



# Liturgy for Retreat Chants

禪修課誦本

## Morning Service

### 早課

#### *Great Compassionate Bodhisattva Avalokitesvara*

*(Precentor intones first two words)*

*Na mo da bei guan shi yin pu sa (Chant 3 times)*

南無大悲觀世音菩薩

#### *The Prajnaparamita Heart Sutra*

*(Precentor intones first two words)*

When the Bodhisattva Avalokitesvara  
was coursing in the deep prajnaparamita,  
he perceived that all five skandhas are empty,  
thereby transcending all sufferings.

Sariputra, form is not other than emptiness  
and emptiness not other than form.

Form is precisely emptiness  
and emptiness precisely form.

So also are sensation, perception, volition,  
and consciousness.

Sariputra, this voidness of all dharmas  
is not born, not destroyed,  
not impure, not pure, does not increase or decrease.

In voidness there is no form,  
and no sensation, perception,  
volition or consciousness;  
no eye, ear, nose, tongue, body, mind;  
no sight, sound, smell, taste, touch, thought;  
there is no realm of the eye,  
all the way up to no realm of mental cognition.

There is no ignorance  
and there is no ending of ignorance,  
through to no aging and death  
and no ending of aging and death.  
There is no suffering, no cause of suffering,  
no cessation of suffering, and no path.

There is no wisdom or any attainment.  
With nothing to attain,  
bodhisattvas relying on prajnaparamita  
have no obstructions in their minds.

Having no obstructions, there is no fear  
and departing far from confusion and imagining,  
they reach ultimate nirvana.

All past, present and future Buddhas,  
relying on prajnaparamita,  
attain anuttara-samyak-sambodhi.  
Therefore, know that prajnaparamita  
is the great mantra of power,  
the great mantra of wisdom, the supreme mantra,  
the unequalled mantra,  
which is able to remove all sufferings.  
It is real and not false.

Therefore, recite the mantra of prajnaparamita:  
Gate, Gate. Paragate. Parasamgate. Bodhi Svaha.

#### *Maha Prajnaparamita*

*(Precentor intones first word)*

*Mo he bo re bo luo mi duo*  
摩訶般若波羅密多

*(Chant 3 times)*

## *Samantabhadra's Ten Great Vows*

*(Precentor intones first two words)*

The first, to worship and respect all Buddhas.

The second, to praise the Tathagatas.

The third, to cultivate the giving of offerings.

The fourth, to repent all karmic obstructions.

The fifth, to rejoice in the merits of others.

The sixth, to request the turning of the Dharma wheel.

The seventh, to request that the Buddhas dwell in the world.

The eighth, to always follow the Buddhas in study.

The ninth, to always harmonize with sentient beings.

The tenth, to transfer all merits to all others.

All Buddhas of the past, present,

and future in all quarters.

All Bodhisattva-Mahasattvas. Maha Prajnaparamita.

*(Precentor intones first word)*

*Yi zhe li jing zhu fo.*  
一 者 禮 敬 諸 佛

*Er zhe cheng zan ru lai.*  
二 者 稱 讚 如 來

*San zhe guang xiu gong yang.*  
三 者 廣 修 供 養

*Si zhe chan hui ye zhang.*  
四 者 懺 悔 業 障

*Wu zhe sui xi gong de.*  
五 者 隨 喜 功 德

*Liu zhe qing zhuan fa lun.*  
六 者 請 轉 法 輪

*Qi zhe qing fo zhu shi.*  
七 者 請 佛 住 世

*Ba zhe chang sui fo xue.*  
八 者 常 隨 佛 學

*Jiu zhe heng shun zhong sheng.*  
九 者 恆 順 眾 生

*Shi zhe pu jie hui xiang.*  
十 者 普 皆 回 向

*Shi fang san shi yi qie fo.*  
十 方 三 世 一 切 佛

*Yi qie pu sa mo he sa.*  
一 切 菩 薩 摩 訶 薩

*Mo he bo re bo luo mi.*  
摩 訶 般 若 波 羅 密

## The Four Great Vows

*(Precentor intones first two words)*

I vow to deliver innumerable sentient beings.  
 I vow to cut off endless vexations.  
 I vow to master limitless approaches to Dharma.  
 I vow to attain supreme Buddhahood.

*(Precentor intones first word)*

Zhong sheng wu bian shi yuan du.  
 眾 生 無 邊 誓 願 度

Fan nao wu jin shi yuan duan.  
 煩 惱 無 盡 誓 願 斷

Fa men wu liang shi yuan xue.  
 法 門 無 量 誓 願 學

Fo dao wu shang shi yuan cheng.  
 佛 道 無 上 誓 願 成

## The Three Refuges

*(Precentor intones first two words)*

I take refuge in the Buddha, and I wish all sentient beings, will  
 awaken to the great Path, and make the supreme resolution.

I take refuge in the Dharma, and I wish all sentient beings, will  
 penetrate the sutras, their wisdom as deep as the ocean.

I take refuge in the Sangha, and I wish all sentient beings, will be  
 brought together in great harmony, without any obstructions at all.

*(Precentor intones first word of each phrase)*

Zi gui yi fo, dang yuan zhong sheng,  
 自 歸 依 佛 當 願 眾 生

ti jie da dao, fa wu shang xin.  
 體 解 大 道 發 無 上 心

Zi gui yi fa, dang yuan zhong sheng,  
 自 歸 依 法 當 願 眾 生

shen ru jing zang, zhi hui ru hai.  
 深 入 經 藏 智 慧 如 海

Zi gui yi seng, dang yuan zhong sheng,  
 自 歸 依 僧 當 願 眾 生

tong li da zhong, yi qie wu ai.  
 統 理 大 眾 一 切 無 礙

## Transfer of Merit

*(Precentor recites first two words)*

We pray:  
 For the flourishing of Buddhadharma,  
 for peace in the world,  
 for the joy and contentment of all people,  
 for the freedom and ease of body and mind.  
 May sentient beings depart from suffering.  
 May the vows of the donors be fulfilled.

*(Precentor intones the following title)*

## **Guiding Principles for the Center**

The mission of this Center is to train talented young Buddhists who emphasize the cultivation of all the three studies of precepts, concentration, and wisdom.

Practitioners at this Center should possess all of the essential qualities of purity, diligence, minimal desire, refraining from conflict, tidiness, quietude, harmony, self-motivation, self-discipline, and self-rule.

All should respect each other, help each other, readily forgive each other, and complement each other's strengths and weaknesses. All should be well-learned, and advance in cultivation on the Path and study, in order to accomplish the noble goals of study and practice.

Practitioners at this Center should take good care of all possessions of the Center, and participate in the Center's affairs with enthusiasm. Except for the purpose of the Center's business, one's study, and one's work, one must not get involved in unnecessary social relationships. One should not go out for the purpose of seeking entertainment and socializing with others.

One should fulfill one's responsibilities to the best of one's ability. By doing so, one cultivates the virtues of applying both merit and wisdom as well as the vow power of spreading the Dharma and benefiting sentient beings.

## Evening Service

### 晚課

#### *Great Compassionate Bodhisattva Avalokitesvara*

*(Precentor intones first two words)*

*Na mo da bei guan shi yin pu sa (Chant 3 times)*

南無大悲觀世音菩薩

*(Precentor intones first two words)*

To know all the Buddhas  
of the past, present, and future,  
perceive that Dharmadhatu nature  
is all created by the mind.

*(Repeat 3 times)*

#### *The Prajnaparamita Heart Sutra*

When the Bodhisattva Avalokitesvara  
was coursing in the deep prajnaparamita,  
he perceived that all five skandhas are empty,  
thereby transcending all sufferings.

Sariputra, form is not other than emptiness  
and emptiness not other than form.  
Form is precisely emptiness  
and emptiness precisely form.

So also are sensation, perception, volition,  
and consciousness.  
Sariputra, this voidness of all dharmas  
is not born, not destroyed,  
not impure, not pure, does not increase or decrease.

In voidness there is no form,  
and no sensation, perception,  
volition or consciousness;  
no eye, ear, nose, tongue, body, mind;  
no sight, sound, smell, taste, touch, thought;  
there is no realm of the eye,  
all the way up to no realm of mental cognition.

There is no ignorance  
and there is no ending of ignorance,  
through to no aging and death  
and no ending of aging and death.  
There is no suffering, no cause of suffering,  
no cessation of suffering, and no path.

There is no wisdom or any attainment.  
With nothing to attain,  
bodhisattvas relying on prajnaparamita  
have no obstructions in their minds.

Having no obstructions, there is no fear  
and departing far from confusion and imagining,  
they reach ultimate nirvana.

All past, present and future Buddhas,  
relying on prajnaparamita,  
attain anuttara-samyak-sambodhi.  
Therefore, know that prajnaparamita  
is the great mantra of power,  
the great mantra of wisdom, the supreme mantra,  
the unequalled mantra,  
which is able to remove all sufferings.  
It is real and not false.

Therefore, recite the mantra of prajnaparamita:  
Gate, Gate. Paragate. Parasamgate. Bodhi Svaha.

### *Food Conversion Mantra*

Na mo sa wa dan tuo ye duo ,

南 無 薩 (縛) 怛 他 (我) 哆

wa lu zhi di , an , san ,

(縛) 嚕 枳 帝 唵 三

bo la , san , bo la , hong .

跋 囉 三 跋 囉 吽

*(Repeat 3 times)*

### *Amrta Mantra*

Na mo su lu po ye , dan tuo ye

南 無 蘇 嚕 婆 耶 怛 他 (我)

duo ye , dan zhi tuo , an ,

哆 耶 怛 姪 他 唵

su lu , su lu , bo la su lu

蘇 嚕 蘇 嚕 鉢 囉 蘇 嚕

bo la su lu suo po he .

鉢 囉 蘇 嚕 娑 婆 訶

*(Repeat 3 times)*

### *Mantra of Universal Offering*

An , ye ye nang , san po wa ,

唵 (我) (我) 曩 三 娑 (縛)

Fa ri la , hong .

伐 日 囉 斛

*(Repeat 3 times)*

### *The Four Great Vows*

I vow to deliver innumerable sentient beings.

I vow to cut off endless vexations.

I vow to master limitless approaches to Dharma.

I vow to attain supreme Buddhahood.

*(Precentor intones the first word)*

Zhong sheng wu bian shi yuan du.

眾 生 無 邊 誓 願 度

Fan nao wu jin shi yuan duan.

煩 惱 無 盡 誓 願 斷

Fa men wu liang shi yuan xue.

法 門 無 量 誓 願 學

Fo dao wu shang shi yuan cheng.

佛 道 無 上 誓 願 成

*(Precentor intones first two words)*

I vow to deliver sentient beings of self-nature.  
 I vow to cut off vexations of self-nature.  
 I vow to master approaches to Dharma of self-nature.  
 I vow to attain Buddhahood of self-nature.

*(Precentor intones the first word)*

*Zi xing zhong sheng shi yuan du.*  
 自 性 眾 生 誓 願 度

*Zi xing fan nao shi yuan duan.*  
 自 性 煩 惱 誓 願 斷

*Zi xing fa men shi yuan xue.*  
 自 性 法 門 誓 願 學

*Zi xing fo dao shi yuan cheng.*  
 自 性 佛 道 誓 願 成

*(Precentor intones first word)*

*Shi ri yi guo.*  
 是 日 已 過

*Ru shao shui yu.*  
 如 少 水 魚

*(Precentor intones two words)*

*Da zhong*  
 大 眾

*Dang qin jing jin*  
 當 勤 精 進

*Dan nian wu chang.*  
 但 念 無 常

*Ming yi sui jian.*  
 命 亦 隨 滅

*si you he le.*  
 斯 有 何 樂

*ru jiu tou ran.*  
 如 救 頭 然

*Shen wu fang yi.*  
 慎 勿 放 逸

### ***Admonition to the Assembly***

*(Precentor intones first two words)*

This day has passed.  
 Our lives, too, are closing.  
 Like fish with little water,  
 Joy will not last.  
 Let us work with pure effort.  
 Work as we would were our heads aflame.  
 Be mindful of impermanence.  
 Be careful of idleness.



## ***The Three Refuges***

*(Precentor intones the first two words)*

I take refuge in the Buddha, and I wish all sentient beings, will awaken to the great Path, and make the supreme resolution.

I take refuge in the Dharma, and I wish all sentient beings, will penetrate the sutras, their wisdom as deep as the ocean.

I take refuge in the Sangha, and I wish all sentient beings, will be brought together in great harmony, without any obstructions at all.

*(Precentor intones first two words of each phrase)*

Zi    gui    yi    fo,                    dang    yuan    zhong    sheng,  
自    歸    依    佛                    當    願    眾    生

ti    jie    da    dao,                    fa    wu    shang    xin.  
體    解    大    道                    發    無    上    心

Zi    gui    yi    fa,                    dang    yuan    zhong    sheng,  
自    歸    依    法                    當    願    眾    生

shen    ru    jing    zang,                    zhi    hui    ru    hai.  
深    入    經    藏                    智    慧    如    海

Zi    gui    yi    seng,                    dang    yuan    zhong    sheng,  
自    歸    依    僧                    當    願    眾    生

tong    li    da    zhong,                    yi    qie    wu    ai.  
統    理    大    眾                    一    切    無    礙

## ***Transfer of Merit***

*(Precentor says the first two words)*

We pray:

For the flourishing of Buddhadharma,  
for peace in the world,  
for the joy and contentment of all people,  
for the freedom and ease of body and mind.  
May sentient beings depart from suffering.  
May the vows of the donors be fulfilled.