

Morning and Evening
Service



同淨蘭若

BODHI MONASTERY
67 Lawrence Road
Lafayette, NJ

1. **Three Prostrations to the Buddha 禮佛三拜 (Lǐ Fó Sān Bài)**

2. **NĀ-MO BŌ-RĚ HŪI SHÀNG FÓ PÚ-SÀ (chant 3 times)**
 南無般若會上佛菩薩
 We take refuge in the Buddhas and Bodhisattvas of the Prajna assembly.

3. **HEART OF PERFECTION OF WISDOM SUTRA (chant 3 times) Page 2**

4. **MÓ-HE BŌ-RĚ BŌ-LÚO-MÌ-DUO (chant 3 times)**
 摩訶般若波羅蜜多
 Maha Prajna Paramita

5. **PRAISE OF BUDDHA Page 4**

6. **NĀ-MO BĒN SHĪ SHĪ-JIA-MOU-NI FÓ (repeated)**
 南無本師釋迦牟尼佛
 We take refuge in our original teacher Shakyamuni Buddha.

7. **SHĪ-JIA RÚ-LÁI (repeated)**
 釋迦如來
 Shakyamuni Tathagata

8. **TEN GREAT VOWS OF SAMANTABHADRA BODHISATTVA (kneeling) Page 4**

9. **THREE REFUGES (with prostrations) Page 6**

10. **MORNING OFFERING Page 6**
(alternate) **EVENING SERVICE: 10. Reminder to the Assembly Page 8**

11. **Three Prostrations to the Buddha 禮佛三拜 (Lǐ Fó Sān Bài)**

(Chant 3 times)

3. BŌ-RĒ BŌ-LÚO-MÌ-DUO XĪN JĪNG.

般若波羅蜜多心經。

GUĀN-ZÌ-ZÀI PÚ-SÀ, XÍNG SHĒN BŌ-RĒ BŌ-LÚO-MÌ-DUO SHÍ,
觀自在菩薩，行深般若波羅蜜多時，
ZHÀO JIÀN WŪ YUN JĪE KŌNG, DÙ YĪ-QĪE KŪ È SHÈ-LÌ-ZĪ,
照見五蘊皆空，度一切苦厄。舍利子，
SÈ BÚ YĪ KŌNG, KŌNG BÚ YĪ SÈ. SÈ JÍ SHÌ KŌNG, KŌNG JÍ SHÌ SÈ.
色不異空，空不異色。色即是空，空即是色。
SHÒU XIǎNG XÍNG SHÌ, YÌ FÙ RÚ SHÌ. SHÈ-LÌ-ZĪ, SHÌ ZHŪ Fǎ KŌNG XIǎNG,
受想行識，亦復如是。舍利子，是諸法空相，
BŪ SHĒNG BŪ MIÈ, BŪ GÒU BŪ JĪNG, BŪ ZĒNG BŪ JIǎN.
不生不滅，不垢不淨，不增不減。
SHÌ GÙ KŌNG ZHŌNG WÚ SÈ, WÚ SHÒU XIǎNG XÍNG SHÌ;
是故空中無色，無受想行識；
WÚ YǎN ĚR BÍ SHÉ SHĒN YĪ, WÚ SÈ SHĒNG XIǎNG WÈI CHŪ Fǎ;
無眼耳鼻舌身意，無色聲香味觸法；
WÚ YǎN JIÈ NǎI ZHÌ, WÚ YĪ SHÌ JIÈ; WÚ WÚ MÍNG, YÌ WÚ WÚ MÍNG JĪN;
無眼界乃至，無意識界；無無明，亦無無明盡；
NǎI ZHÌ WÚ LǎO Sǐ, YÌ WÚ LǎO Sǐ JĪN;
乃至無老死，亦無老死盡；
WÚ KŪ JÍ MIÈ DÀO, WÚ ZHÌ YĪ WÚ DÉ, YĪ WÚ SŪO DÉ GÙ.
無苦集滅道，無智亦無得，以無所得故。
PÚ-TÍ-SÀ-DUO YĪ BŌ-RĒ BŌ-LÚO-MÌ-DUO GÙ.
菩提薩埵依般若波羅蜜多故。
XĪN WÚ GUÀ ÀI, WÚ GUÀ ÀI GÙ, WÚ YŌU KŌNG BŪ.
心無罣礙，無罣礙故，無有恐怖。
YUǎN LÍ DIǎN DǎO MÈNG XIǎNG, JIŪ JĪNG NIÈ PÁN. SĀN SHĪ ZHŪ FÓ
遠離顛倒夢想，究竟涅槃。三世諸佛
YĪ BŌ-RĒ BŌ-LÚO-MÌ-DUO GÙ DÉ Ā NÒU DUO LÚO SĀN MIǎO SĀN PÚ-TÍ.
依般若波羅蜜多故得阿耨多羅三藐三菩提。
GÙ ZHĪ BŌ-RĒ BŌ-LÚO-MÌ-DUO SHĪ DÀ SHĒN ZHÒU, SHĪ DÀ MÍNG ZHÒU,
故知般若波羅蜜多是大神咒，是大明咒，
SHĪ WÚ SHÀNG ZHÒU, SHĪ WÚ DĒNG DĒNG ZHÒU, NÉNG CHŪ YĪ-QĪE KŪ.
是無上咒，是無等等咒，能除一切苦。
ZHĒN SHĪ BŪ XŪ. GÙ SHŪO BŌ-RĒ BŌ-LÚO-MÌ-DUO ZHÒU,
真實不虛。故說般若波羅蜜多咒，
JÍ SHŪO ZHÒU YUÈ.
即說咒曰。
JĪE-DÌ JĪE-DÌ, BŌ-LÚO-JĪE-DÌ, BŌ-LÚO-SĒNG-JĪE-DÌ, PÚ-TÍ SÀ-PÓ-HĒ.
揭諦揭諦，波羅揭諦，波羅僧揭諦，菩提薩婆訶。

3. HEART OF PERFECTION OF WISDOM SUTRA

When the Bodhisattva Avalokitesvara was coursing in the deep prajna paramita, he perceived that the nature of all five aggregates is Sunyata, thereby transcending all sufferings. Sariputra, form is not other than Sunyata and Sunyata is not other than form. Form is precisely Sunyata and Sunyata precisely form. So also are sensation, perception, volition, and consciousness. Sariputra, this Sunyata of all phenomena does not arise or cease, not impure not pure, does not increase or decrease.

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

There is no ignorance, and no cessation of ignorance; (no volitional formations, and no cessation of volitional formations; no consciousness, and no cessation of consciousness; no name-and-form, and no cessation of name-and-form; no six sense bases, and no cessation of six sense bases; no contact, and no cessation of contact; no feeling, and no cessation of feeling; no craving, and no cessation of craving; no clinging, and no cessation of clinging; no existence, and no cessation of existence; no birth, and no cessation of birth;) no aging and death and no cessation of aging and death.

There is no suffering, no cause of suffering, no cessation of suffering, and no path to the cessation of suffering.

There is no wisdom nor attainment. With nothing to attain, through prajna paramita bodhisattvas have no obstructions in their minds. Having no obstructions, there is no fear and departing from erroneous views and delusions, they reach ultimate nirvana. Through prajna paramita, all past, present and future Buddhas, attain anuttara-samyak-sambodhi (unsurpassed perfect enlightenment). Therefore, we know that prajna paramita 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 true and not false. Thereby, recite the mantra of prajna paramita:

Gate, Gate, Paragate, Parasamgate, Bodhi, Svaha."

(Gone, gone, gone to the other shore, landed at the other shore, Bodhi, Svaha.)

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5. ZÀN FÓ JIÉ (讚佛偈)

TIĀN SHÀNG TIĀN XIÀ WÚ RÚ FÓ, SHÍ FĀNG SHÌ JIÈ YÌ WÚ Bǐ.
天 上 天 下 無 如 佛, 十 方 世 界 亦 無 比。
SHÌ JĀN SŪO YŌU WŌ JĪN JIÀN, YĪ-QĪÈ WÚ YŌU RÚ FÓ ZHÈ.
世 間 所 有 我 盡 見, 一 切 無 有 如 佛 者。
NĀ-MO SŪO PÓ SHÌ JIÈ, SĀN JIÈ DǎO SHĪ,
南 無 娑 婆 世 界, 三 界 導 師,
SÌ SHĒNG CÍ FÙ, RÉN TIĀN JIĀO ZHŪ,
四 生 慈 父, 人 天 教 主,
SĀN LÈI HUÀ SHĒN, BÈN SHĪ SHÌ-JIĀ-MŌU-NĪ FÓ.
三 類 化 身, 本 師 釋 迦 牟 尼 佛。

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8. PŪ XIĀN SHÍ DÀ YUÀN WÁNG (普賢十大願王)

(kneel)

YĪ, ZHÈ Lǐ JìNG ZHŪ FÓ.
一, 者 禮 敬 諸 佛。
ÈR, ZHÈ CHĒNG ZÀN RÚ LÁI.
二, 者 稱 讚 如 來。
SĀN, ZHÈ GUǎNG XIŪ GŌNG YǎNG.
三, 者 廣 修 供 養。
SÌ, ZHÈ CHÀN HŪI YÈ ZHàng.
四, 者 懺 悔 業 障。
WŪ, ZHÈ SŪI Xǐ GŌNG DÉ.
五, 者 隨 喜 功 德。
LIù, ZHÈ QǐNG ZHUǎN Fǎ LŪN.
六, 者 請 轉 法 輪。
QĪ, ZHÈ QǐNG FÓ ZHŪ SHĪ.
七, 者 請 佛 住 世。
BĀ, ZHÈ CHÁNG SŪI FÓ XŪÉ.
八, 者 常 隨 佛 學。
JIŪ, ZHÈ HÉNG SHùn ZHòNG SHĒNG.
九, 者 恆 順 眾 生。
SHÍ, ZHÈ PŪ JĪÈ HŪI XIàng.
十, 者 普 皆 回 向。
SHÍ FĀNG SĀN SHĪ YĪ-QĪÈ FÓ, YĪ-QĪÈ PŪ-SÀ MÓ-HÈ-SÀ.
十 方 三 世 一 切 佛, 一 切 菩 薩 摩 訶 薩。
MÓ-HÈ BŌ-RÈ BŌ-LŪO-MÌ.
摩 訶 般 若 波 羅 蜜。

5. PRAISE OF BUDDHA

In heaven and on earth none resembles Buddha,
In all worlds everywhere none is comparable.
Everywhere in the world I have seen without exception,
There is nothing whatsoever like Buddha.
Homage to the Guide of this Saha world and the three realms,
Benevolent father to all beings, founder of our religion,
Our original teacher, in three categories of transformation,
Shakyamuni Buddha.

8. TEN GREAT VOWS OF SAMANTABHADRA BODHISATTVA

First, to respect all Buddhas.

Second, to praise the Tathagatas.

Third, to cultivate the giving of offerings.

Fourth, to repent all karmic obstructions.

Fifth, to rejoice in the merits of others.

Sixth, to plead for the turning of the Dharma Wheel.

Seventh, to plead that the Buddhas dwell in the world.

Eighth, to always follow the Buddhas in study.

Ninth, to always conform with sentient beings.

Tenth, to transfer all merits to others.

All Buddhas of the three periods in the ten directions.

All Bodhisattva Mahasattvas.

Maha Prajna Paramita.

9. SĀN GUĪ YĪ (三 歸 依) prostration after each one

Zì GUĪ YĪ FÓ, DĀNG YUÀN ZHÒNG SHÈNG Tǐ Jiě DÀ DÀO, FĀ WÚ SHàng XĪN.
自 歸 依 佛，當 願 眾 生 體 解 大 道，發 無 上 心。
Zì GUĪ YĪ Fǎ, DĀNG YUÀN ZHÒNG SHÈNG SHÈN RÚ JĪNG Zàng, Zhì HUI RÚ Hǎi.
自 歸 依 法，當 願 眾 生 深 入 經 藏，智 慧 如 海。
Zì GUĪ YĪ SÈNG, DĀNG YUÀN ZHÒNG SHÈNG TǒNG Lǐ DÀ ZHÒNG, YĪ-QIÈ WÚ Ài.
自 歸 依 僧，當 願 眾 生 統 理 大 眾，一 切 無 礙。

10. Zǎo Kè: Èr Shí Lín Zhāi Yí (早 課：二 時 臨 齋 儀)

Gòng Yǎng: Qīng Jìng Fǎ Shēn, Pí-Lú-Zhē-Nǎ Fó;
供 養：清 淨 法 身，毗 盧 遮 那 佛；
YUÁN Mǎn Bào Shēn, Lú-Shè-Nǎ Fó;
圓 滿 報 身，盧 舍 那 佛；
Qīan Bǎi Yì Huà Shēn, Shì-Jia-Mou-Ni Fó;
千 百 億 化 身，釋 迦 牟 尼 佛；
Jí Lè Shì Jiè Ā-Mí-Túo Fó;
極 樂 世 界 阿 彌 陀 佛；
Dāng Lái Xià Shēng Mí-Lè-Zūn Fó;
當 來 下 生 彌 勒 尊 佛；
Shí Fāng Sān Shì Yī-Qiè Fó;
十 方 三 世 一 切 佛；
Dà Zhì Wén-Shū-Shī-Lì Pú-Sà;
大 智 文 殊 師 利 菩 薩；
Dà Háng Pǔ-Xián Pú-Sà;
大 行 普 賢 菩 薩；
Dà Bēi Guān-Shì-Yīn Pú-Sà;
大 悲 觀 世 音 菩 薩；
Dà Yuàn Dì-Zàng-Wáng Pú-Sà;
大 願 地 藏 王 菩 薩；
Zhū Zūn Pú-Sà-Mó-Hē-Sà; MÓ-HÈ BŌ-RĒ BŌ-LUO-Mì.
諸 尊 菩 薩 摩 訶 薩；摩 訶 般 若 波 羅 蜜。
ZHŌU Yǒu Shí Lì RÀO Yì Xíng Rén
粥 有 十 利 繞 益 行 人
GŪO Bào Wú Biān JIŪ Jìng Cháng Lè
果 報 無 邊 究 竟 常 樂
SŪO-Wèi Bù-Shī Zhě Bì Huò Qí Lì Yì
所 謂 布 施 者 必 獲 其 利 益
RŪO Wéi Lè Gù Shī Hòu Bì Dé Ān Lè
若 爲 樂 故 施 後 必 得 安 樂
Gòng Yǎng Yǐ Qì, Dāng Yuàn Zhòng Shēng
供 養 已 訖，當 願 眾 生
SŪO Zuò Jiē Bàn Jù Zhū Fó Fǎ.
所 作 皆 辦 具 諸 佛 法。

9. THREE REFUGES

I take refuge in Buddha, and I wish that all sentient beings will awaken to the Great Path, and make the ultimate resolution.

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

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

(Evening Service: Please go to page 8)

10. MORNING OFFERING

We make offerings to: The pure Dharma Body, Vairocana Buddha;

The fully enlightened Reward Body, Locana Buddha;

The billion Transformation Body, Sakyamuni Buddha;

Amitabha Buddha of the Pure Land of Ultimate Bliss;

Maitreya Buddha who will descend and be born in the future;

All Buddhas in the ten directions, past, present, and future;

The Great Wisdom Bodhisattva Manjusri;

The Great Practitioner Bodhisattva Samantabhadra;

The Great Compassionate Bodhisattva Avalokitesvara;

The Great Vows Bodhisattva Ksitigarbharaja;

All Bodhisattva-Mahasattvas; Maha Prajna Paramita.

The ten benefits from the morning porridge help the practitioner;

The result is boundless, joy long-lasting.

Those who have donated offerings will surely receive benefits.

If the offerings were donated happily, then joy and contentment will be attained.

The offering is over, and we wish that all sentient beings accomplish liberation, and fulfill all Buddhadharma.

(For Evening Service Only)

10. REMINDER TO THE ASSEMBLY

(chanted by the leader)

The day has passed. Our lives, too, are closing.

Like fish with little water, joy will not last.

Let us practice with diligence, as we would were our heads aflame.

Be mindful of impermanence, and be careful of idleness!

4. Sharing of Merit 迴向 (Huí Xiàng)

YUÀN XIĀO SĀN ZHÀNG ZHŪ FÁN NǎO.

願 消 三 障 諸 煩 惱

YUÀN DÉ ZHÌ HUI ZHĒN MÍNG LǎO.

願 得 智 慧 真 明 了

PŪ YUÀN ZUÌ ZHÀNG XÍ XIĀO CHŪ.

普 願 罪 障 悉 消 除

SHÌ SHÌ CHÁNG XÍNG PÚ-SÀ DÀO.

世 世 常 行 菩 薩 道

(Recite together)

I vow to eradicate all vexations arising from the three obstructions.

I vow to attain wisdom and real understanding.

I vow to remove all obstacles of calamities in the universe.

I vow to always tread the Bodhisattva Path life after life.

BRIEF PRONUNCIATION GUIDE

Consonants:

q = ch as in cheese

x = sh as in sheet

z = ds as in adds

Vowels:

a = as in father

e = as in fur

i = as in tea (except after z, c, zh, ch, sh, r when it is short and barely pronounced)

o = as in more

u = as in moo

Combinations:

-iu = as in show

-ui = as in way

-ian = as if it were ien

-uan = as if it were uen