PHYSICIAN BODHISATTVA, MAHASATTVAS.

一心頂禮寶王菩薩藥王菩薩藥上菩薩摩訶薩

Yi syin ding li bau wang pu sa, yau wang pu sa, yau shang pu sa, mwo he sa.

WITH ONE MIND I BOW TO FLOWER-ADORNMENT BODHISATTVA, GREAT ADORNMENT BODHISATTVA, AND TREASURY OF JEWELS BODHISATTVA, MAHASATTVAS.

一心頂禮華嚴菩薩大莊嚴菩薩寶藏菩薩摩訶薩

Yi syin ding li hwa yan pu sa, da jwang yan pu sa, bau dzang pu sa, mwo he sa.

WITH ONE MIND I BOW TO MERIT-TREASURY BODHISATTVA, VAJRA-TREASURY BODHISATTVA, AND EMPTY-SPACE TREASURY BODHISATTVA, MAHASATTVAS.

一心頂禮德藏菩薩、金剛藏菩薩、虛空藏菩薩摩訶薩

Yi syin ding li de dzang pu sa, jin gang dzang pu sa, syu kung dzang pu sa, mwo he sa.

WITH ONE MIND I BOW TO MAITREYA BODHISATTVA, UNIVERSAL WORTHY BODHISATTVA, AND MANJUSHRI BODHISATTVA, MAHASATTVAS.

一心頂禮彌勒菩薩、普賢菩薩、文殊師利菩薩摩訶薩

Yi syin ding li mi lei pu sa, pu syan pu sa, wen shu shr li pu sa, mwo he sa.

WITH ONE MIND I BOW TO ALL THE BODHISATTVAS OF THE TEN DIRECTIONS AND THE THREE PERIODS OF TIME, MAHASATTVAS.

一心頂禮十方三世一切菩薩摩訶薩

Yi syin ding li shr fang san shr yi chye pu sa mwo he sa.

WITH ONE MIND I BOW TO MAHAKASHYAPA AND THE IMMEASURABLE, INNUMERABLE GREAT SOUND-HEARER SANGHA.

一心頂禮摩訶迦葉無量無數大聲聞僧

Yi syin ding li mwo he jya she, wu lyang wu shu da sheng wen seng.

(Stand and half-bow). (拜起, 問訊)

WITH ONE MIND I BOW TO THE VENERABLE ONE OF SZ MING MOUNTAIN, EXPOUNDER OF THE T'YAN TAI TEACHINGS AND CONTEMPLATIONS, GREAT MASTER FA JR.

一心頂禮闍天台教觀四明尊者法智大師

Yi syin ding li chan tyan tai jyau gwan sz ming dzun je fa jr da shr.

(Stand and half-bow). (拜起, 問訊)

WITH ONE MIND, ON BEHALF OF THE GOOD GODS JA FAN MWO AND CHU PWO CHYE,

一心代為善吒梵摩瞿婆伽天子

Yi syin dai wei shan ja fan mwo chu pwo chye tyan dz.

THE FOUR WORLD-PROTECTING KINGS, THE GODS, DRAGONS, AND THE REST OF THE EIGHT DIVISIONS, THE GODDESS PURE EYES,

護世四王、天龍八部、童目天女、

Hu shr sz wang, tyan lung ba bu, tung mu tyan nyu,

THE SPIRITS OF EMPTY SPACE, THE SPIRITS OF RIVERS AND OCEANS, THE SPIRITS OF FOUNTAINS AND SPRINGS, THE SPIRITS OF STREAMS AND POOLS,

虛空神、江海神、泉源神、河沼神、

Syu kung shen, jyang hai shen, chywan ywan shen, he jau shen,

THE SPIRITS OF HERBS, GRASSES, AND WOODS, THE HOUSEHOLD SPIRITS, THE WATER SPIRITS, THE FIRE SPIRITS,

藥草樹林神、舍宅神、水神、火神、

Yau tsau shu lin shen, she jai shen, shwei shen, hwo shen,

THE WIND SPIRITS, THE EARTH SPIRITS, THE MOUNTAIN SPIRITS, THE GROUND SPIRITS, THE PALACE SPIRITS, AND OTHERS.

風神、土神、山神、地神、宮殿神等、

Feng shen, tu shen, shan shen, di shen, gung dyan shen deng,

ALL THE GODS, DRAGONS, GHOSTS, AND SPIRITS WHO PROTECT THOSE WHO HOLD MANTRAS, EACH WITH HIS OR HER RETINUE: ON THEIR BEHALF I BOW TO THE TRIPLE JEWEL.

及守護持咒一切天龍鬼神、各及眷屬、
頂禮三寶。(Bow, stand, and half-bow.) ◎
(一拜起, 立, 問訊)

Ji shou hu chr jou yi chye tyan lung gwei shen, ge ji jywan shu, ding li san bau.

All kneel. The Leader says: (衆跪; 維那師云:)

THE SUTRA SAYS, "IF THERE ARE BHIKSHUS, BHIKSHUNIS, UPASAKAS, UPASIKAS, YOUNG MEN, OR YOUNG WOMEN WHO WISH TO RECITE AND BEAR IN MIND THIS MANTRA AND TO BRING FORTH A HEART OF KINDNESS AND COMPASSION FOR ALL LIVING BEINGS, THEY SHOULD FIRST FOLLOW ME IN MAKING THESE VOWS":

經云: 若有比丘、比丘尼、優婆塞、優婆夷、
童男、童女, 欲誦持者, 於諸衆生起
慈悲心, 先當從我發如是願。

Jing yun, rau you bi chyou bi chyou ni, you pe sai you pe yi,
tung nan tung nyu yu sung chr je, yu ju jung sheng chi tsz
bei syin, syan dang tsung wo fa ru shr ywan:

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
QUICKLY KNOW ALL DHARMAS.

南無大悲觀世音，願我速知一切法，
Na mwo da bei gwan shr yin. Ywan wo su jr yi chye fa.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
SOON OBTAIN THE WISDOM-EYE.

南無大悲觀世音，願我早得智慧眼，
Na mwo da bei gwan shr yin. Ywan wo dzau de jr hwei yan.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
WILL QUICKLY CROSS ALL LIVING BEINGS OVER.

南無大悲觀世音，願我速度一切衆
Na mwo da bei gwan shr yin. Ywan wo su du yi chye jung

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
SOON OBTAIN GOOD SKILL IN MEANS.

南無大悲觀世音，願我早得善方便，
Na mwo da bei gwan shr yin. Ywan wo dzau de shan fang byan.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
QUICKLY BOARD THE PRAJNA BOAT.

南無大悲觀世音，願我速乘般若船，
Na mwo da bei gwan shr yin. Ywan wo su cheng bwo re chwan.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
SOON CROSS OVER THE SEA OF SUFFERING.

南無大悲觀世音，願我早得越苦海，
Na mwo da bei gwan shr yin. Ywan wo dzau de ywe ku hai.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
QUICKLY ATTAIN PRECEPTS, SAMADHI, AND THE WAY.

南無大悲觀世音，願我速得戒定道，
Na mwo da bei gwan shr yin. Ywan wo su de jye ding dau.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I WILL
SOON CLIMB NIRVANA MOUNTAIN.

南無大悲觀世音，願我早登涅槃山。
Na mwo da bei gwan shr yin. Ywan wo dzau deng nye pan shan.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I
WILL QUICKLY DWELL IN THE UNCONDITIONED.

南無大悲觀世音，願我速會無為舍，

Na mwo da bei gwan shr yin. Ywan wo su hwei wu wei she.

NA MO GREATLY COMPASSIONATE GWAN SHR YIN. I VOW THAT I
WILL SOON UNITE WITH THE DHARMA-NATURE BODY.

南無大悲觀世音，願我早同法性身，

Na mwo da bei gwan shr yin. Ywan wo dzau tung fa sying shen.

IF I FACE THE MOUNTAIN OF KNIVES, THE MOUNTAIN OF KNIVES OF
ITSELF BREAKS UP.

我若向刀山，刀山自摧折，

Wo rau syang dau shan, dau shan dz tswei je.

IF I FACE THE BOILING OIL, THE BOILING OIL OF ITSELF
DRIES UP.

我若向火湯，火湯自枯竭，

Wo rau syang hwo tang, hwo tang dz ku jye.

IF I FACE THE HELLS, THE HELLS OF THEMSELVES DISAPPEAR.

我若向地獄，地獄自消滅，

Wo rau syang di yu, di yu dz syau mye.

IF I FACE THE HUNGRY GHOSTS, THE HUNGRY GHOSTS BY THEM-
SELVES BECOME FULL.

我若向餓鬼，餓鬼自飽滿，

Wo rau syang e gwei, e gwei dz bau man.

IF I FACE THE ASURAS, THEIR EVIL THOUGHTS BY THEMSELVES
ARE TAMED.

我若向修羅，惡心自調伏，

Wo rau syang syou lwo, e syin dz tyau fu.

IF I FACE THE ANIMALS, THEY BY THEMSELVES ATTAIN GREAT
WISDOM.

我若向畜生，自得多智慧，

Wo rau syang chu sheng, dz de da jr hwei.

NA MO GWAN SHR YIN BODHISATTVA (Recite ten times).

南無觀世音菩薩。

(十聲)

Na mwo gwan shr yin pu sa.

NA MO AMITA BUDDHA. (Recite ten times, then bow once,
 南無阿彌陀佛。 (唸十聲，拜下，起立，問訊)
 Na mwo e mi two fwo.

GWAN SHR YIN BODHISATTVA SAID TO THE BUDDHA: "WORLD HONORED ONE.

觀世音菩薩白佛言，世尊，
 Gwan shr yin pu sa bai fwo yan shr dzwun.

IF ANY LIVING BEING WHO RECITES AND HOLDS THE SPIRITUAL
 MANTRA OF GREAT COMPASSION SHOULD FALL INTO THE THREE EVIL
 PATHS, I VOW NOT TO ATTAIN THE RIGHT ENLIGHTENMENT.

若諸衆生，誦持大悲神咒，墮三惡道者，
 我誓不成正覺。

Rau ju jung sheng, sung chr da bei shen jou, dwo san e dau
 je, wo shr bu cheng jeng jyau.

IF ANY LIVING BEING WHO RECITES AND HOLDS THIS SPIRITUAL
 MANTRA OF GREAT COMPASSION SHOULD NOT BE REBORN IN ANY
 BUDDHALAND, I VOW NOT TO ATTAIN THE RIGHT ENLIGHTENMENT.

誦持大悲神咒，若不生諸佛國者，我誓
 不成正覺。

Sung chr da bei shen jou, rau bu sheng ju fwo gwo je, wo
 shr bu cheng jeng jyau.

IF ANY LIVING BEING WHO RECITES AND HOLDS THE SPIRITUAL
 MANTRA OF GREAT COMPASSION SHOULD NOT ATTAIN IMMEASURABLE
 SAMADHIS AND ELOQUENCE, I VOW NOT TO ATTAIN THE RIGHT
 ENLIGHTENMENT.

誦持大悲神咒，若不得無量三昧辯才
 者，我誓不成正覺。

Sung chr da bei shen jou, rau bu de wu lyang san mei byan
 tsai je, wo shr bu cheng jeng jyau.

IF ANY LIVING BEING WHO RECITES AND HOLDS THE SPIRITUAL
 MANTRA OF GREAT COMPASSION SHOULD NOT OBTAIN WHATEVER HE
 SEEKS IN THIS PRESENT LIFE.

誦持大悲神咒，於現在生中，一切所求，
 若不果遂者，

Sung chr da bei shen jou, yu syan dzai sheng jung, yi chye
 swo chyou, rau bu gwo swei je,

THEN IT CANNOT BE THE DHARANI OF THE GREAT COMPASSION MIND."

不得為大悲心陀羅尼也。

Bu de wei da bei syin two two ni ye.

HAVING SPOKEN THESE WORDS BEFORE THE ASSEMBLY, HE PUT HIS PALMS TOGETHER.

乃至說是語已,於眾會前,合掌正住。

Nai jr shwo shr yu yi, yu jung hwei chyan, he jang jeng ju.

STOOD UPRIGHT, AND BROUGHT FORTH A THOUGHT OF GREAT COMPASSION FOR ALL BEINGS. HE SMILED BROADLY

於諸眾生,起大悲心,開顏含笑,

Yu ju jung sheng, chi da bei syin, kai yan han syau.

AND IN THIS WAY SPOKE THE WONDERFUL SPIRITUAL PHRASES OF THE DHARANI OF GREAT COMPASSION, PERFECT, FULL, UNIMPEDED, VAST AND GREAT. THE DHARANI RUNS LIKE THIS:

即說如是廣大圓滿無礙大悲心大陀羅尼神妙章句,陀羅尼曰。

Ji shwo ru shr gwang da ywan man wu ai da bei syin da two two ni shen myau jang jyu, two two ni ywe:

- | | |
|---------------------------------|----------|
| 1) NA MWO HE LA DA NWO DWO | 南無喝囉怛那哆 |
| LA YE YE ◎ | 囉夜耶◎ |
| 2) NA MWO E LI YE | 南無阿唎耶 |
| 3) PWO LU JYE DI SHAU BWO LA YE | 娑盧羯帝爍鉢囉耶 |
| 4) PU TI SA TWO PE YE | 菩提薩埵婆耶 |
| 5) MWO HE SA TWO PE YE | 摩訶薩埵婆耶 |
| 6) MWO HE JYA LU NI JYA YE | 摩訶迦盧尼迦耶 |
| 7) NAN | 唵 |
| 8) SA PAN LA FA YE | 薩播囉罰曳 |
| 9) SWO DA NWO DA SYE | 數怛那怛寫 |
| 10) NA MWO SYI JI LI TWO YI | 南無悉吉唎埵伊 |

MENG E LI YE

11) PE LU JI DI SHR FWO LA

LENG TWO PE

12) NA MWO NWO LA JIN CHR

13) SYI LI MWO HE PAN DWO

SA MYE

14) SA PE E TWO DOU SHU PENG

15) E SHR YUN

16) SA PE SA DWO NA MWO PE SA DWO

17) NA MWO PE CHYE

18) MWO FA TE DOU

19) DA JR TWO

20) NAN ◎

21) E PE LU SYI

22) LU JYA DI

23) JYA LA DI

24) YI SYI LI

25) MWO HE PU TI SA TWO

26) SA PE SA PE

27) MWO LA MWO LA

28) MWO SYI MWO SYI LI TWO YUN

29) JYU LU JYU LU JYE MENG

30) DU LU DU LU FA SHE YE DI

31) MWO HE FA SHE YE DI

蒙阿喇耶

婆盧吉帝室佛囉

楞馱婆

南無那囉謹墀

醯喇摩訶曇哆

沙咩

薩婆阿他豆輸朋

阿逝孕

薩婆薩哆那摩婆薩多◎

那摩婆伽

摩罰特豆

怛姪他

唵◎

阿婆盧醯

盧迦帝

迦羅帝

夷醯喇

摩訶菩提薩埵

薩婆薩婆

摩囉摩囉

摩醯摩醯喇馱孕

俱盧俱盧羯蒙

度盧度盧罰闍耶帝

摩訶罰闍耶帝

32) TWO LA TWO LA

33) DI LI NI

34) SHR FWO LA YE

35) JE LA JE LA

36) MWO MWO FA MWO LA

37) MU DI LI

38) YI SYI YI SYI

39) SHR NWO SHR NWO

40) E LA SHEN FWO LA SHE LI

41) FA SHA FA SHEN

42) FWO LA SHE YE

43) HU LU HU LU MWO LA

44) HU LU HU LU SYI LI

45) SWO LA SWO LA

46) SYI LI SYI LI

47) SU LU SU LU

48) PU TI YE PU TI YE

49) PU TWO YE PU TWO YE

50) MI DI LI YE

51) NWO LA JIN CHR

52) DI LI SHAI NI NWO

53) PE YE MWO NWO

54) SWO PE HE ◎

陀囉陀囉

地唎尼

室佛囉耶

遮囉遮囉

麼麼罰摩囉

穆帝隸

伊醯伊醯

室那室那

阿囉嗾佛囉舍利

罰娑罰嗾

佛囉舍耶

呼盧呼盧摩囉

呼盧呼盧醯利

娑囉娑囉

悉唎悉唎

蘇嚧蘇嚧

菩提夜菩提夜

菩馱夜菩馱夜

彌帝利夜

那囉謹墀

地利瑟尼那

娑夜摩那

娑婆訶◎

- 55) SYI TWO YE 悉陀夜
 56) SWO PE HE 娑婆訶
 57) MWO HE SYI TWO YE 摩訶悉陀夜
 58) SWO PE HE 娑婆訶
 59) SYI TWO YU YI 悉陀喻藝
 60) SHR PAN LA YE 室睹囉耶
 61) SWO PE HE 娑婆訶
 62) NWO LA JIN CHR 那囉謹墀
 63) SWO PE HE 娑婆訶
 64) MWO LA NWO LA 摩囉那囉
 65) SWO PE HE 娑婆訶
 66) SYI LU SENG E MU CHYWE YE 悉囉僧阿穆佉耶
 67) SWO PE HE 娑婆訶
 68) SWO PE MWO HE E SYI TWO YE 娑婆摩訶阿悉陀
 69) SWO PE HE 娑婆訶
 70) JE JI LA E SYI TWO YE 者吉囉阿悉陀夜
 71) SWO PE HE 娑婆訶
 72) BWO TWO MWO JYE SYI TWO YE 波陀摩羯悉陀夜
 73) SWO PE HE 娑婆訶
 74) NWO LA JIN CHR PAN CHYE 那囉謹墀睹伽
 LA YE 囉耶
 75) SWO PE HE 娑婆訶
 76) MWO PE LI SHENG JYE LA YE 摩婆利勝羯囉夜

77) SWO PE HE

78) NA MWO HE LA DA NWO DWO

LA YE YE ◎

79) NA MWO E LI YE

80) PWO LU JYE DI

81) SHAU PAN LA YE

82) SWO PE HE

83) NAN

84) SYI DYAN DU

85) MAN DWO LA

86) BA TWO YE

87) SWO PE HE

娑婆訶
南無喝囉怛那哆
囉夜耶◎
南無阿利耶
婆嚧吉帝
爍皤囉夜
娑婆訶
唵
悉殿都
漫多囉
跋陀耶
娑婆訶

WHEN GWAN SHR YIN BODHISATTVA HAD FINISHED SPEAKING THIS
MANTRA,

觀世音菩薩說此咒已，

Gwan shr yin pu sa shwo tsz jou yi,

THE GREAT EARTH SHOOK IN SIX WAYS. THE HEAVENS RAINED FORTH
JEWEL FLOWERS, WHICH FELL IN COLORFUL PROFUSION.

大地六變震動，天雨寶花，繽紛而下，

Da di lyou byan jen dung, tyan yu bau hwa, bin fen er sya.

ALL THE BUDDHAS OF THE TEN DIRECTIONS WERE DELIGHTED,

十方諸佛，悉皆歡喜，

Shr fang ju fwo, syi jye hwan syi.

WHILE THE HEAVENLY DEMONS AND EXTERNALISTS WERE SO AFRAID
THEIR HAIR STOOD ON END.

天魔外道，恐怖毛豎，

Tyan mwo wai dau, kung bu mau shu.

EVERYONE IN THE ENTIRE ASSEMBLY WAS CERTIFIED TO THE FRUITION,

一切衆會，皆獲果證，

Yi chye jung hwei, jye hwai gwo jeng,

SOME ATTAINING THE FRUITION OF A STREAM-ENTERER, SOME THE FRUITION OF A ONCE-RETURNER,

或得須陀洹果，或得斯陀含果

hwo de syu two hwan gwo, hwo de sz two han gwo,

SOME THE FRUITION OF A NEVER-RETURNER, SOME THE FRUITION OF AN ARHAT,

或得阿那含果，或得阿羅漢^o果，

Hwo de e nwo han gwo, hwo de e two nan gwo.

OTHERS ATTAINING THE FIRST GROUND OF A BODHISATTVA, THE SECOND GROUND, THE THIRD, FOURTH, OR FIFTH GROUND,

或得一地二地，三四五地，

Hwo de yi di er di, san sz wu di.

EVEN UP TO THE TENTH GROUND. INNUMERABLE LIVING BEINGS BROUGHT FORTH THE BODHI-MIND.

乃至十地者，無量衆生，發菩提^o心。

Nai jr shr di je, wu lyang jung sheng, fa pu ti syin.

(Bow and reflect, silently) (拜下，默念想云)

I and all living beings, from beginningless time, have been constantly obstructed by the grave offenses of the three karmic actions and the six sense-faculties, not seeing any Buddhas, not knowing the essentials of escape, merely complying with birth and death and not knowing the wonderful principle. Now, although I know, I continue, along with all other living beings, to be obstructed by all kinds of grave offenses. Now, before Gwan Yin and the Buddhas of the ten directions, for the sake of all living beings everywhere, I return my life in repentance and reform, praying that there will be protection, and that offenses will be caused to be eradicated.

我及衆生，無始常為三業六根，重罪所障，
不見諸佛，不知出要，但順生死，不知妙理，

我今雖知，猶與衆生，同為一切重罪所障。
今對觀音，十方佛前，普為衆生，皈命懺悔，
唯願加護，令障消滅。◎

(念已起立，合掌唱云：)

(Stand with joined palms and say:)

EVERYWHERE, FOR THE SAKE OF THE FOUR SUPERIORS, FOR ALL IN
THE TRIPLE WORLD, FOR LIVING BEINGS OF THE DHARMA REALM,

普為四恩三有，法界衆生，

Pu wei sz en san you, fa jye jung sheng,

I VOW THAT ALL CUT OFF THE THREE OBSTRUCTIONS, AS I RETURN
MY LIFE IN REPENTANCE AND REFORM.

悉願斷除三障，歸命懺悔。

Syi ywan dwan chu san jang, gwei ming chan hwei.

(Bow and reflect silently:) (唱已，五體投地，心復念云：)

Along with living beings, from beginningless time until the
present, because of love and views, I scheme for myself
within, and consort with bad friends outside. I do not re-
joice compliantly in even a hair's breadth of the good of
others, but with the three karmic actions commit all manner
of offenses on a wide scale. Although what I do is not a
very great matter in itself, my evil mind pervades every-
thing. It continues day and night without cease, covering
up its transgressions, errors, and mistakes, not wanting
people to know, not fearing evil ways, not ashamed, without
remorse, denying cause and effect.

Therefore, on this day, I have come to believe deeply in
cause and effect. I give birth to deep shame and great
fear and repent. I cut off that incessant mind, bring
forth the Bodhi-mind, cut off evil and cultivate good,
go diligently forward in the three karmic actions, reform
all my past errors, and rejoice compliantly in the slight-
est hair's breadth of the good of sages and ordinary people.
I recollect the Buddhas of the ten directions, who have great
blessings and wisdom which can rescue me and pull me, along
with all other living beings, out of the sea of the two
deaths, and can bring me straight to the shore of the three

virtues. From beginningless time onward, I have not known that all dharmas are in their fundamental nature empty and still, and I have committed all manner of evil on a wide scale. Knowing now that all dharmas are empty and still, for the sake of seeking Bodhi and for the sake of living beings, I completely cut off every evil, and cultivate all good on a wide scale. I only pray that Guan Yin will compassionately gather it in and receive it.

我與衆生無始來今，由變見故，內計我人，外加惡友，不隨喜他，一毫之善，唯徧三業，廣造衆罪，事雖不廣，惡心徧布，晝夜相續，無有間斷，覆諱過失，不欲人知，不畏惡道，無慚無愧，撥無因果。故於今日，深信因果，生重慚愧，生大怖畏，發露懺悔，斷相續心，發菩提心，斷惡修善，勤策三業，翻昔重過，隨喜凡聖，一毫之善，念十方佛，有大福慧，能救拔我及諸衆生，從二死海，置三德岸，從無始來，不知諸法，本性空寂，廣造衆惡，今知空寂，為求菩提，為衆生故，廣修諸善，徧斷衆惡，唯願觀音慈悲攝受。

(All kneel.) (觀已，衆跪唱云：)

WITH THE UTMOST SINCERITY OF MIND, I DISCIPLE (), REPENT. THIS VERY MIND, SHARED BY ALL LIVING BEINGS OF THE DHARMA REALM, IS FUNDAMENTALLY COMPLETE WITH THE THOUSAND DHARMAS.

至心懺悔，弟子(某甲)等，與法界一切衆生。

現前一心，本真千法，

Jr syin chan hwei, di dz () deng yu fa jye yi chye
jung sheng, syan chyan yi syin, ben jyu chyan fa,
IT HAS IN FULL ALL SPIRITUAL STRENGTH AND THE USE OF
BRIGHT WISDOM.

皆有神力，及以智明，

Jye you shen li, ji yi jr ming.

ABOVE, IT EQUALS THE BUDDHA-MIND; BELOW, IT IS IDENTICAL
TO ALL THAT LIVES.

上等佛心，下同含識，

Shang deng fwo syin, sya tung han shr.

BEGINNINGLESS DARK MOVEMENT BLOCKS THIS STILL BRIGHTNESS.

無始闇動，障此靜明，

Wu shr an dung, jang tsz jing ming.

CONTACT WITH THINGS DIMS AND CONFUSES IT, AND THOUGHTS
ARISE AND BIND IT IN ATTACHMENTS.

觸事昏迷，舉心縛著，

Chu shr hwun mi, jyu syin fu jau.

IN THE MIDST OF THE SAMENESS OF DHARMAS ARISE THE NOTIONS
OF SELF AND OTHER.

平等法中，起自他想，

Ping deng fa jung, chi dz ta syang.

IN ALL EXISTENCE, LOVE AND VIEWS ARE THE BASIS AND THE BODY
AND MOUTH ARE THE CONDITIONS: WITH THEM NO OFFENSE IS
NOT CREATED.

愛見為本，身口為緣，於諸有中，無罪不
造

Ai jyan wei ben, shen kou wei ywan, yu ju you jung, wu dzwei
bu dzau.

THE TEN EVILS, THE FIVE REBELLIOUS OFFENSES, SLANDERING
DHARMA, SLANDERING PEOPLE.

十惡五逆，謗法謗人，

Shr e wu ni, bang fa bang ren.

BREAKING THE PRECEPTS, BREAKING THE RULES OF PURE EATING,
DESTROYING STUPAS, RUINING TEMPLES,

破戒破齋，毀塔壞寺，

Pwo jye pwo jai, hwei ta hwai sz,

STEALING FROM THE SANGHA, DEFILING THE CONDUCT OF THE PURE,

偷僧祇物，污淨梵行，

Tou seng chi wu, wu jing fan heng,

DESTROYING PROPERTY OF THE SANGHA, EATING AND DRINKING THE
SANGHA'S FOOD,

侵損常住，飲食財物，

Chin swun chang ju, yin shr tsai wu,

AND FAILING TO KNOW REPENTANCE THOUGH A THOUSAND BUDDHAS
APPEAR IN THE WORLD --

千佛出世，不通懺悔，

Chyan fwo chu shr, bu tung chan hwei,

OFFENSES SUCH AS THESE ARE MEASURELESS AND BOUNDLESS;

如是等罪，無量無邊，

Ru shr deng dzwei, wu lyang wu byan,

WHEN THIS BODY IS CAST ASIDE, IT IS FITTING THAT I FALL INTO
THE THREE PATHS OF REBIRTH AND THERE BE ENTANGLED IN A MYRIAD
OF ILLS.

捨茲形命，合墮三途，備嬰萬苦，

She dz sying ming, he dwo san tu, bei ying wan ku.

MOREOVER, IN THIS PRESENT LIFE, BECAUSE A SWARM OF TROUBLES
EMBROILS ME, FOUL ILLNESSES WHICH BIND ME UP,

復於現世，眾惱交煎，或惡疾縈纏，

Fu yu syan shr, jung nau jyau jyan, hwei e ji ying chan,

AND OPPRESSIVE CONDITIONS BROUGHT ABOUT BY OTHERS, I AM OB-
STRUCTED IN THE DHARMAS OF THE PATH, AND DO NOT BECOME WELL-
SEASONED IN MY CULTIVATION. NOW, HAVING MET (Bow)

他緣逼迫，障於道法，不得熏修，今遇

Ta ywan bi pwo, jang yu dau fa, bu de syun syou, jin yu

THE PERFECT SPIRITUAL MANTRA OF GREAT COMPASSION, I AM ABLE TO QUICKLY WIPE OUT THE OBSTACLES OF OFFENSES LIKE THESE.

(Rise, remain kneeling)

◎大悲圓滿神咒，速能滅除如是罪障。(稽顙)

Da bei ywan man shen jou, su neng mye chu ru shr dzwei jang.

THEREFORE, ON THIS DAY, WITH UTTER SINCERITY, I RECITE AND HOLD THIS MANTRA AND RETURN (Bow)

故於今日，至心誦持，歸向 (拜)

Gu yu jin r, jr syin sung chr, gwei syang

TO GWAN SHR YIN BODHISATTVA AND TO ALL THE GREAT MASTERS OF THE TEN DIRECTIONS. (Rise, remain kneeling)

◎觀世音菩薩，及十方大師。(起；持跪)

Gwan shr yin pu sa, ji shr fang da shr.

I BRING FORTH THE BODHI-MIND AND CULTIVATE THE PRACTICE OF TRUE WORDS.

發菩提心，修真言行，

Fa pu ti syin, syou jen yan heng.

TOGETHER WITH ALL LIVING BEINGS I CONFESS MY MANY OFFENSES AND SEEK REPENTANCE SO THAT THEY WILL BE EXTINGUISHED AT LAST. I ONLY WISH (Bow)

與諸衆生，發露衆罪，求乞懺悔，畢竟消除。(拜)

Yu ju jung sheng fa lou jung dzwei, chyou chi chan hwei, bi jing syau chu. Wei ywan

THAT THE GREATLY COMPASSIONATE GWAN SHR YIN BODHISATTVA, MAHASATTVA, WILL PROTECT AND UPHOLD US WITH HIS THOUSAND HANDS (Rise, remain kneeling)

◎大悲觀世音菩薩摩訶薩，千手護持。(稽顙)

Da bei gwan shr yin pu sa mwo he sa, chyan shou hu chr,

AND THAT WITH HIS THOUSAND EYES HE WILL ILLUMINE US AND LOOK UPON US AND CAUSE OUR INNER AND OUTER CONDITIONS OF OBSTRUCTION TO BECOME STILL AND EXTINGUISHED.

千眼照見，令我等內外障緣寂滅，

Chyan yan jau jyan, ling wo deng nei wai jang ywan ji mye.

I VOW THAT MY PRACTICE AND THE PRACTICE OF OTHERS WILL BE COMPLETE IN ACCOMPLISHMENT. I VOW TO OPEN THE KNOWLEDGE OF MY ORIGINAL SEEING AND TO HAVE CONTROL OVER DEMONS AND EXTERNALIST PATHS.

自他行願圓成，開本見知，制諸魔外。

Dz ta heng ywan ywan cheng, kai ben jyan jr, jr ju mwo wai.

I VOW TO BE VIGOROUS IN THE THREE KARMIC ACTIONS AND TO CULTIVATE THE PURE LAND CAUSE, SO THAT WHEN THIS BODY IS CAST ASIDE, I WILL HAVE NO OTHER DESTINY BUT TO ATTAIN REBIRTH (Bow)

三業精進，修淨土因，空捨此身，更無他趣
決定得生，(拜)

San ye jing jin, syou jing du yin, jr she tsz shen, geng wu ta chy, jywe ding de sheng

IN AMITA BUDDHA'S LAND OF ULTIMATE BLISS, AND DRAW NEAR TO, SERVE, AND MAKE OFFERINGS TO THE GREATLY COMPASSIONATE GWAN YIN. (Rise, remain kneeling)

④阿彌陀佛極樂世界，親承供養，大悲
觀音，(起；持跪。)

E mi two fwo ji le shr jye, chin cheng gung yang da bei gwan yin.

I VOW TO BE COMPLETE IN ALL THE DHARANIS AND ON A WIDE SCALE TO CROSS OVER THE MANY CLASSES OF BEINGS SO THAT THEY ALL ESCAPE THE WHEEL OF SUFFERING AND REACH THE GROUND OF WISDOM TOGETHER. NOW THAT THE VOWS OF REPENTANCE ARE MADE, I RETURN MY LIFE IN WORSHIP TO THE TRIPLE JEWEL. (Bow and then stand.)

具諸總持，度度羣品，皆出苦輪，同到智

④地。懺悔發願已，歸命禮三寶。(拜；起立；問訊) ⑤

Jyu ju dzung chr, gwang du chyun pin, jye chu ku lwun, tung dau jr di. Chan hwei fa ywan yi, gwei ming li san bau.

(For each name, each side of the Assembly bows once while the other side recites:)(兩邊輪流一唱一拜)

NA MO THE BUDDHAS OF THE TEN DIRECTIONS. NA MO THE DHARMA OF THE TEN DIRECTIONS. NA MO THE SANGHA OF THE TEN DIRECTIONS

南無十方佛，南無十方僧，南無十方僧，

Na mwo shr fang fwo, na mwo shr fang fa, na mwo shr fang seng.

NA MO OUR ORIGINAL TEACHER SHAKYAMUNI BUDDHA.

南無本師釋迦牟尼佛

Na mwo ben shr shr jya mu ni fwo.

NA MO AMITA BUDDHA. NA MO KING OF A THOUSAND LIGHTS BUDDHA WHO ABIDES IN STILLNESS.

南無阿彌陀佛 南無千光主靜住佛

Na mwo e mi two fwo. Na mwo chyan gwang wang jing ju fwo.

NA MO THE GREAT DHARANI OF THE GREATLY COMPASSIONATE MIND, PERFECT, FULL, UNIMPEDED, VAST, AND GREAT.

南無廣大圓滿無礙大悲心大陀羅尼

Na mwo gwang da ywan man wu ai da bei syin da two lwo ni.

NA MO GWAN SHR YIN BODHISATTVA OF THE THOUSAND HANDS AND THOUSAND EYES.

南無千手千眼觀世音菩薩

Na mwo chyan shou chyan yan gwan shr yin pu sa.

NA MO BODHISATTVA WHO HAS ATTAINED GREAT STRENGTH. NA MO DHARANI-KING BODHISATTVA

南無大勢至菩薩 南無總持王菩薩

Na mwo da shr jr pu sa. Na mwo dzung chr wang pu sa.

TO THE BUDDHA I RETURN AND RELY, VOWING THAT ALL LIVING BEINGS UNDERSTAND THE GREAT WAY PROFOUNDLY, AND BRING FORTH THE BODHI MIND. (bow)

自皈依佛，當願衆生，體解大道，
發無上心。

Dz gwei yi fwo, dang ywan jung sheng, ti jye da dau, fa wu shang syin.

TO THE DHARMA I RETURN AND RELY, VOWING THAT ALL LIVING BEINGS DEEPLY ENTER THE SUTRA TREASURY AND HAVE WISDOM LIKE THE SEA. (bow)

自皈依法，當願衆生，深入經藏，
智慧如海。

Dz gwei yi fa, dang ywan jung sheng, shen ru jing dzang, jr hwei ru hai.

TO THE SANGHA I RETURN AND RELY, VOWING THAT ALL LIVING BEINGS, FORM TOGETHER A GREAT ASSEMBLY, ONE AND ALL IN HARMONY.

自皈依僧，當願衆生，統理大衆，一切無礙。

Dz gwei yi seng, dang ywan jung sheng, tung li da jung, yi chye wu ai.

和南聖衆

He nan sheng jung.

(誦至聖字，拜者起立，與大衆一起拜下；再起立；問訊。)

(On the word "sheng" of the final recitation, the side of the Assembly that is bowing stands; at the end, the entire Assembly makes one full bow, stands, and half-bows.) . . .

NA MO GWAN SHR YIN BODHISATTVA OF GREAT COMPASSION.

南無大悲觀世音菩薩

Na mwo da bei gwan shr yin pu sa.

VERSE FOR TRANSFERRING THE MERIT FROM BOWING REPENTANCE

禮懺功德回向

I DEDICATE THE MERIT AND VIRTUE FROM THE PROFOUND ACT OF BOWING REPENTANCE.

禮懺功德殊勝行

Li chan gung de shu sheng heng.

WITH ALL ITS SUPERIOR, LIMITLESS BLESSINGS,

無邊勝福皆回向

Wu byan sheng fu jye hwei syang

WITH THE UNIVERSAL VOW THAT ALL BEINGS SUNK IN DEFILEMENT,

普願沉溺諸衆生

Pu ywan chen ni ju jung sheng

WILL QUICKLY GO TO THE LAND OF THE BUDDHA OF LIMITLESS LIGHT (AMITABHA).

速往無量光佛刹

Shu wang wu lyang gwang fwo cha.

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

十方三世一切佛。

Shr fang san shr yi chye fwo

ALL BODHISATTVAS, MAHASATTVAS. MAHA PRAJNA PARAMITA!

一切菩薩摩訶薩，摩訶般若波羅蜜。

Yi chye pu sa mwo he sa

Mwo he bwo re bwo lwo mi.



VOW TO BE REBORN IN THE WEST

淨土文

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

一心皈命 極樂世界 阿彌陀佛

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

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

願以淨光照我 慈誓攝我

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

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

我今正念 稱如來名

Wo jin jeng nyan, cheng Ru Lai ming,

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

為菩提道 求生淨土

Wei pu ti dau, chyou sheng jing du.

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

佛昔本誓 若有衆生 欲生我國

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

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

志心信樂 乃至十念 若不生者

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

I WILL NOT ATTAIN THE PROPER ENLIGHTENMENT."

不取正覺

bu cheu jeng jyau.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

頓開佛慧[◎] 廣度眾生 滿菩提願
Dun kai Fwo hwei, gwang du jung sheng, man pu ti ywan.

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

十方三世一切佛[◎]

Shr fang san shr yi chye Fwo!

ALL BODHISATTVAS, MAHASATTVAS!

一切菩薩摩訶薩

Yi chye Pu Sa Mwo He Sa!

MAHA-PRAJNA-PARAMITAJ

◎摩訶般若波羅蜜[◎]

Mwo He Bwo Re Bwo Lwo Mi!

信

AVATAMSAKA HYMN OF FAITH

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

FAITH IS THE SOURCE OF THE WAY;
FAITH IS THE MOTHER OF MERIT AND VIRTUE.

信為道元功德母，

AS THEY ARISE BY FAITH,
ALL WHOLESOME DHARMAS MUST BY FAITH BE NURTURED.

長養一切諸善法，

FAITH CUTS THE TANGLED WEB OF DOUBT,
ESCAPING LOVE'S DELUSIVE FLOW.

斷除疑網出愛流，

AND OPENS WIDE TO REVEAL THE TRUE AND UNSURPASSED NIRVANA'S
ROAD.

開示涅槃無上道。

FAITH HAS NO STAIN OR MAR,
BRINGING THE TURBID MIND PURIFICATION,

信無垢濁心清淨。

ERADICATING PRIDE,
OF ALL RESPECT AND REVERENCE THE FOUNDATION.

滅除驕慢恭敬本，

WITHIN THE DHARMA TREASURY
FAITH'S JEWEL OUTSHINES THE FAIREST GOLD;

亦為法藏第一財，

HENCE EVERY CONDUCT OUR HANDS BY FAITH MADE PURE RECEIVE
AND SURELY HOLD.

為清淨手受眾行。

FAITH IS THE HEALING SOURCE
BY WHICH OUR FACULTIES ARE CLEANSED AND QUICKENED.

信令諸根淨明利，

NOTHING CAN TURN ITS FORCE,
THE SOLID POWER OF FAITH CANNOT BE BROKEN.

信力堅固無能壞，

AND WHEN BY FAITH FOREVER
FROM ALL AFFLICTION WE DEPART,

信能永滅煩惱本。

THE BUDDHA'S MERIT WILL THUS BECOME THE SOLE DEVOTION OF
OUR HEARTS.

信能專向佛功德。

WITH FAITH THE MIND'S UNMOVED,
FREE FROM ATTACHMENT TO CONDITIONED ARISING;

信於境界無所著，

DISASTERS FAR REMOVED,
IN THE TRANQUILITY OF FAITH ABIDING.

遠離諸難得無難，

THE BLISS OF FAITH VICTORIOUS!

信樂最勝甚難得。

AMONG THE CONDUCTS OF ALL WORLDS,

譬如一切世間中，

THIS FAITH ALONE IS THE ONE MOST RARE AND PRECIOUS WISH-
FULFILLING PEARL.

而有隨意妙寶珠。

PROFOUNDLY WE BELIEVE:
TRUSTING THE BUDDHAS AND THE BUDDHAS' DHARMA,

深信於佛及佛法，

TREADING THE BODHI-PATH,
FOREVER FOLLOWED BY ALL TRUE DISCIPLES.

亦信佛子所行道，

AND TO THE GREAT ENLIGHTENMENT
OUR THOUGHTS ARE JOYFULLY INCLINED.

及信無上大菩提，

THE BODHISATTVAS WITH THIS DEEP HEART OF FAITH PRODUCE
THE BODHI-MIND!

菩薩以是初發心。

THE TRIPLE JEWEL SONG

三寶歌

First Verse:

LONG THE NIGHT OF TIME WE PASS THROUGH, BEING MEN AND GODS.

人天長夜，

Ren tyan chang ye.

IN THE DARKNESS OF THIS COSMOS, WHO WILL BRING FORTH LIGHT?

宇宙黢闇，誰啓以光明？

Yu jou tan an, shwei chi yi gwang ming?

WE HERE IN THE TRIPLE REALM ARE IN A BURNING HOUSE.

三界火宅，

San jye hwo jai.

SUFFERINGS OPPRESS AND VEX US, WHO CAN BRING US PEACE?

衆苦煎迫，誰濟以安寧？

Jung ku jyan pwo, shwei ji yi an ning?

KIND AND WISE HEROIC STRENGTH: NA MO BUDDHAS ALL!

大悲大智大雄力，南無佛陀耶！

Da bei da jr da syung li, Na Mwo Fwo Two Ye.

SHINE ON ALL TEN THOUSAND THINGS AND COMFORT ALL THAT LIVES.

照朗萬有，衽席群生，

Jau lang wan you, ren syi chyun sheng.

MERIT'S DEPTH AND VIRTUE'S SCOPE: THERE IS NO WAY TO TELL!

功德莫能名。

Gung de mwo neng ming.

Second Verse:

TWO TRUTHS MESH AND ARE UPHELD AS IN A DHARANI.

二諦總持，

Er di dzung chr,

STUDIES THREE INCREASE TO REACH THE DHARMA REALM IN SCOPE.

三學增上，恢恢法界身。

San shwe dzeng shang, hwei hwei fa jye shen.

WHEN AT LAST PURE VIRTUE'S FULL AND PERFECTLY COMPLETE,

淨德既圓，

Jin de ji ywan.

FILTH IS GONE, DISASTERS CEASE, NIRVANA: HOME SUPREME!

染患斯寂，蕩蕩涅槃城。

Ran hwan sz ji, dang dang nye pan cheng.

ALL IS EMPTY; FROM MIND ONLY: NA MO DHARMAS ALL!

象緣性空唯識現，南無達摩耶！

Jung ywan sying kung wei shr syan, Na Mwo Da Mwo Ye.

PRINCIPLES REFLECTED, AS ALL COVERINGS DISSOLVE.

理無不彰，蔽無不解，

Li wu bu chang, bi wu bu jye

BRILLIANT IS THIS UNDERSTANDING, VAST AND CLEAR INDEED!

煥乎其大明。

Hwan hu chi da ming.

Third Verse:

PURE COMPORTMENT, PRECEPTS STERN: WE ALL RELY ON RULES.

依淨律儀，

Yi jing lyu yi.

WONDROUS HARMONY OF UNION, MAGIC MOUNTAIN'S TRUTH.

成妙和合，靈山遺芳型。

Cheng myau he he, ling shan yi fang sying.

CULTIVATE AND PRACTICE TO CERTIFY THE FRUITION.

修行證果，

Syou sying jeng gwo.

SPREAD THE DHARMA, HELP THE WORLD, KEEP BUDDHAS' LAMP ALIGHT!

弘法利世，燄續佛燈明。

Hung fa li shr, yan syu Fwo deng ming.

WORTHIES, SAGES--THREE VEHICLES FULL: NA MO SANGHA ALL!

三乘聖賢何濟濟，南無僧伽耶！

San cheng sheng syan syan he ji ji, Na Mwo sheng chye ye.

FORM TOGETHER A GREAT ASSEMBLY, ONE AND ALL IN HARMONY.

統理大衆，一切無礙。

Tung li da jung, yi chye wu ai.

GARD AND HELP PROTECT THIS CITY: PROPER DHARMA DWELLS!

住持正法城。

Ju chr jeng fa cheng.

Chorus:

NOW I KNOW, THIS ALONE: THE TRUE REFUGE PLACE.

今乃知，唯此是，真正皈依處。

Jin nai jr, wei tsz shr, jen jeng gwei yi chu.

TO THE EXHAUSTION OF MY LIFE, I WILL CONTRIBUTE MY BODY AND LIFE.

盡形壽，獻身命，
Jin sying shou, syan shen ming,

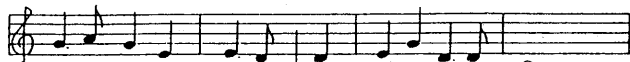
TO RECEIVE IT WITH FAITH AND DILIGENTLY OFFER UP MY CONDUCT.

信受勤奉行。
Syin shou chin feng sying!

Triple Jewel Song 三寶歌



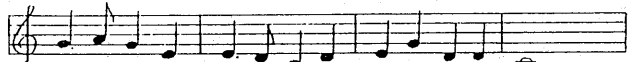
人天長夜，宇宙闔闔，誰啓以光明？
ren tyan chang ye, yu jiu tan an, shwei chi yi gwang ming!
二諦總持，三學增上，恢恢法界身。
er di dzung chr, san shwe dzeng shang, hwei hwei fa jye shen.
依淨律儀，成妙和合，靈山遺芳型。
yi jing lyu yi, cheng myau he he, ling shan yi lang sying



三界火宅，衆苦煎迫，誰濟以安寧？
san jye hwo jai, jung ku jyan pai, shwei ji yi an ning?
淨德既圓，染患斯寂，蕩蕩涅槃城。
jing de ji yuan, ran hwan sz ji, dang dang nye pan cheng.
修行證果，弘法利世，像續佛燈明。
syau sying jeng gwo, hung fa li shr, yan syu fwo deng ming.



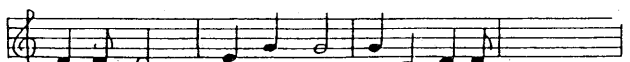
大悲大智，大雄力，南無佛陀耶！(佛陀耶)
da bei da jr, da syung li, na mwo fwo two ye! (fwo two ye)
衆緣性空，唯識現，南無達摩耶！(達摩耶)
jung yuan sying kung, wei shr syan, na mwo da mwo ye! (da mwo ye)
三衆聖賢，何濟濟，南無僧伽耶！(僧伽耶)
san cheng sheng syan, he ji ji, na mwo seng chye ye! (seng chye ye)



昭朗萬有，祇席群生，功德莫能名。
jau lang wan you, jen syi chyun sheng, gung de mwo neng ming.
理無不彰，藏無不顯，煥乎其大明。
li wu bu ying, bi wu bu jye, hwan hu chi da ming.
統理大衆，一切無礙，住持正法城。
tung li da jung, yi chre wu ai, ju chr jeng fa cheng.



今乃知，唯此是，真正歸依處。
jin nai jr, wei tsz shr, jen jeng gwei yi chu.



盡形壽，獻身命，信受勤奉行！
jin sying shou, syan shen ming, syin shou chin feng sying!

盡虛空 (Jin Syu Kung)

校 歌 (School Song)

盡 虛 空 佛 性 充 滿 了 徧 法 界
 jin syu kung fwo sying chung man lyau byan fa jye —
 有 情 蘊 育 著 衆 生 成 佛 佛 化
 yau ching ywun yu jau; — jung sheng cheng fwo: fwo hwa—
 同 胞 萬 法 唯 心 造
 tung— pau. wan fa—wei syin dzau; —
 萬 法 唯 心 造 團 結 一 致
 wan fa—wei syin— dzau. twan jye yi jr
 復 興 聖 教 齊 抖 擻 共 努 力 勇 猛 向
 fu sying sheng jyau. chi two so gung nu li young meng syang
 道 要 大 公 除 自 私 直 心 最 好
 tao— yau da gung chu dz sz, jr syin dzwei hao, —
 七 寶 池 內 洗 滌 塵 埃 清 淨
 chi bau chr nei syi di chen ai, ching jing
 光 明 萬 佛 妙 覺 萬 法 唯 心
 gwang ming wan fwo— myau jau wan fa—wei syin—
 造 萬 法 唯 心 造
 dzau; — wan fa—wei syin— dzau.

法界佛教大學校歌

DHARMA REALM BUDDHIST UNIVERSITY SCHOOL SONG

THE BUDDHA-NATURE FILLS UP EVERYWHERE TO THE ENDS OF EMPTY SPACE.

盡 虛 空 佛 性 充 滿 了
Jin syu kung Fwo sying tsung man lyau.

THE CONTINUAL GENERATIONS OF SENTIENT BEINGS PERVADE THE DHARMA REALM.

徧 法 界 有 情 蘊 育 著
Byan fa jye you ching ywun yu jau.

LIVING BEINGS BECOME BUDDHAS; BUDDHAS IN TURN TRANSFORM THEIR FELLOW BEINGS.

象 生 成 佛 佛 化 同 胞
Jung sheng cheng Fwo; Fwo hwa tung bau.

THE TEN THOUSAND DHARMAS ARE MADE FROM THE MIND ALONE!
THE TEN THOUSAND DHARMAS ARE MADE FROM THE MIND ALONE!

萬 法 唯 心 造! 萬 法 唯 心 造!
Wan fa wei syin dzau! Wan fa wei syin dzau!

UNITED IN OUR SINGLE GOAL, WE REVIVE THE SAGELY TEACHINGS.

團 結 一 致 復 興 聖 教
Twan jye yi jr fu sying sheng jyau.

SHARING BITTERNESS, COURAGEOUSLY STRIVING TOGETHER IN THE WAY,

齊 抖 擻 共 努 力 勇 猛 向 道
Chi dwo swo gung nu li yung meng syang dau.

WE WILL BE OPEN AND FAIR, UNSELFISH, AND ABOVE ALL,
STRAIGHT-MINDED.

要 大 公 除 自 私 直 心 最 好
Yau da gung chu dz sz, jr syin dzwei hau.

WASHING CLEAN THE DEFILING DUST IN THE POOL OF THE SEVEN JEWELS.

七 寶 池 內 洗 滌 塵 埃
Chi bau shr nei syi di chen ai

UNTIL FINALLY, IN THE PURE, CLEAR LIGHT OF THE TEN THOUSAND
BUDDHAS--WONDERFUL ENLIGHTENMENT!

清 淨 光 明 萬 佛 妙 覺
Ching jing gwang ming wan Fwo Myau Jyau!

THE TEN THOUSAND DHARMAS ARE MADE FROM THE MIND ALONE!
THE TEN THOUSAND DHARMAS ARE MADE FROM THE MIND ALONE!

萬 法 唯 心 造! 萬 法 唯 心 造!
Wan fa wei syin dzau! Wan fa wei syin dzau!

轉 法 輪

TURNING THE DHARMA WHEEL

THE DHARMA WHEEL IS TURNING 'ROUND,

大 放 光 明 轉 法 輪

Da fang gwang ming jwang fa lwun,

THE LION ROARS HIS EXHORTATION.

師 子 吼 聲 萬 世 尊

Shr dze hou sheng wan shr dzun.

AND LIVING BEINGS WHO HEAR THE SOUND,

六 道 衆 生 齊 聞 得

Lyou dau jung sheng chi wen de.

ATTAIN THE DOOR OF LIBERATION.

成 就 無 上 解 脫 門

Cheng jyou wu shang jye two meng.

THE DHARMA WHEEL IS TURNING 'ROUND,

大 放 光 明 轉 法 輪

Da fang gwang ming jwang fa lwun.

THE DHARMA WHEEL IS TURNING 'ROUND.

大 放 光 明 轉 法 輪

Da fang gwang ming jwang fa lwun.

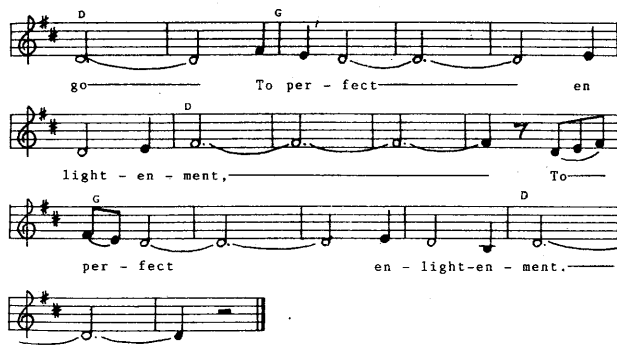
Study Buddhism

words, Ven. Master Hua

music, Heng-yin

The musical score is written on ten staves in treble clef with a key signature of one sharp (F#). Chords are indicated by letters D, C, G, and F# above the notes. The lyrics are written below the staves, with some words underlined.

I'm real - ly luck-y. to
 stu-dy Bud-dhism Be - cause last
 life I plant-ed good seeds
 Now in this life
 I've met good friends And a
 good know-ing one to teach me deep
 wis-dom. I think that
 I will go to Budd-ha-hood real
 soon. I hope so. My Dhar - ma
 friends and I to - geth-er will



THE DHARMA REALM VERSE:

WITH THE DHARMA REALM AS SUBSTANCE,
 WHAT COULD BE OUTSIDE?
 WITH EMPTY SPACE AS FUNCTION
 NOTHING IS EXCLUDED.
 THE MYRIAD THINGS ARE
 LEVEL AND EQUAL--
 APART FROM DISCRIMINATIONS.
 WHEN NOT A SINGLE THOUGHT
 IS PRODUCED, THAT PUTS AN END
 TO WORDS AND DOCTRINES.

CHANCELLOR HUA

THE LUNAR CALENDAR OF THE HOLY ANNIVERSARIES OF THE BUDDHAS AND BODHISATTVAS

	Lunar Month	Day
Birthday of Maitreya Bodhisattva.....	1	1
Birthday of Samadhi Light Buddha.....	1	6
Birthday of the Venerable God Shakra.....	1	9
Leaving Home Day of Shakyamuni Buddha.....	2	8
Birthday of the Sixth Patriarch, the Great Master Hui Neng.....	2	8
Nirvana of Shakyamuni Buddha.....	2	15
Birthday of Kuan Yin Bodhisattva.....	2	19
Birthday of Universal Worthy Bodhisattva.....	2	21
Birthday of the Great Master Ch'ang Ren.....	3	15
Birthday of Junti Bodhisattva.....	3	16
Leaving Home Day of the Great Master Ch'ang Chih.....	3	17
Birthday of Manjushri Bodhisattva.....	4	4
Birthday of Shakyamuni Buddha.....	4	8
Summer Retreat for Sangha begins.....	4	15
Birthday of Medicine King Buddha.....	4	28
Birthday of Ch'ieh Lan Bodhisattva.....	5	13
Birthday of Wei T'ou Bodhisattva.....	6	3
Enlightenment Day of Great Master Ch'ang Ren.....	6	15
Anniversay of Venerable Master Hua.....	6	16
Birthday of Great Master Ch'ang Chih.....	6	17
Day Kuan Yin Bodhisattva Accomplished the way.....	6	19
Birthday of Great Strength Bodhisattva.....	7	13
Buddha's Happy Day (Ullambana).....	7	15
Birthday of the Patriarch P'u An Bodhisattva.....	7	21
Birthday of Dragon Tree Bodhisattva.....	7	24
Birthday of Earth Store Bodhisattva.....	7	30
Birthday of Elder Master Hsu Yun.....	7	30
Nirvana of the Sixth Patriarch, the great Master Hui Neng.....	8	3
Birthday of Burning Lamp Buddha of the Past.....	8	22
Nirvana of the Elder Master Hsu Yun.....	9	12
Leaving Home Day of the Great Master Ch'ang Ren.....	9	15
Leaving Home Day of the Venerable Master Hua.....	9	16
Enlightenment Day of the Great Master Ch'ang Jr.....	9	17
Leaving Home Day of Kuan Yin Bodhisattva.....	9	19
Birthday of Medicine Master Buddha.....	9	30
Birthday of the First Patriarch Bodhidharma.....	10	5
Birthday of Amita Buddha.....	11	17
Shakyamuni Buddha Accomplished the Way.....	12	8
Birthday of Avatamsaka Bodhisattva.....	12	29

諸佛菩薩聖誕 (農曆)

彌勒菩薩聖誕.....	1月1日
定光佛聖誕.....	1月6日
帝釋天尊聖誕.....	1月9日
釋迦牟尼佛出家.....	2月8日
六祖惠能大師聖誕.....	2月8日
釋迦牟尼佛涅槃.....	2月15日
觀音菩薩聖誕.....	2月19日
普賢菩薩聖誕.....	2月21日
準提菩薩聖誕.....	3月16日
文殊菩薩聖誕.....	4月4日
釋迦牟尼佛聖誕.....	4月8日
藥王菩薩聖誕.....	4月28日
伽藍菩薩聖誕.....	5月13日
韋馱菩薩聖誕.....	6月3日
觀音菩薩成道.....	6月19日
大勢至菩薩聖誕.....	7月13日
佛歡喜日.....	7月15日
普庵祖師聖誕.....	7月21日
龍樹菩薩聖誕.....	7月24日
地藏王菩薩聖誕.....	7月30日
虛雲老和尚誕辰.....	7月30日
六祖惠能大師涅槃.....	8月3日
然燈古佛聖誕.....	8月22日
虛雲老和尚涅槃.....	9月12日
觀音菩薩出家.....	9月19日
藥師佛聖誕.....	9月30日
達摩祖師聖誕.....	10月5日
阿彌陀佛聖誕.....	11月17日
釋迦牟尼佛成道.....	12月8日
華嚴菩薩聖誕.....	12月29日

觀音齋期表

1 月 8 日	2 月 7 日	2 月 9 日
2 月 19 日	3 月 3 日	3 月 6 日
3 月 13 日	4 月 22 日	5 月 3 日
5 月 17 日	6 月 16 日	6 月 18 日
6 月 19 日	6 月 23 日	7 月 13 日
8 月 16 日	9 月 19 日	9 月 23 日
10 月 2 日	11 月 19 日	11 月 24 日
12 月 25 日		

十齋期

【每月】	1 日	8 日	14 日	15 日
	18 日	23 日	24 日	28 日
	29 日	30 日	(月小 27 日起)	

六齋期

【每月】	8 日	14 日	15 日	23 日
	29 日	30 日	(月小 28 日起)	



南無護法韋陀菩薩

Namo Dharma Protector Weitou Bodhisattva

法界佛教總會簡介

The Dharma Realm Buddhist Association

法界佛教總會是上宣下化老和尚，於 1959 年在美國創立。本會是以法界為體；以將佛教的真實義理，傳播到世界各地為目的；以翻譯經典、弘揚正法、提倡道德教育、利樂一切有情為己任。本著上人所創的六大宗旨——不爭、不貪、不求、不自私、不自利、不妄語。奉行：凍死不攀緣，餓死不求緣，窮死不求緣，隨緣不變，不變隨緣，抱定我們三大宗旨。捨命為佛事，造命為本事，正命為僧事，即事明理，明理即事，推行祖師一脈心傳。數十年來，法總陸續成立了萬佛聖城、法界聖城等國際性道場多處。凡各國各教人士，願致力於仁義道德、明心見性者，皆歡迎前來共同研究、修持學習。

The Dharma Realm Buddhist Association (formerly the Sino-American Buddhist Association) was founded by the Venerable Master Hsuan Hua in the United States of America in 1959 to bring the genuine teachings of the Buddha to the entire world. Its goals are to translate the Buddhist canon, to propagate the Orthodox Dharma, and to promote ethical education. The members of the Association base themselves on Six Ideals established by the Venerable Master which are: no fighting, no greed, no seeking, no selfishness, no pursuing personal advantage, and no lying. Furthermore, they follow Three Great Principles: "Freezing to death, we do not scheme. Starving to death, we do not beg. Dying of poverty, we ask for nothing. According with conditions, we do not change. Not changing, we accord with conditions. We adhere firmly to our three great principles. We renounce our lives to do the Buddha's work. We take the responsibility to mold our own destinies. We rectify our lives as the Sangha's work. Encountering specific matters, we understand the principles. Understanding the principles, we apply them in specific matters. We carry on the single pulse of the patriarch's mind-transmission." Over the years, the Association has founded various international, spiritual communities open to every faith, such as the City of Ten Thousand Buddhas and the City of the Dharma Realm. Any person devoted to kindness, virtue, and truth, who wishes to understand his or her own mind, is welcome to study and cultivate in these communities.

宣化上人簡傳

Venerable Master Hsuan Hua

上人，名安慈，字度輪，接虛雲老和尚法，嗣瀉仰，法號宣化。籍東北，誕於清末民初。年十九出家，廬墓守孝，修禪定，習教觀，日一食，夜不臥。1948年抵香港，成立佛教講堂等道場。1962年攜正法西來，在美開演大乘經典數十部。歷年來創辦法界佛教總會、萬佛聖城、法界聖城、金山聖寺、國際譯經學院、法界宗教研究院等正法道場二十多處，及法界佛教大學、僧伽居士訓練班、培德中學、育良小學等教育機構。1995年示寂於美國。上人一生無私之精神，與慈悲智慧之教化，已令無數人改過自新，走向清淨高尚之菩提大道。

The Venerable Master Hua was also known as An Tse and To Lun. The name Hsuan Hua was bestowed upon him after he received the transmission of the Weiyang Lineage of the Chan School from Elder Master Hsu Yun. He was born in Manchuria near the turn of the century and left the home-life at the age of nineteen. After the death of his mother, he lived in a tiny hut by her graveside as an act of filial respect. During that time, he meditated and studied the Buddha's teachings. He ate only one meal a day before noon and never laid down to sleep. In 1948 the Master arrived in Hong Kong, where he founded the Buddhist Lecture Hall and other monasteries. In 1962 he brought the proper Dharma to America and the West, where he lectured extensively on the major works of the Mahayana Buddhist canon and established the Dharma Realm Buddhist Association and over twenty Way-places of the Proper Dharma including the City of Ten Thousand Buddhas, Gold Mountain Monastery, the International Translation Institute, and the Institute of World Religions. He also founded various educational centers, such as the Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School. The Master manifested the stillness in America in 1995. His selfless spirit and wise, compassionate teachings inspired many people to correct their faults and to begin to walk upon the pure and lofty path to Bodhi.

法界佛教總會・萬佛聖城

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● 佛典所在，即佛所在，請恭敬尊重，廣為流通。

All Buddhist sutras and books, which propagate and reveal that the Buddhadharma exists for the purpose of causing people to encounter auspiciousness and avoid harm, to change their falseness and move toward wholesomeness, to understand the cause and effect of the three periods of time, to recognize the original Buddha Nature we are all replete with, to transcend the suffering of beings in the sea of birth and death, and to gain rebirth in the Lotus Country of Ultimate Bliss. Therefore, anyone reading such texts should bring forth a mind of gratitude and reflect upon how hard it is to encounter them, one should wash one's hands before handling these texts and wipe clean the surface upon which one places them. By being as reverent and sincere toward Buddhist texts as one would be when encountering the Buddhas or gods or as when one is beside one's teacher, one can attain limitless benefits. But if one is shamelessly negligent, sloppy and disrespectful, headstrong and prejudiced, and from such falseness gives rise to slander, then one's offenses will fill up the skies and one will suffer endless retributions. So all people of the world, please heed this advise: stay far away from creating offenses and seek always for what is beneficial in order to leave suffering and obtain bliss.

一切佛經，及闡揚佛法諸書，無不令人趨吉避凶，改過遷善，明三世之因果，識本具之佛性，出生死之苦海，生極樂之蓮邦。讀者必須生感恩心，作難遭想，潔淨手潔案，主敬存誠，如面佛天，如臨師保，則無邊利益，自可親得。若肆無忌憚，任意褻瀆，及固執管見，妄生毀謗，則罪過彌天，苦報無盡。奉勸世人，當遠罪求益，離苦得樂也。

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