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 (Lí Fó Sān Bài)

2. NĀ-MO BŌ-RĒ HǲI SHǍNG FÔ PÚ-SÂ (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. MŌ-HE BŌ-RĒ BŌ-LŪO-MĪ-DŌO (chant 3 times)
摩訶般若波羅蜜多
Maha Prajna Paramita

5. PRAISE OF BUDDHA Page 4

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

7. SHĬ-JIA RŬ-LĀI (repeated)
釋迦如來
Shakyamuni Tathagata

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

9. THREE REFUGEES (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 (Lí Fó Sān Bài)
3. BÔ-RÈ BÔ-LÛO-MÌ-DÛO XIN JÎNG.

般若波羅蜜多心經.

GUÂN-ZI-ZÀI PÚ-SÀ, XÎNG SHÈN BÔ-RÈ BÔ-LÛO-MÌ-DÛO SHÌ,
觀自在菩薩，行深般若波羅蜜多時，
ZHÀO JIÂN WŬ YŬN JÎE KÔNG, DŬ YĬ-QIE KŬ Ė. SHÈ-LĬ-ZÍ,
照見五蘊皆空，度一切苦厄。舍利子，
SÈ BŬ YĬ KÔNG, KÔNG BŬ YĬ SĔ. SĔ JĬ SHĬ KÔNG, KÔNG JĬ SHĬ SĔ.
色不異空，空不異色。色即是空，空即是色。
SHŎU XIĀNG XĬNG SHĬ, YĬ FŬ RŬ SHĬ. SHĚ-LĬ-ZĬ, SHĬ ZŬ FĬ KÔNG XIĀNG,
受想行識，亦復如是。舍利子，是諸法空相，
BŬ SHÉNG BŬ MĬĔ, BŬ GŎU BŬ JĬĭNG, BŬ ZŎNG BŬ Jĭăn.
不生不滅，不垢不淨，不増不減。
SHĬ GŬ KÔNG ZHŎNG WŬ SĔ, WŬ SHŎU XIĀNG XĬNG SHĬ;
是故空 中無色，無受想行識；
WŬ Yăn Ėĕr Bĭ SHĔ SHĔN Yĭ, WŬ SĔ SHĔNG XIĀNG Wĕĭ CHŬ Fă;
無耳 不舌 身意，無色聲 色味 觸法；
WŬ Yăn Jĭĕ Năi Zĭ, WŬ Yĭ SHĬ Jĭĕ; WŬ WŬ MĬĭĭng, Yĭ WŬ WŬ MĬĭng Jĭn;
無眼界乃至，無意識界；無無明，亦無無明盡；
NĂĭ Zĭ WŬ Lăo Sĭ, Yĭ WŬ Lăo Sĭ Jĭn;
乃至無老死，亦無老死盡；
WŬ KŬ Jĭ MIĕ Dăo, WŬ Zĭĭ Yĭ WŬ Dĕ, Yĭ WŬ Sŭŏ Dĕ Gŭ.
無苦 集滅道，無智亦無得，以無所得故。 
菩提薩埵依般若波羅蜜多故。
XĬN WŬ GUĂ Ăĭ, WŬ GUĂ Ăĭ Gŭ, WŬ Yŏū KŎNG BŬ.
心無罣礙，無罣礙故，無有恐怖。
YUăn LĬ DIăn Dăo MĔNG XĬANG, JŬ JĬng NĬ Ĕ Păn. Săn Shĭ Zŭ FŎ
遠離顛倒夢想，究竟涅槃。三世諸佛
Yĭ BŎ-RĔ BŎ-LŬO-MĬ-DŬO Gŭ Dĕ Ā NĭŬ Duŏ LŬO Săn Mĭăo Săn PŬ-TĬ.
依般若波羅蜜多故得阿耨多羅三藐三菩提。
Gŭ Zĭĭ BŎ-RĔ BŎ-LŬO-MĬ-DŬO Shĭ Dă Shĕn Zhoū, Shĭ Dă Mĭĭng Zhoū,
故知般若波羅蜜多是大神咒，是大明咒，
Shĭ Wŭ Shâng Zhŏŭ, Shĭ Wŭ Dĕng Dĕng Zhŏŭ, Nĕng Chŭ Yĭ-Qień KŬ.
是無上咒，是無等等咒，能除一切苦。
Zĕn Shĭ Bŭ Xŭ. Gŭ Shŭŏ BŎ-RĔ BŎ-LŬO-MĬ-DŬO Zhŏu,
真實不虛。故說般若波羅蜜多咒，
Jĭ Shŭŏ Zhŏŭ Yŭĕ.
即說咒曰。
JĬĕ-Dĭ JĬĕ-Dĭ, BŎ-LŬO-JĬĕ-Dĭ, BŎ-LŬO-Sĕng-JĬĕ-Dĭ, PŬ-TĬ Să-Pŏ-Ŏĕ.
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.)
5. **Zàn Fó Jié** (讚佛偈)

天上天下無如佛，十方世界亦無比。

世間所有我盡見，一切無有如佛者。

南無娑婆世界，三界導師，

四生慈父，人天教主，

三類化身，本師釋迦牟尼佛。

8. **Pǔ Xián Shí Dà Yuàn Wáng** (普賢十大願王)

(kneel)

一者禮敬諸佛。

二，者稱讚如來。

三，者廣修供养。

四，者懺悔業障。

五，者隨喜功德。

六，者請轉法輪。

七，者請佛住世。

八，者常隨佛學。

九，者恆順眾生。

十，者普皆回向。

十方三世一切佛，一切菩薩摩訶薩，

摩訶波羅蜜。
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 Gǔī Yī (三歸依) prostration after each one

自歸依佛，當願眾生體解大道，發無上心。
自歸依法，當願眾生深入經藏，智慧如海。
自歸依僧，當願眾生統理大眾，一切無礙。

10. ZÀO KÈ: ÈR SHÍ LÍN ZHĀI YĪ (早課: 二時臨齋儀)

Gòng Yáng: Qīng Jīng Fǎ Shēn, Pī-Lú-Zhē-Nà Fó;

Gòng: 清淨法身，毗盧遮那佛;
Yuán Màn Bǎo Shēn, Lú-Shē-Nà Fó;

圓滿報身，盧舍那佛;
Qiān Bǎi Èr Shēn, Shí-Jiā-Mòu-Ní Fó;

千百億化身，釋迦牟尼佛;
Jí Lè Shī 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 Shí Yī-Qiè Fó;

十方三世一切佛;
Dà Zhī Wén-Shū-Shí-Lì Pú-Sà;

大智文殊師利菩薩;
Dà Háng Pú-Xián Pú-Sà;

大行普賢菩薩;
Dà Bèi Guān-Shí-Yīn Pú-Sà;

大悲觀世音菩薩;
Dà Yuán Dì-Zàng-Wáng Pú-Sà;

大願地藏王菩薩;
Zhū Zūn Pú-Sà-Mó-Hè-Sà; Mó-Hè Bó-Rè Bó-Lúo-Mī.

諸尊菩薩摩訶薩; 摩訶般若波羅蜜。
Zhòu Yòu Shí Lì Rào Yì Xíng Rén
粥有十利 繼益行人
Gùo Bào Wú Biān Jiǔ Jīng Cháng Lè
果報無邊 竣竟常樂
Sùo Wéi Bù-Shí Zhè Bǐ Hùo Qī Lì Yī
所謂布施者必獲其利益
Rú Wéi Lè Gù Shì Hòu Bì Dé Ān Lè
若為樂故施 後必得安樂
Gòng Yáng Yī Qī, Dāng Yuàn Zhòng Shēng
供養已讫，當願眾生
Súo Zuò Jiè Bàn Jū Zhǔ 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 sūtras, 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.
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 XІAÒ SÀN ZHÀNG ZHŪ FÀN NÀO.
願消三障諸煩惱
YUÀN DĒ ZHĪ HŨI ZHĒN MÌNG LIÀO.
願得智慧真明了
Pǚ YUÀN Zǚ ZHÀNG XÌ XІÀO ËÙ.
普願罪障悉消除
SHÌ SHÌ CHÃNG XІNG PŨ-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