DIAMOND SUTRA REPENTANCE (I)
(The Vajra Prajnaparamita Sutra Repentance)

IBPS Houston Chung Mei Temple
爐香讚
Lu Xiang Zan

爐香乍爇 法界蒙熏 諸佛海會悉遙聞 隨處結祥雲
Incense burning in the censer, the fragrance permeates throughout all space. The Buddhas perceive it from every direction, auspicious clouds gathering everywhere.

誠意方殷 諸佛現全身
With our sincerity, the Buddhas manifest themselves in their entirety.

南無香雲蓋菩薩摩訶薩 (三稱)
We take refuge in the bodhisattva-mahasattvas.

南無本師釋迦牟尼佛 (三稱)
We take refuge in the Buddha Shakyamuni.

開經偈
Kai Jing Ji

無上甚深微妙法 百千萬劫難遭遇
This is the most supreme, profound and wonderful teaching. One can hardly catch a glance of it in a trillion kalpas.

我今見聞得受持 願解如來真實義
Now, I have learned and I will adhere to them. I pledge to understand the truth discoursed by the Tathagata.

大乘金剛般若寶懺卷上
Da Sheng Jing Gang Bo Re Bao Chan Juan Shang

如是我聞 一時 佛在舍衛國 祇樹給孤獨園 與大比丘眾
As I have heard, in one time, the Buddha was in Sāvatthī, the park of the Jīvaka family, with the great members of the assembly.

千二百五十人俱 禪時世尊 食時著衣持缽入舍衛大城
A thousand, two hundred and fifty people were present, the Buddha, the Chief of the World, dressed in his robe, carrying his begging bowl, entered the great city of Sāvatthī.

乞食 於其城中 次第乞已 還至本處 飯食訖 收衣缽
The Buddha begged food throughout the city, after begging, he returned to his own place, after lunch, he gathered up his clothes and his begging bowl.

時長老 賢者諸菩薩 在大衆中 即從座起
At this time, the elders, the righteous, the bodhisattvas were in the assembly, all rose from their seats.

洗足已 數座而坐 時長老 須菩提在大衆中 即從座起
After washing his feet, he sat on several seats, the elder, Śāṅkara, was in the assembly, all rose from their seats.
Thus have I heard:
Once, the Buddha was in the Kingdom of Sravasti, in Jetavana, Anathapindika's Park, with a great assembly of bhiksus, one thousand two hundred and fifty in all. Then, during mealtime, the World-Honored One put on his robe, took up his bowl, and entered the great city of Sravasti to beg for food. After begging from house to house inside the city, he returned to where he was staying. When he finished eating his meal, he put away his robe and bowl, washed his feet, arranged his seat, and then sat.

At that time, the Elder Subhuti was among the great assembly, and then arose from his seat. He bared his right shoulder, placed his right knee on the ground, joined his palms and reverentially addressed the Buddha saying, "Rare World-Honored One! The Tathagata is ever protecting and mindful of all bodhisattvas, skillfully entrusting and enjoining them all.

World-Honored One, when virtuous men and women develop the mind of anuttara-samyaksambodhi, on what would you say they should rely? How would you say they master their minds?"

The Buddha replied, "Excellent! Excellent! Subhuti, it is as you have said. The Tathagata is ever protecting and mindful of all bodhisattvas, skillfully entrusting and enjoining them all. Now listen attentively, and I will explain for you."
"When virtuous men and women develop the mind of anuttara-samyak-sambodhi, they should rely like this; they should master their minds like this."
"Please continue World-Honored One, we joyfully wish to hear."

和尚念一句，大眾隨維那念一句。Assembly repeats each sentence after the Presiding Monk and makes one prostration.
大慈大悲愍衆生
da ci da bei min zhong sheng
相好光明以自嚴
xiang hao guang ming yi zi yan
衆等至心歸命禮
zhong deng zhi xin gui ming li

南無過去毘婆尸佛
na mo guo qu pi po shi fo
南無尸棄佛
na mo shi qi fo
南無拘留孫佛
na mo ju liu sun fo
南無迦葉佛
na mo jia se fo
南無彌勒佛
na mo mi le fo
南無明燄佛
na mo ming yan fo
南無妙華佛
na mo miao hua fo
南無善宿佛
na mo shan su fo
南無大臂佛
na mo da bi fo
南無宿王佛
na mo su wang fo
南無名相佛
na mo ming xiang fo
南無讖肩佛
na mo yan jian fo
南無青除災金剛
na mo qing chu zai jin gang
佛告須菩提，諸菩薩摩訶薩，應如是降伏其心。

所有一切衆生之類，若卵生，若胎生，若濕生，若化生，若有色，若無色，若有想，若無想，若非有想，非無想，我皆令入無餘涅槃而滅度之。

如是滅度無量無數無邊衆生，實無眾生得滅度者，何以故？須菩提，若菩薩有我相、人相、衆生相、壽者相，即非菩薩。

復次，須菩提，菩薩於法應無所住，行於布施，所謂不住色布施，不住聲香味觸法布施，須菩提應如是布施，不住於相，何以故？若菩薩不住相布施，其福德不可思量。

須菩提於意雲何？東方虛空可思量不？不也，世尊。須菩提，南西北方，四維上下虛空，可思量不？不也，世尊。須菩薩於法無所住，行於布施，所謂不住色布施，不住於相，何以故？若菩薩不住相布施，其福德不可思量。

如來所說身相，即非身相。佛告須菩提，凡所有相，皆是虛妄。若見諸相非相，即見如來。須菩提白佛言：世尊，頗有衆生得聞如是言說章句，生實信不？

佛告須菩提，莫作是說，如來滅後，後五百歲，有持戒修福者，於此章句，能生信心，以此為實。
当知是人，不於一佛二佛三四五佛而種善根
dang zhi shi ren bu yu yi fo er fo san si wu fo er zhong shan gen
已於無量千萬佛所種諸善根，聞是章句，乃至一念
yi yu wu liang qian wan fo suo zhong zhu shan gen wen shi zhang ju nai zhi yi nian
生淨信者，須菩提，如來悉知悉見，是諸眾生
sheng jing xin zhe xu pu ti ru lai xi zhi xi jian shi zhu zhong sheng

得如是無量福德，何以故，是諸眾生，無復我相
de ru shi wu liang fu de he yi gu shi zhu zhong sheng wu fu wo xiang
人相，眾生相，壽者相，無法相，亦無非法相
ren xiang zhong sheng siang shou zhe xiang wu fa xiang yi wu fei fa xiang
何以故，是諸眾生，若心取相
he yi gu shi zhu zhong sheng ruo xin qu xiang
即為著我人眾生壽者，若取法相
ji wei zhu wo ren zhong sheng shou zhe ruo qu fa xiang
即著我人眾生壽者，何以故，若取非法相
ji zhu wo ren zhong sheng shou zhe he yi gu ruo qu fei fa xiang
即著我人眾生壽者，是故不應取法，不應取非法
ji zhu wo ren zhong sheng shou zhe shi gu bu ying qu fa bu ying qu fei fa
以是義故，如來常說，汝等比丘，知我說法，如筏喻者
yi shi yi gu ru lai chang shuo ru deng bi qiu zhi wo shuo fa ru fa yu zhe
法尚應捨，何况非法
fa shang ying she he kuang fei fa

The Buddha told Subhuti, "All bodhisattva mahasattvas should master their minds like this:
'Of all kinds of sentient beings; whether born from an egg, womb, moisture or metamorphosis;
whether with form or without form; whether with perception, or without perception, or neither with perception nor without perception. I cause them all to enter the nirvana without remainder, liberating them. Thus by liberating immeasurable, incalculable, illimitable sentient beings, in reality, there are no sentient beings who attain liberation.'
Why is this, Subhuti? If bodhisattvas have the conception of a self, an individual, sentient beings, or lifespan, then they are not bodhisattvas."

"Furthermore Subhuti, regarding dharmas, bodhisattvas should not rely on anything while practicing giving.
This is what is called giving without relying on sight, giving without relying on sound, scent, taste, touch or thought."
"Subhuti, bodhisattvas should give like this and not rely on appearances. Why is this? If bodhisattvas give without relying on appearances, their rewards are inconceivable."
"Subhuti, what does your mind say? The space in the eastern direction can be conceived of, can it not?"
"It cannot World-Honored One."
"Subhuti, the space in the northern, western, southern, and four ordinal directions, as well as above and below can be conceived of, can it not?"
"It cannot World-Honored One."
"Subhuti, when a bodhisattva gives without relying on appearances the rewards are also like this, inconceivable."
"Subhuti, bodhisattvas should rely only as has been taught."

"Subhuti, what does your mind say? The Tathagata can be seen by bodily appearances, can he not?"
"No, World-Honored One. The Tathagata cannot be seen by bodily appearances. Why is this? The Tathagata has said bodily appearances are not bodily appearances."
The Buddha told Subhuti, "Every appearance whatsoever is a deception. If you can see all appearances not as appearances, then you see the Tathagata."

Subhuti addressed the Buddha saying, "World-Honored One, there are many sentient beings who, upon hearing sayings and statements such as these, will generate sincere faith, are there not?"
The Buddha told Subhuti, "Do not make such comments. Five hundred years after the passing of the Tathagata there will be those who uphold the precepts and cultivate rewards. From these statements they will be able to generate faith in mind, considering them to be true. 'et you should know, these people have not merely planted wholesome roots under one Buddha, two Buddhas, three, four or five Buddhas, but have already planted all wholesome roots under immeasurable thousands of tens-of-thousands of Buddhas. Hearing these statements, even for an instant, these people will generate pure faith."
"Subhuti, the Tathagata fully knows and fully sees all these sentient beings obtaining immeasurable rewards like this. Why is this? Because all these sentient beings are also without a conception of self, individuality, sentient beings or lifespan.

They are without a conception of dharmas, and are also without a conception of non-dharmas. Why is this? Because if the minds of all these sentient beings took hold of conceptions then they would become attached to a self, an individual, sentient beings or lifespan. If they took hold of a conception of dharmas then they would be attached to a self, an individual, sentient beings or lifespan. Why is this? Because if they took hold of a conception of non-dharmas then they would still be attached to a self, an individual, sentient beings or lifespan. For this reason, they should not take hold of dharmas, nor should they take hold of nondharmas."
"Due to this reason, the Tathagata always says: `All you bhikṣus, know that the Dharma I teach is like in the parable of the raft. The Dharma should, nevertheless, be abandoned. How much more so what is not the Dharma?'"
南無無憂佛  
南無明曜佛  
南無功德明佛  
南無燈曜佛  
南無藥師佛  
南無白毫佛  
南無福威德佛  
南無善濡佛  
南無白浄水金剛

南無提沙佛  
南無持鬘佛  
南無示義佛  
南無興盛佛  
南無善濡佛  
南無堅固佛  
南無不可壞佛  
南無羅睺佛  
南無梵聲佛  
南無高愈佛

佛告 須菩提 於意云何 如來得阿耨多羅三藐三菩提耶  
如來有所說法耶  
如來可說  
何以故

na mo wu you fo  
na mo ming yao fo  
na mo gong de ming fo  
na mo deng yao fo  
na mo yao shi fo  
na mo bai hao fo  
na mo fu wei de fo  
na mo de xiang fo  
na mo zhong zhu fo  
na mo jian ji fo  
na mo zuo ming fo  
na mo jin gang fo  
na mo bai jing shui jin gang

na mo ti sha fo  
na mo chi man fo  
na mo shi yi fo  
na mo xing sheng fo  
na mo shan ru fo  
na mo jian gu fo  
na mo bu ke huai fo  
na mo luo hou fo  
na mo fan sheng fo  
na mo bu gao fo  
na mo da shan fo  
na mo jiang zhong fo  
na mo huang sui qiu jin gang

fo gao  xu pu ti  yu yi yun he  ru lai de a nou duo luo san miao san pu ti ye  
ru lai you suo shuo fa ye  xu pu ti yan  ru wo jie fo suo shuo yi  wu you ding fa

ming a nou duo luo san miao san pu ti  yi wu you ding fa  ru lai ke shuo  he yi gu
如来所说法 皆不可取 不可说 非法非法 所以者何
一切賢聖 皆以無為法 而有差別 須菩提 於意云何
若人滿三千大千世界七寶 以用布施 是人所得福德
即非福德性 是故如來說福德多 若復有人 於此經中
受持乃至四句偈等 為他人說 其福勝彼 何以故 須菩提
一切諸佛 及諸佛阿耨多羅三藐三菩提法 皆從此經出
須菩提 所謂佛法 即非佛法

"Subhuti, what does your mind say? Has the Tathagata attained anuttara-samyak-sambodhi? Has the Tathagata spoken of any Dharma?"

Subhuti replied, "As I understand the meaning of what the Buddha has said, there is no definite dharma called anuttara-samyak-sambodhi, and there is no definite Dharma the Tathagata can speak of. Why is this? Because the Tathagata says that all dharmas cannot be held, cannot be spoken of; are neither the Dharma nor not the Dharma. How is this?"
"All saints and sages are distinguished by the unconditioned dharmas."

"Subhuti, what does your mind say? If someone filled a great trichiliocosm with the seven treasures and used them to practice giving, the rewards this person obtained would be many, would they not?"
Subhuti replied, "Extremely many World-Honored One. Why is this? Because these rewards are not rewards by their nature. For this reason, the Tathagata says the rewards are many."
"If, however, there was someone who received and retained even just four lines of verse from this sutra, and explained them to others, the rewards would surpass those."

Why is this, Subhuti? Each and every Buddha and all of their anuttara-samyak-sambodhi dharma come from this sutra."
"Subhuti, what is called Buddha Dharma is not Buddha Dharma."

和尚念一句，大眾隨維那念一句。Assembly repeats each sentence after the Presiding Monk and makes one prostration.

南無無畏佛 na mo wu wei fo 南無珍寶佛 na mo zhen bao fo
南無華日佛
南無軍力佛
南無香燄佛
南無仁愛佛
南無大威佛
南無梵王佛
南無無量明佛
南無龍德佛
南無堅步佛
南無不虛見佛
南無精進德佛
南無善守佛
南無歡喜佛
南無不退佛
南無法氏佛
南無妙銜佛
南無德臂佛
南無善思佛
南無赤聲金剛

須菩提 言  不也
於意云何 須陀洹能作是念 我得須陀洹果不

須菩提、於意云何？須陀洹能作是念，我得須陀洹果不？
不入色聲香味觸法，是名須陀洹。須菩提，於意云何？
斯陀含能作是念，我得斯陀含果不？須菩提言，不也。世尊，
何以故？斯陀含名一往來，而實無往來。是名斯陀含。

須菩提，於意云何？阿那含能作是念，我得阿那含果不？
須菩提言，不也。世尊，何以故？阿那含名為不來，而實無不來。

是故名阿那含。須菩提，於意云何？阿羅漢能作是念，我得阿羅漢道不？
須菩提言，不也。世尊，何以故？實無有法名阿羅漢。

佛告須菩提，於意云何？如來昔在然燈佛所，於法有所得不？
不也。世尊，如來在然燈佛所，於法實無所得。

於意云何？菩薩莊嚴佛土不？
不也。世尊，何以故？莊嚴佛土者，即非莊嚴，是名莊嚴。

是故須菩提，諸菩薩摩訶薩，應如是生清淨心，不應住色生心，
不應住聲香味觸法生心。應無所住，而生其心。須菩提，譬如有人，
身如須彌山王，於意云何？是身為大不？
須菩提言，甚大。世尊，何以故？莊嚴佛土者，即非莊嚴，是名莊嚴。

是故須菩提，諸菩薩摩訶薩，應如是生清淨心，
不應住色生心，不應住聲香味觸法生心。
Subhuti, what does your mind say? Is a srotapanna able to have this thought, `I have obtained the fruit of a srotapanna,' or not?"
Subhuti replied, "No, World-Honored One. Why is this? Srotapannas are named for entering the stream, yet there is no place to enter. Nor is there entering sight, sound, scent, taste, touch or thought. So they are called srotapannas."

"Subhuti, what does your mind say? Is a sakrdagamin able to have this thought, `I have obtained the fruit of a sakrdagamin,' or not?"
Subhuti replied, "No, World-Honored One. Why is this? Sakrdagamins are named for returning once more, yet in reality there is no more returning. So they are called sakrdagamins."

"Subhuti, what does your mind say? Is an anagamin able to have this thought, `I have obtained the fruit of an anagamin,' or not?"
Subhuti replied, "No, World-Honored One. Why is this? Anagamins are named for not returning, yet in reality there is no returning. Therefore they are called anagamins."

"Subhuti, what does your mind say? Is an arhat able to have this thought, `I have obtained the Way of an arhat,' or not?"
Subhuti replied, "No, World-Honored One. Why is this? In reality there is no dharma called an arhat. World-Honored One, if arhats had this thought, `I have obtained the Way of an arhat,' then they..."
would become attached to a self, an individual, sentient beings or lifespan."
"World-Honored One, the Buddha says I have attained the non-confronting samadhi, am first and foremost among men, the foremost arhat freed from desire. I do not have this thought, 'I am an arhat freed from desire.'

"World-Honored One, if I had this thought, 'I have obtained the Way of an arhat,' then the World-Honored One would not have said, 'Subhuti is the one who enjoys aranya practice.' Since, in reality, Subhuti has nothing to practice, therefore he is called, 'Subhuti, the one who enjoys aranya practice.'

The Buddha told Subhuti, "What does your mind say? In the past, when the Tathagata was with Dipamkara Buddha, there was some obtainment of the Dharma, was there not?"
"World-Honored One, in the past, when the Tathagata was with Dipamkara Buddha, in reality, there was no obtainment of the Dharma."
"Subhuti, what does your mind say? Bodhisattvas adorn the Buddha Lands, do they not?"
"No, World-Honored One. Why is this? The adornment of Buddha Lands is not adornment, so it is called adornment."
"For this reason, Subhuti, all bodhisattva mahasattvas should generate a pure, clean mind like this:

They should not rely on sight to generate this mind, they should not rely on sound, scent, taste, touch or thought to generate this mind. They should generate this mind by not relying on anything."
"Subhuti, suppose someone had a body like the majestic mountain Sumeru. What does your mind say? This body is great, is it not?"
Subhuti replied, "Extremely great, World-Honored One. Why is this? The Buddha says what is not a body is called a great body."

"Subhuti, if there were as many Ganges Rivers as there are grains of sand in the Ganges River, what does your mind say? All of the grains of sand in these Ganges Rivers would be many, would they not?"
Subhuti replied, "Extremely many, World-Honored One. Just the Ganges Rivers would nevertheless be an incalculable many. How much more so their sand?"
"Subhuti, I will now truthfully tell you, if there are virtuous men and women who fill as many great trichiliocosms as there are grains of sand in these Ganges Rivers with the seven treasures, and use them to practice giving, they will obtain many rewards, will they not?"
Subhuti replied, "Extremely many, World-Honored One."
The Buddha told Subhuti, "If virtuous men and women just receive and retain four lines of verse from this sutra, and explain them to others, then these rewards will surpass the aforementioned rewards."

"Furthermore Subhuti, following an explanation of this sutra, if even just four lines of verse, you should know that at this place every deva, human and asura of all worldly realms will make offerings as if it were a Buddha pagoda. How much more so if there was someone able to receive, retain, read and recite it completely?"
"Subhuti, you should know, this person achieves the supreme, foremost, rare Dharma. Wherever this scripture is located there will be a Buddha and an honorable disciple."

和尚念一句，大眾隨維那念一句。
Assembly repeats each sentence after the Presiding Monk and makes one prostration.
和尚念一句，大众随维那念一句。
Assembly repeats each sentence after the Presiding Monk.

懺悔文
Chan Hui Wen
弟子某甲 至心懺悔 自從無始至於今日 未識佛時
di zi mou jia  zhi xin chan hui  zi cong wu shi zhi yu jin ri  wei shi fo shi
I, the Buddha’s disciple, fully repent now  Since the beginingless rebirths  I have not known Buddha

未聞法時 未遇僧時 不知善惡 不信因果 遇不善緣
wei wen fa shi  wei yu seng shi  bu zhi shan e  bu xin yin guo  yu bu shan yuan
I have not learned Dharma  I have not come across Shanga  I have not known good and evil
I have not believed in cause and effect  I have not encountered good and wise connections

近惡知識 動身口意 無惡不為 身業不善 行殺盜淫
jin e zhi shi  dong shen kou yi  wu e bu wei  shen ye bu shan  xing sha dau ying
I have made non-virtuous friends  Through misdeeds of body, mouth and mind  I have amassed wrong acts
Such as killing, stealing and adultery

口業不善 妄言 綺語 惡口 兩舌 意業不善 起貪嗔癡
kou ye bu shan  wang yan qi yu e kou liang she  yi ye bu shan  qi tan chen chi
I have engaged in evil talk  Such as lying, using immoral language, slandering and equivocating
I have harbored wicked thoughts  Arising from greed, hatred and ignorance

殺父殺母 殺阿羅漢 破和合僧 出佛身血 焚燒塔寺
sha fu sha mu  sha a luo han  po he he seng  chu fo shen xie  fen shao ta si
Sins such as parricide, matricide  Killing an arhat  Shedding the blood of a Buddha
Destroying the harmony of the Sangha, or fraternity  Burning pagodas or temples

誹謗大乘 侵損常住 污梵誣僧 犯諸禁戒 作不律儀
fei bang da sheng  qin sun chang zhu  wu fan wu seng  fan zhu jin jie  zuo bu lu yi
Defaming Mahayana  Damaging temple properties  Defiling the pure conduct of others and bearing false witness against members of the Sangha  Violating precepts and  Going against disciplines

自作教他 見聞隨意 如是等罪 無量無邊 今日披陳
zi zuo jiao ta  jian wen sui yi  ru shi deng zui  wu liang wu bian  jin ri pi chen
Whether they are by my own actions or by persuading others, or by concurring with others
All these sins are immeasurable and infinite  I am uncovering now

發露懺悔 惟願三寶 同賜哀憐 令我罪根
fa lu chan hui  wei yuan san bao  tong si ai lian  ling wo zui gen
By confessing them earnestly  May The Three Jewels  Grant me mercy and compassion
Let the roots of my sins

一念霜融 悉皆清淨
yi nian shuang rong  xi jie qing jing
Be melted away and completely purified

舉讚
Ju Zan
金剛神將     護法龍天     佛光普照遍三千
jin gang shen jiang  hu fa long tian  fo guang pu zhao pian san qian

福壽廣無邊     減罪消愆     悉令證真源
fu shou guang wu bian  mie zui xiao qian  xi ling zheng zhen yuan

南無金剛會上佛菩薩  (三稱)
na mo jin gang hui shang fo pu sa  (3 Times)

上供
Liturgy for Making Offering

南無靈山會上佛菩薩 (三稱)
na mo ling shan hui shang fo pu sa ( 3 times)
We take refuge in the assembly of Buddhas and Bodhisattvas on Vulture Peak

南無常住十方佛
*Na mo chang zhu shi fang fo
We take refuge in the Buddhas eternally dwelling in all space.

南無常住十方法
Na mo chang zhu shi fang fa
We take refuge in the Dharma eternally dwelling in all space.

南無常住十方僧
Na mo chang zhu shi fang seng
We take refuge in the Sangha eternally dwelling in all space.

南無本師釋迦牟尼佛
Na mo ben shi shi jia mou ni fo
We take refuge in our teacher, Sakyamuni Buddha.

南無消災延壽藥師佛
Na mo xiao zai yan shou yao shi fo
We take refuge in the Medicine Buddha who averts calamity and prolongs life.

南無極樂世界阿彌陀佛
Na mo ji le shi jie o mi tuo fo
We take refuge in Amitabha Buddha of the Land of Ultimate Bliss.

南無當來下生彌勒尊佛
Na mo dang lai xia sheng mi le zun fo
We take refuge in the honored Maitreya, the next Buddha.

南無十方三世一切諸佛
Na mo shi fang san shi yi qie zhu fo
We take refuge in Buddhas of all time and space.
南無大智文殊師利菩薩
Na mo da zhi wen shu shi li pu sa
We take refuge in Manjusri, the Bodhisattva of great wisdom.

南無大行普賢菩薩
Na mo da hen pu xian pu sa
We take refuge in Samanthabhadra, the Bodhisattva of great benevolence.

南無大悲觀世音菩薩
Na mo da bei guan shi yin pu sa
We take refuge in Avalokitesvara, the Bodhisattva of great compassion.

南無大勢至菩薩
Na mo da shi zhi pu sa
We take refuge in Bodhisattva Mahasthamaprapta.

南無清淨大海眾菩薩
Na mo qing jing da hai zhong pu sa
We take refuge in all the Bodhisattvas in the congregation of the great sea.

南無大願地藏王菩薩
Na mo da yuan di cang wang pu sa
We take refuge in Ksitigarbha, the Bodhisattva of great resolve.

南無護法諸天菩薩
Na mo hu fa zhu tian pu sa
We take refuge in all celestial Bodhisattvas, the protectors of the Dharma.

南無伽藍聖眾菩薩
Na mo qie lan sheng zhong pu sa
We take refuge in all the holy Bodhisattvas of the Sangharama.

南無歷代祖師菩薩
Na mo li dai zu shi pu sa
We take refuge in the Bodhisattvas who are masters and patriarchs of all past generations.
(Repeat * 3 Times)

變食真言
Food-Conversion Mantra
{nang mo sa wa da ta ye duo bo lu zhi di an san ba luo san ba luo ou (3 times)

甘露水真言
Ambrosia Mantra
曩謨蘇嚕婆耶怛他誐多耶怛姪他唵蘇嚕蘇嚕鉢囉蘇嚕娑婆訶（三遍）

bo lai su lu suo po he (3 times)

此食色香味上供十方佛中奉諸聖賢

This food of supreme flavor and color, we offer to all Buddhas and Saints. It is also meant for all beings.

下及六道品等施無差別隨願皆飽滿令今施者得

It is shared equally to satisfy and fulfill all. All those who have contributed.

無量波羅蜜三德六味供佛及僧法界有情

They acquire immeasurable paramita. The three qualities and the six favors. We offer them to the Buddha and the Sangha. All the beings in Sharmaksetra,

普同供養

We make the offering together.

普供養真言

Universal Offering Mantra

唵誐誐曩三婆嚩伐日囉斛（三遍）

an ye ye nang san po wa fa ri luo ye hun (3 times)

南無大乘常住三寶（三稱）

Na Mo Da Sheng Chang Zhu San Bao (3 times)
Let’s take refuge in the eternally Existing Three Jewels of the Mahayana.

The congregation kneels down. At this point the head priest will recite the reason and attendance of the repentance service. He will pray for the congregation and ask that all merits be redistributed.

宣讀文疏

Declare decicated report

南無莊嚴無上佛菩提（三稱）

Na Mo Zhuang Yan Wu Shang Fo Pu Ti (3 times)
Let us take refuge in the supreme Buddha Bodhi.
Praise for Celestial Offering

Revel in this exquisite celestial cuisine abounding with the delightful taste of Dhyana and Ambrosia.

We take refuge in Meditative Joy Bodhisattva, Mahasattva. Maha-Prajna-Paramita

We take refuge in the Pure Cool Land Bodhisattvas, Mahasattvas.

We take refuge in Amitabha Buddha of the Western Pure Land.

Prajna Paramita Heart Sutra

観自在菩薩 行深波若波羅蜜多時 照見五蘊皆空
guan zai zai pu sa xing shen bo ruo bo luo mi duo shi zhao jian wu yun jie kong
度一切苦厄 舍利子 色不異空 空不異色 色即是空
du yi qie ku e she li zi se bu yi kong kong bu yi se se ji shi kong
空即是色 受想行識 亦復如是 舍利子 是諸法空相
kong ji shi se shou xiang xing shi yi fu ru shi she li zi shi zhu fa kong xiang
Avalokitesvara Bodhisattva, while profoundly contemplating the Prajna Paramita, realized that the Five Skandhas are empty, and thus he was able to overcome all sufferings. Sariputra, form is not different from emptiness, emptiness is not different from form; form is emptiness, and emptiness is form. The same is for feeling, conception, volition, and consciousness. Sariputra, emptiness is the nature of all dharmas. It neither arises nor ceases, cannot be defiled nor cleansed, neither increase nor decrease. Therefore, in emptiness there is no form, no feeling, conception, volition or consciousness; no eyes, ears, nose, tongue, body or mind; no form, sound, smell, taste, touch or conception; no object of eye consciousness; no ignorance, nor its cessation; no aging and no death, nor their cessation; no suffering, causes, cessation, nor the path; no wisdom, and nothing to attain. 

As there is nothing to attain, a bodhisattva relying on the Prajna Pramita has neither worry nor obstruction, without worry and obstruction, there is no fear, away from confusion and dreaming, and thus reaches Nirvana. Buddhas of the past, present, and future, also rely on the Prajna Paramita to attain Supreme Enlightenment. Thus, one should know that Prajna Paramita is the great mantra, the mantra of illumination, the supreme of all mantras. It is unequalled and able to alleviate all sufferings. This is true and not false. Thus, in proclaiming the Prajna Paramita Mantra, it is said, “Gate, Gate, Paragate, Parasamgate, Bodhi svaha!”
往生咒
Rebirth in Pure Land Dharani

南無阿彌多婆夜 哆他伽多夜 哆地夜他 阿彌利都婆毗
na mo a mi duo po ye duo tuo qie duo ye duo di ye tuo a mi li du po pi
阿彌利哆悉耽婆毗 阿彌利哆毗迦蘭帝 阿彌利哆毗迦蘭多
a mi li duo xi dan po pi a mi li duo pi jia lan di a mi li duo pi jia lan duo
伽彌腻 伽伽那 枥多迦利娑婆呵 (三遍)
qie mi ni qie qie nuo zhi duo jia li suo po he (3 Times)

變食真言
Food-Conversion Mantra

曩謨薩嚩怛他誐多 喔  三跋囉  三跋囉  咤 (三遍)
nang mo sa wa da ta ye duo bo lu zhi di an san ba luo san ba luo ou (3 times)

甘露水真言
Ambrosia Mantra

曩謨蘇嚩婆耶 恒他誐多耶 恒姪他 咤 蘇嚩蘇嚩 鉢囉蘇嚩
nang mo su lu po ye da ta ye duo ye da zhi ta an su lu su lu bo lai su lu
鉢囉蘇嚩 婆婆訶 (三遍)
bo lai su lu suo po he (3 times)

普供養真言
Universal Offering Mantra

嘩 試誐曩 三婆噂 伐日囉斛 (三遍)
an ye ye nang san po wa fa ri luo ye hun (3 times)

蓮池讚
Praise of the Lotus Pond

蓮池海會 彌陀如來 觀音勢至坐蓮臺 接引上金階
lian chi hai hui mi tuo ru lai guan yin shi zhi zuo lian tai jie yin shang jin jie
In the Assembly of the Lotus Pond, Amitabha Tathagata Avalokitesvara, and Mahasthamaprapta are seated on the lotus platform to receive and guide us up the golden steps.

大誓弘開 普願離塵埃
da shi hong kai pu yuan li chen ai
Their great vows realized, wishing all to depart from defilements.
南無蓮池海會菩薩摩訶薩 (三遍)
na wu lian chi hai hui pu sa mo he sa (3 times)
We take refuge in the buddhas and bodhisattvas of the Assembly of the Lotus Pond.

回向偈
Transfer of Merits

願生西方淨土中 九品蓮花為父母
yuan sheng xi fang jing tu zhong jiu pin lian hua wei fu mu
I wish to be born in the Western Pure Land, The lotus flowers of the ninth grade—are my parents,

花開見佛悟無生 不退菩薩為伴侶
hua kai jian fo wu wu sheng bu tui pu sa wei ban lu
When the flowers bloom, I see the Buddha and realize the truth of no-birth. The Non-Regressing Bodhisattva is my companion.

南無阿彌陀佛
Na Mo O Mi Tuo Fo

大眾同音念南無阿彌陀佛回至大殿, 止佛號
The assembly makes a half bow to the Buddha, chants Namo Amitabha till the Presiding Monk returns to his place.

三皈依
Taking Refuge

自皈依佛 當願衆生 體解大道 發無上心
zi gui yi fo dang yuan zhong sheng ti jie da dao fa wu shang xin
I take refuge in the Buddha, wishing that all sentient beings understand the Dharma and make the supreme vows.

自皈依法 當願衆生 深入經藏 智慧如海
zi gui yi fa dang yuan zhong sheng shen ru jing zang zhi hui ru hai
I take refuge in the Dharma, wishing that all sentient beings study the sutras diligently and obtain prajna-wisdom.

自皈依僧 當願衆生 統理大衆 一切無礙
zi gui yi seng dang yuan zhong sheng tong li da zhong yi qie wu ai
I take refuge in the Sangha, wishing that all sentient beings lead the public in harmony without obstruction.

回向偈
Transfer of Merit
慈悲喜捨遍法界
**ci bei xi she bian fa jie**
May palms be joined in every world in kindness, compassion, joy, and giving.

惜福結緣利人天
**xi fu jie yuan li ren tian**
May all beings find security in friendship, peace, and loving care.

禪淨戒行平等忍
**chan jing jie xing ping deng ren**
May calm and mindful practice engender patience and equanimity.

慚愧感恩大願心
**can kui gan en da yuan xin**
May we give rise to generous hearts and humble thoughts of gratitude.