

消災・超薦儀軌

**BLESSING CEREMONY AND
MEMORIAL SERVICE LITURGY**

大眾進入壇場。對面排班。

All enter the assembly hall. Face the center aisle.

轉身向上。禮佛三拜。問訊。

Face the front. Three prostrations to the Buddha. Half bow.

對面排班。合掌。

Face the center aisle. Palms together.

南無本師釋迦牟尼佛

ná mó běn shī shì jiā móu ní fó (三稱。3 times)

Namo fundamental teacher Shakyamuni Buddha

開經偈

Sutra Opening Gatha

無上甚深微妙法

wú shàng shēn shēn wēi miào fǎ

The Dharma, infinitely profound and subtle,

百千萬劫難遭遇

bǎi qiān wàn jié nán zāo yù

Is rarely encountered even in a million kalpas.

我今見聞得受持

wǒ jīn jiàn wén dé shòu chí

Now we are able to hear, study, and follow it,

願解如來真實義

yuàn jiě rú lái zhēn shí yì

May we fully realize the Tathagata's true meaning.

佛說無常經

fó shuō wú cháng jīng

The Sutra on Impermanence

稽首歸依無上士 常起弘誓大悲心

qǐ shǒu guī yī wú shàng shì cháng qǐ hōng shì dà bēi xīn

I prostrate and take refuge in the Unsurpassed One.

With never-ending vows of great compassion,

為濟有情生死流 令得涅槃安隱處

wèi jì yǒu qíng shēng sǐ liú lìng dé niè pán ān yǐn chù

he ferries sentient beings across the stream of birth and death,

to reach the safe haven of nirvana.

大捨防非忍無倦 一心方便正慧力

dà shě fāng fēi rěn wú juǎn yī xīn fāng biàn zhèng huì lì

With great charity, morality, tolerance, diligence, one-mind,
expedience, right wisdom, and power;

自利利他悉圓滿 故號調御天人師

zì lì lì tā xī yuán mǎn gù hào tiáo yù tiān rén shī

having reached perfection in benefiting self and others, he is called
the Tamer, the Teacher of Heavenly and Human Beings.

稽首歸依妙法藏 三四二五理圓明

qǐ shǒu guī yī miào fǎ zàng sān sì èr wǔ lǐ yuán míng

I prostrate and take refuge in the wondrous Dharma treasury.

The teachings in the three “Fours” and two “Fives” are thorough
and clear;

七八能開四諦門 修者咸到無為岸
qī bā néng kāi sì dì mén xiū zhě xiān dào wú wéi àn

the “Seven” and “Eight” open the gate to the Four Truths; those who cultivate them will reach the shore of the unconditioned.

法雲法雨潤群生 能除熱惱蠲眾病
fǎ yún fǎ yǔ rùn qún shēng néng chú rè nǎo juān zhòng bìng

The Dharma clouds and Dharma rain imbue all beings, eliminating searing afflictions and illnesses.

難化之徒使調順 隨機引導非強力
nán huà zhī tú shǐ tiáo shùn suí jī yǐn dǎo fēi qiáng lì

Tempering and converting the obstinate, he guides everyone by expedience, not by force.

稽首歸依真聖眾 八輩上人能離染
qǐ shǒu guī yī zhēn shèng zhòng bā bèi shàng rén néng lí rǎn

I prostrate and take refuge in the saints, the superior beings of the eight stages, who can free themselves from defilements.

金剛智杵破邪山 永斷無始相纏縛
jīn gāng zhì chǔ pò xié shān yǒng duàn wú shǐ xiāng chán fù

With the vajra scepter of wisdom, they shatter the mountain of delusion, forever severing the beginningless ties and fetters.

始從鹿苑至雙林 隨佛一代弘真教
shǐ cóng lù yuàn zhì shuāng lín suí fó yī dài hóng zhēn jiào

In the epoch from Deer Park to the Twin Trees, they follow the Buddha in propagating the true teaching.

各稱本緣行化已 灰身滅智寂無生
gè chēng běn yuán xíng huà yǐ huī shēn miè zhì jì wú shēng

According to individual vows and karma, they complete their missions, realize nonbirth, and abide in stillness with body and knowledge extinguished.

稽首總敬三寶尊 是謂正因能普濟
qǐ shǒu zǒng jìng sān bǎo zūn shì wèi zhèng yīn néng pǔ jì

I prostrate and venerate the Three Jewels, the true source of liberation for all beings,

生死迷愚鎮沉溺 咸令出離至菩提
shēng sǐ mí yú zhèn chén nì xián lìng chū lí zhì pú tí

leading the confused and foolish drowning in samsara out of delusion to enlightenment.

(放掌。Palms down.)

生者皆歸死 容顏盡變衰
shēng zhě jiē guī sǐ róng yán jìn biàn shuāi

All who are born will die, all beauty will fade,

強力病所侵 無能免斯者
qiáng lì bìng suǒ qīn wú néng miǎn sī zhě

the strong are stricken by illness; no one can escape.

假使妙高山 劫盡皆壞散
jiǎ shǐ miào gāo shān jié jìn jiē huài sǎn

Even the great Mount Sumeru will erode by the kalpa's end.

大海深無底 亦復皆枯竭
dà hǎi shēn wú dǐ yì fù jiē kū jié

The vast and fathomless seas eventually dry up.

大地及日月 時至皆歸盡
dà dì jí rì yuè shí zhì jiē guī jìn

The earth, sun, and moon all perish in due time.

未曾有一事 不被無常吞
wèi céng yǒu yī shì bú bèi wú cháng tūn

Not one thing in the world can escape impermanence.

上至非想處 下至轉輪王
shàng zhì fēi xiǎng chù xià zhì zhuǎn lún wáng

From beings in the heaven of neither-thought-nor-non-thought,
down to the wheel-turning kings,

七寶鎮隨身 千子常圍遶
qī bǎo zhèn suí shēn qiān zǐ cháng wéi rào

accompanied by the seven treasures and surrounded by a thousand
sons;

如其壽命盡 須臾不暫停
rú qí shòu mìng jìn xū yú bú zhàn tíng

when their lives have ended, without a moment's delay,

還漂死海中 隨緣受眾苦
huán piāo sǐ hǎi zhōng suí yuán shòu zhòng kǔ

they drift again in the sea of death, and suffer according to their
karma.

循環三界內 猶如汲井輪
xún huán sān jiè nèi yóu rú jí jǐng lún

They cycle through rebirth within the triple world like the turning
of a well-bucket's wheel,

亦如蠶作繭 吐絲還自纏
yì rú cān zuò jiǎn tǔ sī huán zì chán

or a silkworm spinning a cocoon to confine itself.

無上諸世尊 獨覺聲聞眾
wú shàng zhū shì zūn dú jué shēng wén zhòng

Even the unsurpassed buddhas, pratyekabuddhas, and shravakas

尚捨無常身 何況於凡夫
shàng shě wú cháng shēn hé kuàng yú fān fū

must give up their impermanent bodies, let alone ordinary beings!

父母及妻子 兄弟并眷屬
fù mǔ jí qī zǐ xiōng dì bìng juàn shǔ

Parents, spouses, and children; siblings and other relatives —

目觀生死隔 云何不愁嘆
mù guān shēng sǐ gé yún hé bù chóu tàn

when witnessing the separation of life and death, don't they all
lament and grieve?

是故勸諸人 諦聽真實法
shì gù quàn zhū rén dì tīng zhēn shí fǎ

Therefore, everyone is urged to heed the true Dharma,

共捨無常處 當行不死門
gòng shě wú cháng chù dāng xíng bù sǐ mén

renounce what is impermanent, and practice the deathless path.

佛法如甘露 除熱得清涼
fó fǎ rú gān lù chú rè dé qīng liáng

Like sweet dew that cools and purifies,

一心應善聽 能滅諸煩惱
yì xīn yīng shàn tīng néng miè zhū fán nǎo

the Dharma eradicates all afflictions. So listen with one-mind!

如是我聞。一時薄伽梵。在室羅伐城
rú shì wǒ wén yì shí bó qié fàn zài shì luó fā chéng

逝多林給孤獨園。爾時佛告諸苾芻。
shì duō lín jī gū dú yuán ěr shí fó gào zhū bì chū

Thus have I heard. Once, the Bhagavan was staying in the Anathapindada Park at Jetavana Grove in Shravasti. At that time the Buddha told the bhikshus:

有三種法。於諸世間。是不可愛。
yǒu sān zhǒng fǎ yú zhū shì jiān shì bù kě ài

是不光澤。是不可念。是不稱意。
shì bù guāng zé shì bù kě niàn shì bù chēng yì

“In this world there are three things that are not pleasant, not bright, not wanted, and not agreeable.

何者為三。謂老病死。汝諸苾芻。
hé zhě wéi sān wèi lǎo bìng sǐ rǔ zhū bì chū

What are the three? Aging, illness, and death. Bhikshus!

此老病死。於諸世間。實不可愛。
cǐ lǎo bìng sǐ yú zhū shì jiān shí bù kě ài

實不光澤。實不可念。實不稱意。
shí bù guāng zé shí bù kě niàn shí bù chēng yì

Aging, illness, and death, of all things in this world, are truly not pleasant, not bright, not wanted, and not agreeable.

若老病死。世間無者。如來應正等覺。
ruò lǎo bìng sǐ shì jiān wú zhě rú lái yīng zhèng děng jué

不出於世。為諸眾生。說所證法及
bù chū yú shì wèi zhū zhòng shēng shuō suǒ zhèng fǎ jí

調伏事。
tiáo fú shì

If there were no aging, illness, and death in the world, Tathagata, the Worthy and Completely Enlightened One, need not appear in this world, to speak to all sentient beings on how to cultivate and what can be attained.

是故應知。此老病死。於諸世間。
shì gù yīng zhī cǐ lǎo bìng sǐ yú zhū shì jiān

是不可愛。是不光澤。是不可念。
shì bù kě ài shì bù guāng zé shì bù kě niàn

是不稱意。
shì bù chēng yì

Therefore, you should know that aging, illness, and death, of all things in this world, are not pleasant, not bright, not wanted, and not agreeable.

由此三事。如來應正等覺。出現於世。
yóu cǐ sān shì rú lái yīng zhèng děng jué chū xiàn yú shì

為諸眾生。說所證法及調伏事。
wèi zhū zhòng shēng shuō suǒ zhèng fǎ jí tiáo fú shì

Because of these three things, Tathagata, the Worthy and Completely Enlightened One, appears in the world, to speak to all sentient beings on how to cultivate and what can be attained.”

爾時世尊。重說頌曰。
ěr shí shì zūn chōng shuō sòng yuē

Then the World Honored One reiterated this teaching in the following gatha:

外事莊彩咸歸壞 內身衰變亦同然
wài shì zhuāng cǎi xián guī huài nèi shēn shuāi biàn yì tóng rán

All external splendors will perish, likewise the body will decay.

唯有勝法不滅亡 諸有智人應善察
wéi yǒu shèng fǎ bú miè wáng zhū yǒu zhì rén yīng shàn chá

Only the incomparable Dharma will endure. The wise should discern well.

此老病死皆共嫌 形儀醜惡極可厭
cǐ lǎo bìng sǐ jiē gòng xiǎn xíng yí chǒu è jí kě yàn

Aging, illness, and death are resented by all, their appearance utterly dreadful and repulsive.

少年容貌暫時住 不久咸悉見枯羸
shào nián róng mào zhàn shí zhù bù jiǔ xiǎn xī jiàn kū léi

The countenance of youth is fleeting; soon it will wither and fade.

假使壽命滿百年 終歸不免無常逼
jiǎ shǐ shòu mìng mǎn bǎi nián zhōng guī bù miǎn wú cháng bī

Even living to a hundred years, still, one will succumb to impermanence.

老病死苦常隨逐 恆與眾生作無利
lǎo bìng sǐ kǔ cháng suí zhú héng yǔ zhòng shēng zuò wú lì

Aging, illness, and death stalk relentlessly, constantly afflicting all sentient beings.

爾時世尊。說是經已。諸苾芻眾。
ěr shí shì zūn shuō shì jīng yǐ zhū bì chū zhòng

天龍藥叉捷闍婆阿蘇羅等。
tiān lóng yào chā qián tà pō ā sū luó děng

When the World Honored One had spoken this sutra, the bhikshus, heavenly beings, dragons, yakshas, ghandaras, asuras and so forth

皆大歡喜。信受奉行。
jiē dà huān xǐ xìn shòu fèng xíng

were all filled with immense joy; they accepted and followed the teaching faithfully.

常求諸欲境 不行於善事
cháng qiú zhū yù jìng bù xíng yú shàn shì

Always pursuing worldly desires, unconcerned with good deeds,

云何保形命 不見死來侵
yún hé bǎo xíng mìng bú jiàn sǐ lái qīn

how is it that you want to preserve life but fail to see the approach of death?

命根氣欲盡 支節悉分離
mìng gēn qì yù jìn zhī jié xī fēn lí

When the breath of life is ending, limbs and joints separate;

眾苦與死俱 此時徒嘆恨
zhòng kǔ yǔ sǐ jù cǐ shí tú tàn hèn

the agonies of death converge, and you can only lament.

兩目俱翻上 死刀隨業下
liǎng mù jù fān shàng sǐ dāo suí yè xià

As your eyes roll up, the blade of death strikes down with the force of karma.

意想並悵惶 無能相救濟
yì xiǎng bìng zhāng huáng wú néng xiāng jiù jì

The mind is filled with fear and confusion, and no one can save you.

長喘連胸急 短氣喉中乾
cháng chuǎn lián xiōng jí duǎn qì hóu zhōng gān

Chest heaves fiercely with long gasps, as shortened breaths parch the throat dry.

死王催伺命 親屬徒相守
sǐ wáng cuī sì mìng qīn shǔ tú xiāng shǒu

The king of death demands your life, and relatives can only stand by.

諸識皆昏昧 行入險城中
zhū shì jiē hūn mèi xíng rù xiǎn chéng zhōng

All consciousness becomes hazy and dim, as you enter the city of peril.

親知咸棄捨 任彼繩牽去
qīn zhī xiān qī shě rèn bǐ shéng qiān qù

Friends and relatives forsake you, as the rope drags you away

將至琰魔王 隨業而受報
jiāng zhì yǎn mó wáng suí yè ér shòu bào

to the place of King Yama, where fate is determined by karma.

勝因生善道 惡業墮泥犁
shèng yīn shēng shàn dào è yè duò ní lí

Virtuous deeds give rise to good destinies, and bad karma plunges one into hell.

明眼無過慧 黑闇不過癡
míng yǎn wú guò huì hēi àn bù guò chī

There is no vision clearer than wisdom, and nothing darker than ignorance.

病不越怨家 大怖無過死
bìng bú yuè yuàn jiā dà bù wú guò sǐ

There is no sickness worse than hatred, and no fear greater than death.

有生皆必死 造罪苦切身
yǒu shēng jiē bì sǐ zào zuì kǔ qiè shēn

All that live must die; commit sins and the body suffers.

當勤策三業 恆修於福智
dāng qín cè sān yè héng xiū yú fú zhì

Be diligent in examining the three karmas; always cultivate merits and wisdom.

眷屬皆捨去 財貨任他將
juàn shǔ jiē shě qù cái huò rèn tā jiāng

All your relatives will desert you; all possessions will be gone.

但持自善根 險道充糧食
dàn chí zì shàn gēn xiǎn dào chōng liáng shí

You have only your virtues as sustenance on this treacherous path.

譬如路傍樹 暫息非久停
pì rú lù páng shù zhàn xī fēi jiǔ tíng

Like those resting by a roadside tree will not linger long,

車馬及妻兒 不久皆如是
chē mǎ jí qī ér bù jiǔ jiē rú shì

wife, children, carriages, and horses will likewise soon be gone.

譬如群宿鳥 夜聚旦隨飛
pì rú qún sù niǎo yè jù dàn suí fēi

Like birds gathering at night fly their separate ways at dawn,

死去別親知 乖離亦如是
sǐ qù bié qīn zhī guāi lí yì rú shì

we are callously parted from relatives and friends by death.

唯有佛菩提 是真歸仗處
wéi yǒu fó pú tí shì zhēn guī zhàng chù

Only the enlightenment of buddhas is our true refuge.

依經我略說 智者善應思
yī jīng wǒ lüè shuō zhì zhě shàn yīng sī

I have spoken in brief according to the sutras; the wise should reflect and take heed.

天阿蘇羅藥叉等 來聽法者應至心
tiān ā sū luó yāo chā děng lái tīng fǎ zhě yīng zhì xīn

Heavenly beings, asuras, yakshas and so forth who come, hear the Buddha's teaching with utmost sincerity!

擁護佛法使長存 各各勤行世尊教
yǒng hù fó fǎ shǐ cháng cún gè gè qín xíng shì zūn jiào

Uphold the Dharma so it may endure; each of you practice with diligence.

諸有聽徒來至此 或在地上或居空
zhū yǒu tīng tú lái zhì cǐ huò zài dì shàng huò jū kōng

All who come to hear the teaching, whether on land or in the air,

常於人世起慈心 晝夜自身依法住
cháng yú rén shì qǐ cí xīn zhòu yè zì shēn yī fǎ zhù

always be kind-hearted in this world, abide in the Dharma day and night.

願諸世界常安隱 無邊福智益群生
yuàn zhū shì jiè cháng ān yǐn wú biān fú zhì yì qún shēng

May all worlds be safe and peaceful. May beings benefit from infinite blessings and wisdom.

所有罪業並消除 遠離眾苦歸圓寂
suǒ yǒu zuì yè bìng xiāo chú yuǎn lí zhòng kǔ guī yuán jì

May all sinful karma be extinguished. May all transcend suffering and enter perfect stillness.

恆用戒香塗瑩體 常持定服以資身
héng yǒng jiè xiāng tú yīng tǐ cháng chí dìng fú yǐ zī shēn

Anoint the body with the fragrance of precepts, and clothe it with the strength of samadhi.

菩提妙華遍莊嚴 隨所住處常安樂
pú tí miào huā biàn zhuāng yán suí suǒ zhù chù cháng ān lè

Adorn the world with flowers of bodhi wisdom, dwell in peace and joy wherever you are.

佛說無常經
fó shuō wú cháng jīng

End of The Sutra on Impermanence

七佛滅罪真言

Iniquity Dispelling Mantra of the Seven Buddhas

離婆離婆帝 求訶求訶帝 陀羅尼帝
lí pō lí pō dì qiú hē qiú hē dì tuō luó ní dì

尼訶囉帝 毘黎你帝 摩訶伽帝 真陵
ní hē là dì pí lí ní dì mó hē qié dì zhēn líng

乾帝 莎婆訶 (三遍。3 times)
qián dì shā pō hē

三寶讚

Praise of the Three Jewels

(合掌。Palms together.)

皈敬三寶 正因行願
guī jìng sān bǎo zhèng yīn xíng yuàn

Taking the Three Refuges is the right way to begin our vow and practice.

苦集滅道破痴暗
kǔ jí miè dào pò chī àn

The Four Noble Truths shatter the darkness of our ignorance,

五分法身圓
wǔ fēn fǎ shēn yuán

So we may complete the five-part Dharmakaya.

菩提花綻 同登大涅槃
pú tí huā zhàn tóng dēng dà niè pán

When bodhi flowers bloom, we will all attain great nirvana.

南無清涼地菩薩摩訶薩 (三稱。3 times)
nā mó qīng liáng dì pú sà mó hē sà

Namo Pure and Refreshing Ground Bodhisattva Mahasattvas

蒙山施食儀

The Meng Shan Food Bestowal Service

(以下▶俱各三稱◦*Recite each ▶ section 3 times.*)

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

Those who wish to fully understand all buddhas of the past, present, and future

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

Should observe that everything originates from the mind.
Such is the nature of the Dharma realm.

(放掌◦*Palms down.*)

破地獄真言

Open Hells Mantra

▶ 唵 伽囉帝耶娑婆訶
ān qié là dì yē sā pō hē

普召請真言

General Invitation Mantra

▶ 南無部部帝唎 伽哩哆哩怛哆識哆耶
nā mó bù bù dì lì qié lì duō lì dá duō yē duō yē

解冤結真言

Enmity Removing Mantra

▶ 唵 三陀囉 伽陀娑婆訶
ān sān tuō là qié tuō sā pō hē

(合掌◦*Palms together.*)

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

Namo Great All Encompassing Buddha Avatamsaka Sutra

◉ 南無常住十方佛
nā mó cháng zhù shí fāng fó

Namo ever-dwelling buddhas of the ten directions

南無常住十方法
nā mó cháng zhù shí fāng fǎ

Namo ever-dwelling Dharma of the ten directions

南無常住十方僧
nā mó cháng zhù shí fāng sēng

Namo ever-dwelling sangha of the ten directions

南無本師釋迦牟尼佛
nā mó běn shī shì jiā móu ní fó

Namo fundamental teacher Shakyamuni Buddha

南無大悲觀世音菩薩
nā mó dà bēi guān shì yīn pú sà

Namo great compassion Guanyin Bodhisattva

南無冥陽救苦地藏王菩薩
nā mó míng yáng jiù kǔ dì zàng wáng pú sà

Namo Earth Treasure Bodhisattva, savior of the living and deceased

南無啟教阿難陀尊者
nā mó qǐ jiào ā nàn tuó zūn zhě

Namo Dharma-Initiating Venerable Ananda

(由◉重複三遍◦*Repeat 3 times from ◉.*)

(放掌。Palms down.)

☸ 歸依佛 歸依法 歸依僧
guī yī fó guī yī fǎ guī yī sēng

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

歸依佛兩足尊
guī yī fó liǎng zú zūn

I take refuge in the Buddha, unequalled in merits and wisdom;

歸依法離欲尊
guī yī fǎ lí yù zūn

I take refuge in the Dharma, unequalled in freeing desires;

歸依僧眾中尊
guī yī sēng zhòng zhōng zūn

I take refuge in the Sangha, unequalled in all assemblies.

歸依佛竟 歸依法竟 歸依僧竟
guī yī fó jìng guī yī fǎ jìng guī yī sēng jìng

I have now taken refuge in the Buddha. I have now taken refuge
in the Dharma. I have now taken refuge in the Sangha.

(由☸重複三遍。Repeat 3 times from☸.)

▶ 佛子
fó zǐ
有情
yǒu qíng
孤魂
gū hún

所造諸惡業 皆由無始貪瞋癡
suǒ zào zhū è yè jiē yóu wú shǐ tān chēn chī

All the harm the {Buddhist disciples/sentient beings/vagrant ghosts}
have ever done, since time immemorial, are caused by greed, anger,
and ignorance,

佛子
fó zǐ
從身語意之所生 一切有情皆懺悔
cóng shēn yǔ yì zhī suǒ shēng yí qiè yǒu qíng jiē chàn huǐ
孤魂
gū hún

And produced through body, speech, and will. The {Buddhist
disciples/sentient beings/vagrant ghosts} now confess and amend all.

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

Countless are sentient beings, I vow to liberate.
Endless are afflictions, I vow to eradicate.

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

Measureless are the Dharmas, I vow to master.
Supreme is the Buddha Way, I vow to attain.

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

Countless are the sentient beings in my nature, I vow to liberate.
Endless are the afflictions in my nature, I vow to eradicate.

自性法門誓願學 自性佛道誓願成
zì xìng fǎ mén shì yuàn xué zì xìng fó dào shì yuàn chéng

Measureless are the Dharmas of my nature, I vow to master.
Supreme is the Buddha Way of my nature, I vow to attain.

滅定業真言

Earth Treasure Bodhisattva's
Eradicating Fixed Karma Mantra

▶ 唵 鉢囉末鄰陀寧娑婆訶
ān bō là mó lín tuó níng sā pō hē

滅業障真言

Guanyin Bodhisattva's
Removing Karmic Obstacles Mantra

▶ 唵 阿嚕勒繼娑婆訶
ān wō lū lè jì sā pō hē

開咽喉真言

Throat Unobstruction Mantra

▶ 唵 步步底哩伽哆哩 怛哆誡哆耶
ān bù bù dī lǐ qié duō lǐ dá duō yē duō yē

三昧耶戒真言

Mantra of Samaya Precepts

▶ 唵 三昧耶 薩埵鍘
ān sān mèi yē sā duǒ wǎn

變食真言

Food Transforming Mantra

▶ 南無薩嚩怛他誡哆 嚩嚩枳帝 唵
nā mō sā wá dá tā yē duō wá lú zhī dì ān

三跋囉 三跋囉吽
sān bā là sān bā là hōng

甘露水真言

Sweet Dew Mantra

▶ 南無蘇嚩婆耶 怛他誡哆耶 怛姪他
nā mō sū lú pō yē dá tā yē duō yē dá zhī tā

唵 蘇嚩 蘇嚩 鉢囉蘇嚩 鉢囉蘇嚩
ān sū lú sū lú bō là sū lú bō là sū lú

娑婆訶
sā pō hē

一字水輪真言

One-Word Water Wheel Mantra

▶ 唵 鍘 鍘 鍘 鍘 鍘
 ān wān wān wān wān wān

乳海真言

Ocean of Milk Mantra

▶ 南無三滿哆 沒馱喃 唵 鍘
 nā mó sān mǎn duō mò tuō nán ān wān

(合掌。Palms together.)

◉ 南無多寶如來
 nā mó duō bǎo rú lái

Namo Abundant Treasure Tathagata

南無寶勝如來
 nā mó bǎo shèng rú lái

Namo Superior Treasure Tathagata

南無妙色身如來
 nā mó miào sè shēn rú lái

Namo Wondrous Body Tathagata

南無廣博身如來
 nā mó guǎng bó shēn rú lái

Namo Immense Body Tathagata

南無離怖畏如來
 nā mó lí bù wèi rú lái

Namo Transcending Fear Tathagata

南無甘露王如來
 nā mó gān lù wáng rú lái

Namo King of Sweet Dew Tathagata

南無阿彌陀如來
 nā mó ā mí tuó rú lái

Namo Amitabha Tathagata

(由 ◉ 重複三遍。Repeat 3 times from ◉.)

(放掌。Palms down.)

	淨法食 jìng fǎ shí		佛子 fó zǐ
▶ 神咒加持	法施食 fǎ shī shí	普施河沙眾	有情 yǒu qíng
shén zhòu jiā chí	甘露水 gān lù shuǐ	pǔ shī hé shā zhòng	孤魂 gū hún

This powerful mantra blesses the {pure Dharma food/Dharma offering/sweet dew}, which is offered to countless {Buddhist disciples/sentient beings/vagrant ghosts}.

願皆飽滿捨慳貪 速脫幽冥生淨土
 yuàn jiē bǎo mǎn shě qiān tān sù tuō yōu míng shēng jìng tǔ

May they all be fulfilled and abandon their parsimony, so they can quickly ascend from the netherworld to the Pure Land,

皈依三寶發菩提 究竟得成無上道
 guī yī sān bǎo fā pú tí jiù jìng dé chéng wú shàng dào

Take refuge in the Three Jewels and bring forth the bodhi mind, ultimately achieving the supreme way.

功德無邊盡未來 一切有情同法食
 gōng dé wú biān jìn wèi lái yī qiè yǒu qíng tóng fǎ shí
 佛子 fó zǐ 孤魂 gū hún

With immeasurable merits till eternity, all the {Buddhist disciples/sentient beings/vagrant ghosts} share this Dharma food.

▶ 汝等有情眾 我今施汝供
 rǔ děng yǒu qíng zhòng wǒ jīn shī rǔ gòng
 佛子 fó zǐ 孤魂 gū hún

I now bestow the food to the {Buddhist disciples/sentient beings/vagrant ghosts};

此食遍十方 一切有情共
 cǐ shí piàn shí fāng yī qiè yǒu qíng gòng
 佛子 fó zǐ 孤魂 gū hún

This food is available to all {Buddhist disciples/sentient beings/vagrant ghosts} in the ten directions;

願以此功德 普及於一切
 yuàn yǐ cǐ gōng dé pǔ jí yú yī qiè

May all beings share the merits from this bestowal.

施食與有情 皆共成佛道
 shī shí yǔ yǒu qíng jiē gòng chéng fó dào
 佛子 fó zǐ 孤魂 gū hún

By bestowing this food to the {Buddhist disciples/sentient beings/vagrant ghosts}, may all attain the Buddha Way.

施無遮食真言

Bestowing Food without Obstruction Mantra

▶ 唵 穆力陵 娑婆訶
 ān mù lì líng sā pó hē

普供養真言

Universal Offering Mantra

▶ 唵 誡誡曩 三婆嚩 伐日囉斛
 ān yè yè náng sān pó wā fá rì là hòu

般若波羅蜜多心經

bō rě bō luó mì duō xīn jīng

The Heart of Prajna Paramita Sutra

觀自在菩薩 行深般若波羅蜜多時
 guān zì zài pú sà xíng shēn bō rě bō luó mì duō shí

Bodhisattva Avalokiteshvara, while deeply immersed in prajna paramita,

照見五蘊皆空 度一切苦厄
 zhào jiàn wǔ yùn jiē kōng dù yī qiè kǔ è

clearly perceived the empty nature of the five skandhas, and transcended all suffering.

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

Shariputra! Form is not different from emptiness, emptiness is not different from form.

色即是空 空即是色 受想行識 亦復如是
sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì fù rú shì

Form is emptiness; emptiness is form. So it is with feeling, conception, volition, and consciousness.

舍利子 是諸法空相
shè lì zǐ shì zhū fǎ kōng xiàng

Shariputra! All dharmas are empty in character;

不生不滅 不垢不淨 不增不減
bù shēng bú miè bú gòu bú jìng bù zēng bù jiǎn

neither arising nor ceasing, neither impure nor pure, neither increasing nor decreasing.

是故空中無色 無受想行識
shì gù kōng zhōng wú sè wú shòu xiǎng xíng shì

Therefore, in emptiness, there is no form. There is no feeling, conception, volition, or consciousness;

無眼耳鼻舌身意 無色聲香味觸法
wú yǎn ěr bí shé shēn yì wú sè shēng xiāng wèi chù fǎ

no eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch, or dharmas;

無眼界 乃至無意識界
wú yǎn jiè nǎi zhì wú yì shì jiè

no realm of vision, and so forth, up to no realm of mind-consciousness;

無無明 亦無無明盡
wú wú míng yì wú wú míng jìn

no ignorance or ending of ignorance, and so forth,

乃至無老死 亦無老死盡
nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn

up to no aging and death or ending of aging and death.

無苦集滅道 無智亦無得 以無所得故
wú kǔ jí miè dào wú zhì yì wú dé yǐ wú suǒ dé gù

There is no suffering, no cause, no extinction, no path. There is no wisdom and no attainment. There is nothing to be attained.

菩提薩埵 依般若波羅蜜多故 心無罣礙
pú tí sā duō yī bō rě bō luó mì duō gù xīn wú guā ài

By way of prajna paramita, the bodhisattva's mind is free from hindrances.

無罣礙故 無有恐怖
wú guā ài gù wú yǒu kǒng bù

With no hindrances, there is no fear;

遠離顛倒夢想 究竟涅槃
yuǎn lí diǎn dǎo mèng xiǎng jiù jìng niè pán

freed from all distortion and delusion, ultimate nirvana is reached.

三世諸佛 依般若波羅蜜多故
sān shì zhū fó yī bō rě bō luó mì duō gù

By way of prajna paramita, buddhas of the past, present, and future

得阿耨多羅三藐三菩提
dé ā nòu duō luó sān miǎo sān pú tí

attain anuttara-samyak-sambodhi.

故知般若波羅蜜多 是大神咒
gù zhī bō rě bō luó mì duō shì dà shén zhòu

Therefore, prajna paramita is the great powerful mantra,

是大明咒 是無上咒 是無等等咒
shì dà míng zhòu shì wú shàng zhòu shì wú děng děng zhòu

the great enlightening mantra, the supreme and peerless mantra.

能除一切苦 真實不虛
néng chú yí qiè kǔ zhēn shí bù xū

It can remove all suffering. This is the truth beyond all doubt.

故說般若波羅蜜多咒 即說咒曰
gù shuō bō rě bō luó mì duō zhòu jí shuō zhòu yuē

And the prajna paramita mantra is spoken thus:

揭諦揭諦 波羅揭諦
jiē dì jiē dì bō luó jiē dì

gate gate paragate

波羅僧揭諦 菩提薩婆訶
bō luó sēng jiē dì pú tí sà pō hē

parasamgate bodhi svaha

往生淨土神咒

Rebirth in the Pure Land Mantra

南無阿彌多婆夜 哆他伽多夜 哆地夜他
nā mó wō mí duō pō yè duō tā qié duō yè duō dì yè tā

阿彌利都婆毘 阿彌利哆 悉耽婆毘
wō mí lì dū pō pí wō mí lì duō xī dān pō pí

阿彌唎哆 毘迦蘭帝 阿彌唎哆 毘迦蘭多
wō mí lì duō pí jiā lán dì wō mí lì duō pí jiā lán duō

伽彌膩 伽伽那 枳多迦利 娑婆訶
qié mí nì qié qié nà zhǐ duō jiā lì sā pō hē

(三遍。3 times)

(合掌。Palms together.)

摩訶般若波羅蜜多
mó hē bō rě bō luó mì duō (三稱。3 times)

Maha-prajna-paramita

讚佛偈

Praise of the Buddha

阿彌陀佛身金色 相好光明無等倫
ā mí tuó fó shēn jīn sè xiàng hǎo guāng míng wú děng lún

The body of Amitabha Buddha is gold in color, with luminous and wondrous features that are peerless.

白毫宛轉五須彌 紺目澄清四大海
bái háo wǎn zhuǎn wǔ xū mí gān mù chéng qīng sì dà hǎi

He radiates fine white lights that swivel around five Mount Sumerus; his dark purple eyes are as clear as the four great oceans.

光中化佛無數億 化菩薩眾亦無邊
guāng zhōng huà fó wú shù yì huà pú sà zhòng yì wú biān

In this light there are billions of transformation buddhas, as well as countless bodhisattvas.

四十八願度眾生 九品咸令登彼岸
sì shí bā yuàn dù zhòng shēng jiǔ pǐn xián líng dēng bǐ àn

His forty-eight vows liberate sentient beings, enabling all to arrive at one of the nine levels of the other shore.

南無西方極樂世界
nā mó xī fāng jí lè shì jiè

Namo Western Land of Ultimate Bliss

大慈大悲 阿彌陀佛
dà cí dà bēi ā mí tuó fó

Great compassion Amitabha Buddha

南無阿彌陀佛
nā mó ā mí tuó fó

Namo Amitabha Buddha

(念佛至靈前，家屬上香。)

Chant the buddha's name while proceeding to the memorial altar. The bereaved make incense offering.

往生蓮位前薦食

Food Bestowal at the Memorial Altar

南無清涼地菩薩摩訶薩
nā mó qīng liáng dì pú sà mó hē sà (三稱。3 times)

Namo Pure and Refreshing Ground Bodhisattva Mahasattvas

(合掌。Palms together.)

南無般若會上佛菩薩
nā mó bō rě huì shàng fó pú sà (三稱。3 times)

Namo buddhas and bodhisattvas in the Prajna Assembly

般若波羅蜜多心經

bō rě bō luó mì duō xīn jīng

The Heart of Prajna Paramita Sutra

觀自在菩薩 行深般若波羅蜜多時
guān zì zài pú sà xíng shēn bō rě bō luó mì duō shí

Bodhisattva Avalokiteshvara, while deeply immersed in prajna paramita,

照見五蘊皆空 度一切苦厄
zhào jiàn wǔ yùn jiē kōng dù yī qiè kǔ è

clearly perceived the empty nature of the five skandhas, and transcended all suffering.

舍利子 色不異空 空不異色
shè lì zǐ sè bú yì kōng kōng bú yì sè

Shariputra! Form is not different from emptiness, emptiness is not different from form.

色即是空 空即是色 受想行識 亦復如是
sè jí shì kōng kōng jí shì sè shòu xiǎng xíng shì yì fù rú shì

Form is emptiness; emptiness is form. So it is with feeling, conception, volition, and consciousness.

舍利子 是諸法空相
shè lì zǐ shì zhū fǎ kōng xiàng

Shariputra! All dharmas are empty in character;

不生不滅 不垢不淨 不增不減
bù shēng bú miè bú gòu bú jìng bù zēng bù jiǎn

neither arising nor ceasing, neither impure nor pure, neither increasing nor decreasing.

是故空中無色 無受想行識
shì gù kōng zhōng wú sè wú shòu xiǎng xíng shì (放掌。Palms down.)

Therefore, in emptiness, there is no form. There is no feeling, conception, volition, or consciousness;

無眼耳鼻舌身意 無色聲香味觸法
wú yǎn ěr bǐ shé shēn yì wú sè shēng xiāng wèi chù fǎ

no eye, ear, nose, tongue, body, or mind; no form, sound, smell, taste, touch, or dharmas;

無眼界 乃至無意識界
wú yǎn jiè nǎi zhì wú yì shì jiè

no realm of vision, and so forth, up to no realm of mind-consciousness;

無無明 亦無無明盡
wú wú míng yì wú wú míng jìn

no ignorance or ending of ignorance, and so forth,

乃至無老死 亦無老死盡
nǎi zhì wú lǎo sǐ yì wú lǎo sǐ jìn

up to no aging and death or ending of aging and death.

無苦集滅道 無智亦無得 以無所得故
wú kǔ jí miè dào wú zhì yì wú dé yì wú suǒ dé gù

There is no suffering, no cause, no extinction, no path. There is no wisdom and no attainment. There is nothing to be attained.

菩提薩埵 依般若波羅蜜多故 心無罣礙
pú tí sà duǒ yī bō rě bō luó mì duō gù xīn wú guà ài

By way of prajna paramita, the bodhisattva's mind is free from hindrances.

無罣礙故 無有恐怖
wú guà ài gù wú yǒu kǒng bù

With no hindrances, there is no fear;

遠離顛倒夢想 究竟涅槃
yuǎn lí diān dǎo mèng xiǎng jiù jìng niè pán

freed from all distortion and delusion, ultimate nirvana is reached.

三世諸佛 依般若波羅蜜多故
sān shì zhū fó yī bō rě bō luó mì duō gù

By way of prajna paramita, buddhas of the past, present, and future

得阿耨多羅三藐三菩提
dé ā nòu duō luó sān miǎo sān pú tí

attain anuttara-samyak-sambodhi.

故知般若波羅蜜多 是大神咒
gù zhī bō rě bō luó mì duō shì dà shén zhòu

Therefore, prajna paramita is the great powerful mantra,

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shì dà míng zhòu shì wú shàng zhòu shì wú děng děng zhòu
the great enlightening mantra, the supreme and peerless mantra.

能除一切苦 真實不虛
néng chú yí qiè kǔ zhēn shí bù xū

It can remove all suffering. This is the truth beyond all doubt.

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bō luó sēng jiē dì pú tí sà pō hē

parasamgate bodhi svaha

往生淨土神咒

Rebirth in the Pure Land Mantra

南無阿彌多婆夜 哆他伽多夜 哆地夜他
nā mō wō mí duō pō yè duō tā qié duō yè duō dì yè tā

阿彌利都婆毘 阿彌利哆 悉耽婆毘
wō mí lì dū pō pí wō mí lì duō xī dān pō pí

阿彌唎哆 毘迦蘭帝 阿彌唎哆 毘迦蘭多
wō mí lì duō pí jiā lán dì wō mí lì duō pí jiā lán duō

伽彌膩 伽伽那 枳多迦利 娑婆訶
qié mí nì qié qié nà zhǐ duō jiā lì sā pō hē

(三遍。3 times)

變食真言

Food Transforming Mantra

南無薩嚩怛他誡哆 嚩嚩枳帝 唵
nā mō sā wá dá tā yē duō wá lú zhī dì ān

三跋囉 三跋囉 吽
sān bā là sān bā là hòng (三遍。3 times)

甘露水真言

Sweet Dew Mantra

南無蘇嚩婆耶 怛他誡哆耶 怛姪他
nā mō sū lú pō yē dá tā yē duō yē dá zhī tā

唵 蘇嚩 蘇嚩 鉢囉蘇嚩 鉢囉蘇嚩
ān sū lú sū lú bō là sū lú bō là sū lú

娑婆訶
sā pō hē (三遍。3 times)

普供養真言

Universal Offering Mantra

唵 誡誡曩 三婆嚩 伐日囉斛
ān yē yē náng sān pō wā fá rì là hòng (三遍。3 times)

回向

Dedication of Merits

(合掌。Palms together.)

阿彌陀佛 無上醫王 巍巍金相 放毫光
ā mí tuó fó wú shàng yī wáng wēi wēi jīn xiàng fàng háo guāng

Amitabha Buddha, the unsurpassed king of healing, his majestic golden body shining bright,

苦海作舟航 九品蓮邦 同願往西方
kǔ hǎi zuò zhōu háng jiǔ pǐn lián bāng tóng yuàn wǎng xī fāng

The savior in the sea of suffering. May we all take rebirth in the nine levels of the Western Pure Lotus Land.

願生西方淨土中 九品蓮華為父母
yuàn shēng xī fāng jìng tǔ zhōng jiǔ pǐn lián huā wéi fù mǔ

May we be born in the Western Pure Land, with nine levels of lotuses as parents.

華開見佛悟無生 不退菩薩為伴侶
huā kāi jiàn fó wù wú shēng bù tuì pú sà wéi bàn lǚ

When the lotus blooms, we will see the Buddha and realize the unborn. Non-regressing bodhisattvas will be our companions.

南無阿彌陀佛
nā mó ā mí tuó fó

Namo Amitabha Buddha

(念佛至佛前。Chant the buddha's name while proceeding to the main altar.)

四生九有 同登華藏玄門
sì shēng jiǔ yǒu tóng dēng huá zàng xuán mén

May all beings of the four births and in the nine realms ascend to the wondrous world of the Lotus Treasury.

八難三途 共入毘盧性海
bā nán sān tú gòng rù pí lú xìng hǎi

May those in the eight woeful states and three wretched destinies flow into the sea of the Vairochana.

三皈依

Three Refuges

(合掌。Palms together.)

自皈依佛 當願眾生
zì guī yī fó dāng yuàn zhòng shēng

I take refuge in the Buddha, may each and every sentient being

體解大道 發無上心 (問訊。Half bow.)
tǐ jiě dà dào fā wú shàng xīn

Understand the Great Way profoundly, and bring forth the bodhi mind.

自皈依法 當願眾生
zì guī yī fǎ dāng yuàn zhòng shēng

I take refuge in the Dharma, may each and every sentient being

深入經藏 智慧如海
shēn rù jīng zàng zhì huì rú hǎi (問訊。Half bow.)

Deeply enter the sutra treasury, and have wisdom vast as the sea.

自皈依僧 當願眾生
zì guī yī sēng dāng yuàn zhòng shēng

I take refuge in the Sangha, may each and every sentient being

統理大眾 一切無礙 和南聖眾
tǒng lǐ dà zhòng yī qiè wú ài hé nán shèng zhòng

Form together a great assembly, one and all in harmony.

(問訊。Half bow.)

(對面排班。合掌。Face the center aisle. Palms together.)

南無伽藍聖眾菩薩
nā mó qié lán shèng zhòng pú sà (三稱。3 times)

Namo saintly Sangharama Bodhisattvas

千手千眼無礙大悲心陀羅尼

Great Compassion Mantra of Guanyin Bodhisattva

南無喝囉怛那哆囉夜耶 南無阿唎耶
nā mó hé là dá nà duō là yè yē nā mó wō lì yē

婆盧羯帝爍鉢囉耶 菩提薩埵婆耶 摩訶
pó lú jié dì shuò bō là yē pú tí sā duò pō yē mó hē

薩埵婆耶 摩訶迦盧尼迦耶 唵 薩皤囉
sā duò pō yē mó hē jiā lú ní jiā yē ān sā pō là

罰曳 數怛那怛寫 南無悉吉唵埵伊蒙
fá yì shù dá nà dá xià nā mó xī jī lì duò yī méng

阿唎耶 婆盧吉帝室佛囉楞馱婆 南無
wō lì yē pō lú jī dì shǐ fó là léng tuō pō nā mó

那囉謹墀 醯唎摩訶皤哆沙咩 薩婆阿
nà là jǐn chí xī lì mó hē bō duō shā miē sā pō wō

他豆輸朋 阿逝孕 薩婆薩哆那摩婆薩多
tā dòu shū péng wō shì yùn sā pō sā duō nà mó pō sā duō

那摩婆伽 摩罰特豆 怛姪他
nà mó pō qié mó fà tè dòu dá zhī tā

唵 阿婆盧醯 盧迦帝 迦羅帝
ān (放掌。Palms down.) wō pō lú xī lú jiā dì jiā luó dì

夷醯唎 摩訶菩提薩埵 薩婆薩婆 摩囉
yí xī lì mó hē pú tí sā duò sā pō sā pō mó là

摩囉 摩醯摩醯唎馱孕 俱盧俱盧羯蒙
mó là mó xī mó xī lì tuō yùn jù lú jù lú jié méng

度盧度盧罰闍耶帝 摩訶罰闍耶帝 陀囉
dù lú dù lú fà shé yē dì mó hē fà shé yē dì tuó là

陀囉 地唎尼 室佛囉耶 遮囉遮囉 麼麼
tuó là dì lì ní shǐ fó là yē zhē là zhē là mó mó

罰摩囉 穆帝隸 伊醯伊醯 室那室那
fà mó là mù dì lì yí xī yí xī shǐ nà shǐ nà

阿囉唵佛囉舍利 罰娑罰唵 佛囉舍耶
wō là sēng fó là shě lì fà sā fà sēng fó là shě yē

呼盧呼盧摩囉 呼盧呼盧醯唎 娑囉娑囉
hū lú hū lú mó là hū lú hū lú xī lì suō là suō là

悉唎悉唎 蘇嚧蘇嚧 菩提夜菩提夜 菩
xī lì xī lì sū lú sū lú pú tí yè pú tí yè pú

馱夜菩馱夜 彌帝利夜 那囉謹墀 地利
tuó yè pú tuó yè mí dì lì yè nà là jǐn chí dì lì

瑟尼那 婆夜摩那 娑婆訶 悉陀夜 娑婆訶
sè ní nà pō yè mó nà sā pō hē xī tuó yè sā pō hē

摩訶悉陀夜 娑婆訶 悉陀喻藝 室皤囉耶
mó hē xī tuó yè sā pō hē xī tuó yù yì shì bó là yē

娑婆訶 那囉謹墀 娑婆訶 摩囉那囉
sā pō hē nà là jǐn chí sā pō hē mó là nà là

娑婆訶 悉囉僧阿穆佉耶 娑婆訶 娑婆
sā pō hē xī là sēng wō mù qié yē sā pō hē sā pō

摩訶阿悉陀夜 娑婆訶 者吉囉阿悉陀夜
mó hē wō xī tuó yè sā pō hē zhě jí là wō xī tuó yè

娑婆訶 波陀摩羯悉陀夜 娑婆訶 那囉
sā pō hē bō tuó mó jié xī tuó yè sā pō hē nà là

謹墀皤伽囉耶 娑婆訶 摩婆利勝羯囉夜
jǐn chí bó qié là yē sā pō hē mó pō lì shèng jié là yē

娑婆訶 南無喝囉怛那哆囉夜耶 南無阿
sā pō hē nā mó hé là dá nà duō là yè yē nā mó wō

利耶 婆嚧吉帝 爍皤囉耶 娑婆訶 唵
lì yē pō lú jí dì shuō bó là yē sā pō hē ān

悉殿都 漫多囉 跋陀耶 娑婆訶
xī diàn dū màn duō là bá tuó yē sā pō hē

伽藍讚

Sangharama Praise

(合掌。Palms together.)

伽藍主者 合寺威靈
qié lán zhǔ zhě hé sì wēi líng

Guardians of the Sangharama, august spirits of the entire temple,

欽承佛敕共輸誠 擁護法王城
qīn chéng fó chì gòng shū chéng yǒng hù fǎ wáng chéng

Who sincerely vow on the Buddha's decree to safeguard the city of
the Dharma King.

為翰為屏 梵剎永安寧
wéi hàn wéi píng fàn chà yǒng ān níng

Be our fortress and our shield. May this sacred place always be safe
and peaceful.

南無護法藏菩薩摩訶薩
nā mó hù fǎ zàng pú sà mó hē sà

Namo Dharma Treasure Protecting Bodhisattva Mahasattvas

摩訶般若波羅蜜
mó hē bō rě bō luó mì

Maha-prajna-paramita

大眾轉身向上。禮佛三拜。問訊。

Face the front. Three prostrations to the Buddha. Half bow.

對面問訊。出班。

Half bow to each other. Exit in order.