

THE WATER-LAND DHARMA FUNCTION PLATFORM RITUAL
AND THE GREAT COMPASSION REPENTANCE RITUAL

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ABSTRACT

For Taiwanese laity, the Water-Land Dharma Function Platform is the largest ritual in terms of scale, while the Great Compassion Repentance is most often performed. The former contains two divisions known as the “Inner Platform” and the “Outer Platform.” The Outer Platform, consisting of the recitation of texts to create the power necessary for the ritual, contains seven “platforms”: Great, Sutras, Dharma Flower, Pure Land, the Medicine Buddha, Leng Yen and Hua Yen. The “Inner Platform” has the function of inviting the deities and other beings from the Four Holy Realms and the Six Worldly Realms. In this work, there is an attempt to create a timeline of information about these rituals from the Chinese Buddhist canonic texts and to fully describe the ritual. Included in these rituals are some of the most important aspects of Chinese culture and comparisons to the elements of the ritual in Victor Turner’s studies. There are references to ancestor veneration, including rescuing them from unfortunate rebirths, feeding the hungry ghosts, and rebirth in Amitābha’s Pure Land. Among the elements of the ritual, Yogācāra Dharma Function Ritual depended on the translation of Indian texts while Emperor Liang Repentance Service was completely composed in China. The Great Compassion Repentance, less concerned with these social and ancestral elements, is primarily concerned with personal cultivation and the participants use it to repent of their sins and to make a vow to be reborn as Kuan-yin. Compared to Turner’s studies, there are similar and unique aspects of the studied rituals that are reflected in the conclusions.

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INTRODUCTION

Confucianism, Taoism and Buddhism are the three major religions that inform Chinese history. Both Confucianism and Taoism are indigenous to the country. China has, also, been exposed to Judaism, Islam, and several forms of Christianity throughout her history. Islam has been spread in the west side of China. Judaism has been mainly in Kai-feng. Buddhism was introduced into China earlier than other foreign religions. Compared to other - religions that originated outside of China, the integration of Buddhism into Chinese society has been most successful.

‘Religion,’ in its narrowest sense, has been defined by James G. Frazer as ‘a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and human life.’¹ Rituals appear in all religions. Therefore, rituals are conceived as important activities among different religions. Ritual is – commonly defined as stylized repetitious behavior that is explicitly religious and ceremony, by contrast, is known to be merely social, even in explicit meaning.²

¹ Hastings, J. ed. “Ancestor worship and the cult of the dead.” *Encyclopedia of Religions and Ethics*. New York: Charles Scribner’s Sons, 1917-1927(vol.1): 426.

² Zuesse, Evan, M. “Ritual.” *The Encyclopedia of Religion*. Eliade, Mircea, editor in chief. New York: Macmillan Publishing Company, 1987: 405.

The character of ritual as it is described in the *Encyclopedia of Religion* is summarized in the following manner: the ritual is usually conducted in a stylized manner, which includes special clothes, the altered manner of speech, the distinctive places and times. Religious people seek to live in continual contact with those realities and to transform the inconsequential banality of ordinary, thus giving rise to the repetitions. When the rituals are repeated, the experience of holiness can be more or less fully reappropriated by new participants. Ritual centers on the body. The body is regarded as a vehicle for religious experience. In ritual, participants are transformed by symbolic experiences of the divine, and, in some cases, even into the form of the cosmic drama itself. The bodily gestures, the chant, dance, and stride of the participants, primordial presences are made actual again, time is renewed, and the universe is regenerated. Behavior is repetitive and consciously follows a model. Repetition is a natural way for the body to proclaim, enact, and experience the choice of true as opposed to false things and ways, and to dwell self-consciously in determinative model realities, in the "holy." A model of ritual is consciously followed. In ritual, particular ritual symbols are observed. Each symbol is multivalent. Victor Turner has emphasized a bipolar structure to the multivalency of ritual symbols: they are often drawn from sensory experience and passion and are made to represent social ideas. The power field of ritual is indicated. The performance of the ritual

is goal-directed and transformation occurs. Human participants, priests, ancestors, the dead, deities, and offerings form the multidimensional nature of the ritual. Priests are usually dressed in special costumes. In Zen monasteries, Jewish mystical communities and Hindu yogic ashrams, etc., ritual often expands to fill every moment of daily life.³

Hence, from the above description, we might say, the constitutive elements of all ritual is as follows: a series of communications and assigned meanings, symbolic acts and transformations, multidimensionality of the overall ritual, goal-directed, performance within a power field, defined by boundaries , duration, and physical bodies, that together form the basis of the religious experience.

1. The State of the Study of Rituals by Victor Turner

1.1 Turner's Definition of Ritual

Victor Turner, one of key investigators in ritual studies, defines ritual as “a transformative performance associated with social transitions, which reveals major classifications, categories, and contradictions of cultural processes.”⁴ Ritual is, by definition, associated with social transition, whereas ceremony is linked with social states and statuses.⁵ Turner studied rituals in the Ndembu culture of northwestern Zambia in

³ Ibid., p. 405-422.

⁴ Turner, Victor W. “The Anthropology of Performance.” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith Turner. Tucson: the University of Arizona Press, 1985:177-204.

⁵ Turner, Victor W. “Process, System, and Symbol.” *On the Edge of the Bush-Anthropology as Experience*,

Africa in the 1960s. His field studies included the girls' puberty rites, a gun-hunters' rituals, rituals for the sick who were bitten by snakes, rituals of procreation, and the Wubwang'u ritual for strengthening a woman who was expected to bear or who has already borne a set of twins.⁶

1.2 Elements of the Ritual Identified by Turner

1.2.1 A series of Communication and Assigning Meaning

Victor Turner regards process, system and symbol as a new anthropological synthesis⁷ and stresses the significance of meaning and symbol of specific human behavior in any given culture. According to Turner, culture is a dynamic process, which involves a series of communications among members leading the ascription of meaning to the acts in which they jointly participate. Meaning is either assigned verbally through speech or nonverbally through ritual and ceremony. Thus, ritual is the performance of a complex sequence of symbolic acts and ritual gives meaning generated in the transformative process to its contents.

1.2.2 Symbolic Acts and Transformation

Turner hypothesizes that in the study of the processes of meaning assignment it may

edited by Edith Turner. Tucson: the University of Arizona Press, 1985:171.

⁶ Turner, Victor W. *The Ritual Process – structure and anti-structure*. New York: Walter de Gruyter, Inc., 1995.

⁷ Turner, Victor W. "Process, System, and Symbol." *On the Edge of the Bush-Anthropology as Experience*,

be possible to locate the original principals and rules. His method of investigating ritual symbols and social symbols is called “processual symbolic analysis – the interpretation of the meaning of symbols considered as dynamic systems of signifiers (symbol-vehicle), signifieds (symbolic meaning), and changing modes of signification in temporal sociocultural processes.” Ritual symbols are regarded as “the smallest units of ritual behavior such as object, activity, relationship, word, gesture, or spatial arrangement in a ritual situation.”⁸ They are factors in ritualized social action, associated with collective ends and means, whether explicitly formulated or not. Some symbols accord with the “manifest” purposes of the ritual; for example to transform a boy into a man, a girl into a woman, a dead person into ancestral spirit, etc. Symbols contain the criteria of the multiplicity [multivocality (susceptibility of many meanings),⁹ polysemy (a word that has two or more similar meanings)¹⁰] of its signifieds (symbolic meaning), and by the nature of its signification.

1.2.3 The Multidimensionality of Symbols

The living, the departed, rebirth, transformation, and the deities, etc. constitute the multidimensionality of ritual. Changes in social, territorial aspect, as well as, the areas of

edited by Edith Turner. Tucson: the University of Arizona Press, 1985: 151-173.

⁸ Ibid. p. 171.

⁹ Ibid, p.163.

¹⁰ <http://www.usingenglish.com/glossary/polysemy.html>

behavior occur in the procession of ritual, as additional participants join and bring new types of activities into their interactions.

1.2.4 The Goal-Directed Nature of Rituals

Ritual is a goal-directed performance, which transforms participants to a new place in the social order and involves readjustments. The goals of the ritual are expressed in words or in symbols during the procession, which determine the structure of particular force fields.¹¹

1.2.5 The Power Field

The “field” is “an abstract cultural domain where rules are formulated, established, and come into conflict, rules from which many kinds of sequences of social action may be generated.”¹² A “field” includes the participants directly involved in the ritual, the values, significance, resources, relationships used, as well as, generated, and articulated by the participants. A “power field” is superposed at the location where the ritual is performed. “Force” means “the influence which any experience has in determining what other experiences shall succeed it” “all the factors which together lead up to a practical decision and the decision itself is a force as it leads to action.” The various components of ritual

¹¹ Turner, Victor W. “Mukanda, Boys’ Circumcision-the Politics of a Non-Political Ritual.” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith Turner. Tucson: the University of Arizona Press, 1985:59.

¹² Turner, Victor W. “Prologue.” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith

contribute their “power” and “forces” in the defined ritual location that constitute the power field of ritual¹³

1.2.6 The Boundary

The boundary of the ritual field is reported to be from around two to over a dozen villages, separated from one another by from fifty yards to a couple of miles.¹⁴ Based on the above statement the maximum area of the ritual location would be around twenty-four square miles, assuming there to be a couple miles among a dozen villages.

1.2.7 The Duration of the Ritual

The duration of the ritual is two or three days and nights together in Africa.¹⁵

The similar and unique categories in Buddhist rituals will be identified as the Buddhist ritual is analyzed.

2. Ancestor Form of Worship in China

The Chinese admit the existence of life after death. Therefore, the Chinese, in their long history, had rituals related to the dead. Oracle bones found in the Shang Dynasty

Turner. Tucson: the University of Arizona Press, 1985:8.

¹³ Turner, Victor W. “An Anthropological Approach to the Icelandic Saga.” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith Turner. Tucson: the University of Arizona Press, 1985:84-85.

¹⁴ Turner, Victor W. “Mukanda, Boys’ Circumcision – the politics of a non-political ritual.” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith Turner. Tucson: the University of Arizona Press, 1985:55.

¹⁵ Turner, Victor W. “Are There Universal of Performance in Myth, Ritual, and Drama?” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith Turner. Tucson: the University of Arizona Press, 1985:297.

(ca.1766 to ca.1125 B.C.E.) contain questions of the Shang kings to their ancestors and answers interpreted from the cracks.¹⁶ *The Chou Song* section in *Book of Poems or Songs* contains liturgical hymns meant to be sung and danced by the temple congregations, while the kings were performing rituals addressed to their ancestors in Western Chou dynasty (1099-771 B.C.E.).¹⁷ The object of ancestor worship was to ensure, by appropriate sacrifices and rites, the continued existence of the ancestral spirits and to obtain the aid of these powerful beings for their living descendants.

Ancestral rites were initially the privilege of rulers and the hereditary elite who held official positions in the governmental bureaucracy. Rituals conducted at the ancestral hall took place only at particular times during the year. Legally, before the Sung dynasty (960-1279 C.E.), commoners were not allowed to build ancestor temples, or to make offerings to ancestors beyond the generation of their grandparents. Rituals at the domestic altar for one's parents and grandparents entailed daily offerings of food and incense to the deceased by family members. This was more frequent, and more personalized. In the 18th century commoners' ancestor halls became known in south China rural areas.¹⁸

¹⁶ Keightley, David N. "The Shang: China's First Historical Dynasty." *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

¹⁷ Plopper, Clifford H. *Chinese Religion Seen Through the Proverb*. New York: Paragon Book Reprint Corp., 1969:79.

¹⁸ Stuart, Jan and Rawski, Evelyn S. *Worshipping the Ancestors—Chinese commemorative portraits*. Stanford: Stanford University Press, 2001:37.

David Nivison discusses classical Chinese philosophy beginning with Confucius.¹⁹

Family relationships and lineages had been especially prominent in the Chinese society. They were very important in supporting the older generations and the ancestors. Filial piety demanded honor and obedience to one's parents and the obligation extended past the grave: rites and offerings should be continued to support ancestors.

The official introduction of Buddhism into China was under Emperor Ming (58-75 C.E.) of the Han Dynasty.

2.1 Buddhist View of Filial Piety

An Shih-kao, a Parthian Prince monk, arrived in China in 148 C.E. In his translation of *the Sūtra of Prostrating to Six Directions*, the Buddhist should serve his parents with five duties:

- A. Serve parents' living
- B. Get up early and have meals fixed for parents
- C. Should not increase parents' worry
- D. Appreciate parents' favor
- E. Have M.D. to cure parents when they are sick²⁰

¹⁹ Nivison, David S. "The Classical Philosophical Writings." *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

²⁰ T. 16.

The Buddhist should also teach parents the Dharma: giving, joy, wisdom, compassion, and observing precepts.²¹

2.2 Rebirth and Karma

Buddhists admitted the continual existence after death, the worship of ancestors and old existing deities. There were six realms of existence - heavens, hells, asuras, humans, animals, and hungry ghosts – and which realm we were born into depended on our cumulative karma. Karma in Sanskrit means “action” or “deed.”²²

2.3 The Buddhist Introduction of the Ritual of Rescuing Ancestors

The most famous story of rescuing the ancestor in Buddhism is Mu-lien whose filial piety toward his mother in *Yü lan p'en ching*, which was translated by Dharmaraksa between 266 C.E. and 313 C.E.²³ *Yü lan* is an Ullambana word describing the pitiable fate of those hanging upside-down in the subterranean prisons of hell and *P'en* is a Chinese word indicating a bowl or tray in which offerings are placed. Thus *Yü lan p'en* means the bowl in which are placed offerings to monks given with the intention of rescuing one's ancestors from the fate of hanging upside-down in hell.²⁴ The Buddha taught Mu-lien to

²¹ T. 684.

²² Hsing Yun. BLIA translated. *The Unique Characteristics of Buddhism*. Hacienda Heights: Buddha's Light International Association, 1998

²³ Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979:103(K. 277, T. 685).

²⁴ Teiser, Stephen F. *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988.

save his passed mother by offering to Four Orders within the Sangha. The Buddha instructed people to use Four Orders within the Sangha as the medium to transfer the merits by offering them food. The merits of offering Four Orders within the Sangha can be passed to the inhabitants of the other world. This is a major act of transferring merit.

On account of the unequivocal emphasis on filial piety, this text was welcomed by the Chinese and became exceedingly popular, not only among the Buddhists but also among the common people. Owing to the wide acceptance of *Yü lan p'en ching* among people, the *Yü lan p'en* festival became one of the more popular celebrations during the T'ang dynasty.²⁵ The ghost festival was held on the fifteenth day of the seventh lunar month in the T'ang dynasty. Until now, offering to the Sangha is still a big event in Taiwan. To accommodate both the Sangha and lay participants in the same location, the stadium is usually the choice for the offering to the Sangha. The ghost festival was popular in T'ang dynasty. Buddhists still offer to the Sangha for the benefits of the ancestors until now. Even though the deceased mother of Mu-lien was a preta, the offering to the Sangha was to rescue his mother. This does not necessarily mean that the Chinese regard that their ancestors are all present in Preta or in Hell. The best explanation is that no matter which realm the ancestors might be present, the merits obtained from the offering to the Sangha

²⁵ Ch'en, Kenneth K. S. *The Chinese Transformation of Buddhism*. Princeton: Princeton University Press,

will promote the ancestors to the better realm. Even though the ancestors are present in Preta or in Hell, they still can be saved.

3. Buddhist Rituals

Buddhism has been in China since Han Ming Ti (58-75 C.E.).²⁶ After the Communists took over Mainland China in the 20th century, several monks moved from Mainland to Taiwan and some of them have contributed to the development of Buddhism in Taiwan and worldwide. Master Hsing Yun was one of these monks. At present, Fo Guang Shan Monastic Order, consisting of more than 1,000 monastics, originated in Taiwan in 1967 by founder Master Hsing Yun, who has established more than 200 branch temples throughout the world.²⁷ The temples have played an important role in Buddhist practice because vast numbers of lay communities have been involved in the activities conducted by them. A Sunday group cultivation service is routinely conducted in all Fo Guang Shan temples. However, there are other particular rituals that are performed at specific seasons. The number of lay participants at these rituals is a lot more than that at regular cultivation services. This fact indicates that performing of these particular rituals has important meaning to the lay community and Fo Guang Shan Monastic Order. Since the organization

1973:31.

²⁶ See chapter 2 for detail discussion.

²⁷ <http://www.fgs.org.tw/english/>

of Fo Guang Shan Monastic Order has been visible worldwide, I was interested in studying the Buddhist rituals conducted by Fo Guang Shan Monastic Order. Due to the bigger organization in personnel, as well as, size, Fo Guang Shan Hsi Lai Temple, located in Hacienda Heights in California, has been the location for the performance of particular Buddhist rituals; therefore, I studied these Buddhist rituals there. I lived in San Francisco Bay area from 1992 to 2003, where I observed the Great Compassion Repentance Ritual at Fo Guang Shan San Francisco San Pao Temple.

I observed the activities conducted at Fo Guang Shan San Francisco San Pao Temple from 1994 to 2003 and participated in the Yogācāra Dharma Function Ritual, as well as, the Water-Land Dharma Function Platform Ritual at the Fo Guang Shan Hsi Lai Temple from 1997 to the Great Compassion Repentance Ritual and the Water-Land Dharma Function Platform Ritual during these years.

3.1. The Great Compassion Repentance Ritual

The Great Compassion Repentance Ritual is performed as an individual ritual and the duration of this ritual is about two to three hours. At San Pao Temple, on the last Sunday of each month the “Great Compassion Repentance” was performed and the temple was filled with the largest number of lay people in the month from 1996 to 2001. The first Sunday of the month was “the Great Compassion Repentance day” in 2002. The change was due to

the different operation preference of two abbesses and one abbot. Starting in 2003, the Great Compassion Repentance Ritual has been conducted on the last Sunday of the odd Month at San Pao Temple that was also due to the preference of the abbess. Thus, it appears that there is no fixed day for the performance of the Great Compassion Repentance Ritual. The highest number of lay participants of the month involved in this ritual implies that attending the Great Compassion Repentance Ritual is very important to the laity.

The Great Compassion Repentance is a ritual of the Kuan-yin tradition. Only one shrine is needed for the performance of this ritual and three monastics are sufficient to perform the ritual. Kuan-yin is the most popular Bodhisattva in Chinese society. The participants repent the mistakes that they have made and further vow to be a Kuan-yin to save other beings. Thus, in this ritual, the living perform the ritual for the benefit of themselves. The dead are not involved in this ritual. Compared to other particular Buddhist rituals such as Emperor Liang Repentance Service, Yogācāra Dharma Function Ritual, as well as, the Water-Land Dharma Function Platform Ritual, the Great Compassion Repentance has been considered to be the most popular ritual among Buddhist lay community, based on the frequency of performance in most Buddhist temples. The Great Compassion Repentance Ritual is conducted at Hsi Lai Temple on a monthly basis.

3.1.1 The Origin of Kuan-Yin

There are four famous Bodhisattvas holy places in China: the P'u-t'o Mountain in Chekiang Province which is the center for the worship of Kuan-yin, the Wu-t'ai Mountain in Shansi Province for Wen-shu; the O-mei Mountain in Sichuan Province for P'u-hsien, and the Chiu-hua Mountain in Anhui Province for Ti-tsang. Among all the eminent Bodhisattvas, Kuan-yin is the most highly honored. There is a saying in China, "in every home there is a Kuan-yin, in every house an Amitābha Buddha." Her face is almost everywhere in the world where the Chinese live.

Kuan-yin is an abbreviation of Kuan-shih-yin and is a translation of the Sanskrit name of Avalokiteśvara (or Avalokita). *Avalokita* and *īśvara* in Sanskrit mean "glance" or "look" and "master" or "lord," respectively. Nanayakara says: "The Sanskrit root *lok*, to see, with the prefix *ava-*, could have the meaning, 'to look out upon', or 'survey.'²⁸ Thus, the two terms, *avalokita* and *īśvara*, when compounded, may be taken to mean, 'Lord who surveys.' The earliest conception of Avalokiteśvara is found in the first and second *Avalokitasāūtras* in the *Mahāvastu Avadana* dated in the 3rd century B.C.E.²⁹ He is described as the "Bhagavān" who takes the form of Bodhisattva. Bhagavān looks around to

²⁸ Nanayakara, S. K. "Avalokiteśvara." *Encyclopedia of Buddhism*, edited by G. P. Malalasekera. Colombo: Government of Sri Lanka, 1967.

²⁹ Jones, J. J. trans. "The first Avalokita Sūtra, the Second Avalokita Sutra." *The Mahāvastu - Sacred Books of the Buddhists*, Vol. xviii. London: The Pali Society Society, 1976.

provide for the welfare and the healing of afflictions of people. The early introduction of the name Kuan-yin into China is traceable to *the Sūtra of Completely Brilliant Determined Mind* in 179 C.E.³⁰ (The text titles in Chinese characters and the romanization of the text titles, together with the English titles are listed in Special Appendix.) *The Larger Sukhāvativyūhasūtra* was first translated from Sanskrit into Chinese by Lokakṣema between 147 and 186 C.E.³¹ This is the earliest direct literary reference to Bodhisattva Avalokiteśvara. He is referred as one of the two most exalted Bodhisattvas. This text was again translated into Chinese by Saṅghavarman in 252 C.E.³² In this text; Kuan-shih-yin is a savior. Any beings that are in danger or fear, taking refuge of Kuan-shih-yin, will be rescued. Kuan-shih-yin assists Amitābha. Avalokiteśvara is described as the Buddha-son, full of compassion, the deliverer of many living beings.

Hsüan-tsang (602-664 C.E.) translated Kuan-tzu-tsai from the Sanskrit *Avalokiteśvara* (= *Avalokita-īśvara*).³³ Tzu-tsai has the implication of independence, appropriate to the position of a sovereign lord.³⁴ Tzu-tsai also implies “being free from

³⁰ T. 630; K. 363 Translation by Chih-yao: 2nd year of Kuang Ho (光和), Later Han dynasty (後漢)(179 C.E.) in Lo-yang. *The Korean Buddhist Canon- a Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979.

³¹ T. 361; K. 24 Translation by Lokakṣema: between the first year of Chien Ho(建和) (147C.E.) and the 3rd year of Chung P'ing (中平)(186C.E.), Later Han (後漢) in Lo-yang(洛陽). In “The Korean Buddhist Canon- a Descriptive Catalogue,” compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979.

³² T. 360; K. 26 Translation by Saṅghavarman: 4th year of Chia P'ing (嘉平), Ts'ao Wei (曹魏) (252 C.E.) in Pai-ma Monastery (白馬寺) in Lo-yang (洛陽). *The Korean Buddhist Canon- a Descriptive Catalogue*, compiled by Lewis R. Lancaster. Berkeley: University of California Press, 1979.

³³ T. 2087-874:a-16-17.

³⁴ Leighton, Taigen D. *Bodhisattva Archetypes-Classic Buddhist Guides to Awakening and Their Modern*

resistance or obstructions,” and “free from delusion.” The meaning of “tzu-tsai” is “freely” or “easily.” Therefore, Kuan-tzu-tsai means “Freely Observing,” or “Observing or Contemplating Freedom or Liberation.” *Tzu* means “self,” and *tsai* means “existence.” Kuan-tzu-tsai means literally, “Contemplating Self-Existence,” as well as, “Contemplating Freedom.” The longer Chinese name, Kuan-shih-yin, is considered to be the regarder of the world’s sounds or voice (one who hears or listens to the cries of the suffers). Avalokiteśvara is praised for his voice, which resembles thunder or the tides.³⁵ *The Leng-yen Sūtra*³⁶ relates the story of Kuan-yin’s enlightenment. The passage in the sutra has a bearing on Kuan-yin’s name, “Hearer-of-Cries.” It has much to do with the faculty of hearing. The detail discussion is found in chapter Five. This name is also found in *the Lotus Sūtra* as described above. Kuan-yin has been regarded a savior in China.

The Lotus Sūtra was translated into Chinese in 286 C.E.,³⁷ 406 C.E.³⁸ and 601 C.E.,³⁹ respectively. *The P’u men p’in* or chapter of the “*Universal Door*” of Kuan-shih-yin

Expression. New York: Penguin Putnam Inc., 1998:180-181.

³⁵ Robinson, Richard H. and Willard L. Johnson. *The Buddhist Religion- a Historical Introduction*, 4th edition. Belmont: Wadsworth Publishing Company, 1997:108.

³⁶ T. 945; K. 426 Translated by Pāramiti: 23rd day, 5th month, 1st year of Shen Lung (神龍), T’ang dynasty (June 18th, 705 C.E.) at Chih-chih Monastery (制旨寺). *The Korean Buddhist Canon- a Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979.

³⁷ T. 263; K.117 Translation by Dharmarakṣa: 10th day, 8th month, 7th year of T’ai K’ang (太康), Western Chin dynasty (西晉) (September 15th, 286 C.E.) in Ch’ang-an (長安). *The Korean Buddhist Canon- a Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979.

³⁸ T. 262; K. 116 Translation by Kumārajīva: summer of the 8th year of Hung Shih (弘始), Later Ch’in dynasty (後秦)(406 C.E.) in the Ta Monastery (大寺), or in the 7th year of Hung Shih (405 C.E.) in the Hsiao-yao Garden (逍遙園). *The Korean Buddhist Canon- a Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979.

³⁹ T. 264; K. 118 Translation by Jñānagupta and Dharmakṣema: 1st or 2nd year of Jen Shou (仁壽), Sui dynasty (隋) (601 ~602 C.E.). *The Korean Buddhist Canon-a Descriptive Catalogue*, compiled by Lewis R

denotes universal salvation (*p'u*) and the unlimited access (*men*) open to all beings towards the enlightenment.⁴⁰ In this sutra the question is asked about why Bodhisattva Kuan-shih-yin is so named and the answer is given. Bodhisattva Kuan-shih-yin is the hearer of cries of pain. Kuan-shih-yin beholds all the beings that are in trouble and he is their savior. The method of obtaining Kuan-yin's rescue is clearly defined – recite repeatedly, and call his name.⁴¹ This explains the real importance of Kuan-yin's name. His magic power is well demonstrated in saving beings, as is His skill in leading all beings to salvation. . Thus Kuan-yin functions as a savior and a teacher in this sutra.

The Lotus of Compassion was translated into Chinese by Dharmakṣema between 414 and 421 C.E.⁴² According to the text, Amitābha is King Cakravatī and Kuan-shih-yin is his crown prince, Mahāsthāmaprāpta the second prince. After King Cakravatī and his one thousand sons determined to obtain enlightenment, the Tathāgata Ratnagarbha designated King Cakravatī to be Amitābha Buddha,⁴³ the crown prince Kuan-shih-yin⁴⁴ and the second prince Mahāsthāmaprāpta.⁴⁵ Kuan-shih-yin will take Amitābha Buddha's place when he

Lancaster. Berkeley: University of California Press, 1979.

⁴⁰ Zhu, Tao-sheng(竺道生) *Fa-hua Ching Su*(法華經疏), chüan 2(卷二). Chi Tsang Ching, 2nd ed. (續藏經乙輯 23 套), 4:412a.

⁴¹ T. 262-56:c-7-8, T. 263-128:c-24, T. 264-191:b-29, T. 264-191:c-1.

⁴² T. 157; K. 126 Translation by Dharmarakṣa: between the 3rd and 10th years of Hsüan Shih (玄始), Northern Liang dynasty (北涼)(414-421 C.E.) in Liang-tu (涼都). *The Korean Buddhist Canon- a Descriptive Catalogue*, compiled by Lewis R. Lancaster. Berkeley: University of California Press, 1979.

⁴³ T. 157-184:a-17; T. 157-185:a-23-24.

⁴⁴ T. 157-185:a-4-5; T. 157-186:a-12.

⁴⁵ T. 157-186:b-19-20; T. 157-186:c-12.

enters nirvāṇa.⁴⁶ In this way, the relationship of Amitābha, Kuan-shih-yin and Mahāsthāmaprāpta is clearly described.

3.1.2 The History of the Ritual

The ritual is known as the Thousand-handed-thousand-eyed Great Compassion Repentance Ritual, abbreviated as the Great Compassion Repentance Ritual. The Great Compassion Dhāraṇī is recited for fourteen times in the ritual in San Pao Temple. In Chinese Buddhist tradition, water transformed by the recitation of the Great Compassion Dhāraṇī has been used to purify the ritual platform for all special rituals.

The original ritual text is *the Thousand-handed-eyed Great Compassion Dhāraṇī Performing Ritual*, found in the Chinese Buddhist Canon, compiled by Jih-li (960~1028 C.E.),⁴⁷ who was a monk of Tien-tai division in Northern Sung. Jih-li's surname was Chin, and he was from Shih-ming in Chechiang providence. Therefore, he has been respected as "Venerable Shih-ming." His mother passed away when he was seven years old. He started to practice Tien-tai division when he was twenty years old. Sung Chen Tsung honored him as "Fa-jih Great Master (Dharma Wisdom Great Master)."⁴⁸ In the ritual, participants prostrate to Venerable Shih-ming for composing this ritual.

⁴⁶ T. 157-186:a-14-22.

⁴⁷ T. 1950-973:a-5.

⁴⁸ Tze-Yi (慈怡), ed. Jih-li (知禮). *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989:3464.

The Thousand-handed-thousand-eyed Great Compassion Repentance Ritual refers to Kuan-yin as thousand-handed-thousand-eyed. One significant activity during the ritual is the repetitive recitation of *the Great Compassion Dhāraṇī*. The origin of Kuan-yin as thousand-handed-thousand-eyed is found in *the Nīlakaṇṭhakasūtra* that was translated into Chinese by three masters listed in the following during the 7th and 8th century.

(1). Chih-t'ung, twice between 627 and 649 C.E.⁴⁹

(2). Bhagavaddharma, between 650 and 661 C.E.⁵⁰

(3). Bodhiruci, in 709 C.E.⁵¹

(4). Amoghavajra, between 723 and 774 C.E.⁵²

Bhagavaddharma's translation of *the Nīlakaṇṭhakasūtra* is the most popular version in Taiwan. The reason Kuan-yin's becoming thousand-handed-thousand-eyed is found in this text. The preface of Bhagavaddharma's translation is selectively translated in the following manner, which states the function of thousand-handed-thousand-eyed Kuan-yin form is to defeat the Evil King. The Evil King was frightened by the thousand-handed- thousand-eyed form of Kuan-yin.

⁴⁹ Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 108 (K. 292, T. 1057).

⁵⁰ Ibid, p. 108-109 (K. 294, T. 1060).

⁵¹ Ibid, p. 108 (K. 293, T. 1058)

King Evil leads his followers to mountain Potalaka to bother Kuan-shih-yin. Kuan-shih-yin manifests himself to Thousand-Hand-and-Thousand-Eye form and recites this Dhāraṇī to defeat them.⁵³ ... The Thousand-Hand-and-Thousand-Eye Kuan-shih-yin is depicted as Bodhi-sattva face with three eyes and one thousand arms, one eye in each palm.⁵⁴ ...

The following passage is translated from Bhagavaddharma's translation that explains the origin of becoming thousand-handed-thousand-eyed Kuan-yin.

... Kuan-yin recalls that a Buddha named Silent Dwelling Tathāgata of Thousand Rays King appeared in the world uncountable millions of aeons ago. That Buddha had pity on all living beings. He recited this great, perfect, full, unimpeded, Great Compassion Heart Dhāraṇī.⁵⁵ He rubbed the crown of Kuan-yin's head with his golden-colored hand and said, "Good man, you should hold this Heart Mantra for the great

⁵² T. 1064.

⁵³ T. 1057-84:a-22-25; T. 1058-96:c-20-22.

⁵⁴ T. 1057-87:b-3-4; T. 1058-101:b-3-4.

⁵⁵ T. 1060-106:b-28-29; T. 1060-106:c-1.

benefit and delight of all beings in the future evil world.” Kuan-yin was a beginner dwelling at the First Stage when Silent Dwelling Tathāgata of Thousand Rays King recited this Great Compassion Heart Dhāraṇī. A great joy came in Kuan-yin’s heart, he made this vow: “If I am able to benefit all beings and make them happy in the future, make my body grow a thousand hands and a thousand eyes.” As soon as Kuan-yin made the vow, his body was fully complete with a thousand hands and a thousand eyes. In the ten directions, the great earth trembled in six ways. A thousand Buddhas in the ten directions emitted bright light illuminating Kuan-yin’s body and the boundless worlds of the ten directions. From that time onward, Kuan-yin has heard this Dhāraṇī in the places of the countless Buddhas and in limitless assemblies. All beings have accepted and maintained this Great Compassion Heart Dhāraṇī. There is happiness and endless joy from dancing as they transcend countless millions of aeons of subtle birth and death. From that time onward, the mantra has been constantly recited and never forgotten.⁵⁶

⁵⁶ T. 1060-106:c-1-13.

The Great Compassion Dhāraṇī Sūtra was translated into Chinese by Vajrabodhi,⁵⁷ and by Amoghavajra in the 8th century.⁵⁸ In Amoghavajra's version, the explanation of the Dhāraṇī is included.⁵⁹ *The Great Compassion Dhāraṇī* consists of Bodhisattvas' names. When a person recites this Dhāraṇī, he is reciting the names of these Bodhisattvas.

3.2 The Water-Land Dharma Function Platform Ritual

3.2.1 The Introduction of the Water-Land Ritual

For lay Buddhists, especially in Taiwan, the Water-Land Dharma Function Platform Ritual is regarded as the biggest and most sacred among all rituals and the Great Compassion Repentance is the most popular. The Water-Land Dharma Function Platform Ritual is the abbreviation of the Sacred Great Festival of Universal Salvation for the Holy and the Ordinary of the Dharma Worlds in Water and Land. The Dharma World implies that the nature of the Buddha is the same as this of all beings. "That all sentient beings have the Buddha nature is the major teaching of Mahayana Buddhism."⁶⁰ Therefore, the Buddha and all beings are equal.

⁵⁷ T. 1061 (K. 1270), T. 1062A.

⁵⁸ T. 1113B.

⁵⁹ <http://w3.cbeta.org/>

⁶⁰ Yin-shun. *The Way to Buddhahood*, translated by Wing H. Yeung. Boston: Wisdom Publications, 1998:213.

3.2.1.1 Multidimensionality

The Dharma Worlds stand for the Ten Dharma Worlds, which include the Four Holy Realms (Buddha, Bodhisattva, Śrāvaka and Pratyeka-buddha) and the Six Ordinary Realms (Heaven, Human, Asura, Hell, Hungry Ghost and Animal). The Four Holy Realms (Buddha, Bodhisattva, Śrāvaka and Pratyeka-buddha) are present in the human realm. Water and Land indicate the location, where Beings are, resulting from their past karma. In modern terminology, Water and Land is a synonym of the Earth. Land includes land and sky where the Ordinary beings are. Those beings, flying in the air such as birds, still need land for rest; therefore they are classified under the category of Land.

3.2.1.2 A Series of Communication and Assigning Meaning

Generally speaking, beings in Water and Land suffer, while beings in the Heavens are in a constant state of bliss.⁶¹ Therefore, salvation is assumed with beings in Water and Land as indicated in the name of the festival. All beings in the Ordinary Worlds will be saved. The Great Festival means that there will be unlimited offering of food and drink to those beings invited. In addition to offering food, sutras and Dhāraṇīs will be recited representing the act of offering the Dharma as well as food. Dhāraṇīs are magical formulas, or mystic forms of prayer, or spells of Tantric order, often in Sanskrit, found in China as early as the

⁶¹ Hsing Yun. "Buddhist Philosophy." *Buddhism*, volume 1. Kaohsiung: Fo Guang Publications, 1995:551-

third century, and made popular through esoteric school. This Dharma will open the mind of all suffering beings and they obtain spiritual food nutrition. Thus it is called as “a Sacred Ritual.”⁶²

The communication between the invisible and the visible is established by burning the incense during the procession. Visualization is widely used by the leading monks in the ritual as part of the communication and assigning meaning. Visualization is a unique character in Buddhist rituals. This element forms the main action of the leading monks at the Inner Platform of the Water-Land Dharma Function Platform.

3.2.1.3 Goal-Directed Purpose

The goals of the Water-Land Dharma Function Platform Ritual are to invite beings from the Four Holy and the Six Ordinary Realms to the Sacred Great Festival and many offerings are prepared for all of the guests.

3.2.1.4 Merit Transfer and Transformation

The transformation occurs that all Ordinary beings in the Six Dharma Realms will be universally saved, leaving sufferings behind and leading to the Buddha path, due to the merits obtained from the Sacred Great Festival. For those who happily participate in

564.

⁶² Hsing Yun. “Ten Thousand Reliant Water-Land Ritual.” *Buddhism*, volume 7. Kaohsiung: Fo Guang Publications, 1995:183.

offering food to the Holy and the Ordinary will benefit not only themselves but also their relatives.⁶³ All those beings from different realms are realigned in a new form of relationships established in goal-directed activities.

3.2.1.5 The Power Field

The structure of the Water-Land Dharma Function Platform Ritual is composed of the Inner and Outer Platforms. The ritual conducted in the Inner Platform is according to *the Collected Book of Water-Land Ritual* for a period of seven days. In the description of development of the Water-Land Dharma Function Platform Ritual in *the Collected Book of Water-Land Ritual*, field power needs to be enhanced for the sacred festival. Therefore, sutras are first recited at the Outer Platform. The Platforms are opened. Next, the boundary of the Inner Platform is set up and the Platforms are cleaned all over. The announcement to human, as well as, heavenly realms occurs next and then, invitations are sent out and a flag is hung up. This flag is hung up in the daytime and lamps are hung up in the evening during the festival to let all beings know that the sacred festival is being conducted here. The flag and lamps were hung up on a long rod outside the Main shrine at one corner of the main court at Hsi Lai Temple. Since the sincerity of participants is known to Triple Gems and all heavens, therefore, the holy respond to the invitation and attend the festival is expected.

⁶³ Hsi Lai Temple. *Performing Water-Land Dharma Function Platform Ritual*. Hacienda Heights: Hsi Lai

3.2.1.6 Flexible Duration and Location, with Contents Fulfilled

It generally takes a week to completely perform the Water-Land Dharma Function Platform Ritual when about one hundred members of the Sanghas are available and the size of the temple needs to be large enough to accommodate the participants. The duration of the Water-Land Dharma Function Platform Ritual is longer than any reported rituals for the lay communities in the world. It takes a longer time when the number of monastic is less than one hundred; for example, it takes eleven days to fulfill the Water-Land Dharma Function Platform Ritual at Hsi Lai Temple. The time takes to fulfill the ritual is flexible, but the processes and goals of the ritual are accomplished. The process is conducted according to the published schedule.

When the ritual is performed in only one location in eleven days, the size of a temple for conducting the Water-Land Dharma Function Platform Ritual must consist of at least five shrines plus a dining hall to provide meals for lay people and monastic participants, as well as, parking places. Manpower and materials needed for conducting this ritual are tremendous. The Water-Land Dharma Function Platform Ritual is usually conducted annually at Fo Guang Shan Temple in Kaoshuang, Taiwan. The duration of the ritual is a week since the resources are sufficient. Fo Guang Shan Monastic Order has also conducted

“the Water-Land Dharma Function Platform Ritual” among different Fo Guang Shan temples in Northern Taiwan instead of having the ritual in a big temple. Since Fo Guang Shan Monastic Order owns many temples in northern Taiwan, it has been possible to conduct the same ritual in different locations. When the Inner and Outer Platforms are conducted at the same time, the participants can only attend either the Inner or the Outer Platform. The following information was obtained from the discussion with Venerable I-Chao, abbess of San Pao Temple, and Shu-ch'in Kuo, a lay participant in Taipei. I also read the information from Merit Times (America). However the information in the newspaper was very brief. Therefore I talked with Venerable I-Chao and Shu-ch'in Kuo for further information.

In 2001, the Inner Platform was conducted at Taipei Vihara. The duration of the Inner Platform was one week in 2001. In 2002, the Inner Platform was moved to Chin Guang Ming Temple, suburb of Taipei. The Outer Platform started first at different temples and the Inner Platform was initiated at Chin Guang Ming Temple after the completion of the Outer Platform. In this way, all the participants could attend the Outer Platform first, and then moved to Chin Guang Ming Temple, opened in 2002, for the Inner Platform. Shuttles were running among participated temples to transport lay people to different platforms. The travel time among different platforms ranged from 15-minutes to two-hours.

In 2003, the Water-Land Dharma Function Platform Ritual was conducted in different Fo Guang Shan temples in Central Taiwan from March 22 to April 6. Shuttles were also running among different platforms. The transportation time varied from 30 minutes to two hours. The distance span of the Water-Land Dharma Function Platform Ritual in Taiwan is larger than any reported rituals in the world. The final transfer merit is conducted at the location where the Inner Platform is. Therefore, the distance between the Inner Platform and the Outer Platform temples is close enough for the participants to travel within two hours. This is an unusual example because the same ritual is conducted at different locations at the same time and the duration is flexible as long as the contents are completed. This is a unique operation. It is possible to have the Water-Land Dharma Function Platform Ritual conducted in different Fo Guang Shan temples within two-hour travel time because Fo Guang Shan Monastic Order owns about one hundred of temples in Taiwan. Fo Guang Shan Monastic Order also has enough monastics to conduct the ritual.

At Hsi Lai Temple, the Inner Platform is conducted at the main shrine and seven Outer Platforms are sequentially performed in four other shrines. Hsi Lai Temple encompasses 15 acres and a floor area of 102,432 square feet traditional Chinese monastic buildings. The construction of the temple was completed in 1988. Hsi Lai means “coming to the West.” Hsi Lai Temple is the headquarters of Fo Guang Shan Monastic Order in America. Fo

Guang Shan Monastic Order is dedicated to the spread of the Buddha's teachings in the west.⁶⁴ The total number of monks and nuns during regular season is around 30 to 35. It is only at this Hsi Lai Temple that the Water-Land Dharma Function Platform Ritual is performed every other year in the United States of America. There are other Fo Guang Shan temples located in different cities of the United States of America. Either the number of shrines in these temples or the number of monks and nuns in each temple is not sufficient for the preparation and performance of the Water-Land Dharma Function Platform Ritual. Thus Hsi Lai temple is the only temple in USA where the Water-Land Dharma Function Platform Ritual is conducted among Fo Guang Shan Monastic Order. Sanghas from other Fo Guang Shan Temples in America, Canada, South America and Asia come to support this most sacred and biggest Buddhist festival. Lay people from North and South America and even Asia come to join the event.

Fo Guang Shan Nan Hua Temple in South Africa had the Water-Land Dharma Function Platform Ritual in 2002; the Inner Platform was conducted from October 26 to November 3 and the Outer Platform from September 9 to October 26.⁶⁵ The duration of the ritual was longer than that at Hsi Lai Temple due to the resource limitation of monastic and lay participants.

⁶⁴ From Hsi Lai Temple web site, www.hsilai.org, under Introduction.

3.2.1.7 The Water-Land Placard

Contents of the ritual are described in the Water-Land Placard, which is posted on the wall outside the Main shrine (the Inner Platform) of Hsi Lai Temple. Whatever stated in the placard would be fulfilled. Contents of the ritual are clearly described, posted and made known to the public. In the following picture, the leading monk marks the placard with a brush pen in red color before the placard is posted.



3.2.2. The Structure of the Water-Land Ritual

3.2.2.1 The Outer Platform

The Outer Platform consists of seven platforms: the Great, Sūtras, Dharma Flower, Pure Land, the Medicine Buddha, Leng Yen and Hua Yen.

⁶⁵ <http://www.nanhua.co.za/>

3.2.2.2 Texts and Rituals at the Outer Platform

The main function of the Outer Platform is the recitation of sutras and repentance. All major sutras and repentance rituals from Chinese Buddhism listed in the following are completely conducted.

*the Avatamsakasūtra*⁶⁶

*the Śūraṅgamasūtra*⁶⁷

*the Saddharmapuṇḍarīkasūtra*⁶⁸

*the Suvarṇaprabhāsa-(uttamarāja)sūtra*⁶⁹

*the Complete Enlightenment Sūtra*⁷⁰

*the Sukhāvatīvyūhasūtra*⁷¹

*the Amitāyurdhyānasūtra*⁷²

*the Vajracchedikāprajñāpāramitāsūtra*⁷³

*the Bhaiṣajyagurupūrvaprañidhānaviśeṣavistarāsūtra*⁷⁴

*the Brahmajālasūtra*⁷⁵

⁶⁶ T. 279

⁶⁷ T. 945

⁶⁸ T. 262

⁶⁹ T. 663

⁷⁰ T. 842

⁷¹ T. 360

⁷² T. 365

⁷³ T. 235

⁷⁴ T. 450

⁷⁵ T. 1484

the Kṣitigarbhapraṇidhānasūtra

Emperor Liang Repentance Service

*the Compassionate Great Repentance Sūtra*⁷⁶

*the Sukhāvātī(amṛta)vyūhasūtra*⁷⁷

Yogācāra Dharma Function Ritual

We can see that Emperor Liang Repentance Service and Yogācāra Dharma Function Ritual are included in the Water-Land Dharma Function Platform Ritual. In fact, these two rituals are also independently conducted in lunar July at Hsi Lai Temple for the benefits of the dead. Emperor Liang Repentance Service was composed in China and Yogācāra Dharma Function Ritual was originated from Indian texts. The discussion of these two rituals is in the next two sections.

3.2.2.3 The Inner Platform

The Inner Platform is enclosed and the ritual mainly follows the procession described in *the Collected Book of Water-Land Ritual*. The activities conducted at the Inner platform are listed in the following manner: Some pictures of the Water-Land Dharma Function Platform Ritual conducted at Fo Guang Shan Temple in 2003 were provided by Venerable Chueh-ch'uan. The field work of this dissertation was at Hsi Lai Temple. Although Hsi Lai

⁷⁶ 慈悲大懺悔 (Tz'u pei ta chan hui)

Temple is not Fo Guang Shan Temple, the essence of the ritual is the same. Therefore, representative pictures are used for illustration.

A. Boundary setup and purification

B. Sending out invitations and hanging up a flag



The invitation letters are carried by four paper horse riders to the guests.



⁷⁷ T. 366.

The flag of the Sacred Great Festival of Universal Salvation for the Holy and the Ordinary of the Dharma Worlds in Water and Land is hung up during the daytime and the lanterns replace the flag during nighttime. The interchange of flag and lantern is an indication to all beings that the Water-Land Ritual is being conducted here and that they are welcome to join this sacred festival.

C. Inviting the honor of guests-four holy realms



A Deva Bridge made of a piece of long cloth, similar to the red carpet in modern life, is set up at the door of the main shrine to welcome guests.



The holy guests are offered to take a bath.

D. Offering to the holy guests



The honor of guests takes their seats on the altars. The leading monks visit each altar to show their respect and warm hospitality by offering incense, as well as, food.

E. Amnesty request

Ask the Ruler of Mahābrahman heaven, Indra and Caturmahārajakāyikas for the amnesty of beings in Hell to make sure that they will be released for this festival and that all paths to the festival will be open for them. A paper horse rider messenger delivers the amnesty request.



F. Offering to the Buddhas

Six offerings are incense, flower, lamp, food and clothing, treasure, Dharma (*the Diamond Sūtra*). Offerings are passed around donors before they are presented to the Buddhas. This section is not written in *the Collected Book of Water-Land Ritual*. Total three offerings are made to the Buddhas. This is the later addition to show respect and appreciation to the Buddhas.



G. Inviting those from the six paths

The invitation process is similar to that of inviting the honor of guests. Big black tablets with Chinese characters in white, spirits of six-path transcendent beings gather here and salute to the Triple Gems, set up at the door by the Deva Bridge, represent the invited guests before seated. The names of ancestors or deceased relatives or friends or teachers of sponsors are posted on the wall close to the door. These deceased are also invited to the festival. Sponsors are instructed to call the names of the deceased that they would like to invite to this festival even though their names are not posted since this festival is for universal salvation. Black tablets are carried into the Inner Platform to take precepts.

H. Precepts for those from the six paths

Beings from the Six Paths need take precepts before they take their seats.



I. Offering to those from the six paths



The same Six Offerings presented to the Buddhas are offered to the guests from the Six Paths, but with different trays. The performance of Yogācāra Dharma Function Ritual is an additional offering to those from the Six Paths.

J. Completeness offering



Food is prepared and offered at each altar, including both the Holy and the Ordinary.

The leading monks lead sponsors to visit and salute the invited guests at each altar. When the guests from the Four Holy and the Six Ordinary all get together with the human host in the Inner Platform, multidimensional communications and acts occur.

K. Incense of the completeness

The leading monks teach beings from the Six-Path the Pure Land of Amitābha Buddha and declare that the merits obtained from offerings are transferred to those beings in the Six

Paths that have never taken refuge. The merits are further transferred to all suffering beings in the Six Paths. As beings repent, they will be saved. Their wish will be granted. The leading monks lead sponsors/donors to visit each altar and thank guests for coming to this sacred festival.

L. Seeing the guests off



Paper tablets of the Four Holy packed in the individual bags are carried to the parking lot near the gate of the temple. Each bag is burned in an individual container. The tablets of those from the Six Paths and the deceased are placed in the Western Boat and burned. Guests are sent off.

3.2.3 The History of the Water-Land Ritual

A good description of the history of the Water-Land Dharma Function Platform Ritual is found in *Fo Guang Great Dictionary*.⁷⁸ The history is summarized, as follows: The Water-Land Dharma Function Platform Ritual originated in a dream of Liang Wu Ti (464-549 C.E.). In that dream a holy monk said to Liang Wu Ti, “Beings in the Six Paths, born by four forms of birth,⁷⁹ have sufferings. Only the performance of the Water-Land Dharma Function Platform Ritual can universally save them and release them from sufferings.” Awakening from this dream Liang Wu Ti had Buddhist canon searched for a description of this ritual and as a result the Water-Land Dharma Function Platform Ritual was composed. The Water-Land Dharma Function Platform Ritual was compiled in China, not a translation. Compilers told us what was important at that time that was the main

⁷⁸ Tze-Yi (慈怡), ed. “Water-Land Festival.” *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989:1489.

⁷⁹ 四生, Catur-yoni, the four forms of birth: (1) 胎生 or 腹生 jarāyuja, viviparous, as with mammalia; (2) 卵生 andaja, oviparous, as with birds; (3) 濕生 or 寒熱和合生 samsvedaja, moisture, or water-born, as with worms and fishes; (4) 化生 aupapāduka, metamorphic, as with moths from the chrysalis, or with devas, or in the hells, or the first beings in a newly evolved world. *A Dictionary of Chinese Buddhist Terms*, p. 178.

difference from translation because translators could not change anything from the original texts. Pao-Jih has been regarded as the leading monk of composing the Water-Land Dharma Function Platform Ritual.

The first celebration of this ritual was held at Chin Shan Temple in 505 C.E. Golden Mountain Monastery was located in Golden Mountain, suburb of Jenn-kiang in Kiangsu Providence.⁸⁰ The history is also described in the booklet for participants in the Water-Land Dharma Function Platform Ritual prepared by Hsi Lai Temple and the information is also available on-line.⁸¹ A copy of the booklet from Hsi Lai Temple is found in the Appendix. In the booklet, the above story and the schedule of the Water-Land Ritual are described. In the following years the text disappeared and the performance of the Festival was interrupted. During the Shyan-heng era (670-673 C.E.) of Tang dynasty, Tao-ying from Fa Hai Temple in Ch'ang-an discovered a copy of the text after receiving help from a stranger as to where to find it. With the text once again in hand he had this Ritual performed at Shan Pei Temple. This form of ritual became known as "Northern Water-Land". During Southern Sung Dynasty, the Water-Land Dharma Function Platform Ritual was expanded and named "Southern Water-Land." Since then, the Southern version of this ritual has been popularly performed in China for fifteen hundred years.

⁸⁰ Ibid, p.3521.

3.2.3.1 Liang Wu Ti (464-549 C.E.)

Shang Wen Yen reports his study on Liang Wu Ti.⁸² The surname of Liang Wu Ti was Shiao and his first name was Yean. He was born in southern Lan-ling, current Ch'ang-chou in Chiangsu providence. He established Liang state (502-557 C.E.) and governed the state for forty-eight years (502-549 C.E.). Yen divided Liang Wu Ti's career into four stages.

- A. From his birth to age thirty-nine (464-502 C.E.): Liang Wu Ti was at the time of Wei Chin Southern Northern Dynasties (220-589 C.E.) that was a period of disunity and war in Chinese history. Before he reached twenty years of age, Liang Wu Ti's education was based on Confucius' teaching. Later on he studied literature, history, art and Buddhism from the age of twenty-one to twenty-eight. He was a military officer when he was twenty-six years old. His father passed away due to a grievance while he was twenty-nine. Thus, he deeply established his military capacity after his father's death. In conclusion, he broadly educated himself in literature, history, arts, military affairs, politics, medicine, writing, Taoism, as well as, Buddhist studies. Based on these achievements he successfully established Liang state in 502 C.E.

⁸¹ <http://www.093.org.tw/ceremony/ceremony.plx?SubPage=4>

- B. From establishing Liang state to taking Bodhisattva Precepts (502-519 C.E.):
- Liang Wu Ti chose April 8, the birthday of Śākya Buddha, to officially become the ruler of Liang state. He promoted education and culture in his state. He had Fa Wang Temple built, north of the capital Chien k'ang, in 503 C.E. for the memory of his military victory near Chien k'ang. He remodeled his old house to a monastery, named Guang Chai Temple during his first six years as the ruler. He had the Water-Land Ritual composed for the benefit of all beings in Water and Land dominions. He had two important Buddhist rituals, Emperor Liang Repentance Service and the Water-Land Dharma Function Platform Ritual, composed during this period. Being a Buddhist, Liang Wu Ti studied the Dharma and his Bodhi mind to lead beings to salvation was induced. Therefore, he took the Bodhisattva Precepts on April 8, in 519 C.E. and was well known as “Emperor Bodhisattva.” Liang Wu Ti gave an amnesty to celebrate the birth of “Emperor Bodhisattva.” This indicates that Bodhisattva Precepts were in place, as well as, recognized and Liang Wu Ti regarded observing precepts were the basis of practicing the Bodhisattva path.

⁸² Yen, Shang Wen (顏尚文) *Liang Wu Ti (梁武帝)* Taipei: Tung Ta Books (東大圖書公司), 1999.

C. From taking Bodhisattva Precepts to the death of Prince Chao-ming, 501-531 C.E (519-531 C.E.): Shih Fa Yun (467-529 C.E.) was the abbot of Guang Chai Temple, who helped Liang Wu Ti to set up the famous rule: to abstain from alcohol and meat between 518 and 523 C.E. As a result, all monastics have become vegetarians since then. After Liang Wu Ti took Bodhisattva Precepts, he also encouraged his royal members, court officers, and monastics to take the same precepts with the intention that all of them would practice Bodhisattva path. There were more than 700 large monasteries in the capital during that period. Liang Wu Ti studied Buddhist doctrines and observed the precepts well. He even went to the length of going to the Tong Tai Monastery to receive ordination as a monk. Tong Tai Monastery, built in 527 C.E., was located in the northeast of Kiang-ning in Kiangsu Province.⁸³

The structure of Tong Tai Monastery was built similar to Linag Wu Ti's palace. This might imply the union of religion and politics. He renounced the world four times in this way in his lifetime, but each time the officials convinced him to return to the throne.

⁸³ Tze-Yi (慈怡), ed. Tong Tai Monastery (同泰寺). *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang

D. From the death of Prince Chao-ming to his death (531-549 C.E.):

Liang Wu Ti tried to lead the country by having people practicing Bodhisattva path. However, it was too hard for most people. At the end, the method did not work. As a result, Liang Wu Ti died of starvation in the war.

3.2.3.2 Pao-jih (418-514 C.E.)

In Venerable Yi-jui's "*Huo ien hua hung lien*," Pao-jih, the leading monk of composing Emperor Liang Repentance Service and the Water-Land Dharma Function Platform Ritual, has been regarded as the manifestation⁸⁴ of Kuan-yin.⁸⁵ Reference to Pao-jih is found in both *Eminent Monk Biographies* and *Miraculous Monk Biographies*. *Eminent Monk Biographies* was compiled by Huei-chiao in the 18th year of T'ien Chien of Liang dynasty (519 C.E.) in Chia-hsiang Monastery in Kuei-chi,⁸⁶ and *Miraculous Monk Biographies* was compiled by the Emperor on the 6th day of the first month in the 15th year of Yeong Leh.⁸⁷ Yeong Leh was the era of Ming Cheng Tsu and the 15th year of Yeong Leh was 1417 C.E.⁸⁸ The biography of Pao-jih (418-514 C.E.) is selectively translated.

Publications, 1989: 2248.

⁸⁴ A Buddha's or bodhisattva's metamorphoses of body, or incarnations at will. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, William E. and Hodous, Lewis. Kaoshuang: Fo Guang Publications, 1962:142.

⁸⁵ See footnote 2.

⁸⁶ Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979:370-K1074 (T.2059).

⁸⁷ T. 2064-948:b-13.

⁸⁸ Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Guang Publications (佛光出版社), 1987: 235.

<p>Pao-jih Shih's original surname was Chu and he was a native of King Town.⁸⁹</p> <p>Pao-jih left home and became a disciple of Chien in Tao Lin Monastery in the capital⁹¹</p> <p>He practiced Ch'an.⁹³</p> <p>... After that he had no fixed abode and he did not drink and eat at regular time. His hair grew long and he carried a khakkara with scissors and a mirror or cloth hanging from it. In this way he wandered about the streets of the city. During Chien Yuan era (479-482 C.E.) of Chi Dynasty, he started to show his miraculous power. Even though he did not eat for</p>	<p>Chu Shih heard a baby crying in an Eagle's nest up in the tree, so she got the baby and adopted him as her son.⁹⁰</p> <p>when he was seven years old.⁹²</p>
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⁸⁹ T. 2059-394:a-15.

⁹⁰ T. 2064-948:c-22-23.

⁹¹ T. 2059-394:a-15-16.

⁹² T. 2064-948:c-23-24.

⁹³ T. 2059-394:a-16.

many days, he never appeared emaciated. He predicted difficult things for people and all came true.⁹⁴

... Chi Wu Ti confined Pao-jih in Chien Kang because of his mysterious powers. The next day Pao-jih was seen walking in the city, so the official checked the jail and found that Pao-jih was still in prison. Pao-jih told the official that food in the golden bowl was being delivered from outside and the official might go to get it. The Prince of Chi Wen Hui offered food to Pao-jih. The governor of Chien Kang, Lu Wen, reported to the story of Pao-jih to Liang Wu Ti. Liang Wu Ti welcomes Pao-jih to his inner palace.⁹⁵

Water and fire cannot harm him. Tigers and lions cannot attack or frighten him. When he talks about the Dharma, he is above Śravaka. He is like a mysterious deva. How could he be confined and limited as an ordinary person? How shallow and ignorant is it to be so!⁹⁷ From now on he can go anywhere as he wishes. No more limitation!" After that Pao-jih visited the palace quite often. There was a drought

... Liang Wu Ti's proclaimed:
 "Jih gong's footprints are like
 dusts."⁹⁶

⁹⁴ T. 2059-394:a-17-21.

⁹⁵ T. 2059-394:a-22-27.

⁹⁶ T. 2064-970:b-6.

⁹⁷ T. 2059-394:b-27-29; T. 2059-394:c-1.

in the winter of the 5th year of T'ien Chien. Rituals were well performed, but still no rain. Even though Pao-jih was ill, he was willing to help by giving a lecture on the *Śrīmālā(devi)simhanādasūtra* for the rain.⁹⁸

Liang Wu Ti had Monk Fa-yun to preach the *Śrīmālā(devi)simhanādasūtra*.

The night after the sutra had been preached there was a heavy rain.⁹⁹

Pao-jih further stated that placing a knife in a basin of water was necessary for the rain making ritual. After this was done another heavy rain fell.¹⁰⁰

... The family of Cheng-lu Chen were sincere followers of Pao-jih. Pao-jih displayed for them his real form, which is his glowing figure as a Bodhisattva.¹⁰¹ ...

Pao-jih was well known for his mysterious powers for 40 years. Many laywomen revered him. In the winter of the 13th year of T'ien Chien (514 C.E.), he told people that the Bodhisattva was going to leave. After ten days, he passed

⁹⁸ T. 2059-394:c-2-6.

⁹⁹ T. 2064-970:b-18.

¹⁰⁰ T. 2059-394:c-7-8.

¹⁰¹ T. 2059-394:c-18-19.

away without illness. His body was soft and his face looked in joy. ¹⁰² ...	
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Kuan-yin emanates light as in *the Amitāyurdhyānasūtra*.¹⁰³ Amitābha Buddha is also known as “Unlimited Light and Unlimited Longevity Buddha.” Compared to other three Bodhisattvas, Kuan-yin is particularly associated with glowing light. Therefore, the glowing figure of Pao-jih as a Bodhisattva is the textual evidence that he was Kuan-yin’s manifestation.

3.2.3.3 Tao-ying

Reference to Tao-ying, who rediscovered the text for the Water-Land Dharma Function Platform Ritual, is found in the texts of *Continued Eminent Monk Biographies*¹⁰⁴ and *Sung Eminent Monk Biographies*.¹⁰⁵

In the text of *Continual Eminent Monk Biographies*, Tao-ying’s passed away at 77 years old which was at the tenth year of Chen-kuan of T’ang dynasty (636 C.E.).¹⁰⁶ Therefore he was born in 559 C.E. However, during the Shyan-heng era (670-673 C.E.) of Tang dynasty, Tao-ying from Fa Hai Temple in Ch’ang-an discovered a copy of the text

¹⁰² T. 2059-394:c-19-23.

¹⁰³ T. 365-342:c-17; T. 365-343:b-3; T. 365-343:c-20-21.

¹⁰⁴ T. 2060-654.

¹⁰⁵ T. 2061-827.

¹⁰⁶ T50n2060-p0654c13-c14.

after receiving help from a stranger as to where to find it. Due to the difference in the lifetime of two Tao-ying, we can conclude that Tao-ying in the text of *Continual Eminent Monk Biographies* is not the same Tao-ying in the text of *Sung Eminent Monk Biographies*.

In the text of *Continual Eminent Monk Biographies*, Tao-ying's surname was Chen, and he was from P'u Chou, probably in Shan-hsi providence. His parents made Tao-ying married while he was eighteen years old. However he never touched his wife and the couple slept in different beds for five years. Later he renounced his marital vows and became a monk. Tao-ying demonstrated magic powers in his later life even before his death. In this text, nothing about the Water-Land Dharma Function Platform Ritual is stated. Thus, we cannot find the association of the Water-Land Dharma Function Platform Ritual to this Tao-ying.

In the text of *Sung Eminent Monk Biographies*, we have no information on his origin. The record simply makes the point that he was very famous in the capital at that time. Some indication of relation to the Water-Land Dharma Function Platform Ritual is found in this text. The following passage is translated from the text.

... During the years of Hsien-heng (670-673 C.E.), Abbot Huei-

jean saw two people walking without stepping on the ground enter

Tao-ying's residence.¹⁰⁷ He was shocked by this vision, so he asked Tao-ying (to explain the significance of it). Tao-ying answered, "Those people are messengers of King Chuang Shiang of Chin dynasty (221-206 B.C.E.). They came to deliver the message,¹⁰⁸ that they had been starved for a long time. Because of my (Tao-ying's) compassion, the group of three hundred had wished and begged me to feed them.¹⁰⁹ I had promised that if they could come the day after tomorrow, food would be ready for them."¹¹⁰ After Hui-chien had heard these words, he offered to sponsor the meal including wine.¹¹¹ This group came at the expected time.¹¹² ...

During the meal, King Chuang Shiang said to Tao-ying, "I have not eaten for eighty years."¹¹³ Tao-ying asked him the reason.¹¹⁴ He answered, "I have never enjoyed a reward without reason. For example I was rewarded for exterminating Chou dynasty, (which resulted in) no more royal ancestor worship of Chi.¹¹⁵ (The last name of Chou rulers was Chi. Since he

¹⁰⁷ T. 2061-827:a-20-21.

¹⁰⁸ T. 2061-827:a-22.

¹⁰⁹ T. 2061-827:a-23-24.

¹¹⁰ T. 2061-827:a-24-25.

¹¹¹ T. 2061-827:a-25.

¹¹² T. 2061-827:a-25-26.

¹¹³ T. 2061-827:a-26-27.

¹¹⁴ T. 2061-827:a-27.

¹¹⁵ T. 2061-827:a-27-28.

exterminated Chou, there was no more royal ancestor worship of Chi.)

Usually I have no Buddhist Dharma for the repentance, I only suffer to pay

off.¹¹⁶ It eventually is not sufficient because of fewer blessings and more sins,

not enough to make up.¹¹⁷ ...

I have a little gift to reward your food.¹¹⁸ ...”

King Chuang Shiang told Tao-ying to go to a certain grave and there he would find something special for himself. King Chuang Shiang provided this information to Tao-yin to show his appreciation for food offered to him and his community by Tao-yin. Unfortunately no detail about the “special thing” is described in the text. We assume that it was the lost text of the ritual, since he was the one who resumed the Water-Land Ritual. This story is found in *the Collected Book of Water-Land Ritual*. This is an example of communication between the living and the dead found in the Chinese Buddhist canon.

3.2.4 The Evolution of the Water-Land Ritual

In the beginning of *the Collected Book of Water-Land Ritual*, the history and development of the Water-Land Dharma Function Platform Ritual is described.¹¹⁹ I will

¹¹⁶ T. 2061-827:a-29, T. 2061-827:b-1.

¹¹⁷ T. 2061-827:b-1-2.

¹¹⁸ T. 2061-827:b-9.

¹¹⁹ 水陸儀軌會本(*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p. 7-23.

summarize the development of the ritual as follows:

- (1) This Ritual was originally composed by Pao-jih (418-514 C.E.) and other monks.
- (2) During T'ang Kao Tsung era (650-683 C.E.), Fa Hai Ying Master himself saw an unusual individual ask him for the performance of the Water-Land Dharma Function Platform Ritual. Therefore, the ritual was re-conducted. This statement matches the biography of Tao-ying in *Sung Eminent Monk Biographies*. This form of the ritual is known as the "Northern Water-Land."
- (3) Sung Shih-ming Chi-li (960~1028 C.E.) continued the ritual.
- (4) Jih-pan¹²⁰ expanded the Ritual text to six chapters and drew pictures of twenty-six invited guests in Sung dynasty (960-1279 C.E.);¹²¹
- (5) Ju-hong (1532-1612 C.E.)¹²² re-constructed the ritual and added the Ritual supplement in Ming dynasty (1368-1644 C.E.). Recitation of texts at the Outer Platform started first and then the Inner Platform set up the boundary. This re-construction has formed the structure of the current the Water-Land Ritual.¹²³

¹²⁰ Tze-Yi (慈怡), ed. Ji-pan (志磐). Ji-pan' original birthplace and both the birthday as well as the death day are not known. He lived in Shih-ming Fo ch'ien temple (四明福泉寺) and studied Tien-tai division (天台宗). *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989:2889.

¹²¹ 水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p.27.

¹²² Tze-Yi (慈怡), ed. Ju-hong (祿宏). Ju-hong (祿宏) was from Hang chou (杭州). His surname was Shen (沈). He has been known as 蓮池大師 (Lien Ch' Ta Shih, Lotus Pond Great Master). He practiced both Pure Land and Ch'an. *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989:4789

¹²³ 水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p. 8-11.

(6) Yi-jun¹²⁴ collected and publicized it in Ching dynasty (1644-1912 C.E.).¹²⁵

(7) Fa-yu described the development history of this Ritual and the additions made by him. The only information I could find about Fa-yu was from a Chinese text on-line.¹²⁶ Only his name is mentioned, nothing else about him. This form of the ritual is known as the “Southern Water-Land.” This is the current version of the Water-Land ritual.

The evolution of the Water-Land ritual is described as above. Thus, *the Collected Book of Water-Land Ritual* is composed. Most contents of the Inner Platform performed every other year at Hsi Lai Temple follow this text, with only a few modifications.

3.2.5 Merits Obtained from the Performance of the Ritual

Master Yin-Guang (1862-1940 C.E.) had this book reprinted and distributed. He wrote the preface. Part of the preface was translated in the following.

... The Ritual originated from *the Unlimited Powerful and Virtuous*

Dhāraṇī.¹²⁷ The description and structure of this Ritual represented the

¹²⁴ Tze-Yi (慈怡), ed. 孟蘭盆 (Ulambana). Yi-jun (儀潤) is found to be involved in Ulambana. He encouraged people to offer Triple Gems during the daytime and feed as well as salvage ghosts in the evening. *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989:3455.

¹²⁵ 水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p.27.

¹²⁶ <http://www.buddhist-canon.com/SUTRA/DCX/DFaHua/T460900b.htm>

¹²⁷ In chapter 6, 無量威德陀羅尼 (*Wu liang wei te t'uo luo ni, the Unlimited Powerful and Virtuous Dhāraṇī*) is chanted to empower food and fill the Dharma world.

Buddhist teachings of that period and all the teachings associated with it were included for recitation and practice. The Dharma Discourse¹²⁸ of this Ritual is wide open and the benefit is great and deep. Not only are common beings in the Six Paths are released from the bondage of karma, in addition the sages of the Three Realms will soon obtain Enlightenment. Man can in this way spread the true Dharma (through the enactment of the ritual). If the donors of this Ritual and the Ritual Performing Masters are both sincere and respectful, the resulting benefit is beyond description. It is like spring returning to the world and grass and wood regaining growth.¹²⁹...

For those who perform the ritual in this way there are many benefits:

- (1) The results of the evil deeds of the past karmas of the donors are removed and they obtain wisdom.
- (2) Obstacles are removed, and then blessings appear.
- (3) The ancestors are all reborn in the Pure Land and all their wishes are granted.
- (4) The hate from the past lives is washed away in the pure auspicious light of the

¹²⁸ The “door” is the Sanskrit word for discourse or teaching, not a physical door but a metaphor.

Three Gems and they attain enlightenment.¹³⁰

On the other hand, if the donors of this Ritual and the Ritual Performing Masters are not sincere, the merit will be very limited. The sin of being disrespectful of the Dharma has immeasurable karmic results.¹³¹

3.2.6 The Fo Guang Shan Monastic Order

Liang Wu Ti sponsored the earliest the Water-Land Dharma Function Platform Ritual in the history. At present ordinary laymen sponsor this ritual. The Water-Land Ritual was observed at Hsi Lai Temple in October 2000. Hsi Lai Temple is part of Fo Guang Shan Monastic Order. The goal of Fo Guang Shan Monastic Order is to accomplish Buddhist career with ten thousand reliances, thus it is called “Ten Thousand Reliant Water-Land Ritual.” Reliance means “a co-operating cause, the concurrent occasion of an event as distinguished from its proximate cause.”¹³² The Buddha is the Awakened One, the one with perfect and complete virtue. A Buddhist takes the Buddha as his mentor and learns from him. By practicing the Bodhisattva deeds and studying the necessary methods and by following the right way to Buddhahood, one can reach the same level as the Buddha, and then he has become a Buddha. This is the so-called Buddhist career. This doctrine of

¹²⁹ *The Collected Book of Water-Land Ritual*, p. 3-4.

¹³⁰ *Ibid*, p. 4.

¹³¹ *Ibid*, p. 4-5.

¹³² Soothill, William E. and Hodous, Lewis, compiled. *A Dictionary of Chinese Buddhist Terms*. Kaoshuang:

becoming a Buddha is named the Great Vehicle. Bodhisattva in Sanskrit means, “seeking enlightenment to enlighten sentient beings.” They practice Six Pāramitās: giving, precepts, patience, diligence, meditation and wisdom.¹³³ Food is universally offered to beings in Water and Land during the procession of the Water-Land Ritual; therefore, this ritual is also called the Compassionate Festival.¹³⁴ This ritual is performed twice in a year at Fo Guang Shan, Kaohsiung, Taiwan. This is a good manner to practicing giving.

3.3 The Emperor Liang Repentance Service

The Great Compassion Repentance Ritual and Emperor Liang Repentance Service are two Buddhist repentance rituals. However, the time span of these two rituals is different. The complete performance of Emperor Liang Repentance Service takes a few days. The number of lay participants is usually at least as many as those involved in the Great Compassion Repentance Ritual if not higher. Emperor Liang Repentance Service is annually performed at Hsi Lai Temple as an independent ritual in lunar calendar July and as part of the Outer Platform in the Water-Land Dharma Function Platform Ritual.¹³⁵ This ritual is only independently conducted at San Pao Temple in lunar calendar July.

Fo Guang Publications, 1962:440.

¹³³ Yeung, Wing H. translated. “The Distinctive Dharma of the Great Vehicle.” *The Way to Buddhahood* (成佛之道), by Master Yin-shun (印順). Boston: Wisdom Publications, 1998, 203-358.

¹³⁴ Hsing Yun. “*Ten Thousand Reliant Water-Land Ritual.*” *Buddhism*, volume 7. Kaohsiung: Fo Guang Publications, 1995:184.

¹³⁵ The schedule of rituals is posted at the web page of Hsi Lai Temple.

The merits obtained by performing Emperor Liang Repentance Service are transferred to the dead. The origin of transforming the dead in lunar calendar July is based on the story of Mu-lien and his deceased mother that is described in chapter 2. Starting from 2001, Emperor Liang Repentance Service has also been annually performed at San Pao Temple in lunar calendar July in San Francisco. The organization of San Pao Temple is much smaller than that of Hsi Lai Temple. Thus only Emperor Liang Repentance Service is conducted at San Pao Temple.

3.3.1 The History of Emperor Liang Repentance Service

The Repentance Ritual of a Compassionate Temple is well known as Emperor Liang Repentance Service. *Tz'u pei* means “compassion.” *Tao ch'ang* stands for the place, the temple. *Ch'an fa* is the repentance ritual. The compound means the repentance ritual of a compassionate temple. Emperor Liang Repentance Service was compiled by a number of monks during the T'ien Chien period of the Liang dynasty (502~519 C.E.) and re-edited by Miao-chüeh-chih of the Yüan dynasty (1280~1368 C.E.).¹³⁶ The current popular version is *Golden Mountain Emperor Published Emperor Liang Precious Repentance*, printing block edition, in Ching dynasty. It is stated that Emperor Liang Repentance Service was the work of Pao-jih and ten monks.

¹³⁶ T. 1909, K. 1512. *The Korean Buddhist Canon- A Descriptive Catalogue*, compiled by Lewis R. Lancaster.

The following history of Emperor Liang Repentance Service is translated from the Taisho version of Chinese Buddhist canon (T. 1909).

(922) Liang Wu Ti had this Repentance Ritual compiled for his queen Chi shih. After the death of Chi shih, the Emperor had missed her for several months, unhappy as constantly thinking about her during the daytime and unable to sleep at night. When he was in his bedchamber, he heard a noise outside. He took a look to discover the source of the disturbance and saw a python circling his palace opening its mouth toward the Emperor. The Emperor was frightened, but had no place to escape. Without any other choice, he talked to the python: “My palace is protected. It is not the place for a snake. You must have come here to show your respect.” The python spoke to the Emperor with human language: “Your past queen (past Chi shih) is the (present) python. I was jealous of other queens in six palaces. My personality was very forceful and vigorous. When I got angry, I was like a burning arrow, which would destroy things and drive people to death. I have been reborn as a python

due to these sins. With nothing to drink or eat and no cave available as a shelter, I have been very hungry and weak. Many insects bite my scale and my muscles are in pain just like being cut up with a pointed knife. As a python is an unusual snake, I have the power to appear here without being hindered by the palace ramparts. You have longed for me in the past, therefore, I expose this ugly form in front of you, to ask you to obtain the merit to save me.” The Emperor was deeply moved by the speech. But before he could speak, the python disappeared. The next day the Emperor assembled monks in the palace to search for the best way to release the queen from her sufferings.

Jih gong¹³⁷ answered: “Revering the image of the Buddha is not sufficient. Only repentance can produce the necessary merit.” The Emperor accepted his suggestion. The Buddhist canon was searched and all of the sections (dealing with repentance) were recorded. The Emperor expressed his longing (for the queen who had already passed away) and wrote the repentance text. This Repentance Ritual with Buddhist terminology was compiled to the ten-chapter text. The Repentance Ritual

¹³⁷ Pao-jih

was performed for the queen. One day an unusual fragrance filled the palace for a long time. At first the Emperor did not understand the reason for the fragrance smell, and then he looked up and saw a beautiful devī. The devī told the Emperor that she had been the python, but now due to the merits obtained from him, she had been reborn in Tusita heaven. She manifested herself in devī form as the evidence and sincerely thanked him for his efforts to obtain the merits for her.

This story illustrates an important concept in Buddhist practice and understanding that human beings make mistakes, but as long as one recognizes these and repents of them, karmic retribution can be removed. The repentance ritual gives hope to individuals regardless of the mistakes of the past. This is one example of the way in which compassion can be seen in Buddhism.

3.4 The Yogācāra Dharma Function Ritual

Yu Ch'ieh Yen K'ou is well known as Yogācāra Dharma Function Ritual. Yogācāra Dharma Function Ritual is conducted as an independent ritual, as well as, part of the Water-Land Dharma Function Platform Ritual. When Yogācāra Dharma Function Ritual is independently conducted, it is performed on a regular basis in the weekend of lunar

calendar July and interested people can find the detail schedule of this ritual in both English¹³⁸ and Chinese¹³⁹ at the web site of Hsi Lai Temple. In 1997 and 1998, I was involved in Yogācāra Dharma Function Ritual once in both years at Hsi Lai Temple. During that period, Yogācāra Dharma Function Ritual was conducted in most of the weekends in July, as well as August, except the Short-Term Monastic and Five Precepts two weeks. In 2003, the number of Yogācāra Dharma Function Ritual performance has been reduced to three times (July 13, August 3 & 24).¹⁴⁰ The information regarding this ritual has been advertised in *Merit Times* (USA) in June and July since 2001. *Merit Times* (USA) was initiated by Fo Guang Shan in 2001. All Fo Guang Shan branch temples in North America also announce the ritual information to their lay communities. Up to 2003, Hsi Lai Temple has been the only Fo Guang Shan Temple in America that has annually performed Yogācāra Dharma Function Ritual.

The Yogācāra Dharma Function Ritual, conducted in the main shrine of Hsi Lai Temple, starts at 2:00 pm and continues until around 7:30 pm. Since beings in the hells are known not to come out during the bright day, the ritual begins in the afternoon. I observed the Yogācāra Dharma Function Ritual two times in two summers. The main shrine was

¹³⁸ http://www.hsilai.org/english/e_hsilai/events/events.htm

¹³⁹ http://www.hsilai.org/chinese/new_index_1.html

¹⁴⁰ See *Merit Times* (America), July 1, 2003.

completely filled with the lay people and the participants were devoted. When the Yogācāra Dharma Function Ritual was conducted as part of the Water-Land Dharma Function Platform Ritual in 1998 and 2000, not only the main shrine but also the platform outside the main shrine was fully filled with the lay participants. The number of the lay participants illustrated their enthusiasm. This has indicated the significance, as well as, the importance of performing this ritual to both the laity and Fo Guang Shan Monastic Order.

The goal of the Yogācāra Dharma Function Ritual is to feed the dead and lead them to be reborn in the Pure Land of Amitābha Buddha. The Yogācāra Dharma Function Ritual and Emperor Liang Repentance Service are related to the dead and the conduct of these two rituals would benefit the dead and further lead them to salvation that resemble the story of Mu-lien rescuing his past mother; therefore these two rituals are conducted in lunar calendar July at Hsi Lai Temple. The living are concerned about the dead that were their family members, friends, pets and even other beings. Thus they participate in these two rituals as well as the Water-Land Dharma Function Platform Ritual to benefit the dead with the expectation that the dead will be reborn in the Pure Land of Amitābha Buddha.¹⁴¹

3.4.1 The History of the Yogācāra Dharma Function Ritual

The history of Yogācāra Dharma Function Ritual is selectively translated from *the*

¹⁴¹ The Buddha of infinite qualities, see chapter 5.

*Pretamukhāgniṣvālayaśarakāradhāraṇīsūtra*¹⁴² and the *Saving Preta Mian-jan Dhāraṇī*

*Sūtra*¹⁴³ as the following.

<p>Once the Buddha was preaching the Dharma to monks, bodhisattvas and countless beings around him in a monastery in Kapila. At that time Ānanda was alone in a quiet room and was thinking of the Dharma, which had been taught by the Buddha.¹⁴⁴ After midnight, a Preta named</p>	
<p>Yen-k'ou,¹⁴⁵ ...</p>	<p>Mian-jan¹⁴⁶</p>
<p>appeared in front of Ānanda, and said to him: “After three days you will die and you will be reborn among Pretas.” Ānanda was frightened by the speech, so he asked the Preta: “How can I escape this suffering?” The Preta answered Ānanda, “Tomorrow, if you can offer food and drink with the containers used in Magadha (the kingdom ruled by Bimbisāra at the Buddha time) to each of numerous Pretas, Brahmans and Devas, and worship the Triple Gems for me, you will obtain longevity. This will relieve me from the suffering of being a Preta and I will be reborn in the heaven.”¹⁴⁷</p>	

¹⁴² T. 1313.

¹⁴³ T. 1314.

¹⁴⁴ T. 1313-464:b-26-28.

¹⁴⁵ T. 1313-464:b-29.

¹⁴⁶ T. 1314-465:c-11.

¹⁴⁷ T. 1313-464:c-2-10.

<p>Ānanda looked at the Preta who was weak, skinny, dry and ugly with fire in his mouth and his neck is like the sharp end of a needle. In addition, when (Ānanda) heard such unfortunate words, he was so frightened that his hair stood on end and he jumped up and ran to where the Buddha was staying. Ānanda prostrated himself to the Buddha's feet with shaking body and anxious mind and said,¹⁴⁸</p>	
<p>“Please save me from the sufferings!¹⁴⁹ ...</p>	<p>“Save me, Bhagavān! Save me, Sugata! “After three days my life will be at an end.¹⁵⁰</p>
<p>“(I) saw a Preta named Yen-k'ou who¹⁵¹</p>	<p>Last night I saw a Preta named Mian-jan who¹⁵²</p>
<p>told me that after three days I would die and be reborn among Pretas. I asked the Preta how to avoid this suffering. The Preta responded that if I could Fofer food and drink with the containers used in Magadha to each Fo numerous Pretas,</p>	
	<p>Brahmans,¹⁵³</p>
<p>and Devas, I would obtain longevity.¹⁵⁴</p>	

¹⁴⁸ T. 1313-464:c-10-14.

¹⁴⁹ T. 1313-464:c-14.

¹⁵⁰ T. 1314-466:a-4-5.

¹⁵¹ T. 1313-464:c-15.

¹⁵² T. 1314-466:a-5-6.

¹⁵³ T. 1314-466:a-9.

¹⁵⁴ T. 1313-464:c-15-19

Bhagavān! How do I prepare food to Fofer Pretas and Devas? ¹⁵⁵	Bhagavān! How can I avoid the suffering?” ¹⁵⁶
Bhagavān answered Ānanda, “Do not be frightened! I have the skill, which will let you offer food and drink to all Pretas, Brahmans and Devas. Do not worry!” ¹⁵⁷	
The Buddha then said to Ānanda, “There is a Dhāraṇī named	
<i>Wu liang wei der tzu tsai guang ming</i> ¹⁵⁸ with sacred magical power, ¹⁵⁹	<i>Yi chieh der wu liang wei lih.</i> ¹⁶⁰
When one recites this Dhāraṇī, the offering of the most delicious food and drink to Pretas, Brahmans and Devas, as countless and numberless sands of the Ganges River, will be accomplished. Each of them will get 49 containers, used in Magadha, amounts of food. Oh! Ānanda, when I was a Brahman in the previous life, ¹⁶¹ I learned this Dhāraṇī at Kuan-shih-yin Bodhisattva’s place and Shih jian tzu tsai wei der Tathāgata’s land. ¹⁶² I obtained this Dhāraṇī, so it is possible to offer countless Pretas and Devas with all kinds of drink and food, and this will release Pretas from their	

¹⁵⁵ T. 1313-464:c-19-20.

¹⁵⁶ T. 1314-466:a-9-10.

¹⁵⁷ T. 1313-464:c-21-23.

¹⁵⁸ The textual explanation of *Dhāraṇī* is only found in the great compassion *Dhāraṇī* as described above. No other *Dhāraṇī* is translated into Chinese. The rationale is that *Dhāraṇī* should be kept in its original Sanskrit form.

¹⁵⁹ T. 1313-464:c-24-25.

¹⁶⁰ T. 1314-466:a-14-15.

¹⁶¹ T. 1313-464:c-25-29.

¹⁶² T. 1313-464:c-29; T. 1313-465:a-1.

<p>sufferings and allow them to be reborn in the heavens. Ānanda, if you will now learn and practice this Dhāraṇī, your merit and virtue will increase and you will attain longevity.”¹⁶³ ...</p>	
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The Buddha taught Ānanda the way to set up the ritual implements of water and food and recited the Dhāraṇī seven times. Food was set on the ground to be offered to the Pretas and food was poured into the flowing water (rivers) to be offered to Brahmans and Devas.¹⁶⁴ In Amoghavajra’s translation, four Tathāgatas (Surupa Tathāgata, Prabhūtaratna Tathāgata, Abhayamkara Tathāgata, and Vipulakāya Tathāgata) are recited in addition to this Dhāraṇī, but these four Tathāgatas are not included in Wikṣananda’s translation.¹⁶⁵ Performing this ritual by offering Brahmans, as well as, Devas saved Ānanda that is quite a different concept from Fofering the Buddha and Bodhisattva. The merit of offering food to Pretas is translated as follows:

... If bhikṣu (monks), bhikṣuṇīs (nuns), upasakas (male disciple

¹⁶³ T. 1313-465:a-1-4.

¹⁶⁴ T. 1313-465:a-29; T. 1313-465:b-9-11; T.1314-466:a-28; T. 1314-466:b-10-12.

¹⁶⁵ T. 1314.

accepting the five commandments¹⁶⁶) and upasikās (female disciple accepting the five commandments) frequently recite this Dhāraṇī, and offer food to the Pretas, they will achieve countless merit and longevity, which is equivalent to the merit obtained by making offerings to numerous Tathāgatas.¹⁶⁷

From the above story, we know that the act of showing compassion to the Preta is the equivalent to venerating the Buddhas. There is no distinction in the recipients; the obtained merit is the same. Ānanda, monks, nuns, upāsakas and upāsikās are listed among those involved with this ritual in these two texts. Only these four divisions of the Sangha are mentioned in the ritual. Although Ānanda is a monk, he is specifically mentioned since the story was originated from him and the Pretas.

4. The Scope of the Dissertation

The scope of this dissertation includes:

- A. Investigating the ancestral worship in China, other areas and Turner's studies
- B. Buddhist introduction of a whole new concept of the dead in contrast to the previous Chinese ideas

¹⁶⁶ Five commandments: against killing, stealing, adultery, lying, and intoxicating liquors.

- C. The development of the Buddhist ritual, Emperor Liang Repentance Service
- D. Kuan-yin's manifestations: Huei-si and Bodhisattva Sen-ch'ieh.
- E. Kuan-yin's rituals: Yogācāra Dharma Function Ritual, and the Great Compassion Repentance Ritual
- F. the Water-Land Dharma Function Platform Ritual: the Outer Platform and the Inner Platform
- G. Conclusions

5. Methods and Sources

Both *the Korean Buddhist Canon - a descriptive catalogue*¹⁶⁸ and *Repertoire du canon bouddhique sino-japonais*¹⁶⁹ were used to locate texts associated with the subject. Texts from both the Korean Koryo¹⁷⁰ and *Taisho shinshu daizokyo*¹⁷¹ canons were collected and dated. The dates of translations from Sanskrit to Chinese or texts written in China were obtained from the Korean canon catalogue when texts were found in the Korean canon. For those texts not listed in the Korean canon catalogue, *Fo Guang Great Dictionary*¹⁷² was

¹⁶⁷ T. 1313-465:b-4-7; T. 1314-466:b-3-6.

¹⁶⁸ Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979.

¹⁶⁹ Demiéville, Paul, Hubert Durt and Anna Seidel. Compiled *Repertoire du canon bouddhique sino-japonais*. Tokyo: Maison Franco-Japonaise, 1978.

¹⁷⁰ Koryo canon CD-ROM 高麗大藏經. Berkeley: University of California at Berkeley, 1998.

¹⁷¹ *Taishō shinshū daizōkyō* (大正新脩大藏經), 85 volumes. Tokyo: Daizō Shuppan Kabushiki Kaisha, 1924-1932.

¹⁷² Tze-Yi (慈怡), ed. *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989.

used for the identification of the author of the sutra. When the author was identified, his life span was recorded. Sometimes the Chinese year of the text that was either translated or written was found in the beginning or the end of the text in Taisho Buddhist canon. When the Chinese year was listed in the text, *the Chronicle of Buddhist History*¹⁷³ was used to identify western years, which corresponded to Chinese years. In this way, the sequence of the studied materials was determined.

The fundamental factors and principals of early Chinese ancestral worship in Chinese history were discussed, followed by the Buddhist view of filial piety, as well as, the introduction of rescuing ancestors, Emperor Liang Repentance Service, Kuan-yin's manifestations, Yogācāra Dharma Function Ritual, the Great Compassion Repentance Ritual and continued with the study of the Water-Land Dharma Function Platform Ritual.

The sequence of rituals and Kuan-yin's manifestations were chronically organized, as follows: Emperor Liang Repentance Service was compiled first, followed by Kuan-yin's manifestations: Pao-jih, Huei-si and Bodhisattva Sen-ch'ieh. After that Yogācāra Dharma Function Ritual was translated. The Water-Land Dharma Function Platform Ritual was compiled under the sponsor of Emperor Liang, but the performance of this ritual was interrupted due to the loss of the text. Furthermore several stages of development of this

¹⁷³ Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Guang Publications (佛光出版社),

ritual had occurred. Therefore, the Water-Land Dharma Function Platform Ritual was discussed after the Great Compassion Repentance Ritual. The Great Compassion Repentance Ritual was compiled relatively late. The historical background of the rituals, their significance and the differences between the text and practice were discussed. The evidences of Pao-jih, Huei-si and Sen-ch'ieh as manifestations of Fo Kuan-yin were searched and reported.

Texts from *Taisho shinshu daizokyo*, the *Collected Book of Water-Land Ritual* and other secondary references related to Chinese rituals were studied. The Inner and Outer Platforms of the Water-Land Dharma Function Platform Ritual, and Yogācāra Dharma Function Ritual were observed at Hsi Lai Temple, while the Great Compassion Repentance Ritual at San Pao Temple. Both temples were part of Fo Guang Shan Monastic Order.

CHAPTER ONE

ANCESTOR WORSHIP

One of the main goals of the Water-Land Dharma Function Platform Ritual is to salvage the dead and to lead them to the Pure Land of Amitābha Buddha. The Chinese admit the existence of life after death. Therefore, the Chinese had rituals related to the dead in their long history. Not only in China, ancestor-worship has also been found in other parts of the world. The main subject of this chapter is to discuss Chinese indigenous rituals and the study of ancestor-worship in other countries.

1.1 Ancestor Worship in Shang dynasty (about 1766 to 1125 B.C.E.)

David Keightley¹ reports on the functions of oracle bones in Shang dynasty from about 1766 to about 1125 B.C.E.² The Shang kings used turtle shells, usually the lower half, and cattle scapulas, shoulder blades for divination to decide all of their ritual acts and matters such as weather, warfare, agriculture, hunting, sickness, travel, and childbirth, etc. The Shang kings divined by applying a hot instrument to prepared shells, thereby, making

¹ Keightley, David N. "The Shang: China's First Historical Dynasty." *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

² Ch'en, Kenneth K. S. "Table of Chinese Dynasty." *Buddhism in China – a historical survey*. Princeton: Princeton University Press, 1964:2.

cracks on the opposite side. The Shang kings treated shells and bones in a somewhat different fashion because a crack in a scapula did not necessarily appear on the opposite side and even shells might not show the cracks all the way. After the interpretation of the cracks by the professional diviners, records of the entire divination process, including the results of the actions followed by the king, were incised beside it.³ Therefore, the turtle shells and cattle bones, which they used, contained much information about the Shang religion. The purposes of divination were to let one's actions be in accord with the operations of the natural and supernatural forces in the environment, thus producing favorable results and keeping in touch with deceased family members.

The inscriptions on scapulas and shells contain the questions of the Shang kings to their ancestors. The answers came in having a special person interpret the nature of the cracks. All the elaborate religious rituals of the Shang were certainly important for the ancestors but not all of the rituals. Fertility rites, for example, were different from ancestral rites. The object was to ensure, by appropriate sacrifices and rites, the continued existence of the ancestral spirits and to obtain the aid of these powerful beings for their living descendants.⁴ This is evidence that ancestor worship started early in Chinese history.

³ Cotterell, Arthur. *Ancient China*. New York: Dorling Kindersley Publishing, Inc., 2000:11.

⁴ See footnote 1.

The offering to the dead and deities has been a crucial tradition in the Chinese religion. Sacrifice was an important aspect of the Chinese religion. In addition to the bronze vessels and oracle bones, both animal and human sacrifices were found in the great royal tombs at Anyang in Honan province, the last capital of the Shang. Skeletons of attendants were found disposed of in pits near the main tomb and horses and chariots were also buried near the king.⁵⁻⁶ The spirits of the Shang kings were thought to require what they had needed during their mortal span.

The offering to the dead is also included in the Water-Land Dharma Function Platform Ritual that has been performed from the 6th century until now, with a short interrupted period while the text was lost before Tao-yin in the 7th century. As described in the Introduction, all ordinary beings in the Six Dharma Realms, including ancestors, will be universally saved, leaving all sufferings behind and leading to the Buddha path, due to the merits obtained from the Sacred Great Festival.

The goals of rituals between the earlier Chinese rituals and the newly introduced Buddhist ones are different. The Buddhist living descendants do not expect to get aid from the ancestral spirits. Instead, they lead their ancestors who leave sufferings behind to the

⁵ Shaughnessy, Edward L. "Western Zhou History." *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

⁶ Fitzgerald, C. P. *China – a short cultural history*, 3rd edition. New York: Frederick A. Praeger, Inc., 1961:24.

Pure Land of Amitābha Buddha, where they further cultivate the Buddha Path.

Furthermore, no animal or blood sacrifices are involved in Buddhist rituals.

1.2 Ancestor Worship after Shang Dynasty in China

In *the Book of History* and *the Book of Poems or Songs*, compiled by Confucius, the ancestors of the royal family had an association with the Supreme Ruler in Heaven (*Shang Ti* or *Ti*). The meaning of *Shang* is “above” or “over” and *Ti* means “ruler.” *Shang Ti* is used as a title of Heaven. Clifford Plopper writes that Heaven had a number of gods, as well as, goddesses subordinate to *Shang Ti* and some of them functioned as messengers of *Shang Ti* to deliver happiness or calamity for man.⁷

In the Chinese history, the emperor was regarded as “the Son of Heaven” as described in *the Confucian Analects*.⁸ This indicated that the royal families had close relationship with the Supreme Ruler in Heaven. The ancestors of the royal family could intercede with the Supreme Ruler in Heaven in order to send down blessings or calamities. This implied that *Shang Ti* was the primordial ancestor of the royal family; so it is very difficult to separate *Shang Ti* and the primordial ancestor of the royal family.

⁷ Plopper, Clifford H. *Chinese Religion Seen Through the Proverb*. New York: Paragon Book Reprint Corp., 1969:79.

⁸ <http://www.sinica.edu.tw/~tdbproj/handy1/> Academia Sinica Computing Center in Taipei

The Chou Song section in *the Book of Poems or Songs* contains liturgical hymns meant to be sung and danced by the temple congregations, while the kings were performing rituals addressed to their ancestors in Western Chou dynasty (1099-771 B.C.E.).⁹ Monthly Ordinances, a section of *the Book of Rites*, presents the actions undertaken by the Chou king. “In this month (the seventh month) the farmers present their grain. The Son of Heaven tastes it, while still new, first offering some in the apartment at the back of the ancestral temple.” This ritual connects the agricultural fertility to the ancestral worship.¹⁰ The writings on the oracle bones, bronze ritual vessels, and burial practice in royal tombs found in Western Chou dynasty¹¹ and Spring and Autumn Period (770-481 B.C.E.)¹² also implied ancestral worship.

Ancestral rites were initially the privilege of rulers and the hereditary elite who held official positions in the governmental bureaucracy. Rituals performed at the ancestral hall took place only at particular times during the year. According to Ebrey, “Until Sung times, portraits of emperors were rarely used in ancestral rites as objects before which descendants

⁹ See footnote 7.

¹⁰ Teiser, Stephen F. *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988:28.

¹¹ Rawson, Jessica. “Western Zhou Archaeology.” *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

¹² Von Falkenhausen, Lothar. “The Waning of the Bronze Age: Material Culture and Social Developments, 770-481 B.C.” *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

or other worshippers made offerings of wine, food, and incense.” Ebrey’s study suggests that Buddhism was the source of this innovation.¹³ Legally, before the Sung dynasty (960-1279 C.E.), commoners were not allowed to build ancestor temples, or to make offerings to ancestors beyond the generation of their grandparents. Rituals at the domestic altar for one’s parents and grandparents entailed daily presentations of food and incense to the deceased by family members. This was more frequent, more personalized, and often focused on an image and the spirit tablet. It is found that commoners’ ancestor halls became known in south China rural areas in the 18th century.¹⁴

The Chinese believed in the presence of unseen spiritual beings.¹⁵ After death those whose sacrifices had been discontinued or were insufficient became the malevolent ghosts. Protection against the attacks of such ghostly spirits was the concern of the living. The Chinese believed that human beings were produced through the operations of *Yin* - the material body - and *Yang* - the spirit. When *Yang* is operating actively in the living human body, it is called *Chi* or “breath”, and *hun*; when *Yang* is separated from it after death, it continues to exist as a refulgent spirit, and is called a *ming* and ascends to Heaven. In living

¹³ Stuart, Jan and Rawski, Evelyn S. *Worshipping the Ancestors-Chinese commemorative portraits*. Stanford: Stanford University Press, 2001:39.

¹⁴ *Ibid*, p. 37.

¹⁵ Thompson, Laurence G. *Chinese Religion – an introduction*, 3rd edition. Belmont: Wadsworth, Inc. 1979.

man *Yin* operates under the name of *p'o*, and on his death it returns to the Earth.¹⁶

Laurence G. Thompson observes that the *Yin* component of the soul would turn into a *kui* - a demon, devil and ghost - if it were not supplied by appropriate burial and sacrifices. If the deceased were properly interred and sacrificed to, the *Yin* soul would rest peacefully in Earth and the *Yang* soul would send down blessings from Heaven to the living family members. The *Yang* souls of properly treated ancestors were regarded as *Shen*, meaning kindly spirits or gods. The rites of burial and sacrifice were properly performed to prevent the dead from becoming vengeful ghosts, with the hope that the dead would become benevolent gods. Stuart and Rawski also report the following:

Although the corpse is a dreaded source of pollution, it can be transformed into a beneficent force through appropriate rituals. Even after burial of the corpse, some elements of the deceased person's spirit linger and must nurtured by his descendants. Ancestors properly cared for become source of wealth, good luck and many sons for their descendants. If they are neglected, however, the spirits of deceased persons can become malevolent and wreak misfortune not only on the family but also on the

¹⁶ De Groot, J. J. M. *The Religious System of China*, volume IV. Taipei: Literature House, Ltd., 1964:5.

community, in the forms of ghosts.¹⁷

Such fears and hopes as these underlie the whole of Chinese religion. The ancestor worship may be divided into elements: (1) funeral rites, (2) mourning observances, and (3) continuing sacrifices to the *mings* (spirits of the deceased). These practices served to give peace to the *Yin* soul in the grave and to prevent its becoming a malevolent ghost, by obtaining the blessings of the *Yang* soul for the family and demonstrating love and remembrance. The living and the dead depended on each other.¹⁸

In addition to the spirits of human beings, there were nature spirits such as those of the mountains, earth, rivers, stones, animals and plants. There are electronic databases of the Chinese literature including *the Collected Records of Twenty-Five Dynasties* at Academia Sinica Computing Center in Taipei, contains records of these entities. The concept of the worship of nature spirits is found in *the Book of History*.¹⁹ The offerings of sacrifices to the five mountains (east–Tai shan, west–Hua shan, south–Heng shan, north–Heng shan, center–Song shan), other minor mountains suggest a link to nature worship.

The interaction between Heaven and human beings became institutionalized as a

¹⁷ Stuart, Jan and Rawski, Evelyn S. *Worshipping the Ancestors-Chinese commemorative portraits*. Stanford: Stanford University Press, 2001:36.

¹⁸ Thompson, Laurence G. *Chinese Religion – an introduction*, 3rd edition. Belmont: Wadsworth, Inc. 1979.

¹⁹ <http://www.sinica.edu.tw/~tdbproj/handy1/>

guiding political concept from Han (206 B.C.E.–220 C.E.) onward. When human beings committed evil acts, they were thought to have disturbed the order of universal harmony; as a result, Heaven would respond either by sending warnings before the act was committed or by carrying out punishment afterward. The warnings would be in various forms of extraordinary phenomena of nature, such as an eclipse of the sun, of the falling of a star, etc. Examples of Heavenly punishment might be droughts, floods, earthquakes, fire, or destruction by lightening. When warnings appeared or when punishments descended, it was time for man to mend his ways, to redeem his sins, and to try to restore harmony to the universe.²⁰

C. K. Yang²¹ categorized this practice as an indigenous religious system, which developed fully and matured in relative isolation from outside influences during the periods of Shang, Chou (about 1027 - 256 B.C.E.) and Early Han (206 B.C.E. - 9 C.E.). This system, which was developed before Taoism by Lao Tzu and Buddhism, was regarded as the core of classical Chinese religion. In the classical system, ancestor worship, the worship of Heaven, and its subordinate system of naturalist deities, divination, and sacrifice were four leading elements. This classical religion formed a deep impact in the Chinese society

²⁰ Ibid, p.139.

²¹ Yang, C. K. "Political Role of Chinese Religion." *Religion in Chinese Society – a study of contemporary social functions of religion and some of their historical factors*. Prospect Heights: Waveland Press, 1991:106-115.

throughout history. Laurence G. Thompson²² reports that the character of religious expression in China is a manifestation of the Chinese culture.

Nivison discusses classical Chinese philosophy beginning with Confucius.²³ Family relationships and lineages had been especially prominent in the Chinese society. They were very important in supporting the older generations and the ancestors. Filial piety demanded honor and obedience to one's parents and the obligation extended past the grave: rites and offerings should be continued to support ancestors. Confucius demanded that the proper attitude for worshipping the ancestral spirits would be to treat them as if they were actually present.

Thompson discusses the word *li* as meaning the norm of human behavior in all social circumstances. Stuart and Rawski report *li* can be translated both as "ritual" and as "proper behavior." Confucius explained filiality as "to serve the parents with *li* while they were alive, to bury them with *li* when they passed away and to sacrifice to them with *li*."^{24,25}

During the Han dynasty (202 B.C.E.-220 C.E.), *the Book of Rites and Etiquette and*

²²Thompson, Laurence G. *Chinese Religion – an introduction*, 3rd edition. Belmont: Wadsworth, Inc. 1979.

²³ Nivison, David S. "The Classical Philosophical Writings." *The Cambridge History of Ancient China—from the origins of civilization to 221 B.C.*, edited by Michael Loewe and Edward L. Shaughnessy. Cambridge: Cambridge University Press, 1999.

²⁴ See footnote 1

²⁵ Stuart, Jan and Rawski, Evelyn S. *Worshipping the Ancestors-Chinese commemorative portraits*. Stanford: Stanford University Press, 2001:38.

Ritual provided key references concerning weddings, funerals, and ancestral rites. Filial piety was exalted and weddings assured the continuation of ancestral rites. Offspring were obligated to practice filial piety and ancestral rites. The schedule for ancestral rites was found in *the Rites in K'ai-yüani Era* in the T'ang dynasty (618-907 C.E.). Chu Hsi (1130-1200 C.E.) compiled *the Family Rituals*, which was the standard reference for performing family rituals from the time of Sung dynasty (960-1279 C.E.). Sacrifices to the ancestors were set on the first and fifteenth of each month and a detailed procedure was followed. The text entitled, *The Family Rituals*, was honored and revised several times during the period of Yüan dynasty (1271-1368 C.E.), Ming dynasty (1368-1644 C.E.) and Ch'ing dynasty (1644-1911 C.E.).²⁶ Ancestral worship was also a crucial rite in Ming and Ch'ing dynasties.²⁷ As described above, ancestral worship was found along the Chinese history.

Hsu²⁸ and Nelson²⁹ report the existence of ancestral worship in a town in southeast

²⁶ Ebrey, Patricia B. *Confucianism and Family Rituals in Imperial China – a social history of writing about rites*. Princeton: Princeton University Press, 1991.

²⁷ Chow, Kai-wing. *The Rise of Confucian Ritualism in Late Imperial China-Ethics, Classics, and Lineage Discourse*. Stanford: Stanford University Press, 1994.

²⁸ Hsu, Francis L. K. *Under the Ancestor's Shadow- kinship, personality and social mobility in village China*. Garden City: Doubleday & Company, Inc., 1967.

China and Hong Kong, respectively. Ahern reports that the ancestral worship is practiced in a village in northern Taiwan as the following.³⁰ A large well-decorated hall was a matter of pride for lineage members in the village. The ancestral tablets were placed in the ancestral hall where their permanent resting place was located. The obligation of worship depended on several generally accepted rules:

1. If X inherited property from Y, he had to worship Y.
2. If X was a direct descendant, he might or might not worship Y.
 - a. If X was Y's only descendant, he had to worship Y.
 - b. If X was the most obligated descendant, he had to worship Y.

Food offerings – cooked, seasoned dishes prepared as though for an ordinary meal were made on the death-day anniversaries of ancestors. Since ancestors were remembered, honored and treated as if they had been at present, the engagement ring ceremony of the female offspring was held at the ancestral hall and the goods and money brought by the groom's family were also displayed in the ancestral hall. At weddings, the daughter-in-law's ritual introduction to the lineage and family ancestors also took place in the hall.

²⁹ Nelson, H. G. H. "Ancestor Worship and Burial Practices." *Religion and Ritual in Chinese Society*, edited by Arthur P. Wolf. Stanford: Stanford University Press, 1974.

³⁰ Ahern, Emily M. *The Cult of the Dead in a Chinese Village*. Stanford: Stanford University Press, 1973.

Allan³¹ compares the religion of the Shang with the folk religion in Taiwan and concludes with the following three fundamental principals of the Chinese religion: (1) people were believed to continue to exist after death; (2) the dead were believed to exert power over the living; (3) the dead were believed to need food sustenance from the living.

Sangren,³² Wolf³³ and Jordan³⁴ have studied ancestral worship in two villages in the south of Taipei and one in southern Taiwan from 1976 to 1977, in 1965 and from 1966 to 1968, respectively. The same three fundamental principles of the Chinese religion held true in these three villages. Feuchtwang³⁵ reports that the ancestors of the family are worshipped in Taiwan and their tablet is set to the right of the domestic altar. This setup currently holds true in conventional families in Taiwan, as well.

At present, people in Taiwan worship their ancestors and visit ancestor's graves on Ch'ing Ming (April 5), a national holiday, for this purpose. The offspring get rid of weeds around the graves. After the environment is cleared, the offspring offer food to the dead, indicating their love and remembrance. The offered food is usually the favor of the

³¹ Allan, Sarah. "Shang Foundations of Modern Chinese Folk Religion." *Legend, Lore, and Religion in China*, edited by Sarah Allan and Alvin P. Cohen. San Francisco: Chinese Materials Center, Inc., 1979.

³² Sangren, P. Steven. *History and Magical Power in a Chinese Community*. Stanford: Stanford University Press, 1987:146.

³³ Wolf, Arthur P. "Gods, Ghosts, and Ancestors." *Religion and Ritual in Chinese Society*, edited by Arthur P. Wolf. Stanford: Stanford University Press, 1974.

³⁴ Jordan, David K. *Gods, Ghosts, and Ancestors-the folk religion of a Taiwanese village*. Berkeley: University of California Press, 1972.

³⁵ Feuchtwang, Stephan. "Domestic and Communal Worship in Taiwan." *Religion and Ritual in Chinese Society*, edited by Arthur P. Wolf. Stanford: Stanford University Press, 1974.

deceased during the lifetime. When the food is being offered, the older member of the family tells the young members the history of the family. It is a kind of field trip to teach young offspring the honorary history of the family. Ancestor worship has been a tradition in the Chinese history. However, the Buddhist concept of ancestors is different from the previous view. The content of worship is also different.

1.3 Ancestor Worship in the World

A summary of ancestor-worship and the cult of the dead is found in *Encyclopedia of Religions and Ethics*.³⁶ The attitude of the living toward the dead has formed two schools of anthropology: (1) The dead regarded as friendly – the departed ancestor turns into a deity, ancestor-worship is primarily a family cult, based on maintaining the friendly relations between the living and the departed, and, (2) the dead unfriendly to the living – the fear of the dead is equally widespread. Ancestor-worship is reported among American,³⁷ Babylonian,³⁸ Celtic,³⁹ Egyptian,⁴⁰ Fijian,⁴¹ Hebrew,⁴² Indian,⁴³ Iranian,⁴⁴ Japanese,⁴⁵

³⁶ Hastings, J. ed. "Ancestor worship and the cult of the dead." *Encyclopedia of Religions and Ethics*. New York: Charles Scribner's Sons, 1917-1927(vol.1): 425-467.

³⁷ Ibid, p. 433-436.

³⁸ Ibid, p. 437-439.

³⁹ Ibid, p. 440.

⁴⁰ Ibid, p. 441-442.

⁴¹ Ibid, p. 443.

⁴² Ibid, p. 444-449.

⁴³ Ibid, p. 450-453.

⁴⁴ Ibid, p. 454-455.

⁴⁵ Ibid, p. 455-457.

Jewish,⁴⁶ Polynesian and Tasmanian,⁴⁷ Roman,⁴⁸ Slavonic⁴⁹ and Teutonic,⁵⁰ and Ugro-Finnic⁵¹ cultures in this summary. In addition, the honor and recognition of the dead has been found in China, Hong Kong, Taiwan, Africa and Europe among different religions. The dead have also commonly been regarded as having power over the living

The custom of feeding the dead is common in Bengal, Nepal⁵² and among many Indian tribes.⁵³ This practice is common in the whole of Hinduism and is practiced regularly by all members of the Brahmin caste. The custom of feeding the dead is a rite common among all savage and semi-savage races, which later developed to the Śraddha rite to provide the intermediate body for the departed. The Śraddha is a more highly developed form of the primitive funeral feast and of the custom of feeding the dead. Hinduism in India described in ancestor-worship and cult of the dead, the objective of the Śraddha (Sanskrit śrat, ‘faith’, ‘trust,’ ‘belief’)⁵⁴ rite for the individual deceased is to provide the departed spirit with “the intermediate body” between the cremated body and the new terrestrial body. The newly created intermediate body must be nourished and supported. An offering to the

⁴⁶ Ibid, p. 457-461.

⁴⁷ Ibid, p. 461.

⁴⁸ Ibid, p. 461-466.

⁴⁹ Ibid, p. 466.

⁵⁰ Ibid, p. 466-467.

⁵¹ Ibid, p. 467.

⁵² Ibid, p. 450.

⁵³ Ibid, p. 450-452.

⁵⁴ Ibid, p. 452.

gods should be made at the beginning and end of a Śraddha.

The ancestors of men are satisfied a whole month with sesamum, rice, barley, black lentils or vetches, water, roots, and fruit, given with prescribed ceremonies: two months with fish, three months with venison, four with mutton, five with the flesh of such birds as the twice-born may eat, six months with the flesh of kids,⁵⁵ seven with that of spotted deer, eight with that of deer or antelope called Ena, nine with that of the Ruru deer; ten months are they satisfied with the flesh of wild boars and wild buffaloes, eleven with that of hares and of tortoises, a whole year with the milk of cows and food made of that milk; from the flesh of the long-eared white goat their satisfaction endures twelve years. The pot-herb *Ocimum sanctum*, the prawn, the flesh of a rhinoceros or of the iron-colored kid, honey, and all such forest grains as are eaten by hermits, are formed for their satisfaction without end.⁵⁶

The intermediate body, aided in its progress by the performance of the periodical Śraddha rites, travels from lower to higher worlds (heaven), back to earth, finally to obtain the new terrestrial body. If this intermediate body is not provided for properly, the spirit will wander about as an impure preta,⁵⁷ or ghost, on the earth or in the air, among demons and

⁵⁵ A young goat.

⁵⁶ Hastings, J. ed. "Ancestor worship and the cult of the dead." *Encyclopedia of Religions and Ethics*. New York: Charles Scribner's Sons, 1917-1927(vol.1): 452.

⁵⁷ Sanskrit word. Preta means departed, dead; a disembodied spirit, dead person, ghost; a demon, evil being; especially a hungry ghost. *A Dictionary of Chinese Buddhist Terms*, compiled by William E. Soothill and Lewis Hodous. Kaohsiung: Fo Guang Publications, 1962:341b.

other evil spirits.⁵⁸ Pretas can be protected by the performance of the periodical Śraddha rites at Gayā in Bihār, the most appropriate sacred place for these rites, by its relatives on earth.

Some tribes perform annual rites to feed the dead. On the last day of this annual feast all ancestors are named and propitiated, but only three male ancestors (the father, grandfather, and great-grandfather) on the father's side are offered sacred food balls. When the ancestor once unites with the sainted dead, no further special propitiation believed to be needed. Therefore, food is only offered to ancestors of back three generations.⁵⁹

Since the dead have the super human knowledge and power, communication with the dead is a process to get the aid from the ancestors. The priests of the American Indians and some classes of hermits in Peru as well as Cape North have the ability to communicate with the dead.⁶⁰ The oracle bones used in ancestor worship in China are another example of communication between the dead and the living.⁶¹

Victor Turner⁶² studied the process of death and regeneration at both social and

⁵⁸ Hastings, J. ed. "Ancestor worship and the cult of the dead." *Encyclopedia of Religions and Ethics*. New York: Charles Scribner's Sons, 1917-1927(vol.1):450-454.

⁵⁹ Ibid, p. 453.

⁶⁰ See footnote 33.

⁶¹ See footnote 2.

⁶² Turner, Victor W. "Encounter with Freud: the Making of a Comparative Symbologist." *Blazing the Trail –Way Marks in the Exploration of Symbols*, edited by Edith Turner. Tucson: the University of Arizona Press, 1992:34-35.

individual levels in many parts of Africa. Similar views of the dead are seen in Africa:

The dead are thought to mediate between the invisible ideal world of paradigms and archetypes and the sensorial perceptible world of sex and economics, begetting and food production, distribution and consumption.

If the dead are honored, known, and recognized, they will differentially, and in terms of structural differences, bestow blessings.

Turner also discussed that in Catholic thought the dead had an influence on the physical fertility and the health of the living, as he quoted from the *Knock Shrine Annual* for 1968, which records of pilgrimages to the Irish shrine and letters expressing gratitude to the mediating saints for favors received through their intercession with God. One typical letters among many thousands runs:

“I wish to acknowledge my thanks to Our Lady of Knock, St. Joseph, and St. John for the gift of two little girls and also recovery from heart trouble,

and for many other favors and graces over the years.

A client of Our Lady.”⁶³

In the above example, the dead were not necessary their ancestors. However, saints were the dead. This is also an example of the communication that the living appreciated the help from the dead. The dead had effects over the living.

1.4 Taiwanese Buddhism

All the studies on Chinese rituals, as described above, were mainly in ancestor worship. Buddhism has been gaining support in Taiwan over the last four decades and further extended to the world. This spread of Taiwanese Buddhism has been mainly the efforts of three Venerable Masters, Hsing Yun, Cheng Yen and Sheng Yen.

1.4.1 Master Hsing Yu

Master Hsing Yu, the 48th Patriarch of the Lin-chi line of Ch’an, leads Fo Guang Shan Monastic Order. He is also the founder of the Fo Guang Shan Monastic Order. Master Hsing Yun was born in mainland China and became a novice under Master Chih K’ai at the age of twelve at Ch’i-hsia Shan in Nanjing. He was fully ordained in 1941. He came to Taiwan in 1949 when communists took over mainland. He and his disciples built Fo Guang

⁶³ See footnote 20.

Shan Temple in Kaohsiung, southern Taiwan, starting from May 16, 1967. Since then Fo Guang Shan Monastic Order has been established with emphasis on Humanistic Buddhism. There are more than one thousand monks and nuns making up the community of Fo Guang Shan Monastic Order, more than one hundred temples in various locations of Taiwan and about another one hundred temples around the world.

Venerable Master Hsing Yun organized the lay people to form Buddha's Light International Association (BLIA) in Los Angeles, California on May 16, 1992.⁶⁴ Not only Four Orders of Sanghas but also lay people can contribute to the spread of Buddhism. BLIA is an organization that belongs to all the Buddhists in the world. Currently, over 100 BLIA chapters have been established worldwide. Evidently, the primary objective of BLIA is to serve the multitude, spread a joyous spirit among people, and help others to instill the virtue of compassion.

1.4.2 Master Cheng Yen

Master Cheng Yen was born on May 14, 1937 in a small town in central Taiwan. In 1962, Master Cheng Yen shaved her own head (a very untraditional act) to become a novice nun in Hualien, eastern Taiwan. In 1963, Master Cheng Yen met Master Yin Shun who

⁶⁴ <http://www.blia.org/english/>

consented to be her teacher and gave her a Dharma-name: Cheng Yen. Thus, Master Cheng Yen was formally ordained and became a Buddhist nun in 1963. Master Cheng Yen was determined to serve all humanity. She envisioned a world of kindness, compassion, joy and equality.⁶⁵

On April 14, 1966, Venerable Master Cheng Yen founded the Tzu Chi Merits Society in Hualien, Taiwan.⁶⁶ The major members of the organization are also lay people. Their non-profit organization has over four million supporters worldwide. For over 30 years Tzu Chi has concentrated its four missions in Charity, Medicine, Education and Culture.

1.4.3 Master Sheng Yen

Master Sheng Yen was born in a village in Chiangsu providedec in 1930. He became a novice monk under Master Lang Hui when he was 13 years old. He took refuge in the army in 1949, moved to Taiwan, and stayed in the army for ten years. In 1960, Master Sheng Yen resumed as a monk under Master Dongchu, taking the Dharma-name Sheng Yen, and fully ordained in 1960. In 1969, he studied abroad in Japan and was awarded Ph.D. degree from Rissho University. As a religious teacher, Master Sheng Yen stressed both the understanding and practice of Buddhist doctrine.⁶⁷ In 1975, Master Sheng-yen revived the

⁶⁵ <http://www.tzuchi.org.tw/about/founder.html>

⁶⁶ <http://www.tzuchi.org/global/about/index.html>

⁶⁷ <http://www.ddm.org.tw/>; <http://www.dharmadrum.org/master/mastermain.asp?Numid=545>

Dharma transmission in the Ts'ao Tung (Soto) Sect of Ch'an (Zen) Buddhism. In 1978, he also received the Dharma transmission from the Lin-Chi (Rinzai) Sect.⁶⁸ Master Sheng Yen has collaborated with National Taiwan University to establish the electronic version of Taisho Buddhist Canon.⁶⁹

Dharma Drum Mountain (DDM) was established by Master Sheng Yen near Taipei in 1989. Master Sheng Yen took that name for his organization as well. DDM emphasizes the spreading and promoting of the teachings of Buddhism, particularly Ch'an. DDM's mission is to "uplift the character of humanity and build a pure land on earth."⁷⁰ At the present time, construction at DDM is still underway. It will include academic research, medication practice, and education.

⁶⁸ <http://www.ddm.org.tw/>

⁶⁹ <http://ccbs.ntu.edu.tw/DBLM/index.htm>; <http://www.cbeta.org/result/index.htm>

⁷⁰ <http://www.ddm.org.tw/>

CHAPTER TWO

THE DEVELOPMENT OF BUDDHIST RITUALS IN CHINA

Buddhism originated in India, was successfully integrated into the Chinese society and was even further, developed as part of the Chinese culture. The Chinese had rituals related to the dead throughout their long history.¹ Buddhists also have doctrinal statements about the dead that will be discussed in this chapter. The discussion will include the impact of the Buddhist ideas and assimilation of those ideas into the Chinese society. The repentance rituals are very important for Hsi Lai Temple and for the Chinese Buddhist communities. The study of the development history of the Buddhist repentance ritual in China will also be included in this chapter.

We will discuss the introduction and integration of the Buddhist view of the dead into the Chinese society, the Buddhist view of filial piety, the practice of rescuing ancestors which later developed into the ghost festival, and the development of Emperor Liang Repentance Service. Pao-jih, a manifestation of Kuan-yin, was associated with the development of both the Water-Land Dharma Function Platform Ritual and Emperor Liang

¹ See chapter 1.

Repentance Service. Huei-si² and Sen-ch'ieh³ are also known as manifestations of Kuan-yin in China. The textual references to these two eminent monks have been examined to explore the association of Huei-si and Sen-ch'ieh in connection with the development of Buddhist rituals.

2.1. Introduction of Buddhism into China

The official introduction of Buddhism into China occurred under the rulership of Emperor Ming (58-75 C.E.) of the Han Dynasty. One night in a dream Emperor Ming saw a golden deity flying in front of his palace.⁴ Fu Yi explained to the Emperor that the Buddha in India was able to fly and his body was composed of gold. The deity seen in the dream was the Buddha.⁵ Emperor Ming sent a group of envoys to the country of the Yüeh-chih (or Scythians) to procure Buddhist sacred texts. After three years the envoys returned with the text of *the Sūtra in Forty-two Sections*.⁶ They were accompanied by the first foreign missionaries, Kaśyapa Mātanga⁷ and Dharmaratna.⁸ The Emperor built the first monastery, the Pai Ma Monastery, for them.⁹

² See Introduction.

³ See Introduction.

⁴ Korean canon CD-ROM from University of California at Berkeley: K1068:32p562a26.

⁵ Ch'en, Kenneth. *Buddhism in China: a historical survey*. Princeton: Princeton University Press, 1964:29.

⁶ Ibid, p. 30.

⁷ Korean canon CD-ROM from University of California at Berkeley: K1074:32p764a44-45.

⁸ Ibid, K1074:32p764a57, K1074:32p764a59. (T. 2059)

⁹ Zürcher, E. *The Buddhist Conquest of China- the spread and adaptation of Buddhism in early medieval China*. Leiden: E. J. Brill, 1959:22.

However, historical records indicate that the religion was more likely brought into Han by central Asian merchants, who set up monasteries in the major Chinese cities in the trade route and invited central Asian monks to stay in those monasteries.¹⁰ In the second century B.C.E. Chang Ch'ien journeyed to Bactria. Bactria was a Greek state founded by Ionian Greeks who had settled there after Alexander's campaigns.¹¹ As a result, the Han Empire (206 B.C.E.- 220 C.E.) extended its diplomatic and military arms into Central Asia. Zürcher reports that in the Han annals, people from the barbarian lands and the Middle Kingdom such as Bactria, Ferghana, Parthia and Scythia, attracted by the Emperor's virtue, came to offer local products. This remained the standard form of trade with the Chinese court for centuries.

Buddhism must have entered China from the North-West, via the two branches of silk-road which met at Tunhuang, and from there through the corridor of Kansu to the north plain. The capital Lo-yang of Later Han (25-220 C.E.) located there. This occurred between the first half of the first century B.C.E. and the middle of the first century C.E. At the end of the Han, Buddhism was mainly a religion of foreigners. Indian or Central Asian copies of Buddhist scriptures were circulated among them.¹²

¹⁰ Robinson, Richard H. and Johnson, Willard L. *The Buddhist Religion – a historical introduction*. Belmont: Wadsworth Publishing Company, 1997:173.

¹¹ Ch'en, Kenneth. *Buddhism in China: a historical survey*. Princeton: Princeton University Press, 1964:17.

¹² Zürcher, E. *The Buddhist Conquest of China- the spread and adaptation of Buddhism in early medieval*

Once, when Ts'ao Chih (192-232 C.E.) was in Tungko (Shantung), he visited Mountain Yü. He was inspired by the singing of heavenly voices and composed more than three thousand Buddhist hymns.¹³ Indian and Central Asian monks came to China and Buddhist texts were translated from Sanskrit into Chinese. Chinese pilgrims, dissatisfied by the partial versions in China, took dangerous trips across Central Asia to search for original texts in India.

The journey of the Chinese monk, Chu Shih-hsing, to Khotan¹⁴ in the second half of the third century is the first recorded case of a Chinese leaving his country in quest of Buddhist scriptures. It is also the first clearly localized Chinese account of Buddhism in Central Asia. He found the Sanskrit text of *the Prajñāpāramitāsūtra* in 25,000 verses¹⁵ at Khotan. Khotan was the largest kingdom on the southern branch of the silk-road. The fame of Khotan as a center of Buddhism probably had already reached the Chinese capital. Fa-hsien visited Khotan¹⁶ for three months¹⁷ in 401 C.E. He described the large Buddhist community consisting of tens of thousands of monks. Most monks belonged to the Great Vehicle.¹⁸ Small stupas were erected in front of houses.¹⁹ It is quite probable when Chu

China. Leiden: E. J. Brill, 1959:23-24.

¹³ Ibid, p. 56.

¹⁴ Korean canon CD-ROM from University of California at Berkeley: K1069:32p0629a48-50.

¹⁵ Ibid, K1069:32p0629a53. (T. 2106)

¹⁶ T. 2085-857:b-3.

¹⁷ T. 2085-857:b-14.

¹⁸ T. 2085-857:b-4-5.

Shih-hsing arrived in or shortly after 260 C.E. that Khotan was already the stronghold of Mahayana Buddhism in Central Asia.

Did Kumārajīva (350-409 C.E.) shorten the texts in his translations or did he follow the Sanskrit texts of his time? Kumārajīva was from Kucha, an ancient state in eastern Turkestan. He came to Ch'ang-an in his middle age and there engaged in translation work.²⁰ *The Diamond Sūtra*²¹ and *the Lotus Sūtra*²² are most famous translations of Kumārajīva's work.²³ Among the early translators, Kumārajīva, Paramārtha in the middle of the sixth century, Hsüan-tsang in the mid-seventh century and Amoghavajra in the middle of the eighth century are the four most eminent translators of Sanskrit and Pali texts into Chinese. Although both Hsüan-tsang and Amoghavajra translated a large number of sutras, the sutras translated by Kumārajīva have had the greatest influence on Buddhism in China and Japan.²⁴ Lewis Lancaster compared Sanskrit texts from Central Asia to

¹⁹ T. 2085-857:b-6.

²⁰ Price, A. F. and Wong, Mou-lam, translated. *The Diamond Sūtra and the Sūtra of Hui-Neng*. Boston: Shambhala Publications, Inc., 1990: 12.

²¹ T.235.

²² T.262.

²³ T.35 (K.779), T.123 (K.746a), T.201 (K.587), T.223 (K.3), T.227 (K.7), T.235 (K.13), T.245 (K.19), T.250 (K.21), T.262 (K.116), T.286 (K.98), T.307 (K.95), T.310(17) (K.22(17)), T.310(26) (K.22(26)), T.366 (K.192), T.389 (K.453), T.420 (K.75), T.456 (K.195), T.475 (K.119), T.625 (K.130), T.382 (K.141), T.454 (K.198), T.464 (K.222), T.482 (K.146), T.484 (K.381), T.586 (K.143), T.613 (K.798), T.614 (K.991), T.615 (K.996), T.616 (K.1004), T.617 (K.1010), T.642 (K.378), T.650 (K.168), T.653 (K.529), T.657 (K.396), T.703 (K.828), T.988 (K.304), T.1436 (K.902), T.1484 (K.527), T.1489 (K.539), T.1509 (K.549), T.1521 (K.584), T.1564 (K.577), T.1568 (K.579), T.1569 (K.581), T.1646 (K.967), T.1659 (K.624), T.2046 (K.1035), T.2047 (K.1041), T.2048 (K.1040).

²⁴ Mizuno, Kōgen. *Buddhist sūtras – origin, development, transmission*. Tokyo: Kōsei Publishing Co. 1995:57.

Kumārajīva's translations and concluded that Kumārajīva followed the text as he had them and that the Chinese historians who look back and say the texts were incomplete operate on the assumption that the longest is the oldest.²⁵

Arthur F. Wright analyzed the interaction of Buddhism and Chinese culture and divided it into four phases: (1) the period of preparation, 65-317 C.E. During this period, the Chinese social and intellectual conditions made the Chinese responsive to a foreign religion and its cultural accompaniments. The Chinese also developed ways of translating the foreign religion into language, metaphor, and patterns of behavior, which the Chinese could understand and adopt. (2) The period of domestication, 317-589 C.E. The domestication of Buddhist ideas and institutions proceeded along different lines in the north and the south. In the south, many of the monks, such as Chih Tao-lin, expounded on the Taoist classics in terms of Buddhism, and Buddhism in terms of Taoism. As a result of this process Buddhist ideas were rapidly spread. In the north, the great monks, such as Fo-t'u-teng, offered the rulers charismatic and magic power, which helped to ward off natural disasters, to win battles, to calculate future natural and human events. (3) The period of acceptance and independent growth, 589 - ca. 900 C.E. Sui dynasty unified the country in the years from 581 to 589 C.E. Under the Sui and T'ang those elements of Buddhism,

²⁵ Lancaster, Lewis R. *An Analysis of the Astasahasriks-prajnaparamita-sutra from Chinese Translations*. Ph.D. dissertation. The University of Wisconsin - Madison, 1968.

which had been domesticated in China, were accepted as integral parts of social, political, economic, and cultural life. (4) The period of appropriation, about 900 to the present. Buddhist elements were appropriated by indigenous traditions.²⁶

Since filial piety has been the core of Chinese tradition from ancient times, the discussion will start with the Buddhist view of filial piety. The Buddhist introduction of the ideas of Rebirth and Karma introduced a whole new concept of the dead in the Chinese tradition. The Buddhist introduction of Rescuing Ancestors between the late 3rd and early 4th centuries, which developed into the ghost festival, was an example of the concept of merit transfer.²⁷ Buddhism has been in China from Emperor Ming (58 to 75 C.E) until now for more than nineteen hundred years and has been part of the Chinese culture for more than fifteen hundred years.²⁸

2.2 Buddhist View of Filial Piety

An Shih-kao, a Parthian Prince monk, arrived in China in 148 C.E. The foreign monks were named after the names of their countries of origin during that period. An was derived from An-hsi. Scythian monks usually had Chih in their names. Those from India had Chu.

²⁶ Wright, Artjur F. "Buddhism and Chinese Culture – phases of interaction." *Studies in Chinese Buddhism*, edited by Robert M. Somers. New Haven: Yale University Press, 1990:1-33.

²⁷ See section 2.4 of this chapter.

²⁸ 2003 minus 57 to 75 equals 1928 to 1946.

Sogdian monks' surname was K'ang.²⁹ An Shih-kao was one of known Buddhist translators in China. His translation bureau was first to be recognized in China and the patterns developed by his group formed the basis for the work that was done subsequent to his efforts.³⁰ Most of An Shih-kao's translations deal with meditation (*dhyāna*) and concentration (*samādhi*).³¹ Most translated Buddhist texts during the Later Han period (25-220 C.E.) focus on meditation and concentration.³² Since meditation and concentration

²⁹ Ch'en, Kenneth. *Buddhism in China: a historical survey*. Princeton: Princeton University Press, 1964.

³⁰ Zürcher, E. *The Buddhist Conquest of China- the spread and adaptation of Buddhism in early medieval China*. Leiden: E. J. Brill, 1959:48.

³¹ Dumoulin, Heinrich. *Zen Buddhism: a history, volume 1, India and China*, translated by James W. Heisig and Paul Knitter. New York: Macmillan Publications Company, 1988:64.

³² T.31(K.672)(*I ch'ieh liu she shou yin ching*, 一切流攝守因經, 148-170 C.E.), T.36(K.674)(*Pen hsiangi i chih ching*, 本相猗致經, 148-170 C.E.), T.46(K.686)(*A na lü pa nien ching*, 阿那律八念經, 185 C.E.), T.48(K.690)(*Shih fa fei fa ching*, 是法非法經, 148-170 C.E.), T.53(K.692)(*K'u yin ching*, 苦陰經, 25-220 C.E.), T.57(K.693)(*Lou fen pu ching*, 漏分布經, 148-170 C.E.), T.66(K.694)(*Mo jao luan ching*, 魔燒亂經, 25-220 C.E.), T.91(K.703)(*P'o lo men tzu ming chung ai nien pu li ching*, 婆羅門子命終愛念不離經, 148-170 C.E.), T.92(K.704)(*Shih chih chü shih pa ch'eng jen ching*, 十支居士八城人經, 148-170 C.E.), T.98(K.717)(*Arthaviḥṣṭasūtra*, 普法義經, 152 C.E.), T.105(K.743)(*Wu yin pi yü ching*, 五陰譬喻經, 148-170 C.E.), T.131(K.705)(*P'o lo men pi ssu ching*, 婆羅門避死經, 148-170 C.E.), T.150a(K.738)(*Ch'I ch'u san kuan ching*, 七處三觀經, 148-170 C.E.), T. 197(K.804)(*Hsing ch'I hsing ching*, 興起行經, 194-199 C.E.); T.224(K.6)(*Aṣṭasāhasrikāprajñāpāramitāsūtra*, 道行般若經, 179 C.E.), T.313(K.27)(*Akṣobhyatathāgatasyavyūhasūtra*, 阿闍佛國經, 186 C.E.), T.348(K.50)(*Maitreyapariṣcchādharmāṣṭa(ka)sūtra*, 大乘方等要慧經, 148-170 C.E.), T.356(K.240)(*Ratnakūṭasūtra*, 寶積三昧文殊師利菩薩問法身經, 148-170 C.E.), T.361(K.24)(*Sukhāvativyūhasūtra*, 無量清淨平等覺經, 186 C.E.), T.373(K.190)(*Hou ch'u a mi t'o fo chi*, 後出阿彌陀佛偈, 25-220 C.E.), T.397(K.411)(*Ming to wu shih chiao chi ching*, 明度五十校計經, 151 C.E.), T.418(K.67)(*Bhadrapālasūtra*, 般舟三昧經, 179 C.E.), T.417(K.68)(*Bhadrapālasūtra*, 般舟三昧經, 179 C.E.), T.419(K.69)(*Bhadrapālasūtra*, 般舟三昧經, 25-220 C.E.), T.458(K.418)(*Wen shu shih li wen p'u sa shu ching*, 文殊師利問菩薩署經, 168-186 C.E.), T.526(K.226)(*Chang che tzu chih ching*, 長者子制經, 148-170 C.E.), T.602(K.806)(*Ta an pan shou i ching*, 大安般守意經, 148-170 C.E.), T.603(K.807)(*Yin ch'ih ju ching*, 陰持入經, 148-170 C.E.), T.604(K.887)(*Ch'an hsing san shih ch'I p'in ching*, 禪行三十七品經, 148-170 C.E.), T.605(K.814)(*Ch'an hsing fa hsiang ching*, 禪行法想經, 148-170 C.E.), T.607(K.986)(*Tao ti ching*, 道地經, 148-170 C.E.), T.621(K.471)(*Fo yin san mei ching*, 佛印三昧經, 148-170 C.E.), T.622(K.273)(*Tzu shih san mei ching*, 自誓三昧經, 148-170 C.E.), T.624(K.129)(*Drumakinnararājapariṣcchā(sūtra)*, 佉真陀羅所問如來三昧經, 168-172 C.E.), T.626(K.179)(*Ajātaśatrukaukṛtyavinodana(sūtra)*, 阿闍世王經, 147-186 C.E.), T.692(K.281)(*Tathāgatapratibimba-pratiṣṭhānuśamsā(sūtra)*, 作佛形像經, 25-220 C.E.), T. 733(K.789)(*Chien i ching*, 堅意經, 148-170 C.E.); 0T.778(K.510)(*P'u sa nei his liu po lo mi ching*, 菩薩內習六波羅密經, 188 C.E.), T.807(K.361)(*Lokānuvartanasūtra*, 內藏百寶經, 168-186 C.E.).

was the interest of people in China at that time, the Buddhist translations on this subject met the need of the community.

The Sūtra on Concentration by Practicing Respiratory Exercises,³³ one of An Shih-kao's works, explains the ancient yogic and early Buddhist practice of controlling the breath by counting inhalations and exhalations (*ānāpānasati*), a practice that leads to mental concentration. This technique is basic to Ch'an meditation. Taoism taught breath control for spiritual concentration and longevity. Buddhist meditation texts describing the levels of concentration and liberating knowledge offered further insight.

An Shih-kao translated *the Sūtra of Prostrating to Six Directions*.³⁴ In this text, there is an elder, named Shih chia luo yue, who makes four prostrations to each of six directions (east, west, south, north, earth, and heaven) every morning because his father instructed him to do so. The Buddha observes him practicing prostrations while the Buddha is visiting the country. We find out from the following conversation that he practices prostrations without knowing their significance.

The Buddha visits his house and asks him the reason for prostration to six directions. The elder answers, "My father instructed me to prostrate to six directions without telling me the reason. Even though my father already passed away, I cannot disobey his

³³ T. 602 (K. 806)

³⁴ T. 16.

instruction.”³⁵ The elder asks the Buddha to explain the meaning of prostration to six directions.

The Buddha says, “Prostrating to the east stands for the son serving the parents with five duties: 1. (The son) should think of serving parents’ living. 2. (The son should) get up early and have servants fix meals. 3. (The son should) not increase parents’ worry. 4. (The son) should think of parents’ favor. 5. When parents are sick, (the son) in worry should ask the medical doctor to cure his parents.”³⁶

The Buddha further explains that prostrating to the south the students respect their teachers;³⁷ prostrating to the west the wife serves her husband;³⁸ prostrating to the north a person regards his relatives and friends;³⁹ prostrating to the earth the official treats his servants and maids;⁴⁰ prostrating to the heaven the layman respects the Sangha.⁴¹

³⁵ T01n0016_p0250c17-20 from c-beta electronic Taisho canon.

³⁶ T01n0016_p0251b01-04.

³⁷ T01n0016_p0251b08.

³⁸ T01n0016_p0251b14.

³⁹ T01n0016_p0251b23.

⁴⁰ T01n0016_p0251b28.

⁴¹ T01n0016_p0251c07.

An Shih-kao also translated the text of *Parental love is difficult to be repaid* into Chinese between 148 and 170 C.E.⁴² In the text of *Parental love is difficult to be repaid*, the Buddha proclaimed the following to the Sangha,

“Parents are most helpful and beneficial to the child. The mother breast-feeds and nurtures the child at all times to help him grow. When the child is grown up, he should not entertain any ill-feeling toward his parents, even though he should carry his father on his right shoulder and his mother on his left for a thousand years, supposing this is possible to do so. Yet even this deed is not sufficient to repay for the love of parents.”⁴³

According to the sutra, the Buddhist view of filial piety is to teach parents the Dharma: giving, joy, wisdom and compassion, and observing the precepts. As parents follow these teachings, they will be safe and secure. As described in chapter one, the Chinese concept of filiality requires a person “to serve the parents with *li* while they were alive, to bury them with *li* when they passed away and to sacrifice to them with *li*.”⁴⁴

⁴² T.684; K.883.

⁴³ Ch'en, Kenneth K. S. *The Chinese Transformation of Buddhism*. Princeton: Princeton University Press, 1973:19-20.

⁴⁴ See p.39 of this dissertation.

In Buddhist view, serving parents with *li* is not sufficient, teaching parents the Dharma and further leading parents to practice the Buddha's teachings would make parents more secure, thereby freeing them from suffering. Compassion is one of main practices in Buddhism. Therefore, no sacrifice is found in Buddhism.⁴⁵ In this Buddhist concept, when parents pass away, no sacrifice should be made.⁴⁶

However, Buddhist introduction of the idea of rebirth and karma became the basis for ancestral support rituals.⁴⁷ Additional discussion of this topic follows.

2.3. Buddhist Introduction of Rebirth and Karma

Buddhists long ago, embraced a belief in continued existence after death, the worship of ancestors and old existing deities. There were six realms of existence - heaven, hell, asuras, humans, animals, and hungry ghosts – and into which realm one is born into depends upon one's cumulative karma. Evil karma causes suffering, which results in rebirth in the three evil paths. Blessed karma causes happiness, which results in rebirth in the human or celestial realm. Karma in Sanskrit means action or deed. Any physical, verbal, or mental action performed with intention can be called karma.⁴⁸ The Chinese understood that the heavens were composed of Kāma (Desire), Rūpa (Form) and Arūpa (Formless), three

⁴⁵ Monastic in China, and Taiwan are all vegetarians.

⁴⁶ In the current Buddhist practice, no sacrifice should be done when the parents pass away.

⁴⁷ See section 3 of this chapter.

⁴⁸ Hsing Yun. BLIA translated. *The Unique Characteristics of Buddhism*. Hacienda Heights: Buddha's Light International Association, 1998

distinct worlds and parallel to these heavens were a series of hells. Caturmahārājakāyika, Trayastriṃśa, Antarikṣa, Tuṣita, Nirmālarati, and Parinirmitavaśavartin are the six heavens in the realm of Desire where the celestial beings still enjoy sensual pleasures. The four guardians of Indra guard Caturmahārājakāyika: Vaiśramana in the north, Dhātara in the east, Virūhaka in the south, and Virūpākṣa in the west. Trayastriṃśa is also known as the Thirty-three (gods), which is ruled by Indra, the Jade Emperor. There are eighteen heavens in the realm of form. The celestial beings still have form, but they have no distinction of gender and no desire for sensual pleasures such as eating and resting. There are four heavens in the realm of formless. The celestial beings do not have form and the desire for sensual pleasures. The hellish realm consists of eighteen hells: the eight burning hells, the eight freezing hells, the hells of isolation, and the secondary hells.⁴⁹

Karma operated to reward good deeds such as giving alms, observing the precepts, and practicing meditative concentration with meritorious rebirths, and evil deeds with rebirth in one of the evil modes of existence. Buddhism introduced the connection of the physical remains of the body to the afterlife, from the actions of cause in the life and effect afterlife as described above. This concept is found in *Annals of the Later Han* of Yüan Hung (328-376 C.E.) as the following:

⁴⁹ Hsing Yun. Lam, Amy, and Batch, Colin, translated. *The Heavenly realms and the Hell worlds*. Hacienda Heights: Buddha's Light International Association, 1998.

The Buddhists also teach that when a person dies, his soul does not perish, but would become reborn and assume another form. The meritorious and evil deeds performed during the lifetime would all have their rewards and punishments. Therefore, they value the practice of meritorious deeds and the cultivation of the way, so as to discipline the soul. By so doing they would attain to nirvana and become a Buddha.⁵⁰

China had continuous wars from Three-Country period (220-280 C.E.), Five-Foreign Sixteen-Countries (328-589 C.E.) until the beginning of Sui dynasty in 581 C.E.⁵¹ People were in great suffering. The Buddhist doctrine of suffering and impermanence was a living reality. Under these conditions, the search for safety and the yearning for security was a natural consequence. As a result, the Pure Land of Amitābha Buddha (Sukhāvātī) became the most appropriate place. Lung-men caves, near Lo-yang, were initiated in Northern Wei in 494 C.E. Those made from 500 to 540 C.E. imply that the historical Buddha, Śākyamuni, was the most popular Buddhist figure. There were 43 dedications to him, with 35 to the

⁵⁰Ch'en, Kenneth K. S. *The Chinese Transformation of Buddhism*. Princeton: Princeton University Press, 1973:46.

⁵¹Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Kung Publications (佛光出版社), 1987:46.

future Buddha, Maitreya, 8 to Amitābha, and 22 to Kuan-yin. From 650 to 690 C.E., the dedications show a radical shift. Only 8 are to Śākyamuni, 11 to Maitreya; 103 to Amitābha and 44 to Kuan-yin.⁵² This indicates that the Chinese accepted the idea of being reborn in the Pure Land of Amitābha Buddha after this cycle of life. Kuan-yin Bodhisattva appeared to be the savior of the current life. Amitābha Buddha and Kuan-yin became popular.

2.4 Buddhist Introduction of Rescuing Ancestors

The most famous story of rescuing the ancestor in Buddhism is Mu-lien (Maudgalyayana) who exercised filial piety toward his mother according to the text of *Yü lan p'en ching*, a document that was translated by Dharmaraksa between the 2nd year of T'ai Shih (266 C.E.) and the 1st year of Chien Hsing (313 C.E.) of Western Chin dynasty.⁵³ Now neither Sanskrit nor Central Asian version of *Yü lan p'en ching* exists.⁵⁴ In the popular understanding, *Yü lan* is an Ullambana word describing the pitiable fate of those hanging upside-down in the subterranean prisons of hell and *P'en* is a Chinese word indicating a bowl or tray in which offerings are placed. Thus, *Yü lan p'en* means the bowl in which are placed offerings to monks given with the intention of rescuing one's ancestors from the fate

⁵² Palmer, Martin, Jay Ramsay, and Man-Ho Kwok. *Kuan Yin- Myths and Prophecies of the Chinese Goddess of Compassion*. London: Thorsons Publications, 1995:8-9.

⁵³ Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979:103(K. 277, T. 685).

⁵⁴ *Ibid*, p. 21.

of hanging upside-down in hell.⁵⁵ The following passage is translated from *Yü lan p'en ching* in Taisho Tripitaka, in “*CBETA Chinese Electronic Tripitaka Series*.” Taipei: Chinese Buddhist Electronic Text Association, V 1.0, 1999/12/10 version, T16N685:779 (Taisho vol. 16, T.685:779).

(a28) Mu-lien upon attaining Six Transcendental Powers, wished to repay his parents for their love expressed rearing him. With his Divine Eyes he surveyed the worlds and found his mother reborn among the Pretas without seeing food and drink. Her skin was hanging off the bones. Out of compassion he filled his bowl with rice and brought it to offer his mother. When his mother received it, she used her left hand to guard rice and her right hand to gather up rice, but the food turned into burning charcoal even before she put it into her mouth. Mu-lien cried out in grief and tears, and quickly returned to report to the Buddha what had happened.

(b06) The Buddha said, “Your mother’s sins are deeply rooted and tenacious that could not be relieved by your own efforts, even though your filial piety is sufficient to shake heaven and earth. Gods from heaven and

⁵⁵ Teiser, Stephen F. *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988.

earth, evils and outsiders, Taoists and the Four Guardian Kings can not do anything, either. You should depend on the mighty powers of all Four Orders within the Sangha in the Ten Directions to release her. (b10) I will tell you the rescuing method, so that all the suffered beings will be released and be free from sins and obstacles.

(b12) The Buddha said to Mu-lien, “When Four Orders within the Sangha in the Ten Directions finish the retreat on the fifteenth day of the seventh month, you should prepare food with a hundred flavors, five kinds of fruits, basins for washing, sweet-scented oil, and mattresses and beddings on behalf of present parents in distress and previous parents for the past seven lives. Place the most delicious and beautiful things in the world in bowl and offer them to Four Orders within the Sangha with great virtue in the Ten Directions. On this day, Four Orders within the Sangha, meditating in the mountain or obtaining the fruit of the Four Paths or walking about under trees while practicing meditation or Śrāvakas⁵⁶ and

⁵⁶ A hearer, 聲聞. (1) He who has heard (the voice of Buddha). All personal disciples of Śākyamuni, the chief disciples being called Mahāśrāvaka. (2) The lowerest degree of saintship, the others being Pratyeka-buddha, Bodhisattva, Buddha. *A Dictionary of Chinese Buddhist Terms*, compiled by William E. Soothill and Lewis Hodous. KaoHsiung: Fo Guang Publications, 1994:279b.

Pratyeka-buddha⁵⁷ contemplating manifestation with Six Transcendental Powers⁵⁸ or Bodhisattvas of the Ten Stages⁵⁹ in the form of monks, accept the offerings with single mind. They completely possess precepts and their virtues are like the ocean. Through the offerings to Four Orders within the Sangha after the retreat, the current parents and previous parents of the past seven lives and six kinds of relatives will be relieved from the three evil modes of rebirth as well as liberated, clothed and fed spontaneously. If the present parents are living, they will live up to a hundred years with blessings and joy. If the present parents are deceased, they and the previous parents of the past seven lives will be reborn as deities in heaven, freely be transformed into the light of heavenly flowers and enjoy unlimited bliss.” Then, the Buddha decreed all Four Orders within the Sangha in the Ten Directions, “You should chant dhāranī and prayers on

⁵⁷ Pratyeka-buddha, one who seeks enlightenment for himself, defined in the Lotus sūtra as a believer who is diligent and zealous in seeking wisdom, loves loneliness and seclusion, and understands deeply the nidānas. It is a stage above Śrāvaka and is known as the middle vehicle. He attains his enlightenment alone, independently of a teacher, and with the object of attaining nirvāna and his his own salvation rather than that of others, as is the object of a bodhisattva. *A Dictionary of Chinese Buddhist Terms*, compiled by William E. Soothill and Lewis Hodous. KaoHsiung: Fo Guang Publications, 1994: 414a.

⁵⁸ The six supernatural or universal powers acquired by a Buddha, also by an arhat through the fourth degree of dhyāna. The “southern” Buddhists only have the first five, which are also known in China. The sixth is 漏盡(智證, complete enlightenment): āsraṅksaya-jbāna, supernatural consciousness of the waning of vicious propensities. *A Dictionary of Chinese Buddhist Terms*, compiled by William E. Soothill and Lewis Hodous. KaoHsiung: Fo Guang Publications, 1994:138b.

⁵⁹ see chapter 5: ten stages of Bodhisattva.

behalf of the family of the donors for their previous parents of the past seven lives. You should meditate, concentrate your thoughts and accept the food. The bowl of food should be placed in front of the Buddha's stupa as received. After all Four Orders within the Sangha finish chanting dhāraṇī and prayers, each one may eat food."

(b28) At that time Mu-lien and all great Bodhisattvas at this meeting were in great joy and Mu-lien recovered from crying in tears. On that day Mu-lien's mother released from the suffering as a Preta for a kalpa. ...

(c06) The Buddha said, "...If monks, nuns, kings, crown princes, princes, officials, prime ministers and ten thousand common people who practice filial piety on behalf of the present parents and the parents of the past seven life cycles should place food with a hundred flavors and drink in *Yü lan p'en* to offer to all Four Orders within the Sangha coming out the retreat on the fifteenth day of the seventh month, the Day of the Joy of the Buddha. All Four Orders within the Sangha hope that the offering will let the present parents live for a hundred years without sickness and sufferings and the parents of the past seven life cycles leaving the suffering of Pretas and be reborn in heaven and human realms with

unlimited blessings and happiness.” (c15) The Buddha said to good sons and good daughters, “Those disciples of the Buddha who are filial and obedient to their parents should constantly remember their parents in their thoughts, and make offerings to them and the parents of the past seven lives. Every year on the fifteenth day of the seventh month, they should remember their parents and the parents of the past seven lives with piety and compassion, and repay their parents for their care and love by preparing and offering a *Yü lan p'en* feast to the Buddhas and Four Orders of Sanghas. All the disciples of the Buddha should carry out this rule.”

The Buddha instructed people to use the Four Orders within the Sangha as the medium to transfer merits by offering them food. The merits of offering Four Orders within the Sangha can be passed to the inhabitants of the other world. This is a major act of transferring merit. As described earlier, the third phase of the interaction of Buddhism and Chinese culture was the period of acceptance and independent growth. This is an example of independent growth in order to adopt the idea of filial piety.

On account of the unequivocal emphasis on filial piety, this sutra was welcomed by the Chinese and became exceedingly popular not only among the Buddhists but also among

the common people. Owing to the wide acceptance of *Yü lan p'en ching* among people, the *Yü lan p'en* festival became one of the popular celebrations during the T'ang dynasty.⁶⁰ The ghost festival was held on the fifteenth day of the seventh lunar month in the T'ang dynasty. This day always fell between the Summer Solstice⁶¹ and the Autumn Equinox.⁶² In north China, early autumn marks the agricultural harvest, while in south China; it is often the time for the second planting of rice. Teiser quotes from Derk Bodde on Chinese lunar calendar:

The traditional Chinese calendar ... consists of twelve months referred to by number, each beginning with the new moon and reaching its midpoint with the full moon. These twelve lunations total 354 days, which means that individual lunations have a length of either twenty-nine or thirty days. Like the lunations themselves, the days included in them do not bear names but are consecutively numbered.

⁶⁰ Ch'en, Kenneth K. S. *The Chinese Transformation of Buddhism*. Princeton: Princeton University Press, 1973:31.

⁶¹ The time of the year when the sun reaches the point of its farthest distance north or south of the equator – the summer solstice and the winter solstice.

⁶² The time when day and night are equal about March 21 and September 22, the vernal equinox and the autumnal equinox.

In China, as elsewhere, the major problem in calendar-making has been to reconcile as far as possible the in fact incommensurate movements of sun and moon ... The Chinese solution has been to insert an intercalary month, usually at three-year but sometimes at two-year intervals, in such a way that seven intercalations occur every nineteen years ... The Chinese intercalary month does not come at the end of the lunar year. Rather it may be inserted between any two months (except the first, eleventh, and twelfth) in such a way as to insure that the Winter Solstice always falls in the eleventh month, the Spring Equinox in the second, the Summer Solstice in the fifth, and the Autumn Equinox in the eighth. The net result is a calendar whose lunar New Year (first day of the first lunar month) fluctuates from year to year anywhere between January 21 and February 20.⁶³

The spread of the ghost festival in medieval China signaled the movement of the Buddhist sanghahood into the very heart of family religion. Lay people and monks were brought together in the ancestral event. Teiser lists texts and references of people from

⁶³ Teiser, Stephen F. *The Ghost Festival in Medieval China*. Princeton: Princeton University Press, 1988:27.

different backgrounds making offerings in the Buddhist temples for the benefit of ancestors on the fifteenth day of the seventh month from the fifth to the tenth centuries.⁶⁴ In addition to the common people, Empress Wu (690-705 C.E.),⁶⁵ Emperor Tai-tsung (762-769 C.E.),⁶⁶ and Emperor Te-tsung (779-805 C.E.) visited temples in the capitals to view the festivals.⁶⁷ In *Administrative Rules of the Six Departments under the T'ang*, presented to Emperor Hsüan-tsung (712-756 C.E.), describes the bureau in charge of supplying the official offerings during the ghost festival; “during the seventh month ... on the fifteenth day, the office furnishes *yüan-lan* bowls.”⁶⁸ The description of the celebration of 768 C.E. in Ch'ang-an is found in Wang Chin's (d. 781 C.E.) biography in the *Old T'ang History*:

On the full moon of the seventh month Tai-tsung made *yü-lan* bowls in the Palace Chapel. They were decorated with golden kingfisher feathers and cost a million cash. He also set out ancestral tablets for seven generations from Kao-tsu on down. They were completely clothed in pennants and dragon parasols, with their venerable names written on the

⁶⁴ Ibid. p.3-25, p.56-77.

⁶⁵ Ibid. p. 9.

⁶⁶ Ibid. p.78-79

⁶⁷ Ibid. p. 83-86.

⁶⁸ Ibid. p. 77-78

pennants so that people would know [which tablet represented which ancestor]. These tablets were carried out from the imperial precincts to be displayed in Buddhist and Taoist temples. On this day all of the officials with their insignia were arrayed at the Gate of Bright Accord to await the procession. Banners and flowers, singing and dancing, and shouts of welcome filled the street.

The celebration was an annual affair, but knowledgeable people ridiculed its untraditional nature. The destruction of the teaching [of Sage-Emperors] began with Wang.⁶⁹

At present this ritual is annually performed at Hsi Lai Temple in summer. Four Orders within the Sangha including North East and South East Asian origin Buddhist Communities in the surrounding areas are invited to attend the ceremony. Lay people from North and South America come to Hsi Lai Temple to offer Four Orders within the Sangha. Compared to that in Hsi Lai Temple in summer, the offering to Four Orders within the Sangha is conducted in much larger scale in Taiwan. The indoor stadium is usually the chosen location due to the need to be able to accommodate all the participants. This indicates that

⁶⁹ Ibid. p. 79-80.

Buddhism is prosperous and popular in Taiwan and people there regard that offering Four Orders of Sangha would produce great merits in return.

2.5 Emperor Liang Repentance Service

2.5.1 Kuan-yin in Emperor Liang Repentance Service

Jih gong⁷⁰ is Pao-jih⁷¹ who was involved in the composition of the Water-Land Dharma Function Platform Ritual and Emperor Liang Repentance Service. As discussed in the Introduction, Pao-jih is the manifestation of Kuan-yin. Liang Wu Ti saved his passed queen by performing Emperor Liang Repentance Service, which had resulted from monks who searched for the canon, found passages and finally composed this new work. Merit transference is illustrated in this ritual. The attitude of the participants, the effects and the results of performing this ritual are found in the text. Reasons and methods to accomplish these six aims are also given in the text.

Eight Buddhas and two Bodhisattvas appear first in the text and gradually the number of Buddhas and Bodhisattvas increase in the later part of the text. However, Maitreya Buddha and Gautama Buddha are always listed among those to whom homage should be played. Six Bodhisattvas are referred in various parts of the ritual. However, Kuan-yin Bodhisattva is included in each of the lists of those to whom homage should be played. This

⁷⁰ gong (公) is used to respect a male older person.

⁷¹ See Introduction.

indicates the important role of Kuan-yin in the ritual. The following passage is selectively translated from the text.

... This Repentance Ritual is based upon the participant's sincere repentance,⁷² as a consequence all deeds and all wishes are granted.⁷³ ...

... Large numbers of invisible and visible beings now get together in this temple to perform this repentance ritual and also activate the great mind.⁷⁴ ... There are six fruits that would result from performing Emperor

Liang Repentance Service (as listed in the following):

1. Taking refuge to the Triple Gems,
2. Removing doubts,
3. Repenting of all sins,
4. Activating the mind of bodhi,
5. Making vows,
6. Turning over the merits to the salvation of others.⁷⁵ ...

... We should practice according to the teachings of the Buddha.⁷⁶ ...

⁷² T. 1909-922:c-15.

⁷³ T. 1909-922:c-15-16.

⁷⁴ T. 1909-923:a-4.

⁷⁵ T. 1909-923:a-24-26.

... All immeasurable beings in Ten Directions take homage to the
Compassionate Father (as the following Buddhas) in the world.⁷⁷

Homage to Maitreya Buddha.

Homage to Vipassi Buddha.

Homage to Sikhi Buddha.

Homage to Vessabha Buddha.

Homage to Kakusandha Buddha.

Homage to Konagamana Buddha.

Homage to Kassapa Buddha.

Homage to Gautama Buddha.

Homage to Wu-ben-shen Bodhisattva.

Homage to Kuan-yin Bodhisattva.⁷⁸ ...

... Repenting for all sins, one should follow the Buddha's teachings, and
repent with efforts to extinguish the sins.⁷⁹ ... Kuan-yin's compassionate
water is used to wash away dirt to pure.⁸⁰ ...

⁷⁶ T. 1909-925:a-9.

⁷⁷ T. 1909-925:b-3.

⁷⁸ T. 1909-925:b-4-7.

⁷⁹ T. 1909-926:c-8-9.

⁸⁰ T.1909-927:a-3;T. 1909-928:a-1.

The karmic retribution can be moved due to one's sincere repentance helped with the powers of the Buddhas and Bodhisattvas. Reasons for being reborn in hells, hungry ghosts, malevolent nature spirits, humans and devas are well defined and examples are given. The miserable conditions in the first three realms are emphasized. Ways to be released from these situations, further promoting to enlightenment and helping others to be awakened are taught. The powerful effects of performing repentance are also illustrated.

This ritual was composed in China. The message is that there is a hope for those who are suffering in the evil realms. A series of communications between Emperor Liang and his deceased queen occurred. The living emperor tried his efforts to save the queen from sufferings by conducting the ritual. The queen who passed away had the power to communicate with the emperor for help, but had no power to offer protection or give benefits to the one alive. This is different from the previous situation described in the ancestor worship section because the living are not asking for the support from the dead. Instead, the living are helping the dead. Furthermore, the deceased queen had no power over the living Emperor.

2.6 Huei-si (515 – 577 C.E.)

Pao-jih, a manifestation of Kuan-yin, was the leading monk of composing the Water-Land Dharma Function Platform Ritual and Emperor Liang Repentance Service. In

Master Sheng Yin's "Kuani-yin in every house", Huei-si and Sen-ch'ieh are also said to be Kuan-yin's manifestations.⁸¹ Reference to Huei-si is found in *Continued Eminent Monk Biographies*, compiled by Tao-hsüan (596 – 667 C.E.) in 649 C.E.⁸² Huei-si wrote *Writing setting forth my vow*.⁸³

Huei-si studied under Huei-wen, who followed the teachings of Nagarjuna with emphasis on *the Treatise on the Middle Way* and *the Treatise on the Larger Perfection of Wisdom. The Significance of the Peaceful Practices Chapter of the Lotus Sūtra* was one of Huei-si's works. In this work, he states that a person should engage in two types of meditations: sutra recitation and silent meditation in order to understand *the Lotus Sūtra*. *Fa-hua san-mei* is a kind of religious practice such as meditation in order to understand the true meaning of *the Lotus Sūtra*.⁸⁴ The texts of the biography of Huei-si and *Writing setting forth my vow* were studied to investigate the association of Huei-si and Buddhist rituals. The biography of Huei-si is selectively translated in the following.

⁸¹ Shin, Sheng yin *Pu men hu hu yeou Kuan-yin* (普門戶戶有觀音). Taipei: Yüang Ming Publications (圓明出版社), 1995.

⁸² Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979:371-K1075 (T.2060).

⁸³ T. 1933.

⁸⁴ Ikeda, Daisaku. Watson, Burton translated. *The Flower of Chinese Buddhism*. New York: Weatherhill, Inc. 1997:88-102.

Huei-si's original surname is Lee, a native of Wu Jin (Honan Province). When he was young, he was well known for forgiving and expressing compassion. Neighbors admired him. In a dream, an Indian monk advised him to renounce the world. Awakened by this auspicious indication, he left his parents and entered the path of training. ... While he was in the monastery, several times he felt that he was in contact with mysterious monks who taught him to be a vegetarian and to practice the precepts. He determined to follow this teaching and ate one meal a day rejecting all other offerings. He is said to have recited more than 30 chapters of *the Lotus Sūtra* and others, for more than one thousand times over a period of several years.⁸⁵ ... In the dream that led him to his destiny, both Maitreya and Amitābha taught him the Dharma. After that experience, he constructed two images of Maitreya and Amitābha and revered them.⁸⁶ ...

At that time Ch'an Master Huei-wen had several hundreds of disciples, all following strict rules of conduct. Huei-si sought out

⁸⁵ T. 2060-562:c-6-13.

⁸⁶ T. 2060-562:c-21-22.

Huei-wen, took refuge with him and studied the Dharma.⁸⁷ He experienced obstacles to his practice of meditation in which he could not use his legs. This weakness of the body kept him from achieving his goal. He thought to himself: “My illness is the result of karma which originates in the mind. There are no external phenomena. When I examine the origin of the mind, I can observe no karma. The body is like the shadow of a cloud. There is form, but the essence is empty. Through this method of concentration, he overcame the false views and his mind became clear. At that moment all the suffering of his illness disappeared.”⁸⁸ ...

He moved to Nan-eh on the twenty-second day of the sixth month of Guang Ta in Chen dynasty⁸⁹ (568 C.E.),⁹⁰ and stayed there for ten years. ... Before he passed away, he assembled all of his disciples and taught them the Dharma for several days. When he died on the twenty-second day of the sixth month in the ninth year of Tai Chien (577 C.E.),⁹¹ an unusual fragrance filled the room. His body was soft with

⁸⁷ T. 2060-562:c-28-29.

⁸⁸ T. 2060-563:a-5-9.

⁸⁹ T. 2060-563:b-14-15.

⁹⁰ Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Guang Publications (佛光出版社), 1987: 68.

⁹¹ Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Guang Publications (佛光出版社), 1987: 69.

regular color.⁹² ... Huei-si had an Usnisa on his head and looked respectable

⁹³ ... He practiced with great compassion and according to the precepts of

the Bodhisattva.⁹⁴

Huei-si systematized the three periods of True (five hundred years), Counterfeit (one thousand years), and Final Dharma (ten thousand years) in his *Writing setting forth my vow*. The birth of Śākyamuni Buddha was dated at around 624 B.C.E. according to the Northern Buddhist tradition⁹⁵ and entered parinirvana at the age of eighty. It has been only more than twenty-five hundred years since his nirvana. The Final Dharma period described in Huei-si's article lasts for ten thousand years, which is much longer than any other resources. James B. Hubbard studied the Final Period of the Dharma in 1986.⁹⁶ I summarized his study as the following.

⁹² T. 2060-563:c-26-28.

⁹³ T. 2060-564:a-5.

⁹⁴ T. 2060-564:a-7.

⁹⁵ (A) Robinson, Richard H. and Johnson, Willard L. *The Buddhist Religion – a historical introduction*. Belmont: Wadsworth Publishing Company, 1997:11. (B) Heinz Bechert also studied the birth of the Buddha. (C) In 1950, World Buddhist Friendship Association had the first meeting in Sri Lanka to discuss the history of the Buddha's birth, enlightenment, and nirvana and concluded: 1. The Buddha was born on the day of May full moon in 623 B.C.E. 2. The Buddha left home at the age of 29 and obtained enlightenment at 35 in May full moon day(588 B.C.E.). 3. The Buddha taught the Dharma for 45 years and entered nirvana at 80 (543 B.C.E., May full moon day). 4. The Buddhist calendar started as the Buddha entered *nirvana*. *Merit Times* (America), May 5, 2003.

⁹⁶ Hubbard, James B. *Salvation in the Final Period of the Dharma: the inexhaustible storehouse of the San-Chieh-Chiao*. Ph. D. dissertation from University of Wisconsin-Madison, 1986.

After the time of Huei-si, the idea of three stages regarding the Buddha's teachings swept through the Buddhist community. The first stage, starting with the Buddha's parinirvana, is named the "True Doctrine", during which the three aspects of teaching, practice, and attainment are all present. During the "Counterfeit Doctrine" phase, there is only the teaching and practice. When only the teachings remain, it is in the "Final Age of the Doctrine", also termed the "Period of Extinction". Two sects came to be founded on the teaching (Pure Land and the San-chieh-chiao), and it proved to have great appeal among people of all ranks.⁹⁷

Śākyamuni Buddha left no written testament. Records were made from memory by his followers some years after his nirvana. After the nirvana of the Buddha, the followers could no longer turn to him for ultimate understanding, which led to the first council and division. The concept of the "True Dharma" first arose under such circumstances. Hubbard quotes from the *Aṅguttara-Nikāya*:⁹⁸

"Monks, these two things conduce to the confusion and disappearance of true Dhamma. What two? The wrong expression of the letter (of the text) and wrong interpretation of the meaning of it ...

⁹⁷ Ibid. p. 12

⁹⁸ Ibid. p. 16.

Monks, these two things conduce to the establishment, the non-confusion, to the non-disappearance of true Dhamma. What two?

These two are the right expression of the letter and right interpretation of the meaning. For if the letter be rightly expressed, the interpretation of the meaning is also right. These two things conduce to the establishment ... of True Dhamma.”⁹⁹

From the *Saṅguttara-Nikāya*:¹⁰⁰

“There is no disappearing of the true doctrine, Kassapa, till a counterfeit doctrine arises in the world; but when there is a disappearance of the true doctrine ... The earth-element, Kassapa, does not make the true doctrine disappear, nor does the water-element, nor the heat-element, nor the air-element. But here in the Order itself futile men arise, and it is they who make the true doctrine disappear ...”¹⁰¹

⁹⁹ Woodward, F. L. translated. *The Book of the Gradual Sayings (Aṅguttara-Nikāya)*, vol.1. London: Luzac & Company, 1953, vol.1, p. 53.

¹⁰⁰ Hubbard, James B. *Salvation in the Final Period of the Dharma: the inexhaustible storehouse of the San-Chieh-Chiao*. Ph. D. dissertation from University of Wisconsin-Madison, 1986:18.

¹⁰¹ Davids, Rhys, translated. *The Book of the Kindred Sayings (Sajyutta-Nikāya)*. London: The Pali Text Society, 1972, part II, p. 152.

Hubbard further reports that there were various timeframes for each Period in different texts. *The Bhadrāpālasūtra*, which was translated by Dharmarakṣa on the 21st day, 7th month, 1st year of Yüan K'ang, Western Chin dynasty (September 1st, 291 C.E.) or in the 1st year of Yung K'ang, Western Chin dynasty (300 C.E.),¹⁰² speaks of five-hundred years of the True Dharma and five-hundred years of the Counterfeit Dharma. The same saying is found in *the Karmāvara-āpratipraśrabdhisūtra*, translated by Jbānagupta and Dharmagupt between the 5th and 20th years of K'ai Huang, Sui dynasty (585-600 C.E.) in Hsing-shan Monastery,¹⁰³ and *P'u sa tsang ching*, translated by Savghabhara in the 16th year of T'ien Chien, Liang dynasty (517 C.E.) in Yang-chou.¹⁰⁴ In the *Samyukta-agama* of the Sarvāstivāda,¹⁰⁵ one-thousand years after the passing of the Tathāgata four evil kings will arise and destroy stupas, murder the monks, and destroy the Dharma. According to this text, the Final Dharma period started one thousand years after the nirvāṇa of Śākyamuni

¹⁰² Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979:136(K. 387, T. 425).

¹⁰³ Ibid. p. 179(K. 541, T. 1493).

¹⁰⁴ Ibid. p. 179(K. 543, T. 1491).

¹⁰⁵ Sarvāstivāda; the school of the reality of all phenomena, one of the early Hīnyāna sects, said to have been formed, about 300 years after the Nirvāṇa, out of the Sthavira; later it subdivided into five, Dharmaguptāh, Mūlasarvāstivādāh, Kāśyapīyāh, Mahīśāsakāh, and the influential Vātsīputrīyāh. 一切有部。Its scriptures are known as the 律; 律書; 十誦律; 根本說一切有部毗那耶; (根本說一切) 有部尼陀那; 目得迦; 根本薩婆多部律攝或有部律攝, etc. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, E. William and Hodous, Lewis. Kaohsiung: Fo Guang Publications, 1962: 215a.

Buddha,¹⁰⁶ which was different from those described by Huei-si. Narendrayashas translated the *Ji tsang fan* and the *Yue tsang fan* in 566 C.E.¹⁰⁷ Texts reflect that people in India in the 6th century were concerning with the decline of the Dharma. In the *Yue tsang fan*, the so-called ‘five five-hundred stages’ theory is described. According to this theory, in the first five-hundred years after the Buddha’s nirvana, the understanding of the Buddha-dharma will remain strong; in the next five hundred years the practice of meditation will remain firm; in the next five-hundred years the monks will remain strong in the reading and chanting of the sutras; in the fourth five-hundred year period the practice of building stupas will remain firm; and in the final five-hundred years the True Dharma will degenerate and only chaos and disharmony will remain firm.¹⁰⁸

... After the Dharma entered the Period of Extinction for nine thousand and eight hundred years, Moonlight Bodhisattva appeared in China and preached the Dharma to all beings for 52 years. After he entered nirvana, *Śūraṅgamasūtra* and *Bhadrapāla* sequentially disappeared. Other sutras also gradually disappeared. *The Sukhāvātīvyūhasūtra* survived for one

¹⁰⁶ Hubbard, James B. *Salvation in the Final Period of the Dharma: the inexhaustible storehouse of the San-Chieh-Chiao*. Ph. D. dissertation from University of Wisconsin-Madison, 1986:31.

¹⁰⁷ *Ibid.*, p.30.

¹⁰⁸ see note 106..

hundred years, and during that time caused many beings to awake before it was lost. Now it is the time of great evil in the world.¹⁰⁹ I vow to keep this sutra from disappearing and I will teach all beings until Maitreya Buddha comes.¹¹⁰ ...

I had made this vow at the beginning of the Period of Extinction of the good Dharma. I have practiced ascetic cultivation for these long, long years and I will accomplish the merit of the Buddha path and meet Maitreya Buddha.¹¹¹ ...

When monks, nuns and other wise people, practice and recite the *Mahāprajñāpāramitāsūtra*, when they preach and explain to the public in the mountains, wild forests, quiet places, towns or villages, the evil Mara comes to distract and destroy the perfections. If one with concentrated mind (thoughts) puts his palms together and calls my name, he will obtain immeasurable supernatural power.¹¹² ...

If I attain Buddhahood, all beings in the ten directions that hear my name, and are willing to practice precepts, cultivate diligently and perform

¹⁰⁹ T. 1933-786:c-7-11.

¹¹⁰ T. 1933-786:c-11-12.

¹¹¹ T. 1933-786:c-13-15.

¹¹² T. 1933-789:c-8-12.

the six paramitas.¹¹³ ... If I attain Buddhahood, all beings in the ten directions with pabcānantarya¹¹⁴ should fall into the hell. Good people happen to teach them to call my name at the death; they put their palms together and continuously call my name. They will see me at the moment of death to welcome them to my land.¹¹⁵ ... If beings in the big hell hear my name, they will be relieved.¹¹⁶ ... If beings fall into the hungry ghosts, no drink and food for a long, long time, constantly suffering from hungry, hear my name and they will be full.¹¹⁷ If beings, falling in the animal path due to their sins, hear my name and all sufferings will be gone forever.¹¹⁸ ...

His other wishes are very similar to what we find in *the Lotus Sūtra*.¹¹⁹ This is probably the reason for being regarded as the manifestation of Kuan-yin.

¹¹³ T. 1933-790:a-7-8.

¹¹⁴ See glossary.

¹¹⁵ T. 1933-790:a-11-14.

¹¹⁶ T. 1933-790:a-21.

¹¹⁷ T. 1933-790:a-23-25.

¹¹⁸ T. 1933-790:a-28-29.

¹¹⁹ See chapter 5, the *Lotus Sūtra* section.

Zürcher reports the textual study of Moonlight Bodhisattva.¹²⁰ His studies will be summarized in the following. Moonlight Bodhisattva is best known in a short sutra that has been translated into several Chinese versions:

- (1) T. 534 *The Moonlight Boy Sūtra*, translated by Dharmarakṣa in the late 3rd century,
- (2) T. 535 *Shenri ching*, unknown translator probably in the 5th century,
- (3) T. 536 *Shenri er ben ching*, translated by Guānābhadrā around 440 C.E.,
- (4) T. 545 *Dehu changche ching*, translated by Narendrayāśas in 583 C.E.¹²¹

In this text, the sixteen-year old Moonlight is the son of *Shenri* or *Dehu*. The father plans to invite the Buddha for a meal and intends to let the Buddha perish in a pitfall filled with fire. The son implores the father not to carry out the plan. When the Buddha arrives, he knows the father's evil intention, and changes the fire-pit into a lotus pond. The father is deeply ashamed and is converted on the spot. Afterwards, the Buddha predicts the future lives of Moonlight in the texts of *Shenri ching*¹²² and *Dehu changche ching*.¹²³ In *Shenri ching*, the Buddha declares that a thousand years after the parinirvāṇa, when the

¹²⁰ Zürcher, E. *Prince Moonlight: Messianism and Eschatology in Early Medieval Chinese Buddhism*. T'oung Pao vol. 68, 1982, pp. 1-75.

¹²¹ Ibid. p. 22-23.

¹²² T. 535

¹²³ T.545

canonical doctrine is about to disappear, Moonlight will be reborn in China¹²⁴ as a holy king. He will revive the True Doctrine in China and among the surrounding barbarians. Great numbers of people will be converted, and even become monks. Those who listen to the words of this scripture will be saved from sin.¹²⁵

In Narendrayaśas' translation in 583 C.E.,¹²⁶ the Buddha prophesies that in the Final Age of the Doctrine, on the continent of Jambudvīpa, in the kingdom of the Great Sui, Moonlight will be a powerful ruler named Dashing. He will make Buddhism flourish throughout his realm, and be renowned for his personal devotion. He will venerate the Buddha's Alms-bowl that at that time will be brought to the land of Sui from Kashgar. He will patronize Buddhism by the reproduction and spread of holy texts, the making of various Buddha images, and the establishment of countless Buddhist sanctuaries in all parts of the empire. Sui Wen Ti, also named Emperor "Dahsing," who ruled Sui from 581 to 604 C.E.¹²⁷ Dahsing means "Great Practice." He is known for his most grandiose act of politically inspired Buddhist piety: the building of hundreds of relic-shrines all over the country and this only took place in the year of 601.¹²⁸

¹²⁴ Chin kingdom, 秦國

¹²⁵ Ibid. p. 24

¹²⁶ T.545

¹²⁷ Tze-Yi (慈怡), ed. Sui Wen Ti (隋文帝) *Fo Guang Great Dictionary* (佛光大辭典). Kaohsiung: Fo Guang Publications, 1989:5317.

¹²⁸ Ibid. p. 25-26.

The Ratnameghasūtra was translated into Chinese by Mandra(sena) in 503 C.E.¹²⁹ and by Dharmaruci in 693 C.E.¹³⁰ In *the Ratnameghasūtra*, Moonlight is foretold that in the final phase of the Doctrine he will be reborn in Great China, in the northeastern part of Jambudvīpa, as a powerful female monarch. She will rule with wisdom and kindness, build many Buddhist temples, and provide the clergy with large endowments. Peace and prosperity will prevail. After a long time, she will be reborn in the Tusita heaven and join the company of Maitreya. In the early T'ang dynasty Empress Wu (624-705 C.E.),¹³¹ we see the Buddhist propaganda. She established Chou dynasty in 690 C.E. and she was the only Empress in the Chinese history. Both Sui Wen Ti and Empress Wu were great revivalists.¹³² *The Sūtra of the Annihilation* was translated into Chinese between 420 and 479 C.E.¹³³ In this text, Moonlight appears as a saintly ruler in the final phase of the Doctrine and revives the True Doctrine for 52 years. But after this period the process of

¹²⁹ T.658(K.134), *Pao yün ching* (寶雲經) translated by Mandra(sena) in the 2nd year of T'ien Chien (天監)(503 C.E.), Liang dynasty in Yangtu. *The Korean Buddhist Canon- A Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979:61(K. 134, T. 658).

¹³⁰ T.660(K.133), *Pao yü ching* (寶雨經) translated by Dharmaruci in the 2nd year of Ch'ang Shou (長壽), T'ang dynasty (693 C.E.) in Fo-shou-chi Monastery (佛授記寺). *The Korean Buddhist Canon- A Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979:61(K. 133, T. 660).

¹³¹ Tze-Yi (慈怡), ed. Empress Wu (武則天) *Fo Guang Great Dictionary* (佛光大辭典). Kaohsiung: Fo Guang Publications, 1989: 3326.

¹³² Ibid. p. 26-27.

¹³³ T.396(K.520). The translator of the *Fa mieh chin ching* (法滅盡經) was unknown. The text was translated in Liu Sung dynasty (劉宋) (420-479 C.E.). From "*The Korean Buddhist Canon- A Descriptive Catalogue*," compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979:173(K.520, T.396).

decay continues. In Huei-si's *Writing setting forth my vow*,¹³⁴ Moonlight Bodhisattva appeared in China and preached the Dharma to all beings for 52 years¹³⁵ which corresponds to the period of 52 years in *the Sūtra of the Annihilation*.¹³⁶

From the above textual study, we know that Huei-si was not associated with the development of a specific Buddhist ritual. He taught the Dharma to beings and he was closely related to *the Lotus Sūtra*. Huei-si systematized the three periods of True, Counterfeit, and Final Dharma.

2.7 Sen-ch'ieh

References to Sen-ch'ieh are found in *Miraculous Monk Biographies*¹³⁷ and *Sung Eminent Monk Biographies*.¹³⁸ The history of Sen-ch'ieh is selectively translated.

Sen-ch'ieh was from regions in the west of Tunhuang. ¹³⁹	...Sen-ch'ieh renounced while he was young. After he became a monk, he
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¹³⁴ T. 1933

¹³⁵ T.1933-786:c-7-8.

¹³⁶ T.396

¹³⁷ T.2064-992.

¹³⁸ T.2061-822.

¹³⁹ T. 2064-992:a-17.

	vowed to travel to far away. ¹⁴⁰ ...
<p>He came to China in the beginning of Long Shuo (661~663 C.E.)¹⁴¹ in T'ang dynasty. He resided in Chu Chou Long-shing Monastery where his mysterious powers began to appear. He sent his disciple Huei-yeen to Shin-yi Fang in Lin-huai County of Shih Chou to appeal the land and to mark out a spot for building a monastery. The scripture of the history of old Hsiang-ji Monastery and a gold image with the name of Pu-chao-wang Buddha were dug out under the land mark. Residents regarded it as miraculous unusual because Sen-ch'ieh had the power to know about these objects using his Deva-Eye. The residence asked: "How can we not support the building of the monastery? So they competed with one another to make donations."¹⁴²</p>	
	This gold image was lost during two times of fire in the

¹⁴⁰ T. 2061-822:a-7.

¹⁴¹ Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Guang Publications (佛光出版社), 1987: 89-90.

¹⁴² T. 2064-992:a-18-23.

	periods of Jen Yuan and Chang Ching. ¹⁴³
<p>Once Sen-ch'ieh slept at He-ba Shih's home. His body suddenly extended longer than the bed for about three chi.¹⁴⁴ The host family was very impressed. Sen-ch'ieh next manifested himself in Eleven-headed Kuan-yin form. The whole family was very excited and respected him even more. As a consequence, they donated their house to build a monastery.¹⁴⁵</p> <p>...Sen-ch'ieh called to a boat at the bank of the Huai River and said: "If you donate money, I can reduce your prison penalty. What you have in the boat was illegally obtained." The robber followed his instruction and gave him all his money. In this way the Buddha shrine was built. Not long after this, the robber was sentenced to the prison in Yangtze County. Sen-ch'ieh rode in on a cloud, came down to</p>	

¹⁴³ T. 2061-822:a-14-15.

¹⁴⁴ Chi is a unit in Chinese linear measurement, equivalent to 1/3 meter. *Far East Chinese-English Dictionary* re-edited by M. Jian (簡明本). Taipei: Far East Publications, 1995: 387.

¹⁴⁵ T. 2064-992:a-23-25.

comfort him and said: “No sufferings.” Several days later the robber was given amnesty and escaped the sentence of death.¹⁴⁶ Once upon a time, Chang-an Fu-ma-du-wei¹⁴⁷ Wu Iou-ji was sick. Sen-ch’ieh gave him water from a vase and he was relieved from illness.¹⁴⁸ In this way Sen-ch’ieh became very famous in the capital. ... During the secondary year of Ching Lung (708 C.E.)¹⁴⁹ Jong Tsung sent an envoy to welcome Sen-ch’ieh to the Royal Temple and honored him as the National Master. At that time he stayed alone in a room in Chien-fu Monastery. There was a spot, often plugged with cotton, on his head. At night Sen-ch’ieh removed the cotton and a fragrant smell came out from that spot and filled the whole room. When the dawn came, the fragrance flowed back into the head and the spot was once again plugged with cotton again.¹⁵⁰ Once after the Master washed his feet, one person took the water and drank it. As a result, he was relieved from an incurable chronic disease.¹⁵¹ One day Jong Tsung was in the

¹⁴⁶ T. 2064-992:b-9-13.

¹⁴⁷ The title of the official.

¹⁴⁸ T. 2064-992:b-13-14.

¹⁴⁹ Tze-Yi (慈怡), ed. *Fo Jiao Shih Neng Beau* (佛教史年表). Taipei: Fo Guang Publications (佛光出版社), 1987: 98.

¹⁵⁰ T. 2064-992:b-20-24.

¹⁵¹ T. 2064-992:b-24-25.

inner palace and said to the Master: “There has been no rain in the capital for several months. I wish the compassionate Master will resolve this urgent worry for me.” The Master sprinkled water from a vase. Suddenly clouds appeared in the sky and rain poured down. Jong Tsung was in great joy.¹⁵² He named the monastery Lin-huai. The Master requested that it be renamed Pu-chao-wang monastery, commemorating the name on the golden image that had been found there. Jong Tsung considered chao was the name of Tien Hou, so he changed it to Pu-guang-wang Monastery. He wrote the name on a horizontal board and gave it to the Master.¹⁵³

... On the second day of the third month of the fourth year at the Chien-fu Monastery in Chang-an, Sen-ch’ieh passed away while sitting straight.¹⁵⁴

He looked as still
alive with eyes

¹⁵² T. 2064-992:b-25-28.

¹⁵³ T. 2064-992:b-28-c-2.

¹⁵⁴ T. 2064-992:c-2-3.

	<p>closed at the age of 83.¹⁵⁵ ... He was at his native country for thirty years and fifty- three years at T'ang.¹⁵⁶</p>
<p>While Jong Tsung was commanding a stupa built in Chien-fu Monastery for Sen-ch'ieh, a strong wind suddenly blew in and filled the palace with a notorious smell. Jong Tsung asked: "What does this imply?" The close official answered: "Master Sen-ch'ieh solicited alms in Lin-huai County. Probably he wants to go back there, so this manifestation occurs." Jong Tsung promised to have the stupa built in Lin-huai County in his mind. At that time the notorious smell flowed away and an unusual fragrant smell replaced shortly. Sen-ch'ieh was deposited in a stupa in Lin-huai County in the fifth month of the same year. After that Jong Tsung asked Master Wan-hui: "Who was actually</p>	

¹⁵⁵ T. 2061-822:a-22-23.

¹⁵⁶ T. 2061-822:a-24.

the Great Master Sen-ch'ieh?" Wan-hui answered, "Sen-ch'ieh was the manifestation of Kuan- yin." ¹⁵⁷ ...	
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From the above textual study, we know that Sen-ch'ieh was not associated with the development of a specific Buddhist ritual. His supernatural power was described in his biography. From the textual studies, we know that only Pao-jih (418-514 C.E.) was involved in the development of Buddhist rituals.

¹⁵⁷ T. 2064-992:c-3-10.

CHAPTER THREE

KUAN-YIN'S RITUALS

There are two other popular rituals, which can be classified as belonging to the Kuan-yin tradition, Yogācāra Dharma Function Ritual and the Great Compassion Repentance. Yogācāra Dharma Function Ritual is conducted as an independent ritual, as well, as part of the Water-Land Dharma Function Platform Ritual. When Yogācāra Dharma Function Ritual is conducted as part of the Water-Land Dharma Function Platform Ritual, it is performed in the Inner Platform in one afternoon. Participants of the Outer Platform are also invited to join this ritual because during this time span only Yogācāra Dharma Function Ritual is conducted in the Water-Land Dharma Function Platform Ritual. In both 1998 and 2000, all participants of the Water-Land Dharma Function Platform Ritual filled not only the Main Shrine but also outside the Main Shrine of Hsi Lai Temple.¹ On the other hand, when Yogācāra Dharma Function Ritual is independently conducted, it is annually performed in lunar calendar July at Hsi Lai Temple. The Great Compassion Repentance is only independently conducted.

¹ See chapter 4 for 水陸法會 (*Shui Lu Fa Hui, the Water-Land Dharma Function Platform Ritual*) schedule.

3.1 Yogācāra Dharma Function Ritual

3.1.1 Textual References

Yu Ch'ieh means correspondence, that is the body, mouth, and mind correspond to each other. The school practicing *Yu Ch'ieh* is named Tantra.² *Yen K'ou* was the name of the Preta (hungry ghost) who talked to Ānanda.³

In the preface of the current Yogācāra Dharma Function Ritual, it is stated that the ritual originated from the remembered words attributed to Ānanda. It was Amoghavajra who made the translation of the sutra that contains the story. In the Taisho edition we find the following two texts,⁴ *Saving Preta Mian-jan Dhāraṇī Sūtra* translated by Śikṣānanda between 695 and 704 C.E. in Fo Shou Chi Monastery⁵ and *the Pretamukhāgni-jvālayasarakāradhāraṇīsūtra* translated by Amoghavajra (720~774 C.E.).⁶ These two texts are short and contain short descriptions of offerings of food and drink to Pretas (hungry ghosts, the departed in Sanskrit), Brahmans and Devas. *Saving Preta Mian-jan Dhāraṇī Sūtra* was translated earlier than the other work translated by Amoghavajra. Only the story of Ānanda and the Preta is described in these two texts, no involvement of givers/donors,

² See glossary.

³ See 瑜伽餓口 (*Yu Ch'ieh Yen K'ou*, *Yogācāra Dharma Function Ritual*) in Introduction.

⁴ Demiéville, Paul, Hubert Durt and Anna Seidel. Compiled *Repertoire du canon bouddhique sino-japonais*. Tokyo: Maison Franco-Japonaise, 1978.

⁵ Lancaster, Lewis R. compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979:161-K474a (T.1314).

⁶ *Ibid*, p. 431-K1302 (T.1313).

who appear in other works translated by Amoghavajra. It is possible that the ritual was originated for saving Ānanda and later on was extended to those (givers/donors) who wished to offer Pretas, Brahmans and Devas.

Amoghavajra (720~774 C.E.) also translated texts of *Saving Ānanda Yogācāra Dharma Function Ritual*,⁷ *the Origin of Saving Ānanda with Yogācāra Dharma Function Food Offering*,⁸ and *Yogācāra Dharma Function Food Offering Ritual*.⁹ In *the Origin of Saving Ānanda with Yogācāra Dharma Function Food Offering*, the text only contains the reason why Ānanda was taught to offer food to Pretas, Brahmans and Devas as it was related to a Preta named *Yen-k'ou*. In addition to Preta, Brahmans and Devas are referred in this text to be offered, *Saving Ānanda Yogācāra Flaming Mouth Ritual Sūtra*¹⁰ starts from the story of Ānanda and *Yen-k'ou*, listing the merit of performing the ritual and then further describes more a complicated ritual process than those in *Saving Preta Mian-jan Dhāraṇī Sūtra*¹¹ and *the Pretamukhāgnijvālayaśarakāradhāraṇīsūtra*.¹² In the text of *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*, the Buddha teaches Ānanda, as well as, other givers/donors the ceremony.¹³ The givers/donors are required to sincerely invite the

⁷ T. 1318.

⁸ T. 1319.

⁹ T. 1320.

¹⁰ T. 1318.

¹¹ T. 1314

¹² T. 1313.

¹³ T. 1318.

Master three times before the ritual can be performed. Other people (givers/donors) than Ānanda appear in this text, which extends the ritual to the lay people. The text of *Yogācāra Dharma Function Food Offering Ritual*¹⁴ only focuses on the ritual and the ceremony as it relates to the laity.

From the above textual references, we know that Yogācāra Dharma Function Ritual was developed from Buddhist canonic literatures while both the Great Compassion Repentance and Emperor Liang Repentance Service were composed in China. The Water-Land Dharma Function Platform Ritual was composed in Liang Wu Ti era (464-549 C.E.). Yogācāra Ritual related texts were translated later than Liang Wu Ti era (464-549 C.E.). Therefore, we can conclude that Yogācāra Dharma Function Ritual was added to the Water-Land Dharma Function Platform Ritual during the later development of this ritual. The preface of the current published edition of Yogācāra Dharma Function Ritual states that the text has gone through three different editions. The involvement of the lay people has been found in the texts of *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*,¹⁵ *Yogācāra Dharma Function Ritual Food Offering Ritual*¹⁶ and the current Yogācāra Ritual, Ch'ang chou Tien Ning Monastery edition.

¹⁴ T. 1320.

¹⁵ T. 1318.

¹⁶ T. 1320.

Pretas have attributes of human beings: houses, bodies, and diseases. Furthermore, they have to eat and drink. Pretas live in different places, but they have the same needs as humans in this world. *The Sūtra of Reasons for Being Reborn in Preta Realm* was translated into Chinese in Eastern Chin dynasty (317-420 C.E.), but the translator is not known.¹⁷ Thus, we know that the concept of Preta came to China earlier than Liang Wu Ti era (464-549 C.E.).

In *the Sūtra of Reasons for Being Reborn in Preta Realm*, Mu-lien walks by the bank of the Ganges River and observes many Pretas suffering various conditions without knowing the causes. Therefore, Pretas ask Mu-lien what evil deeds that they did in the past causing the current sufferings. Different appearances of Pretas and their respective sufferings are described in the text. The Preta appears as weak, skinny, dry and ugly with fire in his mouth and a needle-like neck, which is only one of the appearances in *the Sūtra of Reasons for Being Reborn in Preta Realm*.¹⁸ The stories described in this text are very brief and most are different from those described in Peta Vatthu.

The Pali peta is equivalent to preta in Sanskrit. Peta Vatthu (Stories of the Departed), which was written down by Dhammapala in the fifth century, contains the description of

¹⁷ K763 (T.746). *The Korean Buddhist Canon- A Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979:299.

¹⁸ The text is available in CBETA (Chinese Buddhist Electronic Text Association) Chinese Electronic Tripitaka, V 1.0, 1999/12/10.

Pretas and the concept of the transfer of merit.¹⁹ In the story of the boar, a monk controlled his body, but spoke very rudely to other monks, while Kassapa Buddha was preaching his doctrine. As a result, he was reborn as a Preta with hunger and thirst and his body was gold-colored, but has a boar-like mouth.²⁰

In the story of the peta with a putrid mouth, a monk for his own benefit made two other monks to fight with each other and finally both of them left the city. This monk laid to the laity in the city the reason why two other monks left the city. Since these monks left the city, this monk alone accepted alms from the laity. As a result, he was reborn as a Preta with a putrid mouth. His body was gold-colored, but worms were devouring his mouth, which produced a disagreeable odor.²¹

The transfer of merit is found in every story in order to save petas. The story of the petas outside the wall started with ninety-two cycles before Śākyamuni Buddha time.²² Phuss, son of king Jayasena, attained supreme enlightenment. His three brothers, a royal treasurer and the governor of the province with eleven thousand people served the Blessed One and the Order of the monks. However, some people were offended in heart; they themselves ate gifts and burned the dining hall of the monastery. Those who had honored

¹⁹ Kennedy, Jean and Gehman, Henry S. translated. "Peta Vatthu: Stories of the Departed." *The Minor Anthologies of the Pāli Canon*, part IV, edited by Rhys Davids. London: Luzac & CO., 1942.

²⁰ Peta Vatthu (P. V.), p. 143-144.

²¹ Peta Vatthu (P. V.), p. 144-145.

²² Peta Vatthu (P. V.), p. 135-142.

the Blessed One were reborn from heaven to heaven and those who had been offended were reborn from hell to hell. During Kassapa Buddha's time, those who had been offended were reborn among the Pretas. At that time, the laity would give gifts for the benefit of their Preta relatives. As a consequence, the Pretas received happiness. After observed the happiness of Pretas who had obtained the benefit from their living relatives, these Pretas who had been offended asked Kassapa Buddha when they could attain bliss. Kassapa Buddha told them that a king named Bimbisara at Śākyamuni Buddha time would give a gift to Śākyamuni Buddha and ascribe the credit to them. As a result, these Pretas could obtain bliss due to the transfer of the merit.

At Śākyamuni Buddha's time, the governor of the province was reborn as the king Bimbisara. When Śākyamuni Buddha was visiting king Bimbisara, these Pretas were surrounding his house and waiting for the credit from king Bimbisāra. King Bimbisāra offered a generous bounty to the Buddha and ascribe the credit to the Pretas. Thus, these Pretas were released and reborn in heaven.

The process of the transfer of merit in other stories described in Peta Vatthu is that by giving alms to the Blessed One or monks, the obtained merit is credited to the Preta. The Pretas are saved by the credit from giving gifts to the Buddha or monks, which is similar to the story of Mu-lien. However, the objects of the offering in Ānanda's story are Pretas,

Brahmans and Devas. As a result, Ānanda was saved. The concept of no distinction is present in Ānanda's story.

The description of repetitive punishments in Peta Vatthu gives us the ideas of Buddhist hells. Different stories illustrate particular punishments in specific hells. Transfer of merit is related to the dead. The appearances of Pretas described in Peta Vatthu are summarized in the following table.

Text source	Preta appearance
The story of the boar ²³	gold-colored body, but with a boar-like mouth
The peta with a putrid mouth ²⁴	gold-colored body, but with worms devouring the mouth and producing a disagreeable odor
The story of the devourer of five children, ²⁵ the peta story of the devourer of seven children ²⁶	naked, ugly, covered with flies, producing an ill-smelling and putrid odor
The story of the master weaver ²⁷	nude, ugly, hungry and thirsty

²³ Peta Vatthu (P. V.), p. 143-144.

²⁴ P. V., p. 144-145.

²⁵ P. V., p. 151-153.

²⁶ P. V., p. 153-154.

²⁷ P. V., p. 156-158.

The story of the bald-headed woman ²⁸	living in a mansion; but nude, having fine, glossy, and soft long hair with the most beautiful curl
The story of the elephant, ²⁹ the story of the sugar-cane, ³⁰ the story of the Rajah's son ³¹	hungry and thirsty
The story of the finding release in transmigration, the story of Serinī, ³² the story of the set of petas ³³	nude, hungry, thirsty, skinny with ribs standing out and prominent veins
The story of the mother of the elder Sāriputta ³⁴	nude, hungry, thirsty, skinny with ribs standing out and prominent veins; eating pus and blood of animals and of men
The story of Mattā ³⁵	nude with a smell of ordure, hungry, thirsty, skinny with ribs standing out and prominent veins; covered with dirt

²⁸ P. V., p. 159-161.

²⁹ P. V., p. 161-163.

³⁰ P. V., p. 238-239.

³¹ P. V., p. 239-240.

³² P. V., p. 217-218.

³³ P. V., p. 243-244.

³⁴ P.V., p. 169-172.

³⁵ P.V., p. 172-175.

The story of Nanda ³⁶	dark, ugly, rough body, horrible-looking, red-eyed and yellow teeth
The story of Dhanapāla ³⁷	wandering in wild desert, nude, horrible-looking, hungry, thirsty, skinny with ribs standing out and prominent veins
The story of Cūlaseṅhi ³⁸	nude, ugly ascetic
The story of Aṅkura, ³⁹ the story of Ambasakkhara, ⁴⁰ the story of Nandakā, ⁴¹ the story of Pāli ⁴²	Yakkha (earth-deva) with power is recognized as a peta; another peta with crooked fingers, distorted mouth and eyes dripping
The story of Uttara's mother ⁴³	hungry, thirsty, black, glossy, curly, fine and long hair covering the peta; water of the Ganges river becoming blood whenever the peta trying to drink
The story of the thread ⁴⁴	Mansion-peta also regarded as a deva with power to fill all the vessels in the house with money and take

³⁶ P.V., p. 176-177.

³⁷ P.V., p. 181-183.

³⁸ P.V., p. 184-185.

³⁹ P.V., p. 185-194.

⁴⁰ P.V., p. 224-233.

⁴¹ P.V., p. 233-237.

⁴² P.V., p. 244-245.

⁴³ P.V., p. 194-196.

⁴⁴ P.V., p. 196-198.

	<p>the girl to his mansion and send her back to the human world.</p>
<p>The story of the Kaṇṇamundā petī⁴⁵</p>	<p>A mansion-peta on the shore of Lake Kaṇṇamundā enjoyed heavenly bliss during the daytime, but at midnight, urged on by the force of her evil deeds, she arose from her bed and went to the bank of the lotus-pond, being there devoured by a great dog. Thereafter she immediately reappeared with her former beauty, and having mounted to her mansion, lay down upon her couch. The king of Benares shot the dog with a sharp arrow; having thus deprived it of life and having immersed the woman in the lotus-pond, he thereupon saw her with her former beauty restored.</p>
<p>The story of not sinking (in the water)⁴⁶</p>	<p>Naked, hungry, thirsty peta walking without sinking in water; some petas dressed in ragged strips of</p>

⁴⁵ P.V., p. 198-203.

⁴⁶ P.V., p. 207-209.

	cloth, others covered with their hair, the petas go in quest of food and roam from region to region. Some set out for a far country and having not received, return hungry, fainting, staggering, and sinking to the earth.
The story of Sānuvāsin ⁴⁷	Bones like needles, weary, naked, horrible looking, alarmed and in great fear.
The story of Rathakāra ⁴⁸	A mansion-petī, gold-colored body, handsome, attractive and amiable
The story of the chaff ⁴⁹	Four petas ate chaff, rice, the blood of own flesh, and dung, respectively.
The story of the deerhunter ⁵⁰	mansion-peta shines with sensuous pleasures at night; during the daytime the dogs ran up on all sides to devour the peta.
The story of the fraudulent decisions ⁵¹	A mansion-peta in the hollow of a mountain,

⁴⁷ P.V., p. 209-212.

⁴⁸ P.V., p. 212-214.

⁴⁹ P.V., p. 214-215.

⁵⁰ P.V., p. 218-219.

⁵¹ P.V., p. 220-221.

	receiving a suite of ten thousand maidens and enjoying deva-attainment; but the peta cuts himself off with his own hands and eats the flesh of his own back.
The story of contempt for relics ⁵²	The peta breathes forth a stinking, putrid odor, and worms devour his putrid face and he is carved again and again by others.
The story of the dung-eaters, ⁵³ the second story of the dung-eaters ⁵⁴	petas as dung-eaters
The story of the sixty thousand hammers ⁵⁵	Sixty thousand hammers complete in all pound upon the head of the peta and split the skull.

3.1.2 Analysis of the Ritual

Saving Ānanda Yogācāra Dharma Function Ritual Sūtra (for Ānanda and other givers/donors),⁵⁶ *Yogācāra Flaming Dharma Function Offering Ritual* (for the lay people)⁵⁷

⁵² P.V., p. 221-223.

⁵³ P.V., p. 241-242.

⁵⁴ P.V., p. 242.

⁵⁵ P.V., p. 249-250.

⁵⁶ T. 1318.

⁵⁷ T. 1320.

and Yogācāra Dharma Function Ritual are the foci of this section. In the text of *Origin of Saving Ānanda with Yogācāra Dharma Function Food Offering*,⁵⁸ we find the same reason as described above for performing Yogācāra Dharma Function Ritual. There is a verse in Yogācāra Dharma Function Ritual; it states that Kuan-yin manifests himself as Mian-jan (the Preta) to rescue Ānanda from the suffering. However, the Preta is not specified to be Kuan-yin in the original texts. In the texts, the Buddha did obtain this skill from Kuan-yin to release the Preta, but receiving the teaching of Kuan-yin is not the same as Kuan-yin being a Preta. The possible related information is found in the text of *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*⁵⁹ and this related passage is translated as the following.

The Buddha said to Ānanda: "... As stated in the sutras there are beings in the unlimited six paths and with four forms of birth. All those in the leading positions among suffering beings in six paths are manifestations of unimaginable compassionate Bodhisattvas who illustrate that they are not bothered by problems with the intention to induce the bodhi mind (the mind of enlightenment) of the suffering beings. Bodhisattvas blame them-

⁵⁸ T. 1319.

⁵⁹ T. 1318.

selves and repent their past bad behaviors in order to teach all beings. They are the great leading Masters in destroying three poisons, purifying bad karmas, and exterminating the stream of desire.⁶⁰ ...”

This passage might be the basis of regarding Kuan-yin as the Preta, *Yen-k'ou*, since the teaching was originated from Kuan-yin. The generation of the bodhi mind is the entrance of Bodhisattva path. Venerable Lobsang Gyatso reports his study on Bodhicitta as the follows.⁶¹ There are two systems of mind training: the sevenfold cause and effect instruction, and the equalizing and exchanging of self and others. Śākyamuni Buddha taught the sevenfold cause and effect instructions to Maitreya and the instructions were then transmitted through Asanga and his successors. The instructions for equalizing and exchanging self with others were initially taught by the Buddha to Manjushri, were subsequently transmitted to Nagarjuna and were elucidated by Shantideva. The stages of training of the sevenfold cause and effect system are:

- (1) Recognizing beings as having been our mothers: a sentient being is composed

⁶⁰ T. 1318-469:b-12-19.

⁶¹ Gyatso, Lobsang. Gyatso, Sherab, translated. *Bodhicitta – cultivating the compassionate mind of enlightenment*. Ithaca: Snow Lion Publication, 1997.

of the six elements, earth, water, fire, wind, space and consciousness.

There was no initial starting point to the process of sentient beings taking birth in our world. Consciousness of each being passes through a series of “lives,” based on karma. Keeping this in mind, the practitioner should meditate upon recognition of beings as mothers in particular lifetimes.

- (2) Recalling their kindness;
- (3) Resolving to repay their kindness;
- (4) Generating affectionate love: affectionate love is a state of mind which sees whomever we encounter in an attractive light, just as a mother sees her beloved child.
- (5) Generating compassion: compassion is mainly developed from appreciating how sentient beings are tormented by suffering;
- (6) Developing the superior intention to eliminate sufferings of all sentient beings;
- (7) The effect: the mind directed toward supreme enlightenment.

Equalizing and exchanging self and others is a chief meditation for those of higher faculties with the Mahayana lineage.

A. Site Preparation

Planning of the event, determining the proper date, advertisements regarding the ritual and preparations are involved in the organization of the ritual event at Hsi Lai Temple. The monastery, the monastic team, and the lay participants form the basis for the performance of the ritual. Those who want to perform the ritual need to accomplish physical preparation of the ritual and intentional preparation of the mind for the ritual. When this ritual is conducted as an independent ritual, it is scheduled in lunar July or as part of the Water-Land Dharma Function Platform Ritual at the Inner Platform.

The Buddha tells Ānanda that anyone who wants to practice this offering food ceremony should first practice samadhi (perfect absorption of thought into the one object of meditation), as taught by a teacher and in this state bring forth the thought of enlightenment.⁶² In *Yogācāra Dharma Function Food Offering Ritual*, the lay participant should decorate the monastery where the ritual will be performed with fragrant flowers, and offer drink, food as well as pure water to the invited guests in the ritual according to their capability.⁶³ The lay participant is instructed to contribute what he (or she) can afford to. Thus, attending the ritual would not be a financial burden for the lay participant.

In *the Pretamukhāgnijvālayaśarakāradhāraṇīsūtra* and *Saving Preta Mian-jan*

⁶² T. 1318-469:c-16-18.

⁶³ T. 1320-473:c-21-22.

Dhāraṇī Sūtra, food is set on the ground in order to be offered to Pretas and is poured into flowing water for Brahmans and Devas. However, the location of the ritual is not specified. In *the Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*,⁶⁴ the location of the ritual is specified and the boundary of the ritual is set up and marked. This ritual extends to the lay people in this text and the components of forming the ceremony appear, for example, location and boundary of the ritual. The related passage is translated as the following:

... After the date for performing the ritual is determined, a pure place for the ceremony will be chosen, either an elegant big room or a quiet garden. Pretas and Devas like streams, springs and ponds. The beautiful places with rivers and swamps in the mountain or a habitual hall or room will be fine. Cover the ground with fragrant mud. The size of the ceremony place depends on the capability of the giver. Based on the teachings the four corners of the ritual location are sacredly marked with four five-color fire-balls to set up the boundary of the ritual.⁶⁵ ...

⁶⁴ T. 1318.

⁶⁵ T. 1318-469:c-25-29.

Before the performance of Yogācāra Dharma Function Ritual in summer at Hsi Lai Temple, the main shrine is decorated with flowers. A long table with three or five seats for three or five leading monks, facing the lay participants, is set in front of Three Buddhas at elevated level. In front of this table, there is another table on the ground with several plates of candies, cookies and offerings. About 30 to 40 monastics are equally distributed and seated at both sides, also facing the lay participants. Outside the main shrine, two altars are set up one for Mian-jan ta shi and the other with tablets of the dead who are the past relatives, or friends of the lay participants. The lay participants request the performance of this ritual for the benefits of their related deceased beings. There are usually three-to-five leading monks plus thirty-to-forty nuns or monks forming the monastic team to lead the ceremony and the lay participants fill the main shrine.

Ritual is goal-directed and communications among people in this world and invisible beings occur. The physical activities of human beings are written in Times New Roman font. The correspondence of the invisible is written in Italic format.

B. Transcendental Service for the Deceased

Transcendental Service for the Decreased is conducted when the ritual is independently conducted in lunar July. As the ritual starts, the monastic team leading the lay people begins with *the Hymn of Real Precepts, and Samādhi Incense* in the main shrine. The monastic

team stands up at front and faces Three Buddhas. During singing *the Hymn of Real Precepts, Samādhi and Incense*, the sincere disciples are offering incense and it immediately fills Ten Directions. The participants pay homage to Bodhisattvas in fragrant clouds to prevent calamities. After *the Hymn of Real Precepts, Samādhi and Incense*, the leading monk speaks, “Buddha, Dharma and Sangha Treasures are present in the Ten Directions. As you sincerely ask for, your wishes will be granted.”⁶⁶

The communication among the Ten Directions’ Triple Gems, Bodhisattvas, the monastic team, and the lay participants is initiated.

After that, the monastic team leads the living relatives of the deceased and proceeds to the memorial tablet of the deceased outside the main shrine while chanting “Amitābha Buddha.” As they reach the altar of the deceased, the chanting is stopped. All people face the tablets of the deceased. The leading monks and the relatives of the deceased offer the incense to the dead and the living relatives make three full prostrations while all human participants sing paying homage to Bodhisattvas in Pure Land three times. Then, all participants pay homage to Amitābha Buddha three times.

The connections of the deceased with the Ten Directions’ Triple Gems, Amitābha Buddha, Kuan-yin Bodhisattva, Mahāsthāmaprāpta Bodhisattva,

⁶⁶ *Yogācāra Flaming Mouth Ceremony (Y.F.M.C.)*, p. 12

*Pure Land Bodhisattvas, the monastic team and the living relatives of the deceased are established.*⁶⁷

All participants chant *the Heart Sūtra, Pass-away Dhāraṇī, Food Expansion Mantra, Sweet Dew Mantra, and Offering Mantra.*

The deceased is taught the Heart Sūtra, and fed with unlimited food.

Participants sing *the Lotus Pond Hymn*, stating Amitābha Buddha, Kuan-yin, and Mahāsthāmaprāpta are seated on lotus throne and welcome the deceased.

*The deceased is welcome to the Pure Land by Amitābha Buddha, Kuan-yin, and Mahāsthāmaprāpta.*⁶⁸

C. Praise of Mian-Jan Ta Shih

The monastic team leading the lay people next moves to the tablet of *Mian-jan Ta Shih* and chant *the Great Compassion Dhāraṇī, Offering Mantra, Praise for Mian-jan Ta Shih, and the Willow and Pure Water Hymn*. Finally, the monastic team leading the lay people returns to the main shrine.

*Mian-jan Ta Shih, Kuan-yin, who is offered and praised by the participants, helps sentient beings to be salvaged.*⁶⁹

⁶⁷ Y.F.M.C., p. 12.

⁶⁸ Y.F.M.C., p. 13.

⁶⁹ Y.F.M.C., p. 13-15.

D. Ritual Boundary Set Up

In *Yogācāra Dharma Function Food Offering Ritual*, the ritual location is moved to the monastery. The leading monk visualizes that Five Masters from five directions appear to set up the boundary.⁷⁰ Thus, the ritual platform is established. However, the names of these five Masters from five directions are not specified in the text.

In *Yogācāra Dharma Function Ritual*, five powerful Ādi-Buddhas from the five directions come to set up the boundary. This is done by the ritual which involves the chanting of Kuan-yin's six-syllable mantra, OM MANI PADME HUM, along with these five Buddhas, central yellow Vairocana, east blue Akshobhya, south red Ratnsambhava, west white Amitābha, and north black Amoghasiddhi.⁷¹

Fo Guang Shan Monastic Order has recorded several chanting involved in *Yogācāra Dharma Function Ritual* into tape, as well as, compact disk (CD), which have been well-accepted by the lay people. One of the methods that Fo Guang Shan Monastic Order has utilized to spread Humanistic Buddhism is Buddhist music or concerts. Fo Guang Shan Buddhist Music Group has conducted concerts around the world. Buddhist ritual chanting conducted at the concert is a unique matter used for the spread of Buddhism.

⁷⁰ T. 1320-474:b-8-13.

⁷¹ Y.F.M.C., p. 19-25.

Ādi-Buddha is a Mahayana concept. Vairocana, which means “illuminating all places,” is the primordial Buddha, the self-existent, unoriginated, and source of universal mind and divine ideation. From him have originated other Dhyāni Buddhas, namely Akshobhya, Ratnsambhava, Amitābha, and Amoghasiddhi. Dhyāni Buddhas are the creators of the phenomenal universe. In Tibet the Dhyāni Buddhas are called ‘jinas’ (victors).⁷²

In *Fo Guang Great Dictionary*, we can find that the colors of Five Dhyāni Buddhas appear to vary among different chapters of *the Explanation of the Mahāvairocanā-bhisambodhivikurvitādhiṣṭhāna-vaipulya-sūtreन्द्रa-vājanāma-dharmaparyāya* and *Ta yueh yi kui*.⁷³ Five Dhyāni Buddhas and their corresponding colors are listed in the following table. Two patterns of colors representing five directions are also found in the same dictionary are listed in the table next to the previous one.⁷⁴

	Vairocana	Akshobhya	Ratnsambhava	Amitābha	Amoghasiddhi
	center	east	south	west	north
Chapter 4	purple gold	white	yellow	yellow	yellow

⁷² Murthy, K. Krishna. *A Dictionary of Buddhist Terms and Terminologies*. Delhi: Sundeep Prakashan, p. 3, 6, 1991.

⁷³ Tze-Yi (慈怡), ed. “Water-Land Festival.” *Fo Guang Great Dictionary*. Kaohsiung: Fo Guang Publications, 1989:1075-1076.

⁷⁴ *Ibid*, p1070.

Chapter 6	white	red	yellow	blue	black
Chapter 20	blue	yellow	red	white	black
Ta yueh yi kui	white	blue	yellow	red	green
Yogācāra Dharma Function Ritual	yellow	blue	red	white	black

Directions	center	east	south	west	north
Pattern 1	yellow	blue	red	white	black
Pattern 2	blue	yellow	red	white	black

In Yogācāra Ritual the first pattern of colors in five directions is used to represent Five Dhyāni Buddhas (central yellow Vairocana, east blue Akshobhya, south red Ratnsambhava, west white Amitābha, and north black Amoghasiddhi) coming from Five Directions to set up the platform boundary. After the section of the Five Dhyāni Buddhas, Kuan-yin enters samādhi.⁷⁵ The Admiring Hymn is used to recall Kuan-yin from samādhi.⁷⁶

The boundary of the ritual is thus set up.

⁷⁵ Y.F.M.C., p. 26-27. Composing the mind; intent contemplation; perfect absorption of thought into the one object of meditation. Abstract meditation, the mind fixed in one direction or field. 1. (散定) scattered or general meditation (in the world of desire); 2. (禪定) abstract meditation (in the realms of form and beyond form). It is also one of the five attributes of the Dharmakāya (法身), i.e. an internal state of imperturbability or tranquillity, exempt from all external sensation, (超受陰); from Soothill, W. Edward and Hodous, L. 定 In *A Dictionary of Chinese Buddhist Terms*, revised by Shenh-kang Shih, Wu-jong Liu and Lai-ting Tseng. Kaohsiung: Fo Guang Publication, 1962:254.

⁷⁶ Y.F.M.C., p. 28.

E. Purification

In *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*, fragrant water, beautiful flowers, lamp, incense, drink, food, medicine, fruits and other offerings are purified according to the teachings.⁷⁷ The courtyard is swiped clean and the ground is covered with fragrant mud according to the instructions.⁷⁸ In *Yogācāra Dharma Function Food Offering Ritual*, water is used to purify hands while a Dhāraṇī is being chanted⁷⁹

In *Yogācāra Dharma Function Ritual*, the Great Compassion Dhāraṇī is chanted and water transformed by recited Dharani is used to purify the Dharma world.⁸⁰ *Purifying Dharma World Mantra* and *Purifying Ritual Location Mantra* are sequentially recited to further purify the ritual location. After the purification of the ritual location another Dhāraṇī is recited, which transforms flowers and rice and the participants visualize that gold and silver jade and the treasure cloud fills the world.⁸¹ A hand-bell stands for preaching the Dharma and a pestle means to overcome evils. The left hand of the leading monk holds a seven jewel bell with a clapper, whose sound shakes the ten directions and three periods, past, present and future, frightens and awakens evils and overcomes ghosts. The right hand

⁷⁷ T. 1318-470:a-7-8.

⁷⁸ T. 1318-470:a-11.

⁷⁹ T. 1320-473:c-29; T. 1320-474:a-1-4.

⁸⁰ Y.F.M.C., p. 29-30.

⁸¹ Y.F.M.C., p. 31.

of the leading monk holds a vajra, which destroys inner and external evils and poisons.⁸²

These symbolic acts are assigned meanings during the performance of the ritual, which are similar to Victor Turner's studies.

The ritual location is thus purified.

F. Homage to the Great Master Triple Gems

In *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*, paying homage to the Triple Gems is not performed at the beginning of the ritual, while in *Yogācāra Dharma Function Ritual* it is.

In *Yogācāra Dharma Function Food Offering Ritual*, paying homage to the Triple Gems is conducted at the beginning of the ritual.⁸³

In *Yogācāra Dharma Function Ritual*, paying homage to the Great Master Triple Gems is the same as paying homage to one's own Buddha nature. *Dhāraṇī* is recited to offer one's own Triple Gem.⁸⁴ *Music Dhāraṇī* is chanted to be offered to ones' own Triple Gems.⁸⁵ As described above, Fo Guang Shan Monastic Order made a tape and CD for Buddhist ritual chanting. Music mantra was one of the collections. For further understanding of Buddha

⁸² Y.F.M.C., p. 32-34.

⁸³ T. 1320-473:c-23-24.

⁸⁴ Y.F.M.C., p. 35-38.

⁸⁵ Y.F.M.C., p. 38-39.

nature, the following is quoted from Master Yin-shun's "*The Way to Buddhahood*."⁸⁶

That all sentient beings have Buddha nature is the major teaching of the Great Vehicle Buddhism, and this is where the principal that all sentient beings can accomplish the Buddha Way is found.

Buddha nature can have two meanings. First, it is the essential nature of the buddhas ... Sentient beings fundamentally have the essential nature of the buddhas; or they are said to have fundamentally the Tathāgata's superior virtues and solemn appearance, or are said to fundamentally be buddhas, and so can become buddhas with practice ...

Second, Buddha nature refers to the possibility of becoming a Buddha and is also the cause and condition for becoming a buddha ... This is as described in *the Lotus Sūtra*: "The buddhas, esteemed among humans, know that nothing has a permanent or independent nature and that Buddha-seeds arise from conditions, so they reveal the One Vehicle." ...

⁸⁶ Yin-shun. Wing H. Yeung translated. *The Way to Buddhahood*. Boston: Wisdom Publications, 1998:213-214.

In Yogācāra Dharma Function Ritual, the history of Ānanda and the Preta as described above, occurs here.⁸⁷ “*Admire the Triple Gems Hymn*” is sung after the history.⁸⁸ “*Admire the Triple Gems Hymn*” was also collected in the tape and CD as described above. These have become popular songs in the Buddhist community.

G. Further purification

In *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra, the Great Wheel Ming King Dhāraṇī* is not included in the text, while in *Yogācāra Dharma Function Food Offering Ritual* it is silently and internally chanted seven times.⁸⁹

In Yogācāra Dharma Function Ritual, the monk who is the ritual leader makes a series of Mudrās, or standardized symbolic action gestures. “*Drive Away Evil Mudrā*”, “*Overcome Evil Mudrā*”, and “*Fire Wheel Mudrā*” are sequentially made with their hands and corresponding Dhāraṇīs are chanted to drive away and overcome evils. In this way, all evils are cleared out and the ritual location is crystal pure.

After this series of Mudrās, the “*Void Dhāraṇi Mudrā*” is made and fragrant flowers are visualized appearing in the ten directions for decoration of upcoming events.⁹⁰ Flowers, fragrance, lamp, incense, fruits, and music are offered, and continued with the chanting of

⁸⁷ Y.F.M.C., p.40-43.

⁸⁸ Y.F.M.C., p.44-47.

⁸⁹ T. 1320-474:a-5.

⁹⁰ Y.F.M.C., p. 47-51.

OM MANI PADME HUM.⁹¹ In order to invite the guests from all realms, the Buddhist world system is ritually created. The world surrounded by Cakravāla⁹² around the Maṇḍala (geometric representations of the world) is built by ritual creation and it is visualized and filled with treasures to be offered to Master Triple Gems and Buddhism protectors.⁹³ The creation of the sacred place is thus produced in the ritual. *Great Wheel Ming King Dhāraṇī* is silently and internally chanted seven times to empower the ritual platform.⁹⁴

Flowers, especially lotus, stand for sacred in Buddhism.⁹⁵ It is considered to be a symbol of purity. Although it is rooted in the mud of ponds and lakes, it raises its beautiful flower above the surface of the water. Buddhas are depicted sitting on the lotus seats. Lotuses are the sacred flowers in the Pure Land of Amitābha Buddha. The main shrine of the Buddhist temple is usually decorated with flowers and plants. Lotus is often used as a symbolic logo of Buddhism. Since flowers are symbols of the Sacred, they are used in the rituals for decoration and invitation of the honor of the guests.

In Buddhism, the universe has come into existence through the karma produced by living beings, is also maintained by karma and disintegrates through the action of karma.⁹⁶

⁹¹ Y.F.M.C., p. 52-54.

⁹² See glossary

⁹³ Y.F.M.C., p. 62-65.

⁹⁴ Y.F.M.C., p. 65-67.

⁹⁵ Guo, Nae Chang (郭乃彰) *The Study of Indian Buddhist Lotus Decoration*. Kaohsiung: Fo Guang Publications, 1980.

⁹⁶ Hsing Yun. "Doctrines." *Buddhism*, volume 1. Kaohsiung: Fo Guang Publications, 1995.

According to *the Abhidharmakośaśāstra*,⁹⁷ a circle of wind floats in space and then a disk of water rests on the wind circle. Above the water circle is a disk-shaped layer of golden earth whose upper surface supports nine mountains, seas, and islands. Mount Sumeru, surrounded by seven mountains and seven fresh-water ranges, is the center of each world system. Cakravāla, the iron enclosing mountains, which prevents the waters of the great sea (salt water) containing the four continents from falling into void, forming the periphery of a world. Four continents, located between Cakravāla and the seventh mountain range of Mount Sumeru, are in the east (Purvavideha), west (Aparagodānīya), south (Jambudvīpa), and north (Uttarakuru) of the central mountain Sumeru. The world system includes humans, hells, pretas, animals, asuras, heavens, sun, moon, and stars. Each world system is equivalent to a solar system. Saha refers to the world in which we live. A thousand single worlds are called a “small-thousand-world.” One thousand small-thousand-worlds make a medium-thousand-world. One thousand medium-thousand-worlds make a great-thousand-world.⁹⁸

⁹⁷ T. 1559 (K.953), translated by Paramārtha between the 25th day, 1st month, 4th year of T’ien Chia (天嘉) and the 25th day, 12th month, 1st year of Kuang Ta (光大), Ch’en dynasty (陳)(March 5th, 563 C.E.-February 8th, 568 C.E.) in Chih-chih Monastery (制旨寺). T. 1558 (K. 955), translated by Hsüan-tsang between the 10th day, 5th month, 2nd year and the 27th day, 7th month, 5th year of Yung Hui (永徽), T’ang dynasty (June 3rd, 651 C.E.-September 13th 654 C.E.) in Ta-tz’uen Monastery (大慈恩寺). *The Korean Buddhist Canon- A Descriptive Catalogue*, compiled by Lancaster, Lewis R. Berkeley: University of California Press, 1979:342, 343.

⁹⁸ Sadakata, Akira. Sekimori, Gaynor, translated. *Buddhist Cosmology – philosophy and origins*. Tokyo: Kōsei Publishing Co., 1999.

H. Invitations to the Minor Deities

In *Yogācāra Dharma Function Food Offering Ritual*, the beings are awakened and they pay homage to the Triple Gems.⁹⁹ The leading monks of the ritual hold flowers with their fingers and raise their hands to sincerely invite the Ten-Direction Dharma world, Triple Gems, Diamond Guardian,¹⁰⁰ Dharma guardians such as Wei-to and Kuan Ti,¹⁰¹ Deva Kings,¹⁰² devas,¹⁰³ nāgas,¹⁰⁴ yakṣas,¹⁰⁵ gandharvas,¹⁰⁶ asuras,¹⁰⁷ garuḍas,¹⁰⁸ kinnaras,¹⁰⁹ mahoragas,¹¹⁰ Brahmins and all noble wise beings to the ceremony.¹¹¹ In

⁹⁹ T. 1320-474:b-1.

¹⁰⁰ The deva guardians of the secrets of Vairocana, his inner or personal group of guardians in contrast with the outer or major group of P'u-hsien, Mabjuśrī, etc. Similarly, Śāriputra, the śrāvakas, etc., are the “inner” guardians of Śākyamuni, the Bodhisattvas being the major group. *A Dictionary of Chinese Buddhist Terms*, compiled by Williams E. Soothill and Lewis Hodous. Kaohsiung: Fo Guang Publications, 1994:281a.

¹⁰¹ These two generals are the protectors of Chinese Buddhist temples.

¹⁰² The four deva kings in the first or lowest devaloka, on its four sides.

¹⁰³ The eight classes of supernatural beings (天龍八部) in the *Lotus Sūtra*: devas (天), nāgas (龍), yakṣas (夜叉), gandharvas (乾闥婆), asuras, garuḍas (迦樓羅), kinnaras (緊那羅), mahoragas (摩睺羅迦)

¹⁰⁴ snake, dragon, elephant. As dragon it represents the chief of the scaly reptiles; it can disappear or be manifest, increase or decrease, lengthen or shrink; in spring it mounts in the sky and in winter enters the earth. The dragon is of many kinds. Dragons are regarded as beneficent, bringing the rains and guarding the heavens; they control rivers and lakes, and hibernate in the deep. *A Dictionary of Chinese Buddhist Terms*, p. 247.

¹⁰⁵ Demons in the earth, or in the air, or in the lower heavens; they are malignant, and violent, and devourers (of human flesh). *A Dictionary of Chinese Buddhist Terms*, p. 253.

¹⁰⁶ Spirits on Gandha-mādana (the fragrant or incense mountains), so called because the Gandharvas do not drink wine or eat meat, but feed on incense or fragrance and give off fragrant odors. *A Dictionary of Chinese Buddhist Terms*, p. 341-342.

¹⁰⁷ Originally meaning a spirit, spirits, or even the gods, it generally indicates titanic demons, enemies of the gods, with whom, especially Indra, they wage constant war. They are defined as “not devas”, and “uglu”, and “without wine”. Four classes are named according to their manner of rebirth – egg-born, womb-born, transformation-born, and spawn- or water-born. Their abode is in the ocean, north of Sumeru, but certain of the weaker dwell in a western mountain cave. They have realms, rulers and palaces, as have the devas. *A Dictionary of Chinese Buddhist Terms*, p. 285.

¹⁰⁸ A mythical bird, the chief of the feathered race, it dwells in great trees and feeds on snakes or dragons. *A Dictionary of Chinese Buddhist Terms*, p. 315.

¹⁰⁹ The musicians with men's bodies and horses' heads; they are described as men yet not men, and mythical beings; they are also described as horned, as having crystal lutes, the females singing and dancing, and as ranking below gandharvas. *A Dictionary of Chinese Buddhist Terms*, p. 427.

¹¹⁰ Described as large-bellied; a class of demons shaped like the boa (python). *A Dictionary of Chinese Buddhist Terms*, p. 435.

¹¹¹ T. 1320-474:b-4-7.

Yogācāra Dharma Function Ritual, this section is the same as the text described above.

Minor deities are invited to the ritual.

The Naga king, Mucalinda, has been known to provide a refuge to the Buddha during his meditation in a storm. The statue of the Buddha, protected by the naga king, is found in the Southeast Asia section of Asian Museum in Golden Gate Park in San Francisco. Nagas exist underground or in rivers and have exercise control over fertility and destruction by their power over rains. However, Chinese dragons are up in the sky and have been symbolically represented as the rulers over history. The clothes of the emperors' are called "dragon clothes," which are yellow in color bearing a dragon image.

Richard S. Cohen reports the study of nāgas, yakṣiṇīs, and the Buddha at Ajanta.¹¹² Ajanta was established in two phases, 100 B.C.E. to 100 C.E. and 462 to 480 C.E. Both Cave 2 and 6 were excavated during the second phase. In Cave 2, yakṣiṇī Haritī shrine is to the right of the Buddha shrine and the shrine of two yaksas, embodiments of the wealth and power, is to the left of the Buddha shrine. The story of yakṣiṇī Haritī is taken from Chinese pilgrim I Tsing in the seventh century. Hariti made a vow to devour all babes at Rajagrha at her former life. She was reborn as a yaksini and delivered five hundred children. She ate some babies every day at Rajagrha, and the people asked the Buddha for assistance.

¹¹² Cohen, Richard S. *Nāga, Yaksini, Buddha: Local Deities and Local Buddhism at Ajanta*. *History of Religion*, 1998, 37(4): 361-400.

Śākyamuni Buddha took and hid one of her own children, her Beloved Child. She looked for it from place to place, and finally came close to the Buddha. The Buddha asked her if she was so sorry for losing only one child and subsequently the Buddha told her how much more grieved were those who had lost their only one or two children due to her cruel vow. As a result, she was converted by the Buddha, and received the five precepts. The Buddha promised her that her family would be offered by the sangha in every monastery every day. For this reason, the Haritī image is found either in the porch or in a corner of the dining hall of all Indian monasteries and every day an abundant offering of food is made before her image. In China, a monastic takes some rice from a bowl of rice offered to the Buddhas and brings it to offer to Hariti everyday. This custom has been maintained in Chinese Buddhist temples.

Cave 16 was a monastic residence with a huge Buddha shrine room in the back. The naga king sat immediately inside the cave's entrance as a guardian over the entrance to this monastery. The relationship among the naga king, monks and the laity is taken from Chinese pilgrim Fa Hien's journey in Saṃkāśya in the fifth century. Saṃkāśya's Nāga causes fertilizing and seasonable rains in the area, and preserves it from plagues and calamities, which enrich the local laity and enable them to support monks. In return Samkashya's monks provide Saṃkāśya's nāga with religious offerings and respect. In

order to reciprocate the laity for the donation, and to satisfy their desire for spiritual merit, monks must do what is necessary for the laity's donation and their satisfaction for spiritual merit. Reciprocation is a normal and proper part of the monastic life, even at the monk's inconvenience. In *Vimāna Vatthu* (Stories of the Mansions),¹¹³ all those who had offered to the Buddha, his disciples, as well as, monks got to be reborn in heavens. In contrast to the teachings in Southeast Asia, most Chinese Buddhists would like to be reborn in Amitābha Buddha's Pure Land instead of heavens. The other difference is that Chinese Buddhists' offerings are not limited to the Buddha, his disciples, and monks; they also offer to the six ordinary realms. This is well illustrated in this ritual.

I. Invitation to the Buddhas and Bodhisattvas

In *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra*, all Buddhas, wise Bodhisattvas, Vajra-devas in the Ten Directions and the countless noble wise beings (such as Śrāvaka and Pratyeka-buddha and etc.) are informed.¹¹⁴ All give their power, brightness, compassion and protection to the ceremony¹¹⁵ and then come to join the ritual.¹¹⁶

¹¹³ Kennedy, Jean and Gehman, Henry S. translated. *Vimāna Vatthu: stories of the mansions*. In "The Minor Anthologies of the Pali Canon," edited by Rhys Davids, part IV. London: Luzac & Co., 1942.

¹¹⁴ T. 1318-470:a-15-16.

¹¹⁵ T. 1318-470:a-20-21.

¹¹⁶ T. 1318-470:b-2-3.

In *Yogācāra Dharma Function Food Offering Ritual*, the Ten-Direction Triple Gems and Thirty-Five Buddhas are invited to the ritual and *the Heart Sūtra* is chanted.¹¹⁷ *The Heart Sūtra* is a text related to Kuan-yin. In *Yogācāra Dharma Function Ritual*, Śākyamuni, Amitābha and Kuan-yin are separately invited with fragrant flowers. Thirty-Five Buddhas are also invited to the ritual and *the Heart Sūtra* is chanted.

*Śākyamuni, Amitābha, Kuan-yin, Buddhas, Bodhisattvas, Triple Gems, Vajra-devas in the Ten Directions, the countless noble wise beings, and deities arrive.*¹¹⁸

J. The Goal of the Ritual

The ritual is empowered by the invited Buddhas, Bodhisattvas and noble wise beings. Therefore, the leading monks report the following activities to every Buddha in the Ten Directions, wise Bodhisattvas, Vajra-devas, and countless noble wise beings in all paths.¹¹⁹

A. Today, by virtue of the great compassion of the Buddhas, I or we (the leading monk(s) of the ritual) summon

- a. Hungry ghosts who have for a long time been starving
- b. beings in the hells.

¹¹⁷ T. 1320-474:b-14-29; T. 1320-474:c-1-29.

¹¹⁸ Y.G.M.C., p. 69-72.

¹¹⁹ T. 1318-470:a-15-16; T. 1320-475:b-24-25. Y.F.M.C. p.72-75.

- c. officials in the hells,
- d. Brahmins,
- e. ancestors,
- f. spirits in the wild,
- g. devas and consorts,
- h. other ghostly apparitions.¹²⁰

B. I or we (the leading monk(s) of the ritual) wish that

- a. All Buddhas, wise Bodhisattvas, Vajra-devas, and countless noble wise beings will give these beings a light for their paths and compassionate protection.¹²¹
- b. From the Ten Directions in the all world systems of the cosmos, that the Officials from heavens and hells, countless Pretas, parents from all of my former lives, ancestors from the past, Brahmins, those who died of wealth, and all kinds of other ghostly apparitions and their consorts will by the power of the Tathāgata be transported to this place of the ritual.¹²²

¹²⁰ T. 1318-470:a-16-20; T. 1320-475:b-25-29.

¹²¹ T. 1318-470:a-20-22; T. 1320-475:b-29; T. 1320-475:c-1-2.

¹²² T. 1318-470:a-22-25; T. 1320-475:c-2-5.

c. That those who come to this ritual will enjoy the mystic taste of the Dharma, that they will drink pure water of the altar, eat the plentiful food prepared for this ritual and thus satisfy themselves and be able to achieve merit and wisdom.¹²³

d. That all these beings will produce the Thought of Enlightenment, leave the inauspicious Destinies, have the power to pay homage and respect the Triple Gems, and to practice the Great Compassion.¹²⁴

e. That all these beings will achieve a state of enlightenment and no longer suffer from the agonies of birth and death.

f. For those who will be reborn, they will be in good families, free from fear, with clean and pure bodies and will be given the highest honors.¹²⁵

In *Saving Ānanda Yogācāra Dharma Function Ritual Sūtra* and *Yogācāra Dharma Function Ritual*, offering of flowers, fragrance, lamp, incense, fruits, and music follows.¹²⁶

The comparisons of ritual participants in two texts and *Yogācāra Dharma Function Ritual* are listed in the following table.

¹²³ T. 1318-470:a-26-27; T. 1320-475:c-6-7.

¹²⁴ T. 1318-470:a-27-28; T. 1320-475:c-7-8.

¹²⁵ T. 1318-470:a-28-29; T. 1318-470:b-1; T. 1320-475:c-8-10.

¹²⁶ Y.F.M.C., p. 76-78.

Participants	T. 1318	T.1320	Yogācāra Dharma Function Ritual
Monks (nuns) perform the ritual	+	+	+
Lay people (givers/donors)	+	+	+
Buddhas	+	+	+
Bodhisattvas	+	+	+
Vajra-devas	+	+	+
Noble wise beings	+	+	+
Triple Gems	+	+	+
Pretas	+	+	+
Devas	+	+	+
animals in water or land	+	+	+
Brahmins	+	+	+
Officers and beings in the hells	+	+	+
ancestors	+	+	+

K. Visualization

In two texts, the leading monks of the ritual make a series of Mudrās translated in the following,

“*Revolving in the Mind Offering Mudrā*,”¹²⁷ “*Empty Dhāraṇī*”¹²⁸ and visualize the disappearance of food in our visible world and the appearance of immeasurable sweet dew in the invisible world.¹²⁹

This indicates the transformation of food in quality and quantity offered to all Buddhas and holy wise beings through the performance of Mudrās. The text is translated as follows.

After the above Mudrās, the leading monks of the ritual form “*Offering Food Mudrā*,”¹³⁰ and chant the corresponding Dhāraṇī.¹³¹ Offer to all Buddhas and noble wise beings, and all wishes must be granted.¹³² “*Kuan-yin Samādhi Mudrā*”¹³³ is then made by the monks who lead the ritual. While the leading monks perform the Mudrā, they sing the corresponding verses. (This indicates that) Kuan-shih-yin sympathizes all

¹²⁷ T.1318-470:b-7; T. 1320-475:c-11.

¹²⁸ T. 1320-476:a-6.

¹²⁹ T. 1320-476:a-11-13.

¹³⁰ T. 1320-476:a-14.

¹³¹ T. 1320-476:a-15.

¹³² T. 1320-476:a-24.

¹³³ T. 1320-476:b-11.

beings¹³⁴ that are relieved by the glowing of the symbolic awakened flower
and all beings become the same as Kuan-tzu-tsai.¹³⁵

In Yogācāra Dharma Function Ritual, in addition to the Mudrās described above the leading monks of the ritual form “*Drive Away Evil Mudrā*” and chant the corresponding Dhāraṇī between “*Revolving in the Mind Offering Mudrā*” and “*Empty Dhāraṇī*” to further make sure that evil spirits will not come to rob food.¹³⁶ The vow of the participants to become Kuan-yin is more emphasized in Yogācāra Dharma Function Ritual.¹³⁷

The monks who lead the ritual visualize the appearance of countless amounts of most delicious food and drink, then being offered to Buddhas, Devas and noble wise beings. The text and Yogācāra Dharma Function Ritual are equivalent in this section.

*Śākyamuni Buddha, Amitābha Buddha, Kuan-yin Bodhisattva, other
Buddhas, other Bodhisattvas, Triple Gems, Vajra-devas in the Ten
Directions, the countless noble wise beings, and deities enjoy the offerings
(prepared by the human participants.)¹³⁸*

¹³⁴ T. 1320-476:c-2.

¹³⁵ T. 1320-476:c-3.

¹³⁶ Y.F.M.C., p. 79-85.

¹³⁷ Y.F.M.C., p.86-90.

¹³⁸ The description is included in this section in T. 1318, T. 1320 and *Yogācāra Flaming Mouth Ceremony*.

L. Kṣitigarbha Ritual

The leading monks of the ritual continue another series of Mudrās to open the door of the hells and let those beings there come to the ritual for the offerings. The translation of the text follows.

The monks who lead the ritual form “*Breaking Hell Mudrā*” and chant the corresponding Dhāraṇī.¹³⁹ Kṣitigarbha Bodhisattva is invited to the ritual.¹⁴⁰

In Yogācāra Dharma Function Ritual, names of the deceased persons and historical beings from different backgrounds (occupations) are sequentially recited. As described in X ritual participants section, beings from the hells are invited to the ceremony. In addition to beings from the hells, the invitation extends to ten kinds of solitary spirits in the six paths of the Dharma world in both the text and Yogācāra Dharma Function Ritual.¹⁴¹

¹³⁹ T. 1318-470:b-8; T. 1320-476:c-10.

¹⁴⁰ T. 1320-476:c-25.

¹⁴¹ T. 1320-476:c-28. Y.F.M.C., p. 90-119.

M. Preta Ritual

The leading monks of the ritual next make the special Mudrā, “*Inviting Pretas Mudrā*”, to invite Pretas to the ritual for the offerings. The passage is translated as follows.

...The leading monks of the ritual form “*Summoning Pretas Mudrā*” Mudrā and chant corresponding Dhāraṇī.¹⁴² When Pretas arrive, the monks who lead the ritual admire and comfort them to make them enjoy and thirst for the Dharma.¹⁴³ Buddha’s good sons, you had wonderful karmas in the past to be at this good meeting.¹⁴⁴ Do not worry or have fear, but thirst for the Dharma.¹⁴⁵ As you practice the precepts, soon you will leave suffering behind.¹⁴⁶ The leading monks of the ritual next form two Mudrās: “*Summoning Sins Mudrā*”,¹⁴⁷ “*Destroying Sins Mudrā*”,¹⁴⁸ and chant corresponding Dhāraṇīs. After these Mudrās, breaking bad karmas by the ritual, repentance and extinguishing sins follow. All accumulated

¹⁴² T. 1318-470:b-15-17; T. 1320-477:a-3-5.

¹⁴³ T. 1318-470:b-18-19; T. 1320-477:a-10-11.

¹⁴⁴ T. 1320-477:a-12-13.

¹⁴⁵ T. 1320-477:a-13-14.

¹⁴⁶ T. 1320-477:a-15.

¹⁴⁷ T. 1318-470:b-20; T. 1320-477:a-19.

¹⁴⁸ T. 1318-470:b-24; T. 1320-477:b-5.

sins during the long time period will go away as one's mind is awoken.¹⁴⁹

It is just like burning the dry grass. As a result, nothing left.¹⁵⁰

Both the text and Yogācāra Dharma Function Ritual¹⁵¹ are equivalent in these sections.

N. Praise for the Tathāgatas

After Pretas arrive, the fire in their mouth is extinguished because the leading monks of the ritual who perform the Mudrā of “*Surūpa Tathāgata Spreading Sweet Dew Mudrā*” and recite the corresponding Dhāraṇī to accomplish it. The following passage is mainly translated from Yogācāra Dharma Function Ritual. Where there are correspondences in the texts, it is footnoted.

The monks who lead the ritual make “*Surūpa Tathāgata Spreading Sweet Dew Mudrā*”¹⁵² and chant corresponding Dhāraṇī. Thus, beings obtain refreshing sweet dew and fierce fire is extinguished.¹⁵³ The monks next form “*Opening Throat Mudrā*”¹⁵⁴ and chant corresponding Dhāraṇī.

¹⁴⁹ T. 1320-477:c-22.

¹⁵⁰ T. 1320-477:c-23.

¹⁵¹ Y.F.M.C., p. 120-127.

¹⁵² T. 1318-470:c-13; T. 1320-477:c-24-25.

¹⁵³ Y.F.M.C., p. 127-128.

¹⁵⁴ T. 1318-470:c-21; T. 1320-478:a-11.

The Pretas' throats open up by themselves without obstacles or difficulty. O!

Sons of the Buddha, I admire the names of Buddhas for you, now that it

will let you leave the three bad paths (hells, Pretas and animals) and the

eight conditions in which it is difficult to see a Buddha or hear his dharma

(in the hells; as hungry ghosts; as animals; in Uttarakuru – the northern

continent where all are pleasant; in the long-life heavens – where life is

long and easy; as deaf, blind, and dumb; as a worldly philosopher; in the

intermediate period between a Buddha and his successor¹⁵⁵).¹⁵⁶ Be

frequently reborn as a real and pure Tathāgata's son.¹⁵⁷ Pay homage to

Prabhūtaratna Tathāgata!¹⁵⁸ O! Sons of the Buddha, when you hear the

name of Prabhūtaratna Tathāgata, it will extinguish all the fire of your bad

karma. Pay homage to Abhayamkara Tathāgata!¹⁵⁹ O! Sons of the Buddha,

when you hear the name of Abhayamkara Tathāgata, it will bring you

joy and leave fear behind. Pay homage to Vipulakāya Tathāgata!¹⁶⁰ O!

Sons

¹⁵⁵ Soothill, W. Edward and Hodous, L. "The eight conditions in which it is difficult to see a Buddha or hear his dharma." *A Dictionary of Chinese Buddhist Terms*, revised by Shenh-kang Shih, Wu-jong Lii and Lai-ting Tseng. Kaohsiung: Fo Guang Publication, 1962: 41.

¹⁵⁶ T. 1318-470:c-27-28; T. 1320-478:a-23-25; Y.F.M.C., p. 128-130.

¹⁵⁷ T. 1318-470:c-28-29; T. 1320-478:a-25.

¹⁵⁸ T. 1318-471:a-1; T. 1320-478:a-28.

¹⁵⁹ T. 1318-471:a-4; T. 1320-478:b-9.

¹⁶⁰ T. 1318-471:a-7; T. 1320-478:b-17.

of the Buddha, when you hear the name of Vipulakāya Tathāgata, it will extinguish the fire of the Preta's mouth and enable you to enjoy delicious food.¹⁶¹ ...

Surūpa Tathāgata will let you have the best form and Prabhūtaratna Tathāgata will let you obtain treasures. Amitābha Tathāgata will let you be reborn in his Pure Land.¹⁶² The leading monks form the Mudrā of Wu liang wei der tzu tsai guang ming Tathāgata, chant the corresponding Dhāraṇī and visualize that food being transformed into unlimited quantity, as big as Mount Sumeru and the Dharma World, to feed Pretas, etc.¹⁶³ After feeding Pretas with food, the leading monks form the same Mudrā of Wu liang wei der tzu tsai guang ming Tathāgata, but chant *Milk Ocean Dhāraṇī* and visualize that sweet dew comes out from the Mudrā , is transformed into milk ocean and be enjoyed by all the sentient beings.¹⁶⁴ The leading monks form the Mudrā of Preta, chant the corresponding Dhāraṇī and visualize that Pretas are fed with water.¹⁶⁵ After Pretas are fed, the leading monks teach those from the six ordinary realms awakened from the sufferings, inducing their bodhi mind, practicing six Pāramitās toward the Bodhisattva path and finally

¹⁶¹ Y.F.M.C., p. 130-133.

¹⁶² Y.F.M.C., p. 134-136.

¹⁶³ Y.F.M.C., p. 145-147.

¹⁶⁴ Y.F.M.C., p. 147-148.

¹⁶⁵ Y.F.M.C., p. 148-152.

obtaining enlightenment.¹⁶⁶ They take refuge to the Triple Gems and vow to be reborn in the Pure Land of Amitābha Buddha.¹⁶⁷ The guests are sent off.¹⁶⁸

3.2 The Great Compassion Repentance

The Great Compassion Repentance is performed at least once per month in most Chinese temples. I started to participate the activities at San Pao Temple from 1996 and to attend religious courses offered by Hsi Lai University at San Pao Temple from 1997 to 2000. Therefore, I was very familiar with the regular activities of the temple from 1996 to 2000. Sunday cultivation practices have been routinely performed at San Pao Temple in San Francisco. The last Sunday of each month was the Great Compassion Repentance day and the temple was filled with the largest number of lay people in the month from 1996 to 2000. I resumed the participation of this ritual at San Pao Temple in 2002 and the first Sunday of the month was the Great Compassion Repentance day. Starting in 2003, this ritual has been conducted on the last Sunday of the odd Month at San Pao Temple.

The Great Compassion Repentance and Emperor Liang Repentance Service are two Buddhist repentance rituals. Both repentance rituals were composed in China. The Great

¹⁶⁶ Y.F.M.C., p. 154-167.

¹⁶⁷ Y.F.M.C., p. 168-170.

¹⁶⁸ Y.F.M.C., p. 170-175.

Compassion Repentance is usually performed monthly, while Emperor Liang Repentance Service is annually conducted in summer. Therefore, the Great Compassion Repentance is much more popular than Emperor Liang Repentance Service. The Great Compassion Repentance text contains detail description, while the practice is a shorter version. The specific difference between the text and practice will be discussed.

The current practice starts with *the Willow Branch and Pure Water Hymn*. The significance section as listed above is not specified in the current the Great Compassion Repentance, but the practice includes most of the activities in the list.

There are ten listed meanings of performing this ritual in the text, which will be discussed in the following sections. Ten listed meanings are dignifying the temple, Purifying Trividhadvara (Purifying Deed, Word and Thought), defining the boundary, practicing offerings inviting Triple Gems and Heavenly Devas, sincerely admiring Kuan-Yin, worship, vowing and reciting mantra, repentance, and visualization.

3.2.1 Dignifying the Temple

Dignifying the temple is the first one of ten meanings of conducting the ritual. The reason and method of dignifying the temple is translated as follows.

The temple should be dignified when the ceremony of inviting

Kuan-yin will be performed. Cover the ground with fragrant mud, hang up banners and set up the Buddha image facing the south.¹⁶⁹

Here we have a description of the creation of the sacred space for the ritual. The images of Three Buddhas (Gautama, Amitābha and Medicine Buddhas) seated on lotus thrones are situated in the center of the main shrine of San Pao Temple, the statue of Kuan-yin standing on a fish is at the left side of Three Buddhas, and Ksitigarbha is at their right side. There is a small size of seated Śākyamuni Buddha statute before Three Buddhas. The main shrine is decorated with flowers and plants. Four plates of fruits and six bowls of food, put in constructed display, are set in front of small Śākyamuni Buddha statute. At both ends of the altar, bottles of water are set on the table. All those bottles of water are empowered by *the Great Compassion Dhāraṇī* recited during the ritual, and then water is named “the Great Compassion Water.” The Great Compassionate Water will be distributed to the participants after the ritual. Tables are set up in front of the cushions for the kneeling rite for the lay attendants. The text of the ritual, a dish containing a flower, one piece of incense made of sandalwood and several grains of rice are set on the table for the lay people. These three items are used in the ritual. Another nicely wrapped bag containing a piece of

¹⁶⁹ T. 1950-973:a-22-23.

fruit and several candies are also set on the table as a gift for the participant. The images for the ritual are described in the text and the translation follows.

Kuan-yin image faces the east, one-thousand-handed-and-eyed Kuan-yin, or forty-handed. In the case where such images are not available, a six-handed, four-handed or any Kuan-yin figure will be all right. When Kuan-yin image is not available, either the Gautama Buddha or Mahāsthāmaprapta image can be used.¹⁷⁰

Mahāsthāmaprāpta and Kuan-yin are two major Bodhisattvas in Amitābha's Pure Land. In China Mahāsthāmaprāpta and Kuan-yin are often depicted with Amitābha Buddha, named the Western Triad.

The participants should make a daily offering according to their financial situation. If they cannot afford it everyday, they can make the offerings on the first day of the ritual. Even though the words and thoughts of the participants are good and sincere, the participants still need to make

¹⁷⁰ T. 1950-973:a-23-26.

a contribution, which is considered as the behavior of obtaining bliss. The daily giving practice is the best.¹⁷¹ ...

If there are beings in the current life cycle that have wishes to ask, they should take vegetarian meals, practice precepts for twenty-one days and recite this Dhāraṇī. As a consequence, the wishes will be granted. According to this cultivation method twenty-one days are named one term. The time period (for this cultivation manner) can not be less than (twenty-one days.)¹⁷²

From the above passage we know that one term equals twenty-one days. Even though the whole process of the current the Great Compassion Repentance ritual only takes about three hours, most content of the ritual is the same. Vegetarian lunch is provided after the ritual. Volunteers, members of Buddha's Light International Association San Francisco Chapter, fix and serve lunch. The donation is up to the participants.

3.2.2 Purifying Trividhadvara (Purifying Deed, Word and Thought)

The practice of purifying deed, word and thought is translated as follows.

¹⁷¹ T. 1950-973:a-28-29; T. 1950-973:b-1.

¹⁷² T. 1950-973:b-2-4.

... The sūtra states, “Whoever recites the Dhāraṇī, he will induce the great bodhi mind and help others to awaken. Take a vegetarian diet, practice precepts and stay in a quiet room. Wash the body and wear clean cloth. Concentrate your mind without thinking of others.” According to *Fa-hua Samādhi*, the moment you enter the platform you should take a fragrant bath and dress yourself with clean clothes such as good or new ones. When you do not have new clothes, pick up the best available clothing for the ritual. When you leave the platform for toilet, you should take off the clean one and change to another set of clothing. Afterwards, you should wash yourself and change back to the clean clothing. Even though you do not go to toilet all day long, you still need take a bath. Finish one term with concentration without unrelated talk. Your mind follows the text without any moment of thinking worldly affairs.¹⁷³

Deed, word and thought are purified. This section is not included in the current ritual.

But people usually observe five precepts and they clean themselves before the attendance.

¹⁷³ T. 1950-973:b-7-17.

3.2.3 Defining the Boundary

The method of defining the boundary is translated as follows.

The sutra states, “Methods for defining the boundary: take a knife, recite the Dhāraṇī for 21 times and draw the ground as the boundary, or take clean water, recite the Dhāraṇī for 21 times and sprinkle water at four sides as the limits, or take white mustard seeds, recite the Dhāraṇī 21 times and throw them at four sides as the boundary, or use visualization to set up the limits, or take clean ash, recite the Dhāraṇī 21 times for the boundary, or recite 5-colored thread with the Dhāraṇī 21 times and surround the boundary four times will be fine.”¹⁷⁴

The defining boundary of this ritual is not performed in the current practice, but the ritual takes place in the main shrine of the temple. The boundary is defined without performing this particular ritual. Ven. Chueh-ching, who is one nun of Fo Guang Shan Monastic Order at San Pao Temple, said, “The temple itself is a platform which already defines the boundary. When the ritual is performed outside the temple, we do have the ritual

¹⁷⁴ T. 1950-973:b-22-27.

to set up the boundary. When other larger scale rituals such as Yogācāra Dharma Function Ritual and the Water-Land Dharma Function Platform Ritual are performed, we do perform the ritual to set up the boundary around the temple.”

3.2.4 Practicing the Offering

Practicing the offering is translated as follows.

After the boundary is set up according to the instructions, the participants walk to face the image of the One-Thousand-Eyed.¹⁷⁵ Stand there and think that there is no difference in the body and mind among all Triple Gems, all beings in the Dharma world and myself. However, Buddhas are already awakened, all beings are still deluded. For all beings to be free from illusion, we worship the Triple Gems. We sing and speak:¹⁷⁶ Every act in the ritual is conducted with respect and sincerity. We sincerely prostrate fully to the Ten-Direction constantly-existent Triple Gems. Then, we all kneel down and hold fragrant flowers as the offering, according to the instructions. We wish that the fragrant flowers will decorate all immeasurable sacred Buddha Lands in the ten directions and we will

¹⁷⁵ T. 1950-973:b-29.

¹⁷⁶ T. 1950-973:c-1-3.

accomplish the Bodhisattva path to reach the complete level of a Tathāgata.¹⁷⁷

In the current the Great Compassion Repentance, the devotees recite the following: “Pay homage to the compassionate Kuan-shih-yin Bodhisattva” three times after *the Willow Branch and Pure Water Hymn*. Kuan-yin’s name is recited at the beginning of the ritual, which is different from the text. The offering is the same as described in the text. Everything is conducted with respect. The participants sincerely make a full prostration to the Ten-Direction constantly-existent Triple Gems, and then they all kneel down and hold up the dish of flower, incense and rice to their eyebrows to make the offering. They wish that the fragrant flowers will decorate all of the Buddha Lands in the ten directions and they will accomplish the Bodhisattva path to the complete level of a Tathāgata. Since Kuan-yin is invited in the beginning, the admiring sincere report follows. “Inviting the Triple Gems and Heavenly Devas” is conducted after the “Admiring Sincere Report” in the practice.

3.2.5 Inviting the Triple Gems and Heavenly Devas; (Dharma is one of the Triple Gems. Symbolic invitation of the Dharma represent the participants’ respect to the Dharma)

Gautama Buddha, Amitābha Buddha, Silent Dwelling Tathāgata of Thousand Rays

¹⁷⁷ T. 1950-973:c5-8.

King, all Buddhas in the past, Cheng-fa-ming Tathāgata, all Buddhas in the ten directions, all Buddhas in the past, present and future, *the Great Compassion Dhāraṇī*, all Dhāraṇīs of Kuan-yin, Thousand-handed-and-thousand-eyed Kuan-yin, Mahāsthāmaprāpta Bodhisattva, all Bodhisattvas in the ten directions, the past, present and future numerous great Śrāvaka Sanghas and devas from all heavens are sincerely invited to the ceremony. (The current practice and the text are almost identical in this section.) The performers of the ritual do a full prostration to honor the compiler of this repentance ritual, Venerable Shih-ming, Fa-jih Great Master to show respect and appreciation.

3.2.6 Sincerely Admiring (Kuan-Yin)

Sincerely admiring Kuan-yin is translated as follows.

The past Cheng-fa-ming Tathāgata is the present Kuan-shih-yin. He has accomplished wonderful merits and has great compassion. Thousand hands and eyes come from a single body and mind. He illuminates the Dharma realm, protects all beings, and the great Tao mind of beings is induced by him. Kuan-yin teaches all beings to recite this completely powerful Dhāraṇī, which will lead one to forsake the fearful path and be reborn in the presence of the Buddha. Incurable chronic diseases will be

all cured. All wishes in the present life will be granted without exception. He helps us to get to Śrāvaka, Pratyeka-Buddha, Bodhisattva and further up to achieve the Buddhahood.¹⁷⁸

3.2.7 Worship

In the text the performers are instructed to make full prostration to the Original Master Śākyamuni Bhagavān, which is the whole section of worship. However, this section is not used in the practice of the current the Great Compassion Repentance.

3.2.8 Vowing and Reciting Mantra

Vowing is translated as follows.

Pay homage to the compassionate Kuan-shih-yin, I wish to understand every Dharma quickly. Pay homage to the compassionate Kuan-shih-yin, I wish to obtain the wisdom eye soon.¹⁷⁹ Pay homage to the compassionate Kuan-shih-yin, I wish to help every being be awakened soon. Pay homage to the compassionate Kuan-shih-yin, I wish to get good upāya quickly. Pay homage to the compassionate Kuan-shih-yin, I wish to board the

¹⁷⁸ T.1950-974: b-7-12.

¹⁷⁹ T. 1950-975:c-28-29. 願我速知一切法，願我早得智慧眼

prajñāpāramitā ship soon. Pay homage to the compassionate Kuan-shih-yin, I wish to overcome the sea of suffering quickly. Pay homage to the compassionate Kuan-shih-yin, I wish to achieve sila, samadhi, and tao soon. Pay homage to the compassionate Kuan-shih-yin, I wish to reach the nirvana mountain quickly. Pay homage to the compassionate Kuan-shih-yin, I wish to meet the house of shunya soon. Pay homage to the compassionate Kuan-shih-yin, I wish to be equivalent to the Dharma body quickly.¹⁸⁰

If I face the mountain of knives, the mountain of knives will destroy by itself. If I face the soup of fire, the soup of fire will exterminate by itself. If I face the hell, the hell will dry up by itself. If I face the Preta, the Preta will fill up automatically. If I face the Asura, the bad mind will tune up automatically. If I face the animal, the animal will acquire the great wisdom. After vowing, concentrate on reciting Kuan-yin's name, then Amitābha Buddha and the Dhāraṇī.¹⁸¹

Kuan-shih-yin Bodhisattva says to the Bhagavān, "If beings recite

¹⁸⁰ T. 1950-976:a-1-8. 願我速度一切眾，願我早得善方便，願我速乘般若船，願我早得越苦海，願我速得戒定道，願我早登涅槃山，願我速會無為舍。

¹⁸¹ T. 1950-976:a-9-17. 我若向刀山，刀山自摧折；我若向地獄，地獄自枯竭；我若向餓鬼，餓鬼自飽滿；我若向修羅，惡心自調伏；我若向畜生，自得大智慧。

the Great Compassion Dhāraṇī, but fall into the three bad paths,¹⁸² I swear that I would never be enlightened. If *the Great Compassion Dhāraṇī* reciters are not born in the Buddhas' Lands, I swear that I would never be enlightened. If *the Great Compassion Dhāraṇī* reciters do not obtain unaccountable samadhi eloquence, I swear that I would never be enlightened. If *the Great Compassion Dhāraṇī* reciters do not get their wishes granted in the present life, then it is not *the Great Compassion Dhāraṇī*." After the saying, he puts his palms together in front of the group, focuses on all beings and the compassionate mind appears. Kuan-yin recites *the Great Compassion Dhāraṇī* with happiness and smiling.¹⁸³

In the practice the Dhāraṇī is recited fourteen times. Venerable Yi-song, "Chanting *the Great Compassion Dhāraṇī* for twenty-one times would be the best. However, we chant *the Great Compassion Dhāraṇī* for fourteen times in order to be able to finish the ritual before noon."

¹⁸² 三惡道

¹⁸³ T. 1950-976:a-19-27.

Kuan-shih-yin Bodhisattva finishes reciting the Dhāraṇī and the great earth shakes six times.¹⁸⁴ The heavenly rain and precious flowers come down beautifully. The Ten-Direction Buddhas are very delighted. Heaven evils and heretics are frightened with their hair standing straight. All the audience achieve the proof fruit, the fruit of entering the stream, or the fruit of Once-Returner, or the fruit of Non-Returner, or the fruit of the Arhat, or the first bhumi, the second, the third, the fourth, the fifth, or even to the tenth bhumi. The minds of bodhi of countless beings are induced.¹⁸⁵

The explanation of vowing is omitted in practice. All the verses in the current ritual are the same as the original text.

3.2.9 Repentance

Repentance section is translated as follows.

After the recitation of the Dhāraṇī, participants should think that every co-operating obstacle results from the past cause. Having the bad

¹⁸⁴ 六變震動

¹⁸⁵ T. 1950-976:c-1-6.

relation with beings in the past and the present life causes sins, which accumulates. Meet at every life cycle as the enemy, the relative, the obstacle, and the annoying. If I do not repent, I cannot be relieved and I cannot accomplish the path. Therefore, I ask the Triple Gems to exterminate for me. The sutra states, “Repent for all beings and also repent for myself for countless time.”¹⁸⁶ ...

Sangha (name) and all beings in the Dharma world sincerely repent. The current mind originally contains thousand mental states with mysterious power and the great wisdom as the Buddha’s. However, the consciousness is in the dark without beginning. The wisdom is hindered and things are handled unconsciously. The mind is in bondage and the distinction of self and others occurs.¹⁸⁷ Craving is the main cause and co-operates with deed and word.¹⁸⁸ Among all the possessions,¹⁸⁹ no sins are not made, such as *daśākuśala*,¹⁹⁰ *pabcānantarya*,¹⁹¹ slandering the Dharma, slandering human beings, breaking precepts, breaking vegetarian

¹⁸⁶ T. 1950-976:c-7-12.

¹⁸⁷ T. 1950-976:c-26-29.

¹⁸⁸ T. 1950-976:c-29; T. 1950-977:a-1.

¹⁸⁹ 諸有

¹⁹⁰ see glossary

¹⁹¹ see glossary

diet, breaking stupa, breaking the monastery, stealing Sangha's belongings, dirty actions, and occupying or ruining the monastic food, treasure and property.

In the presence of thousand Buddhas,¹⁹² no repentance is performed. Thus, all sins are countless and endless. As a consequence, the fate enters the three bad paths. I am suffering and bothered by all kinds of problems in the present life or by incurable chronic diseases, or other karmic effects.¹⁹³

Today we meet the compassionate complete powerful Dhāraṇī and soon we will eliminate all those sins and obstacles. Thus, we sincerely recite the Dhāraṇī, pay homage to Kuan-shih-yin Bodhisattva, as well as, the great Masters in the ten directions, and inducing the bodhi, good words, as well as, deeds. All beings and I speak out all sins, and sincerely repent.

We wish that all our sins would be eliminated. The great compassionate Kuan-shih-yin Bodhisattva, who helps beings with his thousand hands and illuminates with his thousand eyes, eliminates my inner and outside obstacles and bad karmic effects. My and other beings' wishes are granted.

We will be awakened with correct understanding, which subdues all evils.

The advancement of mind, deed and word cultivation will lead to entering

¹⁹² 千佛出世

¹⁹³ T. 1950-977:a-1-6.

the Pure Land. We are determined to go to the Pure Land after this life and worship the great compassionate Kuan-yin.¹⁹⁴

The participants pay homage to the Ten-Direction Buddhas, Dharmas, Sanghas, Original Master Śākyamuni Buddha, Amitabha Buddha, Silent Dwelling Buddha of Thousand Rays King, *the Great Compassion Dhāraṇī*, Thousand-handed-and-thousand-eyed Kuan-shih-yin Bodhisattva, Mahāsthāmaprāpta Bodhisattva and Tsung-chi-wang Bodhisattva. Taking refuge to the Triple Gems follows.

The current ritual is the same as the text in this part. The practice ends with chanting “Pay homage to the great compassionate Kuan-shih-yin Bodhisattva” three times.

3.2.10 Visualization¹⁹⁵

Participants should sit lay down on a roped cot and practice visualization according to the sutra after leaving the ritual site.¹⁹⁶ This section is not included in the current ritual.

The Great Compassion Repentance is primarily concerned with personal cultivation and the participants use it to repent of their sins and to make a vow to be reborn as Kuan-yin.

¹⁹⁴ T. 1950-977:a-6-16.

¹⁹⁵ T. 1950-973:a-16-19.

¹⁹⁶ T. 1950-977:b-3-4.

CHAPTER FOUR

THE WATER-LAND DHARMA FUNCTION PLATFORM RITUAL

Ritual is an important part of religious practice. Although Buddhism was non-Chinese origin, it has been very successfully integrated into Chinese society and has become part of the Chinese culture. The Great Compassion Repentance is a ritual of Kuan-yin's tradition. The frequency of performing this ritual is higher than any other rituals. The participants repent of their mistakes that they have done and further vow to be a Kuan-yin in order to save other beings. The entire span of the Great Compassion Repentance is about two and a half hours and this Ritual is usually held monthly in most Buddhist temples. Therefore, the Great Compassion Repentance is considered as the most popular Buddhist rituals for the lay participants.

In contrast to the Great Compassion Repentance, the Water-Land Dharma Function Platform Ritual consists of the multidimensionality of the Four Holy Realms (Buddhas, Bodhisattvas, Śrāvakas and Pratyeka-buddhas) and the Six Ordinary Realms (heavens, humans, asuras, hells, hungry ghosts and animals). Symbols and multidimensionality characterize the interactions among these ten realms. The structure of the Water-Land

Dharma Function Platform Ritual is composed of the Inner and the Outer Platforms. It generally takes a week to completely perform the Water-Land Dharma Function Platform Ritual when about one hundred members of the Sanghas are available and the size of the temple is large enough to accommodate all participants. The duration of the Water-Land Dharma Function Platform Ritual is longer than any reported rituals for the lay communities in the world. Thus, the Water-Land Dharma Function Platform Ritual is regarded as the biggest and most sacred among all rituals for the lay communities.

In 2000, the Inner Platform was conducted at Main Shrine of Hsi Lai Temple from October 16 to 22, for total seven days. The Inner Platform is enclosed. Wood board dividers are set up in east, west and south sides in the main shrine. The door opening was at the south side to the door of Main Shrine. Either names or pictures of the invited guests were set inside the wood boards. Names of the Buddhas, the Dharma, Kuan-yin Bodhisattva and other well-known Bodhisattvas were set up in front of Three Buddhas. Each one was an altar. The Inner Platform was indeed as it was named. It was enclosed and isolated. This was unique, not observed at any other rituals. The map of the locations for the Outer Platform and the Inner Platform is found at the end of the booklet of the Water-Land Dharma Function Platform Ritual which was distributed to the sponsors/donors of the Inner Platform. A copy of the booklet is attached as an appendix of this dissertation.

4.1 The Outer Platform

The Outer Platform is composed of seven platforms, the Great Platform, Sūtras Platform, Dharma Flower Platform, Pure Land Platform, the Medicine Buddha Platform, Leng Yen Platform and Hua Yen Platform. These seven platforms were conducted at four separate Buddhist halls at Hsi Lai Temple in both 1998 and 2000. In 2000, the Outer Platform was purified on October 11 evening and started from October 12 to October 22, total eleven days. Pure Land Platform and Sutras Platform were sequentially conducted at Erh He Hall, and the Great Platform at Five Saints Shrine. The Medicine Buddha Platform, as well as, Dharma Flower Platform was sequentially held at Hai Hui Hall, while Hua Yen Platform and Leng Yen Platform were separately conducted at Yi Hsin Hall.

4.1.1 The Great Platform or Emperor Liang Platform

The Great Platform was located at Five Saints Shrine, which is close to the gate of Hsi Lai Temple. Statues of five major Bodhisattvas, Kuan-yin, 觀音 – 觀世音菩薩, Samantabhadra, Kṣitigarbha, and Maitreya are situated under the ceiling. These are five most popular Bodhisattvas in China. The Chinese *Diamond Sūtra*, translated by Kumārajīva, was curved on the whole piece of wall beneath these Five Bodhisattvas. *The Diamond Sūtra* is known for the interpretation of emptiness. The ritual was conducted in front of these five most known Bodhisattvas and *the Diamond Sūtra*.

4.1.2 The Medicine Buddha Platform

The Medicine Buddha Platform was located at Hai Hui Hall. A statue of the Medicine Buddha, facing the lay participants, was situated in the center at the inner end of Hai Hui Hall. Red paper tablets with names of those who wish the bliss from the Medicine Buddha were set at both sides of the Medicine Buddha and on the walls of left and right sides of Hai Hui Hall. The size of red paper tablets at two sides of the Medicine Buddha was larger than those on the walls of both sides of Hai Hui Hall. These whose names on the big red paper tablets donate more money than those whose names on the small red paper tablets.

4.1.3 Pure Land Platform

Pure Land Platform was located at Erh He Hall. A statue of Amitābha Buddha, facing the lay participants, was situated in the center at one end of Erh He Hall. Yellow paper tablets with names of those passed away were set at both sides of Amitābha Buddha and on the walls of Erh He Hall. The size of yellow paper tablets at two sides of Amitābha Buddha was larger than those on the walls of Err Her Hall. The living request the yellow paper tablets for the dead. The living expect that Amitābha Buddha will take the dead to his Land of Bliss after the ritual.

4.1.4 Hua Yen Platform and Leng Yen Platform

Both Hua Yen Platform and Leng Yen Platform were sequentially conducted at Yi Hsin

Hall. A seated statue of Śākyamuni Buddha was situated in Yi Hsin Hall. The original set up of this Hall was maintained during the Festival.

4.1.5 Dharma Flower Platform

Dharma Flower Platform was set up at Hai Hui Hall after the Medicine Buddha Platform. All red paper tablets from the Medicine Buddha Platform were taken away. A seated statue of Śākyamuni Buddha was situated at the inner end of the Hall, a standard Buddhist Hall. Dharma Flower Platform ritual was conducted here.

4.1.6 Sūtras Platform

Sūtras Platform was located at Erh He Hall after Pure Land Platform. All yellow paper tablets from Pure Land Platform were taken away. A seated statue of Śākyamuni Buddha was situated at one end of the Hall, a standard Buddhist Hall.

The texts recited at the Outer Platform will be discussed in chapter Five.

4.2 Schedule of the Outer Platform of the Water-Land Dharma Function Platform

Ritual at Hsi Lai Temple

The Water-Land Dharma Function Platform Ritual was organized into hourly and daily schedule. The contents of the ritual had to be completely fulfilled. To illustrate the scale and holiness, the schedules of the Inner and the Outer Platforms of the Water-Land Ritual conducted at Hsi Lai Temple from October 12 to 22, 2000 are translated.

The breakfast and lunch were scheduled to be 7:00~7:50 and 12:00~13:00, respectively. The Sanghas were not allowed to eat meals after noontime until the next morning dawn time during Śākyamuni Buddha time. Therefore, the dinner has been called the medication based on the Buddhist tradition in Chinese Buddhist communities since the purpose of having the dinner is to keep the life going. The Short-Term Monastic Retreat is annually held in the summer and the Eight Precepts Retreat is held monthly at Hsi Lai Temple. These two retreats have been designed for the lay people to experience the monastic life. During the retreats, participants are offered liquid paste for the medication. However, regular meals were offered as the medication during the Water-Land Dharma Function Platform Ritual to maintain the activities of all participants.

October 11				
19:30~21:30 purification				
October 12				
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāprajñā- paramitā	Brahmajāla (part I)	Brahmajāla (part II)	Offerings,

Medicine Buddha	Bhaiṣajyaguruḍūr- vapraṇidhanaviše- ṣavistara (I & II)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	transferring merits
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avataṃsaka	Avataṃsaka	Avataṃsaka	
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Brahmajāla (part I)	Brahmajāla (part II)	Brahmajāla (I & II)	
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	Addition: Prostrating to Buddhas	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avataṃsaka	Avataṃsaka	Avataṃsaka	
October	13			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāprajñā-	Suvarṇaprabhāsa	Suvarṇaprabhāsa	

	paramitā	(part I)	(part II)	Offerings, transferring merits
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (I & II)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avatamsaka	Avatamsaka	Avatamsaka	Avatamsaka
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Suvarṇaprabhāsa (part III)	Suvarṇaprabhāsa (part IV)	Brahmajāla (I & II)	
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	Addition: Prostrating to Buddhas	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avatamsaka	Avatamsaka	Avatamsaka	
October	14			

Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Suvarṇaprabhāsa (part I)	Suvarṇaprabhāsa (part II)	Offerings, transferring merits
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (I & II)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avatamsaka	Avatamsaka	Avatamsaka	Avatamsaka
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Suvarṇaprabhāsa (part III)	Suvarṇaprabhāsa (part IV)	Brahmajāla (I & II)	
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	Addition: Prostrating to Buddhas	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	

Hua Yen	Avataṃsaka	Avataṃsaka	Avataṃsaka	
October	15			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (Ia)	Emperor Liang Repentance (Ib)	Offerings, transferring merits
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (I & II)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avataṃsaka	Avataṃsaka	Avataṃsaka	Avataṃsaka
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Emperor Liang Repentance (IIa)	Emperor Liang Repentance (IIb)	Emperor Liang Repentance (III)	
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	Addition: Prostrating to Buddhas	

Pure Land	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	
Hua Yen	Avatāmsaka	Avatāmsaka	Avatāmsaka	
October	16			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (IVa)	Emperor Liang Repentance (IVb)	Offerings, transferring merits
Medicine Buddha	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (I & II)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part I)	Bhaiṣajyagurupūr- vapraṇidhanaviše- ṣavistara (part II)	
Pure Land	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	
Hua Yen	Avatāmsaka	Avatāmsaka	Avatāmsaka	Avatāmsaka
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Emperor Liang Repentance (Va)	Emperor Liang Repentance (Vb)	Emperor Liang Repentance (VI)	
Medicine	Bhaiṣajyagurupūr-	Bhaiṣajyagurupūr-	Addition: Prostrating	

Buddha	vapraṇidhanaviše- ṣavistara (part I)	vapraṇidhanaviše- ṣavistara (part II)	to Buddhas	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Hua Yen	Avataṃsaka	Avataṃsaka	Avataṃsaka	
October	17			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (VIIa)	Emperor Liang Repentance (VIIb)	Offerings, transferring merits
Dharma Flower	Saddharmapuṇḍarī- ka (I)	Saddharmapuṇḍarī- ka (II)	Saddharmapuṇḍarī- ka (III)	
Pure Land	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	Sukhāvatī(amṛta)- vyūha	
Leng Yen	Śūraṅgama (I)	Śūraṅgama (II)	Śūraṅgama (III)	Offerings
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Emperor Liang Repentance (VIIIa)	Emperor Liang Repentance (VIIIb)	Emperor Liang Repentance (IX)	

Dharma Flower	Saddharmapuṇḍarī- ka (IV)	Saddharmapuṇḍarī- ka (V)	Saddharmapuṇḍarī- ka (VI)	
Pure Land	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	
Leng Yen	Śūraṅgama (IV)	Śūraṅgama (V)	Śūraṅgama (VI)	
October	18			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	5:00 Offerings to the Heavenly	Emperor Liang Repentance (Xa)	Emperor Liang Repentance (Xb)	Offerings, and transferring merits
Dharma Flower	Saddharmapuṇḍarī- ka (VII)	Saddharmapuṇḍarī- ka (I)	Saddharmapuṇḍarī- ka (II)	
Pure Land	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	
Leng Yen	Śūraṅgama (VII)	Śūraṅgama (VIII)	Śūraṅgama (IX)	Offerings
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Emperor Liang Repentance (Ia)	Emperor Liang Repentance (Ib)	Emperor Liang Repentance (II)	

Dharma Flower	Saddharmapuṇḍarī- ka (III)	Saddharmapuṇḍarī- ka (IV)	Saddharmapuṇḍarī- ka (V)	
Pure Land	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	Sukhāvātī(amṛta)- vyūha	
Leng Yen	Śūraṅgama (X)	Śūraṅgama (I)	Śūraṅgama (II)	
October	19			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (IIIa)	Emperor Liang Repentance (IIIb)	Offerings, transferring merits
Dharma Flower	Saddharmapuṇḍarī- ka (VI)	Saddharmapuṇḍarī- ka (VII)	Saddharmapuṇḍarī- ka (I)	
Sutras	Amitāyurdhyāna	Amitāyurdhyāna	Amitāyurdhyāna	
Leng Yen	Śūraṅgama (III)	Śūraṅgama (IV)	Śūraṅgama (V)	Offerings
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Emperor Liang Repentance (IVa)	Emperor Liang Repentance (IVb)	Emperor Liang Repentance (V)	
Dharma	Saddharmapuṇḍarī-	Saddharmapuṇḍarī-	-----	

Flower	ka (II)	ka (III)		
Sutras	Amitāyurdhyāna	Sukhāvatīvyūha (I)	Sukhāvatīvyūha (II)	
Leng Yen	Śūraṅgama (VI)	Śūraṅgama (VII)	Śūraṅgama (VIII)	
October	20			
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (VIa)	Emperor Liang Repentance (VIb)	Offerings, transferring merits
Dharma Flower	Saddharmapuṇḍarī- ka (IV)	Saddharmapuṇḍarī- ka (V)	Saddharmapuṇḍarī- ka (VI)	
Sutras	Sukhāvatīvyūha (I)	Sukhāvatīvyūha (II)	Sukhāvatīvyūha (I)	
Leng Yen	Śūraṅgama (IX)	Śūraṅgama (X)	Śūraṅgama (I)	Offerings
Platform	14:00~15:50	15:40~17:00	19:30~21:30	
Great	Emperor Liang Repentance (VIIa)	Emperor Liang Repentance (VIIb)	Emperor Liang Repentance (VIII)	
Dharma Flower	Saddharmapuṇḍarī- ka (VII)	Saddharmapuṇḍarī- ka (I)	Saddharmapuṇḍarī- ka (II)	
Sutras	Sukhāvatīvyūha (II)	Sukhāvatīvyūha (I)	Sukhāvatīvyūha (II)	

Leng Yen	Śūraṅgama (II)	Śūraṅgama (III)	Śūraṅgama (IV)	
October 21				
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (IXa)	Emperor Liang Repentance (IXb)	Offerings, transferring merits
Dharma Flower	Saddharmapuṇḍarī- ka (III)	Saddharmapuṇḍarī- ka (IV)	Saddharmapuṇḍarī- ka (V)	
Sutras	Complete Enlightenment (I)	Complete Enlightenment (II)	Complete Enlightenment (I)	
Leng Yen	Śūraṅgama (V)	Śūraṅgama (VII)	Śūraṅgama (VII)	Offerings
Location		Starting from 14:00		
Inner Platform		Yogācāra	Dharma	Function Ritual
October 22				
Platform	06:00~06:50	08:00~09:20	09:40~11:00	11:20~12:00
Great	Vajracchedikāpra- jñāparamitā	Emperor Liang Repentance (X)	Eighty-eight Buddhas Great Repentance	Offerings, transferring
Dharma	Saddharmapuṇḍarī-	Saddharmapuṇḍarī-	-----	

Flower	ka (VI)	ka (VII)		merits
Sutras	Complete Enlightenment (II)	Complete Enlightenment (I)	Complete Enlightenment (II)	
Leng Yen	Śūraṅgama (VIII)	Śūraṅgama (IX)	Śūraṅgama (X)	Offerings
location		Starting from 14:00		
Court Yard & at the Gate		Seeing the Guests Off		

4.3 Schedule of the Inner Platform of the Water-Land Dharma Function Platform

Ritual at Hsi Lai Temple

Date	Activity	
October 16	8:00 boundary set up & purification	14:00 Sending out invitations and hanging up a flag
October 17	8:00 inviting the honor of the guests	
October 18	8:00 offering to the honor of the guests	14:30 amnesty announcement

October 19	9:30 offering to the Buddhas	12:00 inviting those from the six-path realms	19:00precepts for those from the six-path realms
October 20	9:30 offering to the Buddhas	12:00 offering to those from the six-path realms	
October 21	9:30 offering to the Buddhas		14:00 Yogācāra Dharma Function Ritual
October 22	8:00 the completion of the offering	9:30 incense of the completion	14:00 seeing off the guests

4.4 The Water-Land Placard

The fieldwork was done at Hsi Lai Temple to observe the performance of the ritual. The scale and significance of the Water-Land Dharma Function Platform Ritual was found in the Water-Land Placard, which was posted on the wall outside the main shrine (Inner Platform Location) of Hsi Lai Temple. The contents were basically the same as the Water-Land Placard in *the Collected Book of Water-Land Ritual* except the location, dates and sponsors. The Water-Land Placard is translated as the followings except location, dates and sponsors from *the Collected Book of Water-Land Ritual*.

(541) Placard¹

Benefit beings with the Dharma²

Prostrate to³

The meeting (with the Buddha) at Vulture Peak results in the benefit of all beings. The light shines forth from the white hair (between the Buddha's eyebrows) that illuminates hundreds of millions of world systems. Responding to the occasion of the needs of all beings, the TathÁgata descends to the earth and the festival ritual is solemnly begun. The distinct achievements in virtues of all the living are established and great blessings are obtained. Look up

The Buddha's holy intention. (The Buddha) looks down to examine the conditions of the Ordinary Realms. Thereupon

One of the four continents Jambudvīpa⁴ California, U.S.A.

(542)Hsi Lai Temple at Hacienda Heights,⁵ holds firmly to

¹ 榜 was written in red and was circled in red and the size of the character was to the maximum length of the Placard.

² 以法利生, four characters were equally distributed to the maximum length of the Placard.

³ 伏以, two characters with the same size as 以法利生, but the position is in the middle of the line.

⁴ Symbolic for this world.

⁵ In the text: X County, X Providence, Republic of China, Land of China.

The teachings left behind of Śākya Tathāgata and practices. The leading

monks of this Dharma event Monks Wu Yi Hsin Ding

Now based on

Hsi Lai Temple at Hacienda Heights, California, receives

(orders) from

The Buddha to prepare food and set up the Water-Land Platform, which

benefits both the living and the dead. Having this event will
generate merits.

Originators

(names of originators)

(Originators) bath themselves with perfumed water on this day,

offer incense and respectfully pay homage to

The founder of the teaching within this world, the Śākyamuni Buddha,

forever present and immeasurable the Triple Gems in the Ten

Directions and the invisible, as well as, visible the holy wise

beings in the Water-Land Festival, who all express

Compassionate brilliance and understand (our) sincere reverence.

(We) respectfully express (our) conditions and goals. We

prostrate for those

(543)(names of the Inner Platform main sponsors)⁶

Think intensely of the ancestors. (We) have not returned the favor of water and wood (from the ancestors). Although sincerely worship (the ancestors), the wish of taking refuge (for the departed) has not accomplished. Therefore, strictly follow

the ritual manner. Set up the great Festival to help the dead and the living, as well as, the distant relatives. Based on all good deeds the merit virtues are thus produced (from the Festival) and winnowing baskets, agricultural lands, as well as, the five blessings (longevity, wealth, health, love of virtue and natural death) would be enriched. People of all the participants and their family members would obtain these benefits. All spirits go to the Pure Land and cultivate to the upper superior grade (the highest grade in the Pure Land).⁷

Starting from October 12, 2000, at this temple, (we sincerely

⁶ In the text: XX (name) at the age of XX

⁷ There are nine grades in the Pure Land, upper superior, middle superior, lower superior, upper middle, middle middle, lower middle, upper lower, middle lower, and lower lower. The nine grades of the Pure Land correspond to the nine grades of development in the previous life. *A Dictionary of Chinese Buddhist Terms*, compiled by William E. Soothill and Lewis Hodous. Kaoshuang: Fo Guang Publications, 1962:16.

invite) ordained monastics with virtue to follow the Dharma and set up
one performance of

The Sacred Great Festival of Universal Salvation for the Holy and the

Ordinary of the Dharma Worlds in Water and Land that

will be completed on October 22.⁸ During this period strictly

follow (544) ceremony pattern and sincerely invite

The Ten Dharma World Four Holy and the Six Ordinary and ten

thousands of virtue spirits to be here, attend this Dharma

Festival and accept the offerings. Depending on the pure

beings at the Platform recite daily

The (Buddha)avatamsakasūtra one volume⁹

The Śūraṅgamasūtra twenty-four volumes¹⁰

The Saddharmapuṇḍarīkasūtra twenty-four volumes¹¹

The Suvarṇaprabhāsa(uttamarāja)sūtra twenty-four volumes¹²

⁸ In the text: X date

⁹大方廣佛華嚴經一部 The text was divided into two parts. One sangha read the first part and the other monastic read the second part at the same time.

¹⁰大佛頂首楞嚴經二十四部 The text was scheduled to be recited 3 rounds; eight sanghas recite the text per round; total twenty-four times.

¹¹大乘妙法蓮華經二十四部 The text was scheduled to be recited four times; six sanghas recite the text per round; total twenty-four times.

¹²大乘金光明經二十四部 The text was scheduled to be recited two rounds; twelve sanghas recite the text per round; total twenty-four times.

The Complete Enlightenment Sūtra twenty-four volumes¹³

The Sukhāvativyūhasūtra twenty-four volumes¹⁴

(545) *The Amitāyurdhyānasūtra* twenty-four volumes¹⁵

The Vajracchedikāpraññāpāramitāsūtra one hundred and twenty
volumes¹⁶

The Bhaiṣajyagurupūrvaprañidhānaviśeṣavīstarasūtra

one hundred and twenty volumes¹⁷

The Brahmajālasūtra forty-eight volumes¹⁸

The Kṣitigarbhaprañidhānasūtra two volumes¹⁹

The Emperor Liang Repentance Service twenty-four volumes²⁰

The Tz'u pei ta chan hui two volumes praise²¹

Amitābha, the holy name, the *Sukhāvati(amṛta)vyūhasūtra* and the

¹³ 大方廣圓覺經二十四部 The text was scheduled to be recited 3 rounds; eight sanghas recite the text per round; total twenty-four times.

¹⁴ 佛說無量壽經二十四部 The text was scheduled to be recited 3 rounds; eight sanghas recite the text per round; total twenty-four times.

¹⁵ 觀無量壽佛經二十四部 The text was scheduled to be recited 3 rounds; eight sanghas recite the text per round; total twenty-four times.

¹⁶ 金剛般若波羅密經一百二十卷 The text was scheduled to be recited 10 rounds; twelve sanghas recite the text per round; total one hundred and twenty times.

¹⁷ 藥師如來本願功德經一百二十卷 The text was scheduled to be recited 20 rounds; six sanghas recite the text per round; total one hundred and twenty times.

¹⁸ 梵網菩薩戒經四十八卷 The text was scheduled to be recited 5 rounds; eight or ten sanghas recite the text per round; total forty-eight times.

¹⁹ 地藏菩薩本願經二部 The text was recited by two sanghas only, not scheduled in the Platform.

²⁰ 慈悲道場梁皇寶懺二十四部 The text was scheduled to be recited two rounds; twelve sanghas recite the text per round; total twenty-four times.

²¹ 慈悲大懺悔二部 稱揚 The text was recited by two sanghas only, not scheduled in the Platform.

dhāranī continuously recited for seven days²²

The Yogācāra Dharma Function Ritual dharma food five parties
offered²³

(546)The Triple Gems and Heavenly Devas, pure meals offered
respectively enjoy food²⁴

Monastics, group of the six points of harmony, three tables of great
meals offered alms humbly offered²⁵

Two written orders of amnesty from Heaven and money ramblingly
prepared for releasing beings getting prepared²⁶

Mountain tea and seasonal fruits pure meals, two separate
tables completely prepared²⁷

Gold, silver, silk, varicolored silk and money each for the dead
burnt and metamorphosed²⁸

Seat appearance with a silk rectangular pennant, coins, and
dragon- and phoenix-shaped vehicles, and etc., one set per

²²阿彌陀佛聖號經咒七永日 設放

²³瑜伽津筏法食五堂 奉供 The service was conducted once with five leading monks.

²⁴三寶諸天淨齋各一席 飯食

²⁵六和僧眾大齋三堂 請乞

²⁶天庭赦書二道買放生命銀隨力 修設

²⁷山茶時果淨齋各一席 備具

²⁸金銀繒綵冥資各一分 化煉

item²⁹ As described above, the collected eminent contributions, are
 respectively presented to³⁰

The Buddha, Dharma (as well as) Sangha, Triple Gems, Devas, Nagas,
 ghosts, and spirits, next to include the worlds numerous as the
 sands of the Ganges river and further beneficial to the
 relatives and enemies. Gratitude (benevolence) for all
 supplies.³¹ Everything is (547) equally distributed to the
 acceptors. Extended to the Ten Directions are all included.
 Look up respectfully and hope that

The Triple Gems will grant and examine. Ten thousand Holy beings
 come and illuminate. Open widely the door of the salvation
 and start the unconfined festival. Specifically for the salvation
 of the ancestors of the participants and further wish the bless
 for the participants of the Festival.³² (We) prostrate and wish
 that

The lucky stars shine bright. All together obtain

²⁹ 座貌經幡錢朵龍鳳車乘等儀各一副

³⁰ 如上合集功勳 奉申回向

³¹ 恩有咸資

³² In the text: XX (names) of the departed and XX (names) of the living.

The benefits from the compassionate shelter of two feet (the Buddha)³³

The dead refresh to surpassing and forever testify the Pure Land's
five cleanness.³⁴ The living enjoy their occupations and every
household receives auspiciousness. (We) frequently enjoy

The sunshine of the wise sun.³⁵ (We) all are together under

(548) the covering of the Dharma clouds. (We) wish that four Favors are
all returned,³⁶ the three kinds of existence (the present body and
mind, in a future state and in the intermediate state) are all
supported,³⁷ and all beings in the Dharma Worlds will achieve
the complete wisdom.³⁸

This platform posted the description and listed in lines and
(beings) must come to this placard.³⁹

The invisible and visible beings are all informed.⁴⁰

Date⁴¹ October 16, 2000⁴²

³³ 二足之慈麻

³⁴ 五清之淨土 Five cleanness probably stand for “without five impurities: impurity of the age, impurity of desire, impurity of living beings, impurity of view, and impurity of life span.” *The Lotus Sutra*, translated by Burton Watson. New York: Columbia University Press, 1993:32.

³⁵ 常承慧日之照臨

³⁶ 普願四恩總報

³⁷ 三有均資

³⁸ 法界眾生同圓種智

³⁹ 本壇具此哀詞。合行給示。須至榜者。

⁴⁰ 幽顯咸知 These flour characters equally distributed to the length of the Placard.

The originators, sponsors, location, goals, the leading monks, dates, merits for both the dead and the living, and contents of the activities are all listed in the Placard. This is a unique feature in the Buddhist rituals. All the listed contents have to be completely accomplished in the posted period.

⁴¹ 時維

⁴² The same day as “Sending out invitations” after the ritual boundary is setup at 內壇 (*Nei T’an, Inner Platform*). It is usually the first day when 內壇 (*Nei T’an, Inner Platform*) of 水陸法會 (*Shui Lu Fa Hui, the Water-Land Dharma Function Platform Ritual*) starts.

CHAPTER FIVE

TEXTS RECITED AT THE OUTER PLATFORM

The Outer Platform of the Water-Land Dharma Function Platform Ritual consists of seven platforms: the Great, Sutras, Dharma Flower, Pure Land, the Medicine Buddha, Leng Yen and Hua Yen. The goal of reciting texts at the Outer Platform is to enhance the field power at the place where the ritual is being conducted and to teach the participants, both the dead and the living, the Dharma. The texts recited at the Outer Platform of the Water-Land Dharma Function Platform Ritual will be discussed in this chapter.

5.1 The Great Platform or Emperor Liang Platform

As stated in the Water-Land Placard posted on the wall outside the main shrine (the Inner Platform Location) of Hsi Lai Temple, *the Vajracchedikāprajñāpāramitāsūtra* should be recited for one hundred and twenty volumes,¹ *the Brahmajālasūtra* forty-eight volumes,² *the Suvarṇaprabhāsa(uttamarāja)sūtra* twenty-four volumes,³ Emperor Liang Repentance Service twenty-four volumes⁴ and the Triple Gems and Heavenly Devas should be offered

¹ See the Water-Land Placard section in chapter 4.

² See the Water-Land Placard section in chapter 4.

³ See the Water-Land Placard section in chapter 4.

⁴ See the Water-Land Placard section in chapter 4.

with pure meal once.⁵ The above events took place at the celebration of the Great Platform. See chapter Four for schedule.

The Vajracchedikāprajñāpāramitāsūtra was scheduled for recitation from 6:00 to 6:50 a.m. for ten mornings.⁶ In order to fulfill the recitation requirement of one hundred and twenty volumes stated in the Placard, twelve monastics, including a leading monk, were present at the front-facing Five Bodhisattvas to recite the text during each round. *The Brahmajālasūtra*, *the Suvarṇaprabhāṣa(uttamarāja)sūtra* and Emperor Liang Repentance Service were scheduled for five, two and two rounds, respectively. The sum of the number of the monastics, including the leading monk in all rounds, has to equal the number of times stated in the Water-Land Placard. The number of times of text-recitation by the lay participants was additional. Therefore, the total number of recitations of each text exceeded the number stated in the Water-Land Placard. This held true for other texts recited in the other six platforms of the Outer Platform, as well.

5.1.1 *The Diamond Sūtra*

The Vajracchedikāprajñāpāramitāsūtra was collected in Taisho Canon as T.235. This text was translated by Kumārajīva (344-413 C.E.) in the 3rd year of Hung Shih, Later Ch'in

⁵ See the Water-Land Placard section in chapter 4.

⁶ See the Outer Platform Schedule section in chapter 4.

dynasty (401 C.E.) in Hsiao-yao Garden, Ch'ang- an.⁷ Kumārajīva was the earliest and most effective propagator of Buddhist teachings in China. His father was an Indian, his mother a princess of Karashahr. He is noted for the number of his translations and commentaries. *The Lotus* and *Diamond Sūtras* have been his two most famous translations.⁸ *The Diamond Sūtra* carved on the wall of Five Sanits Shrine is known for the teaching of emptiness by the Buddha. The text of *the Vajracchedikāprajñāpāramitāsūtra* is selectively translated as follows:

... The Buddha said to Subhūti: “All great Bodhisattvas should control their mind in this manner: As many beings as there are in the universe of beings, - either egg-born, or born from a womb, or moisture-born, or miraculously born⁹; with¹⁰ or without form¹¹; with perception (Vijñānānantyāyatana), without perception (Akiñcanyāyatana) or with neither perception nor no-perception (Naivasamjñānāsamjñāyatana), - all these should by me be led to Nirvāṇa, into that Realm of Nirvāṇa which

⁷ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 8, (K13).

⁸ See the Introduction of Buddhism section in chapter 2.

⁹ See glossary.

¹⁰ See glossary.

¹¹ See glossary

leaves nothing behind. And yet, although innumerable beings have thus been led to Nirvāṇa, no being at all has been led to Nirvāṇa. And why? Subhūti ! If in a Bodhisattva the perception of a self, a person, beings and Jiva¹² should take place, he could not be called a ‘Bodhisattva’.¹³

And again, Subhūti, a Bodhisattva should practice giving without based on any dharma.¹⁴ This means that he should practice giving without clinging to form, sounds, smells, tastes, touchable or mind-objects. Subhūti, the Bodhisattva should give a gift as one who is not supported by the perception of a sign. And why? That Bodhisattva, who unsupported gives a gift, his heap of merit is impossible to measure. What do you think? Subhūti! Is it easy to measure the extent of space in the East?” “No! Bhagavān!” “Subhūti! Is it easy to measure the extent of space in the South, West or North, Southeast, Southwest, Northwest, Northeast, upwards and downwards, (in all the ten directions all round)?” “No! Bhagavān!” “Subhūti! The Bodhisattva, who unsupported gives a gift, his heap of merit is impossible to measure. It is thus, Subhūti, that someone

¹² Life-force; here specifically referred to Jains.

¹³ T. 235-749:a-5-11.

¹⁴ Dharma refers to ‘thing’.

who has set out in the Bodhisattva's career should practice giving, -- as one who is not supported by the perception of a sign."¹⁵

“Subhūti! What do you think? Can the Tathāgata be seen by the possession of his marks?” “No! Bhagavān! The Tathāgata cannot be seen by the possession of his marks. And why? What has been taught by the Tathāgata as the possession of marks, that is truly a no-possession of no-marks?” The Buddha said to Subhūti: “Wherever there is possession of marks there is fraud. Hence, the Tathāgata is to be seen from no-marks as marks.”¹⁶

Subhūti asked the Buddha: “Bhagavān! Will people in the future produce a true perception when these very words of the sūtra are being taught?” The Buddha answered Subhūti: “Don't speak like this! Five hundred years after Buddha's Nirvāṇa, there will be those who will hold on the precepts, those who will practice meditation with regard to these expression and words, can produce a thought which is the fate. They will take these as truth. You should know those people have not regarded by 1, 2, 3, 4, or 5 Buddhas, having good roots already, but have good relation

¹⁵ T. 235-749:a-12-20.

¹⁶ T. 235-749:a-21-25.

with many hundreds of thousands of Buddhas and have good roots planted.

Those people will understand by reading these words and produce pure faith.”¹⁷ ...

5.1.2 *The Brahma Net Sūtra*

The Chinese version of *the Brahmajālasūtra* is the second part of the tenth chapter of the original Sanskrit text that was translated into Chinese by Kumārajīva (344-413 C.E.) in either 405 C.E. or 406 C.E.¹⁸ *The Brahmajālasūtra* is also named as *the Brahma Net Sutra*.

Sutra Translation Committee of the United States and Canada, lead by Master Lok To in New York, translated this text into English.¹⁹ *The Brahma Net Sūtra* contains the Bodhisattva precepts, the highest moral code in Mahāyāna School. The compassion, which is the essence of the Bodhisattva precepts, motivates the Bodhisattvas to lead all sentient beings to Buddhahood by saving, teaching, instructing and awakening them to enter the Bodhisattva path. Every sentient being has Buddha Nature. Thus, everyone has the potential to be a Buddha. A Bodhisattva tries to help sentient beings to get there. We can find

¹⁷ T. 235-749:a-26-29; T. 235-749:b-1-3.

¹⁸ 梵網經盧舍那佛說菩薩心地戒品第十 (*Fan wang ching lu she no fo shuo p'u sa hsin ti chieh pin ti shih*)(T. 1484; K. 527), translated by Kumārajīva on the 12th day, 6th month, 7th year of Hung-shih (弘始), Later Ch'in Dynasty (後秦)(July 24th, 405 C.E.), or 8th year of Hung-shih (弘始), Later Ch'in (後秦)(406 C.E.). *The Korean Buddhist Canon- A Descriptive Catalogue*, compiled by Lewis R. Lancaster. Berkeley: University of California Press, 1979: 175.

¹⁹ Sutra Translation Committee of the United States and Canada. *Brahma Net Sutra – Moral Code of the Bodhisattvas*. Taipei: the Corporate Body of the Buddha Educational Foundation, 1998.

compassion and teaching characteristic of a Bodhisattva in the precepts. Kuan-yin Bodhisattva is a good example of savior and instructor as stated in *the Lotus Sūtra*. There are ten major Bodhisattva precepts and forty-eight secondary precepts described in the text. Ten major Bodhisattva precepts are summarized as the following.

(1) First Major Precept on Killing

A Bodhisattva shall not himself kill, or encourage others to kill. He should not create the causes, conditions, methods or karma of killing, and shall not intentionally kill any living being. On the other hand, he has to develop compassion and filiality to rescue and protect all beings.

(2) Second Major Precept on Stealing

A Bodhisattva shall not himself steal, or encourage others to steal. He should not create the causes, conditions, methods or karma of stealing. Instead he ought to have a mind of mercy to help people earn merits, virtues and achieve happiness.

(3) Third Major Precept on Sexual Misconduct

A Bodhisattva must not engage in sexual misconduct, or encourage others to do so. He must not create the causes, conditions, methods or karma of misconduct. Instead the Bodhisattva ought to have a mind of rescuing all sentient beings and instruct them the Dharma of purity.

(4) Fourth Major on Lying and False Speech

A Bodhisattva must not himself use false words or speech, or encourage others to lie. He should not involve himself in the cause, conditions, methods, or karma of lying. Instead he ought to maintain Right Speech and Right Views and lead all others to maintain them as well, teaching characteristic of a Bodhisattva.

(5) Fifth Major Precept on Selling Alcoholic Beverages

A Bodhisattva must not trade in alcoholic beverages (and drugs), or encourage others to do so. He should not create the causes, conditions, methods, or karma of selling any intoxicant whatsoever, for intoxicants are the causes and conditions of all kinds of offenses. Instead he should help all beings to achieve clear wisdom.

(6) Sixth Major Precept on Broadcasting the Faults of the Assembly

A Bodhisattva must not himself broadcast the misdeeds or infractions of Bodhisattva clerics or Bodhisattva-laypersons, or of monks and nuns, nor encourage others to do so. He must not create the causes, conditions, methods, or karma of discussing the offenses of the Assembly. Whenever he hears persons speak of practices contrary to the Dharma or the precepts, he should instruct them with a compassionate mind and lead them to develop wholesome faith in the Mahāyāna. The essence of Mahāyāna is to help beings to enter the Bodhisattva path.

(7) Seventh Major Precept on Praising Oneself and Disparaging Others

A Bodhisattva shall not praise himself and speak ill of others, or encourage others to do so. He must not create the causes, conditions, methods, or karma of praising himself and disparaging others. In stead he should be willing to stand in for all sentient beings and endure humiliation and slander. He accepts blame and lets sentient beings have all the glory.

(8) Eighth Major Precept on Stinginess and Abuse

A Bodhisattva must not be stingy, or encourage others to be stingy. He should not create the course, conditions, methods, or karma of stinginess. Whenever a destitute person comes for help, he should give that person whatever he needs.

(9) Ninth Major Precept on Anger and Resentment

A Bodhisattva should not harbor anger or encourage others to be angry. He should not create the causes, conditions, methods, or karma of anger. Instead he ought to be compassionate, and helping all beings to develop the good roots of non-contention.

(10) Tenth Major Precept on Slandering the Triple Gems

A Bodhisattva should not himself speak ill of the Triple Gems, or encourage others to do so. If he hears a single word of slander against the Buddha, he experiences a pain similar to that of three hundred spears piercing his heart.

5.1.3 Chin Guang Ming Ching

The Suvarṇaprabhāsa(uttamarāja)sūtra was translated by Dharmakṣema as *Chin guang ming ching* between the 3rd and 10th years of Hsün Shih, Northern Liang dynasty (414-421 C.E.).²⁰ This text describes the story of Hsing-shiang Bodhisattva with Śākyamuni Buddha. The text is selectively translated as the following.

... A Bodhisattva, named Hsing-shiang, is thinking of a question, “Why does Śākyamuni Buddha only live for short eighty years? What cause makes Śākyamuni Buddha to get this effect?” He continues his thinking. According to the Buddha’s teaching, longevity is obtained by two practices: (1) no killing; (2) offering food. Bhagavān practiced the no killing precept for countless kalpas and completed ten good deeds. He also offered unlimited drink and food, and even gave his body flesh to the hungry sentient beings. Hsing-shiang Bodhisattva thinks about the Buddha from his heart.²¹ ...

²⁰ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 467, (T. 663; K. 1465).

²¹ T. 663-335:b-19-26.

Four Buddhas, Akṣobhya in the east, Ratnsambhava in the south, Amitābha in the west, and Amoghasiddhi in the north, appear and answer the question which Hsing-shiang Bodhisattva has presented, as follows:

... “Hsing-shiang Bodhisattva, good son! You should not think that the life of Tathāgata is so short. Why?”²²

Four Tathāgatas tell Hsing-shiang Bodhisattva that no one else except Tathāgatas know the longevity of the Tathāgata. These Tathāgatas recite the following verses for the explanation.

How many drops of water form all oceans, lakes, rivers and seas?

Countless! Same as Śākya(muni) Bhagavān! How much does Mt. Sumeru

weigh? Countless! Same as Śākya(muni) Bhagavān! How many particles

form the land? Countless! Same as Śākya(muni) Bhagavān! Where is the

boundary of void? Unknown! Same as Śākya(muni) Bhagavān! Immeasur-

able kalps of longevity of Śākya(muni) Bhagavān! Billions thousands and

²² T. 663-336:a-14-15.

thousands!²³ The longevity of Śākya(muni) Bhagavān is thus unlimited and countless. Why? Two causes! No killing! Unlimited giving food to those needed! Thus, the longevity of Tathāgata is countless, immeasurable and no limitation. Therefore, you should not question the longevity of the Buddha.²⁴ ...

That night Hsing-shiang Bodhisattva has a dream. In his dream, he sees a big golden drum shining as sunlight. He further observes countless Buddhas from Ten-Directions seated on crystal under treasure trees in the light. The Buddhas, surrounded by immeasurable followers, are preaching the Dharma. A person, like a Brahman, hits the drum and produces loud sounds. At the same time the repentance verses come out from the drum sound. Hsing-shiang Bodhisattva wakes up and recalls the repentance verses from his dream.²⁵ ...

Hsing-shiang Bodhisattva visits the Buddha the next morning and describes his dream to the Buddha. The magic sound from the drum is able to get sentient beings out of the problems and fears. As a consequence, beings are like the Buddhas without fears.²⁶ ... Śākya(muni) Buddha

²³ T. 663-336:a-24-29.

²⁴ T. 663-336:b-1-5.

²⁵ T. 663-336:b-11-17.

²⁶ T. 663-336:c-2-6.

states that there was a king, having two princes, in the past. The King admired the Buddhas in the past, present, and future and he vowed to often see the magic golden drum and hear the repentance verses in the dream in his successive life cycles.²⁷ ...

The King wished that the merit, obtained from admiring The Buddhas, would let him and his two sons to meet Śākya(muni) Buddha in the future life cycle and get the predictions from the Buddha.²⁸ ... Hsing-shiang Bodhisattva was the King and his sons were two princes.²⁹ ...

The four kings of Caturmahārājakāyikas (Vaiśramaṇa in the north, Dhṛtarāṣṭra in the east, Virūḍhaka in the south, and Virūpākṣa in the west), kings from Thirty-three heavens, gods of the land and tree, and yama are described in the later part of the text. They would protect, from hungry, diseases, disasters and enemies those persons who recite this text.

A distinction should be drawn between being reborn in Heaven and being reborn in the Buddha Lands, such as Amitābha Buddha's Pure Land and Medicine Buddha's Land. This is probably due to the different vows of the Buddhas. The concept of being reborn in the

²⁷ T. 663-339:c-1-2.

²⁸ T. 663-339:c-9-12.

²⁹ T. 663-340:a-4-5.

heavens when any sentient being hears the name of Prabhūtaratna Tathāgata from the text is translated as follows.

... Any sentient beings in the ten directions hear the name of Prabhutaratna Tathāgata at the end of the current life cycle; they will be reborn in the Thirty- Three Heavens.³⁰ ...

In chapter Four of the text, Śākya(muni) Buddha responds to the request of the god of bodhi tree by telling the audience the story of giving his body, flesh and bone marrow to the tiger. When Śākya(muni) Buddha was the third prince in one of his previous cycles, he and his two prince brothers saw a mother tiger that had delivered seven baby tigers seven days before in the forest. The passage is translated as follows:

The mother tiger, surrounded by seven baby tigers, was so hungry and skinny and was going to die. The crown prince observed the scene and said, “Oh! The mother tiger delivered baby tigers seven days ago. Because the mother tiger had seven baby tigers around her, she could not leave

³⁰ T. 663-353:b-1-3.

baby tigers to look for food. Due to the threat of hunger, the mother tiger might eat her baby tigers.” The third prince asked the crown prince, “What does the tiger usually eat?” The crown prince answered, “This kind of tiger only eats fresh warm flesh.” The third prince asked, “Who could give food to the tiger?” The second price said, “This tiger is hungry and the body is weak. The mother tiger is under difficult condition and it looks like that she will not survive for a while. There is no room for us to search food for her. Even some one tries to search food for the mother tiger; this person’s life should not be saved. Who would sacrifice his life to do it?” The crown price answered, “Nothing but one’s own body is most difficult to give away.” The second prince said, “Today we cannot give away our bodies due to greedy. We are not wise enough; therefore, we are afraid of doing it. For those Ta-shihs, who want to benefit others, have produced compassionate mind for sentient beings. To give away their bodies is not difficult for them.”³¹ ... The third prince had the thought, “The time to give away my body has come.”³² ... He told his prince brothers and

³¹ T. 663-354:b-2-15.

³² T. 663-354:b-17-18.

spouses to go back home.³³ ... The third prince walked to the place where the mother tiger was. He took of his cloth and lay down in front of the hungry tiger. He used a dry bamboo stick to pierce his neck. As a consequence, his blood came out. In this way, he gave his body to the tiger. At that moment, the earth shook. The tiger saw the blood over the body of the prince; she drank the blood and ate the flesh. Afterwards, only bones of the price were left over.³⁴

5.1.4 The Triple Gems and Heavenly Devas Offering

The Triple Gems and Heavenly Devas were offered with pure meal from 5:00 to 7:00 in the morning of October 18. Food offering was set up facing outside at the door of Five Saints Shrine. Twenty-four monastics plus one leading monk performed the ritual. Even though the offering ritual started at five o'clock in the morning, lay participants still filled Five Saints Shrine and hallways. No pictures or statues of invited holy guests were set up at the door for this offering. Generally this food offering ceremony is annually conducted in the weekend of January of lunar calendar, one or two weeks after Chinese New Year. The ritual is conducted on the weekend for the convenience of lay participants. When this

³³ T. 663-354:c-6-7.

³⁴ T. 663-354:c-24-25.

offering is annually conducted at San Pao Temple in San Francisco, the pictures of invited Devas are set up on the tables as altars with food offered in the main shrine.

5.2 The Medicine Buddha Platform

The Bhaisajyagurupūrvapraṇidhānaviśeṣavistarasūtra is also named as the Meritorious Virtues and Original Vows of the Medicine Buddha of Azure Radiance Sūtra.

This text would be recited for one hundred and twenty volumes as stated in the Water-Land Placard. There were twenty rounds of recitation of this text, six monastics including a leading monk per round. Additional prostrating to the Medicine Buddha during the recitation of the text was performed in the morning and afternoon sessions. No additional prostrating to the Medicine Buddha was conducted in the early morning session. Prostrating to the Buddhas was an addition in the evening session.

The described whole ritual including additional prostrations to the Medicine Buddha is also annually conducted during the celebration of the Medicine Buddha's birthday, lunar September 30, at Fo Guang Shan temples. The celebration is usually held from Friday to Sunday at San Pao Temple. When lunar September 30 does not fall in the weekend, the celebration is usually conducted the weekend before that day. However, the celebration period for Medicine Buddha's birthday is longer at Hsi Lai Temple. Oil lamps are offered to the Medicine Buddha during the birthday celebration. The dhāraṇī, praise and name of the

Medicine Buddha are usually recited to request the bliss during the celebration of a person's birthday in Fo Guang Shan temples. This kind of birthday celebration by requesting the bliss from the Medicine Buddha is also recorded into tape and CD.

5.2.1 *The Meritorious Virtues and Original Vows of the Medicine Buddha of Azure Radiance Sūtra*

The Meritorious Virtues and Original Vows of the Medicine Buddha of Azure Radiance Sūtra was translated into Chinese by Hsüan-tsang on the 5th day, 5th month, first year of Yung Hui of T'ang dynasty (June 9th, 650 C.E.) in Ta-tz'u-en Monastery.³⁵ Śākyamuni Buddha, sitting beneath the Joyful Tree of Musical Breezes at Vaishali, introduces the Medicine Buddha to the Mahābodhisattvas, great monks, kings, officials, brahmans, lay followers, devas, nagas, medicine yaksas, human and non-human beings when he responds to the request of Mañjuśrī to talk about the names of other Buddhas and their vows, as well as, remarkable merits. The Joyful Tree of Musical Breezes described in the text only exists in the Pure Lands of Buddhas. It gives forth music to the breeze.³⁶

Fo Guang Shan International Translation Center has published the translation of Master Hsing Yun's *Sūtra of the Medicine Buddha with an Introduction, Comments and*

³⁵ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 75, (K. 177, T. 450).

³⁶ Hsing Yun. Translated by Fo Guang Shan International Translation Center. *Sutra of the Medicine Buddha with an Introduction, Comments and Prayers*. Hacienda Heights: Buddha's Light Publishing, 2002: 39.

Prayers. In this book, the text reads as follows:

“A Buddha Field is the sphere of spiritual influence of one particular Buddha. The sphere of influence a Buddha presides over is determined by the vows that the Buddha has taken while still a bodhisattva.”³⁷ ...

... “The Medicine Buddha’s world is described as a pristine land of Crystal Radiance, a world of abundance. All sentient beings in this land or field of affluence have no economic worries because there are abundant resources.”³⁸ ... “These sentient beings not only enjoy abundant resources and live in peace and joy; they also receive teachings from the Medicine Buddha.”³⁹ ...

When the Medicine Buddha was still practicing the Bodhisattva path, he made twelve vows to grant the requests from the sentient beings. The twelve vows of Medicine Buddha may be translated as follows:

³⁷ Ibid, p. 1.

³⁸ Ibid, p. 4.

³⁹ Ibid, p. 5.

(1) The First Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, my whole body will be illuminating bright and warm to shine immeasurable, numberless and unlimited worlds. The thirty-two signs of a Great Man and the eighty notable characteristics (of a Buddha) will adorn my body and (I) will let all beings look like me without any difference.⁴⁰

(2) The Second Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, (both) inside and the outlook of my body will be like crystal clear pure without any defect and impurity and illuminating bright, as well as, vast with majestic merits. (My) body tranquil dwells in the shining net (of a Buddha) adorns over sun and moon. Invisible sentient beings thus get awakened and pursue their careers according to their interests.⁴¹

(3) The Third Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, (I will) use unlimited, boundary-less, convenient and strategically correct

⁴⁰ 405a7 (T. 450) in CBETA (Chinese Buddhist Electronic Text Association) Chinese Electronic Tripitaka, V 1.0, 1999/12/10.

⁴¹ T. 450- 405:a-11.

methods to let all sentient beings obtain unlimited accomplishments.

Whatever they need, they will have without shortness.⁴²

(4) The Fourth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for those sentient beings who have practiced heterodox ways, (I will) let all of them tranquilly dwell in the bodhi path and for those who have practiced Śrāvaka and Pratyeka-buddha paths, (I will) let all of them peacefully establish in Mahāyāna.⁴³

(5) The Fifth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for those immeasurable and boundary-less sentient beings that have cultivated the Bodhisattva path in my Dharma, (I will) let all of them complete the Tri-Vidhāni Silāni⁴⁴ without lackness. When (some beings) violate any precept, (as soon as) they hear my name, (I will) let them recover the purity. (As a result, they will) not be reborn in the horrible

⁴² T. 450- 405:a-15.

⁴³ T. 450- 405:a-18.

⁴⁴ Mahāyāna bodhisattva precepts, of which there are three kinds: 1. “Saṃvara-śīla”: the bodhisattva precepts such as the five precepts, eight precepts, ten precepts, and the precepts of full ordination. The purpose is for sentient beings to engage in wholesomeness and prevent wrongdoing. 2. kuśala-dharma-saṃgraha-śīla: the precept vowing to fulfill all wholesome Dharma and to uphold all other precepts leading to Buddhahood. 3. sattvārtha-kṛīya-śīla: the precept of being beneficial to other sentient beings. *Sūtra of the Medicine Buddha with an Introduction, Comments, and Prayers*, by Master Hsing Yun, p. 45.

realms.⁴⁵

(6) The Sixth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for those who are disabled in either the body or any sense organs, such as ugly, stubborn, stupid, blind, deaf, dumb, two feet crooked, hunchbacked, fauves-infected, and mentally deranged sickness, etc., (as they) hear my name, they will gain optimum health and intuitive mastery of all knowledge and skills. They shall find themselves in complete possession of all faculties and no longer experience any illness and suffering.⁴⁶

(7) The Seventh Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for those who have suffered all kinds of serious diseases without resources, help, medical care, pharmaceutical drug, families, home due to poorness and numerous miseries, (once they) hear my name from their ears, those serious diseases will go away and (they will) obtain good physical and mental health. Their families will also get a good crop harvest and further

⁴⁵ T. 450- 405:a-21.

⁴⁶ T. 450- 405:a-25.

promote the achievement of Supreme Enlightenment.⁴⁷

(8) The Eighth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for those women who have suffered all the problems of being females and have wished leave, as well as, discard the female forms, (when they) hear my name, they will be converted to male forms with marks of a man and further promote themselves to obtain the Supreme Enlightenment.⁴⁸

(9) The Ninth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, (I will) let sentient beings leave evil and be caught, as well as, saved by the net of Buddha-love, (as a result), they will be free from the binding by all heretics. For those who indulge in all kinds of dense forest of evil doctrine, (I will) lead and take them towards the correct doctrine. (I also will) let them gradually practice the Bodhisattva path and further promptly obtain the Supreme Enlightenment.⁴⁹

⁴⁷ T. 450- 405:a-29.

⁴⁸ T. 450- 405:b-5.

⁴⁹ T. 450- 405:b-9.

(10) The Tenth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for these that have records of breaking king's law, such as bound by a rope, flogged by a whip, closed imprisoned in the jail, or facing death penalty and for those that are tortured by incalculable disasters, insult, sorrow, or depression. All of them suffer in both the body and mind, when (they) hear my name, they will be relieved from all the sufferings due to the powerful power of my blessing and virtue.⁵⁰

(11) The Eleventh Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle, for those sentient beings that have suffered hunger and thirsty, which have driven them to conduct evil deeds for the food, (when they) get to know me and recite my name as practice. I will first supply them with the most delicious food to fulfill their bodies, and then the Dharma taste. Ultimately they will enjoy happiness and be established.⁵¹

(12) The Twelfth Great Vow

I wish when I obtain the Supreme Enlightenment in the future life cycle,

⁵⁰ T. 450- 405:b-13.

⁵¹ T. 450- 405:b-18.

for those sentient beings that have been poor without clothing and have been bothered by mosquitos and coldness, as well as, heat during day and night, when they get to know me and recite my name as practice, (I will) provide them with very nice, wonderful clothing, every treasure to adorn their beautiful hair, perfume fragrance for their bodies, drum and musicians for joy. (I will let them) enjoy as they wish to their satisfaction.⁵²

From the above Twelve Vows of the Medicine Buddha, we know that the Medicine Buddha vowed to help those who need help at the current life cycle. Whenever you need the help from the Medicine Buddha, you recite “the Medicine Buddha” as practice and the Medicine Buddha will help you. Therefore, the Medicine Buddha has been regarded as bringing us blessings and happiness at this lifetime. The statement in the text that there is no woman in the Medicine Buddha’s Pure Crystal Radiant World is interesting since in the Eighth Great Vow, the Medicine Buddha would help those women who wish to be converted into men.

⁵² T. 450- 405:b-22.

5.3 Pure Land Platform

Amitabha, the holy name, *the Sukhāvātī(amṛta)vyūhasūtra* known as A Mi T’uo Ching and the corresponding Dhāraṇī would be continuously recited for seven days as stated in the Water-Land Placard. *The Sukhāvātī(amṛta)vyūhasūtra* was recited as scheduled.

5.3.1 A Mi T’uo Ching

A Mi T’uo Ching was translated from Sanskrit into Chinese by Kumārajīva on the 8th day, 2nd month, 4th year of Hung Shih of Later Ch’in dynasty (420 C.E.) in Hsiao-yao Garden, Ch’ang-an.⁵³ This text is known as the text that the Buddha talks about the Pure Land of Amitābha Buddha, without being requested to do so by a third party. This sūtra has been recited at Fo Fuang Shan temples as one of Sunday group-cultivation activities. Not only the chanting of this text, but also meditation is conducted, which is named “Ch’an and Pure Land collective cultivation”. This sūtra was translated from Sanskrit into English by F. Max Muller. H.K. Buddhist Book Distributor printed both the English and the Chinese translations. To be reborn in the Pure Land after this lifetime is one of the common concepts among Chinese Buddhists. The description of the Pure Land is quoted from the English translation, as follows:

⁵³ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 80, (K. 192, T. 366)

... “Now what do you think, Śāriputra, for what reason is that world called Sukhāvātī (the happy)? In that world Sukhāvātī, O Śāriputra, there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there. For that reason is that world called Sukhāvātī (the happy).” “And again, O Śāriputra, that world Sukhāvātī is adorned with seven terraces, with seven rows of pal-trees, and with strings of bells. It is enclosed on every side, beautiful, brilliant with the four Gems, viz, gold, beryl, and crystal. With such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.” “And again, O Śāriputra, in that world Sukhāvātī there are lotus-lakes, adorned with the seven Gems, viz, gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. They are full of water, which possesses the eight good qualities; their waters rise as high as the fords ... And in those lotus-lakes lotus flowers are growing ...

“Now what do you think, O Śāriputra, for what reason is that Tathāgata called Amitāyus? The length of life (*ayus*), O Śāriputra, of that Tathāgata and of those men there is immeasurable (*amita*). Therefore is that Tathāgata called Amitāyus. ... The splendor (*abha*), O Śāriputra, of

that Tathāgatas unimpeded over all Buddha countries. Therefore is that Tathāgata called Amitāyus.”

“... whatever son or daughter of a family shall hear the name of the blessed Amitāyus, the Tathāgata, and having heard it, shall keep it in mind, and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six or seven nights, -- when that son or daughter of a family comes to die, then that Amitāyus, the Tathāgata, surrounded by an assembly of disciples and followed by a host of Bodhisattvas, will stand before them at their hour of death, and they will depart this life with tranquil minds. After their death they will be reborn in the world Sukhāvātī, in the Buddha country of the Amitāyus, the Tathāgata. ...⁵⁴

The meaning of Amitābha Buddha is explained, the Sukhāvātī is described, and the method to be reborn in the Pure Land is also stated in this text.

5.4 Hua Yen Platform

The (Buddha)avatamsakasūtra is also known as *the Hua-yen Sūtra* or *Garland Sūtra*.

As stated in the Water-Land Placard, *the Hua-yen Sūtra* would be read once. *The Hua-yen*

⁵⁴ Muller, F. Max. translated. “The Smaller Sukhāvātī-Vyūha.” *The Smaller Sukhāvātī-Vyūha and the Sūtra of Visualizing the Buddha of Immeasurable Length of Life*. Hong Kong: H.K. Buddhist Book Distributor, 1995.

Sūtra was silently read by two monastics. One read the first half and the other read the second half in order to complete the whole text. Other lay participants read whatever they wanted to read. This platform is quiet compared to six other platforms.

5.4.1 *The Hua-yen Sūtra*

The translation of *the Hua-yen Sūtra* with 80 chapters by Śikṣānanda was begun on the 14th day, 3rd month, 1st year of Cheng Sheng, T'ang dynasty (695 C.E.) in Pien-k'ung Monastery, Tung-tu, and finished on the 8th day, 10th month, 2nd year of Sheng Li, T'ang dynasty (November 5th, 699 C.E.).⁵⁵ This 80-chapter version was read at the Platform. Two monastics with lay participants sat down and silently read *the Hua-yen Sūtra*. One monastic read the first half of the text and the other read the second half. Two parts of reading were conducted at the same time at the platform in order to be able to finish the whole text in the scheduled time frame.

Chinese Hua-yen School is established based on *the Hua-yen Sūtra*, which was preached by the Blessed One immediately after his enlightenment. Because the contents of this text were so profound and abstruse, it was very hard for the audience to comprehend the philosophical ramification. In this text, all the dharmas in the universe arise simultaneously; it means that the universe is created by the universe itself. All these

⁵⁵ Ibid. p. 44 (K. 80, T. 279).

dharmas are empty. This echoes the emptiness in *the Diamond Sūtra*. Emptiness is one of main major concepts in Buddhism. The text reads, as follows:

This emptiness has two aspects—the static aspect, as principle or noumenon, and the dynamic aspect, as phenomenon. From this the school proceeds to its basic position: first, that principle and phenomenon are interfused unimpededly with each other, and second, that all phenomenon are mutually identified with one another.⁵⁶

The epitome of Hua-yen thought consists in the following:

There is a world of li or ultimate principle and a world of shih or phenomena, which are perfectly interfused with each other. At the same time each individual phenomenon is also unimpededly identified with every other phenomenon. A totalistic system is thus established, with everything leading to one point, the Buddha, in the center.⁵⁷

⁵⁶ Ch'en, Kenneth, K.S. "Hua-yen doctrines." *Buddhism in China—a historical survey*. Princeton: Princeton University Press, 1973:316-317.

⁵⁷ *Ibid.*, p. 319.

Chapter on the arising of Tathāgatas in *the Hua-yen Sūtra*, it is said,

“The Tathāgata’s insight is also like this – fully present in the body
of each sentient being. Of this only fools are ignorant and unaware.”⁵⁸

This is the source that every sentient being has Buddha Nature. Since every sentient being has Buddha Nature, everyone has the potential to become a Buddha. In *the Hua-yen Sūtra*, Bodhisattvas progress through ten stages to get to Buddhahood.⁵⁹ These ten stages are (1) Great Joy, (2) Spotless Purity, (3) Illumination, (4) Glowing Wisdom, (5) Great Triumph, (6) Direct Presence, (7) Far-Reaching, (8) Steadfastness, (9) Meritorious Wisdom, and (10) Assembling the Dharma Clouds.⁶⁰ These ten stages are the root of all the Dharma.⁶¹ A Bodhisattva fully accomplishes these ten stages will gain all wisdom.⁶²

⁵⁸ Gimello, Robert M. Li “T’ung-Hsüan and the Practical Dimensions of Hua-Yen.” *Studies in Ch’an and Hua-Yen*, edited by Robert M Gimello and Peter N. Gregory. Honolulu: University of Hawaii Press, 1983: 333.

⁵⁹ K0079:08p0163a32.

⁶⁰ K0079:08p0163a34-36.

⁶¹ K0079:08p0164a11.

⁶² K0079:08p0164a12.

The Stage of Great Joy marks the beginning of a Bodhisattva's path to Bodhi (Buddhahood). Here, he has the wisdom of non-distinction.⁶³ Thinking of the Buddhas, the Dharma, and the activities of all Bodhisattvas and Pāramitās makes him joyful at all times.⁶⁴ He consummates the practice of "Giving" Pāramitā.⁶⁵ At the Spotless Purity Stage, he is free from killing, fighting, and hatred⁶⁶ and is compassionate.⁶⁷ A Bodhisattva at the Stage of Illumination masters many samādhis.⁶⁸ He who reaches the Stage of Glowing Wisdom is able to eradicate the clinging to the body and self.⁶⁹ At the Stage of Great Triumph, he has the wisdom to conquer the duality of direct perception and conceptual thought.⁷⁰ A Bodhisattva at the Stage of Direct Presence practices ten equality dharmas.⁷¹ Anyone at the Stage of Far-Reaching has completed all spiritual preparations,⁷² so he can enter the realm of wisdom and free acts.⁷³

When one enters the Stage of Steadfastness, he sees that all dharmas (phenomena) are from the beginning unborn and unproduced, formless, without formation, without decay,

⁶³ K0079:08p0165a14.

⁶⁴ K0079:08p0165a17-20.

⁶⁵ K0079:08p0168a61.

⁶⁶ K0079:08p0169a21-22.

⁶⁷ K0079:08p0169a23.

⁶⁸ K0079:08p0172a42-53.

⁶⁹ K0079:08p0174a44.

⁷⁰ K0079:08p0177a53.

⁷¹ K0079:08p0178a39.

⁷² K0079:08p0181a56.

⁷³ K0079:08p0181a58.

without coming and without going.⁷⁴ When a Bodhisattva reaches the Stage of Meritorious Wisdom, he knows all good, bad, and neutral acts⁷⁵ and karma's numerous forms and manifestations.⁷⁶ This is also called "Attaining the Dharma Treasure."⁷⁷ A Bodhisattva observes, practices and completes all meritorious deeds through his great wisdom. He reaches the Stage of Assembling the Dharma Clouds.⁷⁸ The 10th Bhūmi Bodhisattva is very similar to Śākyamuni after enlightenment when he is called a Buddha.

5.5 Dharma Flower Platform

As stated in the Water-Land Placard, *the Saddharmapuṇḍarīkasūtra*, known as *the Lotus Sutra*, should be recited for twenty-four volumes.

5.5.1 *The Lotus Sūtra*

The current popular version of *the Lotus Sūtra* recited at the Platform, containing twenty-eight chapters, was translated into Chinese by Kumārajīva in the summer of the 8th year of Hung Shih of Later Ch'in dynasty (406 C.E.) in the Ta Monastery, or in the 7th year of Hung Shih (405 C.E.) in the Hsiao-yao Garden, Ch'ang-an.⁷⁹ Most chapters of *the Lotus Sūtra* include both prose and verse passages. Verse form was used for easy memorization of

⁷⁴ K0079:08p0184a23.

⁷⁵ K0079:08p0187a55.

⁷⁶ K0079:08p0187a69-76.

⁷⁷ K0079:08p0189a09-10.

⁷⁸ K0079:08p0192a62-64.

⁷⁹ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon- A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 55, (K. 116, T. 262).

the teachings. In the text, the verse section usually repeats what has already been stated in the preceding prose passage.

Śākya Buddha preached this sutra to the Mahabodhisattvas, great monks, nuns, kings, officials, asuras, devas, upāsakas, upāsikās, nāgas, yakṣas, gandharvas, garuḍas, kinnaras, mahoragans, Cakravartins, human and non-human beings at Mount Gṛdhrakūṭa or Eagle Peak near the city of Rājagṛha in northern India. The Buddha conveys the audience to aim for Buddhahood, the only vehicle to true enlightenment. In the chapter of Expedient Means, the reason for the Buddhas to appear in the world is stated as follows:

“The Buddhas, the World-Honored Ones, wish to open the door of Buddha wisdom to all living beings, to allow them to attain purity. That is why they appear in the world. They wish to show the Buddha wisdom to living beings. Therefore, they appear in the world. They wish to cause living beings awakened to the Buddha wisdom, and therefore, they appear in the world. They wish to induce living beings to enter the path of Buddha wisdom, and therefore, they appear in the world. Śārīputra, this is the one great reason for which the Buddhas appear in the world.”⁸⁰

⁸⁰ Watson, Burton. Translated. *The Lotus Sutra*. New York: Columbia University Press, 1993: 31.

Śākyamuni Buddha uses the example of a rich man to lead his sons to escape the burning house by giving sons treasures as a Buddha is born into the world, a burning house, in order to relieve living beings from the fires of birth, old age, illness and death, suffering, stupidity, and the three poisons (greedy, hatred, and ignorance); to teach them to obtain enlightenment.⁸¹ In the chapter on the Parable of the Medicinal Herbs, the Buddha describes his function. “Those who have not yet crossed over I will cause them to cross over, those who have not yet freed I will free them, those not yet at rest I will put them at rest, and those not yet in nirvāṇa I will cause them to attain nirvana.”⁸² The method is also stated. “The Thus Come One then observes whether they are diligent in their efforts or lazy. And in accordance with what each is capable of hearing, he preaches the Law for them in an immeasurable variety of ways so that all of them are delighted and are able to gain excellent benefits there from.”⁸³ The Buddha is a great teacher. The Buddhists have learnt his great teachings, the Dharma.

⁸¹ Ibid, p. 56-79.

⁸² Ibid, p. 98.

⁸³ Ibid, p. 99.

The following story is in the Emergence of the Treasure Tower chapter of this sutra.⁸⁴ Complete extinction (nirvāṇa), stūpa and the proper body⁸⁵ of a Buddha are so closely linked here. While Śākyamuni Buddha is expounding *the Lotus Sūtra* to his audience, a stupa suddenly arises from the earth up in the sky and a voice issues from it praising Śākyamuni's preaching. When Śākyamuni Buddha is asked, what this means. He explains that in this great stupa of precious substances is the proper body of the Tathāgata that is condensed. It is he who causes this sound to go out. Prabhūtaratna Buddha at the juncture of time when his complete extinction was to take place, announced in the presence of the world, including the gods: "After my complete extinction, monks, one stupa must be made of precious substances of this frame (or form) of the proper body of the Tathāgata. The other stūpa, again, should be made in dedication (or in reference) to me." Prabhūtaratna Buddha pronounced this blessing: Let my stupa here, this stupa of my proper bodily frame (or form), arise wherever in any Buddha field in the ten directions of space when the Lotus of the True Law is propounded. Śākyamuni Buddha then opens the stupa with his index finger disclosing to sight the frame of the Tathāgata Prabhūtaratna, who is desirous of hearing the exposition of *the Lotus Sūtra*.

⁸⁴ Ibid, p. 170-181.

⁸⁵ ātmabhāva

Chapter of the “*Universal Door*” of Kuan-shih-yin in *the Lotus Sūtra* denotes universal salvation (*p'u*) and the unlimited access (*men*) open to all beings towards the enlightenment.⁸⁶ In this sūtra the question is asked as to why Bodhisattva Kuan-shih-yin is so named and the answer is given. Bodhisattva Kuan-shih-yin beholds all the beings that are in trouble and he is their savior. This explains the real importance of Kuan-yin’s name. His magic power is well demonstrated. His skill in leading all beings to salvation is also stated. Kuan-yin functions as a savior and a teacher in this sūtra. The essence of the chapter, as translated by Hurvitz (1976), is contained in the Buddha’s declaration to the Bodhisattva, “Inexhaustible Mind”:

Good man, if incalculable hundreds of thousands of myriads of millions of living beings suffering pain and torment hear of this Bodhisattva. He who observes the Sounds of the World and single-mindedly call upon his name. The Bodhisattva he who observes the Sounds of the World shall straightway heed their voices and all shall gain deliverance.⁸⁷

⁸⁶ Zhu, Tao-sheng (竺道生). Fa-hua Ching Su (法華經疏). Chi Tsang Ching (續藏經), chüan 2 (卷二), 2nd edition, 4:412a.

⁸⁷ Hurvitz, Leon. Edited and translated. *Scripture of the Lotus Blossom of the Fine Dharma (the Lotus Sutra)*. New York: Columbia University Press, 1976:311.

A litany, first in prose and then in verse, follows this passage. The manifold ways in which Kuan-shih-yin can rescue his devotees are described. He frees those who call on his name from fiery fire, from drifting upon the sea with dragon-fish and fiends around, from murders, from rakṣa-fiends and beasts, from natural disasters. He can save the victim condemned to death that calls to him on the scaffold. He delivers caravans from robbers. The verses emphasize the extensive saving power of Kuan-yin. The method of obtaining Kuan-yin's rescue is clearly defined – recite, and call his name.⁸⁸

Furthermore, Bodhisattva Kuan-yin removes evil passions, such as the three mental poisons of passion, hatred, and delusion that create acts of bad karmic retribution, from those who call upon him.⁸⁹ It indicates that anyone who recites the name of Bodhisattva Kuan-yin, he will be free from three mental poisons. When women, wishing for children, call upon his name, their requests are granted. Kuan-yin's role as a child-bearer is stated here.⁹⁰ Moreover, anyone who calls upon Bodhisattva Kuan-yin's name will gain “the benefit of merits as incalculable and as limitless.”⁹¹

Kuan-shih-yin like the Buddha is very skillful in teaching. Kuan-yin manifests himself to appropriate forms in order to lead his devotees to salvation, such as the Buddhas,

⁸⁸ T. 262-56:c-7-8.

⁸⁹ T. 262-57:a-1-5.

⁹⁰ T. 262-57:a-7-9.

⁹¹ T. 262-57:a-18-19.

pratyeka-buddhas, Śrāvakas, Brahma-kings, Śakra, Maheśvara, Vaishravana, kings, monks, nuns, householders, officials, Brahmans, boys, girls, dragons, and other supernatural beings.⁹² Kuan-yin gives fearlessness to those in the midst of fears and disasters.⁹³ Therefore, Kuan-yin is also called the Bestowal of Fearlessness (Abhayaṃdada, i.e. one who bestows fearlessness).⁹⁴

The Lotus Sūtra brings into focus the gracious nature and various powers of Kuan-yin and his skillfulness in teaching. Apart from this upayakausalya (skillfulness), Kuan-yin preaches not only to human beings but also to other creatures. As described above, Kuan-yin is a good example of savior and instructor.

The influence of *the Lotus Sūtra* on Mahāyāna Buddhist art is enormous. Kuan-yin's thirty-three manifestations and fourteen bestowals of fearlessness provide a wealth of iconographic possibilities. Kuan-yin is a friend of people, which made Buddhism actually a religion of people. Kuan-yin as a savior has been the focus of his characteristics. But, I think his willing to preach the Dharma to lead people towards enlightenment is even more important. People are desperate for help when they get in danger. In my view, teaching people the reality and leading them to enlightenment is the best resolution.

⁹² T. 262-57:a-23-29.

⁹³ T. 262-57:b-22-24.

⁹⁴ Kern, Hendrik. *The Saddharma-Puṇḍarīka or the Lotus of the True Law* (Sacred Books of the East Series). Oxford: Clarendon Press, 1894, Vol. XXI, p. 407.

5.6 Leng Yen Platform

As stated in the Water-Land Placard, *the Śūraṅgamasūtra*, known as *the Leng-Yen Sūtra*, should be recited for twenty-four volumes.

5.6.1 *The Leng-Yen Sūtra*

The Leng-Yen Sūtra was translated into Chinese by Paramiti in 705 C.E.⁹⁵ The sūtra begins with Ānanda seeking the Buddha's instruction in samadhi. The Buddha explains to Ānanda to break the delusion of the five skandhas and reveal the reality of one's mind by insight into self-nature and self-cultivation. The way to achieve this is called samadhi, mental concentration and tranquilization. Later on, Bodhisattva Kuan-shih-yin recounts his experience of yüan-t'ung, or perfect interpenetration of all the six senses in enlightenment, by reflecting on the self-nature of hearing, as his name implies.

Tay described the term "Śūraṅgama", literally "heroic gait", signifies "the ultimate and adamant nature of all phenomena." His study on this text is summarized as follows:⁹⁶ The chapter 6 of *the Leng-Yen Sūtra* explains Kuan-yin's experience in samādhi. Kuan-shih-yin attained enlightenment through meditation on sound. At the beginning, Kuan-yin heard the sound and let the object of hearing subside. The sound and the sensation of hearing have both subsided, motion and quiescence both do not occur.

⁹⁵ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon—A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 147, (K. 426, T. 945).

⁹⁶ Tay, C. N. *Kuan-Yin—the Cult of Half Asia*. Taipei: Hui-Chi Publications, 1986: 69-78.

Kuan-yin mentally detaches hearing from its object and then eliminates both concepts.

As gradually advancing in samādhi, hearing sensation is gone. When hearing sensation is gone, the conscious self and consciousness no longer exist, the experiencer and the experienced merged in emptiness. When both existence and non-existence vanish, it is nirvāṇa. Kuan-yin at first perceived that both disturbance and stillness are illusory. He came to realize the non-existence even of that sense perception. Thus, enlightened Kuan-yin acquired two merits - the profound compassion as all the Buddhas and sympathy with all beings floundering in samsara's ocean of delusion.

Kuan-shih-yin is able to manifest himself to all beings according to their capacity to receive and deliver them from suffering by awakening them to their own Buddha Nature. Kuan-yin can manifest with one head, three heads, 1,000 heads, and 84,000 heads; two arms, four arms, 1,000 arms, and 84,000 arms; two eyes, three eyes, 1,000 eyes, and 84,000 pure, precious eyes, of compassion or wrath, of samadhi or prajna, all to help and free all beings to obtain great "tzu-tsai." Therefore, Kuan-yin has been regarded as the great savior of all sentient beings.

5.7 Sūtras Platform

5.7.1 *The Complete Enlightenment Sūtra*

The Complete Enlightenment Sūtra should be recited for twenty-four volumes as

stated in the Water-Land Placard.⁹⁷ *The Complete Enlightenment Sūtra* was translated into Chinese by Buddhatrata in the 2nd year of Ch'ang Shou of T'ang dynasty (693 C.E.) in Pai-ma Monastery, Tung-tu.⁹⁸

In *the Complete Enlightenment Sūtra*, Śākyamuni Buddha responds to the requests of several Mahābodhisattvas by preaching the cultivation experiences, as well as, processes of a Buddha in Bodhisattva stage in order to obtain supreme enlightenment. The Buddha starts with the explanation of ignorance, cycling of birth and death, four elements, craving, and grasping. Ignorance can be overcome by realizing the real essence of emptiness. Craving and grasping are two main causes for the cycling of birth and death. Śākyamuni Buddha further describes the sequential statuses of Bodhisattva's cultivation toward complete enlightenment.

... Good man! If Bodhisattvas understand pure complete enlightenment, (they) use purity to wake up the mind and practice quietness to clarify the thoughts. (As a result,) awakened consciousness will be got going and calm wisdom occurs. The intruding element of the body and mind will be

⁹⁷ See the Water-Land Placard section in chapter 4.

⁹⁸ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon – A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 140, (K. 400, T. 842).

gone forever. The status of calm and quiet at ease will occur include
(the body) ...⁹⁹

5.7.2 *The Sukhāvāṭīvyūhasūtra*

The Sukhāvāṭīvyūhasūtra, also known as *the Larger Amitābha Sūtra*, should be recited for twenty-four volumes as stated in the Water-Land Placard. The version of *the Larger Amitābha Sūtra* recited at the Platform was translated into Chinese by Saṅghavarman in the 4th year of Chia P'ing of Ts'ao Wei dynasty (252 C.E.) in Pai-ma Monastery in Lo-yang.¹⁰⁰ In this text, Amitābha Buddha makes forty-eight vows to welcome and guide all sentient beings to his Pure Land. “Nine classes” go to the Pure Land. The highest classes are those who free themselves from desire, observe the precepts, and practice the six perfections of giving, discipline, forbearance, energetic progress, meditation and wisdom. The lowest class people are those who pile up evil karma and commit all kinds of sins. Even sinners can be reborn in the Pure Land, if only they focus their minds and recite the Buddha-name.

5.7.3 *The Amitāyurdhyānasūtra*

The Amitāyurdhyānasūtra was translated into Chinese by Kalayashas between the 1st

⁹⁹ 0916c07 in CBETA (Chinese Buddhist Electronic Text Association) Chinese Electronic Tripitaka, V 1.0, 1999/12/10. No. 842.

¹⁰⁰ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon – A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 25, (K. 26, T. 360).

and 19th years of Yüan Chia in Liu Sung dynasty (424-442 C.E.) in Yang-chou.¹⁰¹

According to *the Amitāyurdhyānasūtra*, the Buddha teaches this visualization method for those who wish to be born in Amitābha Buddha's Sukhāvātī (Land of Bliss).¹⁰²

Bodhisattvas Kuan-shih-yin and Mahāsthāmaprāpta are repeatedly mentioned in *the Amitāyurdhyānasūtra*. Both Bodhisattvas appear alongside of Amitābha (Kuan-shih-yin to the left and Mahāsthāmaprāpta to the right) in order to preach the further truth of Dharma after the devotees have successfully completed the prescribed visualization. These two Bodhisattvas are perceived as the revealers of deeper dharmic truths and instruments of upaya, the ability of the Buddhas and Bodhisattvas to preach truth at appropriate levels of understanding for their devotees.¹⁰³ This practice is said to eliminate the consequences of previous karmic acts and to protect the devotee from any type of future calamity.

A Buddha figure in the turban and crown of Kuan-shih-yin is clearly emphasized in this passage. However, the Buddha in the headdress of Kuan-shih-yin is not specified as Amitābha. These characteristics of Kuan-shih-yin in the iconographic traditions of Sri Lanka are symbolizing Buddhahood. There is one particular section of *the Amitāyurdhyānasūtra* that specifically advocates concentrated visualization upon

¹⁰¹ Lewis R. Lancaster. Compiled. *The Korean Buddhist Canon—A Descriptive Catalogue*. Berkeley: University of California Press, 1979: 80, (K. 191, T. 365).

¹⁰² T. 365-341:c-27-29.

¹⁰³ Holt, John C. *Buddha in the Crown-Avalokitesvara in the Buddhist Traditions of Sri Lanka*. New York: Oxford University Press, 1991:34-37.

Bodhisattva Kuan-shih-yin and contains a long description of the Bodhisattva, one part of which later becomes iconographically normative. Both J. Takakusu (1969)¹⁰⁴ and Venerable Assaji (1995)¹⁰⁵ translated the text. In the Chinese text, there is an uṣṇīṣa on Avalokiteśvara's head¹⁰⁶ and the face of the Bodhisattva is Jambūnāda golden in color.¹⁰⁷ But, Takakusu translated an uṣṇīṣa as a turban and deleted word Jambūnāda. The following passage is from Takakusu's translation.

When you have seen Buddha Amitābha distinctly, you should then further meditate upon Bodhisattva Avalokiteśvara, whose height is eight hundred thousands of niyutas of yojanas, the color of his body is golden-purple, his head has a turban, at the back of which is a halo; (the circumference of) his face is a hundred thousand yojanas. In that halo, there are five hundred Buddhas miraculously transformed just like those of Śākyamuni Buddha, each transformed Buddha is attended by five hundred transformed Bodhisattvas who are also attended by numberless gods.

¹⁰⁴ Takakusu, Junjir. Trans. The Amitāyur-Dhyāna-Sūtra. In *Buddhist Mahāyāna Texts*. New York: Dover Publications; reprint, 1969.

¹⁰⁵ Shih, Assaji. Trans. The Sutra of Visualizing the Buddha of Immeasurable Length of Life. In *the Smaller Sukhavati-vyuha and the Sutra of Visualizing the Buddha of Immeasurable Length of Life*. Hong Kong: H. K. Buddhist Book Distributor, 1995.

¹⁰⁶ T12n0365_p0343c14(02) in cBeta Chinese Buddhist Canon.

¹⁰⁷ T12n0365_p0343c20(11) in cBeta Chinese Buddhist Canon.

Within the circle of light emanating from his whole body, appear illuminated the various forms and marks of all beings that live in the five paths of existence-men, gods, hell, the departed spirits, the brute creation.

On top of his head is a heavenly crown of Gems like those fastened (on Indra's head), in which crown there is a transformed Buddha standing, twenty-five yojanas high. The face of the Bodhisattva is golden in color. The soft hair between the eyebrows has the color of the seven jewels, from which eighty-four kinds of rays flow out, each ray has innumerable transformed Buddhas, each of whom is attended by numberless transformed Bodhisattvas; freely changing their manifestations they fill up the worlds of ten quarters; (their appearance) can be compared with the color of the real lotus-flower.

(He wears) a garland consisting of eighty-thousand rays, in which is seen fully reflected a state of perfect beauty. The palm of his hand has a mixed color of five thousand lotus-flowers. His hands have ten (tips of) fingers, each tip has eighty-four thousand pictures, which are like signet-marks, each picture has eighty-four thousand rays, which are soft and mild and shine over all things that exist. With these jewel hands, he

draws and embraces all beings. When he lifts up his feet, the soles of his feet are seen to be marked with a wheel of a thousand spokes (one of the thirty-two signs) which miraculously transform themselves into five hundred million pillars of rays. When he puts his feet down to the ground, the flowers of diamonds and jewels are scattered about, and all things are simply covered by them. All the other signs of his body and the minor marks of excellence are perfect, and not at all different from those of Buddha, except this signs of having the turban on his head and the top of his head invisible, which two signs of him are the real form and body of Bodhisattva Avalokiteśvara, and it is the Tenth Meditation.

The Buddha, especially addressing Ānanda, said: “Whoever wishes to meditate on Bodhisattva Avalokiteśvara, must do so in the way I have explained. Those who practice this meditation will not suffer any calamity; they will utterly remove the obstacle that is raised by Karma, and will expiate the sins that would involve them in births and deaths for numberless kalpas. Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more will the diligent contemplation of him! Whoever will meditate on Bodhisattva

Avalokiteśvara should first meditate on the turban of his head, and then on his heavenly crown. All the other signs should be meditated on, according to their order, and they should be clear and distinct just as one sees the palms of one's hands."⁴⁶ [181-184]

The Buddha taught the method and sequence of visualizing on Kuan-shih-yin. The visualization is defined as ten features: (1) the body, (2) the head, (3) the circular rays, (4) the jeweled crown, (5) the face, (6) the white tuft, (7) the ornaments, (8) the hands, (9) the feet, and (10) the statement, "The rest of his body..." which refers to the rest of the features as those previously describing Amitābha Buddha. In visualizing the circle of rays emanating from Avalokiteśvara (the 3rd feature), three distinguished features are: (1) the number of transformed Buddhas within the rays emanating from the Bodhisattva Avalokiteśvara; (2) the number of attendants for each of these transformed Buddhas; (3) the bright rays emanating from the form-body of these transformed Buddhas. The sentient beings of the five destinies are all manifested in the rays. In visualizing the white tuft (6th feature), there are five distinguished features: (1) the color of the white tuft is like the seven jewels; (2) the rays of the white tuft; (3) the number of the transformed Buddhas in the rays emanating from the white tuft; (4) the number of attendants for these transformed Buddhas;

(5) the miraculous manifestations produced by these transformed Buddhas.¹⁰⁸

¹⁰⁸ Tanaka, Kenneth K. *The Dawn of Chinese Pure Land Buddhist Doctrine-Ching-Ying Hui-Yüan's Commentary on the Visualization Sūtra*. New York: State University of New York Press, 1990:166-167.

CHAPTER SIX

INNER PLATFORM OF THE WATER-LAND DHARMA FUNCTION PLATFORM

The Inner Platform ritual of the Water-Land Dharma Function Platform Ritual is mainly based on the text of *the Collected Book of Water-Land Ritual*. The Inner Platform was enclosed and located in the main shrine of Hsi Lai Temple in 1998 and 2000. The sponsors of the Inner Platform were different from those of the Outer Platform. The names of main sponsors of the Inner Platform were listed in the Water-Land Placard posted outside the main shrine of Hsi Lai Temple. The names of sponsors of the Outer Platform were listed outside the office of Hsi Lai Temple next to Erh He Hall. The study of the Inner Platform ritual is the subject of this chapter.

Analysis of the Inner Platform ritual includes:

- (A) Boundary set up and purification
- (B) Sending out invitations and hanging up a flag
- (C) Inviting the honor of guests—the holy realms
- (D) The offering to the honor of guests—the holy realms
- (E) The amnesty request

- (F) The offering to the Buddhas
- (G) Inviting those from the six-path realms
- (H) Precepts for those from the six-path realms
- (I) The offering to those from the six-path realms
- (J) The completion of the offering
- (K) Incense of the completion
- (L) Seeing off the guests

6.1 Boundary Set Up and Purification

Both the actual ritual and the ongoing activity are stated in *the Collected Book of Water-Land Ritual*. Therefore, the analysis of the ritual will be described in two parts: the actual ritual and the ongoing activities. As described in chapter Four, all invited invisible guests are set up along the enclosed wall. One altar for each category guest, the name of the guest is posted on the wall with offered water and incense. Regarding the lay participants (sponsors/donors), they are organized into three isles in the main shrine. The level of the center isle is about one-foot higher than both right and left sides. The leading monks facing the Buddha statues lead the ritual at the front of the center isle and main lay sponsors of the ritual are situated behind them. Other lay sponsors are seated on both sides. The monastics, other than the leading monks, are at the front in both sides.

6.1.1 Preparation

All the lay sponsors of the Inner Platform are in the main shrine when the ritual starts. The monastics lead the main lay sponsors of the ritual in the center isle to invite the leading monks to the ritual location. Three leading monks lead the ritual and their positions are the leader of the ritual, the main assistant, and the vice assistant. The ritual starts with monks, monastics and lay participants paying homage to the Ten-Direction Triple Gems.¹

The main assistant and the vice assistant sing “*Verse of Purifying Three Karmas: mind, speech and deed,*” while the leader of the ritual and main sponsors offer incense with the hand hearth. The verse of *Purifying Three Karmas: mind, speech and deed* is translated as follows:

The nature of Dharma is crystal clear and fills the Dharma World;
 it is quite deep, immeasurable and it’s beyond verbal interpretation.
 Since from the time the original wisdom was lost in a thought,
 eighty thousand mundane affairs have covered all over (me.)²
 Today (I) establish the festival and arouse for universal salvation;

¹水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p. 28.

²法性湛然週法界，甚深無量絕言詮，自從一念失元明，八萬塵勞俱作蔽

completely purify the base of mind and sincerely show majesty.

(I) depend upon Dhāraṇī for empowerment,

which will help others and me to get back to the original purity.³

From the above verse, we know that various Dhāraṇīs will be used during the procession of the ritual for the empowerment. As described earlier, Dhāraṇī has not been translated into Chinese: only the sound has been written into Chinese characters. Therefore, I will not translate Dhāraṇī, and only the name of each Dhāraṇī will be translated. The power of Dhāraṇī usually can be understood from the name.

The main assistant speaks, “Our Buddha has *the Dhāraṇī of Purifying Three Karmas: mind, speech and deed.*” All monastics except the leader of the ritual sing *the Dhāraṇī of Purifying Three Karmas: mind, speech and deed* together three times.

*After the singing, the leader of the ritual visualizes that himself, monastics and lay sponsors all have purified bodies and minds.*⁴

The ritual location is well protected. The next event is that all invisible Buddhist guardians from heavens are comforted by *the Dhāraṇī of Comforting Gods.*

³ 此日脩齋興普度，肅清意地謹威儀，仰憑密語為加持，將俾自他還本淨。水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p. 28-29.

⁴Ibid., p. 29.

*After the singing, the leader of the ritual visualizes those deva guardians are happy and will protect the Buddhist monastery forever.*⁵

6.1.2 Set Up the Boundary

The communication between the invisible and human worlds in Buddhism is usually established by burning incense. *The Dhāraṇī of Burning Incense to Confidently Communicate* is chanted to confidently communicate with the Triple Gems in the Dharma world.⁶ The Inner Platform then starts a sacred festival that is an unusual event. The setup of the boundary is necessary. Threads are tightened along the border of Hsi Lai temple to form a visible boundary. Wonderful incense is in the air and pure water clarifies the earth. The Platform is as strong as a castle. Guardians are invited to the Platform to expel evil.⁷ The following Buddhist guardians are invited to the ritual platform.

- A. Ta hui chi chin kuang, manifestation of Tathāgata and the subordinates⁸
- B. Ten Rājas⁹ and the subordinates¹⁰
- C. the Ruler of Mahābrahman heaven,¹¹ Indra (the Jade Emperor),¹²

⁵ 水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p. 30.

⁶ Ibid., p. 32.

⁷ Ibid., p. 33-34.

⁸ Ibid., p. 34. 如來化現，圓滿神通，大穢跡金剛及其眷屬

⁹ The irate rājas, or protectors, whose huge images with many heads and limbs are seen in temples; perhaps the ten krodha gods of the Tibetans (Khro-bo); their names are Yamāntaka; Ajita; Padmāntaka; Vighnāntaka; Acala; Dākinī; Nīladanda; Śambara and Vīrabhadra. The rājas, ming-wang, or fierce spirits who are the messengers and manifestation of Vairocana's wrath evil spirits. *A Dictionary of Chinese Buddhist Terms*, p. 49-50, p. 263.

¹⁰ 水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p.36.

Caturmahārajākāyikas: Vaiśramana in the north, Dhṛtarāṣṭra in the east, Virūḍhaka in the south, and Virūpākṣa in the west, and eight classes of supernatural beings: devas, nagas, yaksas, gandharvas, asuras, garudas, kinnaras, mahoragans and the subordinates¹³

The following boundaries are sequentially set up as the corresponding Dhāraṇīs are chanted.

- A. the earth boundary: pure clear crystal down to the earth¹⁴
- B. the four-side boundary: four sides of the platform are as strong as diamonds¹⁵
- C. the space boundary: the space above the platform, the fragrant cloud is like a precious umbrella¹⁶

After the boundary is established, the leader of the ritual visualizes that deva guardians are standing around the temple and are protecting both inside and outside the ritual platforms.

¹¹ the ruler of this world. India. Brahmāloka, the eighteen heavens of the realm of form, divided into four dhyāna regions. *A Dictionary of Chinese Buddhist Terms*, p. 353a.

¹² Sovereign Śakra; Indra; mighty lord of devas; Lord of the Trayastriṃśas, i.e. the thirty-three heavens. *A Dictionary of Chinese Buddhist Terms*, p. 300a.

¹³ *Ibid.*, p. 37.

¹⁴ *Ibid.*, p. 40.

¹⁵ *Ibid.*, p. 41.

¹⁶ *Ibid.*, p. 41-42.

6.1.3 Purification

After the platform boundary is set up, purification proceeds. Kuan-yin Bodhisattva is invited to come to the platform to transform and empower the water to the Great Compassion water after the recitation of *the Great Compassion Dhāraṇī*. Kuan-yin's *the Great Compassion Dhāraṇī* is chanted three time.

While the Great Compassion Dhāraṇī is being chanted, the leader of the ritual visualizes Kuan-yin's arrival at the ritual platform. A light coming from between Kuan-yin's eye blows enters and empowers the water for the sacred usage.¹⁷

In most Buddhist rituals, the Great Compassion water empowered by *the Great Compassion Dhāraṇī* is used to purify the ritual location. However, in the Water-Land Dharma Function Platform Ritual, the power of the Great Compassion water is not sufficient for purifying the ritual platform: additional empowerment is required.

Vairocana Buddha is invited to the ritual. The power of Vairocana Buddha's *Sacred Bright Abhiṣecana Dhāraṇī* is stated. For those who have made daśākuśala or pabānantarya, their sins will go away after they listen to this Dhāraṇī for from fourteen to twenty-one times. For those who have made bad karmas and will be reborn in the bad

¹⁷ Ibid., p. 43-46.

realms, they will be released from sins and get to the Pure Land when sands empowered by *the Sacred Bright Abhisecana Dhāraṇī* are spread on their bodies and tombs.¹⁸

The Sacred Bright Abhisecana Dhāraṇī of Vairocana Buddha is recited seven times to transform *the Great Compassion Water* to the most sacred water for the purification of the ritual platform. The ritual platform is supposed to be transformed into a Pure Land after the purification ritual.

*While the Sacred Bright Abhisecana Dhāraṇī is being chanted, the leader of the ritual visualizes that Vairocana Buddha arrives at the ritual platform. A light coming from between Buddha's eye blows enters and empowers the water for the sacred usage.*¹⁹

The main assistant leads the participants to pay homage to Kuan-yin Bodhisattva three times. Then, the leader of the ritual leads the main assistant, the vice assistant, the monastics and all sponsors to purify the ritual platform. Each of the ritual leader, the main assistant, and the vice assistant holds one vase filled with the most sacred water empowered by *the Great Compassion Dhāraṇī* and *the Sacred Bright Abhiṣecana Dhāraṇī* and sprinkles water with a willow branch in the other hand to purify the platform while *the Great Compassion Dhāraṇī* is continuously chanted. The purification team starts from the

¹⁸ 水陸儀軌會本 (Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual), p. 47.

¹⁹ Ibid., p. 47-50.

main shrine and sequentially travels and purifies other five Outer Platform halls while the scheduled activities are being conducted in all five Outer Platform halls. When the purification team returns to the Inner Platform, the ritual location has been transformed into a Pure Land by the empowered water sprinkled by each of the ritual leading monks.

6.1.4 Announcement

The main assistant and the vice assistant interchange starting from singing the names of Śākya Tathāgata and all other Buddhas, as well as, the Bodhisattvas.²⁰ Then, the main assistant reads *the testimony* to the Triple Gems. The content of *the testimony* is the same as the Water-Land Placard described in chapter Four excludes the placard at the start and the end of the placard: the invisible and visible participants are all informed.²¹ After the announcement of *the testimony*, the leader of the ritual gives a speech, which is selectively translated as follows:

Today is an auspicious time; (we) set up the Dharma function and sincerely offer food. What is the significance? (I) am asking donors and the audience to listen. This festival is named “the Sacred Great Festival of Universal Salvation for the Holy and the Ordinary of the Dharma Worlds

²⁰ Ibid., p. 54.

²¹ Ibid., p. 54-55, p. 548.

in Water and Land.”²² The name is thus established; there must be significance behind this. When the name and significance are correct, the goal has been achieved. What is the “Dharma World?” Logic and principle are the same. The nature of all Buddhas and sentient beings is the same. What are the holy and the ordinary? ... The Buddha and the Three-Vehicles (Bodhisattva, Śrāvaka and Pratyeka-buddha) are named the holy and sentient beings in the Six-Path (heaven, human, asura, hell, hungry ghost and animal) are the ordinary. ...²³

What is Water-Land? What is the festival? The explanation of Water-Land and the festival is the same as that described in Introduction. The seats for the invited guests are divided into upper group and lower group, ten to twelve positions per group, ten to twelve seats per position. Each seat is an altar. The sum is over two hundred. We offer the four holy and the six ordinary groups at the ritual. The obtained merits are immeasurable. However, we should not cling to what we do and the obtained merits. That is the essence of emptiness.²⁴

²²法界聖凡水路普度大齋勝會

²³水陸儀軌會本 (*Shui Lu Yi Kui Hui Pen, the Collected Book of Water-Land Ritual*), p. 55-56.

²⁴ Ibid., P. 56-59.

*The devas are around the boundary. All lay participants should respect the devas.*²⁵

6.2 Sending Out Invitations and Hanging Up a Flag

Once the platform is ready for the big sacred event, the invitation of guests follows. Four invisible messengers will deliver the invitations. Four horse riders made of paper are set up at the door of the Inner Platform before this section ritual starts. Food is prepared and set up by four horse riders. Four paper horse riders will be purified first. Then, the invisible messengers will be invited to the ritual location, and they are encouraged, praised, as well as, offered food by the leading monks. At the end, they will leave for different realms to deliver the invitation letters.²⁶

6.2.1 Sending Out Invitations

When the ritual begins, three leading monks lead, “(We) sincerely pay homage to all Buddhas, Dharma, and Sangha, the persistent existing Triple Gems in the Ten-Directions.” Next, the main assistant gives a speech. Incense originates from the mind. Thought is delivered by incense to the past, present, as well as, the future and further extends to the Ten-Directions. When all Buddhas smell incense, they will take care of beings at this location. Incense is a symbolic media for establishing the communication between the

²⁵ Ibid., p. 59.

²⁶ Ibid., p. 60.

human participants and the Buddhas. Then, *the Dhāraṇī of Burning Incense to Confidently Communicate* is chanted three times to confidently establish the communication.²⁷ *The Dhāraṇī of Purification* is chanted three times. The monastic holds a water vase and sprinkles water with a willow branch on four paper horse riders while the Dhāraṇī is being chanted.²⁸ The picture of four paper horse riders is found in the Introduction of this dissertation.

Four invisible messengers are invited to the ritual location.²⁹ The invitation letters delivered by the invisible messengers will invite the invisible guests from the four holy realms. The scale of invited guests is far more than our living environment. Due to the differences between the holy and the ordinary, as well as, the visible and invisible, human beings cannot accomplish the delivery of the invitation letters to the invisible realms. Therefore, the invisible messengers are needed to deliver the invitation.³⁰ The concept of delivering the invitation letters is very similar to our social activity. The difference is that in our society the postman delivers the invitation cards for us and the guests are usually our family members or friends who are still alive. The invitation letters to the guests in the ten realms, delivered by the corresponding messengers in the ritual, are listed in the following

²⁷ Ibid., p. 61-62.

²⁸ Ibid., p. 62-63.

²⁹ Ibid., P. p. 64-66.

³⁰ Ibid., 67.

manner.

- (A) swift missionary to four heavens and the subordinates: invitation of the Buddha, the Bodhisattvas, Śrāvakas, Pratyeka-buddhas, patriarchs of schools, Ta hui chi chin kuang, the rājas, the Ruler of Mahābrahman heaven, Caturmahārājakāyikas, Buddhist guardians, those conducting the Water-Land ritual in the history and the subordinates.³¹
- (B) swift missionary to the space and the subordinates: invitation of devas in the heavens of formless, form and desire regions and the subordinates.³²
- (C) swift missionary to the ground and the subordinates: invitation of human realm, asuras and the subordinates.³³
- (D) swift missionary to the underground and the subordinates: invitation of hungry ghosts, hells, animals and ancestors, teachers, as well as, friends of donors.³⁴

Not only the messengers but also their horses are fed before the trip.³⁵ *The Unlimited*

Powerful and Virtuous Dhāraṇī is chanted seven times to empower food and fill the

³¹ Ibid., p. 551-552.

³² Ibid., p. 553-554.

³³ Ibid., p. 556-557.

³⁴ Ibid., p. 559-560.

³⁵ Ibid., p. 68-69

Dharma world to feed both messengers and horses. This is very thoughtful and it is very close to the real act in human behavior. The ritual host would like to make sure that both the messengers and horses can make the trip and deliver the message without becoming hungry. Before the trip, the leading monks praise and encourage messengers for their important expected duty.³⁶ The main assistant reads two respective invitation letters to swift missionary to four heavens and swift missionary to the ground to make sure that they understand what they are supposed to do. The invitation letters are put into the back-packs of the respective messengers. The vice assistant reads the other invitation letters to swift missionary to the space and swift missionary to the underground. Then, the letters are put into the back-packs of the respective messengers for them to carry to the destinations.³⁷

*The leader of the ritual visualizes that four messengers understand what they are supposed to do.*³⁸

The ritual hosts really want this sacred festival to happen. Therefore, they really make sure that the messengers know what they are supposed to do. Four paper horse rider messengers with invitation letters are burned at the parking lot before Five Saints Shrine. They are supposed to travel to the defined destinations and deliver the invitation letters.

³⁶ Ibid., p. 71-72.

³⁷ Ibid., p. 72-73.

³⁸ Ibid., p. 74.

6.2.2 Hanging Up a Flag

After the send-off of the four messengers, the ritual proceeds with the chanting of *the Dhāraṇī of Sending Out Invitations and Hanging Up a Flag*. Then, the leading monks lead the major sponsors to the corner of the court where the flag is to be established. The flag of the Sacred Great Festival of Universal Salvation for the Holy and the Ordinary of the Dharma Worlds in Water and Land is hung up at one corner of the court by the monastic while the Dhāraṇī is being chanted.³⁹ The height of the flagpole is raised higher than the roof of the main shrine. This flag is hung up during the daytime. The lanterns replace the flag during nighttime. The interchange of flag in the daytime and the lantern in nighttime is a clear symbolic indication to all beings that the Water-Land Dharma Function Platform Ritual is being conducted here. They are welcome to join this sacred festival.

6.3 Inviting the Honor of the Guests—the Holy Realms

A piece of cloth forms a Deva Bridge that is set up at the door of the Inner Platform. One bath pavilion is prepared outside the main shrine. The pictures of the Deva Bridge and a bath pavilion are in the Introduction of this dissertation.

6.3.1 The Invitation

The leading monks lead lay sponsors in paying homage to the Ten-Direction Dharma

³⁹ Ibid., p. 76-78.

World Buddha, Dharma and Sangha, persistent existing Triple Gems.⁴⁰ *The Dhāraṇī of Burning Incense to Confidently Communicate* is again chanted three times to establish confident communication. Communication needs be established between the human world and the Holy Four realms before any activity proceeds. If the communication is not established, the act will be meaningless.

The leader of the ritual visualizes that fragrant clouds fill Ten-Direction

*Buddha Lands. The holy guests raise the thought to protect the ritual.*⁴¹

The Dhāraṇī of Purification is chanted three times. The monastic officiant holds the water vase and sprinkles water on the Deva Bridge while the Dharani is being chanted.

The leader of the ritual visualizes that the Deva Bridge is purified and as

*bright as bright cloud.*⁴²

The main assistant gives a speech. The host participants invite the Buddhas,⁴³ the Dharma (sūtras),⁴⁴ the Bodhisattvas,⁴⁵ the Pratyeka-buddhas,⁴⁶ the Śrāvakas,⁴⁷ patriarchs and eminent monks,⁴⁸ devas,⁴⁹ the Buddhist guardians,⁵⁰ and those who contributed to the

⁴⁰ Ibid., p. 82.

⁴¹ Ibid., p. 83.

⁴² Ibid., p. 84.

⁴³ Ibid., p. 87-89.

⁴⁴ Ibid., p. 90-91.

⁴⁵ Ibid., p. 92-94.

⁴⁶ Ibid., p. 94-96.

⁴⁷ Ibid., p. 96-98.

⁴⁸ Ibid., p. 98-100.

⁴⁹ Ibid., p. 100-103.

composition or edition of this ritual.⁵¹ The subordinates are also invited. Ten Most Honored Guest Groups are invited. *The Dhāraṇī of Sincere Invitation* is chanted three times.

*The leader of the ritual visualizes that all invited guests arrive.*⁵²

6.3.2 The Bath

The vice assistant gives a speech. All guests are like jade with pure light without any dirt. The guests have arrived in the human world. The host opens the door of the bath for the guests to wash away the dust from their travels.⁵³ The leader of the ritual, the main assistant, the vice assistant and the monastic officiant lead all sponsors to the bath pavilion outside the main shrine. The leading monks lead sponsors, offer incense and put flower petals into the water. The main assistant states that there is no need for the Buddhas to take the bath. They do so with the intention of allowing all sentient beings to purify themselves of all dirt.⁵⁴ *The Dhāraṇī of Taking Bath* is chanted three times. The prepared clothes for the guests are transformed (burned) by the monastic officiant.

*The leader of the ritual visualizes that the bath pavilion is made of
precious*

⁵⁰ Ibid., p. 104-106.

⁵¹ Ibid., p. 106-108.

⁵² Ibid., p. 109.

⁵³ Ibid., p. 110.

⁵⁴ Ibid., p. 111.

*jewelry. The guests take the bath due to the sincere invitation of the donors.*⁵⁵

The leading monks lead the sponsors group back to the main shrine. The leader of the ritual, the main assistant, the vice assistant and the monastic lead the major sponsors who are seated in the center isle to visit the altars of the Ten Most Honored Guest Groups and offer incense at each altar.⁵⁶ The number of the Most Honored Guest Groups can be increased as requested by the sponsors. Eleven to twelve seats are set up for each group.

6.3.3 Honor of the Seated Guests

After the team visits and welcomes all invited guests by offering incense at each altar, they return to their original seats. The main assistant leads all sponsors chanting *the Dhāraṇī of Offering Precious Seats* three times.

*The leader of the ritual visualizes that immeasurable seats are around the space and all the guests are comfortably seated.*⁵⁷

The vice assistant reads the meaning of the offering of the incense in order to understand the concept of emptiness, so as not to cling to form. Then, he leads the sponsors in chanting *the Dhāraṇī of Burning Incense* three times while they offer incense to the holy guests.⁵⁸

⁵⁵ Ibid., p. 112.

⁵⁶ Ibid., p. 114.

⁵⁷ Ibid., p. 115.

⁵⁸ Ibid., p. 116.

*The leader of the ritual visualizes that immeasurable precious palaces, clothes, wonderful music, flowers, sweet dew and food coming out from the fragrant cloud are offered to the holy guests.*⁵⁹

The main assistant declares that the significance of offering flowers is to adorn the virtues of the holy. Believing, as well as, understanding establishes the root and the dedication enriches the branches, as well as, the leaves. The water moisture breezes it with wisdom. The virtue of the individual is thus accomplished. Then, he leads the sponsors in chanting *the Dhāraṇī of Offering Flowers* three times while two monastics offer flowers to each altar of the Most Honored Guests.⁶⁰

*The leader of the ritual visualizes that immeasurable precious palaces, clothes, wonderful music, flowers, sweet dew and food coming out from the offered flowers are offered to the holy guests.*⁶¹

The Inner Platform is further purified by chanting *the Dhāraṇī of Purification*.⁶²

The leader of the ritual gives a speech to the holy guests, “We sincerely ask and pray to honor the guests. Please forgive and pardon us for the mistakes of simple crude

⁵⁹ Ibid., p. 117.

⁶⁰ Ibid., p. 117-118.

⁶¹ Ibid., p. 118.

⁶² Ibid., p. 119.

preparation of hospitality, due to lack of virtue, or insufficient concentration on the donors, or improper organization of the platform, or shortage of ritual. You are compassionate and hopefully, will forgive our mistakes. We sincerely express our wish that we will invite all beings from the Six Paths. Please awaken those beings with your magic power and release them from sufferings regardless of their past sins.”⁶³

6.4 The Offering to the Honor of the Guests—the Holy Realms

Incense, food, flowers are offered at each altar before the ritual starts. The leader of the ritual, the main assistant, and the vice assistant lead the monastics, as well as, the sponsors in paying homage to Ten-Direction Dharma World Buddha, Dharma, and Sangha, the Triple Gems.⁶⁴ Both the main assistant and the vice assistant announce that the holy guests have kindly joined this festival. We follow the instruction to offer the meal originated from us. Since food is prepared with a sincere mind, it is the most delicious. Two monastics sprinkle empowered water on food at each altar while *the Unlimited Powerful and Virtuous Dhāraṇī* is being chanted twenty-one times to empower the food and fill the Dharma world.⁶⁵

The leader of the ritual visualizes that all kinds of sweet dew and most

*delicious food coming out from pure food is offered to the holy guests.*⁶⁶

⁶³ Ibid., p. 120-121.

⁶⁴ Ibid., p. 122-123.

⁶⁵ Ibid., p. 123-126

⁶⁶ Ibid., p. 126.

The leader of the ritual, the main assistant, the vice assistant lead the monastics and the main sponsors in the center isle to visit Ten Most Honored Guest Groups and offer incense and food to the holy guests. Other donors at both sides in the main shrine stay where they are and observe the team travel among the Ten Most Honored Guest Groups and make the offering.

The leader of the ritual visualizes that all the holy guests accept the offering and enjoy it while the main donors make the offering at each altar.⁶⁷

The team returns to their original positions. Then, the leading monks lead the donors/sponsors to request the invited holy guests to accept the offerings soon to be presented. The Ten Most Honored Guest Groups are listed in the following manner:

- (1) All the Buddhas and the subordinates in the universe⁶⁸
- (2) All the Dharmas and the subordinates in the universe⁶⁹
- (3) All the Bodhisattvas, the sangha, and the subordinates in the universe⁷⁰
- (4) All the Pratyeka-buddhas and subordinates in the universe⁷¹
- (5) All the Śrāvakas and the subordinates in the universe⁷²

⁶⁷ Ibid., p. 128-156.

⁶⁸ Ibid., p. 128.

⁶⁹ Ibid., p. 131.

⁷⁰ Ibid., p. 134.

⁷¹ Ibid., p. 137.

- (6) The Ten-Direction Patriarchs of Ch'an and the Vinaya schools and the subordinates⁷³
- (7) The Ten-Direction spreading Buddhist Dharma Devas with the five supernatural powers⁷⁴ and the subordinates⁷⁵
- (8) The Ten-Direction ten rājas, hui chi chin kuang and the Buddhist guardians and the subordinates⁷⁶
- (9) The Ten-Direction Buddhas' relics, the Buddhist monastery and the country, as well as, the home protectors⁷⁷
- (10) The Great Water-Land ritual composers, editors and performers, as well as, the subordinates⁷⁸

*The leader of the ritual visualizes that all the holy guests accept the presented offerings due to donors'/sponsors' sincere request.*⁷⁹

The main assistant announces that our Buddha has *the Dhāraṇī of Presenting Offering* and he leads the recitation of this Dhāraṇī three times.⁸⁰ The following six offerings are

⁷² Ibid., p. 140.

⁷³ Ibid., p. 143.

⁷⁴ See glossary.

⁷⁵ Ibid., p. 145.

⁷⁶ Ibid., p. 148.

⁷⁷ Ibid., p. 151.

⁷⁸ Ibid., p. 154.

⁷⁹ Ibid., p. 156.

⁸⁰ Ibid., p. 157.

presented to the holy guests while the corresponding Dhāraṇī is being chanted. The leader of the ritual visualizes that each offering is sequentially immeasurably presented in front of the holy guests and is offered accordingly.

(1) incense: *the Dhāraṇī of Presenting Incense*⁸¹

(2) flower: *the Dhāraṇī of Presenting Flowers*⁸²

(3) lamp: *the Dhāraṇī of Presenting Lamp*⁸³

(4) food & clothing: *the Dhāraṇī of Presenting Food & Clothing*⁸⁴

(5) treasure: *the Dhāraṇī of Presenting Treasure*⁸⁵

(6) Dharma: *the Dhāraṇī of Presenting Dharma*⁸⁶

Each offering is held by a monastic who walks around the sponsors to let each sponsor touch the offering, before it is presented to the holy guests. *The Diamond Sūtra* is presented as Dharma offering. While *the Diamond Sūtra* is being passed around among lay participants, each sponsor puts a red envelop⁸⁷ into the tray holding the text as an additional offering. The essence of emptiness in the Diamond Sutra is used as the representative of the Dharma.

⁸¹ Ibid., p. 158.

⁸² Ibid., p. 158-159.

⁸³ Ibid., p. 159-160.

⁸⁴ Ibid., p. 160-161.

⁸⁵ Ibid., p. 161.

⁸⁶ Ibid., p. 162-163.

⁸⁷ Money from each donor is put inside the red envelope as additional offering.

*The leader of the ritual visualizes that all the holy guests enjoy all the presented offerings.*⁸⁸

While the holy guests enjoy the offerings, the leader of the ritual leads the sponsors and talks to the Triple Gems. The leader of the ritual first describes the teaching history of Śākyamuni Buddha and we learn from his teaching.⁸⁹

Offering food is the least complex thing to do but getting the most merits. The example is the story of Ānanda and the Preta, named *Yen-k'ou*.⁹⁰ The Water-Land Dharma Function Platform Ritual originated in Liang Wu Ti (464-549 C.E.) era. In a dream a holy monk told Liang Wu Ti that beings in the Six Paths were suffering. Only the performance of the Water-Land Dharma Function Platform Ritual could universally save them and release them from their sufferings.” Pao-jih (418-514 C.E.) suggested to Liang Wu Ti studying the Buddhist canon in order to compose the ritual. The Water-Land Dharma Function Platform Ritual was finally composed three years later.⁹¹ Liang Wu Ti turned off all lights and vowed, “If this ritual text matches the truth of the holy and the ordinary, the candles will light up themselves after my prostration. If the ritual text is not clear and will not benefit any; let the hall stay dark.” During the first performance of the Water-Land

⁸⁸ Ibid., p. 163.

⁸⁹ Ibid., p. 164-166.

⁹⁰ Ibid., p. 166-167. 瑜伽燄口 (*Yu Ch'ieh Yen K'ou, Yogācāra Flaming Mouth Ceremony*)

⁹¹ Ibid., p. 167.

Dharma Function Platform Ritual, as Liang Wu Ti made his first prostration, all candles lit themselves. When Liang Wu Ti made his second prostration, the hall shook. At Liang Wu Ti's third prostration, rain came as flowers in the sky. This was the original story of the Water-Land Dharma Function Platform Ritual.⁹² During the years of Hsien-heng (670-673 C.E.) of T'ang Kao Tsung, an unusual person asked Tao-ying for the performance of the Water-Land Dharma Function Platform Ritual and told Tao-ying to recover the stored text. Tao-ying found the text as instructed and conducted the Water-Land Dharma Function Platform Ritual according to the text. This unusual person expressed himself as King Chuang Shiang of Chin dynasty (221-206 B.C.E.) and appreciated the ritual performance. He and his subordinates would be reborn in human world due to the merits from the performance of the Water-Land Dharma Function Platform Ritual.⁹³ Since then, this festival has been frequently conducted for recovering from illness or disaster, or for wishes and blessing, or for the benefit of the deceased. There is no distinction of merit obtained from making offering to the Pretas or the Buddha. Today we follow the Buddha's teaching and would like to make offerings to the Four Holy Realms and the Six Ordinary Realms.⁹⁴ We are making offerings to the Four Holy Realms. We will invite beings from the Six Path

⁹² Ibid., p. 168.

⁹³ Ibid., p. 170-171.

⁹⁴ Ibid., p. 171-172.

Realms the following day and will offer them food first; then teach them the Dharma for the universal salvation, as well as, for releasing them from sufferings.⁹⁵ We are concerned that beings in Hell might be retained in Hell. Therefore, we will ask the Ruler of Mahābrahman heaven, Indra (the Jade Emperor) and Caturmahārājakāyikas for the amnesty for all beings to make sure that they will be released for this festival and all paths to the festival will be open for them. In this manner, they can come to this festival for offerings without any difficulty.⁹⁶

6.5 The Amnesty Request

One horse rider made of paper is set at the door of the Inner Platform before this portion of the ritual starts. Food is prepared and offered to the horse rider and to his horse before the trip. The procession of this part of ritual is very similar to the procession in the Sending Out Invitations section. The only difference is that this messenger is going to see both the Ruler of Mahābrahman heaven and Indra for the amnesty of all beings in Hell and clear the pathway to the festival. As beings in Hell get amnesty, they can come to this festival.⁹⁷ Furthermore, all the routes from Hell to the festival are all cleared out and under control of Indra, the Jade Emperor and Caturmahārājakāyikas. In this way all the guests

⁹⁵ Ibid., p. 174.

⁹⁶ Ibid., p. 177-179.

⁹⁷ Ibid., p. 201-215.

from Hell can arrive at the festival safely.

6.6 The Offering to the Buddhas

This section of the ritual is not included in *the Collected Book of Water-Land Ritual*. A sheet of paper is distributed to each sponsor before the ritual starts. The ritual text of the offering to the Buddhas is described in this paper. This section of the ritual mainly involves the making of food offerings to the Buddhas. However, there is a difference in the first offering to the Buddhas. Before the first Offering to the Buddhas, the sponsors put their precious jewelry and other belongings into a plastic bag with nametags. These bags are collected and set at the table before the Buddhas as an offering to the Buddhas. All these offered precious materials are returned to the original owners after the ritual. Other offerings to the Buddhas rituals are conducted on the 5th and 6th day of the Inner Platform ritual. The contents of these three Offerings to the Buddhas rituals are the same. I think these additional Offering to the Buddhas rituals are added in the later development of the Water-Land Dharma Function Platform Ritual since these are not included in *the Collected Book of Water-Land Ritual*. The festival host probably would like to show their respect and appreciation to the Buddhas. Therefore, they have made more offerings to the Buddhas than before.

6.7 Inviting Those from the Six-Path Realms

This part of ritual starts at 1:00 pm. The procession of this section of the ritual is similar to the process of inviting the honor of guests—the Holy Four Realms. A Deva Bridge formed by a cloth is setup at the door of the Inner Platform. A big black paper tablet with Chinese characters in white, spirits of the six-path transcendent beings gather here and salute the Triple Gems, is set up on the table at the door of the main shrine very close to the beginning of the Deva Bridge. One bath pavilion is prepared outside the main shrine for the spirits. The clothing for the spirits is setup by the bath pavilion and will be burned (transformed) for the spirits.⁹⁸

6.7.1 The Invitation

As the ritual starts, the leading monks lead the sponsors who pay homage to the Ten-Directions persistent existing Triple Gems.⁹⁹ *The Dhāraṇī of Burning Incense to Confidently Communicate* is then chanted three times to establish the communication with the beings in the Six Paths, which are being invited to this sacred festival for the universal salvation.

*The leader of the ritual visualizes that all beings in the six-path are aware of this festival and are willing to come with interest.*¹⁰⁰

⁹⁸ Ibid., p 219.

⁹⁹ Ibid., p. 220.

¹⁰⁰ Ibid., p. 221.

The Dhāraṇī of Purification is chanted three times. The monastic holds a water vase and sprinkles water on the Deva Bridge while the Dhāraṇī is being chanted.

*The leader of the ritual visualizes that the Deva Bridge is purified and as bright as bright cloud.*¹⁰¹

The leading monks start to invite the guests. The invited guests are listed in the following manner:

- (1) The devas from formless, form, desire realms, sun, moon as well as stars and the subordinates¹⁰²
- (2) The gods of mountains, seas as well as all locations and the subordinates¹⁰³
- (3) The emperors, presidents, officials, Confucians, Taoists, Brāhmans, Sanghas, upāsakas, upāsikas, cultivators and the subordinates¹⁰⁴
- (4) Men, as well as, women and the subordinates¹⁰⁵
- (5) The asuras and the subordinates¹⁰⁶
- (6) The pretas and the subordinates¹⁰⁷
- (7) Yama, yama's officers, those in charge of all hells and the subordinates¹⁰⁸

¹⁰¹ Ibid., p. 222.

¹⁰² Ibid., p. 226-227.

¹⁰³ Ibid., p. 228-230.

¹⁰⁴ Ibid., p. 230-232.

¹⁰⁵ Ibid., p. 232-234.

¹⁰⁶ Ibid., p. 234-236.

¹⁰⁷ Ibid., p. 237-239.

(8) Beings in Hell and the subordinates¹⁰⁹

(9) Animals and the subordinates¹¹⁰

(10) All intermediate existences between death and reincarnation and the subordinates¹¹¹

*The leader of the ritual visualizes that guests from the Six-Paths arrive at the Deva Bridge.*¹¹²

In the text of *the Collected Book of Water-Land Ritual*, other protectors of house, building, and land or any other spirits can be added into the guest list when the sponsors/donors request to do so.¹¹³ The names of the ancestors, deceased relative or friends or teachers of the sponsors are posted on the wall close to the door of the Inner Platform at Hsi Lai Temple. These deceased forms of these beings are also invited to the festival. The sponsors are instructed to call the names of the deceased that they would like to invite to this festival, even though their names are not posted since this festival is for universal salvation.

To comfort guests, *the Dhāraṇī of Leaving Terrors Behind*,¹¹⁴ *the Dhāraṇī of Opening*

¹⁰⁸ Ibid., p. 239-241.

¹⁰⁹ Ibid., p. 241-243.

¹¹⁰ Ibid., p. 244-245.

¹¹¹ Ibid., p. 246-248.

¹¹² Ibid., p. 220-249.

¹¹³ Ibid., p. 249-290.

¹¹⁴ Ibid., p. 296-297.

the Throat,¹¹⁵ and *the Dhāraṇī of Solving Grudge*¹¹⁶ are sequentially chanted three times.

*The leader of the ritual visualizes that all guests are filled with joy.*¹¹⁷

6.7.2 The Bath

One of main sponsors holds the big black paper tablet with Chinese characters in white, spirits of the six-path transcendent beings gather here and salute the Triple Gems, and follow the leading monks to the bath pavilion. All other sponsors also join the procession. The invited guests take a bath and put on the prepared clean clothing.¹¹⁸

The leader of the ritual visualizes that all guests are transformed into

*human form and they are all very happy.*¹¹⁹

After the bath, the whole group returns to the main shrine. The same sponsor holds the big black paper tablet with Chinese characters in white, spirits of the six-path transcendent beings gather here and salute the Triple Gems, return to the main shrine and set the tablet at the original location.¹²⁰ *The Dhāraṇī of Purifying Six Sense Organs and Thought, Speech and Deed*,¹²¹ *the Dhāraṇī of Burning Incense to Confidently Communicate*,¹²² and *the*

¹¹⁵ Ibid., p. 297-298. Open up the throats of hungry ghosts, so they can enjoy food offering.

¹¹⁶ Ibid., p. 298-300. Once grudge is resolved, hatred will no longer in mind.

¹¹⁷ Ibid., p. 301.

¹¹⁸ Ibid., p. 301-306.

¹¹⁹ Ibid., p. 306.

¹²⁰ Ibid., p. 307.

¹²¹ Ibid., p. 309.

*Dhāraṇī of Humbly Request the Presence of the Triple Gems*¹²³ are sequentially chanted three times for the Six Ordinary guests, respectively. While *the Dhāraṇī of Humbly Request the Presence of the Triple Gems* is being chanted, the same sponsor holds the big black tablet and prostrates to the Triple Gems. The tablet is set back at the original location after the prostration.¹²⁴

6.8 Precepts for Those Invisible from the Six-Path Realms

This section starts at 7:00 pm. These invisible guests from the Six-Path Realms need observe precepts before they can take their seats. The big black tablet is put on a table inside the main shrine behind the leader of the ritual when the sponsor does not hold it and does not make the prostration to the Triple Gems. During the procession of the ritual, the same sponsor holds this tablet and prostrates to the Triple Gems when it is appropriate. This action stands for beings from the Six-Path Realms prostrate to the Triple Gems while the sponsor holds the tablet and makes the prostration.

The ritual starts with *the Incense Hymn*.¹²⁵ The leader of the ritual talks to invited beings from the Six-Path Realms. All of you from the Six-Path Realms must know that the cause for your being here is the contribution of sponsors. These sponsors make this festival

¹²² Ibid., p. 310.

¹²³ Ibid., p. 312-313.

¹²⁴ Ibid., p. 311-312.

¹²⁵ Ibid., p. 314-315.

possible. However, you must believe the truth. If you do not believe, you can never get the truth.¹²⁶ As you understand emptiness truly, you will be awakened.¹²⁷ The leader of the ritual next explains the significance of the Buddha, the Dharma and the Sangha and the meaning, as well as, benefits of taking refuge. Then, the leader of the ritual leads these beings in taking refuge.¹²⁸ He continues talking about repentance and its benefits.¹²⁹ The correct behavior is observing the five precepts and practicing the ten good ways, the opposite of *daśākuśala*. The bodhi mind to awaken others is also induced. The leader of the ritual teaches beings the bodhisattva path and lets them observe the precepts.¹³⁰ Then, he explains the ten most serious sins that are described in *the Brahmajālasūtra*.¹³¹

The leader of the ritual leads beings from the Six-Path Realms salute the Four Holy guests.¹³² Then, all beings from the Six-Path Realms take their seats, the prepared altars.¹³³ After beings from the Six-Path Realms take their seats, the leader of the ritual introduces the Pure Land of Amitābha Buddha to them.¹³⁴

¹²⁶ Ibid., p. 315.

¹²⁷ Ibid., p. 316-317.

¹²⁸ Ibid., p. 318-326.

¹²⁹ Ibid., p. 326-333.

¹³⁰ Ibid., p. 339-342.

¹³¹ Ibid., p. 343-350.

¹³² Ibid., p. 350-356.

¹³³ Ibid., p. 350.

¹³⁴ Ibid., p. 357-359.

6.9 The Offering to Those Invisible from the Six-Path Realms

Food is prepared in the same manner as had been done for the Four Holy guests and is offered at each altar of the Six Ordinary Realms. As the ritual starts, the leading monks lead the sponsors/donors paying homage to Ten-Direction, the Buddha, the Dharma and the Sangha, the persistent existing Triple Gems.¹³⁵ After paying the homage, both the main assistant and the vice assistant speak that the meaning of offering incense is to let sentient beings understand the meaning of the Middle Way.¹³⁶ Then, they lead the sponsors/donors chanting *the Dhāraṇī of Burning Incense* three times.¹³⁷

*The leader of the ritual visualizes that fragrant incense cloud fills the platform and guests from the Six Ordinary Realms are awakened, as they smell the incense.*¹³⁸

The chanting of *the Dhāraṇī of Purification* lead by the vice assistant further purifies

¹³⁵ Ibid., p. 368.

¹³⁶ In general it denotes the mean between two extremes, and has special reference to the mean between realism and nihilism; this “mean” is found in a third principle between the two, suggesting the idea of a realm of mind or spirit beyond the terminology of 有 or 無, substance or nothing, or, that which has form, and is therefore measurable and ponderable, and its opposite of total non-existence. *A Dictionary of Chinese Buddhist Terms*, p. 111b.

¹³⁷ Ibid., p. 116.

¹³⁸ Ibid., p. 369.

the location. Two monastics hold water vases and sprinkle water on food at each altar.¹³⁹

The main assistant declares that the Six Ordinary guests can get together here due to the power of the Buddhas. We will make a pure offering and expand to the Dharma offering for them to obtain confidence. Therefore, we establish this festival. The offering to the Six Ordinary guests will begin with the magic help of the Triple Gems.¹⁴⁰ *The Unlimited Powerful and Virtuous Dhāraṇī* is chanted twenty-one times to empower food and fill the Dharma world. In this way, the festival hosts are sure that all the invited Six Ordinary guests have enough food.¹⁴¹

*The leader of the ritual visualizes that all kinds of sweet dew and most delicious food coming out from pure food are offered the ordinary guests and the guests all enjoy the offerings.*¹⁴²

The Four Buddhas (the Surūpa Tathāgata, the Prabhūtaratna Tathāgata, the Abhayaṃkara Tathāgata and the Vipulakāya Tathāgata) in Yogācāra Dharma Function Ritual are introduced to the Six-Path guests.¹⁴³

The leading monks lead major sponsors visiting and welcoming all invited those invisible from the six-path realms by offering incense at each altar. After the offering, the

¹³⁹ Ibid., p. 369-370.

¹⁴⁰ Ibid., p. 370-371.

¹⁴¹ Ibid., p. 378.

¹⁴² Ibid., p. 379.

¹⁴³ Ibid., p. 381-382.

host team returns to the main isle.¹⁴⁴ The main assistant announces that our Buddha has *the Dhāraṇī of Presenting Offering* and he leads the recitation of this Dhāraṇī three times.¹⁴⁵ The same six offerings, as offered to the Holy guests but with different trays, are presented to the Ordinary while the Dhāraṇī is being chanted. *The Dhāraṇī of Presenting Incense* is chanted for the first five offerings that is different from making the offering to the Holy guests.¹⁴⁶ *The Dhāraṇī of Presenting Dharma* is chanted while making the Dharma offering, same as making the offering to the Holy guests.¹⁴⁷

*The leader of the ritual visualizes that each offering is sequentially immeasurably presented in front of the Six-Path guests and is offered accordingly. All the guests enjoy the Dharma and are awakened.*¹⁴⁸

Yogācāra Dharma Function Ritual was conducted at the Inner Platform the day after this section of the ritual. All participants from the Outer Platform were invited for this ritual. However, the Inner Platform was not big enough to accommodate all lay participants. Therefore, most of the Outer Platform participants were standing outside the main shrine during the ritual. Even they could not get in the main shrine; they still participated in the whole ritual. Their sincere enthusiasm was not hindered by their location.

¹⁴⁴ Ibid., p. 383-430.

¹⁴⁵ Ibid., p. 431.

¹⁴⁶ Ibid., p. 432-433.

¹⁴⁷ Ibid., p. 434.

¹⁴⁸ Ibid., p. 434-435.

6.10 The Completion of the Offering

Food is prepared and offered at each altar including both the Holy and the Ordinary guests before the ritual begins. As the ritual starts, the leading monks lead the chanting of *the Incense Hymn* in order to establish the communication. After *the Incense Hymn*, the leading monks lead the major sponsors/donors in the center isle to visit and salute the invited guests at each altar.¹⁴⁹ Food is offered to all guests. When all the guests from the Four Holy and the Six Ordinary Realms get together with the human host in the Inner Platform, multidimensional communication and act are being conducted. Both the guests and the host all enjoy the sacred festival.

6.11 Incense of the Completion

In this ritual, the leader of the ritual teaches beings from the Six-Path Realms the Pure Land of Amitābha Buddha from *the Sukhāvāṭīvyūhasūtra*.¹⁵⁰ After the Dharma teaching, the main assistant and the vice assistant declare for the sponsors/donors that the merits obtained from the offerings are transferred to those beings in the Six-Path Realms that have never

¹⁴⁹ Ibid., p. 438.

¹⁵⁰ Ibid., p. 442-448.

taken refuge.¹⁵¹ The merits are further transferred to all suffering beings in the Six-Path Realms.¹⁵² As beings repent, they will be saved. *The Dhāraṇī of Wish Fulfilled* is chanted three times to make sure their wish will be granted.¹⁵³ Afterwards, the leader of the ritual, the main assistant and the vice assistant lead the sponsors/donors to visit each altar and thank guests for coming to this sacred festival.¹⁵⁴

6.12 Seeing the Guests Off

A huge paper boat, named the Western Boat carrying all the paper tablets of the Six-Path guests, is set at the gate of Hsi Lai Temple. The boat will be burned (transformed) and will carry all these beings to the Pure Land of Amitābha Buddha. The flag of the Sacred Great Festival of Universal Salvation for the Holy and the Ordinary of the Dharma Worlds in Water and Land and lanterns are carried by the lay participants to the parking lot close to the gate of Hsi Lai Temple. The parking lot is the location where all the invited guests are sent off from here.

The ritual starts from the Inner Platform when the leading monks lead the sponsors/donors singing *the Incense Hymn* in order to establish the communication. After *the Incense Hymn*, the leading monks purify all preparations for sending off the guests with

¹⁵¹ Ibid., p. 450-453.

¹⁵² Ibid., p. 453-468.

¹⁵³ Ibid., p. 469-470.

¹⁵⁴ Ibid., p. 471.

the Great Compassion water empowered by *the Great Compassion Dhāraṇī*.¹⁵⁵ Then, the leading monks lead the sponsors/donors leaving the Inner Platform and proceed to the main court of Hsi Lai Temple. All participants of the Outer Platform join the procession at the court. The whole community moves to the parking lot near the gate. The guests are sent off at the parking lot.

The Four Holy guests are sent off first.¹⁵⁶ Other Guests of Honor are sent off next.¹⁵⁷ Beings in the Western Boat are sent to the Pure Land of Amitābha Buddha after the boat is burned (transformed).¹⁵⁸ The whole the Water-Land Dharma Function Platform Ritual is thus completed.

¹⁵⁵ Ibid., p. 482-483.

¹⁵⁶ Ibid., p. 487.

¹⁵⁷ Ibid., p. 488.

¹⁵⁸ Ibid., p. 489-491.

CHAPTER SEVEN

CONCLUSIONS

The development of the Water-Land Dharma Function Platform Ritual, as well as, the Great Compassion Repentance and the analysis of these two Buddhist rituals are the main subjects of this dissertation. Victor Turner is one of the most highly-regarded authorities on ritual studies. Turner identifies several categories of the ritual in his studies. The similar or unique categories found in the Chinese Buddhist rituals during this study will be discussed.

7.1 Similar Categories between the Chinese Buddhist Rituals and Turner's Studies

The objective of this section is to identify the categories presented in Turner's writings and those in the Chinese Buddhist ritual studies in this dissertation. The categories identified by Turner will be listed and the comparable elements found in the Chinese rituals will be discussed.

7.1.1 Series of Communication and Assigning Meaning

Victor Turner stresses the significance of meaning and symbol of specific forms of human behavior in the culture. The use of symbols within a culture is a dynamic process, involving a series of communications among members of that culture, which, in time may

lead to the ascription of meaning to the acts in which they jointly participate. Meaning is either assigned verbally through speech or nonverbally through ritual and ceremony. Thus, ritual is the performance of a complex sequence of symbolic acts and ritual gives meaning generated in the transformative process to its contents.

In the Chinese Buddhist rituals, rituals start with burning incense to establish the communication between humans in this world and the Buddhas or the Bodhisattvas in the “other world.” The communication can be further extended to the Four Holy Realms and the Six Ordinary Realms. The establishment and communication of a series of symbolic acts is to be found in the Water-Land Dharma Function Platform Ritual, the Great Compassion Repentance, Emperor Liang Repentance Service and Yogācāra Dharma Function Ritual. The meaning of these symbols is assigned during the procession of the continuous acts in the ritual. Therefore, we can conclude that the whole process of the Buddhist rituals studied herein is assigned with specific meanings as the ritual proceeds.

7.1.2 The Multidimensionality of Symbols

In Turner’s study, the living, the departed, rebirth, transformation, and the deities, etc. together constitute the multidimensionality of symbols, which is the essence of ritual. The multidimensionality of Buddhist rituals varies from one ritual to another. It depends on the goal and activities of the ritual. In the Great Compassion Repentance, from Kuan-yin, the

Triple Gems, as well as, heavenly devas to human participants constitute the multidimensionality of this complex of symbols. In Emperor Liang Repentance Service, the Buddhas, the Bodhisattvas, the Triple Gems and human participants are involved. The invited guests in the Water-Land Dharma Function Platform Ritual and Yogācāra Dharma Function Ritual include the Triple Gems, Bodhisattvas, holy wise beings, deities in the heavens, minor deities, and the dead by the host in human realm. The multidimensionality is well illustrated.

7.1.3 The Force Field of Symbols

Turner reports that a “power field” is superposed at the location where the ritual is conducted. “Force” means “the influence which any experience has in determining what other experiences shall succeed it.” “All the factors which together lead up to a practical decision are forces, and the decision itself is a force insofar as it leads to action.” The various components of ritual contribute their “power” and “force.”¹ The ritual field is around two to over a dozen of villages, separated from one another by fifty-yards to a couple of miles. Based on the above statement, the maximum area of the ritual location would be around twenty-four miles assuming a couple miles among a dozen villages. The

¹ Turner, Victor W. An Anthropological Approach to the Icelandic Saga. In *“On the Edge of the Bush-Anthropology as Experience,”* edited by Edith Turner. Tucson: the University of Arizona Press, 1985:84-85.

duration of the ritual is two or three days and nights together in Africa. The discussion of field, force and duration to the Chinese Buddhist rituals is as follows:

The field of the Chinese Buddhist ritual is defined by the boundary of the ritual that is symbolically set up by the ritual. Even though the boundary is not particularly setup in the Great Compassion Repentance, the ritual field is recognized where the ritual is taking place. This ritual field is relatively small as I observe that the main shrine of San Pao Temple is sufficient for the performance and the duration of the ritual is about two and a half hours. The similar situation is found in Emperor Liang Repentance Service, but the ritual location is usually purified with the Great Compassion Water while *the Great Compassion Dhāra* 大方廣華嚴經 is being chanted before the ritual starts. The ritual field of Emperor Liang Repentance Service at San Pao Temple is bigger than that for the Great Compassion Repentance. Additions are that the deceased tablets are set up in the back hall, which is usually used as a dining hall. The dining hall is transformed into a ritual hall before Emperor Liang Repentance Service starts and the parking lot is used to send off the dead. The duration of Emperor Liang Repentance Service varies from three days to one week. It depends on how much text is chanted everyday: the longer each day the shorter the duration. In Yogacara Dharma Function Ritual, five powerful Adi-Buddhas from the five directions come to set up the boundary. This is done by the ritual which involves the chanting of Kuan-yin's

six-syllable mantra, OM MAĪ I PADME HŪM, along with these five Buddhas, central yellow Vairocana, east blue Akṣobhya, south red Ratnsambhava, west white Amitābha, and north black Amoghasiddhi. The field of Yogācāra Dharma Function Ritual is where the ritual is. I observed Yogācāra Dharma Function Ritual twice in two summers at Hsi Lai Temple. Two altars are set up: one for *Mian-jan ta shi* and the other with tablets of the dead outside the main shrine. Since the main shrine of Hsi Lai Temple is a lot bigger than that of San Pao Temple, the ritual field for Yogācāra Dharma Function Ritual is relatively bigger than that of the Great Compassion Repentance and Emperor Liang Repentance Service. The duration of Yogācāra Dharma Function Ritual is usually from 2:00 pm to around 7:00 pm.

In the Water-Land Dharma Function Platform Ritual, Ta hui chi chin kuang (manifestation of Tathāgata), the rajas, the Ruler of Mahābrahman heaven, Indra (the Jade Emperor), Caturmahārājakāyikas, eight classes of supernatural beings and their subordinates are invited to the ritual to set up the boundary. The earth boundary, the four-side boundary and the space boundary are established during the ritual. When the Water-Land Dharma Function Platform Ritual is performed at Hsi Lai Temple, the ritual field includes the whole temple, up to celestial space and down to the underground. Considering the Water-Land Dharma Function Platform Ritual has been conducted in several Fo Guang Shan temples in either northern or central Taiwan, we know that the ritual

field has been expanded to different temples at different locations. Thus, the ritual field becomes flexible in size as long as the requirements of the ritual are completely fulfilled. The duration of the Water-Land Dharma Function Platform Ritual also varies from one week in Kaohsiung Fo Guang Shan Temple to months in South Africa Nan Hua Temple.

When Buddhist ritual starts with burning incense, the communication among the Buddhas, the Bodhisattvas and human beings is thus established. This means that the Buddhas or the Bodhisattvas are present at the ritual and their power is superimposed wherever the ritual is performed. In the Water-Land Dharma Function Platform Ritual, reciting sutras at the Outer Platform before the performance of the Inner Platform enhances the force field. Considering the Four Holy guests and the Buddhist guardians are present at the festival, the force of the field is immeasurable.

7.1.4 The Transformative Performance

Turner defines ritual as “a transformative performance associated with social transitions, which reveals major classifications, categories, and contradictions of cultural processes.”² Ritual is a goal-directed performance, which transports participants to a new place in the social order and requires them to make certain social readjustments.

In the Great Compassion Repentance, the lay participants repent of their sins and vow

² Turner, Victor W. “The Anthropology of Performance.” *On the Edge of the Bush-Anthropology as Experience*, edited by Edith Turner. Tucson: the University of Arizona Press, 1985:177-204

to be a Kuan-yin. The transformation occurs when they repent of their sins and vow to be a Kun-yin. Liang Wu Ti saved his diseased queen by the merits obtained through the performance of Emperor Liang Repentance Service. His past queen got to be reborn in heaven. The transformation did occur during the performance of the ritual. Preta's needle throat is open and the fire in the mouth goes away during the performance of Yogācāra Dharma Function Ritual that enables them to be able to enjoy the food offering. As a result, the Pretas are fed, awakened and get to be reborn in Amitābha Buddha's Pure Land. The transformation did occur during the ritual because Ānanda was saved through the performance of this ritual. The performing of the Water-Land Dharma Function Platform Ritual benefits not only the dead but also the living. The magic transformation phenomenon did occur when Liang Wu Ti vowed for the accuracy of the Water-Land Dharma Function Platform Ritual. The other transformations include that the dead are fed, awakened, as well as, reborn in the Pure Land of Amitābha Buddha and the Four Holy guests enjoy the festival. In addition, the living human beings also obtain merits and blessings. Thus the various transformations occur in both the living and the dead during the performance of the Water-Land Dharma Function Platform Ritual.

7.1.5 The Goal-Directed Nature of Symbols

According to Turner, ritual is a goal-directed performance. The goals of the ritual are expressed in words or in symbols during the procession. All the Chinese Buddhist rituals studied in this work are goal-directed activities. The goal of the Great Compassion Repentance and Emperor Liang Repentance Service is the repentance of past sins and the vow to practice the Bodhisattva path. The goal of Yogācāra Dharma Function Ritual and the Water-Land Dharma Function Platform Ritual is to feed and awaken the dead. Not only the dead but also Ānanda was saved. The offering to the Four Holy guests is the additional goal in the Water-Land Dharma Function Platform Ritual. During the performance of these rituals, both the dead and the living all obtain merits.

7.2 Unique Characteristics in the Chinese Buddhist Rituals

As described above, the categories identified by Victor Turner are found in the Chinese Buddhist rituals. In addition to these similar categories, we find several unique characteristics present in the Chinese Buddhist rituals. The Chinese Buddhist rituals studied here originated from either translation for example Yogācāra Dharma Function Ritual or composition in China such as the Great Compassion Repentance, Emperor Liang Repentance Service, and the Water-Land Dharma Function Platform Ritual. Several unique characteristics are found in these studied Chinese Buddhist rituals regardless the origin.

7.2.1 The Establishment of Communication by Burning (Offering) Incense

The communication between the Buddha or Bodhisattvas and the human world is established by burning (offering) incense as the ritual starts. The examples of burning incense include *the Willow and Pure Water Hymn* in the Great Compassion Repentance, *the Incense Hymn* in Emperor Liang Repentance Service, *Jie Ding Jen Shiang Hymn* in Yogācāra Dharma Function Ritual, and *the Dhāraṅī of Burning Incense to Confidently Communicate* in the Water-Land Dharma Function Platform Ritual. In the Water-Land Dharma Function Platform Ritual, the communication among the Ten Realms (the Four Holy and the Six Ordinary) is also accomplished by burning incense. Thus, burning (offering) incense is a unique manner in the Buddhist ritual to establish the communication between the invisible world and our human realm and this process is conducted at the beginning of the ritual.

7.2.2 The Purification of the Ritual Location with Empowered Water

The ritual location is usually purified with the Great Compassion water that is empowered by the recitation of *the Great Compassion Dhāraṅī*. The leading monk will hold a water vase with one hand and use the other hand to sprinkle water with a willow branch to purify the ritual location. Kuan-yin teaches all beings to recite this completely powerful *the Great Compassion Dhāraṅī*, which will lead one to forsake the fearful path and be reborn in the presence of the Buddha. Incurable chronic diseases will be all cured.

All wishes in the present life will be granted without exception.

However, the Great Compassion Water is further empowered with Vairocana Buddha's *Sacred Bright Inauguration Dhāraṇī* in the Water-Land Dharma Function Platform Ritual. This double empowered water is used for the purification of platform. For those who have made *daśākuśala* or *pabānantarya*, their sins will go away after they listen to this *Dhāraṇī* from fourteen to twenty-one times. For those who have made bad karmas and will be reborn in the bad realms, they will be released from sins and get to the Pure Land of Amitābha Buddha when sands empowered by *the Sacred Bright Inauguration Dhāraṇī* are spread on their bodies and tombs.

7.2.3 The Symbolism of the Visualization Ritual

The communication between the invisible and human worlds is established by burning (offering) incense. As discussed above, the ritual is goal-directed and the act conducted during the ritual is towards to accomplish the goal. The response or activities in the invisible world is observed by visualization. Good examples of this are found in both *Yogācāra* Dharma Function Ritual and the Inner Platform ritual of the Water-Land Dharma Function Ritual. The leading monks use a lot of visualization.

7.2.4 The Symbolism of the Paper Horse Rider Messengers

The Four Holy and the Six Ordinary guests at the Inner Platform ritual of the Water-Land Dharma Function Platform Ritual are invited through the help of four horse rider messengers, swift missionary to four heavens, swift missionary to the space, swift missionary to the ground, swift missionary to the underground and their subordinates. These messengers are sincerely invited to the Inner Platform and well treated with offerings. After the expected duties are made known to them, they carry the invitation letters to their destinations and deliver the invitation. They accomplish their missions. The same process is found for the Amnesty Request. This process of invitation and the delivery is quite similar to the invitation of guests in our human social life.

7.2.5 The Deva Bridge and Bath

A piece of cloth forms a Deva Bridge that is setup at the door of the Inner Platform to welcome the Four Holy and the Six Ordinary guests. This is a symbolic setup to welcome the invited guests from non-human world. The red carpet is usually used to welcome the special guests in our social life. The Deva Bridge is similar to the red carpet used to welcome the special guests. The more interesting thing is that one bath pavilion is prepared outside the main shrine. All the invited guests take a bath and dress themselves in offered clothing. The hospitality is well considered and organized.

7.2.6 The Six Offerings

In the Inner Platform ritual of the Water-Land Dharma Function Platform Ritual, six kinds of offerings named Six Offerings are made to both the Four Holy and the Six Ordinary guests. These six offerings are incense, flower, lamp, food and clothing, treasure and the Dharma. Offering food is considered as the least complex thing to do but is considered to be a way of getting the most merits. *The Unlimited Powerful and Virtuous Dhāra* [ॐ] is chanted twenty-one times to empower food and to fill the Dharma world. This ritual action results in the production of an immeasurable amount of food made available to the guests. Sincere giving is the major concept of this sacred festival. As a result, both recipients and donors all enjoy the event.

7.2.7 The Amnesty Request

In the Inner Platform ritual of the Water-Land Ritual, a horse rider messenger delivers the amnesty requests to both the Ruler of Mahābrahman heaven and Indra for the amnesty of the beings in Hell and, thereby, clear the pathway to the festival. Even though the invitation letters to beings in Hell are delivered during the first day of the ritual, the amnesty requests are still needed to make sure that invited guests will be released and the festival will proceed without any difficulty. Indra and Caturmahārājākāyikas are asked to clear out the route from Hell to the festival for the guests. This process is very thorough because every factor is considered. It is guaranteed that the guests from Hell can arrive at

the festival safely if they want to come.

7.2.8 The Relationship of the Living with the Dead

The relationship between the living and the dead as identified by Victor Turner is a reciprocal relationship. The living ask the dead for help in the areas of sex, economics, begetting and food production, distribution, consumption, fertility and health. They exchange the needs for each other. These situations are not found in the Chinese Buddhist rituals. In *Yogācāra Dharma Function Ritual* and the *Inner Platform ritual* of the *Water-Land Dharma Function Platform Ritual*, we find that this relationship appears to be one way, not reciprocal. The living human beings invite the dead to the ritual with the power of the Buddhas, as well as, the Bodhisattvas. As the dead arrive at the site of the ritual, the leading monks comfort them, feed them, teach them and help them to be reborn in the Pure Land of Amitābha Buddha. No fear of the dead or asking the dead for help is observed. Furthermore, no blood sacrifice is found in any Buddhist rituals. We see the love and compassion from the living towards the dead throughout the ritual.

7.2.9 The Education of the Dead

As described above, the dead are not only offered food but also educated in the Dharma when they arrive at the ritual. As the dead understand the teaching, they are awakened. As a result, they are salvaged and get to be reborn in Amitābha Buddha's Pure

Land. In fact, when the leading monks are teaching the Dharma, the human hosts also get a chance to listen to the Dharma. Therefore, the teaching is beneficial for both the dead and the living. Educating both the dead and the living is thus accomplished.

7.2.10 The Western Boat

At the end of the Water-Land Dharma Function Platform Ritual, the paper tablets of the dead are placed in the Western Boat. As the paper boat is burned (transformed), the boat will carry all the passengers to the Pure Land of Amitābha Buddha. The transportation vehicle is prepared for the dead. Every act at the Water-Land Dharma Function Platform Ritual is well organized.

7.2.11 The Repentance Rituals

Both the Great Compassion Repentance and Emperor Liang Repentance Service are repentance rituals. But the original goal of the Great Compassion Repentance is for those who are alive to repent their sins and further move forward to Bodhisattva path. Liang Wu Ti (464-549 C.E.) had Emperor Liang Repentance Service composed and conducted in order to save his past queen. Therefore, the original goal of Emperor Liang Repentance Service is for the salvation of the dead. Since Emperor Liang Repentance Service is originally for the dead, it is annually performed in lunar July for the benefit of the dead. While the Great Compassion Repentance is usually performed monthly, Emperor Liang

Repentance Service is annually performed in summer. Therefore, the Great Compassion Repentance is much more popular than the Emperor Liang Repentance Service based on the frequency of performance.

This is an example of compassion in Buddhism. Even though a person may be suffering from past sins, there is still hope for this being to be saved. One unique characteristic is that a person or a being not only repents of their sins, they also vows to enter the Bodhisattva path. Anyone who is awakened is expected to rise to the Bodhisattva level and finally achieve Buddhahood.

7.3 Chinese Contributions to this Ritualistic Symbolism

The Chinese have demonstrated the construction of ritual closely tied to the dead. Pao-jih, the manifestation of Kuan-yin Bodhisattva, was involved in the composition of Emperor Liang Repentance Ritual and the Water-Land Dharma Function Platform Ritual. Even though Yogācāra Dharma Function Ritual originated from a pre-Chinese translation of the pertinent texts, the Chinese have revised the ritual to conform to the current format. The performance of rituals is a big event in Chinese culture. The information of the ritual is advertised on web, in newspapers, as well as, in all North America Fo Guang Shan Temples and the ritual is open to the public.

7.3.1 Kuan-Yin and Buddhist Rituals

Pao-jih (418-514 C.E.), Huei-si (515 – 577 C.E.) and Sen-ch'ieh in the 7th century are considered to be Kuan-yin's manifestations in China. The biographies of these three eminent monks in the Chinese Buddhist canon have been studied here. We cannot find any evidence of either Huei-si or Sen-ch'ieh involvement in ritual development. In the text, Pao-jih was the only one who was involved in the development of Chinese Buddhist rituals. Pao-jih and other monks composed Emperor Liang Repentance Service and the Water-Land Dharma Function Platform Ritual. Since Pao-jih is considered as a manifestation of Kuan-yin, Kuan-yin has deeply rooted in the Chinese Buddhist rituals. These two rituals were composed mainly for the salvation of the dead and they have been conducted in China for a period of more than fifteen hundred years.

There is a great interest in the Pretas, but Yogācāra Dharma Function Ritual originated from translation. The Preta named Yen-k'ou is considered to be a manifestation of Kuan-yin. Thus, this translation ritual is also related to Kuan-yin. Śākya Buddha got *the Unlimited Powerful and Virtuous Dhāra* [] from Kuan-yin and Shih jian tzu tsai wei der Tathāgata. It is possible to offer countless Pretas and Devas all kinds of drink and food, and this offering will release the Pretas from their sufferings and allow them to be reborn in the heavens. When one recites this Dhāraṇī, the offering of the most delicious food and drink to the Pretas, the Brahmans and the Devas, as countless and numberless sands of the Ganges

River, will be accomplished. Yogācāra Dharma Function Ritual has been conducted in China since the 8th century.

In the Inner Platform ritual of the Water-Land Dharma Function Platform Ritual, *the Unlimited Powerful and Virtuous Dhāra* 大方廣 is chanted to empower food and fill the Dharma world. The function of *Wu liang wei der tzu tsai guang ming dhāra* 無量位得子才廣明大 and *the Unlimited Powerful and Virtuous Dhāra* 大方廣 is to transform food into countless and immeasurable. Therefore, I propose that these two Dhāraṇīs are actually the same but they are translated differently.

From the study of these rituals above, the creation of merits and the transfer of the merits is illustrated in all of them. Merit is transferred to the dead, a concept similar to one found in the *Peta Vatthu*. There is a correspondence between these two systems. However, the human hosts also get credit. For example, Ānanda was saved by the performance of the original edition of Yogācāra Dharma Function Ritual. The acquired merits of human sponsors/donors in the performance of the Water-Land Dharma Function Platform Ritual are also stated.

Jih-li (960~1028 C.E.) composed the Great Compassion Repentance. The Great Compassion Repentance has been frequently conducted in most Buddhist temples since then. The practice of the Great Compassion Repentance is a kind of personal cultivation

because the participants repent of their sins first and then continue to vow to be Kuan-yin in order to help others.

7.3.2 Historical Records of the Fo Guang Shan Monastic Order

The Fo Guang Shan Monastic Order has built more than two hundred temples worldwide. This order has built several records related to Buddhist rituals in Buddhist history. South Africa Nan Hua Temple took several months to complete the Water-Land Dharma Function Platform Ritual. The united the Water-Land Dharma Function Platform Ritual has been held in several temples in both northern and central Taiwan. This demonstrates that the ritual field and duration of the ritual is flexible, as long as, the content of the ritual is fulfilled.

The boundary of Yogācāra Dharma Function Ritual is set up by five powerful Ú di-Buddhas. The boundary setup by five Ú di-Buddhas and praise of Yogācāra Dharma Function Ritual and the Six Offerings in the Inner Platform ritual of the Water-Land Dharma Function Platform Ritual have been recorded in either tape or compact disk for distribution to the public. Not only the tape or compact disk, the Fo Guang Shan Monastic Order has made these alive on the stage in Buddhist music concerts at a world-class music hall in New York, Washington, D. C., Southern, as well as, Northern California, Europe and Taiwan. This is a revolutionary act in the spread of Buddhism spread and has reformed

Taiwanese Buddhism.

SPECIAL APPENDIX

1. 大正新脩大藏經 Taishō shinshū daizōkyō, Taisho Buddhist canon
2. 高麗大藏經 CD-ROM Koryo canon CD-ROM
3. 續藏經 Hsü tsang ching, the Continued Buddhist Canon
4. 佛說尸迦羅越六方禮經 Fo shuo sh chia lo yue liu fang li ching, the Sūtra of Prostrating to Six Directions
5. 悲華經 Pei hua ching, the Lotus of Compassion Sūtra, Karuṇāpuṇḍarīkasūtra
6. 金剛般若波羅蜜經 Chin kang pan jo po lo mi ching, Diamond Sūtra, Vajracchedikāprajñāpāramitāsūtra
7. 般若波羅蜜多心經 P'o jo po lo mi to hsin ching, Heart Sūtra, Prajñāpāramitāhṛdayasūtra
8. 妙法蓮花經 Miao fa lien hua ching, Lotus Sūtra, Saddharmapuṇḍarīkasūtra
9. 大方廣佛華嚴經 Ta fang kuang fo hua yen ching, Hua-yen Sūtra or Garland Sūtra, (Buddha)avataṃsakasūtra
10. 無量壽經 Wu liang shou ching, Sūtra on Unlimited Longevity, Sukhāvativyūhasūtra
11. 觀無量壽經 Kuan wu liang show ching, sūtra on observing unlimites longevity, Amitāyurdhyānasūtra

12. 阿彌陀經 A mi t'o ching, the Small Amitābha Sūtra, Sukhāvātī(amṛta)vyūhasūtra
13. 般舟三昧經 Pan chou san mei ching, Bhadrāpālasūtra
14. 藥師如來本願功德經 Yao shih ju lai pen yuan kung te ching, Meritorious Virtues and Original Vows of the Medicine Buddha of Azure Radiance Sūtra, Bhaiṣajyagurupūrvapraṇidhanaviśeṣavistara
15. 申日經 Shenri ching
16. 德護長者經 Dehu changche ching
17. 大安般守意經 Ta an pan shou i ching, Sūtra on Concentration by Practicing Respiratory Exercises
18. 成具光明定意經 Ch'eng-chüb guang-ming ting-i ching, Sūtra of Completely Brilliant Determined Mind
19. 金光明經 Chin kuang ming ching, the Suvarṇaprabhāsa-(uttamarāja)sūtra
20. 盂蘭盆經 Yü lan p'en ching
21. 餓鬼報應經 E kwei pao ying ching, the Sūtra of Reasons for Being Reborn in Preta Realm
22. 大方廣圓覺經 the Ta fang kuang yüan chiao ching, the Complete Enlightenment Sūtra
23. 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經 Ta fo ting ju lai mi yin hsiu cheng liao i chu p'u sa wan hsing shou leng yen ching, Leng-yen Sūtra, Śūraṅgamasūtra

24. 千眼千臂觀世音菩薩陀羅尼神咒經 Ch'ien yan ch'ien bih kuan shih yin p'u sa t'o lo
ni shen chow ching, Nīlakaṇṭha(ka)(sūtra)
25. 佛說救拔焰口餓鬼陀羅尼經 Fo shuo jiow pa yen k'ou e kui t'o lo ni ching,
Pretamukhāgnijvālayaśarakāradhāiraṇī(sūtra)
26. 佛說救面然餓鬼陀羅尼神咒經 Fo shuo jiow mian jan eh kuei t'o lo ni shen chou
ching
27. 佛說救面然餓鬼陀羅尼神咒經 Fo shuo jiow mian jan eh kuei t'o lo ni shen chou
ching, Saving Preta Mian-jan Dhāraṇī Sūtra
28. 瑜伽集要救阿難陀羅尼焰口軌儀經 Yu ch'ieh chi yao jiow ah nan t'o lo ni yen k'ou
kui yi ching, Saving Ānanda Yogācāra Dharma Function Ritual
29. 瑜伽集要焰口施食起教阿難陀緣由 Yu ch'ieh chi yao yen k'ou shi shi chi jiow ah
nan t'o yuan you, the Origin of Saving Ānanda with Yogācāra Dharma Function Food
Offering
30. 瑜伽集要焰口施食儀 Yu ch'ieh chi yao yen k'ou shi shi yi, Yogācāra Dharma
Function Food Offering Ritual
31. 梵網經盧舍那佛說菩薩心地戒品第十 Fan wang ching lu she no fo shuo p'u sa hsin
ti chieh pin ti shih, Brahmajālasūtra
32. 慈悲道場懺法 Tz'u pei tao ch'ang ch'an fa, Emperor Liang Repentance Service

33. 南嶽思大禪師立誓願文 Nan yue si ta ch'an shih li shih yuan wen, Writing setting
forth my vow
34. 千手眼大悲心咒行法 Ch'ien shou yen ta pei hsin chou shin fa, the Great Compassion
Repentance Ritual
35. 高僧傳 Kao sheng chuan, Eminent Monk Biographies
36. 續高僧傳 Hsü kao seng chuan, Continued Eminent Monk Biographies
37. 宋高僧傳 Sung Kao Seng Chuan, Sung Eminent Monk Biographies
38. 神僧傳 Shen seng chuan, Miraculous Monk Biographies
39. 書經 Shu Ching, Book of History
40. 詩經 Shih Ching, Book of Poems or Songs
41. 論語 the Confucian Analects
42. 周歌 Chou Ke, the Chou Song
43. 禮記 Li-chi, the Book of Rites
44. 儀禮 I-li, Etiquette and Ritual
45. 開元禮 K'ai-yüan li, the Rites in K'ai-yüani Era
46. 家禮 Chia li, the Family Rituals
47. 離怖畏如來 Abhayamkara Tathāgata
48. 無所有處天 Akincanyayatana

49. 阿闍婆 Akshobhya
50. 成就 Amoghasiddhi
51. 安徽省 Anhui Province
52. 安息 An-hsi
53. 安世高 An Shih-kao
54. 安慰諸神真言 An wei chu shen cheng yan, the Dhāraṇī of Comforting Gods
55. 安陽 Anyang
56. 真空咒印 Void Dhāraṇī mudrā
57. 得佛法藏 Attaining the Dharma Treasure
58. 菩提心 the bodhi mind, the mind of enlightenment, Bodhicitta
59. 國際佛光會 Buddha's Light International Association (BLIA)
60. 輪圍山 Cakravāla
61. 四大王天 Caturmahārājakāyika
62. 禪 Ch'an
63. 長壽 Ch'ang Shou
64. 張騫 Chang Ch'ien
65. 長慶 Chang Ching
66. 浙江省 Chekiang Province

67. 陳 Chen
68. 證盟書 Cheng meng shu, the testimony
69. 正法 chengfa, saddharma, the “True Doctrine”
70. 正表 Cheng-piao, main assistant
71. 貞觀 Chen-kuan
72. 澄觀 Ch’eng-kuan
73. 證嚴 Cheng Yen
74. 氣 Chi
75. 嘉平 Chia P’ing
76. 江蘇省 Chiangsu providnec
77. 長安 Ch’ang-an
78. 常州 Ch’ang-chou
79. 正法明如來 Cheng-fa-ming Tathāgata
80. 陳征虜 Cheng-lu Chen
81. 證聖 Cheng Sheng
82. 姬 Chi
83. 尺 chi
84. 齊 Chi Dynasty

85. 郗氏 Chi shih
86. 齊文惠 Chi Wen Hui
87. 齊武帝 Chi Wu Ti
88. 嘉祥寺 Chia-hsiang Monastery
89. 結界灑淨 chieh chieh sa ching, boundary setup and purification
90. 儉 Chien
91. 薦福寺 Chien-fu Monastery
92. 建興 Chien Hsing
93. 建康 Chien k'ang
94. 建元 Chien Yuan
95. 支 Chih
96. 志開 Chih K'ai
97. 支道林 Chih Tao-lin
98. 棲霞山 Ch'i-hsia Shan
99. 金 Chin
100. 金光明寺 Chin Guang Ming Temple
101. 金山寺 Chin Shan Temple, Golden Mountain Monastery
102. 清朝 Ch'ing dynasty

103. 請下堂 ch'ing hsia t'ang, inviting those from the six-path
104. 景龍 Ching Lung
105. 清明 Ch'ing Ming
106. 請上堂 ch'ing shang t'ang, inviting the honor of guests—the holy four realms
107. 淨三業偈 Ching san yieh chi, Verse of Purifying Three Karmas: mind, speech and deed
108. 淨土壇 Ching T'u T'an, Pure Land Platform
109. 九華山 the Chiu-hua Mountain
110. 周 Chou
111. 朱 Chu
112. 竺 Chu
113. 楚州 Chu Chou
114. 主法 Chu-fa, leader of the ritual
115. 朱氏 Chu Shih
116. 朱熹 Chu Hsi
117. 諸經壇 Chu Ching T'an, Sutras Platform
118. 助表 Chu-piao, vice assistant
119. 朱士行 Chu Shih-hsing

120. 覺慶 Chueh-ching
121. 覺懺 Chueh-ch'uan
122. 曇無讖 Dharmakṣema
123. 大行 Dashing
124. 法雲地 Dharma Clouds
125. 法門 the Dharma Discourse
126. 法鼓山 Dharma Drum Mountain (DDM)
127. 竺法護 Dharmarakṣa
128. 竺法蘭 Dharmaratna
129. 持國天王 Dhṛtarāṣṭra
130. 現前地 Direct Presence
131. 東初 Dongchu
132. 遣魔印 Drive Away Evil Mudrā
133. 東晉 Eastern Chin dynasty
134. 變空咒 Empty Dhāraṇī
135. 二合堂 Erh He Hall
136. 發符懸幡 fa fu hsien fan, sending out invitations and hanging up a flag
137. 發符懸幡真言 Fa fu hsuan fan cheng yan, dhāraṇī of sending out invitations and

hanging up a flag

138. 法海寺 Fa Hai Temple, Dharma Ocean Monastery

139. 法顯 Fa-hsien

140. 法華壇 Fa Hua T'an, Dharma Flower Platform

141. 法界聖凡水路普度大齋勝會 Fa Chieh Sheng Fen Shui Lu P'u Tu Ta Chai Sheng

Hui, the Sacred Great Festival of Universal Salvation for the Holy and the Ordinary of
the Dharma Worlds in Water and Land

142. 法海寺 Fa Hai Temple, Dharma Ocean Monastery

143. 法海英師 Fa Hai Ying Master

144. 法華三昧 Fa-hua san-mei

145. 法智大師 Fa-jih Great Master, Dharma Wisdom Great Master

146. 方隅界 Fang yu chieh, the four-side boundary

147. 法寶義林 Fa Pao Yi Lin, Repertoire du canon bouddhique sino-japonais

148. 法王寺 Fa Wang Temple, Dharma King Monastery

149. 梵唄 fan-pai, Buddhist hymns

150. 方便品 Fang pin p'in, the chapter of Expedient Means

151. 遠行地 Far-Reaching

152. 法裕 Fa-yu

153. 法雲 Fa-yun
154. 奉請真言 Feng ch'ing cheng yan, Dhāraṇī of sincere invitation
155. 結火輪印 Fire Wheel Mudrā
156. 五胡十六國 Five-Foreign Sixteen-Countries
157. 五聖殿 Five Saints Shrine
158. 佛光山僧團 Fo Guang Shan Monastic Order
159. 佛光山寺 Fo Guang Shan Temple
160. 佛光山西來寺 Fo Guang Shan Hsi Lai Temple
161. 佛光山南華寺 Fo Guang Shan Nan Hua Temple
162. 佛光山舊金山三寶寺 Fo Guang Shan San Francisco San Pao Temple
163. 佛供 fo kung, offering to the Buddhas
164. 佛授記寺 Fo Shou Chi Monastery
165. 佛圖澄 Fo-t'u-teng
166. 自在化生入天華光 freely be transformed into the light of heavenly flowers
167. 附馬都尉 Fu-ma-du-wei
168. 乾闥婆 gandharvas
169. 迦樓羅 garudas
170. 釋迦 Gautama

171. 光相如菩薩 glowing figure as a Bodhisattva
172. 燄慧地 Glowing Wisdom
173. 歡喜地 Great Joy
174. 離勝地 Great Triumph
175. 光宅寺 Guang Chai Temple, Illuminating Residence Monastery
176. 光大 Guang Ta
177. 海會堂 Hai Hui Hall
178. 漢 Han
179. 漢明帝 Han Ming Ti
180. 賀跋氏 He-ba Shih
181. 衡山 Heng shan
182. 恆山 Heng shan
183. 河南 Honan
184. 後漢誌 Hou Han Chi, Annals of the Later Han
185. 下堂 Hsia t'ang, the lower group
186. 孝 hsiao, filiality
187. 像法 hsiangfa, saddharma-pratirupaka, the "Counterfeit Doctrine"
188. 咸亨 Hsien-heng

189. 心定 Hsin Ding
190. 星雲 Hsing Yun
191. 興善寺 Hsing-shan Monastery
192. 虛空界 Hsu kung chieh, the space boundary
193. 玄始 Hsün Shih
194. 花蓮 Hualien
195. 華山 Hua shan
196. 華嚴壇 Hua Yen T'an, Hua Yen Platform
197. 淮 Huai
198. 慧簡 Huei-jean
199. 慧儼 Huei-yeen
200. 慧思 Huei-si
201. 慧文 Huei-wen
202. 人間佛教 Humanistic Buddhism
203. 魂 hun
204. 弘始 Hung Shih
205. 香積寺 Hsiang-ji Monastery
206. 逍遙園 Hsiao-yao Garden

207. 獻花真言 Hsien hua cheng yan, Dhāraṇī of offering flowers
208. 獻寶座真言 Hsien pao tsuo cheng yan, Dhāraṇī of offering precious seat
209. 信相 Hsing-shiang
210. 玄奘 Hsüan-tsang
211. 慧皎 Huei-chiao
212. 慧文 Huei-wen
213. 依照 I-Chao
214. 發光地 Illumination
215. 塗 incense
216. 家家觀世音，戶戶阿彌陀 in every home there is a Kuan-yin, in every house an
Amitābha Buddha
217. 帝釋天王 Indra, the Jade Emperor
218. 然香達信真言 Jan hsiang ta hsin cheng yan, The Dhāraṇī of Burning Incense to
Confidently Communicate
219. 然香真言 Jan hsiang cheng yan, Dhāraṇī of Burning Incense
220. 貞元 Jen Yuan
221. 鎮江 Jenn-kiang
222. 戒定真香讚 Jie Ding jen shiang hymn, the Hymn of Real Precepts, and Samādhi

Incense

223. 志公 Jih gong
224. 知禮 Jih-li
225. 志磐 Jih-pan
226. 中宗 Jong Tsung
227. 祿宏 Ju-hong
228. 開封 Kai-feng
229. 開皇 K'ai Huang
230. 俱留孫 Kakusandha
231. 康 K'ang
232. 康族 K'ang-chü, Sogdian
233. 甘肅 Kansu
234. 高雄 Kaohsiung
235. 告赦 kao she, amnesty request
236. 迦葉 Kassapa
237. 攝摩騰 Kaśapa Mātanga
238. 高麗大藏經 Kao Li Ta Tsang Ching, the Korean Koryo
239. 錫杖 khakkara

240. 江寧 Kiang-ning
241. 江蘇 Kiangsu
242. 莊襄王 King Chuang Shiang
243. 魔王 King Evil
244. 金城 King Town
245. 緊那羅 kinnara
246. 俱那含牟尼 Konagamana
247. 關帝 Kuan Ti
248. 觀自在 Kuan-tzu-tsai
249. 觀音 Kuan-yin
250. 廣博身如來 Kuang Po Shen Ju Lai, Vipulakāya Tathāgata
251. 會稽 Kuei-chi
252. 鬼 kui
253. 鳩摩羅什 Kumārajīva
254. 空行捷疾持符使者 Kung chieh chi ch'e fu shih che, swift missionary to the space
255. 供上堂 kung shang t'ang, offering to the honor of guests—the holy four realms
256. 供下堂 kung hsia t'ang, offering to those from the six-path
257. 老子 Lao Tzu

258. 朗慧 Lang Hui
259. 後秦 Later Ch'in
260. 李 Lee
261. 楞嚴壇 Leng Yen T'an, Leng Yen Platform
262. 禮 li
263. 梁皇寶懺 Liang Huang Pao Ch'an, Emperor Liang Repentance Service
264. 梁武帝 Liang Wu Ti
265. 臨濟 Lin-chi
266. 臨淮縣 Lin-huai County
267. 臨淮寺 Lin-huai Monastery
268. 六塵供 Liu ch'en kung, the Six Offerings
269. 龍興寺 Long-shing Monastery
270. 龍朔 Long Shuo
271. 蓮池讚 the Lotus Pond Hymn
272. 洛陽 Lo-yang
273. 呂文 Lu Wen
274. 龍門 Lung-men
275. 大自在天 Mahaiśvara

276. 摩睺羅迦 mahoraga
277. 善慧地 Meritorious Wisdom
278. 面然 Mian-jan
279. 面然大士 Mian-jan ta shi
280. 妙覺智 Miao-chüeh-chih
281. 妙色身如來 Miao Se Shen Ju Lai, Surūpa Tathāgata
282. 意 Mind
283. 明 ming
284. 明成祖 Ming Cheng Tsu
285. 明朝 Ming dynasty
286. 末法 mofa, saddharma-vipralopa, the “Final Age of the Doctrine”
287. 月光 Moonlight
288. 魚山 Mountain Yü
289. 目連 Mu-lien
290. 沐浴真言 Mu yu cheng yan, Dhāraṇī of taking bath
291. 非想非非想天 Naivasamjnanasamjnayatana
292. 南岳 Nan-eh
293. 南京 Nanjing

294. 北涼 Northern Liang
295. 北宋 Northern Sung
296. 北魏 Northern Wei
297. 峨嵋山 the O-mei Mountain
298. 伏魔印 Overcome Evil Mudra
299. 白馬寺 the Pai Ma Monastery
300. 寶誌 Pao-jih
301. 寶勝如來 Pao Sheng Ju Lai, Prabhūtaratna Tathāgata
302. 真諦 Paramārtha
303. 遍空寺 Pien-k'ung Monastery
304. 魄 p'o
305. 昭明太子 Prince Chao-ming
306. 普照王佛 Pu-chao-wang Buddha
307. 浦州 P'u Chou
308. 普賢 P'u-hsien, Samantabhadra
309. 普門戶戶有觀音 Pu men hu hu yeou Kuan-yin, Kuan-yin in every house
310. 淨法界咒 Purifying Dharma World Mantra
311. 淨壇場咒 Purifying Ritual Location Mantra

312. 不空大灌頂光真言 Pu k'ung ta kuan ting kuang cheng yan, Sacred Bright

Abhisecana Dhāraṇī

313. 普陀山 the P'u-t'o Mountain

314. 寶生 Ratnsambhava

315. 緣 reliances

316. 運心供養印 Revolving in the Mind Offering Mudrā

317. 立正大學 Rissho University

318. 灑淨真言 Sa ching cheng yan, Dhāraṇī of Purification

319. 僧伽 Sen-ch'ieh, Sangha

320. 七寶鐸 a seven jewel bell with a clapper

321. 沙勒 Shale, Kashgar

322. 山北寺 Shan Pei Temple, North Mountain Monastery

323. 山西省 Shan-hsi providence

324. 商朝 Shang dynasty

325. 上堂 Shang t'ang, the upper group

326. 上帝 Shang Ti

327. 顏尚文 Shang Wen Yen

328. 山西省 Shansi Province

329. 仙 Shen
330. 聖歷 Sheng Li
331. 聖巖 Sheng Yen
332. 聖印 Sheng Yin
333. 蕭 Shiau
334. 尸迦羅越 Shih chia luo yue
335. 泗洲 Shih Chou
336. 釋法雲 Shih Fa Yun
337. 四明 Shih-ming
338. 世間自在威得如來 Shih jian tzu tsai wei der Tathāgata
339. 信義坊 Shin-yi Fang
340. 郭淑琴 Shu-ch'in Kuo
341. 水陸法會 Shui Lu Fa Hui, the Water-Land Dharma Function Platform Ritual
342. 咸亨 Shyan-heng
343. 四川省 Sichuan Province
344. 尸棄 Sikhi
345. 實叉難陀 Śikṣānanda
346. 千光王靜住如來 Silent Dwelling Tathāgata of Thousand Rays King

347. 新疆 Sinkiang
348. 天子 the Son of Heaven
349. 嵩山 Song shan
350. 南蘭陵 southern Lan-ling
351. 離垢地 Spotless Purity
352. 春秋時代 Spring and Autumn period
353. 勝鬘經 Śrīmālā(devī)simhanādasūtra
354. 四天捷疾持符使者, Ssu t'ien chieh chi ch'e fu shih che, swift missionary to four
heaven
355. 不動地 Steadfastness
356. 須菩提 Subhuti
357. 善逝 Sugata
358. 隋朝 Sui dynasty
359. 隋文帝 Sui Wen Ti
360. 宋真宗 Sung Chen Tsung
361. 宋朝 Sung Dynasty
362. 送聖 Sung shen, seeing off the holy
363. 妙色身如來 Surūpa Tathāgata

364. 大穢跡金剛 Ta hui chi chin kuang, manifestation of Tathāgata
365. 大輪明王咒 Ta lun ming wang chou, the Great Wheel Ming King Dhāraṇī
366. 大寺 the Ta Monastery
367. 唐高宗 T'ang Kao Tsung
368. 大悲懺 Ta pei ch'an, the Great Compassion Repentance ritual
369. 大壇 Ta T'an, the Great Platform
370. 太建 Tai Chien
371. 大日經疏 Ta jih ching shu, the Explanation of the Mahāvairocana-
bhisambodhivikurvitādhiṣṭhāna-vaipulya-sūtrendra-vājanāma-dharmaparyāya
372. 唐高宗 T'ang Kao Tsung
373. 道林寺 Tao Lin Monastery
374. 道宣 Tao-hsüan
375. 道英 Tao-ying
376. 台北道場 Taipei Vihara
377. 泰山 Tai shan
378. 泰始 T'ai Shih
379. 唐朝 T'ang dynasty
380. 道英 Tao-yin

381. 寶藏佛 Ratnagarbha Tathāgata
382. 大慈恩寺 Ta-tz'u-en Monastery
383. 大樂儀軌 Ta yueh yi kui
384. 十明王 Ten Ming wang, ten rājas
385. 三國時代 Three-Countries period
386. 地方界 Ti fang chieh, the earth boundary
387. 地行捷疾持符使者 Ti chieh chi ch'e fu shih che, swift missionary to the ground
388. 地府捷疾持符使者 Ti fu chieh chi ch'e fu shih che, swift missionary to the
underground
389. 天 T'ien, Heaven
390. 天監 T'ien Chien
391. 天后 Tien Hou
392. 天寧寺 Tien Ning Monastery
393. 天台宗 Tien-tai division
394. 地藏 Ti-tsang, Kṣitigarbha
395. 同泰寺 the Tong Tai Monastery
396. 曹植 Ts'ao Chih
397. 總持王 Tsung-chi- wang

398. 東都 Tung-tu
399. 敦煌 Tunhuang
400. 慈濟功德會 Tzu Chi Merits Society
401. 慈悲道場懺法 Tz'u pei tao ch'ang ch'an fa, The Repentance Ritual of a
Compassionate Temple
402. 肉髻 Usnisa
403. 毗盧遮那 Vairocana
404. 毗沙門 Vaiśravaṇa
405. 多聞天王 Vaiśramaṇa
406. 金剛杵 vajra
407. 毗舍浮 Vessabha
408. 識無邊處天 Vijnnanantyayatana
409. 毗婆尸 Vipassi
410. 廣博身如來 Vipulakāya Tathāgata
411. 增長天王 Virūḍhaka
412. 廣目天王 Virūpākṣa
413. 往生咒 Wang sheng chou, Pass-away Dhāraṇī
414. 萬迴 Wan-hui

415. 成佛之道 the way to the Buddhahood
416. 魏晉南北朝 Wei Chin Southern Northern Dynasties
417. 韋陀 Wei-to
418. 文殊 Wen-shu, Mañjuśri
419. 西晉 Western Chin dynasty
420. 西周 Western Chou dynasty
421. 楊枝淨水讚 the Willow and Pure Water Hymn
422. 無量威德陀羅尼 Wu liang wei te t'uo lo ni, the Unlimited Powerful and Virtuous
Dhāraṇī
423. 無量威德自在光明 Wu liang wei der tzu tsai guang ming
424. 無邊身 Wu-ben-shen
425. 武攸暨 Wu Iou-ji
426. 武津 Wu Jin
427. 五台山 the Wu-t'ai Mountain
428. 悟一 Wu Yi
429. 夜叉 yaksa
430. 揚州 Yang-chou
431. 揚子縣 Yangtze County

432. 藥師壇 Yao Shih T'an, the Medicine Buddha Platform
433. 衍 Yean
434. 斂口 Yen-k'ou
435. 永樂 Yeong Leh
436. 一切德光無量威力 Yi chieh der wu liang wei lih
437. 一信堂 Yi Hsin Hall
438. 印光 Yin-Guang
439. 印順 Yin-shun
440. 依瑞 Yi-jui
441. 儀潤 Yi-jun
442. 依松 Yi-song
443. 瑜伽斂口 Yu Ch'ieh Yen K'ou, Yogācāra Dharma Function Ritual
444. 盂蘭盆經 Yü lan p'en ching
445. 幽冥戒 yu ming chieh, precepts for those from the six-path
446. 元嘉 Yüan Chia
447. 元朝 Yüan dynasty
448. 元康 Yüan K'ang
449. 圓滿香 yuan man hsiang

450. 圓滿供 yuan man kung
451. 圓通 yüan-t'ung
452. 永徽 Yung Hui
453. 永康 Yung K'ang
454. 大月氏 the Yüeh-chih (or Scythians)

GLOSSARY

1. Buddha

Ten titles of a Buddha: Tathāgata (如來); Arhat (應供); Saṃyak-sambuddha(正偏知); Vidyācaraṇa- saṃpanna (明行足); Sugata (善逝); Lokavid (世間解); Anuttara (無上士); Puruṣa-damyā-sārathi (丈夫); Śāstā devamanuṣyāṇām (天人師); Buddha-lokanātha or Bhagavān (佛世尊). *A Dictionary of Chinese Buddhist Terms*, compiled by William Edward Soothill and Lewis Hodous, revised by Shenh-kang Shih, Wu-jong Lii and Lai-ting Tseng. Kaohsiung: Fo Guang Publication, 1962: 52b.

2. Cakravāla

The double concentric circles of the mountains forming the periphery of a world. *A Dictionary of Chinese Buddhist Terms*, compiled by William Edward Soothill and Lewis Hodous, revised by Shenh-kang Shih, Wu-jong Lii and Lai-ting Tseng. Kaohsiung: Fo Guang Publication, 1962: 445.

2. daśākuśala (十惡)

The ten “not right” or evil things are killing, stealing, adultery, lying, double-tongue, coarse language, filthy language, covetousness, anger, perverted views; these produce the ten result evils. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, E. William and Hodous, Lewis. Kaohsiung: Fo Guang Publications, 1962:50.

3. Dhāraṇī

Able to lay hold of the good so that it cannot be lost, and likewise of the evil so that it

cannot arise. They form a portion of the Dhāraṇīpitaka; made popular chiefly through the Yogācāra or esoteric school. Four divisions are given, i.e. 法, 義, 咒, and 忍. The 咒, i.e. mantra or spell, is emphasized by the 真言 Shingon sect. There are numerous treatises, e.g. 集經; 瑜伽師地論, attributed to Asaṅga, founder of the Buddhist Yoga School. True words, the words of the Tathāgata, are used for mantra and Dhāraṇī, indicating magical formulae, spells, charms, and esoteric words. Buddhas and Bodhisattvas have each an esoteric sound represented by a Sanskrit letter, the primary Vairocana letter, the alpha of all sounds “a” 阿. The True Word, or Mantra-Vehicle, called also the supernatural vehicle, because of immediate attainment of the Buddha-land through tantric methods. The True-word or Shingon sect is founded on the mystical teaching “of all Buddhas”, the “very words” of the Buddhas, the especial authority being Vairocana. The founding of the esoteric sect is attributed to Vairocana, through the imaginary Bodhisattva Vajrasattva, then through Nagārjuna to Vajramati and to Amoghavajra, circa 733 C.E.; the latter became the effective propagator of the Yogācāra School in China. He is counted as the sixth patriarch of the school and the second in China. The three esoteric duties of body, mouth, and mind are to hold the symbol in the hand, recite the Dharanis, and ponder over the word “a” 阿 as the principle of the ungenerated, i.e. the eternal. The mantra wisdom surpasses all other wisdom, the mystic nature of the mantras and Dharanis. *A Dictionary of Chinese Buddhist Terms*, compiled by William Edward Soothill and Lewis Hodous. Kaoshuang: Fo Guang Publications, 1962:284, 333.

4. Five supernatural powers, Pañcābhijñā

1. deva-vision, instantaneous view of anything anywhere in the form-realm. 天眼通 2.

divyaśrotra, ability to hear any sound anywhere. 天耳通 3. paracitta-jñāna, ability to know the thoughts of all other minds. 他心通 4. pūrvanivāsānusmṛti- jñāna, knowledge of all former existences of self and others. 宿命通 5. ṛddhi-sākṣātkrīyā, power to be anywhere or do anything at will. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, E. William and Hodous, Lewis. Kaohsiung: Fo Guang Publications, 1962:123a.

5. Miraculously born

Aupapādaka or Aupapāduka (化生). Direct metamorphosis or birth by transformation, one of four metamorphosis, by which existence in any required form is attained in an instant in full maturity. By this birth bodhisattvas residing in Tusita appear on earth. Dhyanī Buddhas and Avalokiteśvara are likewise called Aupapādaka. It also means unconditional creation at the beginning of a kalpa. There are various kinds of Aupapādaka, e.g. the transformation of a Buddha or Bodhisattva, in any form at will, without gestation, or intermediary conditions; birth in the happy land of Amitābha by transformation through the Lotus; the dharmakaya, or spiritual body, born or formed on a disciple's conversion. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, E. William and Hodous, Lewis. Kaohsiung: Fo Guang Publications, 1962:142a.

5. pañcānantarya (五逆)

I. The five rebellious acts or deadly sins, parricide, matricide, killing an arhat, shedding the blood of a Buddha, destroying the harmony of the sangha, or fraternity. The above definition is common both to Hīnayāna and Mahāyāna. The lightest of these sins is the first; the heaviest the last. II. Another group is: (1) sacrilege, such as destroying temples, burning sūtras, stealing a Buddha's or a monk's things, inducing others to do so, or taking pleasure therein; (2) slander, or abuse of the teaching of śrāvakas, pretyeka-buddhas, or

bodhisattvas; (3) ill-treatment or killing of a monk; (4) any one of the five deadly sins given above; (5) denial of the karma consequences of ill deeds, acting or teaching others accordingly, and unceasing evil life. III. There are also five deadly sins, each of which is equal to each of the first set of five; (1) violation of a mother, or a fully ordained nun; (2) killing a bodhisattva in dhyana; (3) killing anyone in training to be an arhat; (4) preventing the restoration of harmony in a sangha; (5) destroying a Buddha's stūpa. IV. The five unpardonable sins of Devadatta who (1) destroyed the harmony of the community; (2) injured Śākyamuni with a stone, shedding his blood; (3) induced the king to loose a rutting elephant to trample down Śākyamuni; (4) killed a nun; (5) put poison on his finger-nails and saluted Śākyamuni intending to destroy him thereby. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, E. William and Hodous, Lewis. Kaohsiung: Fo Guang Publications, 1962:128a.

6. Pratyeka-buddha

Enlightened through reasoning on the riddle of life, especially as defined in the twelve nidānas. Later it was rendered as individual enlightenment, i.e. one who lives apart from others and attains enlightenment alone, or for himself, in contrast with the altruism of the bodhisattva principle. *A Dictionary of Chinese Buddhist Terms*, compiled by William Edward Soothill and Lewis Hodous. Kaohsiung: Fo Guang Publications, 1962:441a.

7. Śrāvaka

A hearer, a term applied to the personal disciples of the Buddha, distinguished as mahaśrāvaka; it is also applied to hearers, or disciples in general; but its general connotation relates it to Hīnayāna disciples who understand the four dogmas, rid themselves of the unreality of the phenomenal, and enter nirvāṇa. *A Dictionary of Chinese*

Buddhist Terms, compiled by William Edward Soothill and Lewis Hodous. Kaohsiung: Fo Guang Publications, 1962:462a.

8. Tantra School

The mahātantra, yoga, yogacara, or tantra school which claims Samantabhadra as its founder. It aims at ecstatic union of the individual soul with the world soul, Isvara. From this result the eight great powers of Siddhi (Asta-mahāsiddhi), namely, ability to (1) make one's body lighter (laghiman); (2) heavier (gariman); (3) smaller (animan); (4) larger (mahiman) than anything in the world; (5) reach any place (prāpti); (6) assume any shape (prākāmya); (7) control all natural laws (iśitva); (8) make everything depend upon oneself (vaśitva); all at will. By means of mystic formula (tantras or dhāranīs), or spells (mantras), accompanied by music and manipulation of the hands (mudrā), a state of mental fixity characterized neither by thought nor the annihilation of thought, can be reached. This consists of six-fold bodily and mental happiness (yoga), and from this results power to work miracles. Asavga compiled his mystic doctrines circa 500 C.E. The system was introduced into China 647 C.E. by Hsün-tsang's translation of the *Yogācāra-bhūmiśāstra* 瑜伽師地論. On the basis of this, Amoghavajra established the Chinese branch of the school 720 C.E. This was popularized by the labors of Vajrabodhi 金剛智 732 C.E. *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, William E. and Hodous, Lewis. Kaoshuang: Fo Guang Publications, 1962:89b.

9. Born with form

Rūpadhātu, or rūpāvacara, or rūpaloka (色界), any material world, or world of form; it especially refers to the second of the Trailokya (三界). The Brahmaloкас above the

Devalokas, comprising seventeen ‘Heavens of Form’, divided into four Dhyānas, in which life lasts from one-fourth of a mahākalpa to 16,000 mahākalpa, and the average stature is from one-half a yojana (described as anciently a royal day’s march for the army) to 16,000 yojanas. The inhabitants are above the desire for sex or food. The Rūpadhātu are given as –the first dhyāna heavens (初禪天): Brahmāpārisadya (梵眾天), Brahmāpurohita or Brahmakāyika (梵輔天), Mahābrahmā (大梵天); The second dhyāna heavens(二禪天): Parīttābha (少光天), Apramānābha (無量光天), Ābhāsvara (光音天); The third dhyāna (三禪天): Parīttasubha (少淨天), Apramānasubha (無量淨天), Śubhakrtsna (徧淨天); The fourth dhyāna heavens (四禪天): Anabhraka(無雲天), Punypravesa (福生天), Brhatphala (廣果天), Asañjñīsattva (無想天), Avrha (無煩天), Atapa (無熱天), Sudrśa (善現天), Sudarśana (善見天), Akanistha (色究竟天), Aghanistha (和音天) and Mahāmaheśvara (大自在天). *A Dictionary of Chinese Buddhist Terms*, compiled by Soothill, William E. and Hodous, Lewis. Kaoshuang: Fo Guang Publications, 1962:220b.

10. Born without form

Arūpa, formless, shapeless, immaterial; existence in the formless or immaterial realm.

Arūpaloka, or Arūpadhātu, the heavens without form, immaterial, consisting only of mind in contemplation, being four in number, which are defined as the Catūrūpabrahmaloka (四空天), and given as Akāśānantyāyatana (空無邊處天), Vijñānānantyāyatana (識無邊處天), Akiñcanyāyatana (無所有處天), Naivasamjñānāsamjñāyatana (非想非非想處天). *A*

Dictionary of Chinese Buddhist Terms, 382a.

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- year of Hung Shih (弘始), Later Ch'in dynasty (後秦), (406 C.E.) in the Ta Monastery (大寺), or in the 7th year of Hung Shih(405 C.E.) in the Hsiao-yao Garden (逍遙園), Ch'ang-an (長安).
28. T. 263; K. 117 正法華經 (*Cheng fa hua ching, Saddharmapūṇḍarīkasūtra*), translated by Dharmarakṣa (竺法護): 10th day, 8th month, 7th year of T'ai K'ang (太康), Western Chin dynasty (西晉)(September 15th, 286 C.E.) in Ch'ang-an (長安).
29. T. 264; K. 118 添品妙法蓮花經 (*T'ien p'in miao fa lien hua ching, Saddharmapūṇḍarīkasūtra*), translated by Jbānagupta (闍那崛多) and Dharmagupta (達摩笈多): first or 2nd year of Jen Shou (仁壽), Sui dynasty (隋)(601-602 C.E.).
30. T. 279; K. 80 大方廣佛華嚴經 (*Ta fang kuang fo hua yen ching, the Hua-yen Sūtra* or *Garland Sūtra, (Buddha)avataṃsakasūtra*), translated by Śikṣānanda (實叉難陀) was begun on the 14th day, 3rd month, 1st year of Cheng Sheng (證聖), T'ang dynasty (695 C.E.) in Pien-k'ung Monastery (遍空寺), Tung-tu (東都), and finished on the 8th day, 10th month, 2nd year of Sheng Li (聖歷), T'ang dynasty (November 5th, 699 C.E.).
31. T.286; K.98 十住經 (*Shih chu ching, Daśabhūmikasūtra*), translated by Kumārajīva (鳩摩羅什): between the 4th and 11th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-409 C.E.), in Hsiao-yao Garden (逍遙園), Ch'anh-an (長安).
32. T.307; K.95 莊嚴菩提心經 (*Chuang yen p'u t'i hsin ching*), translated by

- Kumārajīva (鳩摩羅什): between the 4th and 11th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-409 C.E.), in Hsiao-yao Garden (逍遙園), Ch'anh-an (長安).
33. T.310(17); K.22(17) 富樓那會/富樓那問經/菩薩藏經 (*Fu lou na hui/Fu lou na wen ching/P'u sa ts'ang ching, Pūrṇaparipṛcchāsūtra*), translated by Kumārajīva (鳩摩羅什): 7th years of Hung Shih (弘始)(405 C.E.), Later Ch'in dynasty (後秦).
34. T.310(26); K.22(26) 善臂菩薩會 (*Shan pei p'u sa hui (ching), Subāhuparipṛcchā(sūtra)*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
35. T.313; K.27 阿閼佛國經 (*A Ch'u fo kuo ching, Akṣobhyatathāgatasyavyūhasūtra*), translated by Lokakṣema: between the first year of Chien Ho (建和)(147 C.E.) and 3rd year of Chung P'ing (中平), Later Han dynasty (後漢) (186 C.E.) in Lo-yang (洛陽).
36. T.348; K.50 大乘方等要慧經 (*Ta ch'eng fang teng yao hui ching, Maitreyaparipṛcchā-dharmaṣṭa(ka)(sūtra)*), translated by An Shih-kaō: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢),(148-170 C.E.)
37. T.356; K.240 寶積三昧文殊師利菩薩問法身經 (*Pao chi san mei wen chu shih li p'u sa wen fa shen ching, Ratnakūṭasūtra*), translated by An Shih-kaō: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢),(148-170 C.E.)

38. T. 360; K. 26 無量壽經 (*Wu liang shou ching, the sūtra on unlimited longevity, Sukhāvativyūhasūtra*), translated by Saṅghavarman (康僧鎧): 4th year of Chia P'ing (嘉平), Ts'ao Wei (曹魏) (252 C.E.) in Pai-ma Monastery (白馬寺) in Lo-yang (洛陽).
39. T. 361; K. 24 無量清淨平等覺經 (*Wu liang ch'ing ching p'ing teng cheh ching, Sukhāvativyūhasūtra*), translated by Lokaksema: between the first year of Chien Ho (建和) (147C.E.) and the 3rd year of Chung P'ing (中平)(186C.E.), Later Han (後漢) in Lo-yang(洛陽).
40. T. 365; K. 191 觀無量壽經 (*Kuan wu liang show ching, the sūtra on observing unlimited longevity, Amitāyurdhyānasūtra*), translated by Kālayaśas (僵臣耶舍): between the first and the 19th years of Yüan Chia (元嘉), Liu Sung dynasty (宋)(424-442 C.E.), Yang-chou (揚州).
41. T.366; K.192 阿彌陀經 (*A mi t'o ching, Small Amitābha Sūtra, Sukhāvati(amṛta)vyūhasūtra*), translated by Kumārajīva: 8th day, 2nd month, 4th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402 C.E.), in Hsiao-yao Garden (逍遙園), Ch'anh-an (長安).
42. T.373; K.190 後出阿彌陀佛偈 (*Hou ch'u a mi t'o fo chi*), unknown translator: Later Han dynasty (後漢)(25-220 C.E.)
43. T.382; K.141 集一切福德三昧經 (*Chi I ch'ieh fu te san mei ching, Sarvaṇya-*

- samuccayasamādhisūtra*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
44. T.389; K.453 佛垂般涅槃略說教誡經 (*Fo ch'ui pan nieh p'an lüeh shup chiao ching*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
45. T.396; K.520 法滅盡經 (*Fa mieh chin ching*), unknown translator: translated in Liu Sung dynasty (劉宋) (420-479 C.E.).
46. T.397; K.411 明度五十校計經 (*Ming to wu shih chiao chi ching*), translated by An Shih-kao (安世高): 1st year of Yüan Chia (元嘉), Later Han dynasty (後漢)(151 C.E.).
47. T.417; K.68 般舟三昧經 (*Pan chou san mei ching, Bhadrāpālasūtra*), translated by Lokaksema: 8th day, 10th month, 2nd year of Kuang Ho (光和), Later Han dynasty (後漢) (November 24, 179 C.E.)
48. T.418; K.67 般舟三昧經 (*Pan chou san mei ching, Bhadrāpālasūtra*), translated by Lokaksema: 2nd year of Kuang Ho (光和), Later Han dynasty (後漢) (179 C.E.) in Lo-yang (洛陽).
49. T.419; K.69 拔陂菩薩經 (*Pa pei p'u sa ching, Bhadrāpālasūtra*), unknown translator: listed in the *Han lu* (漢錄)(25-220 C.E.).
50. T.420; K.75 自在王菩薩經 (*Tzu tsai wang p'u sa ching, Vikurvāṇarājapari-*

- prcchā(sūtra)*, translated by Kumārajīva: 9th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(407 C.E.), in Hsiao-yao Garden (逍遙園), Ch'anh-an (長安).
51. T. 425; K.387 賢劫經 (*Hsien chieh ching, Bhadrāpālasūtra*), translated by Dharmarakṣa: 21st day, 7th month, 1st year of Yüan K'ang (元康), Western Chin dynasty (西晉)(September 1st, 291 C.E.) or in the 1st year of Yung K'ang (永康), Western Chin dynasty (西晉)(300 C.E.).
52. T. 450; K. 177 藥師如來本願功德經 (*Yao shih ju lai pen yuan kung te ching, Meritorious Virtues and Original Vows of the Medicine Buddha of Azure Radiance Sūtra, Bhaiṣajyaguruvaiḍūyaprabhāsapūrvapraṇidhānaviśeṣavistarasūtra*), translated by Hsüan-tsang: the 5th day, 5th month, first year of Yung Hui (永徽) of T'ang dynasty (June 9th, 650 C.E.) in Ta-tz'u-en Monastery (大慈恩寺).
53. T.454; K.198 彌勒下生成佛經 (*Mi le hsia sheng ch'eng fo ching, Maitreyavyākaraṇa(sūtra)*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
54. T.456; K.195 彌勒大成佛經 (*Mi le ta ch'eng fo ching*), translated by Kumārajīva: 4th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402 C.E.), Ch'anh-an (長安).
55. T.458; K.418 文殊師利問菩薩署經 (*Wen shu shih li wen p'u sa shu ching*), translated by Lokaksema: during the reign of Ling-ti (靈帝)(168-189 C.E.). However,

Lokaksema's final date is 186 C.E. Thus the translation was completed sometimes between 168-186 C.E.

56. T.464; K.222 文殊師利問菩提經 (*Wen shu shih li wen p'u t'i ching, Gayāśīrṣasūtra*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
57. T.475; K.119 維摩詰所說經 (*Wei mo ch'i so shuo ching, Vimalakīrtinirdeśasūtra*), translated by Kumārajīva: 8th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(406 C.E.), in Hsiao-yao Garden (逍遙園), Ch'anh-an (長安).
58. T.482; K.146 持世經 (*Ch'ih shih ching, Lokadharapaṭṭicchāsūtra*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.), in Ch'anh-an (長安).
59. T.484; K.381 不思議光菩薩所說經 (*Pu ssu i huang p'u sa so shuo ching, Acintyaprabhāsanirdeśa*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
60. T.526; K.226 長者子制經 (*Chang che tzu chih ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
61. T. 535 申日經 (*Shenri ching*), unknown translator probably in the 5th century

62. T. 545 德護長者經 (*Dehu changche ching*), translated by Narendrayaśas in 583 C.E.
63. T.586; K.143 思益梵天所問經 (*Ssu i fan t'ien so wen ching*, *Brahmaviśeṣacintīpa-ripṛcchāsūtra*), translated by Kumārajīva: 1th day, 12th month, 4th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402 C.E.), in Hsiao-yao Garden (逍遙園), Ch'ang-an (長安).
64. T. 602; K. 806 大安般守意經 (*Ta an pan shou i ching*, *the Sūtra on Concentration by Practicing Respiratory Exercises*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
65. T.603; K.807 陰持入經 (*Yin ch'ih ju ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
66. T.604; K.887 禪行三十七品經 (*Ch'an hsing san shih ch'i p'in ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
67. T.605; K.814 禪行法想經 (*Ch'an hsing fa hsiang ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).

68. T.607; K.986 道地經 (*Tao ti ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
69. T.613; K.798 禪秘要法經 (*Ch'an pi yao fa ching*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
70. T.614; K.991 坐禪三昧經 (*Tso ch'an san mei ching*), translated by Kumārajīva: between the 15th day, 1st month, 4th year and the 5th day, 2nd intercalary month, 9th year of Hung shih (弘始), Yao Ch'in dynasty (姚秦)(Mar. 4 402 C.E. –Feb. 27, 407 C.E.) in Ch'ang-an (長安).
71. T.615; K.996 菩薩訶色欲法經 (*P'u sa ho se yü fa ching*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦) (402-412 C.E.)
72. T.616; K.1004 禪法要解 (*Ch'an fa yao chieh*), translated by Kumārajīva: between the summer of the 4th year and the 27th day, 12th month, 7th year of Hung Shih (弘始), Later Ch'in dynasty (後秦) (402 C.E.-February 1, 405 C.E.) in Hsiao-yao Garden (逍遙園).
73. T.617; K.1010 思惟略要法 (*Ssu wei lio yao fa*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
74. T.621; K.471 佛印三昧經 (*Fo yin san mei ching*), translated by An Shih-kao: between

the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).

75. T.622; K.273 自誓三昧經 (*Tzu shih san mei ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).

76. T.624; K.129 侘真陀羅所問如來三昧經 (*Tun chen t'o lo so wen ju lai san mei ching*, *Drumakinnararājaparipṛcchāsūtra*), translated by Lokaksema: during the years of Chien Ning (建寧), Later Han dynasty (後漢) (168-172 C.E.) in Lo-yang (洛陽).

77. T.625; K.130 大樹緊那羅王所問經 (*Ta shu chin na lo wang so wen ching*, *Drumakinnararājaparipṛcchāsūtra*), translated by Kumārajīva: between the 4th and 11th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-409 C.E.) in Ch'anh-an (長安).

78. T.626; K.179 阿闍世王經 (*A she shih wang ching*, *Ajātaśatrukaukṛtyavinodanasūtra*), translated by Lokaksema: between the first year of Chien Ho (建和) (147C.E.) and the 3rd year of Chung P'ing (中平)(186C.E.), Later Han (後漢) in Lo-yang(洛陽).

79. T. 630; K. 363 成具光明定意經 (*Ch'eng-chüb guang-ming ting-i ching*, *Sūtra of Completely Brilliant Determined Mind*), translated by Chih-yao: 2nd year of Kuang Ho (光和), Later Han dynasty (後漢)(179 C.E.) in Lo-yang.

80. T.642; K.378 首楞嚴三昧經 (*Shou leng yen san mei ching*, *Śūraṅgamasamādhisūtra*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
81. T.650; K.168 諸法無行經 (*Chu fa wu hsing ching*, *Sarvadharmapravṛttinirdeśasūtra*), translated by Kumārajīva: 3rd year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(401 C.E.), in Hsiao-yao Garden (逍遙園), Ch'ang-an (長安).
82. T.653; K.529 佛藏經 (*Fo ts'ang ching*, *Buddhapitakaduḥśīlanirgrahasūtra*), translated by Kumārajīva: 12th day, 6th month, 7th year of Hung Shih (弘始), Yao Ch'in dynasty (姚秦)(July 24th, 405 C.E.) in Ch'ang-an (長安).
83. T.657; K.396 華手經 (*Hua shou ching*, *Kuśalamūlasamparigrahasūtra*), translated by Kumārajīva: 8th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(406 C.E.), in Ch'ang-an (長安).
84. T.658; K.134 寶雲經 (*Pao yün ching*), translated by Mandra(sena) in the 2nd year of T'ien Chien (天監)(503 C.E.), Liang dynasty in Yangtu (楊都).
85. T.660; K.133 寶雨經 (*Pao yü ching*), translated by Dharmaruci in the 2nd year of Ch'ang Shou (長壽), T'ang dynasty (693 C.E.) in Fo-shou-chi Monastery (佛授記寺).
86. T. 663; K. 1465 金光明經 (*Chin kuang ming ching*, *the Suvarṇaprabhāsa-uttamarāja)sūtra*), translated by Dharmakṣema (曇無讖): between the 3rd and 10th

- years of Hsün Shih (玄始), Northern Liang dynasty (北涼)(414-421 C.E.).
87. T.684; K.883 父母恩難報經 (*Fu mu en nan pao ching, Parental love is difficult to be repaid*), translated by An Shih-kao (安世高) : between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
88. T.685; K.277 孟蘭盆經 (*Yü lan p'en ching*), translated by Dharmarakṣa: between the 2nd year of T'ai Shih (泰始) and the 1st year of Chien Hsing (建興), Western Chin dynasty (西晉) (266-313 C.E.)
89. T.692; K.281 作佛形像經 (*Tso fo hsing hsiang ching, Tathāgataprātibimbapratishānuśāmsāsūtra*), unknown translator: listed in the *Hou-Han lu* (後漢錄)(25-220 C.E.).
90. T.703; K.828 燈指因緣經 (*Teng chih yin yüan ching*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
91. T. 733; K. 789 堅意經 (*Chien i ching*), translated by An Shih-kao: between the 2nd year of Chien Ho (建和) and the 3rd year of Chien Ning (建寧), Later Han dynasty (後漢), (148-170 C.E.).
92. T. 746; K. 763 餓鬼報應經 (*E kuei pao ying ching, the Sūtra of Reasons for Being Reborn in Preta Realm*), unknown translator: translated in Eastern Chin dynasty (東

晉)(317-420 C.E.).

93. T.778; K.510 菩薩內習六波羅密經 (*P'u sa nei his liu po lo mi ching*), translated by Yen Fo T'iao: 5th year of Chung P'ing (中平), Later Han dynasty (後漢)(188 C.E.) in Lo-yang (洛陽).
94. T.807; K.361 內藏百寶經 (*Nei ts'ang pai pao ching, Lokānuvartanasūtra*), translated by Lokaksema: during the reign of Ling Ti (靈帝)(168-189 C.E.). However, Lokaksema's final date is 186 C.E. Thus, the translation was completed sometime between 168-186 C.E.
95. T. 842; K. 400 大方廣圓覺經 (*Ta fang kuang yüan chiao ching, the Complete Enlightenment Sūtra*), translated by Buddhatrāta: the 2nd year of Ch'ang Shou (長壽) of T'ang dynasty (693 C.E.) in Pai-ma Monastery (白馬寺), Tung-tu (東都).
96. T. 945; K. 426 大佛頂如來密因修證了義諸菩薩萬行首楞嚴經 (*Ta fo ting ju lai mi yin hsiu cheng liao i chu p'u sa wan hsing shou leng yen ching, Leng-yen Sūtra, Śūraṅgamasūtra*), translated by Pāramiti (般刺蜜帝): 23rd day, 5th month, 1st year of Shen Lung (神龍), T'ang dynasty (June 18th, 705 C.E.) at Chih-chih Monastery (制旨寺), Kuang-chou (廣州).
97. T.988; K.304 孔雀王咒經 (*K'ung ch'iao wang chou ching, Mahāmāyūrī(vidyā-rājñīsūtra)*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘

始), Later Ch'in dynasty (後秦)(402-412 C.E.).

98. T. 1057; K. 292 千眼千臂觀世音菩薩陀羅尼神咒經 (*Ch'ien yan ch'ien bih kuan shih yin p'u sa t'o lo ni shen chow ching, Nīlakaṇṭha(ka)(sūtra)*), translated by Chih T'ung (智通): during the years of Chen Kuan (貞觀), T'ang dynasty (唐)(627-649 C.E.) in Lo-yang (洛陽).
99. T. 1058; K. 293 千手千眼觀世音菩薩姥陀羅尼身經 (*Ch'ien shou ch'ien yen kuan shih yin p'u sa lao t'o lo ni shen ching, Nīlakaṇṭha(ka)(sūtra)*), translated by Bodhiruci (菩提流志): summer, 3rd year of Ching Lung (景龍), T'ang dynasty (709 C.E.) in Hsi-ch'ung-fu Monastery (西崇福寺).
100. T. 1060; K. 294 千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼經 (*Ch'ien shou ch'ien yen kuan shih yin p'u sa kuang ta yüan man wu ai ta pei hsin t'o lo ni ching, Nīlakaṇṭha(ka)(sūtra)*) translated by Bhagavadharma (伽梵達摩): date unknown, probably during the years of Yung Hui (永徽) and Hsien Ching (顯慶), T'ang dynasty (唐)(650-661 C.E.).
101. T. 1061 千手千眼觀世音菩薩廣大圓滿無礙大悲心陀羅尼咒本 (*Ch'ien shou ch'ien yen kuan tzu tsai p'u sa kuang ta yüan man wu ai ta pei hsin t'o lo ni chou pen, Nīlakaṇṭha(ka)(sūtra)*), translated by Vajrabodhi (金剛智): between the 19th and 24th years of K'ai Yüan (開元), T'ang dynasty (唐) (731-736 C.E.).

102. T. 1062A 千手千眼觀世音菩薩廣大身咒本 (*Ch'ien shou ch'ien yen kuan shih yin p'u sa ta shen chou pen*), translated by Vajrabodhi (金剛智): between the 19th and 24th years of K'ai Yüan (開元), T'ang dynasty (唐) (731-736 C.E.).
103. T. 1064 千手千眼觀世音菩薩大悲心陀羅尼 (*Ch'ien shou ch'ien yen kuan shih yin p'u sa ta pei hsin t'o lo ni*), translated by Amoghavajra (不空): who came to Lo-yang with Vajrabodhi in the 8th year of K'ai Yüan (開元), T'ang dynasty (720 C.E.) and died in the 9th year of Ta Li (大曆), T'ang dynasty (774 C.E.).
104. T. 1113B 大慈大悲救苦觀世音自在王菩薩廣大圓滿無礙自在青頸大悲心陀羅尼 (*Ta tsyr ta pei jiow ky kuan shih yin tsu tsai wan p'u sa kuang ta yüan man wu ai tsu tsai ching jing ta pei hsin t'o lo ni, Nīlakaṇṭhadhāraṇī*), translated by Amoghavajra (不空): who came to Lo-yang with Vajrabodhi in the 8th year of K'ai Yüan (開元), T'ang dynasty (720 C.E.) and died in the 9th year of Ta Li (大曆), T'ang dynasty (774 C.E.).
121. T. 1313; K. 1302 佛說救拔焰口餓鬼陀羅尼經 (*Fo shuo jiow pa yen k'ou e kui t'o lo ni ching, Pretamukhāgnijvālayasarakāradhāiraṇī(sūtra)*), translated by Amoghavajra (不空): who came to Lo-yang with Vajrabodhi in the 8th year of K'ai Yüan (開元), T'ang dynasty (720 C.E.) and died in the 9th year of Ta Li (大曆), T'ang dynasty (774 C.E.).
122. T. 1314; K. 474a 佛說救面然餓鬼陀羅尼神咒經 (*Fo shuo jiow mian jan eh kuei t'o*

lo ni shen chou ching, Saving Preta Mian-jan Dhāraṇī Sutra), translated by Śiksānanda (實叉難陀): between the 1st year of Chenh Sheng (證聖) and the 4th year of Ch'ang An, T'ang dynasty (695-704 C.E.) in Fo-shou-chi Monastery (佛授記寺).

123. T. 1318 瑜伽集要救阿難陀羅尼焰口軌儀經 (*Yu ch'ieh chi yao jiow ah nan t'o lo ni yen k'ou kui yi ching, Saving Ānanda Yogācāra Dharma Function Ritual*), translated by Amoghavajra: who came to Lo-yang with Vajrabodhi in the 8th year of K'ai Yüan (開元), T'ang dynasty (720 C.E.) and died in the 9th year of Ta Li (大曆), T'ang dynasty (774 C.E.).

124. T. 1319 瑜伽集要焰口施食起教阿難陀緣由 (*Yu ch'ieh chi yao yen k'ou shi shi chi jiow ah nan t'o yuan you, the Origin of Saving Ānanda with Yogācāra Dharma Function Food Offering*), translated by Amoghavajra: who came to Lo-yang with Vajrabodhi in the 8th year of K'ai Yüan (開元), T'ang dynasty (720 C.E.) and died in the 9th year of Ta Li (大曆), T'ang dynasty (774 C.E.).

125. T. 1320 瑜伽集要焰口施食儀 (*Yu ch'ieh chi yao yen k'ou shi shi yi, Yogācāra Dharma Function Food Offering Ritual*), translated by Amoghavajra: who came to Lo-yang with Vajrabodhi in the 8th year of K'ai Yüan (開元), T'ang dynasty (720 C.E.) and died in the 9th year of Ta Li (大曆), T'ang dynasty (774 C.E.).

126. T.1436; K.902 十誦比丘波羅提木叉戒本 (*Shih sung pi ch'iu po lo t'i mu ch'a chieh*

- pen*, (*Sarvāstivāda*)*prātimokṣasūtra*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
127. T.1484; K.527 梵網經盧舍那佛說菩薩心地戒品第十 (*Fan wang ching lu she no fo shuo p'u sa hsin ti chieh pin ti shih*, *Brahmajālasūtra*), translated by Kumārajīva: 12th day, 6th month, 7th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(July 24, 405 C.E.) or 8th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(406 C.E.).
128. T.1489; K.539 清淨毗尼方廣經 (*Ch'ing ching p'i ni fang kuang ching*, *Paramārthasamvṛtisatyanirdeśasūtra*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
129. T. 1491; K. 543 菩薩藏經 (*P'u sa tsang ching*), translated by Saṅghabhara in the 16th year of T'ien Chien (天監), Liang dynasty (梁)(517 C.E.) in Yang-chou (揚州).
130. T. 1493; K. 541 大乘三聚懺悔經 (*Ta ch'eng san chü ch'an hui ching*, *the Karmāvaraṇapratiprasābdhi(sūtra)*), translated by Jñānaguptā and Dharmagupt between the 5th and 20th years of K'ai Huang (開皇), Sui dynasty (585-600 C.E.) in Hsing-shan Monastery (興善寺)
131. T.1509; K.549 大智度論 (*Ta chih tu lun*, *Mahāprajñāpāramitāsāstra*), translated by Kumārajīva: begun in the summer of the 4th year of Hung Shih (弘始) and completed on the 27th day, 12th month, 7th year of Hung Shih (弘始), Later Ch'in dynasty (後

秦)(402 C.E.-February 1, 406 C.E.) in Hsiao-yao Garden (逍遙園).

132. T.1521; K.584 十住毗婆沙論 (*Shih chu p'i p'o sh lun*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
133. T. 1558; K. 955, 阿毗達磨俱舍釋論 (*A pi ta mo chu she lun, the Abhidharmakośasāstra*) translated by Hsüan-tsang between the 10th day, 5th month, 2nd year and the 27th day, 7th month, 5th year of Yung Hui (永徽), T'ang dynasty (June 3rd, 651 C.E.-September 13th 654 C.E.) in Ta-tz'uen Monastery (大慈恩寺).
134. T. 1559; K.953, 阿毗達磨俱舍釋論 (*A pi ta mo chu she lun, the Abhidharmakośasāstra*) translated by Paramārtha between the 25th day, 1st month, 4th year of T'ien Chia (天嘉) and the 25th day, 12th month, 1st year of Kuang Ta (光大), Ch'en dynasty (陳)(March 5th, 563 C.E.-February 8th, 568 C.E.) in Chih-chih Monastery (制旨寺).
135. T.1564; K.577 中論 (*Chung lun, (Mūla)madhyamakāsāstra*), translated by Kumārajīva: 11th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(409 C.E.) at Ta Monastery (大寺).
136. T.1568; K.579 十二門論 (*Shih erh men lun, Dvādaśanikāyaśāstra*), translated by Kumārajīva: 10th or 11th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(408

- C.E. or 409 C.E.) at Ta Monastery (大寺).
137. T.1569; K.581 百論 (*Pai lun, Śata(ka)śāstra*), translated by Kumārajīva: 6th year of Hung Shih (弘始), Later Ch'in dynasty (後秦)(404 C.E.) at Chang-an (長安).
138. T.1646; K.967 立世阿毗曇論 (*Li shih a p'i t'an lun*), translated by Paramārtha: 2nd or 3rd year of Yung Ting (永定), Ch'en dynasty (陳)(559 or 558 C.E.) in Chih-chih and Wang-yüan Monasteries (制旨、王園二寺), Kuang-chou (廣州) and Shih-hsing Provinces (始興郡).
139. T.1659; K.624 發菩提心經論 (*Fa p'u t'i hsin lun*), translated by Kumārajīva: between the 4th and 11th years of Hung Shih (弘始), Later Ch'in dynasty (後秦) (402-409 C.E.).
140. T. 1735 大方廣佛華嚴經疏 (*Ta fang kuang fo hua yen ching su*), written by Ch'eng-kuan (澄觀): between the 1st month, 1st year of Hsing Yüan (興元) and the 12th month, 3rd year of Chen Yüan (貞元), T'ang dynasty (784-787 C.E.), footnotes by Ching-yüan (淨源), Northern Sung dynasty (北宋).
141. T. 1909; K. 1512 慈悲道場懺法 (*Tz'u pei tao ch'ang ch'an fa, Emperor Liang Repentance Service*), compiled by a number of monks during the T'ien Chien (天監) period of the Liang dynasty (梁) (502-519 C.E.) and re-edited by Miao-chüeh-chih (妙覺智) of the Yüan dynasty (元)(1280-1368 C.E.).

142. T. 1933 南嶽思大禪師立誓願文 (*Nan yue si ta ch'an shih li shih yuan wen, Writing setting forth my vow*), written by Hwei-si (慧思)(515-577 C.E.).
143. T. 1950 千手眼大悲心咒行法 (*Ch'ien shou yen ta pei hsin chou shin fa, the Great Compassion Repentance Ritual*), compiled by Jih-li (知禮)(960-1028C.E.).
144. T.2046; K.1035 馬鳴菩薩傳 (*Ma ming p'u sa chuan*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
145. T.2047; K.1041 龍樹菩薩傳 (*Lung shu p'u sa chuan*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
146. T.2048; K.1040 提婆菩薩傳 (*T'i p'o p'u sa chuan*), translated by Kumārajīva: between the 4th and 14th years of Hung Shih (弘始), Later Ch'in dynasty (後秦)(402-412 C.E.).
147. T. 2059; K. 1074 高僧傳 (*Kao sheng chuan, Eminent Monk Biographies*), compiled by Hui-chiao (慧皎): 18th year of T'ien Chien (天監), Liang dynasty (梁)(519 C.E.) in Chia-hsiang Monastery (嘉祥寺), Kuei-chi (會稽).
148. T. 2060; K. 1075 續高僧傳 (*Hsü kao seng chuan, Continued Eminent Monk Biographies*), compiled by Tao-hsüan (道宣): last year of Chen Kuan (貞觀), T'ang

dynasty (649 C.E.)

149. T. 2061 宋高僧傳 (*Sung Kao Seng Chuan, Sung Eminent Monk Biographies*), compiled by Tsao-ning (贊寧) in the 1st year of Tuan Kung (端拱) of Sung T'ai Tsung (宋太宗) (988 C.E.) at Tien Shou Ssu (天壽寺).
150. T. 2064 神僧傳 (*Shen seng chuan, Miraculous Monk Biographies*), compiled by the emperor on the 6th day of the first month in the 15th year of Yeong Leh (永樂) (1417 C.E.). Yeong Leh was the era of Ming Cheng Zu (明成祖).
151. T. 2085; K. 1073 高僧法顯傳 (*Kao seng fa hsien chuan*), written by Fa-hsien (法顯): after the 1st year of I Hsi (義熙), Eastern Chin dynasty (東晉)(405 C.E.) in Tao-ch'ang Monastery (道場寺), Chien-k'ang (建康).
152. T. 2087 大唐西域記 (*Ta t'ang hsi yü ch*), written by Hsüan-tsang (玄奘) (602-664 C.E.) and compiled by Pien-chi (辯機): 20th year of Chen Kuan (貞觀), T'ang dynasty (646 C.E.) in Hung-fu Monastery (弘福寺).
153. T. 2106; K. 1069 集神州三寶感通錄 (*Chi shen chou san pao kan t'ung lu*), compiled by Tao-hsüan: summer of the 1st year of Lin Te (麟德), T'ang dynasty (唐)(664 C.E.) in Ch'ing-kuan Monastery.
154. T. 2157 貞元新定釋教目錄 (*Chen yüan hsin ting shih chiao mu lu*), compiled by Yüan-chao (圓照): 16th year of Cheng Yüan (貞元), T'ang dynasty (800 C.E.).

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10. <http://www.sinica.edu.tw/~tdbproj/handy1/> Academia Sinica Computing Center in Taipei
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12. <http://www.tzuchi.org/global/about/founder.html> Master Cheng Yen (證嚴)
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14. <http://www.ddm.org.tw/> Dharma Drum Mountain (DDM, 法鼓山)
15. <http://www.dharmadrum.org/master/mastermain.asp?Numid=545> Master Sheng Yen
16. <http://ccbs.ntu.edu.tw/DBLM/index.htm>
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NEWSPAPER

1. Merit Times (America), July 1, 2003.
2. Merit Times (America), May 5, 2003.

APPENDIX

佛教東傳二〇〇〇年

啓建萬緣水陸大法會

佛光山西來寺

佛光山西來寺自建寺以來，稟承開山宗長 星雲大師「佛光普照三千界，法水長流五大洲」的弘願，將佛法傳遍世界各地，如今已邁入第十一個年頭。

十餘年來從事於教育、文化、慈善、修行等事業，獲得各界人士的響應與肯定，並蒙三寶加被，護法龍天的護持。欣逢佛教東傳兩千年，特啟建水陸大法會，讓水陸眾生生死兩利。水陸法會是佛教儀式中最莊嚴、殊勝的法會，不但能使六道群靈，解脫業縛，護法善信業消智朗，障盡福崇，所求無不遂意，法界含識，同沐三寶恩光，共結菩提善緣，其利益不可思議。

本寺謹訂於二〇〇〇年十月十二日至二十二日，啟建冥陽兩利水陸大法會。屆時企盼護法善信，闔府蒞臨拈香，修福增慧，同沾法益！

佛光山西來寺住持 慧傳 合十

水陸法會知多少

一、水陸法會的全名為何？

水陸法會是佛門所有法會中最大、最殊勝的法會。全名是『法界聖凡水陸普度大齋勝會』其意義逐句分解如下：

一、『法界』是指十法界。水陸法會上供四聖(佛、菩薩、聲聞、緣覺)。下度六凡(天、人、修羅、地獄、餓鬼、畜生)。四聖六凡，合起來總名為『十法界』。

二、『聖凡』指十法界中的四聖六凡。

三、『水陸』是指眾生受報之處，分為水陸空三界，其中水裏眾生與陸地眾生，受苦較重，而空中飛行之眾生，須依陸而息，故包括於陸而為水陸。

四、『普度』是指法會範圍廣大所有六凡眾生，無一不度。

五、『大齋』因為水陸法會廣邀四聖六凡一切眾生，品類浩繁，數目眾多，故相對的齋供祭品，亦復眾多。

六、『勝會』水陸法會是個特別殊勝的法會，在佛門中，沒有一個法會比得上

水陸法會。因為除了內壇七天梵唱跪拜『水陸儀軌會本』，外壇有七個壇口，所有佛教各宗的經典與懺法全部都要誦誦禮拜完畢。

即是說，藉著啟建水陸法會普度大齋之功德，超度六道中受苦眾生，使之離苦得樂，趣入佛道。

二、水陸法會的由來？

水陸法會在中國始於梁武帝時期，夜夢一神僧告曰：『六道四生，受苦無量，何不作水陸（大齋）普濟群靈？』，梁武帝便懇請寶誌禪師等十大高僧，於皇宮法雲殿閱藏三年創製水陸儀文。在南北朝梁武帝天監四年，於江蘇鎮江金山江天寺啟建第一次水陸大法會，梁武帝親臨壇場，而於禮佛三拜時，出現三個光華瑞相：一拜時燈燭不點自明，二拜時大地震動，三拜時空中雨花。自此一千五百年來水陸便在中國各省流行。

三、水陸法會需要幾天才能圓滿？共設幾處壇口？

水陸法會需要七晝夜，才能功德圓滿。

水陸法會分為內壇佛事及外壇佛事，外壇包括大壇（梁皇壇）、藥師壇、淨土壇、諸經壇、法華壇、華嚴壇、楞嚴壇。

- 四、水陸法會誦誦那些經咒？
- 1 大方廣佛華嚴經一部
 - 2 大佛頂首楞嚴經二十四部
 - 3 妙法蓮華經二十四部
 - 4 金光明經二十四部
 - 5 大方廣圓覺經二十四部
 - 6 佛說無量壽經二十四部
 - 7 觀無量壽佛經二十四部
 - 8 金剛經一百二十卷
 - 9 藥師如來本願功德經一百二十卷
 - 10 梵網菩薩戒經四十八卷
 - 11 地藏菩薩本願經二部
 - 12 梁皇寶懺二十四部
 - 13 阿彌陀佛經咒七永日
 - 14 瑜伽餒口施食五堂
 - 15 慈悲大懺悔二部

五、舉辦水陸法會的意義？

- 1 上供十方佛，中奉諸聖賢，下及六道品，等施無差別。
- 2 萬人施，萬人捨，同結萬人緣。
- 3 十方來十方去，共成十方事。
- 4 所謂布施者，必獲其利益，若為樂故施，後必得安樂。
- 六、修建水陸法會之功德如何？

水陸法會因以飲食上供諸佛菩薩及一切賢聖，下施法界一切有情，功德必定不可思議，無量無邊。所謂布施者必獲其利益，若為樂故施，後必得安樂。布施飲食經中說可得長壽、健壯、莊嚴、名譽、辯才等。組師說：『今之供一佛、齋一僧，尚有無限功德，何況普同供養十方三寶、六道萬靈，豈止自利一身，亦乃恩沾九族。』

對亡靈鬼神而言，如未發菩提心者，因此水陸勝會，發大菩提心；未脫苦輪者，因此得不退轉；未成佛道者，因此得成佛道。

水陸大法會內壇佛事時間表

日期	星期	佛	事	內	容
十月十六日	一	8:00 結界灑淨	14:00 發符懸幡		
十月十七日	二	8:00 請上堂			
十月十八日	三	8:00 供上堂		14:30 告赦	
十月十九日	四		9:30 佛供	12:00 請下堂	19:00 幽冥戒
十月二十日	五	9:30 佛供	12:00 供下堂		
十月二十一日	六	9:30 佛供	14:00 瑜伽漱口		
十月二十二日	日	8:00 圓滿供	9:30 圓滿香	14:00 送聖	

水陸大法會佛事時間表

10月14日 星期六				10月13日 星期五				10月12日 星期四				10/11 三	日 期	壇 別	時 間	香 別
華 嚴 壇	淨 土 壇	藥 師 壇	大 壇	華 嚴 壇	淨 土 壇	藥 師 壇	大 壇	華 嚴 壇	淨 土 壇	藥 師 壇	大 壇					
早 覺																
華嚴經	阿彌陀經	藥師經	金剛經	華嚴經	阿彌陀經	藥師經	金剛經	華嚴經	阿彌陀經	藥師經	金剛經		06:00 06:50	第一支香		
早 齋													7:00			
華嚴經	阿彌陀經	藥師經卷上	金光明經卷一	華嚴經	阿彌陀經	藥師經卷上	金光明經卷一	華嚴經	阿彌陀經	藥師經卷上	梵網經卷上		08:00 09:20	第二支香		
華嚴經	阿彌陀經	藥師經卷下	金光明經卷二	華嚴經	阿彌陀經	藥師經卷下	金光明經卷二	華嚴經	阿彌陀經	藥師經卷下	梵網經卷下		09:40 11:00	第三支香		
華嚴經	上回	供向	華嚴經	上回	供向	華嚴經	上回	華嚴經	上回	供向	華嚴經		11:20 12:00	第四支香		
午 齋													12:00			
華嚴經	阿彌陀經	藥師經卷上	金光明經卷三	華嚴經	阿彌陀經	藥師經卷上	金光明經卷三	華嚴經	阿彌陀經	藥師經卷上	梵網經卷上		14:00 15:20	第五支香		
華嚴經	阿彌陀經	藥師經卷下	金光明經卷四	華嚴經	阿彌陀經	藥師經卷下	金光明經卷四	華嚴經	阿彌陀經	藥師經卷下	梵網經卷下		15:40 17:00	第六支香		
藥 石													18:00			
華嚴經	阿彌陀經	延生普佛	梵網經(一部)	華嚴經	阿彌陀經	延生普佛	梵網經(一部)	華嚴經	阿彌陀經	延生普佛	梵網經(一部)	灑 淨	19:30 21:30	第七支香		

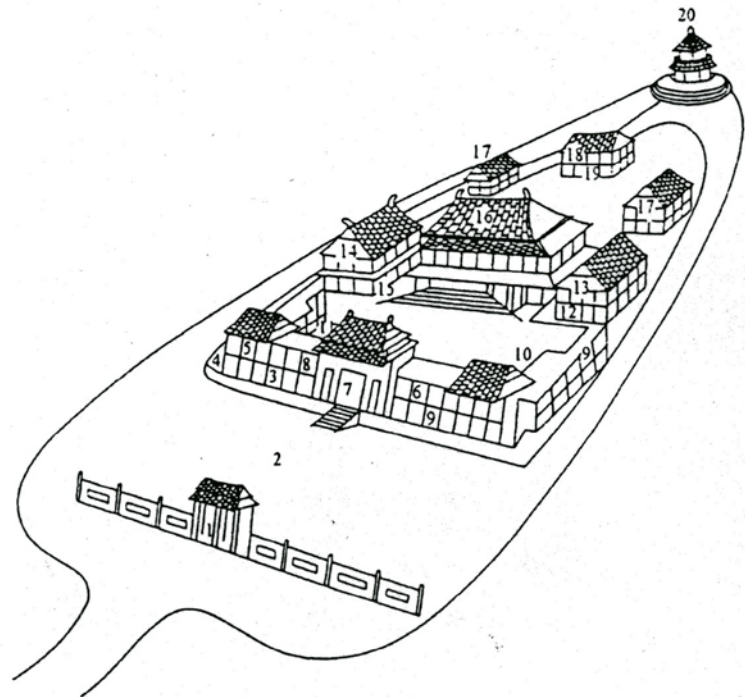
水陸大法會佛事時間表

10月18日 星期三				10月17日 星期二				10月16日 星期一				10月15日 星期日				日期	壇別	時間	香別
楞嚴壇	淨土壇	法華壇	大壇	楞嚴壇	淨土壇	法華壇	大壇	華嚴壇	淨土壇	藥師壇	大壇	華嚴壇	淨土壇	藥師壇	大壇				
早 覺																			
楞嚴經卷七	阿彌陀經	法華經卷七	5:00 小齋天	楞嚴經卷一	觀無量壽經	法華經卷一	金剛經	華嚴經	阿彌陀經	藥師經	金剛經	華嚴經	阿彌陀經	藥師經	金剛經	06:00 06:50	第一支香		
早 齋																7:00			
楞嚴經卷八	阿彌陀經	法華經卷一	梁皇寶懺卷十上	楞嚴經卷二	阿彌陀經	法華經卷二	梁皇寶懺卷七上	華嚴經	阿彌陀經	藥師經卷上	梁皇寶懺卷四上	華嚴經	阿彌陀經	藥師經卷上	梁皇寶懺卷一上	08:00 09:20	第二支香		
楞嚴經卷九	阿彌陀經	法華經卷二	梁皇寶懺卷十下	楞嚴經卷三	阿彌陀經	法華經卷三	梁皇寶懺卷七下	華嚴經	阿彌陀經	藥師經卷下	梁皇寶懺卷四下	華嚴經	阿彌陀經	藥師經卷下	梁皇寶懺卷一下	09:40 11:00	第三支香		
上供	上回	供向		上供	上回	供向		華嚴經	上回	供向		華嚴經	上回	供向		11:20 12:00	第四支香		
午 齋																12:00			
楞嚴經卷十	阿彌陀經	法華經卷三	梁皇寶懺卷一上	楞嚴經卷四	阿彌陀經	法華經卷四	梁皇寶懺卷八上	華嚴經	阿彌陀經	藥師經卷上	梁皇寶懺卷五上	華嚴經	阿彌陀經	藥師經卷上	梁皇寶懺卷二上	14:00 15:20	第五支香		
楞嚴經卷一	阿彌陀經	法華經卷四	梁皇寶懺卷一下	楞嚴經卷五	阿彌陀經	法華經卷五	梁皇寶懺卷八下	華嚴經	阿彌陀經	藥師經卷下	梁皇寶懺卷五下	華嚴經	阿彌陀經	藥師經卷下	梁皇寶懺卷二下	15:40 17:00	第六支香		
藥 石																18:00			
楞嚴經卷二	阿彌陀經	法華經卷五	梁皇寶懺卷二	楞嚴經卷六	阿彌陀經	法華經卷六	梁皇寶懺卷九	華嚴經	阿彌陀經	延生普佛	梁皇寶懺卷六	華嚴經	阿彌陀經	延生普佛	梁皇寶懺卷三	19:30 21:30	第七支香		

水陸大法會佛事時間表

10月22日 星期日				10月21日 星期六				10月20日 星期五				10月19日 星期四				日 期	香 別				
楞嚴壇	諸經壇	法華壇	大壇	楞嚴壇	諸經壇	法華壇	大壇	楞嚴壇	諸經壇	法華壇	大壇	楞嚴壇	諸經壇	法華壇	大壇			壇 別	時 間		
早																					
楞嚴經卷八	圓覺經卷下	法華經卷六	金剛經	楞嚴經卷五	圓覺經卷上	法華經卷三	金剛經	楞嚴經卷九	無量壽經卷上	法華經卷四	金剛經	楞嚴經卷三	觀無量壽經	法華經卷六	金剛經	06:00 06:50	第一支香				
早																7:00					
楞嚴經卷九	圓覺經卷上	法華經卷七	梁皇寶懺卷十	楞嚴經卷六	圓覺經卷下	法華經卷四	梁皇寶懺卷九上	楞嚴經卷十	無量壽經卷下	法華經卷五	梁皇寶懺卷六上	楞嚴經卷四	觀無量壽經	法華經卷七	梁皇寶懺卷三上	08:00 09:20	第二支香				
楞嚴經卷十	圓覺經卷下		八十八佛大懺悔文	楞嚴經卷七	圓覺經卷上	法華經卷五	梁皇寶懺卷九下	楞嚴經卷一	無量壽經卷上	法華經卷六	梁皇寶懺卷六下	楞嚴經卷五	觀無量壽經	法華經卷一	梁皇寶懺卷三下	09:40 11:00	第三支香				
上供	上回	供向		上供	上回	供向		上供	上回	供向		上供	上回	供向		11:20 12:00	第四支香				
午																12:00					
14:00 送 聖				14:00 瑜 伽 鼓 口				楞嚴經卷二	無量壽經卷下	法華經卷七	梁皇寶懺卷七上	楞嚴經卷六	觀無量壽經	法華經卷二	梁皇寶懺卷四上			14:00 15:20	第五支香		
								楞嚴經卷三	無量壽經卷上	法華經卷一	梁皇寶懺卷七下	楞嚴經卷七	觀無量壽經上	法華經卷三	梁皇寶懺卷四下			15:40 17:00	第六支香		
								藥										石		18:00	
								楞嚴經卷四	無量壽經卷下	法華經卷二	梁皇寶懺卷八	楞嚴經卷八				梁皇寶懺卷五			19:30 21:30	第七支香	

水陸大法會各壇口位置圖



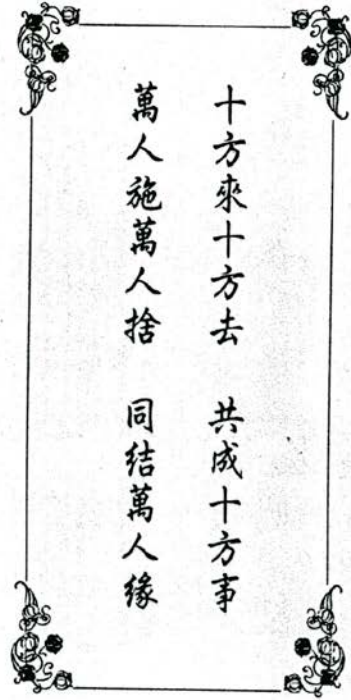
- | | |
|-----------------|----------------------------------|
| 1. 山門 | 2. 停車場 |
| 3. 教室 | 4. 佛教文物流通處 |
| 5. 二合堂/淨土壇、誦經壇 | 6. 詢問處 |
| 7. 五聖殿/大壇(梁皇壇) | 8. 一信堂 |
| 9. 洛杉磯協會/佛光西來學校 | 10. 慈航普渡 |
| 11. 靈山勝會 | 12. 海會堂/彌師壇、法華壇
香雲堂、國際佛光會世界總會 |
| 13. 法堂 | 14. 會堂 |
| 15. 寶藏館 | 16. 大雄寶殿/內壇、滴水坊 |
| 17. 大慈庵 | 18. 一信堂/華嚴壇、楞嚴壇 |
| 19. 藏經樓 | 20. 懷恩堂/英文壇口 |
| 21. 文化走廊/總回向壇 | |

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- ◇ 服務聯絡中心：詢問處 (626)923-5141
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 - II. 服務項目：代辦機位確認、醫藥及電話卡服務

- ◇ 用餐時間：早齋 7:00 ~ 7:50
午齋 12:00 ~ 13:30
藥石 18:00 ~ 19:00
地點：五觀堂、禪悅齋堂

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 - 2. 世界總會：(626)937-6540
 - 3. 朝山會館：20 號 (626)330-3735
21 號 (626)369-2113
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