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 (Chant 3 times)
摩訶般若波羅密多
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 zhu fa lun.
六 者 請 轉 法 輪

Qi zhe qing fo zhu shi.
七 者 請 佛 住 世

Shi zhe pu jie hui xiang.
十 者 普 皆 回 向

Ba zhe chang sui fo xue.
八 者 常 隨 佛 學

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

Mo he bo re bo luo mi.
摩 詔 般 若 波 羅 密

Mo he bo re bo luo mi.
**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 尽 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.

**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

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) 恼 他 (我) 哆

wa lu zhi di 、 an 、 san 、
(縛) 嘼 枠 帝 嘼 三

bo la 、 san 、 bo la 、 hong 、
跋 嘼 三 跋 嘿 吽
(Repeat 3 times)

**Amrta Mantra**

Na mo su lu po ye 、 dan tuo ye
南 無 蘇 嚕 婆 耶 恼 他 (我)

duo ye 、 dan zhi tuo 、 an 、
哆 耶 恼 嬛 他 嘼

su lu 、 su lu 、 bo la su lu
蘇 嚕 蘇 嚕 銼 嘿 蘇 嚕

bo la su lu suo po he.
赭 嘿 蘇 嚕 婆 婆 陀(Repeat 3 times)

**Mantra of Universal Offering**

An 、 ye ye nang 、 san po wa 、
唵 (我) (我) 帝 三 婆 (縛)

Fa ri la 、 hong 、
伐 日 嘿 斜
(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
Evening Service

(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.
自性众生誓愿度

Zi xing fan nao shi yuan duan.
自性烦恼誓愿断

Zi xing fa men shi yuan xue.
自性法门誓愿学

Zi xing fo dao shi yuan cheng.
自性佛道誓愿成

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,
自归依佛 當願眾生

Ti jie da dao, fa wu shang xin.
體解大道 發無上心

Shen ru jing zang, zhi hui ru hai.
深入經藏 智慧如海

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.