

dà méng shān shī shí yí guī
大 蒙 山 施 食 儀 規

Liturgy for the Grand Meng Mountain Offering Ceremony

jiǎ jìng tán
甲、淨壇

A) Ceremony for Purifying the Boundaries

yī xiāng zàn
一、香讚

1) Incense Praise

yáng zhī jìng shuǐ biàn sǎ sān qiān
楊 枝 淨 水 遍 灑 三 千

Using a willow branch, pure water is sprinkled everywhere in the three thousand worlds.

xìng kōng bā dé lì rén tiān è guǐ miǎn zhēn yàn
性 空 八 德 利 人 天 餓 鬼 免 針 咽

Its nature is empty, yet its eight virtues benefit human and heavenly beings, causing hungry ghosts to avoid having needle-sized throats.

miè zuì chú qiān huǒ yàn huà hóng lián
滅 罪 除 愆 火 燄 化 紅 蓮

Eradicating offenses and getting rid of faults, it turns their flames into red lotuses.

ná mó qīng liáng dì pú sà mó hē sà (sān chēng)
南 無 清 涼 地 菩 薩 摩 訶 薩 (三 稱)

Homage to the Bodhisattvas, Mahasattvas of the Clear Cool Ground. (Repeat 3 times)

èr xuān shèng hào
二、宣聖號

2) Chanting the Holy Name

ná mó dà bēi guān shì yīn pú sà (sān chēng)
南 無 大 悲 觀 世 音 菩 薩 (三 稱)

Homage to the compassionate Guanyin Bodhisattva (Recite three times)

sān dà bēi zhòu (sān biàn)
三、大悲咒 (三遍)

3) Great Compassion Mantra (Three times)

ná mó hē là dá nuó duō là yè yē ná mó ō lì yē pó lú jié dì
南無喝囉怛那哆囉夜耶。南無阿唎耶。婆盧羯帝
shuò bō là yē pú tí sà duǒ pó yē mó hē sà duǒ pó yē mó hē jiā
爍鉢囉耶。菩提薩埵婆耶。摩訶薩埵婆耶。摩訶迦
lú ní jiā yē ān sà pó là fá yì shù dá nuó dá xià ná mó xī jí lì
盧尼迦耶。唵。薩皤囉罰曳。數怛那怛寫。南無悉吉栗
duǒ yī méng ō lì yē pó lú jí dì shì fó là léng tuó pó ná mó nuó
埵伊蒙阿唎耶。婆盧吉帝室佛囉楞馱婆。南無那
là jǐn chí xī lì mó hē pó duō shā miē sà pó ō tuō dòu shū péng ō
囉謹墀。醯唎摩訶皤哆沙咩。薩婆阿他豆輸朋。阿
shì yùn sà pó sà duō nuó mó pó sà duō nuó mó pó qié mó fá tè dòu
逝孕。薩婆薩哆那摩婆薩多。那摩婆伽。摩罰特豆。
dá zhí tuō ān ō pó lú xī lú jiā dì jiā luó dì yí xī lì mó hē
怛姪他。唵。阿婆盧醯。盧迦帝。迦羅帝。夷醯唎。摩訶
pú tí sà duǒ sà pó sà pó mó là mó là mó xī mó xī lì tuó yùn
菩提薩埵。薩婆薩婆。摩囉摩囉。摩醯摩醯唎馱孕。
jù lú jù lú jié méng dù lú dù lú fá shě yē dì mó hē fá shě yē
俱盧俱盧羯蒙。度盧度盧罰闍耶帝。摩訶罰闍耶
dì tuó là tuó là dì lì ní shì fó là yē zhē là zhē là mō mō fá
帝。陀囉陀囉。地唎尼。室佛囉耶。遮囉遮囉。麼麼罰
mó là mù dì lì yī xī yī xī shì nuó shì nuó ō là shēn fó là shě
摩囉。穆帝隸。伊醯伊醯。室那室那。阿囉唵佛囉舍
lì fá suō fá shēn fó là shě yē hū lú hū lú mó là hū lú hū lú
利。罰娑罰唵。佛囉舍耶。呼盧呼盧摩囉。呼盧呼盧
xī lì suō là suō là xī lì xī lì sū lú sū lú pú tí yè pú tí yè
醯利。娑囉娑囉。悉唎悉唎。蘇嚧蘇嚧。菩提夜菩提夜
pú tuó yè pú tuó yè mí dì lì yè nuó là jǐn chí dì lì sè ní nuó
。菩馱夜菩馱夜。彌帝利夜。那囉謹墀。地利瑟尼那。
pó yè mó nuó suō pó hē xī tuó yè suō pó hē mó hē xī tuó yè suō
婆夜摩那。娑婆訶。悉陀夜。娑婆訶。摩訶悉陀夜。娑
pó hē xī tuó yù yì shì pó là yē suō pó hē nuó là jǐn chí suō pó
婆訶。悉陀喻藝。室皤囉耶。娑婆訶。那囉謹墀。娑婆
hē mó là nuó là suō pó hē xī là sēng ō mù qié yē suō pó hē suō
訶。摩囉那囉。娑婆訶。悉囉僧阿穆佉耶。娑婆訶。娑

pó mó hē ō xī tuó yè suō pó hē zhě jí là ō xī tuó yè suō pó hē
婆 摩 訶 阿 悉 陀 夜. 娑 婆 訶. 者 吉 囉 阿 悉 陀 夜. 娑 婆 訶
bō tuó mó jié xī tuó yè suō pó hē nuó là jǐn chí pó qié là yē suō
. 波 陀 摩 羯 悉 陀 夜. 娑 婆 訶. 那 囉 謹 墀 皤 伽 囉 耶. 娑
pó hē mó pó lì shèng jié là yē suō pó hē nán mó hē là dá nuó duō
婆 訶. 摩 婆 利 勝 羯 囉 耶. 娑 婆 訶. 南 無 喝 囉 怛 那 哆
là yè yē nán mó ō lì yē pó lú jí dì shuò pó là yè suō pó hē
囉 夜 耶. 南 無 阿 利 耶. 婆 嚧 吉 帝. 爍 皤 囉 夜 娑 婆 訶.
ān xī diàn dū màn duō là bá tuó yē suō pó hē
唵. 悉 殿 都. 漫 多 囉. 跋 陀 耶. 娑 婆 訶

nán mó gān lù wáng pú sà mó hē sà
南 無 甘 露 王 菩 薩 摩 訶 薩

Homage to Sweet Dew King Bodhisattva, Mahasattva

sān chēng sān bài gān zì bài mó zì qǐ
(三 稱 三 拜. 「甘」字 拜, 「摩」字 起.)

Recite with three prostrations. Please begin prostrations on "gan", and rise up on "mo".

yǐ líng wèi qián jiàn shí
乙、靈 位 前 薦 食

B) Food Offering before the Memorial Plaques

yī niàn fó zhì líng wèi qián
一、念 佛 至 靈 位 前

1) Chanting on the way to the Memorial Plaques

nán mó xī fāng jí lè shì jiè dà cí dà bēi ō mí tuó fó
南 無 西 方 極 樂 世 界 大 慈 大 悲 阿 彌 陀 佛

Homage to the Great Compassionate Amitabha Buddha of the Western Pure Land of Ultimate Bliss

nán mó ō mí tuó fó
南 無 阿 彌 陀 佛

Homage to Amitabha Buddha

èr chàng zàn
二、唱讚 2) Chant the Praise

ná mó lián chí huì pú sà mó hē sà
南無蓮池會菩薩摩訶薩

Homage to the Lotus Pool Assembly of Bodhisattvas, Mahasattvas (Three times)

sān chēng sān bài lián zì bài mó zì qǐ
(三稱三拜。「蓮」字拜，「摩」字起。)

Recite with three prostrations. Please begin prostrations on "lian", and rise up on "mo".

sān chēng shèng hào
三、稱聖號 3) Chanting the Holy Name

ná mó bō rě huì shàng fó pú sà sān chēng
南無般若會上佛菩薩(三稱)

Homage to the Prajna Assembly of Buddhas and Bodhisattvas (Three times)

sì xīn jīng (yī biān)
四、心經(一遍) 4) The Heart Sutra

bō rě bō luó mì duō xīn jīng
般若波羅蜜多心經

guān zì zài pú sà xíng shēn bō rě bō luó mì duō shí zhào jiàn wǔ yùn jiē
觀自在菩薩，行深般若波羅蜜多時，照見五蘊皆
kōng dù yí qiè kǔ è shè lì zǐ sè bú yì kōng kōng bú yì sè sè
空，度一切苦厄。舍利子，色不異空，空不異色。色
jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì fù rú shì shè lì zǐ
即是空，空即是色。受想行識，亦復如是。舍利子
shì zhū fǎ kōng xiàng bù shēng bú miè bú gòu bú jìng bù zēng bù jiǎn
，是諸法空相，不生不滅，不垢不淨，不增不減
shì gù kōng zhōng wú sè wú shòu xiǎng xíng shì wú yǎn ěr bí shé shēn
。是故空中無色，無受想行識。無眼耳鼻舌身
yì wú sè shēng xiāng wèi chù fǎ wú yǎn jiè nǎi zhì wú yì shì jiè wú
意，無色聲香味觸法。無眼界，乃至無意識界。無

wú míng yì wú wú míng jìn nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn wú kǔ
 無明，亦無無明盡。乃至無老死，亦無老死盡。無苦
 jí miè dào wú zhì yì wú dé yǐ wú suǒ dé gù pú tí sà duǒ yī bō
 集滅道，無智亦無得。以無所得故，菩提薩埵，依般
 rě bō luó mì duō gù xīn wú guà ài wú guà ài gù wú yǒu kǒng bù yuǎn
 若波羅蜜多故，心無罣礙。無罣礙故，無有恐怖，遠
 lí diān dǎo mèng xiǎng jiù jìng niè pán sān shì zhū fó yī bō rě bō luó
 離顛倒夢想，究竟涅槃。三世諸佛，依般若波羅
 mì duō gù dé ā nòu duō luó sān miǎo sān pú tí gù zhī bō rě bō luó
 蜜多故，得阿耨多羅三藐三菩提。故知般若波羅
 mì duō shì dà shén zhòu shì dà míng zhòu shì wú shàng zhòu shì wú děng
 蜜多，是大神咒，是大明咒，是無上咒，是無等
 děng zhòu néng chú yí qiè kǔ zhēn shí bù xū gù shuō bō rě bō luó mì
 等咒，能除一切苦，真實不虛。故說般若波羅蜜
 duō zhòu jí shuō zhòu yuē jiē dì jiē dì bō luó jiē dì bō luó sēng jiē
 多咒，即說咒曰：揭諦揭諦，波羅揭諦，波羅僧揭
 dì pú tí sà pó hē
 諦，菩提薩婆訶。

wǔ wǎng shēng zhòu (sān biàn)
五、往生咒 (三遍)

5) Rebirth in the Pure Land Mantra (Three times)

ná mó ā mí duō pó yè duò tuō qié duō yè duò dì yè tuō
 南無阿彌多婆夜 哆他伽多夜 哆地夜他
 ā mí lì dōu pó pí ā mí lì duō xī dān pó pí
 阿彌利都婆毗 阿彌利哆 悉耽婆毗
 ā mí lì duō pí jiā lán dì ā mí lì duō pí jiā lán duō
 阿彌唎哆 毗迦蘭帝 阿彌唎哆 毗迦蘭多
 qié mí nì qié qié nuó zhǐ duō jiā lì suō pó hē
 伽彌膩 伽伽那 枳多迦利 娑婆訶

liù biàn shí zhēn yán (sān biàn)
六、變食真言 (三遍)

6) Food Transformation Mantra (Three times)

ná mó sà wā dá tuō yé duō wā lū zhǐ dì
南 無 薩 嚩 怛 他 誡 多 嚩 嚕 枳 帝

ān sān bá là sān bá là hōng
唵 三 跋 囉 三 跋 囉 吽

qī gān lù shuǐ zhēn yán (sān biàn)
七、甘 露 水 真 言 (三 遍)

7) Sweet Dew Mantra (Three times)

ná mó sū lū pó yē dá tuō yé duō yē dá zhí tuō
南 無 蘇 嚕 婆 耶 怛 他 誡 多 耶 怛 姪 他

ān sū lū sū lū bō là sū lū bō là sū lū suō pó hē
唵 蘇 嚕 蘇 嚕 鉢 囉 蘇 嚕 鉢 囉 蘇 嚕 娑 婆 訶

bā pǔ gòng yàng zhēn yán (sān biàn)
八、普 供 養 真 言 (三 遍)

8) Universal Offering Mantra (Three times)

ān yé yé náng sān pó wā fá rì là hú
唵 誡 誡 曩 三 婆 嚩 伐 日 囉 斛

jiǔ mí tuó zàn
九、彌 陀 讚 **9) Praise of Amitabha Buddha**

ō mí tuó fó wú shàng yī wáng
阿 彌 陀 佛 無 上 醫 王

wēi wēi jīn xiàng fàng háo guāng kǔ hǎi zuò zhōu háng
巍 巍 金 相 放 毫 光 苦 海 作 舟 航

From his majestic golden mien, Amitabha Buddha, the unsurpassed healing king, emits fine light from between his eyebrows. In the seas of suffering, he acts as a ferry boat.

jiǔ pǐn lián bāng tóng yuàn wǎng xī fāng
九 品 蓮 邦 同 願 往 西 方

We all wish to go to the nine-grade lotus land—to the Western Pure Land of Ultimate Bliss.

shí huí xiàng jì
十、回 向 偈 10) *Transference of Merits*

yuàn shēng xī fāng jìng dǔ zhōng jiǔ pǐn lián huā tuō jìng zhí
願 生 西 方 淨 土 中 九 品 蓮 華 託 淨 質

We vow that all beings will be reborn in the Western Pure Land, with the nine pure grades of lotus flowers.

huā kāi jiàn fó wù wú shēng bú tuì pú tí wéi cí háng
華 開 見 佛 悟 無 生 不 退 菩 提 為 慈 航

When the lotus opens, we shall see the Buddha and become enlightened to the Stage of Non-Arising, with non-retrogressive Bodhi as our vessel of compassion.

ná mó ā mí tuó fó
南 無 阿 彌 陀 佛 (念佛至壇前收佛號)

(Chant the name of Amitabha Buddha until all return to the original place)

bǐng tán qián fó shì
丙、壇 前 佛 事 C) *Pre-ceremonial Services*

yī chàng zàn
一、唱 讚 1) *Praise*

lián chí hǎi huì mí tuó rú lái guān yīn shì zhì shèng zhòng xié
蓮 池 海 會 彌 陀 如 來 觀 音 勢 至 聖 眾 偕

jiē yǐn shàng lián tái dà shì hóng kāi pǔ yuàn lí chén āi
接 引 上 蓮 臺 大 誓 弘 開 普 願 離 塵 埃

From the Sea-Vast Lotus Pool Assembly, Amitabha Buddha, Guan Yin Bodhisattva, Great Strength Bodhisattva and all the sages, receive and guide us up to the lotus platform, their mighty vows magnificently realized, so that all will wish to leave defilement.

ná mó lián chí huì pú sà mó hē sà sān chēng
南 無 蓮 池 會 菩 薩 摩 訶 薩 (三 稱)

Homage to the Lotus Pool Assembly of Bodhisattvas, Mahasattvas (Three times)

èr chēng shèng hào

二、稱 聖 號 2) Chanting the Holy Name

ná mó lián chí hǎi huì fó pú sà sān chēng
南 無 蓮 池 海 會 佛 菩 薩 (三 稱)

Homage to the Sea-Vast Lotus Pool Assembly of Buddhas and Bodhisattvas (Three times)

sān ō mí tuó jīng (yī biàn)

三、阿 彌 陀 經 (一 遍) 3) The Amitabha Sutra (Recite once)

fó shuō ō mí tuó jīng
佛 說 阿 彌 陀 經

The Buddha Speaks of Amitabha Sutra

rú shì wǒ wén yì shí fó zài shě wèi guó qí shù jǐ gū dú yuán ,
如 是 我 聞 ， 一 時 佛 在 舍 衛 國 祇 樹 給 孤 獨 園 ，

yǔ dà bǐ qiū sēng qiān èr bǎi wǔ shí rén jù
與 大 比 丘 僧 千 二 百 五 十 人 俱 。

jiē shì dà ō luó hàn zhòng suǒ zhī shì
皆 是 大 阿 羅 漢 ， 眾 所 知 識 。

Thus I have heard. At one time, the Buddha dwelt at Shravasti in the Jeta Grove. In the Garden of the Benefactor of Orphans and the Solitary, together with a gathering of great Bhikshus. Twelve hundred fifty in all, all great Arhats whom the assembly knew and recognized:

zhǎng lǎo shě lì fú mó hē mù jiàn lián mó hē jiā shè mó hē jiā zhān yán
長 老 舍 利 弗 、 摩 訶 目 犍 連 、 摩 訶 迦 葉 、 摩 訶 迦 旃 延

mó hē jù chī luó lí pó duō zhōu lì pán tuó qié nán tuó ō nán tuó
、 摩 訶 俱 絺 羅 、 離 婆 多 、 周 利 槃 陀 伽 、 難 陀 、 阿 難 陀

luó hóu luó jiāo fàn bō tí bīn tóu lú pō luó duò jiā liú tuó yí mó
、 羅 睺 羅 、 憍 梵 波 提 、 賓 頭 盧 頗 羅 墮 、 迦 留 陀 夷 、 摩

hē jié bīn nuó bó jū luó ō nǒu lóu tuó rú shì děng zhū dà dì zǐ
訶 劫 賓 那 、 薄 拘 羅 、 阿 菴 樓 駄 ， 如 是 等 諸 大 弟 子 。

Elders Shariputra, Mahamaudgalyayana, Mahakasyapa, Mahakatyayana, Mahakaushila, Revata, Suddhipanthaka, Nanda, Ananda, Rahula, Gavampati, Pindola-Bharadvaja, Kalodayin, Mahakaphina, Vakkula, Aniruddha, and others such as these, all great disciples;

bìng zhū pú sà mó hē sà wén shū shī lì fǎ wáng zǐ
并 諸 菩 薩 摩 訶 薩：文 殊 師 利 法 王 子、
ō yì duō pú sà qián tuó hē tí pú sà cháng jīng jìn pú sà
阿 逸 多 菩 薩、乾 陀 訶 提 菩 薩、常 精 進 菩 薩，
yǔ rú shì děng zhū dà pú sà
與 如 是 等 諸 大 菩 薩。

Together with all the Bodhisattvas, Mahasattvas: Dharma Prince Manjushri, Ajita Bodhisattva, Gandhastin Bodhisattva, Nityodukta Bodhisattva, and others such as these, all great Bodhisattvas;

jí shì tí huán yīn děng wú liàng zhū tiān dà zhòng jù
及 釋 提 桓 因 等，無 量 諸 天 大 眾 俱。

And together with Shakra, chief among gods, and the numberless great multitudes from all the heavens.

ěr shí fó gào zhǎng lǎo shě lì fú cóng shì xī fāng
爾 時，佛 告 長 老 舍 利 弗：從 是 西 方，
guò shí wàn yì fó tǔ yǒu shì jiè míng yuē jí lè
過 十 萬 億 佛 土，有 世 界 名 曰 極 樂。
qí tǔ yǒu fó hào ā mí tuó jīn xiàn zài shuō fǎ
其 土 有 佛，號 阿 彌 陀，今 現 在 說 法。

At that time, the Buddha told the Elder Shariputra, "Passing from here through hundreds of thousands of millions of Buddha Lands to the west, there is a world called Ultimate Bliss. In this land, a Buddha called Amitabha right now teaches the Dharma.

shě lì fú bǐ tǔ hé gù míng wéi jí lè
舍 利 弗！彼 土 何 故 名 為 極 樂？

Shariputra, for what reason is this land called Ultimate Bliss?

qí guó zhòng shēng wú yǒu zhòng kǔ dàn shòu zhū lè gù míng jí lè
其 國 眾 生，無 有 眾 苦，但 受 諸 樂，故 名 極 樂。

All living beings of this country endure none of the sufferings, but enjoy every bliss. Therefore it is called Ultimate Bliss.

yòu shě lì fú jí lè guó tǔ qī chóng lán shùn qī chóng luó wǎng
又 舍 利 弗！極 樂 國 土，七 重 欄 楯、七 重 羅 網、
qī chóng háng shù jiē shì sì bǎo zhōu zā wéi rào
七 重 行 樹，皆 是 四 寶 周 匝 圍 繞，
shì gù bǐ guó míng yuē jí lè
是 故 彼 國 名 曰 極 樂。

Moreover, Shariputra, this land of Ultimate Bliss is everywhere surrounded by seven tiers of railings, seven layers of netting, and seven rows of trees, all formed from the four treasures, and for this reason named Ultimate Bliss.

yòu shě lì fú jí lè guó tǔ yǒu qī bǎo chí bā gōng dé shuǐ
又 舍 利 弗！極 樂 國 土 有 七 寶 池，八 功 德 水
chōng mǎn qí zhōng chí dǐ chún yǐ jīn shā bù dì
充 滿 其 中，池 底 純 以 金 沙 布 地。

Moreover, Shariputra, the land of Ultimate Bliss has pools of the seven jewels, filled with the eight waters of merit and virtue. The bottom of each pool is pure, spread over with golden sand.

sì biān jiē dào jīn yín liú lí bō lí hé chéng shàng yǒu lóu gé
四 邊 階 道，金、銀、琉 璃、玻 璃 合 成。上 有 樓 閣，
yì yǐ jīn yín liú lí bō lí chē qú chì zhū mǎ nǎo ér yán shì zhī
亦 以 金、銀、琉 璃、玻 璃、碑 磔、赤 珠、瑪 瑙 而 嚴 飾 之。

On the four sides are stairs of gold, silver, lapis lazuli and crystal; above are raised pavilions adorned with gold, silver, lapis lazuli, crystal, mother-of-pearl, red pearls and carnelian.

chí zhōng lián huā dà rú chē lún qīng sè qīng guāng huáng sè huáng guāng
池 中 蓮 華，大 如 車 輪，青 色 青 光、黃 色 黃 光
chì sè chì guāng bái sè bái guāng wēi miào xiāng jié
、赤 色 赤 光、白 色 白 光，微 妙 香 潔。

shě lì fú jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán
舍 利 弗！極 樂 國 土，成 就 如 是 功 德 莊 嚴。

In the pools are lotuses as large as carriage wheels: green colored of green light; yellow colored of yellow light; red colored of red light; white colored of white light; subtly, wonderfully fragrant and pure. Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

yòu shě lì fú bǐ fó guó tǔ cháng zuò tiān yuè huáng jīn wéi dì
又舍利弗！彼佛國土，常作天樂，黃金為地，
zhòu yè liù shí yǔ tiān màn tuó luó huā qí tǔ zhòng shēng
晝夜六時，雨天曼陀羅華。其土眾生，
cháng yǐ qīng dàn gè yǐ yī gé chéng zhòng miào huā
常以清旦，各以衣裓盛眾妙華，
gòng yǎng tā fāng shí wàn yì fó
供養他方十萬億佛。

Moreover, Shariputra, in that Buddha Land there is always heavenly music, and the ground is yellow gold. In the six periods of the day and night a heavenly rain of mandarava flowers fall, and throughout the clear morning each living being of this land, with sacks full of the myriads of wonderful flowers, makes offerings to the hundreds of thousands of millions of Buddhas of the other directions.

jí yǐ shí shí huán dào běn guó fàn shí jīng xíng
即以食時，還到本國，飯食經行。

shě lì fú jí lè guó tǔ chéng jiù rú shì gōng dé zhuāng yán
舍利弗！極樂國土，成就如是功德莊嚴。

At mealtime they return to their own country, and having eaten they stroll around. Shariputra, the realization of the land of Ultimate Bliss is thus meritoriously adorned.

fù cì shě lì fú bǐ guó cháng yǒu zhǒng zhǒng qí miào zá sè zhī niǎo
復次舍利弗！彼國常有種種奇妙雜色之鳥
bái hè kǒng què yīng wǔ shě lì jiā líng pín qié gòng mìng zhī niǎo
：白鶴、孔雀、鸚鵡、舍利、迦陵頻伽、共命之鳥。

Moreover, Shariputra, in this country there are always rare and wonderful varicolored birds: white cranes, peacocks, parrots and egrets, kalavinkas, and two-headed birds.

shì zhū zhòng niǎo zhòu yè liù shí chū hé yǎ yīn qí yīn yǎn chàng
是諸眾鳥，晝夜六時，出和雅音。其音演暢
wǔ gēn wǔ lì qī pú tí fèn bā shèng dào fèn rú shì děng fǎ
五根、五力、七菩提分、八聖道分，如是等法。

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.

qí tǔ zhòng shēng wén shì yīn yǐ jiē xī niàn fó niàn fǎ niàn sēng
其土眾生聞是音已，皆悉念佛、念法、念僧。

shě lì fú rǔ wù wèi cǐ niǎo shí shì zuì bào suǒ shēng suǒ yǐ zhě hé
舍利弗！汝勿謂此鳥實是罪報所生。所以者何？

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. Shariputra, do not say that these birds are born as retribution for their karmic offenses. For what reason?

bǐ fó guó tǔ wú sān è dào shě lì fú qí fó guó tǔ
彼佛國土，無三惡道。舍利弗！其佛國土，

shàng wú è dào zhī míng hé kuàng yǒu shí
尚無惡道之名，何況有實？

In this Buddha Land there are no three evil ways of rebirth. Shariputra, in this Buddha Land not even the names of the three evil ways exist. How much the less their actuality!

shì zhū zhòng niǎo jiē shì ā mí tuó fó yù lìng fǎ yīn xuān liú
是諸眾鳥，皆是阿彌陀佛欲令法音宣流，

biàn huà suǒ zuò
變化所作。

Desiring that the Dharma Sound be widely proclaimed, Amitabha Buddha by transformation made this multitude of birds.

shě lì fú bǐ fó guó tǔ wēi fēng chuī dòng zhū bǎo háng shù jí
舍利弗！彼佛國土，微風吹動，諸寶行樹，及

bǎo luó wǎng chū wēi miào yīn pì rú bǎi qiān zhǒng yuè tóng shí jù zuò
寶羅網，出微妙音。譬如百千種樂，同時俱作。

Shariputra, in that Buddha Land, when the soft wind blows, the rows of jeweled trees and jeweled nets give forth subtle and wonderful sounds, like one hundred thousand kinds of music played at the same time.

wén shì yīn zhě zì rán jiē shēng niàn fó niàn fǎ niàn sēng zhī xīn
聞是音者，自然皆生念佛、念法、念僧之心。

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.

shě lì fú qí fó guó tǔ chéng jiù rú shì gōng dé zhuāng yán
舍利弗！其佛國土，成就如是功德莊嚴。

Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

shě lì fú yú rǔ yì yún hé bǐ fó hé gù hào ā mí tuó
舍利弗！於汝意云何？彼佛何故號阿彌陀？

shě lì fú bǐ fó guāng míng wú liàng zhào shí fāng guó
舍利弗！彼佛光明無量，照十方國，

wú suǒ zhàng ài shì gù hào wéi ā mí tuó
無所障礙，是故號為阿彌陀。

Shariputra, what do you think? Why is this Buddha called Amitabha? Shariputra, the brilliance of that Buddha's light is measureless, illumining the lands of the Ten Directions everywhere without obstruction; for this reason he is called Amitabha.

yòu shě lì fú bǐ fó shòu mìng jí qí rén mín wú liàng wú biān
又舍利弗！彼佛壽命及其人民，無量無邊

ā sēng qí jié gù míng ā mí tuó
阿僧祇劫，故名阿彌陀。

Moreover, Shariputra, the life of that Buddha and that of his people extend for measureless, limitless asankhyeya kalpas; for this reason he is called Amitayus.

shě lì fú ā mí tuó fó chéng fó yǐ lái yú jīn shí jié
舍利弗！阿彌陀佛成佛以來，於今十劫。

And Shariputra, since Amitabha realized Buddhahood, ten kalpas have passed.

yòu shě lì fú bǐ fó yǒu wú liàng wú biān shēng wén dì zǐ
又舍利弗！彼佛有無量無邊聲聞弟子，

jiē ā luó hàn fēi shì suàn shù zhī suǒ néng zhī
皆阿羅漢，非是算數之所能知，

zhū pú sà zhòng yì fù rú shì
諸菩薩眾亦復如是。

Moreover, Shariputra, that Buddha has measureless, limitless sound-hearer disciples, all Arhats, their number incalculable; thus also is the assembly of Bodhisattvas.

shě lì fú bǐ fó guó tǔ chéng jiù rú shì gōng dé zhuāng yán
舍利弗！彼佛國土，成就如是功德莊嚴。

Shariputra, the realization of the Land of Ultimate Bliss is thus meritoriously adorned.

yòu shě lì fú jí lè guó tǔ zhòng shēng shēng zhě
又舍利弗！極樂國土，眾生生者，

jiē shì ā pí bá zhì
皆是阿鞞跋致。

Moreover, Shariputra, those living beings born in the land of Ultimate Bliss are all Avaivartika.

qí zhōng duō yǒu yì shēng bǔ chù qí shù shèn duō fēi shì suàn shù
其中多有一生補處，其數甚多，非是算數

suǒ néng zhī zhī dàn kě yǐ wú liàng wú biān ā sēng qí shuō
所能知之，但可以無量無邊阿僧祇說。

Among them are many who, in this very life, will dwell in Buddhahood. Their number is extremely many; it is incalculable and only in measureless, limitless asankhyeya kalpas could it be spoken.

shě lì fú zhòng shēng wén zhě yīng dāng fā yuàn yuàn shēng bǐ guó
舍利弗！眾生聞者，應當發願，願生彼國。

suǒ yǐ zhě hé
所以者何？

Shariputra, those living beings who hear should vow, 'I wish to be born in that country.' And why?

dé yǔ rú shì zhū shàng shàn rén jù huì yī chù
得與如是諸上善人俱會一處。

All those who thus attain are all superior and good people, all coming together in one place.

shě lì fú bù kě yǐ shǎo shàn gēn fú dé yīn yuán dé shēng bǐ guó
舍利弗！不可以少善根福德因緣，得生彼國。

Shariputra, one cannot have few good roots, blessings, virtues, and causal connections to attain birth in that land.

shě lì fú ruò yǒu shàn nán zǐ shàn nǚ rén wén shuō ā mí tuó fó
舍利弗！若有善男子、善女人，聞說阿彌陀佛，
zhí chí míng hào ruò yī rì ruò èr rì ruò sān rì ruò sì rì
執持名號，若一日、若二日、若三日、若四日、
ruò wǔ rì ruò liù rì ruò qī rì yì xīn bú luàn
若五日、若六日、若七日，一心不亂，

Shariputra, if there is a good man or woman who hears spoken 'Amitabha' and holds the name, whether for one day, two days, three, four, five days, six days, as long as seven days, with one heart unconfused.

qí rén lín mìng zhōng shí ā mí tuó fó yǔ zhū shèng zhòng
其人臨命終時，阿彌陀佛，與諸聖眾，
xiàn zài qí qián shì rén zhōng shí xīn bù diān dǎo
現在其前。是人終時，心不顛倒，
jí dé wǎng shēng ā mí tuó fó jí lè guó tǔ
即得往生阿彌陀佛極樂國土。

When this person approaches the end of life, before him will appear Amitabha and all the assembly of holy ones. When the end comes, his heart is without inversion; in Amitabha's Land of Ultimate Bliss, he will attain rebirth.

shě lì fú wǒ jiàn shì lì gù shuō cǐ yán ruò yǒu zhòng shēng wén
舍利弗！我見是利，故說此言。若有眾生聞
shì shuō zhě yīng dāng fā yuàn shēng bǐ guó tǔ
是說者，應當發願生彼國土。

Shariputra, because I see this benefit, I speak these words: If living beings hear this spoken they should make the vow, 'I wish to be born in that land.'

shě lì fú rú wǒ jīn zhě zàn tàn ā mí tuó fó bù kě sī yì
舍利弗！如我今者，讚歎阿彌陀佛不可思議
gōng dé zhī lì
功德之利。

Shariputra, as I now praise the inconceivable benefit from the merit and virtue of Amitabha.

dōng fāng yì yǒu ā chù pí fó xū mí xiàng fó dà xū mí fó
東 方 亦 有 阿 剌 鞞 佛、須 彌 相 佛、大 須 彌 佛、
xū mí guāng fó miào yīn fó rú shì děng héng hé shā shù zhū fó
須 彌 光 佛、妙 音 佛，如 是 等 恆 河 沙 數 諸 佛，

Thus in the east are also Aksobhya Buddha, Sumeru Appearance Buddha, Great Sumeru Buddha, Sumeru Light Buddha, Wonderful Sound Buddha; all Buddhas such as these, numberless as Ganges sands.

gè yú qí guó chū guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì jiè
各 於 其 國 出 廣 長 舌 相，遍 覆 三 千 大 千 世 界，
shuō chéng shí yán
說 誠 實 言：

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,

rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé
汝 等 眾 生，當 信 是 稱 讚 不 可 思 議 功 德，
yí qiè zhū fó suǒ hù niàn jīng
一 切 諸 佛 所 護 念 經。

'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.'

shě lì fú nán fāng shì jiè yǒu rì yuè dēng fó míng wèn guāng fó
舍 利 弗！南 方 世 界 有 日 月 燈 佛、名 聞 光 佛、
dà yàn jiān fó xū mí dēng fó wú liàng jīng jìn fó
大 燄 肩 佛、須 彌 燈 佛、無 量 精 進 佛，
rú shì děng héng hé shā shù zhū fó
如 是 等 恆 河 沙 數 諸 佛，

Shariputra, in the Southern World are Sun Moon Lamp Buddha, Well Known Light Buddha, Great Blazing Shoulders Buddha, Sumeru Lamp Buddha, Measureless Vigor Buddha; all Buddhas such as these, numberless as Ganges sands.

gè yú qí guó chū guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì jiè ,
各於其國出廣長舌相，遍覆三千大千世界，
shuō chéng shí yán
說誠實言：

'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.'

rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé ,
汝等眾生，當信是稱讚不可思議功德，
yí qiè zhū fó suǒ hù niàn jīng 。
一切諸佛所護念經。

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,

shě lì fú xī fāng shì jiè yǒu wú liàng shòu fó wú liàng xiàng fó wú
舍利弗！西方世界有無量壽佛、無量相佛、無
liàng chuáng fó dà guāng fó dà míng fó bǎo xiàng fó jìng guāng fó ,
量幢佛、大光佛、大明佛、寶相佛、淨光佛，
rú shì děng héng hé shā shù zhū fó ,
如是等恆河沙數諸佛，

Shariputra, in the Western World are Measureless Life Buddha, Measureless Appearance Buddha, Measureless Curtain Buddha, Great Light Buddha, Great Brightness Buddha, Jeweled Appearance Buddha, Pure Light Buddha; all Buddhas such as these, numberless as Ganges sands.

gè yú qí guó chū guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì jiè ,
各於其國出廣長舌相，遍覆三千大千世界，
shuō chéng shí yán
說誠實言：

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,

rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé
汝等眾生，當信是稱讚不可思議功德，

yí qiè zhū fó suǒ hù niàn jīng
一切諸佛所護念經。

'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.'

shě lì fú běi fāng shì jiè yǒu yàn jiān fó zuì shèng yīn fó nán jǔ fó
舍利弗！北方世界有燄肩佛、最勝音佛、難沮佛、
rì shēng fó wǎng míng fó rú shì děng héng hé shā shù zhū fó
日生佛、網明佛，如是等恆河沙數諸佛，

Shariputra, in the Northern World are Blazing Shoulders Buddha, Most Victorious Sound Buddha, Hard to Injure Buddha, Sun Birth Buddha, Net Brightness Buddha; all Buddhas such as these, numberless as Ganges sands.

gè yú qí guó chū guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì jiè
各於其國出廣長舌相，遍覆三千大千世界，
shuō chéng shí yán rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě
說誠實言：汝等眾生，當信是稱讚不可
sī yì gōng dé yí qiè zhū fó suǒ hù niàn jīng
思議功德，一切諸佛所護念經。

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, '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.'

shě lì fú xià fāng shì jiè yǒu shī zǐ fó míng wèn fó
舍利弗！下方世界有師子佛、名聞佛、

míng guāng fó dá mó fó fǎ chuāng fó chí fǎ fó
名光佛、達摩佛、法幢佛、持法佛，

rú shì děng héng hé shā shù zhū fó
如是等恆河沙數諸佛，

Shariputra, in the world below are Lion Buddha, Well-known Buddha, Famous Light Buddha, Dharma Buddha, Dharma Curtain Buddha, Dharma Maintaining Buddha; all Buddhas such as these, numberless as Ganges sands.

gè yú qí guó chū guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì jiè
各於其國出廣長舌相，遍覆三千大千世界

shuō chéng shí yán
，說誠實言：

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,

rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé
汝等眾生，當信是稱讚不可思議功德，
yí qiè zhū fó suǒ hù niàn jīng
一切諸佛所護念經。

'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.'

shě lì fú shàng fāng shì jiè yǒu fàn yīn fó xiù wáng fó xiāng shàng fó
舍利弗！上方世界有梵音佛、宿王佛、香上佛、
xiāng guāng fó dà yàn jiān fó zá sè bǎo huā yán shēn fó
香光佛、大燄肩佛、雜色寶華嚴身佛、
suō luó shù wáng fó bǎo huā dé fó jiàn yí qiè yì fó
娑羅樹王佛、寶華德佛、見一切義佛、
rú xū mí shān fó rú shì děng héng hé shā shù zhū fó
如須彌山佛，如是等恆河沙數諸佛，

Shariputra, in the world above are Pure Sound Buddha, King of Stars Buddha, Superior Fragrance Buddha, Fragrant Light Buddha, Great Blazing Shoulders Buddha, Varicolored Jewels and Flower Adornment Body Buddha, Sala Tree King Buddha, Jeweled Flower Virtue Buddha, Vision of All Meaning Buddha, such as Mount Sumeru Buddha; all Buddhas such as these, numberless as Ganges sands.

gè yú qí guó chū guǎng cháng shé xiàng biàn fù sān qiān dà qiān shì jiè
各於其國出廣長舌相，遍覆三千大千世界，

shuō chéng shí yán
說誠實言：

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,

rǔ děng zhòng shēng dāng xìn shì chēng zàn bù kě sī yì gōng dé
汝等眾生，當信是稱讚不可思議功德，
yí qiè zhū fó suǒ hù niàn jīng
一切諸佛所護念經。

'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.'

shě lì fú yú rǔ yì yún hé
舍利弗！於汝意云何？

hé gù míng wéi yí qiè zhū fó suǒ hù niàn jīng
何故名為一切諸佛所護念經？

Shariputra, what do you think? Why is it called Sutra of the mindful one of whom all Buddhas are protective?

shě lì fú ruò yǒu shàn nán zǐ shàn nǚ rén wén shì jīng shòu chí zhě
舍利弗！若有善男子、善女人，聞是經受持者，
jí wén zhū fó míng zhě shì zhū shàn nán zǐ shàn nǚ rén
及聞諸佛名者，是諸善男子、善女人，
jiē wéi yí qiè zhū fó zhī suǒ hù niàn
皆為一切諸佛之所護念，
jiē dé bú tuì zhuǎn yú ā nòng duō luó sān miǎo sān pú tí
皆得不退轉於阿耨多羅三藐三菩提。

Shariputra, if a good man or good woman hears this sutra and holds to it, and hears the names of all these Buddhas, this good man or woman will be the mindful one of whom all Buddhas are protective, and will irreversibly attain to Anuttara-Samyak-Sambodhi.

shì gù shě lì fú rǔ děng jiē dāng xìn shòu wǒ yǔ jí zhū fó suǒ shuō
是故舍利弗！汝等皆當信受我語，及諸佛所說。

Therefore, Shariputra, all of you should believe and accept my words, and those which all Buddhas speak.

shě lì fú ruò yǒu rén yǐ fā yuàn jīn fā yuàn dāng fā yuàn
舍利弗！若有人已發願、今發願、當發願，
yù shēng ā mí tuó fó guó zhě shì zhū rén děng
欲生阿彌陀佛國者，是諸人等，
jiē dé bú tuì zhuǎn yú ā nòu duō luó sān miǎo sān pú tí
皆得不退轉於阿耨多羅三藐三菩提，
yú bǐ guó tǔ ruò yǐ shēng ruò jīn shēng ruò dāng shēng
於彼國土若已生、若今生、若當生。

Shariputra, if there are people who have already made the vow, who make the vow, or who are about to make the vow, 'I desire to be born in Amitabha's country,' these people whether born in the past, now being born, or to be born in the future, all will irreversibly attain Anuttara-Samyak-Sambodhi.

shì gù shě lì fú zhū shàn nán zǐ shàn nǚ rén ruò yǒu xìn zhě
是故舍利弗！諸善男子、善女人，若有信者，
yīng dāng fā yuàn shēng bǐ guó tǔ
應當發願，生彼國土。

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.'

shě lì fú rú wǒ jīn zhě chēng zàn zhū fó bù kě sī yì gōng dé
舍利弗！如我今者，稱讚諸佛不可思議功德，
bǐ zhū fó děng yì chēng zàn wǒ bù kě sī yì gōng dé ér zuò shì yán
彼諸佛等，亦稱讚我不可思議功德，而作是言：

Shariputra, just as I am now one who praises the merit and virtue of all Buddhas, all those Buddhas equally praise my inconceivable merit and virtue saying these words:

shì jiā móu ní fó néng wèi shèn nán xī yǒu zhī shì
釋迦牟尼佛，能為甚難希有之事，
néng yú suō pó guó tǔ wǔ zhuó è shì
能於娑婆國土，五濁惡世：

Shakyamuni Buddha can complete extremely rare and difficult deeds, in the Saha Land, in the evil time of the Five Turbidities,

jié zhuó jiàn zhuó fán nǎo zhuó zhòng shēng zhuó mìng zhuó zhōng ,
劫濁、見濁、煩惱濁、眾生濁、命濁中，
dé ā nòu duō luó sān miǎo sān pú tí wèi zhū zhòng shēng shuō shì
得阿耨多羅三藐三菩提，為諸眾生說是
yī qiè shì jiān nán xìn zhī fǎ
一切世間難信之法。

In the midst of the kalpa turbidity, the view turbidity, the affliction turbidity, the living beings' turbidity, and the life turbidity. He can attain Anuttara-Samyak-Sambodhi and for the sake of living beings, speak this Dharma which in the whole world is hard to believe.

shě lì fú dāng zhī wǒ yú wǔ zhuó è shì xíng cǐ nán shì
舍利弗！當知我於五濁惡世，行此難事，
dé ā nòu duō luó sān miǎo sān pú tí
得阿耨多羅三藐三菩提，
wèi yī qiè shì jiān shuō cǐ nán xìn zhī fǎ shì wéi shèn nán
為一切世間說此難信之法，是為甚難。

Shariputra, you should know that I, in the evil time of the five turbidities, practice these difficult deeds, attain Anuttara-Samyak-Sambodhi, and for all the world speak this Dharma. Difficult to believe, extremely difficult!

fó shuō cǐ jīng yǐ shě lì fú jí zhū bǐ qiū yī qiè shì jiān tiān rén ,
佛說此經已，舍利弗及諸比丘，一切世間天、人、
ā xiū luó děng wén fó suǒ shuō huān xǐ xìn shòu zuò lǐ ér qù
阿修羅等，聞佛所說，歡喜信受，作禮而去。

After the Buddha spoke this sutra, Shariputra and all the Bhikshus, 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.

fó shuō ā mí tuó jīng
佛說阿彌陀經

End of the Buddha speaks of Amitabha Sutra

bá yī qiè yè zhàng gēn běn dé shēng jìng tǔ tuó luó ní
拔一切業障根本得生淨土陀羅尼

wǎng shēng zhòu sān biàn
(往 生 咒 三 遍) *Rebirth in the Pure Land Mantra (Three times)*

ná mó ā mí duō pó yè duò tuō qié duō yè duò dì yè tuō
南無阿彌多婆夜 哆他伽多夜 哆地夜他
ā mí lì dōu pó pí ā mí lì duō xī dān pó pí
阿彌利 都婆毗 阿彌利哆 悉耽婆毗
ā mí lì duō pí jiā lán dì ā mí lì duō pí jiā lán duō
阿彌唎哆 毗迦蘭帝 阿彌唎哆 毗迦蘭多
qié mí nì qié qié nuó zhǐ duō jiā lì suō pó hē
伽彌膩 伽伽那 枳多迦利 娑婆訶

sì mí tuó dà zàn 4) *Praise to Amitabha Buddha*
四、彌陀大讚

mí tuó fó dà yuàn wáng cí bēi xǐ shě nán liàng
彌陀佛大願王 慈悲喜捨難量

Amitabha Buddha, with the greatest vows, has compassion, joy and magnanimity that are immeasurable.

méi jiān cháng fàng bái háo guāng dù zhòng shēng jí lè bāng
眉間常放白毫光 度眾生成樂邦

Always emitting a white-curved radiance from between his eyebrows, he delivers sentient beings to the Western Pure Land of Ultimate Bliss.

bā dé chí zhōng lián jiǔ pǐn qī bǎo miào shù chéng háng
八德池中蓮九品 七寶妙樹成行

The nine grades of lotus flowers grow in the eight waters of merit and virtue. Wonderful trees full of the seven jewels grow in rows.

rú lái shèng hào ruò xuān yáng jiē yǐn wǎng xī fāng
如來聖號若宣揚 接引往西方

If Amitabha Buddha's holy name is propagated, he will receive us to the Western Pure Land.

mí tuó shèng hào ruò chēng yáng tóng yuàn wǎng xī fāng
彌陀聖號若稱揚 同願往西方

If Amitabha Buddha's holy name is chanted and spread, we will all vow to go to the Western Pure Land.

wǔ xuān shèng hào

五、宣聖號 5) Chanting the Holy Name

ná mó běn shī shì jiā móu ní fó sān chēng
南無本師釋迦牟尼佛 (三稱)

Homage to the Fundamental Teacher, Shakyamuni Buddha (Three times)

liù jì shì wéi xīn qī biàn huò èr shí yī biàn
六、偈示唯心 (七遍或二十一遍)

6) Everything Originates from the Mind (7 or 21 times)

ruò rén yù liǎo zhī sān shì yī qiè fó
若人欲了知 三世一切佛

yīng guān fǎ jiè xìng yī qiè wéi xīn zào
應觀法界性 一切唯心造

If people wish to fully understand all Buddhas of the three periods of time, they should contemplate the nature of the Dharma Realm: Everything originates from the mind.

qī tuō kǔ lái huì
七、脫苦來會

7) Escaping the Sufferings and Attending the Ceremony

yī pò dì yù zhēn yán èr shí yī biàn huò sì shí jiǔ biàn
(一) 破地獄真言 (二十一遍或四十九遍)

1) Ceremony Hell-Smashing Mantra (21 or 49 times)

ān qié là dì yē suō pó hē
唵 伽囉帝耶娑婆訶

èr pǔ zhào qǐng zhēn yán (èr shí yī biàn)
(二) 普 召 請 真 言 (二 十 一 遍)

2) Universal Invitation Mantra (21 times)

ná mó bù bù dì lì qié lǐ duō lǐ dá duō yé duō yē
南 無 部 部 帝 唎 伽 哩 哆 哩 怛 哆 識 哆 耶

sān jiě yuān jié zhēn yán (èr shí yī biàn)
(三) 解 冤 結 真 言 (二 十 一 遍)

3) Untying the Knot of Hatred Mantra (21 times)

ān sān tuó là qié tuó suō pó hē
唵 三 陀 囉 伽 陀 娑 婆 訶

sì fǎ shī dì yī fān kāi shì 4) *The first Dharma lecture*
(四) 法 師 第 一 番 開 示

shí fāng fǎ jiè liù dào qún líng dì tīng
十 方 法 界 ， 六 道 群 靈 諦 聽 ：

All beings from the Six Paths and the Dharma Realms of the Ten Directions! Please listen attentively.

fū zhēn kōng zhàn jì yuán wú shì jiè zhòng shēng
夫 真 空 湛 寂 ， 原 無 世 界 眾 生 ；

zì xìng tiān rán xī yǒu guǒ bào zhū fǎ
自 性 天 然 ， 奚 有 果 報 諸 法 ？

The True Emptiness is deeply tranquil, without any disturbances. Initially, there were no worlds and no sentient beings. The original nature exists naturally. How then are there various retributions?

zhǐ yīn cái mí yí niàn zé shí jiè tiáo fēn
只 因 纒 迷 一 念 ， 則 十 界 條 分 ；

cháng qū liù chén zé wàn jìng fēn rǎo
長 驅 六 塵 ， 則 萬 境 紛 擾 。

It all originates from a single deluded thought. From this single affliction comes the distinct division of the Ten Dharma Realms. Sentient beings continuously chase after the Six Dusts, causing them to be troubled by many consequences.

biàn miào yǒu ér wéi huàn yǒu jiǔ dào zhī wú míng dùn shēng
變 妙 有 而 為 幻 有，九 道 之 無 明 頓 生 ；

They leave behind the true in favor of the illusive. This is the cause of the afflictions in the Nine Paths.

mí zhēn kōng ér zhuó wán kōng sì shēng zhī gòu chán fēn qǐ
迷 真 空 而 著 頑 空，四 生 之 垢 纏 紛 起。

yóu shì shēng chén bù yǐ shēng sǐ wú qióng
由 是 升 沉 不 已，生 死 無 窮 ！

When the sentimental mind of sentient beings loses sight of the truth and instead holds on to the illusory, it remains trapped in the Four Types of Birth, with the ups and downs of birth and death.

rén tiān suī lè wú yāng fú jìn huán duò sān tú jù kǔ jiāo jiān
人 天 雖 樂 無 央，福 盡 還 墮 三 塗，劇 苦 交 煎，

jiù bá fěi yì yán qí zhòng kǔ shí kě bēi shāng
救 拔 匪 易，言 其 眾 苦，實 可 悲 傷 ！

Of course, there are endless blessings in the Human and Heavenly Realms, but when these blessings are used up, these beings will still fall into the Three Lower Realms, where it is very difficult to be saved. The intense sufferings in the Three Lower Realms are saddening to even speak about.

jīn zhàng shī shí zhī shèng yuán pǔ jì chén láo zhī zuì bèi
今 仗 施 食 之 勝 緣，普 濟 塵 勞 之 罪 輩。

Today, we have an extraordinary opportunity to bestow food and save vast numbers of sentient beings who are suffering.

yú zī píng zhòng sòng jì zhí shì wéi xīn fǎ mén
於 茲 憑 眾 誦 偈，直 示 唯 心 法 門，

lǐng wù zì xīn suǒ jù suǒ zào
令 悟 自 心，所 具 所 造 ；

Here, we will recite verses which explain how everything originates from the mind, leading you to clearly see your own mind, including its attributes and actions.

pì rú míng jìng néng hán néng zhào shàn è bào yìng dāng zì shòu zhī
譬 如 明 鏡 ， 能 含 能 照 。 善 惡 報 應 ， 當 自 受 之 ，
yīn guǒ xún huán háo lí wú shuǎng
因 果 循 環 ， 毫 釐 無 爽 。

It will be like a mirror, reflecting your good deeds, bad deeds, and the corresponding retributions that you will experience. You will see that the cyclical nature of Cause and Effect is flawless.

rán hòu sòng zhòu mì fù suǒ yǒu dì yù biàn xiāo bā nán sān tú
然 後 誦 咒 ， 密 覆 所 有 地 獄 遍 消 ， 八 難 三 塗 、
sì shēng jiǔ yǒu yí qiè jū jìn xī gòng jiě chú
四 生 九 有 ， 一 切 拘 禁 ， 悉 共 解 除 。

Then, we will recite mantras which will eliminate the suffering in all of the Hells, the Three Lower Realms and Eight Difficulties, the Nine Realms of Existence, and Four Types of Birth. All those who are suffering will be liberated together.

cì sòng pǔ zhào qǐng zhēn yán pǔ zhào shí fāng liù dào qún líng
次 誦 普 召 請 真 言 ， 普 召 十 方 六 道 群 靈 ，
yǐ jí gǔ jīn hèng è zhū zāi ěr yáo bèi nán děng bèi
以 及 古 今 橫 厄 、 諸 災 邇 遙 、 被 難 等 輩 ，
chéng sī zhòu lì tóng lái dào chǎng
承 斯 咒 力 ， 同 來 道 場 。

We will then chant the Universal Invitation Mantra, inviting all souls from the Ten Directions and the Six Paths, including those who have died because of accidents, disasters, or other unfortunate conditions. By chanting this mantra, we invite them to come to the temple.

jì lái dào chǎng yǐ dé xiè tuō nài yǒu wú shǐ yuān jié qiān chán
既 來 道 場 ， 已 得 解 脫 ， 奈 有 無 始 冤 結 牽 纏 ，
jīn ruò gòng chǔ gòng yán kǒng zhì hù jiàn hù hèn
今 若 共 處 共 筵 ， 恐 致 互 見 互 恨 。

By coming to the temple, they will be liberated. There are beings who have been bound with heavy karmic ties and have been enemies since the infinite past. If they are in the same room for this event, they might start to fight against each other.

cì sòng jiě yuān jié shén zhòu zhòu lì nán sī yìng shí bīng shì
次誦解冤結神咒，咒力難思，應時冰釋。

jí cǐ suǒ ān suǒ yù bì néng tóng jiàn tóng huān
即此所安所遇，必能同見同歡。

This is why after the Universal Invitation Mantra, we will recite the Untying the Knot of Hatred Mantra. By reciting this mantra, they will not be enemies with one another anymore. From this moment, everybody will feel peaceful and pleasant upon meeting one another.

yóu cǐ tóng guī sān bǎo tóng wén fǎ yīn tóng shòu fǎ shí
由此同歸三寶、同聞法音、同受法食、
tóng dé xiè tuō
同得解脫。

Then, we will all take refuge in the Three Treasures, listen to the Dharma sound, enjoy Dharma food, and be liberated all together.

rǔ děng yī qiè qún líng gè fā zhì chéng cháng guì hé zhǎng
汝等一切群靈，各發至誠，長跪合掌，
suí zhòng tóng sòng yíng qǐng sān bǎo
隨眾同誦，迎請三寶。

All you souls should sincerely kneel down, press your palms together and collectively invite the Three Treasures.

bā yíng qǐng sān bǎo
八、迎請三寶 **8) Inviting the Three Treasures**

yī xuān qǐng fǎ bǎo (qī biàn huò shí sì biàn)
(一) 宣請法寶 (七遍或十四遍)

1) Inviting the Dharma Treasure (7 or 14 times)

ná mó dà fāng guǎng fó huá yán jīng
南無大方廣佛華嚴經

Homage to the Great Means Expansive Buddha Flower Adornment Sutra

èr xuān chēng sān bǎo (qī biàn)
(二) 宣 稱 三 寶 (七 遍)

2) Homage to the Three Treasures (7 times)

ná mó cháng zhù shí fāng fó
南 無 常 住 十 方 佛

Homage to the eternally dwelling Buddhas of the Ten Directions

ná mó cháng zhù shí fāng fǎ
南 無 常 住 十 方 法

Homage to the eternally dwelling Dharma of the Ten Directions

ná mó cháng zhù shí fāng sēng
南 無 常 住 十 方 僧

Homage to the eternally dwelling Sangha of the Ten Directions

ná mó běn shī shì jiā móu ní fó
南 無 本 師 釋 迦 牟 尼 佛

Homage to the Fundamental Teacher Shakyamuni Buddha

ná mó dà bēi guān shì yīn pú sà
南 無 大 悲 觀 世 音 菩 薩

Homage to the Greatly Compassionate Guan Yin Bodhisattva

ná mó míng yáng jiù kǔ dì zàng wáng pú sà
南 無 冥 陽 救 苦 地 藏 王 菩 薩

Homage to Ksitigarbha Bodhisattva who rescues the living and the dead from suffering

ná mó qǐ jiào ā nán tuó zūn zhě
南 無 啟 教 阿 難 陀 尊 者

Homage to the Venerable Ananda who stated the teachings

sān fǎ shī dì èr fān kāi shì
(三) 法師第二番開示 3) The second Dharma lecture

shàng lái yíng qǐng sān bǎo hóng cí bì dìng guāng lín
上 來 迎 請 三 寶 ， 宏 慈 必 定 光 臨 ，

wéi rǔ děng gè jù zhì xīn tóu chéng guī yī
惟 汝 等 各 具 至 心 ， 投 誠 皈 依 。

Now, since you have sincerely invited the Three Treasures, they will definitely come with pleasure. I hope that you will bring forth your utmost sincerity and take refuge.

fū sān bǎo zhě qiān shēng hǎn yù wàn jié nán féng
夫 三 寶 者 ， 千 生 罕 遇 ， 萬 劫 難 逢 。

Encountering the Three Treasures is very rare, occurring only once in ten thousand kalpas.

guī yī zhě fú zēng wú liàng lǐ niàn zhě zuì miè hé shā
皈 依 者 ， 福 增 無 量 ； 禮 念 者 ， 罪 滅 河 沙 。

Those who take refuge in them will gain boundless blessings. Those who are mindful of, and prostrate to them, will eliminate as much negative karma as there are sands in a river.

pì rú líng dān miào yào bǎi bìng juān chú
譬 如 靈 丹 妙 藥 ， 百 病 蠲 除 。

shì gù sān bǎo wú shàng gōng dé guǎng dà bù kě sī yì
是 故 三 寶 無 上 ， 功 德 廣 大 ， 不 可 思 議 ！

zhòng shēng tóu chéng fó zhǒng pú tí yóu cǐ shēng yān
眾 生 投 誠 ， 佛 種 菩 提 ， 由 此 生 焉 。

It is like magic medicine, which can cure all diseases. This is why the Three Treasures are the most superior, as they contain vast and inconceivable merit and virtue. The path to Buddhahood begins with taking refuge.

wǒ jīn wèi rǔ chēng chàng sān bǎo hóng míng
我 今 為 汝 ， 稱 唱 三 寶 宏 名 ，

rǔ děng suí wǒ yīn shēng guī yī sān bǎo
汝 等 隨 我 音 聲 ， 皈 依 三 寶 。

Today, I will recite the names of the Three Treasures for you, and you will then take refuge in the Three Treasures by following my voice and sound.

jiǔ bǐng xuān sān bǎo
九、秉 宣 三 寶

9) Proclaiming the Three Treasures

yī chàng guī yī wén (sān biàn)
(一) 唱 皈 依 文 (三 遍)

1) Proclaiming the Three Refuges (Three times)

guī yī fó guī yī fǎ guī yī sēng
皈 依 佛 皈 依 法 皈 依 僧

I take refuge with the Buddha. I take refuge with the Dharma. I take refuge with the Sangha.

guī yī fó liǎng zú zūn guī yī fǎ lí yù zūn
皈 依 佛 兩 足 尊 皈 依 法 離 欲 尊

guī yī sēng zhòng zhōng zūn
皈 依 僧 眾 中 尊

I take refuge with the Buddha, the doubly perfected honored one. I take refuge with the Dharma, which is honorable and apart from desire. I take refuge with the Sangha, the honored among assemblies.

guī yī fó bú duò dì yù guī yī fǎ bú duò è guǐ
皈 依 佛 不 墮 地 獄 皈 依 法 不 墮 餓 鬼

guī yī sēng bú duò páng shēng
皈 依 僧 不 墮 傍 生

Taking refuge with the Buddha prevents beings from falling into the Hells. Taking refuge with the Dharma prevents beings from becoming hungry ghosts. Taking refuge with the Sangha prevents beings from becoming animals.

guī yī fó jìng guī yī fǎ jìng guī yī sēng jìng
皈 依 佛 竟 皈 依 法 竟 皈 依 僧 竟

I have completed taking refuge with the Buddha. I have completed taking refuge with the Dharma. I have completed taking refuge with the Sangha.

èr fǎ shī dì sān fān kāi shì 2) *The third Dharma lecture*
(二) 法師第三番開示

rǔ děng liù dào qún líng jì yǐ guī yī sān bǎo chéng fó zhǒng zǐ
汝等六道群靈，既已皈依三寶，成佛種子，
kān jìn pú tí
堪進菩提。

All you souls in the Six Paths! Now that you have taken refuge in the Three Treasures, you have planted the seed of Buddhahood, and have moved forward in your Bodhi path.

rǔ děng dāng fù sī wéi zì cóng wú shǐ shēn kǒu yì sān yè bú jìng
汝等當復思惟：自從無始，身口意三業不淨，
tān chēn chī sān dú chì rán niàn niàn zhī jiān zào zhū è yè
貪瞋癡三毒熾然，念念之間，造諸惡業，
wú biān wú jì ruò bù qín qiú chàn huǐ qǐ yǒu xiāo wáng
無邊無際，若不勤求懺悔，豈有消亡？

You should now consider the following: Since the infinite past, your body, speech and thoughts have not been pure; your greed, anger and ignorance have been increasing. You have created boundless negative karma. If you do not actively repent for what you have done, how will you eliminate this karma?

gù jīn yī pǔ xián pú sà chàn huǐ jì shì zhī rǔ děng gōng duì sān bǎo
故今依普賢菩薩懺悔偈示之。汝等恭對三寶，
suí yīn fā lù kěn qiè zhì chéng qiú āi chàn huǐ
隨音發露，懇切至誠，求哀懺悔。

Now we will chant the Verse of Repentance spoken by Samantabhadra Bodhisattva. As we sincerely chant before the Three Treasures, you will disclose and repent for your offenses.

shí chàn huǐ sān yè 10) *Repenting the Three Karmas*
十、懺悔三業

yī chàng pǔ xián chàn huǐ jì (sān biàn)
(一) 唱普賢懺悔偈 (三遍)

1) Verse of Repentance by Samantabhadra Bodhisattva (Three times)

wǎng xī suǒ zào zhū è yè jiē yóu wú shǐ tān chēn chī
往 昔 所 造 諸 惡 業 皆 由 無 始 貪 瞋 癡

cóng shēn yǔ yì zhī suǒ shēng yí qiè yè zhàng jiē chàn huǐ
從 身 語 意 之 所 生 一 切 業 障 皆 懺 悔

All my past and present karmic offenses, stemmed from the greed, anger, and ignorance that have been with me since the infinite past; and were generated by my actions, speech, and thoughts. I now repent for all such karmic hindrances.

èr fǎ shī dì sì fān kāi shì 2) *The fourth Dharma lecture*
(二) 法 師 第 四 番 開 示

rǔ děng liù dào qún líng jì néng chàn huǐ zuì bì qīng jìng
汝 等 六 道 群 靈，既 能 懺 悔，罪 必 清 淨。

All you souls in the Six Paths! Now that you have repented, your negative karma will certainly be cleared.

dàn rǔ děng cóng wú shǐ lái suǒ zào yè zhǒng wú liàng
但 汝 等 從 無 始 來，所 造 業 種 無 量，

ruò néng jiǔ qín chàn huǐ fāng shǐ jiàn cì jìn chú
若 能 久 勤 懺 悔，方 始 漸 次 盡 除。

However, since the infinite past, you have created boundless negative karma. If you can be persistent in your repentance, then this karma will be eliminated gradually.

yòu fù dāng zhī zuì cóng xīn qǐ chàn zuì cóng xīn
又 復 當 知：罪 從 心 起，懺 罪 從 心；

xīn ruò miè shí hé zuì zhī yǒu
心 若 滅 時，何 罪 之 有？

You should also know that all karma originates from the mind. Therefore, you should repent with your mind. When your differentiating mind settles down, what offenses could there be?

bì xū suí shí suí jìng fēn bié bù shēng zuì gēn jí miè
必 須 隨 時 隨 境，分 別 不 生，罪 根 即 滅，

shì míng zhēn chàn huǐ yě
是 名 真 懺 悔 也！

If you are able to keep your mind settled regardless of the changing circumstances you may be in, the source of all your negative karma will be eliminated. This is true repentance.

jì qín chàn huǐ dāng fā sì hóng shì yuàn yǐ wéi jī
既勤懺悔，當發四弘誓願以為基；

lěi dié hènɡ shān yīng xiū liù dù gōng xūn ér chéng mǎn
磊疊行山，應修六度功勳而成滿。

It is what we mean by repenting sincerely and diligently. You should also make the Four Universal Vows, which form the foundation of your cultivation. Your vows will keep you steady in your practice of the Six Paramitas so that you will attain perfection of your merits and virtues.

wǒ jīn wèi rǔ shēn shuō sì hóng shì yuàn zhī jù
我今為汝，申說四弘誓願之偈，

rǔ děng gōng jìng qián duì sān zūn suí wǒ yīn shēng zhì xīn fā yuàn
汝等恭敬虔對三尊，隨我音聲，志心發願。

Today, I will teach you the Four Universal Vows. You should kneel down sincerely before the Three Treasures and follow me in making these vows.

shí yī fā sì hóng shì yuàn
十一、發四弘誓願 11) Four Universal Vows

yī shì yuàn
(一) 事願 1) Phenomenal vows

zhòng shēng wú biān shì yuàn dù fán nǎo wú jìn shì yuàn duàn
眾生無邊誓願度 煩惱無盡誓願斷

I vow to deliver numerous sentient beings. I vow to sever endless afflictions.

fǎ mén wú liàng shì yuàn xué fó dào wú shàng shì yuàn chéng
法門無量誓願學 佛道無上誓願成

I vow to study countless Dharma Doors. I vow to realize the unsurpassed Buddha-path.

èr lǐ yuàn
(二) 理願 2) Absolute vows

zì xìng zhòng shēng shì yuàn dù zì xìng fán nǎo shì yuàn duàn
自性眾生誓願度 自性煩惱誓願斷

I vow to deliver the living beings of the self-nature. I vow to cut off the afflictions of the self-nature.

zì xìng fǎ mén shì yuàn xué zì xìng fó dào shì yuàn chéng
自 性 法 門 誓 願 學 自 性 佛 道 誓 願 成

I vow to entirely learn the Dharma-doors of the self-nature. I vow to realize the Buddha-path of the self-nature.

sān fǎ shī dì wǔ fān kāi shì 3) *The fifth Dharma lecture*
(三) 法 師 第 五 番 開 示

rǔ děng liù dào qún líng jì fā yuàn yǐ
汝 等 六 道 群 靈，既 發 願 已，

dāng zhī yuàn rú dà hǎi shēn bù kě qióng
當 知：願 如 大 海，深 不 可 窮；

All you souls in the Six Paths! Now that you have made your vows, you should know that vows are meant to be like the oceans, which are measureless in depth.

hèng ruò gāo shān tián fāng chéng mǎn
行 若 高 山，填 方 成 滿。

Your cultivation is like a mountain, which will become taller when you gradually fill it in with sand.

xū xiū liù dù zhī dà hòng fāng tián sì hóng zhī shì hǎi
須 修 六 度 之 大 行，方 填 四 弘 之 誓 海。

yù tián shì hǎi jí dāng zì lì lì tā
欲 填 誓 海，急 當 自 利 利 他。

You need to cultivate the Six Paramitas in order to fulfill the Four Universal Vows. If you want to fulfill your vows, you should be diligent in your self-cultivation and benefit others as well.

zì lì zé bì shǐ sān yè qīng jìng nán xíng néng xíng nán rěn néng rěn
自 利 則 必 使 三 業 清 淨，難 行 能 行、難 忍 能 忍，

lì jié qín kǔ yǒng wú tuì zhì
歷 劫 勤 苦，永 無 退 志。

Your self-cultivation should be directed at the purification of your Three Karma. You need to take on difficult practices and tolerate unbearable situations. Even though you will experience a lot of hardship and suffering, you shall never give up your determination.

lì tā zé liù dù qín xiū wàn hàng wú kuī guǎng dù zhòng shēng
利他則六度勤修，萬行無虧，廣度眾生，
xīn láo wú yàn
辛勞無厭。

In order to benefit others, you should diligently cultivate the Six Paramitas. When you perfect your practice of the Six Paramitas, you will be able to deliver a vast number of sentient beings. Regardless of how hard it is, you will do so without any complaints.

zì lì jì jīng lì tā zé guǎng liù dù wàn hàng pǔ huà yuán róng
自利既精，利他則廣，六度萬行，普化圓融。

When you become skilled at your self-cultivation, you will be able to benefit others on a wider scale. Through the myriad practices of the Six Paramitas, you will deliver sentient beings with wisdom and flexibility.

pì rú jiù jì zhòng nán xiān xū zì lì chōng yíng jiù rén jì duō
譬如救濟眾難，先須自力充盈，救人既多，
xíng qiě yì yì
行且益易。

For example, to help save people in a disaster, you need to first be strong yourself, in order to save more people and use less effort.

jīn zé fù niàn nǚ děng lì jié yǐ lái suǒ zào dìng yè yóu wèi jìn xiāo
今則復念，汝等歷劫已來，所造定業，猶未盡消，

Now, you need to be mindful of the following. The fixed karma that you have created since the infinite past has not been fully eradicated yet.

gù jīn gèng sòng dì zàng pú sà miè dìng yè zhēn yán jí lìng miè jìn
故今更誦地藏菩薩滅定業真言，即令滅盡。

Today, you will chant Ksitigarbha Bodhisattva's Mantra for Eradicating Fixed Karma. Once you chant the mantra, the karma you have accumulated will be eradicated.

cì sòng guān yīn pú sà miè yè zhàng shén zhòu sù shǐ bīng xiāo
次誦觀音菩薩滅業障神咒，速使冰消。

Then you will chant Guan Yin Bodhisattva's Mantra for Eradicating Karmic Obstacles, so that all of your karmic obstacles will melt away like ice.

fù yóu sù zào qiān tān zhì jīn yān hóu cháng suǒ gù sòng kāi yān hóu
復 由 夙 造 慳 貪，致 今 咽 喉 常 鎖，故 誦 開 咽 喉
zhēn yán shǐ lìng kāi huò róng tōng kān xiǎng qīng jìng fǎ wèi
真 言，使 令 開 豁 融 通，堪 享 清 淨 法 味。

Since the infinite past, you have committed many offenses out of greed and stinginess. This is the reason why your throat is constantly blocked. We will now recite the Mantra for Opening the Throat, so that you will be able to enjoy the pure taste of the Dharma.

shàng zhàng xiǎn mì zhī líng quán jìn jiě nèi wài zhī zhū zhàng
上 仗 顯 密 之 靈 詮，盡 解 內 外 之 諸 障，

Through the power of both the observable and the imperceptible methods, all of your obstacles will be eliminated.

rán hòu jìn qiú sān mèi yē jiè shǐ jiè gēn yǐ quán jìng
然 後 進 求 三 昧 耶 戒，使 戒 根 以 全 淨，

ruò míng zhū zhī lǎng rùn suǒ xiū gōng dé xī huò yuán chéng
若 明 珠 之 朗 潤，所 修 功 德，悉 獲 圓 成。

Then, we request the transmission of the Samaya Precepts by reciting the Samaya Precepts Mantra, so that the roots of our precepts will be fully purified, like round, clear and bright pearls. We hope that the merits of upholding these precepts will be perfect and complete.

cì sòng biàn shí zhī mì yán měi lì biàn qī qī fù chéng qī
次 誦 變 食 之 密 言，每 粒 變 七，七 復 成 七，

qī qī wú jìn suǒ wèi jí cǐ yì shí chū wú liàng shí
七 七 無 盡。所 謂 即 此 一 食，出 無 量 食，

ér wú liàng shí xián qù yì shí
而 無 量 食，咸 趣 一 食。

Next, we will chant the Mantra of Food Transformation. Each of the seven grains of rice will be multiplied by seven. Each one of the new grains will again be multiplied by seven, repeatedly so that one grain of rice transforms into infinite pieces of food. The infinite pieces of food originate from only seven grains.

yī wéi wú liàng wú liàng wéi yī yī yī chū shēng chóng chóng wú jìn
一為無量，無量為一，一一出生，重重無盡，
chōng sè xū kōng zhōu biàn fǎ jiè pǔ jì jī xū lí kǔ dé lè
充塞虛空，周遍法界，普濟饑虛，離苦得樂。

One embodies infinity, whereas infinity is compressed as one. Each grain transforms one after one infinitely, so that they spread across the entire universe and all of the Dharma Realms. Those beings who are living in hunger and starvation will be free from their suffering and attain happiness.

cì sòng biàn shuǐ zhī mì zhòu biàn fán shuǐ ér chéng gān lù
次誦變水之密咒，變凡水而成甘露，
wèi xìng hǎi yǐ zhōu fǎ jiè yī qiè qún líng pǔ dé qīng liáng
為性海以周法界，一切群靈，普得清涼。

Next, we will chant the Mantra of Sweet Dew. Through this mantra, ordinary water will be transformed into sweet dew. This is possible because of the inconceivable capacity of our minds, which is as vast as the ocean. Thus, we are able to reach all of the Ten Dharma Realms. All souls will enjoy the cool feeling of the water.

cǐ shí cǐ shuǐ hù biàn hù róng cháng zhī zhān zhī liù gēn qīng jìng
此食此水，互遍互融，嘗之沾之，六根清淨，
jiàn zhě wén zhě zhòng kǔ xiè tuō
見者聞者，眾苦解脫。

The food and the water are complimentary. When you eat it and drink it, your Six Sensory Organs will be purified. Anyone who sees our service or hears the mantra will be liberated from their suffering as well.

yī zì shuǐ lún zhòu cǐ shí cǐ shuǐ jìng jí miào róng
一字水輪咒，此食此水，淨極妙融。

The One Character Water Wheel Mantra helps to make the food and water inconceivably pure and far-reaching.

rǔ hǎi zhēn yán cǐ shí cǐ shuǐ tǐ xīn jié bái
乳海真言，此食此水，體新潔白。

Then, with the power of the Mantra of Milk Ocean, the water becomes bright, clean, and white.

gèng chí qī rú lái zhī hóng míng jí wén jí tuō suì shēng lián huā tái
更持七如來之洪名，即聞即脫；遂升蓮華臺
zhī miào tǐ qiè lè qiè róng rǔ děng qún líng zhì xīn dì tīng
之妙體，且樂且榮。汝等群靈，志心諦聽！

We will also chant the names of the Seven Tathagatas, and you will be liberated upon hearing their names. You will be reborn in the Western Pure Land, where you will be happy and honored. Therefore, I would like all you souls to listen and pray attentively with your sincerity.

shí èr chí zhòu miè zuì
十二、持咒滅罪

12) Eradicating Offenses by Chanting the Mantras

yī dì zàng pú sà miè dìng yè zhēn yán (èr shí yī biàn)
(一) 地藏菩薩滅定業真言 (二十一遍)

1) Mantra for Eradicating Fixed Karma (21 times)

ān bō là mò lín tuó níng suō pó hē
唵鉢囉末鄰陀寧娑婆訶

èr guān yīn pú sà miè yè zhàng zhēn yán (èr shí yī biàn)
(二) 觀音菩薩滅業障真言 (二十一遍)

2) Mantra for Eradicating Karmic Obstacles (21 times)

ān ā lū lè jì suō pó hē
唵阿嚕勒繼娑婆訶

sān kāi yān hóu zhēn yán (èr shí yī biàn)
(三) 開咽喉真言 (二十一遍)

3) Mantra for Opening the Throat (21 times)

ān bù bù dǐ lī qié duō lī dá duō yé duō yē
唵步步底哩伽哆哩怛哆譏哆耶

shí sān shòu sān mèi yē jiè
十三、授三昧耶戒 13) Samaya Precepts Transmission

yī sān mèi yē zhēn yán (èr shí yī biàn)
(一) 三昧耶真言 (二十一遍)

1) Samaya Precepts Mantra (21 times)

ān sān mèi yē sà duǒ wān
唵 三昧耶 薩埵埜

shí sì fǎ wèi biàn shí
十四、法味變食 14) Taste of Dharma Transformation

yī biàn shí zhēn yán (èr shí yī huò sì shí jiǔ huò yī líng bā biàn)
(一) 變食真言 (二十一或四十九或一〇八遍)

1) Food Transformation Mantra (21 or 49 or 108 times)

ná mó sà wā dá tuō yé duō wā lū zhǐ dì
南無薩嚩怛他誡多嚩嚧枳帝

ān sān bá là sān bá là hōng
唵 三跋囉 三跋囉 吽

èr qīng liáng jì
(二) 清涼偈 2) The Cooling Verse

yì dī qīng liáng shuǐ néng chú jī yǔ kě
一滴清涼水 能除饑與渴

tán sǎ guàn dǐng mén xī lìng huò ān lè
彈灑灌頂門 悉令獲安樂

A drop of cool water can eradicate starvation and thirst. As we sprinkle the water on your head, all will obtain peace and happiness.

sān gān lù shuǐ zhēn yán (èr shí yī huò sì shí jiǔ huò yī líng bā biàn)
(三) 甘露水真言 (二十一或四十九或一〇八遍)

3) Mantra of Sweet Dew (21 or 49 or 108 times)

ná mó sū lū pó yē dá tuō yé duō yē dá zhí tuō
南 無 蘇 嚕 婆 耶 怛 他 誡 多 耶 怛 姪 他
ān sū lū sū lū bō là sū lū bō là sū lū suō pó hē
唵 蘇 嚕 蘇 嚕 鉢 囉 蘇 嚕 鉢 囉 蘇 嚕 娑 婆 訶

sì yí zì shuǐ lún zhēn yán (èr shí yī biàn)
(四) 一 字 水 輪 真 言 (二 十 一 遍)

4) One Character Water Wheel Mantra (21 times)

ān wān wān wān wān wān
唵 鍺 鍺 鍺 鍺 鍺

wǔ rǔ hǎi zhēn yán (èr shí yī biàn)
(五) 乳 海 真 言 (二 十 一 遍)

5) Milk Ocean Mantra (21 times)

ná mó sān mǎn duō mò tuó nán ān wān
南 無 三 滿 哆 沒 馱 喃 唵 鍺

shí wǔ xuān chēng qī rú lái shèng hào (sān biàn)
十 五 、 宣 稱 七 如 來 聖 號 (三 遍)

15) Chanting the Holy Names of the Seven Tathagatas (Three times)

ná mó duō bǎo rú lái ná mó bǎo shèng rú lái
南 無 多 寶 如 來 南 無 寶 勝 如 來

Homage to the Thus Come One Many Jewels. Homage to the Thus Come One Jeweled Victory.

ná mó miào sè shēn rú lái ná mó guǎng bó shēn rú lái
南 無 妙 色 身 如 來 南 無 廣 博 身 如 來

Homage to the Thus Come One Wondrous Form. Homage to the Thus Come One Vast and Extensive Body.

ná mó lí bù wèi rú lái ná mó gān lù wáng rú lái
南 無 離 怖 畏 如 來 南 無 甘 露 王 如 來

Homage to the Thus Come One Apart from Fear. Homage to the Thus Come One Sweet Dew King.

ná mó ā mí tuó rú lái
南 無 阿 彌 陀 如 來

Homage to the Thus Come One Amitabha.

shí liù jié yuàn zhèng shī
十 六 、 結 願 正 施 **16) Ending and Official Offerings**

yī zhòu lì jiā chí
(一) 咒 力 加 持 **1) The Mantra Aid**

shén zhòu jiā chí jìng fǎ shí pǔ shī hé shā zhòng fó zǐ
神 咒 加 持 淨 法 食 普 施 河 沙 眾 佛 子

These spiritual mantras aid and uphold the pure Dharma food, universally given to the multitudes of disciples of the Buddha, numerous like grains of sand in a river.

yuàn jiē bǎo mǎn shě qiān tān sù tuō yōu míng shēng jìng tǔ
願 皆 飽 滿 捨 慳 貪 速 脫 幽 冥 生 淨 土

I vow that they will all be satisfied and renounce stinginess and greed, and be quickly freed from darkness and be reborn in the Pure Land,

guī yī sān bǎo fā pú tí jiū jìng dé chéng wú shàng dào
皈 依 三 寶 發 菩 提 究 竟 得 成 無 上 道

And take refuge with the Three Treasures and give rise to Bodhi, and ultimately realize the unsurpassed Way,

gōng dé wú biān jìn wèi lái yí qiè fó zǐ tóng fǎ shí
功 德 無 邊 盡 未 來 一 切 佛 子 同 法 食

With the limitless merit and virtue which exhausts the future, may all disciples of the Buddha share in the food of Dharma.

shén zhòu jiā chí fǎ shī shí pǔ shī hé shā zhòng fó zǐ
神 咒 加 持 法 施 食 普 施 河 沙 眾 佛 子

These spiritual mantras aid and uphold the Dharma-offering food, universally given to the multitudes of disciples of the Buddha, numerous like grains of sand in a river.

yuàn jiē bǎo mǎn shě qiān tān sù tuō yōu míng shēng jìng tǔ
願 皆 飽 滿 捨 慳 貪 速 脫 幽 冥 生 淨 土

I vow that they will all be satisfied and renounce stinginess and greed, and be quickly freed from darkness and be reborn in the Pure Land,

guī yī sān bǎo fā pú tí jiū jìng dé chéng wú shàng dào
皈 依 三 寶 發 菩 提 究 竟 得 成 無 上 道

And take refuge with the Three Treasures and give rise to Bodhi, and ultimately realize the unsurpassed Way,

gōng dé wú biān jìn wèi lái yí qiè fó zǐ tóng fǎ shí
功 德 無 邊 盡 未 來 一 切 佛 子 同 法 食

With the limitless merit and virtue which exhausts the future, may all disciples of the Buddha share in the food of Dharma.

shén zhòu jiā chí gān lù shuǐ pǔ shī hé shā zhòng fó zǐ
神 咒 加 持 甘 露 水 普 施 河 沙 眾 佛 子

These spiritual mantras aid and uphold the sweet dew water, universally given to the multitudes of solitary spirits, numerous like grains of sand in a river.

yuàn jiē bǎo mǎn shě qiān tān sù tuō yōu míng shēng jìng tǔ
願 皆 飽 滿 捨 慳 貪 速 脫 幽 冥 生 淨 土

I vow that they will all be satisfied and renounce stinginess and greed, and be quickly freed from darkness and be reborn in the Pure Land,

guī yī sān bǎo fā pú tí jiū jìng dé chéng wú shàng dào
皈 依 三 寶 發 菩 提 究 竟 得 成 無 上 道

And take refuge with the Three Treasures and give rise to Bodhi, and ultimately realize the unsurpassed Way,

gōng dé wú biān jìn wèi lái yí qiè fó zǐ tóng fǎ shí
功 德 無 邊 盡 未 來 一 切 佛 子 同 法 食

With the limitless merit and virtue which exhausts the future, may all disciples of the Buddha share in the food of Dharma.

èr shī gòng zhù yuàn sān biàn
(二) 施 供 祝 願 (三 遍)

2) The Offering Prayer (Three times)

rǔ děng fó zǐ zhòng wǒ jīn shī rǔ gòng
汝 等 佛 子 眾 我 今 施 汝 供

All you multitudes of disciples of the Buddha, I now make this offering to you.

cǐ shí biàn shí fāng yí qiè fó zǐ gòng
此 食 遍 十 方 一 切 佛 子 共

This food pervades the Ten Directions, to all the disciples of the Buddha together.

yuàn yǐ cǐ gōng dé pǔ jí yú yí qiè
願 以 此 功 德 普 及 於 一 切

I vow that the merit and virtue from this, will go everywhere and reach everyone.

shī shí yǔ fó zǐ jiē gòng chéng fó dào
施 食 與 佛 子 皆 共 成 佛 道

This food offering is given to the disciples of the Buddha, so that they will all realize the Buddha Way.

sān shī wú zhē shí zhēn yán sān biàn
(三) 施 無 遮 食 真 言 (三 遍)

3) Giving Unobstructed Food Mantra (Three times)

ān mù lì líng suō pó hē
唵 穆 力 陵 娑 婆 訶

sì pǔ gòng yàng zhēn yán sān biàn
(四) 普 供 養 真 言 (三 遍)

4) Universal Offering Mantra (Three times)

ān yé yé náng sān pó wā fá rì là hú
唵 誡 誡 曩 三 婆 嚩 伐 日 囉 斛

wǔ xīn jīng (yī biàn)
(五) 心 經 (一 遍) 5) The Heart Sutra

bō rě bō luó mì duō xīn jīng
般 若 波 羅 蜜 多 心 經

guān zì zài pú sà xíng shēn bō rě bō luó mì duō shí zhào jiàn wǔ yùn jiē
觀 自 在 菩 薩，行 深 般 若 波 羅 蜜 多 時，照 見 五 蘊 皆
kōng dù yí qiè kǔ è shè lì zǐ sè bú yì kōng kōng bú yì sè sè
空，度 一 切 苦 厄。舍 利 子，色 不 異 空，空 不 異 色。色
jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì fù rú shì shè lì zǐ
即 是 空，空 即 是 色。受 想 行 識，亦 復 如 是。舍 利 子
shì zhū fǎ kōng xiàng bù shēng bú miè bú gù bú jìng bù zēng bù jiǎn
，是 諸 法 空 相，不 生 不 滅，不 垢 不 淨，不 增 不 減
shì gù kōng zhōng wú sè wú shòu xiǎng xíng shì wú yǎn ěr bí shé shēn
。是 故 空 中 無 色，無 受 想 行 識。無 眼 耳 鼻 舌 身
yì wú sè shēng xiāng wèi chù fǎ wú yǎn jiè nǎi zhì wú yì shì jiè wú
意，無 色 聲 香 味 觸 法。無 眼 界，乃 至 無 意 識 界。無
wú míng yì wú wú míng jìn nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn wú kǔ
無 明，亦 無 無 明 盡。乃 至 無 老 死，亦 無 老 死 盡。無 苦
jí miè dào wú zhì yì wú dé yǐ wú suǒ dé gù pú tí sà duǒ yī bō
集 滅 道，無 智 亦 無 得。以 無 所 得 故，菩 提 薩 埵，依 般
rě bō luó mì duō gù xīn wú guà ài wú guà ài gù wú yǒu kǒng bù yuǎn
若 波 羅 蜜 多 故，心 無 罣 礙。無 罣 礙 故，無 有 恐 怖，遠
lí diān dǎo mèng xiǎng jiù jìng niè pán sān shì zhū fó yī bō rě bō luó
離 顛 倒 夢 想，究 竟 涅 槃。三 世 諸 佛，依 般 若 波 羅
mì duō gù dé ā nòng duō luó sān miǎo sān pú tí gù zhī bō rě bō luó
蜜 多 故，得 阿 耨 多 羅 三 藐 三 菩 提。故 知 般 若 波 羅
mì duō shì dà shén zhòu shì dà míng zhòu shì wú shàng zhòu shì wú děng
蜜 多，是 大 神 咒，是 大 明 咒，是 無 上 咒，是 無 等

děng zhòu néng chú yí qiè kǔ zhēn shí bù xū gù shuō bō rě bō luó mì
等 咒，能 除 一 切 苦，真 實 不 虛。故 說 般 若 波 羅 蜜
duō zhòu jí shuō zhòu yuē jiē dì jiē dì bō luó jiē dì bō luó sēng jiē
多 咒，即 說 咒 曰：揭 諦 揭 諦，波 羅 揭 諦，波 羅 僧 揭
dì pú tí sà pó hē
諦，菩 提 薩 婆 訶。

liù wǎng shēng shén zhòu (qī huò èr shí yī biàn)
(六) 往 生 神 咒 (七 或 二 十 一 遍)

6) Rebirth in the Pure Land Mantra (7 or 21 times)

ná mó ā mí duō pó yè duò tuō qié duō yè duò dì yè tuō
南 無 阿 彌 多 婆 夜 哆 他 伽 多 夜 哆 地 夜 他
ā mí lì dōu pó pí ā mí lì duō xī dān pó pí
阿 彌 利 都 婆 毗 阿 彌 利 哆 悉 耽 婆 毗
ā mí lì duō pí jiā lán dì ā mí lì duō pí jiā lán duō
阿 彌 唎 哆 毗 迦 蘭 帝 阿 彌 唎 哆 毗 迦 蘭 多
qié mí nì qié qié nuó zhǐ duō jiā lì suō pó hē
伽 彌 膩 伽 伽 那 枳 多 迦 利 娑 婆 訶

shí qī pǔ jié huí xiàng
十 七、普 結 回 向

17) Conclusion and Transference of Merits

yī pǔ huí xiàng zhēn yán (qī huò shí sì biàn)
(一) 普 回 向 真 言 (七 或 十 四 遍)

1) Universal Transference Mantra (7 or 14 times)

ān suō mó là suō mó là mí mó náng sà hā là
唵 娑 摩 囉 娑 摩 囉 彌 摩 曩 薩 哈 囉
mó hē zá hā là hōng
摩 訶 咱 哈 囉 吽

èr jí xiáng jì
(二) 吉 祥 偈 2) Verse of Auspiciousness

yuàn zhòu jí xiáng yè jí xiáng zhòu yè liù shí héng jí xiáng
願 晝 吉 祥 夜 吉 祥 晝 夜 六 時 恆 吉 祥

yí qiè shí zhōng jí xiáng zhě yuàn zhū sān bǎo āi shè shòu
一 切 時 中 吉 祥 者 願 諸 三 寶 哀 攝 受

May all days and nights be auspicious. May the six hours from the day and the six hours from the night be constantly auspicious. We pray that all the Three Treasures will take us in with sympathy.

yuàn zhòu jí xiáng yè jí xiáng zhòu yè liù shí héng jí xiáng
願 晝 吉 祥 夜 吉 祥 晝 夜 六 時 恆 吉 祥

yí qiè shí zhōng jí xiáng zhě yuàn zhū shàng shī āi shè shòu
一 切 時 中 吉 祥 者 願 諸 上 師 哀 攝 受

May all days and nights be auspicious. May the six hours from the day and the six hours from the night be constantly auspicious. We pray that all the Masters here today will take us in with sympathy.

yuàn zhòu jí xiáng yè jí xiáng zhòu yè liù shí héng jí xiáng
願 晝 吉 祥 夜 吉 祥 晝 夜 六 時 恆 吉 祥

yí qiè shí zhōng jí xiáng zhě yuàn zhū hù fǎ cháng yōng hù
一 切 時 中 吉 祥 者 願 諸 護 法 常 擁 護

May all days and nights be auspicious. May the six hours from the day and the six hours from the night be constantly auspicious. We pray that all Dharma protectors will constantly protect and support us.

sān fǎ shī dì liù fān kāi shì
(三) 法 師 第 六 番 開 示 3) The sixth Dharma lecture

shàng lái xuān yáng shī shí fǎ mén rǔ děng fó zǐ
上 來 宣 揚 施 食 法 門，汝 等 佛 子，

dé wù xuán miào zhī xīn tóng rù qīng liáng zhī dì
得 悟 玄 妙 之 心，同 入 清 涼 之 地。

We have been speaking about the Dharma method of bestowing food. You, disciples of the Buddha, have been awakened to your Buddha Nature and have entered the pure and cool grounds.

jì shì wàn fǎ wéi xīn zhòu pò zhòng kǔ guān yào
偈 示 萬 法 唯 心 ， 咒 破 眾 苦 關 鑰 。

We have chanted verses that explain the fact that everything originates from the mind. The mantras we have chanted act as the important keys to break open the door to sentient beings' sufferings.

guī yī sān bǎo qù miào guǒ tuō kǔ lún dǎo guī xiè tuō zhī mén
皈 依 三 寶 ， 趣 妙 果 、 脫 苦 輪 ， 導 歸 解 脫 之 門 。

Once you have taken refuge, you begin your path to Buddhahood. You will escape the wheel of sufferings, and move toward the door of liberation.

jiān fā sì hóng qiú fó dào dù zhòng shēng qín xiàng niè pán zhī guǒ
堅 發 四 弘 ， 求 佛 道 、 度 眾 生 ， 勤 向 涅 槃 之 果 。

You should firmly make the Four Universal Vows, pursue Buddhahood and deliver all sentient beings toward the attainment of Nirvana.

xiān yóu chàn huǐ zhī lì shì yuàn zhuǎn shēn
先 由 懺 悔 之 力 ， 誓 願 轉 深 ，
gèng yǐ miè dìng yè zhī gōng gēn yuán fāng jìng
更 以 滅 定 業 之 功 ， 根 源 方 淨 ；

We first relied on the power of repentance to solidify our vows. We also benefited from the power of eradicating our fixed karma to purify the roots of our karmic offenses.

rán hòu jìn qiú sān mèi yē jiè dà chéng wú zuò jiè tǐ yuán chéng
然 後 進 求 三 昧 耶 戒 ， 大 乘 無 作 戒 體 圓 成 。

We then pursued the Samaya precepts to perfect our Mahayana Precept Body.

biàn zhū shí sè xiāng wèi hù biàn hù róng huà cǐ shuǐ wéi gān lù
變 諸 食 色 香 味 ， 互 遍 互 融 。 化 此 水 為 甘 露 ，

pǔ jiàng pǔ rùn
普 降 普 潤 ，

We then transformed all types of food and spread them all across the Dharma Realm. We also transformed water into sweet dew to benefit all sentient beings.

gèng wén qī rú lái míng jí tuō liù dào jiè kǔ
更聞七如來名，即脫六道界苦。

We heard the names of the seven Tathagatas, which immediately liberated us from the sufferings in the Six Paths.

rú shì píng děng fǎ huì guì jiàn jūn zhān
如是平等法會，貴賤均沾；

wú zhē dào chǎng yuàn qīn wú jiàn
無遮道場，怨親無間。

In this Dharma service, all beings benefit equally regardless of their status. The temple is open to all and does not discriminate between friends and enemies.

yǐ shàng jīng zhòu gōng dé xián róng bō rě xīn jīng zhī zhēn kōng
以上經咒功德，咸融般若心經之真空。

The merits of the verses and mantras we have chanted encompass the concept of True Emptiness, which is explained in the Prajna Heart Sutra.

xiǎn mì zhū zhāng xī suí wǎng shēng jìng tǔ zhī mì zàng
顯密諸章，悉隨往生淨土之祕藏。

We have practiced various observable and imperceptible methods, and therefore we have the provisions to go to the Western Pure Land.

pǔ huí xiàng zhòu fǎ jiè zhòng shēng jìn chéng pú tí
普回向咒，法界眾生盡成菩提。

In the end, we transfer the merits to sentient beings in the Dharma Realm, hoping they will all achieve Buddhahood in the future.

chàng jí xiáng jì dà dì yǒu qíng cháng dé rú yì
唱吉祥偈，大地有情常得如意。

We have also chanted the Verse of Auspiciousness, wishing that all sentient beings will constantly enjoy happiness.

jīn rǔ yù yuán jì shèng yǐ wén chū shì fǎ mén
今汝遇緣既勝，已聞出世法門，

Now, you have encountered this auspicious event and heard the transcendental Dharma methods.

cháng dāng zì jué zì míng bù dé mí xīn mí jìng
常 當 自 覺 自 明 ， 不 得 迷 心 迷 境 ，

yī luò míng jiè wàn jié nán huí
一 落 冥 界 ， 萬 劫 難 回 ！

You should constantly be mindful of yourself, and not lose your mind in deluded situations. Once you fall into the Lower Realms, it is very difficult to come back again.

rǔ jì lǐng wù zǎo jì yuán chāo bǐ fó chuí cí jí lìng xiè tuō
汝 既 領 悟 ， 早 冀 圓 超 ， 彼 佛 垂 慈 ， 即 令 解 脫 。

Since you are now aware of this, you should work towards perfecting your transcendental practice soon. With the Buddha's compassion, you shall be liberated immediately.

lián huā tuō tǐ guāng míng mǎn shēn cháng wén mí tuó miào yīn zhí wù
蓮 華 托 體 ， 光 明 滿 身 ， 常 聞 彌 陀 妙 音 ， 直 悟
wú shēng fǎ rěn rǔ děng zhì xīn suí zhòng hé yīn niàn fó huí xiàng
無 生 法 忍 。 汝 等 至 心 ， 隨 眾 和 音 ， 念 佛 回 向 。

You will rest in a lotus flower, and your body will shine in radiance. You will hear the wonderful sound of Amitabha Buddha until you obtain the Stage of Non-Arising. Now, all of you should follow everybody in chanting the name of the Buddha and transferring the merits with your utmost sincerity.

shí bā xuān shū
十 八 、 宣 疏 18) Declaration

yī xuān shū qián chàng
(一) 宣 疏 前 唱 1) Pre-declaration

ná mó dà chéng cháng zhù sān bǎo (sān chēng)
南 無 大 乘 常 住 三 寶 (三 稱)

Homage to the Ever-dwelling Three Treasures of the Mahayana Vehicle (three times)

èr xuān shū hòu chàng
(二) 宣 疏 後 唱 2) Post-declaration

ná mó zhuāng yán wú shàng fó pú tí (sān chēng)
南 無 莊 嚴 無 上 佛 菩 提 (三 稱)

Homage to the most dignified and supreme Bodhi (three times)

shí jiǔ niàn fó huí xiàng
十 九、念 佛 回 向

19) Chanting and Transference of Merits

sì shēng dēng yú bǎo dì sān yǒu tuō huà lián chí
四 生 登 於 寶 地 三 有 托 化 蓮 池

May all the four kinds of beings reach the precious land, and the beings of all Three Realms be reborn from lotus blooms.

hé shā è guǐ zhèng sān xián wàn lèi yǒu qíng dēng shí dì
河 沙 餓 鬼 證 三 賢 萬 類 有 情 登 十 地

May all the myriad ghosts attain the Three-fold Worthiness, and the countless sentient ones ascend the Ten Grounds

ō mí tuó fó shēn jīn sè xiàng hǎo guāng míng wú děng lún
阿 彌 陀 佛 身 金 色 相 好 光 明 無 等 倫

Amitabha's body is the color of gold; his splendid appearance and radiance are beyond compare.

bái háo wǎn zhuǎn wǔ xū mí gàn mù chéng qīng sì dà hǎi
白 毫 宛 轉 五 須 彌 紺 目 澄 清 四 大 海

As great as five Mount Sumerus is his eye brow—white and winding; as vast as four great seas are his deep blue eyes—pure and clear.

guāng zhōng huà fó wú shù yì huà pú sà zhòng yì wú biān
光 中 化 佛 無 數 億 化 菩 薩 眾 亦 無 邊

Within his light, infinite and boundless Buddhas and Bodhisattvas appear.

sì shí bā yuàn dù zhòng shēng jiǔ pǐn xián lìng dēng bǐ àn
四 十 八 願 度 眾 生 九 品 咸 令 登 彼 岸

His Forty-eight Vows deliver sentient beings from suffering; his Nine Lotus Grades ensure that all can reach the Other Shore.

ná mó xī fāng jí lè shì jiè dà cí dà bēi ō mí tuó fó
南 無 西 方 極 樂 世 界 大 慈 大 悲 阿 彌 陀 佛

Homage to the Great Compassionate Amitabha Buddha of the Western Pure Land of Ultimate Bliss

ná mó ō mí tuó fó
南無阿彌陀佛

Homage to Amitabha Buddha

dīng líng wèi qián huí xiàng
丁、靈位前回向

D) Transference of Merits before the Memorial Plaques

yī chēng shèng hào **1) Chanting the Holy Names**
一、稱聖號

ná mó guān shì yīn pú sà sān chēng sān bài
南無觀世音菩薩 (三稱三拜)

Homage to Guan Yin Bodhisattva (Repeat 3 times and prostrate three times)

ná mó dà shì zhì pú sà sān chēng sān bài
南無大勢至菩薩 (三稱三拜)

Homage to Great Strength Bodhisattva (Repeat 3 times and prostrate three times)

ná mó qīng jìng dà hǎi zhòng pú sà sān chēng sān bài
南無清淨大海眾菩薩 (三稱三拜)

Homage to Ocean-wide Assembly of Bodhisattvas (Repeat 3 times and prostrate three times)

èr xuān fó hào **2) Chanting the Name of the Buddha**
二、宣佛號

ná mó xī fāng jiē yǐn ō mí tuó fó sān chēng
南無西方接引阿彌陀佛 (三稱)

Homage to Amitabha Buddha who guides us to the Western Pure Land (Three times)

sān jìng dù wén **3) Vow to be Reborn in the Pure Land**
三、淨土文

yì xīn guī mìng jí lè shì jiè ō mí tuó fó
一心皈命，極樂世界，阿彌陀佛。

With one mind I return my life to Amitabha Buddha who is in the Land of Ultimate Bliss.

yuàn yǐ jìng guāng zhào wǒ cí shì shè wǒ
願以淨光照我，慈誓攝我。

Wishing his pure light illumines me and his kind vows gather me in.

wǒ jīn zhèng niàn chēng rú lái míng wèi pú tí dào qiú shēng jìng dù
我今正念，稱如來名。為菩提道，求生淨土。

Now, with proper mindfulness, I praise the Tathagata's name, in order to take the path of Bodhi and to seek rebirth in the Pure Land.

fó xī běn shì ruò yǒu zhòng shēng yù shēng wǒ guó zhì xīn xìn yào
佛昔本誓，若有眾生，欲生我國。志心信樂，
nǎi zhì shí niàn ruò bù shēng zhě bù qǔ zhèng jué
乃至十念，若不生者，不取正覺。

In the past, the Buddha vowed: "If living beings who wish for rebirth in my Land, and who resolve their minds with faith and joy even for just ten recitations, are not reborn there, I will not attain the proper enlightenment."

yǐ cǐ niàn fó yīn yuán dé rù rú lái dà shì hǎi zhōng
以此念佛因緣，得入如來，大誓海中。

chéng fó cí lì zhòng zuì xiāo miè shàn gēn zēng zhǎng
承佛慈力，眾罪消滅，善根增長。

Through mindfulness of the Buddha, I enter the sea of the Tathagata's great vows, and receive the power of the Buddha's kindness. My multitude of offenses is eradicated and my good roots increase and grow.

ruò lín mìng zhōng zì zhī shí zhì shēn wú bìng kǔ xīn bù tān liàn
若臨命終，自知時至。身無病苦，心不貪戀，

yì bù diān dǎo rú rù chán dìng
意不顛倒，如入禪定。

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. My heart will have no greed or fondness, and my thoughts will not be upside down, just as in entering the state of meditative concentration.

fó jí shèng zhòng shǒu zhí jīn tái lái yíng jiē wǒ
佛 及 聖 眾 ， 手 執 金 臺 ， 來 迎 接 我 。

yú yí niàn qǐng shēng jí lè guó
於 一 念 頃 ， 生 極 樂 國 。

The Buddha and the assembly of sages, leading me by the hand to the golden platform, will come to welcome me. And in the space of a thought, I will be reborn in the Land of Ultimate Bliss.

huā kāi jiàn fó jí wén fó chéng dùn kāi fó huì
華 開 見 佛 ， 即 聞 佛 乘 ， 頓 開 佛 慧 。

guǎng dù zhòng shēng mǎn pú tí yuàn
廣 度 眾 生 ， 滿 菩 提 願 。

When the lotus flower blooms, I will see the Buddha and hear the Buddhadharma. I will immediately attain the wisdom of a Buddha. I will deliver living beings and fulfill my Bodhi vows.

shí fāng sān shì yí qiè fó yí qiè pú sà mó hē sà
十 方 三 世 一 切 佛 ， 一 切 菩 薩 摩 訶 薩 。

mó hē bō rě bō luó mì
摩 訶 般 若 波 羅 蜜 。

All Buddhas of the Ten Directions and the Three Periods of time; all Bodhisattvas, Mahasattvas! Maha Prajna Paramita

sì wǎng shēng shén zhòu (sān biàn)
四、往 生 神 咒 (三 遍)

4) Rebirth in the Pure Land Mantra (Three times)

ná mó ā mí duō pó yè duò tuō qié duō yè duò dì yè tuō
南 無 阿 彌 多 婆 夜 哆 他 伽 多 夜 哆 地 夜 他

ā mí lì dōu pó pí ā mí lì duō xī dān pó pí
阿 彌 利 都 婆 毗 阿 彌 利 哆 悉 耽 婆 毗

ā mí lì duō pí jiā lán dì ā mí lì duō pí jiā lán duō
阿 彌 唎 哆 毗 迦 蘭 帝 阿 彌 唎 哆 毗 迦 蘭 多

qié mí nì qié qié nuó zhǐ duō jiā lì suō pó hē
伽 彌 膩 伽 伽 那 枳 多 迦 利 娑 婆 訶

wǔ jǔ zàn
五、舉 讚 **5) Praise**

liù dào qún líng tuō shēng sǐ xiāng shǎo suí fǎ shuǐ wù zhēn cháng
六 道 群 靈 脫 生 死 鄉 少 隨 法 水 悟 真 常

All souls in the Six Paths are now liberated from the cycle of birth and death. They follow the Dharma water to be enlightened.

zhí xià zì chéng dāng fǎn zhào huí guāng hé dì bú lè bāng
直 下 自 承 當 返 照 迴 光 何 地 不 樂 邦

Since they have followed the complete procedure above, and are willing to go to the Western Pure Land, how would they not make it to the pleasant place?

ná mó chāo lè tǔ pú sà mó hē sà (sān chēng)
南 無 超 樂 土 菩 薩 摩 訶 薩 (三 稱)

Homage to the Transcendent Place of Bliss Bodhisattva Mahasattva (Three times)

yuàn shēng xī fāng jìng dǔ zhōng jiǔ pǐn lián huā tuō jìng zhì
願 生 西 方 淨 土 中 九 品 蓮 華 託 淨 質

We wish to be reborn in the Western Pure Land with the Nine Pure Grades of lotus flowers.

huā kāi jiàn fó wù wú shēng bú tuì pú tí wéi cí háng
華 開 見 佛 悟 無 生 不 退 菩 提 為 慈 航

When the flower blooms, we will see the Buddha and obtain enlightenment, with the non-retrogressing Bodhi Mind to drive our compassionate vessel.

wù pǔ huí xiàng jì
戊、普 回 向 偈 **E) Universal Transference of Merits**

shī shí gōng dé shū shèng hòng wú biān shèng fú jiē huí xiàng
施 食 功 德 殊 勝 行 無 邊 勝 福 皆 回 向

We dedicate the boundless merits and virtues of the profound act of food bestowal, with all its superior, limitless blessings to all sentient beings.

pǔ yuàn chén nì zhū yǒu qíng sù wǎng wú liàng guāng fó chà
普願沈溺諸有情 速往無量光佛刹

With the universal vow that all beings who have sunk themselves into defilement will soon be transcended to the Western Pure Land of Ultimate Bliss.

shí fāng sān shì yí qiè fó yí qiè pú sà mó hē sà
十方三世一切佛 一切菩薩摩訶薩

Homage to all Buddhas of the Ten Directions and Three Periods of time, all Bodhisattvas, Mahasattvas,

mó hē bō rě bō luó mì
摩訶般若波羅蜜

Maha Prajna Paramita.

zì guī yī fó dāng yuàn zhòng shēng tǐ jiě dà dào fā wú shàng xīn
自皈依佛 當願眾生 體解大道 發無上心

To the Buddha I return and rely, vowing that all sentient beings understand the Great Way profoundly and bring forth the Bodhi Mind.

zì guī yī fǎ dāng yuàn zhòng shēng shēn rù jīng zàng zhì huì rú hǎi
自皈依法 當願眾生 深入經藏 智慧如海

To the Dharma I return and rely, vowing that all sentient beings deeply enter the sutra treasury, and have wisdom like the sea.

zì guī yī sēng dāng yuàn zhòng shēng tǒng lǐ dà zhòng yí qiè wú ài
自皈依僧 當願眾生 統理大眾 一切無礙

To the Sangha I return and rely, vowing that all sentient beings form together a great assembly, one and all in harmony.

gè rén dài wèi lì jié yǐ lái fù mǔ shī zhǎng ,
各人代為歷劫以來父母、師長，

jì yí qiè yuàn qīn lǐ fó sān bài
暨一切怨親，禮佛三拜。

On behalf of all our parents, teachers, relatives, and enemies from the numerous kalpas past, all bow to the Buddha.

xiàn zài zhě zēng fú yán shòu shēn xīn ān kāng
現在者，增福延壽、身心安康。

May all of them in the present time accumulate more blessings to stay healthy and safe.

guò qù zhě qiú shēng jìng dù
過去者，求生淨土。

May all of them in the past time seek rebirth in the Western Pure Land.

gè rén gāo shēng dá ō mí tuó fó
各人高聲答阿彌陀佛。

(Answer: Amitabha Buddha)

shì rì yǐ guò mìng yì suí jiǎn dào yè wèi chéng sī yǒu hé lè
是日已過，命亦隨減，道業未成，斯有何樂。

This day is already done. Our lives are that much less. We're like fish in a shrinking pond. What joy is there in this?

dà zhòng dāng qín jīng jìn rú jiù tóu rán
大眾當勤精進，如救頭然，

dàn niàn wú cháng shèn wù fàng yì
但念無常，慎勿放逸。

We should be diligent and vigorous, as if our own heads were at stake. Only be mindful of impermanence and be careful not to be lax.

zhòng dá ō mí tuó fó
眾答阿彌陀佛。

(Answer: Amitabha Buddha)