



# Liturgy for Chan Practice

禪修課誦本

## Chan Liturgy Pronunciation Guide

Chinese terms are transliterated in Roman letters in this volume using the standard Pinyin system. To get a rough idea of the pronunciation of some of the common letters, please see the simple guide below:

- c* is pronounced like the English, *ts*  
*q* is pronounced like the English, *ch*  
*x* is pronounced like the English, *hs*  
*zh* is pronounced like the English, *j*

Pinyin system does not separate conjoined characters with a hyphen. However, when a conjoined word can cause confusion in its pronunciation, an apostrophe is used. For example: *gong'an*. This is to avoid pronouncing the word wrongly as “*gon gan*.”

Sanskrit pronunciation can be quite difficult. Some of the Indian sounds such as the various nasal consonants are indistinguishable for most of us, and the retroflex stops are impossible to tell from dental stops. That said, there are some simple rules that can help us get as close as possible. Since a wrongly pronounced word usually means something different, it is worth making the effort. Diacritics are important to aid pronunciation.

### Vowels:

- |   |  |
|---|--|
| <i>a</i> is pronounced like the English, <i>u</i> in <i>cut</i>                       | <i>ā</i> is pronounced like the English, <i>father</i> |
| <i>i</i> is pronounced like the English, <i>bit</i>                                   | <i>ī</i> is pronounced like the English, <i>beet</i>   |
| <i>u</i> is pronounced like the English, <i>put</i> or <i>foot</i>                    | <i>ū</i> is pronounced like the English, <i>brute</i>  |
| <i>e</i> is pronounced like the English, <i>bay</i> (but sometimes as in <i>bed</i> ) | <i>ai</i> is pronounced like the English, <i>sigh</i>  |
| <i>o</i> is pronounced like the English, <i>hope</i>                                  | <i>au</i> is pronounced like the English, <i>sound</i> |
| <i>r</i> is pronounced like the English, <i>risk</i>                                  | <i>m̐</i> is pronounced like the French, <i>bon</i>    |
| <i>h</i> softly echoes the preceding vowel  |  |

Consonants:

as for English except for:

*v* close to *w*

sh (= *ʃ*) as in *dish*

*ñ* and *ŋ* have a nasal quality

aspirated consonants (kh, gh, ch, jh, th, dh, ph, bh) the *h* is pronounced so that *th* as in *hothouse*, not as in *theatre*.

*ś* as in *shame*

*c* always soft as in *church*

*ñ* as in *canyon*

retroflex consonants (with a dot underneath) are similar to English, but the tongue is further back in the mouth on the alveolar ridge.

# Chan Liturgy

## *Great Compassionate Bodhisattva Avalokiteśvara*

*(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 Prajñāparamita Heart Sūtra*

*(Precentor intones first two words)*

When the Bodhisattva Avalokiteśvara  
was coursing in the deep prajñāparamita,  
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 prajñāparamita,  
have no obstructions in their minds.

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

All past, present and future Buddhas,  
relying on prajñāparamita,  
attain anuttarā-samyak-saṃbodhi.  
Therefore, know that  
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 prajñāparamita:  
Gate, Gate. Paragate. Parasamgate. Bodhi Svaha.

## *Mahā Prajñāparamita*

*(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 Tathāgatas.

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-Mahāsattvas. Mahā Prajñāparamita.

*(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 Saṅgha, 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.