

慈悲道場懺法

梁
皇
寶
懺

第一冊

Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 1

梁皇寶懺 Emperor of Liang Jeweled Repentance

慈悲道場懺法 (第一冊)

Repentance Dharma of Kindness and Compassion in the Bodhimanda (Volume 1)

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目錄

【第一冊】

序言	vii
梁皇懺緣起	ix
慈悲道場懺法傳	xi
戒定真香讚	001
梁皇寶懺儀文	003
● 卷一	013
歸依三寶第一	025
斷疑第二	041
懺悔第三	065
● 卷二	095
發菩提心第四	103
發願第五	127
發迴向心第六	147

【第二冊】

● 卷三	174
顯果報第七	182
● 卷四	268
顯果報第七之餘	276
出地獄第八	298

TABLE OF CONTENTS

【Volume 1】

Foreword	viii
The origin	x
Prologue	xii
Praise of True Incense of Precepts and Samadhi	002
Ritual of the Emperor of Liang Repentance	004
● Roll 1	014
Section 1 - Taking Refuge with the Three Treasures	026
Section 2 - Severing Doubt	042
Section 3 - Repentance	066
● Roll 2	096
Section 4 - Bringing Forth the Bodhi Resolve	104
Section 5 - Making Vows	128
Section 6 - Bringing Forth the Resolve to Dedicate Merit	148

【Volume 2】

● Roll 3	175
Section 7 - Revealing Retributions	183
● Roll 4	269
Section 7 - Revealing Retributions (continued)	277
Section 8 - Exiting the Hells	299

【第三冊】

- ◎ 卷五 349
 - 解冤釋結第九 357
- ◎ 卷六 427
 - 解冤釋結第九之餘 435

【第四冊】

- ◎ 卷七 502
 - 自慶第十 514
 - 警緣三寶第十一 526
 - 懺主謝大眾第十二 536
 - 總發大願第十三 544
 - 奉為天道禮佛第十四 556
 - 奉為諸仙禮佛第十五 566
 - 奉為梵王等禮佛第十六 572
- ◎ 卷八 588
 - 奉為阿修羅道一切善神禮佛第十七 596
 - 奉為龍王禮佛第十八 604
 - 奉為魔王禮佛第十九 610
 - 奉為國家元首禮佛第二十 616
 - 奉為國家副元首文武百官禮佛第二十一 624
 - 奉為父母禮佛第二十二 630
 - 奉為過去父母禮佛第二十三 638
 - 奉為師長禮佛第二十四 644
 - 為十方比丘比丘尼禮佛第二十五 652
 - 為十方過去比丘比丘尼禮佛第二十六 660

【Volume 3】

- ◎ Roll 5 350
 - Section 9 - Dispelling Enmity and Resolving Animosity 358
- ◎ Roll 6 428
 - Section 9 - Dispelling Enmity and Resolving Animosity (continued) 436

【Volume 4】

- ◎ Roll 7 503
 - Section 10 - Treasuring Our Good Fortune 515
 - Section 11 - Exhortation to Rely on the Three Treasures 527
 - Section 12 - Encouragement from the Repentance Host 537
 - Section 13 - Making All-encompassing Vows 545
 - Section 14 - Bowing to the Buddhas on behalf of Heavenly Beings 557
 - Section 15 - Bowing to the Buddhas on behalf of Ascetic Masters 567
 - Section 16 - Bowing to the Buddhas on behalf of Brahma Kings and Others 573
- ◎ Roll 8 589
 - Section 17 - Bowing to the Buddhas on behalf of Asuras and All Wholesome Spirits 597
 - Section 18 - Bowing to the Buddhas on behalf of Dragon Kings 605
 - Section 19 - Bowing to the Buddhas on behalf of Demon Kings 611
 - Section 20 - Bowing to the Buddhas on behalf of the Heads of Nations 617
 - Section 21 - Bowing to the Buddhas on behalf of the Nations' Deputy Leaders, Ministers, and All Other Officials 625
 - Section 22 - Bowing to the Buddhas on behalf of All Parents 631
 - Section 23 - Bowing to the Buddhas on behalf of Parents from the Past 639
 - Section 24 - Bowing to the Buddhas on behalf of All Spiritual Teachers 645
 - Section 25 - Bowing to the Buddhas on behalf of Monastics of the Ten Directions 653
 - Section 26 - Bowing to the Buddhas on behalf of All Past Monastics of the Ten Directions 661

【第五冊】

◎ 卷九	677
為阿鼻地獄禮佛第二十七	685
為灰河鐵丸等地獄禮佛第二十八	697
為飲銅炭坑等地獄禮佛第二十九	703
為刀兵銅釜等地獄禮佛第三十	709
為火城刀山等地獄禮佛第三十一	715
為餓鬼道禮佛第三十二	723
為畜生道禮佛第三十三	729
為六道發願第三十四	735
警念無常第三十五	739
為執勞運力禮佛第三十六	749
發迴向第三十七	757
◎ 卷十	779
菩薩迴向法第三十八	787
發願第三十九	799
囑累第四十	859
慈悲道場懺法迴向	H1
附錄	H5

【Volume 5】

◎ Roll 9	678
Section 27 - Bowing to the Buddhas on behalf of Beings in the Avici Hells	686
Section 28 - Bowing to the Buddhas on behalf of those in the Hell of River of Ash and the Hell of Iron Pellets	698
Section 29 - Bowing to the Buddhas on behalf of those in the Hell of Drinking Molten Copper, the Hell of Charcoal Pits, and Other Hells	704
Section 30 - Bowing to the Buddhas on behalf of those in the Hell of Military Weaponry, the Hell of Copper Cauldron, and Other Hells	710
Section 31 - Bowing to the Buddhas on behalf of those in the Hell of the Flaming Cities, the Hell of the Mountain of Blades, and Other Hells	716
Section 32 - Bowing to the Buddha on behalf of those in the Realm of Hungry Ghosts	724
Section 33 - Bowing to the Buddhas on behalf of those in the Animal Realm	730
Section 34 - Bowing to the Buddhas on behalf of Sentient Beings of the Six Realms	736
Section 35 - Wary and Mindful of Impermanence	740
Section 36 - Bowing to the Buddhas on behalf of Laborers and Others	750
Section 37 - Dedication of Merit	758
◎ Roll 10	780
Section 38 - Bodhisattvas' Dharma of Dedication of Merit and Virtue	788
Section 39 - Making Vows	800
Section 40 - Sincere Requests	860
Dedication of Merit from the Repentance Dharma of Kindness and Compassion in the Bodhimanda	H2
Appendixes	H6

序言

在我 47 年的僧侶生涯中，禮拜《梁皇寶懺》總是一件非常特別的事。我已經多次參與拜懺，其中有一次讓我印象最為深刻。

那次的拜懺要回溯到幾十年前，我的師父宣公上人說：「果修，妳或者果真，可以做法主。」我從未想過今生能以女身承擔起法主的責任。我對性別的偏見來自於童年的影響——那無處不在以男性為中心的社會：不管是家中的嚴父，學校的男老師、男性行政人員，或者是教堂中主持儀式的牧師或神父。

所以當我第一次站在梁皇寶懺法會的正中央擔當法主時，親身體驗了佛法在這一方面異乎尋常的平等。這種示現是經由我們的師父，一位明眼善知識，而呈現在我們眼前。

不僅如此，身為法主，讓我迅速地察覺到修行者的誠心和集體禮懺的強大力量。從法會法主的制高點，我能清晰地感受到這種強大的正面能量的湧現和散播。

隨著《梁皇寶懺》的進展，這股強有力的能量可以讓我們斷除疑惑、懺悔前業、發菩提心、發弘誓願、普利有情，以及藉著懺悔的功德迴向世界和平，福澤眾生。

這股藉由懺悔湧現出的能量，相續不斷地往外搏動，能令修行者精神抖擻，也使懺悔功成事遂；這種功效不只局限於參加法會者，而是能擴展到整個宇宙，乃至修行者心念所到之處，並能造福一切眾生。因此，這種真實的經歷，最佳地印證了我們拜懺的信心。我相信你們可以很快的參與其中，自己去親身見證。

比丘尼 恆持
於盂蘭盆會佛歡喜日
2016 年 8 月 17 日

Foreword

Bowing the *Repentance of Emperor Liang* has always been a special event for me during my life as a Buddhist monastic — now in its forty-seventh year. I have participated in many such ceremonies. One occasion stands out as most memorable.

This occasion unfolded a couple of decades ago when my teacher, Master Hua, said to me, “GuoXiu, you or GuoZhen can be the Dharma Host.” It had never occurred to me that I, housed in a female body this life, might presume to be a host of anything! That gender-prejudiced view I held harkened back to a childhood dominated by the strict father, an education dispensed by male teachers and administrators, and church-going experiences where religious rituals were always conducted by men-only.

So, when I stood for the first time at the center of the *Repentance of Emperor Liang* assembly fulfilling the role of Repentance Host, I personally experienced an aspect of the extraordinary equality of Buddhism, as presented to us by our Master, a bright-eyed sage!

More than that, as Host, I quickly became aware of the power of the collective energy that is generated by a gathering of sincere practitioners performing a ritual together. This strong and positive energy that surges and spreads was palpable to me from my vantage point at the Host’s post in the middle of the assembly.

As the *Repentance of Emperor Liang* unfolds, this powerful energy can be channeled into severing doubts, repenting for deeds done, bringing forth the resolve for Bodhi, making significant vows, aiding beings in many realms, and dedicating the merit of all this to peace for the world and well-being for all inhabitants of it.

As this energy created by the performance of the Repentance pulsates outward and onward, repentance participants are invigorated and the effectiveness of repentance becomes a practical reality, not only within the confines of the assembly, but extending throughout the cosmos as far as the minds of the participants can reach — for the betterment of all. Thus, the actual experience of bowing the Repentance provides the very best affirmation of faith possible! I trust you will join one soon and see for yourselves.

Bhikshuni Heng Chih
On Ullambana and the Buddhas’ Happy Day
August 17, 2016

梁皇懺緣起

梁皇懺法（即慈悲道場懺法）。為寶誌禪師與高僧十人所集。肇始於梁武帝。故俗稱梁皇懺。

武帝姓蕭。名衍。字叔達。蘭陵人。仕齊封梁王。受齊禪。國號梁。在位四十六年。壽八十有六。

武帝之原配郗夫人。妒忌側室。動心發口。有如毒蛇。三十歲時。忽爾夭亡。生前心懷瞋毒。致死後墮落蟒中。

靈性不昧。知其業因。至帝登極之次年。現形宮中。訴其苦狀。及所作諸惡業。求帝救拔。脫離此苦。帝遂請寶誌禪師等。依經律懺罪要義。製懺文十卷。為夫人懺悔。眾僧建壇行道。

禮拜方畢。忽見一人。峨冠赤服。對帝謝曰。我蒙佛力。得脫蟒身。將生天上。故來禮謝。言訖不見。懺悔功德。不可思議。此懺法遂流布天下。至今遵行。

The origin

This Repentance Dharma of Kindness and Compassion in the Bodhimanda was compiled by ten eminent monks led by Chan Master Baozhi. It has been commonly known as the *Emperor of Liang Repentance*, because it was compiled at the request of Emperor Wu of the Liang Dynasty.

Emperor Wu (464 C.E. - 549 C.E.), whose surname was Xiao, given name Yan, and courtesy name Shuda, was born in Lanling, (Jiangsu Province). He served as a government official in the Qi Dynasty, and was appointed as Duke of Liang. Later, he forced the abdication of Emperor Qi and ascended the throne. He named his dynasty "Liang." He reigned for 46 years until his death at the age of 86.

His wife, Empress Chi, died a premature death at the young age of thirty. Because of her intense jealousy and hatred for the consorts and concubines, her words and thoughts were as vicious as that of a poisonous snake. Having harbored so much hatred and anger while alive, she was consequently reborn as a python.

As a python, her spiritual nature was not entirely clouded, and she knew of her karmic causes. In the second year of Emperor Wu's reign, she appeared in the palace in the form of a python and told the emperor of her suffering as well as of her evil karma. She beseeched the emperor to rescue her from her misery. Accordingly the emperor requested the assistance of Chan Master Baozhi and other monks who then compiled this Repentance. This text consists of ten rolls and is based on the essentials of bowing repentances taught in the sutras and vinaya texts. With this text, an assembly of monks set up the Bodhimanda and conducted the Repentance on her behalf.

At the conclusion of the repentance, a person attired in red robes and wearing a high hat suddenly appeared and expressed profound gratitude to the Emperor, "By the power of the Buddhas, I have been liberated from the body of a python. I am about to be reborn in the heavens. Before going, I have come to express my gratitude." After that, the person disappeared. From this we can conclude the merit and virtue accrued from this repentance is inconceivable. Since then, the *Emperor of Liang Jeweled Repentance* has spread throughout the world and is still practiced today.

慈悲道場懺法傳

此懺者，梁武帝為皇后郗氏所集也。郗氏崩後數月，帝常追悼之。晝則忽忽不樂，宵乃耿耿不寐。居寢殿，聞外有騷窸之聲。視之，乃見一蟒，盤蹙上殿。睽睛呀口，以向於帝。帝大驚駭，無所逃遁。不得已，蹶然而起，謂蛇曰：朕宮殿嚴警，非爾蛇類所生之處。必其妖孽，欲崇朕耶？

蛇為人語，啓帝曰：蟒則昔之郗氏也。妾以生存嫉妒六宮，其性慘毒。怒一發，則火熾矢射，損物害人。死以是罪，謫為蟒耳。無飲食可實口，無窟穴可庇身。飢窘困迫，力不自勝。

又一鱗甲，則有多蟲，啞嚙肌肉，痛苦甚劇，若加錐刀。為蟒非常蛇，亦復變化而至，不以皇居深重為阻耳。感帝平昔眷妾之厚，故託醜形骸陳露於帝，祈一功德，以見拯拔也！帝聞之，嗚呼感慨！既而求蟒，遂不復見。

帝明日大集沙門於殿庭，宣其由，問善之最，以贖其苦。誌公對曰：須禮佛懺滌愆款方可！帝乃然其言，搜索佛經，錄其名號。兼親抒睿思，灑聖翰，撰悔文，共成十卷。皆採摭佛語，削去閑詞，為其懺禮。

Prologue

This Repentance was compiled at the request of Emperor Wu of Liang on behalf of the deceased Empress Chi. The Emperor had been mourning her death for several months — pining for her during the day and suffering from insomnia at night. One evening when the Emperor was in the bedroom, he heard a rustling sound outside. On closer look, he saw a python curled up in the main hall, staring at him with its eyes blinking and mouth wide open. The emperor was extremely frightened, tried to escape but had no place to hide; being cornered, he stood up tensed and said to the python, “This palace is tightly guarded and there should not be a snake here. Are you a demon trying to haunt me?”

The python answered with a human voice, “I was your wife Chi, now in the form of a python. When I was alive, I was very jealous of your concubines. I had a ferocious temperament and a vicious nature. Once my anger erupted, it was like blazing fire or darting arrows, harming people and destroying things. Due to such offenses, I was reborn in a lower realm as a python. Without food and shelter, I suffer unbearable hunger and misery.

Moreover, there are many parasites underneath each of my scales and they gnaw at my flesh. The pain is like sharp knives stabbing my skin. I became a python, and unlike an ordinary snake, can transform my body and come unhindered into your royal palace, a restricted place. Mindful of your Majesty’s deep affection for me in the past, I now reveal myself before you in this grotesque form. I pray that you can create some merit on my behalf so that I can be rescued from this predicament. Upon hearing this, Emperor Wu of Liang lamented deeply, and when he sought to interact further, the python had already disappeared!

The following day, the Emperor gathered a large group of monks in the palace, explained what had happened, and asked them the best method to liberate the python from its suffering. Venerable Baozhi said, “The only way is to bow to the Buddhas and repent sincerely on behalf of the empress.” The Emperor agreed to the advice. They then searched the sutras, gathered the names of Buddhas, extracted passages, and compiled the Repentance. The Emperor himself contributed his invaluable input and helped edit and embellish the writing of the Repentance text, including removing extraneous words. With the actual Repentance Proper based on the words of Buddhas, this text then became the Repentance Dharma in ten rolls that the assembly used to repent on behalf of the empress.

又一日，聞宮室內，異香馥郁，良久轉美，初不知所來。帝因仰視，乃見一天人，容儀端麗，謂帝曰：此則蟒後身也！蒙帝功德，已得生忉利天。今呈本身以為明驗也。慇懃致謝，言訖不見。

自梁訖今，已千餘年，得此懺本，虔敬禮懺。所為所祈者，皆有陰騭感應。猶恐厥事闇然未彰，輒以粗記，用達諸耳目云！

光緒十五年夏月 金陵刻經處重刊

One day, a rare fragrance permeated the palace and lingered for a long time. At first, no one knew where it came from. But when the Emperor looked up, he saw an adorned heavenly being who said to him, "I was the python that you saw previously. Because of the merit and virtue accrued from the repentance, I was reborn in the Trayastrimsha Heaven. I am here to stand testimony to your repentance effort." Having expressed heartfelt gratitude, the heavenly being disappeared.

Although it has been more than a thousand years since the Liang Dynasty, people still use this text to conduct repentances. Whoever bows or prays sincerely will obtain a response. I, as editor of this reprint, was afraid that such knowledge concerning the Emperor of Liang Repentance would be lost in the future or would not be understood clearly, thus, I have tried to explain it in simple words for everyone's benefit.

Summer of 1889, 15th Year of the Guangxu Reign, Qing Dynasty.
A preface by Jinling (Nanking) Sutra Texts Publishing House before republishing the Repentance.

戒定真香讚
jiè dìng zhēn xiāng zàn

戒定真香 ○ 焚起衝天上 ○
jiè dìng zhēn xiāng fén qǐ chōng tiān shàng

眾等虔誠 ○ 爇在金爐放 ○
zhòng děng qián chéng rè zài jīn lú fàng

頃刻氤氳 ○ 即遍滿十方 ○
qǐng kè yīn yūn jí biàn mǎn shí fāng

昔日耶輸 ○ 免難消災障 ○
xí rì yé shū miǎn nán xiāo zāi zhàng

南無香雲蓋菩薩摩訶薩 (三稱)
ná mó xiāng yún gài pú sà mó hē sà

Praise of True Incense of Precepts and Samadhi

*True incense of precepts and samadhi is lit,
Clouds of fragrance soar up to Heaven.*

*As it burns in the golden censer,
All in the assembly are reverent and sincere.*

*Fragrance instantly pervading everywhere,
Quickly reaching out into the ten directions.*

*Disasters and hindrances are eradicated,
Just like for Yasodara in the past.*

Namo Incense Cloud Canopy Bodhisattva Mahasattva (3 times)

梁皇寶懺儀文
liáng huáng bǎo chàn yí wén

Ritual of the Emperor of Liang Repentance

恭聞
gōng wén

梁皇啓建，彌勒題名。誌公集華藏之玄
 liáng huáng qǐ jiàn mí lè tí míng zhì gōng jí huá zàng zhī xuán
 文，群經錄諸佛之聖號。大集沙門，宏宣
 wén qún jīng lù zhū fó zhī shèng hào dà jí shā mén hóng xuān
 懺法。懺文感夢於梁朝，瑞氣騰輝於武
 chàn fǎ chàn wén gǎn mèng yú liáng cháo ruì qì téng huī yú wǔ
 帝。由是耿耿金光不昧，皎皎寶燄芬芳。
 dì yóu shì géng géng jīn guāng bú mèi jiǎo jiǎo bǎo yàn fēn fāng
 郁郁香煙熏內闕，重重華蕊耀王宮。青霄
 yù yù xiāng yān xūn nèi què chóng chóng huā ruǐ yào wáng gōng qīng xiāo
 雲裡，天人現報體之端嚴。白玉階前，郗
 yún lǐ tiān rén xiàn bào tǐ zhī duān yán bái yù jiē qián xī
 氏脫蟒身之苦難。以此消災，災消吉至。
 shì tuō mǎng shēn zhī kǔ nàn yǐ cǐ xiāo zāi zāi xiāo jí zhì
 因茲滅罪，罪滅福生。真救病之良藥，乃
 yīn zī miè zuì zuì miè fú shēng zhēn jiù bìng zhī liáng yào nǎi
 破暗之明燈。恩沾九有，德被四生。懺之
 pò àn zhī míng dēng ēn zhān jiǔ yǒu dé bèi sì shēng chàn zhī
 功德，讚莫能窮。

茲者懺文肇啓，仰叩普賢行王。運想香
 zī zhě chàn wén zhào qǐ yǎng kòu pǔ xián hòng wáng yùn xiǎng xiāng
 華，供養十方調御。欲嚴清淨之懺壇，先
 huā gòng yǎng shí fāng tiáo yù yù yán qīng jìng zhī chàn tán xiān
 誦秘密之章句。要祈善果以周隆，必使罪
 sòng bì mì zhī zhāng jù yào qí shàn guǒ yǐ zhōu lóng bì shǐ zuì
 華而凋謝。仰叩洪慈，大彰靈應。

南無普賢王菩薩摩訶薩 (三稱)
nā mó pǔ xián wáng pú sà mó hē sà

Listen respectfully

The Emperor of Liang initiates this Repentance; Maitreya Bodhisattva names it.
 Venerable Baozhi compiles it from the sacred Flower Treasury,
 With names of Buddhas gathered from the sutras;
 Monastics assemble and conduct the Repentance.
 This Dharma of Repentance is proclaimed vastly.
 The Repentance originates from a dreamlike encounter by the Emperor of Liang,
 And it results in clouds of auspiciousness welling forth around the palace.

Within the Bodhimanda,

Glittering lanterns shining everywhere;
 Golden flames ever illuminating;
 Fragrant incense enveloping the palace;
 Exquisite flowers adorning in many layers.
 In the white clouds and blue sky, appears an adorned celestial being;
 Before the white jade staircase, Chi is liberated from her suffering.
 By the merit and virtue of this Repentance,
 Calamities are quelled and offenses eradicated.
 Calamities quelled, auspiciousness descends;
 Offenses eradicated, blessings sprout forth.
 A good medicine it is, curing illnesses;
 A bright light it is, dispelling darkness.
 Benefitting the nine states of existence,
 Blessing the four kinds of birth.
 Boundless is its merit and virtue,
 Beyond praise or exaltation!

To commence this Repentance, we with utmost sincerity:

Bow respectfully to Samantabhadra, King of Great Conduct Bodhisattva;
 Contemplate that this incense and flowers are offered to all Buddhas of the ten
 directions; Recite the sacred mantra phrases to purify this Repentance Bodhimanda;
 Cause the “blossoming offenses” to wither away and fall so as to achieve the perfect
 and abundant fruition.

We again reverently bow to the Greatly Compassionate One, wishing that he will
bless us with efficacious responses.

Namo Samantabhadra Bodhisattva Mahasattva (3 times)

有一菩薩 yǒu yì pú sà	結跏趺坐 jié jiā fū zuò	名曰普賢 míng yuē pǔ xián
身白玉色 shēn bái yù sè	五十種光 wǔ shí zhǒng guāng	五十種色 wǔ shí zhǒng sè
以爲項光 yǐ wéi xiàng guāng	身諸毛孔 shēn zhū máo kǒng	流出金光 liú chū jīn guāng
其金光端 qí jīn guāng duān	無量化佛 wú liàng huà fó	諸化菩薩 zhū huà pú sà
以爲眷屬 yǐ wéi juàn shǔ	安詳徐步 ān xiáng xú bù	雨大寶華 yù dà bǎo huā
至行者前 zhì xíng zhě qián	其象開口 qí xiàng kāi kǒu	於象牙上 yú xiàng yá shàng
諸池玉女 zhū chí yù nǚ	鼓樂絃歌 gǔ yuè xián gē	其聲微妙 qí shēng wéi miào
讚歎大乘 zàn tàn dà chéng	一實之道 yì shí zhī dào	行者見已 xíng zhě jiàn yǐ
歡喜敬禮 huān xǐ jìng lǐ	復更讀誦 fù gèng dú sòng	甚深經典 shèn shēn jīng diǎn
遍禮十方 biàn lǐ shí fāng	無量化佛 wú liàng huà fó	禮多寶佛塔 lǐ duō bǎo fó tǎ
及釋迦牟尼 jí shì jiā móu ní	並禮普賢 bìng lǐ pǔ xián	諸大菩薩 zhū dà pú sà
發是誓願 fā shì shì yuàn	若我宿福 ruò wǒ sù fú	應見普賢 yīng jiàn pǔ xián
願尊者遍吉 yuàn zūn zhě biàn jí	示我色身 shì wǒ sè shēn	
南無普賢菩薩 ná mó pǔ xián pú sà	(十稱)	

There exists a Bodhisattva,
Seated in full-lotus posture,
Known as Samantabhadra,
With a body of white jade.
From the back of his neck
Emanates fifty kinds of light
Made of fifty different colors.
From every pore,
Golden light comes pouring forth;
At each tip of golden light,
Appear countless transformation Buddhas
And countless transformation Bodhisattvas,
All as his retinues.
Together they stroll around peacefully,
As precious flowers shower down.
Samantabhadra descends before the cultivator.
His elephant trumpets
And on top of its tusks,
Appear many maidens as exquisite as jade in ponds,
Singing and playing melodious music.
Their voices and sounds wonderful and subtle,
In praise of the Mahayana,
And the Path of One Reality.
Aware of this, we cultivators rejoice and bow in worship.
We further read and recite the profound sutras.
We universally bow to the ten-direction
Myriad transformation Buddhas,
The Stupa of Many Jewels Tathagata,
Shakyamuni Buddha,
Samantabhadra Bodhisattva,
And all great Bodhisattvas.
We now make this vow:
If I have planted blessings,
I can surely see Samantabhadra Bodhisattva.
So may this Venerable Universally Auspicious One
Manifest before me.
Namo Samantabhadra Bodhisattva (10 times)

一切恭敬

yí qiè gōng jìng

一心頂禮十方法界常住佛 (一拜)
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fó

一心頂禮十方法界常住法 (一拜)
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù fǎ

一心頂禮十方法界常住僧 (一拜)
yì xīn dǐng lǐ shí fāng fǎ jiè cháng zhù sēng

是諸眾等，各各胡跪，嚴持香華，如法供
shì zhū zhòng děng gè gè hú guì yán chí xiāng huā rú fǎ gòng
養，十方法界三寶。
yàng shí fāng fǎ jiè sān bǎo

願此香華遍十方 以為微妙光明臺
yuàn cǐ xiāng huā biàn shí fāng yǐ wéi wéi miào guāng míng tái

諸天音樂天寶香 諸天餚膳天寶衣
zhū tiān yīn yuè tiān bǎo xiāng zhū tiān yáo shàn tiān bǎo yī

不可思議妙法塵 一一塵出一切塵
bù kě sī yì miào fǎ chén yī yī chén chū yí qiè chén

一一塵出一切法 旋轉無礙互莊嚴
yī yī chén chū yí qiè fǎ xuán zhuǎn wú ài hù zhuāng yán

遍至十方三寶前 十方法界三寶前
biàn zhì shí fāng sān bǎo qián shí fāng fǎ jiè sān bǎo qián

悉有我身修供養 一一皆悉遍法界
xī yǒu wǒ shēn xiū gòng yàng yī yī jiē xī biàn fǎ jiè

彼彼無雜無障礙 盡未來際作佛事
bǐ bǐ wú zá wú zhàng ài jìn wèi lái jì zuò fó shì

普熏法界諸眾生 蒙熏皆發菩提心
pǔ xūn fǎ jiè zhū zhòng shēng méng xūn jiē fā pú tí xīn

同入無生證佛智 (想已散花舉)
tóng rù wú shēng zhèng fó zhì

Let us all be respectful and reverent.

Single-mindedly, we bow to the eternally abiding Buddhas of the Dharma
Realm throughout the ten directions. (1 bow)

Single-mindedly, we bow to the eternally abiding Dharma of the Dharma
Realm throughout the ten directions. (1 bow)

Single-mindedly, we bow to the eternally abiding Sangha of the Dharma
Realm throughout the ten directions. (1 bow)

The cantor chants:

All in this assembly, each one kneeling and solemn, holding incense and flowers, in
accord with Dharma, make offerings to the Three Treasures of the Dharma Realm
throughout the ten directions.

May this incense and flower pervade the ten directions,
Making a tower of subtle, wonderful light.

All heavenly music, jeweled heavenly incense,
Rare heavenly delicacies, and jeweled heavenly garments,

All inconceivably wonderful dharma objects,

Each object emitting all objects,

Each object emitting all dharmas,

Revolving unobstructed and adorning each other,

Are offered everywhere to the Three Treasures of the ten directions.

Before the Three Treasures of the Dharma Realm throughout
the ten directions,

My body everywhere makes offerings.

Each one entirely pervades the Dharma Realm,

Each one unalloyed and unimpeded,

Exhausting the bounds of the future, doing the Buddhas' work.

May the fragrances permeate living beings throughout the Dharma
Realm.

Having been permeated, may they all bring forth the resolve for bodhi,
And together enter the unproduced and attain the Buddha's wisdom.

(contemplate flowers raining down from the sky)

願此香華雲 yuàn cǐ xiāng huā yún	遍滿十方界 biàn mǎn shí fāng jiè
供養一切佛 gòng yàng yí qiè fó	尊法諸菩薩 zūn fǎ zhū pú sà
無邊聲聞眾 wú biān shēng wén zhòng	及一切天仙 jí yí qiè tiān xiān
以起光明臺 yǐ qǐ guāng míng tái	過於無邊界 guò yú wú biān jiè
無邊佛土中 wú biān fó dù zhōng	受用作佛事 shòu yòng zuò fó shì
普熏諸眾生 pǔ xūn zhū zhòng shēng	皆發菩提心 jiē fā pú tí xīn
南無寶曇華菩薩摩訶薩 (三稱) nā mó bǎo tán huā pú sà mó hē sà	

容顏甚奇妙 róng yán shèn qí miào	光明照十方 guāng míng zhào shí fāng
我適曾供養 wǒ shì céng gòng yàng	今復還親近 jīn fù huán qīn jìn
聖主天中王 shèng zhǔ tiān zhōng wáng	迦陵頻伽聲 jiā líng pín qié shēng
哀愍眾生者 āi mǐn zhòng shēng zhě	我等今敬禮 wǒ děng jīn jìng lǐ

May this cloud of incense and flowers fully pervade the ten directions,
As an offering to all Buddhas, all Dharma, and all Bodhisattvas,
As well as to the multitudes of Hearers, Pratyekabuddhas, and devas,
Making a tower of subtle, wonderful light that extends boundlessly into
all realms.

May beings in boundless Buddhalands,
Enjoy them and do the Buddhas' work.
May the fragrances permeate all beings,
So they bring forth the resolve for bodhi.

(Assembly rises and bows to the following Bodhisattva:)

Namo Precious Udumbara Flower Bodhisattva Mahasattva (3 times)

His appearance, how wonderful and rare,
His light, illumining all ten directions!
To whom I had made offerings in the past,
To whom I am now drawing near.
A sage leader he is, a king, divine among the divine,
With the voice of kalavinkas,
Taking great pity on all beings,
To him we now pay our reverence.

梁皇寶懺

【卷一】

Emperor of Liang Jeweled Repentance

(Roll 1)

入懺
rù chàn

恭聞
gōng wén

一體化身，普應十方國土。一音說法，聲聞三界人天。一切無礙人，皆從一道一門而出生死海。一乘圓頓教，皆因一相一味而證涅槃山。隨機似月映千江，應物如春回大地。遍緣法界，普坐道場。希道眼以證知，鑒凡情之微愆。

奉為今辰求懺某等，啟建慈悲道場懺法。茲當第一卷，入壇緣起。我諸眾等，端恪一心，肅清三業，依科演梵。燒香散華，供養十方三寶；稱唱諸佛洪名。五體投地以皈依，發露懺除諸業障。

切念某等，自從無始以來，至於今日。因迷一性，理昧一乘。一翳在眼時，空華亂墜。一漚於起處，幻海波翻。一真三昧乖

Commencement of the Repentance

Listen respectfully

One body transforms and responds universally to the lands of the ten directions.

One sound proclaims the Dharma and all beings hear it — humans, heavenly beings, and the rest of the three realms.

Through the *One* path and *One* gateway, all Unobstructed Ones transcend oceans of samsara.

The *One* Vehicle's perfect and direct teaching enables one to reach Nirvana's summit through the *One* attribute and *One* flavor.

Like the moon reflecting in a thousand rivers, the Dharma is taught according to the potentials of beings;

Like spring returning to earth, sages respond to beings accordingly.

They universally engage all beings throughout the Dharma Realm, while seated in each and every Bodhimanda.

May you witness this with your enlightened eye, and verify our sincerity and humility.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We now come to Roll One. With all conditions fulfilled, we now enter the Repentance Platform. May we all reverently and wholeheartedly purify our three karmas, and chant the text accordingly. We burn incense and present flowers as an offering to the Three Treasures in the ten directions. We chant and praise the sacred names of Buddhas. We bow to them in full prostration and take refuge in them. We confess our mistakes and seek to eradicate our karmic obstacles.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that from time without beginning till now, due to our confusion in the *One* Nature, the Buddha-nature, we have turned our backs on the Dharma of the *One* Vehicle. One small defect in our diseased eyes causes us to see a labyrinth of flowers in empty space; one small bubble in the ocean causes waves to roll and churn in the stormy ocean of delusion. We have long been going against the samadhi

違，一點無明恣縱。意含三毒，業造萬
 wéi yì diǎn wú míng zì zòng yì hán sān dú yè zào wàn
 端。開塵勞八萬之門，起煩惱百千之障。
 duān kāi chén láo bā wàn zhī mén qǐ fán nǎo bǎi qiān zhī zhàng
 耽荒欲境，如狂象之無鈎。追逐妄緣，似
 dān huāng yù jìng rú kuáng xiàng zhī wú gōu zhuī zhú wàng yuán sì
 飛蛾而赴火。罪若丘山之積，業如滄海之
 fēi é ér fù huǒ zuì ruò qiū shān zhī jī yè rú cāng hǎi zhī
 深。既微少於善根，恐難逃於惡果。
 shēn jì wēi shǎo yú shàn gēn kǒng nán táo yú è guǒ

今則依懃在念，悛革于心。外托勝緣，內
 jīn zé yī qín zài niàn quān gé yú xīn wài tuō shèng yuán nèi
 懷慚愧。集此現前清眾，披閱懺悔靈文。
 huái cán kuì jí cǐ xiàn qián qīng zhòng pī yuè chàn huǐ líng wén
 仗千佛之威光，洗多生之罪垢。我願如
 zhàng qiān fó zhī wēi guāng xǐ duō shēng zhī zuì gòu wǒ yuàn rú
 斯，佛必哀憐。仰叩洪慈，冥熏加被。
 sī fó bì āi lián yǎng kòu hóng cí míng xūn jiā bèi

of *One Reality*. Our single thought of ignorance has let loose all reins, causing our minds to be filled with the three poisons, resulting in our creating myriad forms of karma. This opens up the doors to the eighty thousands defiling passions, and gives rise to the hundreds of thousands of obstacles of afflictions. Like a wild and unrestrained elephant, we indulge in desires. Like a moth flying into fire, we chase after illusory conditions. Our offenses accumulate as high as mountains and our karma runs as deep as the ocean. With such scant roots of goodness, we fear we will not be able to escape our evil retributions.

Let us now be diligent in our mindfulness and rectify our thoughts. Externally, we rely on the sublime conditions of this wonderful bowing ceremony; internally, we feel deep shame and remorse. We gather together in this present pure assembly to chant this efficacious repentance. By relying on the awesome light of thousands of Buddhas, we cleanse our offenses of defilements accumulated through many lives. We pray all Buddhas take pity on us. We now respectfully bow to the Greatly Compassionate One to invisibly bless and protect us.

天上天下無如佛 十方世界亦無比
 tiān shàng tiān xià wú rú fó shí fāng shì jiè yì wú bǐ

世間所有我盡見 一切無有如佛者
 shì jiān suǒ yǒu wǒ jìn jiàn yí qiè wú yǒu rú fó zhě

啓運慈悲道場懺法
 qǐ yùn cí bēi dào chǎng chàn fǎ

一心歸命三世諸佛
 yì xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛
 nán mó guò qù pí pó shī fó

南無尸棄佛
 nán mó shī qì fó

南無毘舍浮佛
 nán mó pí shè fú fó

南無拘留孫佛
 nán mó jū liú sūn fó

南無拘那含牟尼佛
 nán mó jū nà hán móu ní fó

南無迦葉佛
 nán mó jiā shè fó

南無本師釋迦牟尼佛
 nán mó běn shī shì jiā móu ní fó

南無當來彌勒尊佛
 nán mó dāng lái mí lè zūn fó

開經偈

kāi jīng jì

南無本師釋迦牟尼佛 (三稱)
 nán mó běn shī shì jiā móu ní fó

無上甚深微妙法 百千萬劫難遭遇
 wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù

我今見聞得受持 願解如來真實義
 wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì

*In the heavens above and all that is below, nothing compares with a Buddha;
 Throughout the worlds of the ten directions he is matchless.
 Of all I have seen in the world,
 There is nothing at all like a Buddha.*

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.

Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo our Fundamental Teacher Shakyamuni Buddha

Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

*The unsurpassed, profound, and wonderful Dharma,
 Is difficult to encounter in hundreds of millions of eons.*

*I now see and hear it, receive and uphold it,
 And I vow to fathom the Tathagata's true meaning.*

慈悲道場懺法卷第一

cí bēi dào chǎng chàn fǎ juàn dì yī

立此慈悲道場四字，乃因夢感。彌勒世尊，既慈隆即世，悲臻後劫，依事題名，弗敢移易。

承此念力，欲守護三寶，令魔隱蔽。摧伏自大增上慢者。未種善根者，今當令種。已種善根者，今令增長。若計有所得，住諸見者，皆悉令發捨離之心。樂小法者，令不疑大法。樂大法者，令生歡喜。

又此慈悲，諸善中王，一切眾生，所歸依處；如日照晝，如月照夜。為人眼目，為人導師。為人父母，為人兄弟。同歸道場，為真知識。慈悲之親，重於血肉。世世相隨，雖死不離。故目等心，標號如上。

今日道場，幽顯大眾。立此懺法，并發大心，有十二大因緣。何等十二？

Repentance Dharma of Kindness and Compassion in the Bodhimanda - Roll One

The words “Kindness and Compassion in the Bodhimanda” were chosen for the title of this repentance due to a response in a dream. Maitreya the World-Honored One, replete with great kindness and compassion extending to the end of time, bequeathed the title of this repentance — this was how the title was established. We do not dare change the title.

Relying on the strength of the kindness of the World-Honored One, we resolve to protect the Three Treasures, eclipse the power of demons, and humble those with arrogance and overweening pride. We also resolve to cause those who have not planted roots of goodness to do so, and cause the roots of goodness already planted to flourish. We further resolve to cause those who cling to the notion of attainment and who dwell in various views to aspire for transcendence. Finally, we resolve to enable those who delight in the Small Vehicle not to harbor any doubts in the Mahayana, and to cause those who delight in the Mahayana to be joyous.

Furthermore, compassion reigns supreme among all goodness and serves as the sanctuary for all living beings. Like the sun lights up the day and the moon illuminates the night, it guides us like the eyes or the teacher, and cares for us like parents or siblings. Drawing all of us back to the Bodhimanda, it serves as a true spiritual mentor. Kindness and compassion connect with us in a way deeper than that of the relationship with our blood relatives. It accompanies us life after life and never leaves us even after death. Therefore, we take it to heart and use “Kindness and Compassion” as the title of this Repentance.

Today in this Bodhimanda, we, both visible and invisible beings gather to establish this Repentance and bring forth the resolve for bodhi. There are twelve major reasons for this. What are the twelve?

- 一者、願化六道，心無限齊。
yī zhě yuàn huà liù dào xīn wú xiàn qí。
- 二者、爲報慈恩，功無限齊。
èr zhě wèi bào cí ēn gōng wú xiàn qí。
- 三者、願以此善力，令諸眾生，受佛禁
戒，不起犯心。
sān zhě yuàn yǐ cǐ shàn lì lìng zhū zhòng shēng shòu fó jìn
jiè bù qǐ fàn xīn。
- 四者、以此善力，令諸眾生，於諸尊長，
不起慢心。
sì zhě yǐ cǐ shàn lì lìng zhū zhòng shēng yú zhū zūn zhǎng
bù qǐ màn xīn。
- 五者、以此善力，令諸眾生，在所生處，
不起恚心。
wǔ zhě yǐ cǐ shàn lì lìng zhū zhòng shēng zài suǒ shēng chù
bù qǐ huì xīn。
- 六者、以此善力，令諸眾生，於他身色，
不起嫉心。
liù zhě yǐ cǐ shàn lì lìng zhū zhòng shēng yú tā shēn sè
bù qǐ jí xīn。
- 七者、以此善力，令諸眾生，於內外法，
不起慳心。
qī zhě yǐ cǐ shàn lì lìng zhū zhòng shēng yú nèi wài fǎ
bù qǐ qiān xīn。
- 八者、以此善力，令諸眾生，凡所修福，
不爲自身，悉爲一切無覆護者。
bā zhě yǐ cǐ shàn lì lìng zhū zhòng shēng fán suǒ xiū fú
bú wèi zì shēn xī wèi yí qiè wú fù hù zhě。
- 九者、以此善力，令諸眾生，不爲自身，
行四攝法。
jiǔ zhě yǐ cǐ shàn lì lìng zhū zhòng shēng bú wèi zì shēn
xíng sì shè fǎ。

- ❖ First, with limitless resolve, we vow to transform all beings in the six paths.
- ❖ Second, with limitless vigor, we vow to repay kindness and compassion.
- ❖ Third, we vow this power of goodness will enable all beings to uphold the Buddhas' precepts without any thoughts of violating them.
- ❖ Fourth, by the power of this goodness, we vow that all beings will not give rise to thoughts of arrogance towards teachers and elders.
- ❖ Fifth, by the power of this goodness, we vow that all beings will not give rise to thoughts of anger or hatred with regard to their position in life.
- ❖ Sixth, by the power of this goodness, we vow all beings will not envy others' fine appearances.
- ❖ Seventh, we vow this power of goodness will enable all beings not to be stingy with the giving of both internal and external wealth.
- ❖ Eighth, by this power of goodness, we vow all beings will cultivate blessings, not for themselves, but for all those lacking support and protection.
- ❖ Ninth, with this power of goodness, we vow all beings practice the four dharmas of attraction, not for themselves, but for others.

十者、以此善力，令諸眾生，見有孤獨幽
 shí zhě yǐ cǐ shàn lì lìng zhū zhòng shēng jiàn yǒu gū dú yōu
 繫疾病，起救濟心，令得安樂。
 xì jí bìng qǐ jiù jì xīn lìng dé ān lè

十一者、以此善力，若有眾生，應折伏
 shí yī zhě yǐ cǐ shàn lì ruò yǒu zhòng shēng yīng zhé fú
 者，而折伏之；應攝受者，而攝受
 zhě ér zhé fú zhī yīng shè shòu zhě ér shè shòu
 之。
 zhī

十二者、以此善力，令諸眾生，在所生
 shí èr zhě yǐ cǐ shàn lì lìng zhū zhòng shēng zài suǒ shēng
 處，恒自憶念，發菩提心；令菩提
 chù héng zì yì niàn fā pú tí xīn lìng pú tí
 心，相續不斷。
 xīn xiāng xù bú duàn

仰願幽顯凡聖大眾。同加覆護，同加攝
 yǎng yuàn yōu xiǎn fán shèng dà zhòng tóng jiā fù hù tóng jiā shè
 受。令某等所悔清淨，所願成就，等諸佛
 shòu lìng mǒu děng suǒ huǐ qīng jìng suǒ yuàn chéng jiù děng zhū fó
 心，同諸佛願。六道四生，皆悉隨從，滿
 xīn tóng zhū fó yuàn liù dào sì shēng jiē xī suí cóng mǎn
 菩提願。
 pú tí yuàn

- ❖ Tenth, with this power of goodness, we vow all beings resolve to care for the orphaned, the solitary, the sick, and the imprisoned so they can attain peace and happiness.
- ❖ Eleventh, with this power of goodness, we vow to subdue and gather in whoever needs to be subdued and gathered in.
- ❖ Twelfth, with this power of goodness, we vow all beings everywhere will constantly be mindful to bring forth and sustain the resolve for bodhi.

May all sages and worthy ones, both visible and invisible, come to protect us and help us return to purity through our repentance and fulfill all our wishes, so that our minds will be the same as that of all Buddhas, and that we make the same vows as that of all Buddhas. May all beings of the four births and the six paths accomplish bodhi.

歸依三寶第一

guī yī sān bǎo dì yī

今日道場，同業大眾，宜各人人，起覺悟
 jīn rì dào chǎng tóng yè dà zhòng yí gè rén rén qǐ jué wù
 意。念世無常，形不久住，少壯必衰。
 yì niàn shì wú cháng xíng bù jiǔ zhù shào zhuàng bì shuāi
 勿恃容姿，自處污行。萬物無常，皆當歸
 wù shì róng zī zì chǔ wū hòng wàn wù wú cháng jiē dāng guī
 死。天上天下，誰能留者？年少顏色，
 sǐ tiān shàng tiān xià shéi néng liú zhě nián shào yán sè
 肌膚鮮澤，氣息香潔，是非身保。人生
 jī fū xiān zé qì xī xiāng jié shì fēi shēn bǎo rén shēng
 會合，必歸磨滅。生老病死，至來無期，
 huì hé bì guī mó miè shēng lǎo bìng sǐ zhì lái wú qī
 誰當爲我，卻除之者？災害卒至，不可得
 shéi dāng wèi wǒ què chú zhī zhě zāi hài cù zhì bù kě dé
 脫。一切貴賤，因此死已，身體降脹，臭
 tuō yī qiè guì jiàn yīn cǐ sǐ yǐ shēn tǐ pāng zhàng chòu
 不可聞。空愛惜之，於事何益？若非勤行
 bù kě wén kōng ài xí zhī yú shì hé yì ruò fēi qín xíng
 勝業，無由出離。

某等自惟，形同朝露，命速西光。生世貧
 mǒu děng zì wéi xíng tóng zhāo lù mìng sù xī guāng shēng shì pín
 乏，無德可稱。智無大人神聖之明，識無
 fá wú dé kě chēng zhì wú dà rén shén shèng zhī míng shì wú
 聖人洞徹之照；言無忠和仁善之美，行無
 shèng rén dòng chè zhī zhào yán wú zhōng hé rén shàn zhī měi xíng wú
 進退高下之節；謬立斯志，勞倦仁者。仰
 jìn tuì gāo xià zhī jié miù lì sī zhì láo juàn rén zhě yǎng
 屈大眾，慚懼交心。既法席有期，追戀無
 qū dà zhòng cán jù jiāo xīn jì fǎ xí yǒu qī zhuī liàn wú
 及。從此一別，願各努力專意，朝夕親奉
 jí cóng cǐ yī bié yuàn gè nǚ lì zhuān yì zhāo xī qīn fèng

Section 1 - Taking Refuge with the Three Treasures

Today, we are here in this Bodhimanda due to our shared karma. We should bring forth the resolve for awakening. Always be mindful of impermanence. Our bodies do not last long, and our youthful vitality fades, slowly but surely. We should refrain from indulging in defiled conduct and realize that our fine appearance or graceful demeanor has no lasting reliability. Nothing is permanent; everything eventually drifts towards ruin. Be it in heaven or on earth, who can live forever? When we are young, our muscles may be supple and our skin lustrous, exuding an aura of vitality. However, the body can retain none of these! This body that comes into being due to conditions will surely wither and perish. It goes through birth, aging, sickness, and death which comes anytime unannounced! Who can rid us of these miseries? When calamities hit suddenly, we are unable to escape, and perish — regardless of our status or rank. Our bodies then bloat and stink with an unbearable stench. So what is the purpose of lavishing so much care on our bodies? If we do not vigorously cultivate meritorious deeds, how can we escape this suffering?

We now contemplate that life is as impermanent as the morning dew, as fleet as the setting sun. Having lived a life of meager virtue, we do not have the brilliant wisdom of the great ones, nor the insightful knowledge of the sages. Our speech lacks gentleness, humaneness, trustworthiness, and kindness. We do not know when to advance and when to retreat, when to lead and when to follow. We have resolved to do the repentance and trouble the humane ones. With deep remorse and apprehension let us exhort ourselves. This session has a finite duration; when it ends, no amount of longing can bring it back — we may no longer encounter this session again. It is our earnest wish that after this session ends, everyone will continue to work diligently with a focused mind, personally make daily offerings to the Three Treasures, spur ourselves on with vigor. We ought to take delight in following this

供養，勤加精進，唯是為快。仰願大眾，
 gòng yǎng qín jiā jīng jìn wéi shì wéi kuài yǎng yuàn dà zhòng
 各秉其心，披忍辱鎧，入深法門。
 gè bǐng qí xīn pī rěn rù kǎi rù shēn fǎ mén
 今日道場，同業大眾，宜各懇重，起勇猛
 jīn rì dào chǎng tóng yè dà zhòng yí gè yīn zhòng qǐ yǒng měng
 心、不放逸心、安住心、大心、勝心、大
 xīn bú fàng yì xīn ān zhù xīn dà xīn shèng xīn dà
 慈悲心、樂善心、歡喜心、報恩心、度一
 cí bēi xīn lè shàn xīn huān xǐ xīn bào ēn xīn dù yī
 切心、守護一切心、救護一切心、同菩薩
 qiè xīn shǒu hù yī qiè xīn jiù hù yī qiè xīn tóng pú sà
 心、等如來心，一心至意，五體投地。奉
 xīn děng rú lái xīn yī xīn zhì yì wǔ tǐ tóu dì fèng
 為國家元首，土地人民，父母師長，上中
 wéi guó jiā yuán shǒu tǔ dì rén mín fù mǔ shī zhǎng shàng zhōng
 下座，善惡知識，諸天諸仙，護世四王，
 xià zuò shàn è zhī shì zhū tiān zhū xiān hù shì sì wáng
 主善罰惡，守護持呪，五方龍王，龍神八
 zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā
 部；廣及十方，無窮無盡，含靈抱識，水
 bù guǎng jí shí fāng wú qióng wú jìn hán líng bào shì shuǐ
 陸空界，一切眾生。
 lù kōng jiè yī qiè zhòng shēng

歸依十方盡虛空界一切諸佛 (拜)
 guī yī shí fāng jìn xū kōng jiè yī qiè zhū fó

歸依十方盡虛空界一切尊法 (拜)
 guī yī shí fāng jìn xū kōng jiè yī qiè zūn fǎ

歸依十方盡虛空界一切賢聖 (拜)
 guī yī shí fāng jìn xū kōng jiè yī qiè xián shèng

今日道場，同業大眾，何故應須歸依三
 jīn rì dào chǎng tóng yè dà zhòng hé gù yīng xū guī yī sān
 寶？諸佛菩薩，有無限齊大悲，度脫世
 bǎo zhū fó pú sà yǒu wú xiàn qí dà bēi dù tuō shì

virtuous path. We also wish that we will wear the armor of patience and deeply enter this Dharma-door.

Today, we are here in this Bodhimanda due to our shared karma. We should, with utmost earnestness and reverence, bring forth a courageous mind, a mind that never becomes lax, a mind of dwelling peacefully, an expansive mind, a supreme mind, a mind of great kindness and compassion, a mind of joyful benevolence, a joyful mind, a mind of gratefully repaying kindness, a mind of liberating beings, a mind of protecting all beings, a mind of rescuing all beings, and a mind equal to that of Bodhisattvas and Tathagatas.

With single-minded concentration, we respectfully bow in full prostration on behalf of the heads of nations, leaders, people of all nations, parents, elders, teachers, monastics of the three seniorities, good and bad advisers, heavenly beings, ascetic masters, the four world-protecting heavenly kings, spiritual beings who bless the good and punish the evil, spiritual beings who guard and protect those who uphold mantras, the dragon kings of the five directions, dragons and the rest of the eightfold division, as well as the limitless sentient beings in water, air, or on land throughout the ten directions.

We take refuge with all the Buddhas of the ten directions to the ends of empty space. (bow)

We take refuge with all the venerated Dharma of the ten directions to the ends of empty space. (bow)

We take refuge with the Sangha of all sages and worthies of the ten directions to the ends of empty space. (bow)

Today, we are here in this Bodhimanda due to our shared karma. We should reflect on why we take refuge with the Three Treasures. It is because Buddhas and Bodhisattvas, with their infinite compassion, rescue all beings; with their

間。有無限齊大慈，安慰世間。念一切眾
 jiān yǒu wú xiàn qí dà cí ān wèi shì jiān niàn yī qiè zhòng
 生，猶如一子。大慈大悲，常無懈倦。恒
 shēng yóu rú yī zǐ dà cí dà bēi cháng wú xiè juàn héng
 作善事，利益一切。誓滅眾生三毒之火，
 zuò shàn shì lì yì yī qiè shì miè zhòng shēng sān dú zhī huǒ
 教化令得阿耨多羅三藐三菩提。眾生不得
 jiào huà lìng dé ā nòu duō luó sān miǎo sān pú tí zhòng shēng bù dé
 佛，誓不取正覺。以是義故，應須歸依。
 fó shì bù qǔ zhèng jué yǐ shì yì gù yīng xū guī yī
 又復諸佛，慈念眾生，過於父母。經言：
 yòu fù zhū fó cí niàn zhòng shēng guò yú fù mǔ jīng yán
 父母念兒，慈止一世。佛念眾生，慈心無
 fù mǔ niàn ér cí zhǐ yī shì fó niàn zhòng shēng cí xīn wú
 盡。又父母見子，背恩違義，心生恚恨，
 jìn yòu fù mǔ jiàn zǐ bèi ēn wéi yì xīn shēng huì hèn
 慈心薄少。諸佛菩薩，慈心不爾。見此眾
 cí xīn bó shǎo zhū fó pú sà cí xīn bù ěr jiàn cǐ zhòng
 生，悲心益重。乃至入於無間地獄，大火
 shēng bēi xīn yì zhòng nǎi zhì rù yú wú jiān dì yù dà huǒ
 輪中，代諸眾生，受無量苦。是知諸佛，
 lún zhōng dài zhū zhòng shēng shòu wú liàng kǔ shì zhī zhū fó
 諸大菩薩，慈念眾生，過於父母。
 zhū dà pú sà cí niàn zhòng shēng guò yú fù mǔ
 而諸眾生，無明覆慧，煩惱覆心。於佛菩
 ér zhū zhòng shēng wú míng fù huì fán nǎo fù xīn yú fó pú
 薩，不知歸向。說法教化，亦不信受。乃
 sà bù zhī guī xiàng shuō fǎ jiào huà yì bú xìn shòu nǎi
 至麤言，起於誹謗。未曾發心，念諸佛
 zhì cū yán qǐ yú fēi bàng wèi céng fā xīn niàn zhū fó
 恩。以不信故，墮在地獄、餓鬼、畜生，
 ēn yǐ bú xìn gù duò zài dì yù è guǐ chù shēng
 諸惡道中。遍歷三途，受無量苦。罪畢得
 zhū è dào zhōng biàn lì sān tú shòu wú liàng kǔ zuì bì dé
 出，暫生人間。諸根不具，以自莊嚴。
 chū zhàn shēng rén jiān zhū gēn bù jù yǐ zì zhuāng yán

infinite kindness, they bring comfort to all beings. They are constantly mindful of all beings in the same way parents are attentive to their only child. With their great kindness and compassion, they never weary in constantly doing good and benefiting all beings. They vow to extinguish the fire of the three poisons in all living beings, teaching and transforming them, so that they can attain *Anuttara-samyak-sambodhi*. If living beings fail to become Buddhas, they themselves will refrain from accomplishing Proper Enlightenment. That is why we should take refuge with the Three Treasures.

Furthermore, the Buddhas' compassionate and mindful regard for all living beings surpasses that of one's own parents. As it is said in the sutras: "Parents' love and care for their children are limited to only one lifetime. However, the Buddhas' kindness and compassion towards all living beings is eternal." Moreover, when parents see their children become ungrateful, behaving unethically and rebelliously, they react with anger or displeasure, becoming less compassionate. Whereas, Buddhas and Bodhisattvas are never like that; not only are they always compassionate but also have increasing concern and care for such beings. They are even willing to enter the *Avici* Hell on beings' behalf to undergo limitless suffering such as being burned by the great wheels of fire. From this, we know that the compassionate regard all Buddhas and great Bodhisattvas have for beings exceeds that of our own parents.

Moreover, living beings' wisdom is covered by ignorance. Our minds are shrouded by afflictions, and we fail to turn to the Buddhas and Bodhisattvas for refuge and reliance. When we hear the teachings of the Buddhas and Bodhisattvas, we do not have faith or accept such teachings. And even worse, we may utter harsh or slanderous speech. We living beings are not aware, much less mindful, of the kindness and grace bestowed upon us. Due to this disbelief in the basic law of karma, beings fall into and revolve within the three evil destinies of hells, hungry ghosts, and animals, undergoing limitless sufferings. After the karmic retributions are resolved, beings are temporarily reborn in the human realm, hindered by incomplete or defective sense faculties, lacking dhyana samadhi and the strength of wisdom. All such obstructions are caused by our lack of faith.

無禪定水，無智慧力。如是等障，由無信

心。

今日道場，同業大眾。不信之罪，眾罪之

上。能令行人，長不見佛。相與今日，各

自慷慨，折意挫情。生增上心，起慚愧

意，稽顙求哀，懺悔往罪。業累既盡，表

裏俱淨。然後運想，入歸信門。若不起如

是心，運如是意。直恐隔絕，障滯難通。

一失斯向，冥然無返。

豈得不人人五體投地，如大山崩。一心歸

信，無復疑想。某等今日以諸佛菩薩，慈

悲心力，始蒙覺悟，深生慚愧。已作之

罪，願乞除滅。未作之罪，不敢復造。

從今日去，至于菩提。起堅固信，不復退

轉。

捨此身命，若生地獄道，若生餓鬼道，若

生畜生道，若生人道，若生天道；於三界

中，若受男身，若受女身，若受非男非女

Today, we are here in this Bodhimanda due to our shared karma. We should know that the lack of faith is the worst of all defects. It will continuously prevent us from seeing the Buddhas. Each one of us should now zealously subdue our emotional mind. We must all strengthen and enhance our resolve and bring forth our sense of shame and remorse. We bow with utmost sincerity and ask for forgiveness as we repent and reform of our past offenses. When accumulated karma is eradicated, our bodies and minds will be pure; only then can we contemplate entering deeply the gateway of true faith. If we do not bring forth such a resolve and do not contemplate in this way, we are afraid that our faith will be hindered by obstacles. If we lack the proper faith, we will be lost in the darkness and unable to find our way back.

For this reason, all of us in this assembly should single-mindedly renew our faith and free ourselves of any doubt. With earnestness and humility, we bow in full prostration like a mountain collapsing before the Buddhas and Bodhisattvas. Now, based on the strength of the kindness and compassion of all Buddhas and Bodhisattvas, we come to such an awakening and bring forth a sense of shame and remorse. May the Buddhas help us to eradicate all offenses that we have created; may we dare not create any offenses we have not yet committed. From now until we accomplish bodhi, we shall bring forth a solid resolve of faith and never retreat.

When this life ends, we may be reborn in the realm of hells, the realm of hungry ghosts, the realm of animals, the realm of human beings, or the realm of heavens; we may be reborn in the three realms in the form of males, females, non-males, non-females; we may be born big or little, rise or fall in the realms of rebirth. We may

等身；若大若小，若昇若降；受諸迫惱，
 dēng shēn ruò dà ruò xiǎo ruò shēng ruò jiàng shòu zhū pò nǎo
 難堪難忍，誓不以苦故，退失今日信心。
 nán kān nán rěn shì bù yǐ kǔ gù tuì shī jīn rì xìn xīn
 寧於千劫萬劫，受種種苦，誓不以苦故，
 níng yú qiān jié wàn jié shòu zhǒng zhǒng kǔ shì bù yǐ kǔ gù
 退失今日信心。仰願諸佛，大地菩薩，同
 tuì shī jīn rì xìn xīn yǎng yuàn zhū fó dà dì pú sà tóng
 加救護，同加攝受。令某等信心堅固，等
 jiā jiù hù tóng jiā shè shòu lìng mǒu děng xìn xīn jiān gù děng
 諸佛心，同諸佛願。眾魔外道，所不能
 zhū fó xīn tóng zhū fó yuàn zhòng mó wài dào suǒ bù néng
 壞。相與至心，等一痛切，五體投地。
 huài xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì

歸依十方盡虛空界一切諸佛 (拜)
 guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó

歸依十方盡虛空界一切尊法 (拜)
 guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ

歸依十方盡虛空界一切賢聖 (拜)
 guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng

今日道場，同業大眾，善攝心聽。夫人天
 jīn rì dào chǎng tóng yè dà zhòng shàn shè xīn tīng fú rén tiān
 幻惑，世界虛假。由其幻惑非真，則無實
 huàn huò shì jiè xū jiǎ yóu qí huàn huò fēi zhēn zé wú shí
 果。虛假浮脆，則遷變無窮。無實果故，
 guǒ xū jiǎ fú cuì zé qiān biàn wú qióng wú shí guǒ gù
 所以久滯生死之流。遷變改故，所以長泛
 suǒ yǐ jiǔ zhì shēng sǐ zhī liú qiān biàn gǎi gù suǒ yǐ cháng fàn
 愛苦之海。
 ài kǔ zhī hǎi

如是眾生，聖所悲念。故悲華經云：菩薩
 rú shì zhòng shēng shèng suǒ bēi niàn gù bēi huá jīng yún pú sà
 成佛，各有本願。釋迦不現長年，促為短
 chéng fó gè yǒu běn yuàn shì jiā bú xiàn cháng nián cù wéi duǎn

suffer unbearable oppression and affliction, yet we vow never to lose the faith that we have established today. We may undergo these sufferings for hundreds of thousands of kalpas, yet we vow never to lose this faith. We hope all Buddhas and great Bodhisattvas will guard, protect, and gather us in, enabling us to sustain firm faith that demons and externalists cannot destroy. May our minds and vows be identical with that of all Buddhas. With utmost, heartfelt sincerity, we make this vow together and bow in full prostration.

We take refuge with all the Buddhas of the ten directions to the ends of empty space. (bow)

We take refuge with all the venerated Dharma of the ten directions to the ends of empty space. (bow)

We take refuge with the Sangha of all sages and worthies of the ten directions to the ends of empty space. (bow)

Today, we who are here in this Bodhimanda due to our shared karma should listen attentively. Beings such as devas and humans are deluded, and the worlds are illusory. Because everything is illusory and not real, there is no real fruition among the mundane existences. Since all things are illusory, fragile, and drifting along with the currents of karma, boundless changes and transmigrations take place. Having no real fruition among the mundane existences, we have been caught in the flow of birth and death for a long time. Because of changes and transmigrations, we have long been adrift in the sea of suffering and emotional love.

That is why sages pity such living beings. According to *the Flowers of Compassion Sutra*, each Bodhisattva becomes a Buddha according to his respective fundamental vows. Shakyamuni Buddha did not manifest a long lifespan, but a short one. He felt

壽。悲此眾生，變化俄頃，長淪苦海，不
 shòu bēi cǐ zhòng shēng biàn huà é qǐng cháng lún kǔ hǎi bù
 得出離。故在此土，救諸弊惡。教有剛強
 dé chū lí gù zài cǐ dù jiù zhū bì è jiào yǒu gāng qiáng
 苦切之言，不捨於苦而度眾生。未嘗不以
 kǔ qiè zhī yán bù shě yú kǔ ér dù zhòng shēng wèi cháng bù yǐ
 善法方便，弘濟益之心。

所以三昧經言：諸佛心者，是大慈悲。慈
 suǒ yǐ sān mèi jīng yán zhū fó xīn zhě shì dà cí bēi cí
 悲所緣，緣苦眾生。若見眾生，受苦惱
 bēi suǒ yuán yuán kǔ zhòng shēng ruò jiàn zhòng shēng shòu kǔ nǎo
 時，如箭入心，如破眼目。見已悲泣，心
 shí rú jiàn rù xīn rú pò yǎn mù jiàn yǐ bēi qì xīn
 無暫安。欲拔其苦，令得安樂。又諸佛等
 wú zhàn ān yù bá qí kǔ lìng dé ān lè yòu zhū fó děng
 智，其化是均。至於釋迦，偏稱勇猛。以
 zhì qí huà shì jūn zhì yú shì jiā piān chēng yǒng měng yǐ
 能忍苦，度脫眾生。當知本師，慈恩實
 néng rěn kǔ dù tuō zhòng shēng dāng zhī běn shī cí ēn shí
 重，能於苦惱眾生之中，說種種語，利益
 zhòng néng yú kǔ nǎo zhòng shēng zhī zhōng shuō zhǒng zhǒng yǔ lì yì
 一切。

我等今日，不蒙解脫，進不聞一音之旨，
 wǒ děng jīn rì bù méng jiě tuō jìn bù wén yī yīn zhī zhǐ
 退不覩雙樹潛輝。良由業障，念與悲隔。
 tuì bù dǔ shuāng shù qián huī liáng yóu yè zhàng niàn yǔ bēi gé
 相與今日，起悲戀心。以悲戀如來故，善
 xiāng yǔ jīn rì qǐ bēi liàn xīn yǐ bēi liàn rú lái gù shàn
 心濃厚。既在苦中，憶如來恩，嗚咽懊
 xīn nóng hòu jì zài kǔ zhōng yì rú lái ēn wū yè ào
 惱，慚顏哽慟，等一痛切，五體投地。至
 nǎo cán yán gěng tòng děng yī tòng qiè wǔ tǐ tóu dì zhì
 心奉為國家元首，土地人民，父母師長，

deep sympathy for beings living an ephemeral and ever-changing life, long adrift in the sea of suffering without being able to transcend it. Because of that, he came to this world to rescue beings prone to being evil and wicked and painstakingly educating obstinate ones, without retreating from his resolve to save all, regardless of the hardships encountered. He constantly applied expedient means to vastly benefit all living beings.

The *Sutra of Samadhi* states, “The mind of all Buddhas is that of great kindness and great compassion. All suffering beings are the subject of this kindness and compassion.” Upon seeing living beings undergoing suffering, Buddhas grieve and weep without a moment of peace and feel as if arrows were piercing their hearts or poking their eyes. They long to eradicate the suffering of living beings and help them attain bliss and happiness. Moreover, all Buddhas teach and transform everyone equally with the wisdom of impartiality. Shakyamuni Buddha was particularly renowned for his courageous vigor. He was able to endure all manner of suffering to take across living beings. Thus we should be aware that we are indebted to our fundamental teacher’s deep and profound kindness. He was able to speak different types of Dharma for afflicted living beings to benefit each one of them.

But why have we not been liberated by his teaching? Did we not receive the Buddha’s teaching in person when he was alive? Did we not witness his Nirvana at Twin-tree Grove? Our karmic obstacles cause our mind to be apart from the Buddha’s kindness. Therefore today in this assembly, we long for the Tathagata. Due to this yearning, our mind will be enriched with goodness. Although we are suffering, we should still be mindful of the Tathagata’s kindness. Weeping and fretting, and choked with deep shame and remorse, we bring forth heartfelt earnestness as we bow in full prostration. We take refuge with the Three Treasures on behalf of heads of nations, peoples of all nations, parents, teachers, elders, faithful donors, good or bad

信施檀越，善惡知識，諸天諸仙，聰明正
 xìn shī tán yuè shàn è zhī shì zhū tiān zhū xiān cōng míng zhèng
 直，天地虛空，護世四王，主善罰惡，
 zhí tiān dì xū kōng hù shì sì wáng zhǔ shàn fá è
 守護持呪，五方龍王，龍神八部；廣及十
 shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù guǎng jí shí
 方，無窮無盡，一切眾生。
 fāng wú qióng wú jìn yí qiè zhòng shēng

歸依十方盡虛空界一切諸佛 (拜)
 guī yī shí fāng jìn xū kōng jiè yí qiè zhū fó

歸依十方盡虛空界一切尊法 (拜)
 guī yī shí fāng jìn xū kōng jiè yí qiè zūn fǎ

歸依十方盡虛空界一切賢聖 (拜)
 guī yī shí fāng jìn xū kōng jiè yí qiè xián shèng

相與胡跪合掌，心念口言，作如是說：
 xiāng yǔ hú guì hé zhǎng xīn niàn kǒu yán zuò rú shì shuō

諸佛大聖尊 覺法無不盡
 zhū fó dà shèng zūn jué fǎ wú bú jìn

天人無上師 是故為歸依
 tiān rén wú shàng shī shì gù wéi guī yī

一切法常住 清淨修多羅
 yí qiè fǎ cháng zhù qīng jìng xiū duō luó

能除身心病 是故為歸依
 néng chú shēn xīn bìng shì gù wéi guī yī

大地諸菩薩 無著四沙門
 dà dì zhū pú sà wú zhuó sì shā mén

能救一切苦 是故為歸依
 néng jiù yí qiè kǔ shì gù wéi guī yī

三寶護世間 我今頭面禮
 sān bǎo hù shì jiān wǒ jīn tóu miàn lǐ

六道諸眾生 今盡為歸依
 liù dào zhū zhòng shēng jīn jìn wéi guī yī

advisers, heavenly beings and ascetic masters, the intelligent and righteous spirits, celestial spirits, earth spirits, empty space spirits, the four world-protecting heavenly kings, spirits who bless the good and punish the evil, spirits who guard and protect those who uphold mantras, dragon kings of the five directions and their retinues, as well as the dragons and the rest of the eightfold division, extending to and including the boundless living beings of the ten directions.

We take refuge with all the Buddhas of the ten directions to the ends of empty space. (bow)

We take refuge with all the venerated Dharma of the ten directions to the ends of empty space. (bow)

We take refuge with the Sangha of all sages and worthies of the ten directions to the ends of empty space. (bow)

We now kneel, put our palms together, and mindfully chant:

All Buddhas, great honored sages,
 Are completely awakened to all dharmas, and
 Are unsurpassed teachers of people and heavenly beings;
 Thus we should take refuge with them.
 Dharma that eternally abides,
 The sutras that purify,
 Can cure illnesses of body and mind.
 Thus, we take refuge in them.
 Great Bodhisattvas of all sagely grounds,
 Unattached shramanas of the Four Fruitions,
 Are able to rescue us from suffering.
 Thus we take refuge in them.
 The Three Treasures protect the world.
 I now respectfully bow to them.
 Living beings in the six paths,
 I now take refuge on behalf of them all.

慈悲覆一切 皆令得安樂
cí bēi fù yī qiè jiē lìng dé ān lè

哀愍眾生者 我等共歸依
āi mǐn zhòng shēng zhě wǒ děng gòng guī yī

五體投地，各自念言：仰願十方，一切三
wǔ tǐ tóu dì gè zì niàn yán yǎng yuàn shí fāng yī qiè sān
寶。以慈悲力、本願力、大神通力、不可
bǎo yǐ cí bēi lì běn yuàn lì dà shén tōng lì bù kě
思議力、無量自在力、度脫眾生力、覆護
sī yì lì wú liàng zì zài lì dù tuō zhòng shēng lì fù hù
眾生力、安慰眾生力，令諸眾生，皆悉覺
zhòng shēng lì ān wèi zhòng shēng lì lìng zhū zhòng shēng jiē xī jué
悟。知某等今日，為其歸依三寶。以此功
wù zhī mǒu děng jīn rì wèi qí guī yī sān bǎo yǐ cǐ gōng
德力，令諸眾生，各得所願。若在諸天諸
dé lì lìng zhū zhòng shēng gè dé suǒ yuàn ruò zài zhū tiān zhū
仙中者，令盡諸漏。若在阿修羅中，捨憍
xiān zhōng zhě lìng jìn zhū lòu ruò zài ā xiū luó zhōng shě jiāo
慢習。若在人道，無復眾苦。若在地獄、
màn xí ruò zài rén dào wú fù zhòng kǔ ruò zài dì yù
餓鬼、畜生道者，即得免離。又復今日，
è guǐ chù shēng dào zhě jí dé miǎn lí yòu fù jīn rì
若聞三寶名，及與不聞，以佛神力，令諸
ruò wén sān bǎo míng jí yǔ bù wén yǐ fó shén lì lìng zhū
眾生，盡得解脫，究竟成就無上菩提。同
zhòng shēng jìn dé jiě tuō jiū jìng chéng jiù wú shàng pú tí tóng
諸菩薩，俱登正覺。
zhū pú sà jù dēng zhèng jué

*Great Bodhisattvas' kindness and compassion gather in all,
And cause everyone to attain peace and bliss.
They have deep sympathy for living beings,
Thus, together we all take refuge in them.*

We bow in full prostration. Each of us now recites: We pray to the Three Treasures of the ten directions. May they enable all living beings to attain awakening with their power of kindness and compassion, power of their original vows, their great spiritual powers, inconceivable powers, boundless power of self-mastery, power to rescue beings, power to protect beings, and power to comfort beings. May all living beings know that today we have taken refuge on their behalf; and with the power of the merit and virtue of taking refuge, may all of them have their wishes fulfilled. May heavenly beings and ascetic masters extinguish all outflows. May asuras renounce their ingrained arrogance. May humans no longer have any suffering. May hell beings, hungry ghosts and animals immediately be freed and transcend the evil paths. Moreover, today, regardless of whether or not living beings have heard the name of the Three Treasures, may the spiritual power of the Buddhas enable living beings to be liberated, ultimately accomplish unsurpassed bodhi, and attain Proper Enlightenment like all Bodhisattvas.

斷疑第二

duàn yí dì èr

今日道場，同業大眾，一心諦聽。夫因果
 jīn rì dào chǎng tóng yè dà zhòng yì xīn dì tīng fū yīn guǒ
 影響，感應相生，必然之道，理無差舛。
 yǐng xiǎng gǎn yǐng xiāng shēng bì rán zhī dào lǐ wú chā chuǎn
 而諸眾生，業行不純，善惡迭用。以業
 ér zhū zhòng shēng yè xíng bù chún shàn è dié yòng yǐ yè
 不純，所以報有精麤。或貴或賤，或善或
 bù chún suǒ yǐ bào yǒu jīng cū huò guì huò jiàn huò shàn huò
 惡，其事匪一，參差萬品。既有參差，不
 è qí shì fēi yī cēn cī wàn pǐn jì yǒu cēn cī bù
 了本行。以不了故，疑惑亂起。

或言精進奉戒，應得長生，而見短命。屠
 huò yán jīng jìn fèng jiè yīng dé cháng shēng ér jiàn duǎn mìng tú
 殺之人，應見促齡，而反延壽。清廉之
 shā zhī rén yīng jiàn cù líng ér fǎn yán shòu qīng lián zhī
 士，應招富足，而見貧苦。貪盜之人，應
 shì yīng zhāo fù zú ér jiàn pín kǔ tān dào zhī rén yīng
 見困躓，而更豐饒。如此疑惑，人誰無
 jiàn kùn zhì ér gèng fēng ráo rú cǐ yí huò rén shéi wú
 念？而不知往業植因所致。

如般若所明：若有讀誦此經，為人輕賤
 rú bō rě suǒ míng ruò yǒu dú sòng cǐ jīng wéi rén qīng jiàn
 者，是人先世罪業，應墮惡道。以今世人
 zhě shì rén xiān shì zuì yè yīng duò è dào yǐ jīn shì rén
 輕賤故，先世罪業，則為銷滅。而諸眾
 qīng jiàn gù xiān shì zuì yè zé wéi xiāo miè ér zhū zhòng
 生，所以不能深信經語，有此疑者，皆由
 shēng suǒ yǐ bù néng shēn xìn jīng yǔ yǒu cǐ yí zhě jiē yóu
 無明惑故，妄起顛倒。

Section 2 - Severing Doubt

Today, we who are here in this Bodhimanda due to our shared karma should listen attentively. The law of cause and effect operates like a shadow following form, or an echo following sound, with the response arising naturally. That is the way things are, and its principle will not be off by the slightest. However, living beings' karma is complicated, with a mixture of good and evil. Because our karmas are complex, we receive different rewards and retributions, such as being noble or servile, wholesome or unwholesome, which vary in myriad possibilities. Due to such vast diversities, we do not understand our own karma. Without such understanding, we become greatly confused, and give rise to doubt.

Some may question why a person who vigorously upholds the precepts lives a short life instead of a long one; or why a butcher lives a long life rather than a short one; or why an honest official who should be wealthy ends up in poverty; or why a greedy thief who should suffer poverty turns out enjoying a life of abundance. Who could be without such doubts? They fail to recognize that these retributions are caused by their past karma, which is like a seed planted in the past.

As clearly stated in the *Prajna Sutra*, "If a person who reads and recites this Sutra is slighted or humiliated by others, that person's karmic offenses from previous lives which would have destined him for the evil paths, are now eradicated. However, living beings do not have deep faith in the sutra text. Their doubts are caused by their ignorance and delusion, which lead to such inverted thinking."

又不信三界內是苦，三界外是樂。每染世
 yòu bú xìn sān jiè nèi shì kǔ sān jiè wài shì lè měi rǎn shì
 間，皆言是樂。若言樂者，何意於中，復
 jiān jiē yán shì lè ruò yán lè zhě hé yì yú zhōng fù
 生苦受？飲食過度，便成疾疹，氣息喘
 shēng kǔ shòu yǐn shí guò dù biàn chéng jí zhěn qì xī chuǎn
 迫，鼓脹疔痛。又至衣服，彌見憂勞。寒
 pò gǔ zhàng xū tòng yòu zhì yī fú mí jiàn yōu láo hán
 得絺綌，則恩薄念淺。熱見重裘，則苦惱
 dé chī xì zé ēn bó niàn qiǎn rè jiàn zhòng qiú zé kǔ nǎo
 已深。若言是樂，何意生惱？故知飲食衣
 yǐ shēn ruò yán shì lè hé yì shēng nǎo gù zhī yīn shí yī
 服，真非是樂。

又言眷屬以為樂者，則應長相歡娛，歌笑
 yòu yán juàn shǔ yǐ wéi lè zhě zé yīng cháng xiàng huān yú gē xiào
 無極。何意俄爾無常，倏焉而逝？適有今
 wú jí hé yì é ěr wú cháng shù yān ér shì shì yǒu jīn
 無，向在今滅，號天叩地，肝心寸斷。又
 wú xiàng zài jīn miè háo tiān kòu dì gān xīn cùn duàn yòu
 不能知生所從來？死所趣向？銜悲相送，
 bù néng zhī shēng suǒ cóng lái sǐ suǒ qù xiàng xián bēi xiāng sòng
 直至窮山。執手長離，一辭萬劫。諸如此
 zhí zhì qióng shān zhí shǒu cháng lí yì cí wàn jié zhū rú cǐ
 者，其苦無量。

眾生迷見，謂其是樂。出世樂因，皆言是
 zhòng shēng mí jiàn wèi qí shì lè chū shì lè yīn jiē yán shì
 苦。或見進噉蔬澀，節身時食，去其輕
 kǔ huò jiàn jìn dàn shū sè jié shēn shí shí qù qí qīng
 軟，習糞掃衣。皆言是等，強自困苦，不
 ruǎn xí fèn sǎo yī jiē yán shì děng qiáng zì kùn kǔ bù
 知此業，是解脫道。或見布施持戒、忍辱
 zhī cǐ yè shì jiě tuō dào huò jiàn bù shī chí jiè rěn rù
 精進、經行禮拜、誦習之人，翹勤不懈，

Furthermore, we do not realize the three realms are full of suffering, and what is beyond the three realms is full of bliss. Whenever defiled by the world, we regard it as happiness. If that is the case, why do we still experience suffering? If we eat too much, we become sick, pant heavily, and our stomach bloats and aches. Clothing causes even more trouble. In cold weather, we do not appreciate light thin clothing. In warm weather, we feel deeply afflicted just by the sight of a thick fur coat. If we regard food and clothing as bringing us happiness, then why do they cause us to give rise to afflictions? From this we know neither food nor clothes can really bring us happiness.

Furthermore, if we regard family and relatives as bringing us happiness, then we should be able to forever enjoy their company, singing and laughing without end. Why is it that before we even realize it, impermanence sets in and our happiness perishes so suddenly after such a short time? What was there before has now suddenly vanished. When our beloved ones depart, we feel extreme sorrow and our heart shatters, wailing to heaven and stomping the earth. Yet we know not where our beloved ones came from and where they go after their passing. All we can do is to mournfully see them off to the burial place; at the final moment of separation, we bid farewell for eternity. All these bring us endless suffering.

We, living beings are deluded by our views, and regard all these worldly things as happiness. Instead we regard the causes that bring about the happiness of transcending the world as suffering — for example, disciplining the body, eating simple and plain vegetarian food, eating at proper times only, wearing rags instead of fine clothes. We regard all these as needless self-imposed mortification. Actually we fail to understand that these practices lead to the path of liberation.

We consider diligence in giving, upholding precepts, patience, vigor, bowing, and chanting sutras as suffering. We do not understand that all these are cultivating the mind of transcendental dharma. Upon seeing those cultivators who encounter

皆言是苦。不知是等，修出世心。脫有疾
 jiē yán shì kǔ bù zhī shì děng xiū chū shì xīn tuō yǒu jí
 病死亡之日，便起疑心。終日役此心形，
 bìng sǐ wáng zhī rì biàn qǐ yí xīn zhōng rì yì cǐ xīn xíng
 無時暫止。人之氣力，何以堪此？若不勤
 wú shí zhàn zhǐ rén zhī qì lì hé yǐ kān cǐ ruò bù qín
 勞，豈當致困？徒喪身命，於事無益。或
 láo qǐ dāng zhì kùn tú sàng shēn mìng yú shì wú yì huò
 復自秉其說：理實如之。不知推果尋因，
 fù zì bǐng qí shuō lǐ shí rú zhī bù zhī tuī guǒ xún yīn
 妄構此惑。若遇善知識，則其惑可除。遇
 wàng gòu cǐ huò ruò yù shàn zhī shì zé qí huò kě chú yù
 惡知識，則其愚更甚。因疑惑故，墮三惡
 è zhī shì zé qí yú gèng shèn yīn yí huò gù duò sān è
 道，在惡道中，悔何所及！
 dào zài è dào zhōng huǐ hé suǒ jí

今日道場，同業大眾。凡有此疑，因緣無
 jīn rì dào chǎng tóng yè dà zhòng fán yǒu cǐ yí yīn yuán wú
 量。且疑惑習氣，出三界外，尚未能盡。
 liàng qiě yí huò xí qì chū sān jiè wài shàng wèi néng jìn
 況在今形，云何頓去？此生不斷，後世
 kuàng zài jīn xíng yún hé dùn qù cǐ shēng bú duàn hòu shì
 復增。大眾相與，方涉長途，自行苦行。
 fù zēng dà zhòng xiāng yǔ fāng shè cháng tú zì xíng kǔ hòng
 當依佛語，如教修行，不得疑惑，辭於勞
 dāng yī fó yǔ rú jiào xiū xíng bù dé yí huò cí yú láo
 倦。諸佛聖人，所以得出生死，度於彼岸
 juàn zhū fó shèng rén suǒ yǐ dé chū shēng sǐ dù yú bǐ àn
 者，良由積善之功，故得無礙，自在解
 zhě liáng yóu jī shàn zhī gōng gù dé wú ài zì zài jiě
 脫。
 tuō

我等今日，未離生死，已自可悲！何容貪
 wǒ děng jīn rì wèi lí shēng sǐ yǐ zì kě bēi hé róng tān
 住此惡世中？今者幸得四大未衰，五福康
 zhù cǐ è shì zhōng jīn zhě xìng dé sì dà wèi shuāi wǔ fú kāng

illnesses or death, we may give rise to doubt and reason, "All day long these people are just torturing their body and mind without any break. How can our human body handle all these!? If they are not so industrious, they would not have to suffer so much. Such strenuous efforts bring no benefit and they may even die in vain." We further hold onto our own views insisting it to be the truth. Failing to understand the actual causes behind these effects, we give rise to such deluded views. If we encounter a good mentor, then our improper views can be corrected. But if we encounter a bad adviser, we will just become more confused; due to our doubts and delusion, we will fall into the three evil paths. Then it will be too late for regrets.

Today, we are here in this Bodhimanda due to our shared karma. We should understand that all such doubts are due to limitless causes and conditions. Even those who have transcended the three realms may not have completely rid themselves of habitual doubts and delusion. How much more so for us mere mortals to have them instantaneously eliminated? If we do not sever these doubts and delusion in this lifetime, they will only become increasingly worse in future lives. We are just embarking on a long spiritual journey, thus we should practice rigorously in accord with the Buddha's teachings. We must not harbor any doubt nor retreat because of hardship. It is because of their accumulated goodness and merit that Buddhas and sages have transcended birth and death, arrived at the other shore, and attained non-obstruction, self-mastery, and liberation.

It is a pity that all of us are still trapped in the cycle of birth and death. How can we continue to indulge ourselves in such an evil world? We are fortunate that our bodies, comprised of the four elements, have not yet declined, our five organs are still

念。遊行動轉，去來適意。而不努力，
 yù yóu xíng dòng zhuǎn qù lái shì yì ér bù nǚ lì
 復欲何待？過去一生，已不見諦。今生空
 fù yù hé dài guò qù yì shēng yǐ bú jiàn dì jīn shēng kōng
 擲，復無所證。於未來世，以何濟度？拊
 zhì fù wú suǒ zhèng yú wèi lái shì yǐ hé jì dù fǔ
 臆論心，實悲情抱！
 yì lùn xīn shí bēi qíng bào

大眾今日，唯應勸課，努力勤修，不得復
 dà zhòng jīn rì wéi yīng quàn kè nǚ lì qín xiū bù dé fù
 言，且宜消息，聖道長遠，一朝難辦。如
 yán qiě yí xiāo xī shèng dào cháng yuǎn yì zhāo nán bàn rú
 是一朝，還復一朝。何時當得，所作已
 shì yì zhāo huán fù yì zhāo hé shí dāng dé suǒ zuò yǐ
 辦？今或因誦經坐禪，勤行苦行。有小疾
 bàn jīn huò yīn sòng jīng zuò chán qín xíng kǔ hēng yǒu xiǎo jí
 病，便言誦習勤苦所致。而不自知，不作
 bìng biàn yán sòng xí qín kǔ suǒ zhì ér bú zì zhī bú zuò
 此行，早應終亡。因此行故，得至今日。
 cǐ hēng zǎo yīng zhōng wáng yīn cǐ hēng gù dé zhì jīn rì
 且四大增損，疾病是常。乃至老死，不可
 qiě sì dà zēng sǔn jí bìng shì cháng nǎi zhì lǎo sǐ bù kě
 得避。人生世間，會歸磨滅。若欲得道，
 dé bì rén shēng shì jiān huì guī mó miè ruò yù dé dào
 當依佛語。違而得者，無有是處。一切
 dāng yī fó yǔ wéi ér dé zhě wú yǒu shì chù yī qiè
 眾生，違佛語故，所以輪轉三途，備嬰眾
 zhòng shēng wéi fó yǔ gù suǒ yǐ lún zhuǎn sān tú bèi yīng zhòng
 苦。若如佛語，都無休息，勤於諸法，如
 kǔ ruò rú fó yǔ dōu wú xiū xī qín yú zhū fǎ rú
 救頭然。勿使一生，無所得也。
 jiù tóu rán wù shǐ yì shēng wú suǒ dé yě

相與人人，等一痛切。五體投地，如大山
 xiāng yǔ rén rén děng yī tòng qiè wǔ tǐ tóu dì rú dà shān
 崩。奉為有識神以來，至于今日，經生父
 bēng fèng wèi yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù

healthy, and we are able to move about freely and comfortably. If we do not cultivate diligently now, then what are we waiting for? During our past lives, we failed to realize the Truth. In this life, if we pass our time in vain without any spiritual attainment, how will we save ourselves in the future? If we deeply reflect within, we should really be full of remorse and pity for ourselves.

Great assembly, deeply contemplate this matter, be diligent in cultivation and not be lazy. Knowing that the road to sagehood is long and difficult, and cannot be accomplished in one day, we should not use that as an excuse to seek rest and recreation. Otherwise, we may never attain realization because day after day, time fleets by. We may already have started to recite sutras, or sit in meditation, or uphold ascetic practices, but sometimes when we run into a small illness, we think that the cause of the sickness is due to our diligence in reciting sutras or sitting in meditation. We do not realize that if we had not practiced in this way, we might have died already. Because we put effort in our practice, we are able to continue living. It is natural that our body, which is composed of the four elements, goes through the processes of illness, old age, and death. It is unavoidable. Everything in this world will eventually perish. If we wish to attain the Way, we must accord with the Buddhas' teaching. It is impossible to attain the Way without following the Buddhas' teaching. Because living beings turn away from the teaching of the Buddhas, we revolve in the three evil paths and go through all types of suffering. If we want to follow the Buddhas' teaching, then we should diligently practice all Dharma, as if our own heads are at stake. We should not live our life in vain without accomplishment in the Way.

Now, each one of us should bring forth utmost sincerity and bow in full prostration, like a great mountain collapsing. From the time we first had consciousness until now, on behalf of our present parents and all parents from past lives, all our families

母，歷劫親緣，和尚阿闍黎，同壇尊證，
 mǔ lì jié qīn yuán hé shàng ā shé lí tóng tán zūn zhèng
 上中下座，信施檀越，善惡知識，諸天諸
 shàng zhōng xià zuò xìn shī tán yuè shàn è zhī shì zhū tiān zhū
 仙，護世四王，主善罰惡，守護持呪，五
 xiān hù shì sì wáng zhǔ shàn fá è shǒu hù chí zhòu wǔ
 方龍王，龍神八部；廣及十方無窮無盡，
 fāng lóng wáng lóng shén bā bù guǎng jí shí fāng wú qióng wú jìn
 一切眾生，歸依世間，大慈悲父。

南無彌勒佛
 ná mó mí lè fó

南無維衛佛
 ná mó wéi wèi fó

南無尸棄佛
 ná mó shī qì fó

南無隨葉佛
 ná mó suí shè fó

南無拘留孫佛
 ná mó jū liú sūn fó

南無拘那含佛
 ná mó jū nà hán fó

南無迦葉佛
 ná mó jiā shè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無無邊身菩薩
 ná mó wú biān shēn pú sà

南無觀世音菩薩
 ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
 yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
 寶。願以慈悲力，同加攝受。以神通力，
 bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yǐ shén tōng lì

and relatives of kalpas past, teachers of Dharma, acharyas, and the ordination certifying masters, monastics of the three seniorities, faithful donors, good or bad advisers, all heavenly beings and ascetic masters, the four world-protecting heavenly kings, spirits who bless the good and punish the evil, spirits who guard and protect those who uphold mantras, dragon kings of the five directions, dragons and the rest of the eightfold division, extending to and including the limitless beings of the ten directions, we bow and take refuge with our Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo Shakyamuni Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We beseech the Three Treasures to gather us in with their power of kindness and compassion, and protect us with the strength of their spiritual powers. We vow that henceforth until we attain bodhi, we will always be mindful of the

覆護拯接。從今日去，至于菩提。四無
 fù hù zhěng jiē cóng jīn rì qù zhì yú pú tí sì wú
 量心，六波羅蜜，常得現前。四無礙智，
 liàng xīn liù bō luó mì cháng dé xiàn qián sì wú ài zhì
 六神通力，如意自在。行菩薩道，入佛智
 liù shén tōng lì rú yì zì zài xíng pú sà dào rù fó zhì
 慧，同化十方，俱登正覺。
 huì tóng huà shí fāng jù dēng zhèng jué
 今日道場，同業大眾。重復至誠，善攝心
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng shàn shè xīn
 念，相與已得，入歸信門。唯應秉意，以
 niàn xiāng yǔ yǐ dé rù guī xìn mén wéi yīng bǐng yì yǐ
 趣向為期，於內外法，莫復留難。若本業
 qù xiàng wéi qī yú nèi wài fǎ mò fù liú nán ruò běn yè
 不明，自不能造。見人作福，唯應獎勸，
 bù míng zì bù néng zào jiàn rén zuò fú wéi yīng jiǎng quàn
 彈指合掌，明進其德。不宜起心，生諸妨
 tán zhǐ hé zhǎng míng jìn qí dé bù yí qǐ xīn shēng zhū fáng
 礙。使彼行人，心成阻退。若是不退，彼
 ài shǐ bǐ xíng rén xīn chéng zǔ tuì ruò shì bú tuì bǐ
 進如故。彼既無減，唯當自損。空構是
 jìn rú gù bǐ jì wú jiǎn wéi dāng zì sǔn kōng gòu shì
 非，於身何益？若能於善，無有礙者，
 fēi yú shēn hé yì ruò néng yú shàn wú yǒu ài zhě
 可謂合道，有力大人。若今作礙，於未來
 kě wèi hé dào yǒu lì dà rén ruò jīn zuò ài yú wèi lái
 世，云何能得通達佛道？就理而尋，損害
 shì yún hé néng dé tōng dá fó dào jiù lǐ ér xún sǔn hài
 實重。阻他善根，罪真不輕。
 shí zhòng zǔ tā shàn gēn zuì zhēn bù qīng
 如護口經說：有一餓鬼，形狀醜惡，見者
 rú hù kǒu jīng shuō yǒu yí è guǐ xíng zhuàng chǒu è jiàn zhě
 毛豎，莫不畏懼。身出猛燄，猶如火聚。
 máo shù mò bú wèi jù shēn chū měng yàn yóu rú huǒ jù
 口出蛆蟲，無有窮盡。膿血諸衰，以自嚴
 kǒu chū qū chóng wú yǒu qióng jìn nóng xiě zhū shuāi yǐ zì yán

four limitless minds and practice the six paramitas, attain as-you-wish mastery of the four unobstructed wisdoms and the six spiritual powers. We shall always practice the Bodhisattva Path, enter the Buddhas' wisdom, and teach and transform beings throughout the ten directions so that all will eventually realize Proper Enlightenment.

Today, we are here in this Bodhimanda due to our shared karma. Once again, with utmost sincerity, we focus our minds. Now that we have entered the gateway of faith, we must persevere in our resolve, aspire for the ultimate goal of bodhi, and never again be obstructed by whatever Dharmas we are practicing — be they internal or external. If we are not clear about the fundamental working of karma, we would not know how to plant blessings. Now when seeing others planting blessings, we should exhort and encourage them in their good deeds, such as by applauding them or joining our palms. We should not even think of creating various obstructions to impede them, causing them to retreat. We may succeed in obstructing their practice, or they may continue with their practice without retreating despite our obstruction. However, in both instances, we are in fact just harming ourselves.

How can we benefit from making up things and gossiping about others' rights and wrongs? If we are kind and do not create obstructions for others, this is in accordance with the Way and is the behavior of a great person. But if we obstruct others, then in the future how can we progress smoothly on the path of bodhi? If we investigate this principle, we will realize the grave harm we have been doing. Thus, obstructing others from planting roots of goodness is a really heavy offense.

The *Sutra of Guarding One's Speech* relates the story of a hungry ghost with a grotesque and frightening appearance. Whoever saw him was so frightened that one's hair stood on end. The searing flames that the ghost emitted was like a conflagration. From his mouth spewed forth uncountable worms. Filth such as pus and oozing blood "adorned" his body. His stench kept everyone at a distance. His mouth also

身。臭氣遠徹，不可親近。或口吐燄，支
 shēn chòu qì yuǎn chè bù kě qīn jìn huò kǒu tǔ yàn zhī
 節火起，舉聲號哭，東西馳走。
 jié huǒ qǐ jǔ shēng háo kū dōng xī chí zǒu
 是時滿足羅漢，問餓鬼曰：汝宿何罪，今
 shì shí mǎn zú luó hàn wèn è guǐ yuē rǔ sù hé zuì jīn
 受此苦？餓鬼答言：吾往昔時，曾作沙
 shòu cǐ kǔ è guǐ dá yán wú wǎng xī shí céng zuò shā
 門。戀著資生，慳貪不捨，不護威儀，出
 mén liàn zhuó zī shēng qiān tān bù shě bú hù wēi yí chū
 言麤惡。若見持戒精進之人，輒復罵辱，
 yán cū è ruò jiàn chí jiè jīng jìn zhī rén zhé fù mà rù
 偏眼惡視，自恃豪強，謂長不死。造於無
 piān yǎn è shì zì shì háo qiáng wèi cháng bù sǐ zào yú wú
 量不善之本，而今追憶，悔無所補。寧以
 liàng bú shàn zhī běn ér jīn zhuī yì huǐ wú suǒ bǔ níng yǐ
 利刀，自截其舌。從劫至劫，甘心受苦，
 lì dāo zì jié qí shé cóng jié zhì jié gān xīn shòu kǔ
 不以任何一言，誹謗他善。
 bù yǐ yì yán fěi bàng tā shàn
 尊者還閻浮提，以我形狀，誠諸比丘，及
 zūn zhě huán yán fú tí yǐ wǒ xíng zhuàng jiè zhū bǐ qiū jí
 佛弟子，善護口過，勿妄出言。設見持
 fó dì zǐ shàn hù kǒu guò wù wàng chū yán shè jiàn chí
 戒，不持戒者，念宣其德。吾受鬼身，經
 jiè bù chí jiè zhě niàn xuān qí dé wú shòu guǐ shēn jīng
 數千劫，終日竟夜，備受楚毒，若此報
 shù qiān jié zhōng rì jìng yè bèi shòu chǔ dú ruò cǐ bào
 盡，復入地獄。是時餓鬼，說此語已，舉
 jìn fù rù dì yù shì shí è guǐ shuō cǐ yǔ yǐ jǔ
 聲號哭，自投于地，如大山崩。
 shēng háo kū zì tóu yú dì rú dà shān bēng
 今日道場，同業大眾，如經所說，大可怖
 jīn rì dào chǎng tóng yè dà zhòng rú jīng suǒ shuō dà kě bù
 畏。止以口過，獲報累劫，何況其餘不善
 wèi zhǐ yǐ kǒu guò huò bào lěi jié hé kuàng qí yú bú shàn

spewed forth a flame of fire and even flames blaze forth from his limbs and joints, so that he ran about and cried for help.

At that time an Arhat named Full and Perfect asked him, "What did you do in the past to receive such great suffering?" The ghost replied, "When I was a shramana in the past, I craved offerings, was greedy, stingy, and refused to practice renunciation. I also failed to observe proper deportment, and often spoke harsh or vulgar words. I further reviled, and looked with hatred and contempt upon those who diligently upheld the precepts or who practiced vigorously. Counting on being strong and healthy, I assumed that I would live a long life and would not die anytime soon. Consequently, I committed limitless unwholesome karma. Looking back now, I am filled with regrets, but to no avail. I would rather use a sharp knife to cut off my own tongue, and undergo suffering for kalpa after kalpa than to utter a single word of slander about those who perform meritorious deeds.

Venerable One, after you return to Jambudvīpa, I beg you to use my misery and grotesque appearance as an example to teach and admonish all bhikshus and other disciples of the Buddha to carefully guard their mouth from committing any speech offense, and to avoid casual or reckless speech. When they see others upholding the precepts or those who are not, they should just be mindful of and praise those people's virtues. I am suffering miserably, day and night, the retribution of being a ghost throughout thousands of kalpas. When my retribution as a ghost ends, I will fall into the hells." After explaining these causes and conditions, the ghost threw itself on the ground, collapsing like a mountain, and wailed with great grief.

Today, we who are here in this Bodhimanda due to our shared karma, should be greatly terrified and fearful about what was mentioned in the sutra text. Just the offense of speech karma can cause a person to suffer for so many kalpas, how

之本！捨身受苦，皆由作業。若不作因，
 zhī běn shě shēn shòu kǔ jiē yóu zuò yè ruò bú zuò yīn
 云何得果？若有造因，果終不失。罪福不
 yún hé dé guǒ ruò yǒu zào yīn guǒ zhōng bù shī zuì fú bù
 遠，身自當之。譬如影響，不得捨離。因
 yuǎn shēn zì dāng zhī pì rú yǐng xiǎng bù dé shě lí yīn
 無明生，亦因而死。去來現在，行放逸
 wú míng shēng yì yīn ér sǐ qù lái xiàn zài xíng fàng yì
 者；未見是人，而得解脫。能守護者，受
 zhě wèi jiàn shì rén ér dé jiě tuō néng shǒu hù zhě shòu
 福無窮。

今日大眾，宜各慚愧。洗浣身心，懺謝前
 jīn rì dà zhòng yí gè cán kuì xǐ huǎn shēn xīn chàn xiè qián
 咎，革故不造新，諸佛稱歎。相與從今日
 jiù gé gù bú zào xīn zhū fó chēng tàn xiāng yǔ cóng jīn rì
 去，若見人之善，莫論成與不成，久與
 qù ruò jiàn rén zhī shàn mò lùn chéng yǔ bù chéng jiǔ yǔ
 不久。但使一念一頃，一時一刻，一日一
 bù jiǔ dàn shǐ yí niàn yì qǐng yì shí yì kè yì rì yì
 月，半年一歲，已自勝於不作者矣！所以
 yuè bàn nián yí suì yǐ zì shèng yú bú zuò zhě yǐ suǒ yǐ
 法華經言：若人散亂心，入於塔廟中，一
 fǎ huá jīng yán ruò rén sàn luàn xīn rù yú tā miào zhōng yì
 稱南無佛，皆已成佛道。而況有人，能發
 chēng nán mó fó jiē yǐ chéng fó dào ér kuàng yǒu rén néng fā
 如是大心，勤於福善。不隨喜者，聖所悲
 rú shì dà xīn qín yú fú shàn bù suí xǐ zhě shèng suǒ bēi
 念。

某等自惟，無始生死以來，至于今日。已
 mǒu děng zì wéi wú shǐ shēng sǐ yǐ lái zhì yú jīn rì yǐ
 應有無量惡心，阻人勝善。何以知然？若
 yīng yǒu wú liàng è xīn zǔ rén shèng shàn hé yǐ zhī rán ruò
 無是事，云何今日，於諸善法，多有留
 wú shì shì yún hé jīn rì yú zhū shàn fǎ duō yǒu liú

much the more suffering when we include the offenses from committing other unwholesome karma! Losing a human body and undergoing suffering all have to do with the karma we created.

If there is no cause, how can the effect possibly come about? If we create the causes, then we will definitely have to receive the retributions or rewards. Both offenses and blessings are not far apart from us, and we will have to face them in person. It is just like a shadow or an echo always following us. Because of ignorance, we are born; because of ignorance, we die. Throughout all time — the past, present, and future — whoever is self-indulgent or lax in cultivation will never attain liberation. Only by guarding and protecting our cultivation can we receive endless blessings.

All of us gathered here today, should bring forth a sense of shame and remorse, and purify our body and mind. We should repent and reform all our past mistakes, and vow not to commit new offenses. This is lauded and praised by all Buddhas. Henceforth, we should not be judgmental about but rejoice in the good deeds of others, whether or not the deeds can be accomplished, and whether or not others will persevere in their good deeds. Whatever good others do, whether only lasting the duration of a thought, a minute, an hour, a day, a month, six months, or a year, is much better than not doing any good at all. The *Dharma Flower Sutra* states, “Even if a person with a scattered mind enters a stupa or temple and only recites once ‘Namo Buddha,’ that person has accomplished Buddhahood.” How much more so for someone who brings forth a great resolve and diligently plants blessing or practices good deeds. Sages pity those who fail to rejoice in the good deeds of others.

We disciples should now reflect and contemplate that since time without beginning until the present, undergoing cycles of birth and death, we have had countless evil thoughts about obstructing others when they perform good deeds. How do we know that? If we had not committed such offenses, why do we encounter so many obstacles when practicing meritorious dharmas. We have difficulty applying effort in

難？禪定不能習，智慧不能修。少時禮
 nán chán dìng bù néng xí zhì huì bù néng xiū shǎo shí lǐ
 拜，已言大苦。暫執經卷，復生厭怠。終
 bài yǐ yán dà kǔ zhàn zhí jīng juàn fù shēng yàn dài zhōng
 日勞擾，起諸惡業。使此身形，不得解
 rì láo rǎo qǐ zhū è yè shǐ cǐ shēn xíng bù dé jiě
 脫。如蠶作繭，自縈自縛。如蛾赴火，長
 tuō rú cán zuò jiǎn zì yíng zì fú rú é fù huǒ cháng
 夜焦然。如是等障，無量無邊。障菩提
 yè jiāo rán rú shì děng zhàng wú liàng wú biān zhàng pú tí
 心，障菩提願，障菩提行。皆由惡心，誹
 xīn zhàng pú tí yuàn zhàng pú tí xíng jiē yóu è xīn fěi
 謗他善，今始覺悟，生大慚愧。稽顙求
 bàng tā shàn jīn shǐ jué wù shēng dà cán kuì qǐ sāng qiú
 哀，懺悔此罪。唯願諸佛，諸大菩薩，以
 āi chàn huǐ cǐ zuì wéi yuàn zhū fó zhū dà pú sà yǐ
 慈悲心，同加神力，令某等所懺除滅，所
 cí bēi xīn tóng jiā shén lì lìng mǒu děng suǒ chàn chú miè suǒ
 悔清淨。所有障礙，無量罪業，因今懺
 huǐ qīng jìng suǒ yǒu zhàng ài wú liàng zuì yè yīn jīn chàn
 悔，淨盡無餘。相與人人，等一痛切，五
 huǐ jìng jìn wú yú xiāng yǔ rén rén děng yí tòng qiè wǔ
 體投地，歸依世間，大慈悲父。

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無善德佛
 ná mó shàn dé fó

南無無憂德佛
 ná mó wú yōu dé fó

南無栴檀德佛
 ná mó zhān tán dé fó

南無寶施佛
 ná mó bǎo shī fó

meditation or in cultivating wisdom. We complain it is much suffering after bowing
 for a little while. We easily feel tired and bored after holding the sutra for a short
 while. All day long, we occupy ourselves with mundane activities, and are vexed and
 distressed by a multitude of afflictions, creating various evil karma that obstructs our
 liberation. We are like a silkworm that spins its own cocoon and binds itself, or a
 moth that flies toward a lamp and burns itself. With these infinitely many obstacles,
 we hinder our own bodhi resolve, our bodhi vows, and our bodhi practices. These
 are all because of our evil thoughts of slandering the good deeds of others. Now
 that we realize our mistakes, we should bring forth a sense of shame and remorse.
 We pray for forgiveness and repent and reform of our offenses. May all the Buddhas
 and Bodhisattvas aid us with their power of kindness, compassion and spiritual
 penetrations, enable us to eradicate our offenses and return to purity. Through this
 repentance, may all obstacles and offenses be completely eradicated. Now each one
 of us should bring forth utmost, heartfelt sincerity and bow in full prostration to
 take refuge in our Greatly Kind and Compassionate Ones who are like fathers to
 those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Meritorious Virtue Buddha

Namo Worry-free and Virtuous Buddha

Namo Chandana Virtue Buddha

Namo Precious Giving Buddha

南無無量明佛
ná mó wú liàng míng fó

南無華德佛
ná mó huā dé fó

南無相德佛
ná mó xiàng dé fó

南無三乘行佛
ná mó sān chéng háng fó

南無廣眾德佛
ná mó guǎng zhòng dé fó

南無明德佛
ná mó míng dé fó

南無師子遊戲菩薩
ná mó shī zǐ yóu xì pú sà

南無師子奮迅菩薩
ná mó shī zǐ fèn xùn pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三

寶。相與胡跪合掌，心念口言：某等從無

始生死以來，至于今日。未能得道，受此

報身。於四事中，曾無捨離。貪瞋嫉妒，

三毒熾然，起眾惡業。見人布施持戒，自

不能行，不能隨喜。見人忍辱精進，自不

能行，不能隨喜。見人坐禪，修智慧業，

不能行，不能隨喜。見人坐禪，修智慧業，

Namo Infinite Light Buddha

Namo Blossoming Virtue Buddha

Namo Appearance of Virtue Buddha

Namo Practicing the Three Vehicle Buddha

Namo Pervasively Accumulating Virtue Buddha

Namo Bright Virtue Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swift and Vigor Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We kneel, place our palms together, and mindfully recite “From time without beginning until now, we have not been able to accomplish the Way. Instead we are now burdened with a retribution body which relies on the four necessities of life, and do not have a moment of freedom. Meanwhile, our minds are plagued by the three blazing poisons of greed, anger, and jealousy, causing us to commit all kinds of offenses.” When we see people practice giving or upholding precepts, we not only fail to practice them ourselves, but we also do not rejoice in their deeds. When we see others cultivating patience or vigor, we not only fail to practice them ourselves, but we also do not rejoice in their deeds. When we see people sitting in *chan* meditation and cultivating wisdom, we not only fail to practice them ourselves, but we also do

自不能行，不能隨喜。如是等罪，無量無

邊。今日懺悔，願乞除滅。

又復無始以來，至于今日。見人作善，修

諸功德，不能隨喜。行住坐臥，於四威

儀，心無慚愧。憍慢懈怠，不念無常。不

知捨此身形，應入地獄。於他身色，起種

種惡，障人建立三寶，興顯供養。障人修

習，一切功德。如是罪障，無量無邊。今

日懺悔，願乞除滅。

又復無始以來，至于今日。不信三寶，是

歸依處。障人出家，障人持戒，障人布

施，障人忍辱，障人精進，障人坐禪，障

人誦經，障人寫經，障人齋會，障人造

像，障人供養，障人苦行，障人行道，乃

至他人一毫之善，皆生障礙。不信出家，

是遠離法。不信忍辱，是安樂行。不知平

等，是菩提道。不知離妄想，是出世心。

致使生處，多諸障礙。如是罪障，無量無

not rejoice in their deeds. The above offenses are countless and boundless. We now repent and reform of them all and beseech that they be eradicated.

Furthermore, from time without beginning until now, we have failed to rejoice when we see others practicing good deeds and cultivating merit and virtue. We have been shameless in the four deportments of walking, standing, sitting and lying down. We have also been arrogant and lax, and failed to be mindful of impermanence. We are not aware that when this body meets its end, we might fall into the hells. We have given rise to impure thoughts toward the bodies and appearances of other people. We have obstructed others from establishing, propagating, and making offerings to the Three Treasures. We have hindered those who have wanted to cultivate all types of merit and virtue. The above offenses are countless and boundless. We now repent and reform of them all and beseech that they be eradicated.

Again, from time without beginning until now, we have not believed that the Three Treasures are our refuge. We impede others from leaving the householder's life. We obstruct others from upholding their precepts. We hinder others in their practice of giving. We hamper others in their practice of patience. We prevent others from cultivating vigor. We deter others in their practice of meditation. We impede others in their recitation of sutras or making written copies of sutras. We make it difficult for others to host vegetarian offerings to monastics. We impede others from making images of sages. We hamper others from making offerings. We disturb others while they perform ascetic practices. We impede others from cultivating the Way. We obstruct even a hair's breadth of goodness that other people want to practice. We do not believe that leaving the householder's life is the practice for leaving defilement. We do not believe that practicing patience helps us gain peace and bliss. We do not believe that cultivating equanimity is the bodhi Way. We do not realize that cutting off deluded thoughts is practicing transcendental Dharma. Consequently our lives are filled with obstructions. We have committed boundless and limitless offenses,

邊。唯有諸佛，諸大菩薩，盡知盡見。
 biān wéi yǒu zhū fó zhū dà pú sà jìn zhī jìn jiàn
 如諸佛菩薩，所見所見，罪量多少，今日
 rú zhū fó pú sà suǒ zhī suǒ jiàn zuì liàng duō shǎo jīn rì
 慚愧，發露懺悔，一切罪因苦果，願乞銷
 cán kuì fā lù chàn huǐ yí qiè zuì yīn kǔ guǒ yuàn qǐ xiāo
 滅。
 miè

從今日去，至坐道場。行菩薩道，無有疲
 cóng jīn rì qù zhì zuò dào chǎng xíng pú sà dào wú yǒu pí
 厭。財法二施，無有窮盡。智慧方便，所
 yàn cái fǎ èr shī wú yǒu qióng jìn zhì huì fāng biàn suǒ
 作不空。一切見聞，無不解脫。相與至
 zuò bù kōng yí qiè jiàn wén wú bù jiě tuō xiāng yǔ zhì
 心，五體投地。仰願十方，一切諸佛，大
 xīn wǔ tǐ tóu dì yǎng yuàn shí fāng yí qiè zhū fó dà
 地菩薩，一切賢聖，以慈悲心，同加神
 dì pú sà yí qiè xián shèng yǐ cí bēi xīn tóng jiā shén
 力，令六道一切眾生。以今懺法，一切眾
 lì lìng liù dào yí qiè zhòng shēng yǐ jīn chàn fǎ yí qiè zhòng
 苦，皆悉斷除，離顛倒緣，不起惡覺。
 kǔ jiē xī duàn chú lí diān dǎo yuán bù qǐ è jué
 捨四趣業，得智慧生。行菩薩道，不休不
 shě sì qù yè dé zhì huì shēng xíng pú sà dào bù xiū bù
 息。行願早圓，速登十地。入金剛心，成
 xī háng yuàn zǎo yuán sù dēng shí dì rù jīn gāng xīn chéng
 等正覺。
 děng zhèng jué

which only the Buddhas and great Bodhisattvas fully know and see. For all the amount of offenses seen and known by all Buddhas and Bodhisattvas, we now bring forth the mind of shame and remorse to repent of all these offenses. We pray and beseech that the causes of all the offenses and the consequent effects and retributions will all be eradicated.

From now until we attain Buddhahood, we resolve to tirelessly practice the Bodhisattva Path. We will continuously and endlessly practice the giving of wealth and Dharma. We endeavor to use wisdom and expedient means in all our undertakings so that they are not done in vain. May everything we see or hear lead us towards liberation. With utmost sincerity, we bow in full prostration and pray that all Buddhas, Bodhisattvas, sages and worthies in the ten directions, out of great kindness and compassion, and with their spiritual powers, bless and help all living beings in the six paths. By the merit of this repentance, we pray you will eradicate all suffering, help us leave conditions of inversion and never give rise to evil thoughts, and lead us to renounce the karma that plunges us into the four lowly paths. May all of us gain wisdom, ceaselessly practice the Bodhisattva Path, accomplish our vows, quickly attain the Ten Grounds, gain entry to the vajra mind, and realize Proper and Equal Enlightenment.

懺悔第三

chàn huǐ dì sān

Section 3 - Repentance

今日道場，同業大眾。經言：在凡謂之
 jīn rì dào chǎng tóng yè dà zhòng jīng yán zài fán wèi zhī
 縛，在聖謂之解。縛即是三業所起之惡，
 fú zài shèng wèi zhī jiě fú jí shì sān yè suǒ qǐ zhī è
 解即是三業無礙之善。一切聖人，安心斯
 jiě jí shì sān yè wú ài zhī shàn yī qiè shèng rén ān xīn sī
 在，神智方便，無量法門。明了眾生善惡
 zài shén zhì fāng biàn wú liàng fǎ mén míng liǎo zhòng shēng shàn è
 之業。能以一身，作無量身。能以一形，
 zhī yè néng yī yī shēn zuò wú liàng shēn néng yī yī xíng
 種種變現。能促一劫，以爲一日。能延一
 zhǒng zhǒng biàn xiàn néng cù yī jié yǐ wéi yī rì néng yán yī
 日，以爲一劫。欲停壽命，則永不滅。欲
 rì yǐ wéi yī jié yù tíng shòu mìng zé yǒng bú miè yù
 現無常，則示涅槃。神通智慧，出沒自
 xiàn wú cháng zé shì niè pán shén tōng zhì huì chū mò zì
 在。飛行適性，坐臥虛空。履水如地，不
 zài fēi xíng shì xìng zuò wò xū kōng lǚ shuǐ rú dì bú
 見險難。畢竟空寂，以爲棲止。通達萬
 jiàn xiǎn nán bì jìng kōng jí yǐ wéi qī zhǐ tōng dá wàn
 法，空有俱明。成就辯才，智慧無礙。
 fǎ kōng yǒu jù míng chéng jiù biàn cái zhì huì wú ài

如是等法，不從惡業中生。不從貪瞋嫉妒
 rú shì děng fǎ bù cóng è yè zhōng shēng bù cóng tān chēn jí dù
 中生，不從愚癡邪見中生，不從懶惰懈怠
 zhōng shēng bù cóng yú chī xié jiàn zhōng shēng bù cóng lǎn duò xiè dài
 中生，不從驕慢自養中生。唯從謹慎，
 zhōng shēng bù cóng jiāo màn zì yǎng zhōng shēng wéi cóng jǐn shèn
 不作眾惡，勤行善業中生。何處見人，修
 bú zuò zhòng è qín xíng shàn yè zhōng shēng hé chù jiàn rén xiū
 諸善業，隨從佛語，而有貧窮者？有醜陋
 zhū shàn yè suí cóng fó yǔ ér yǒu pín qióng zhě yǒu chǒu lòu

Today, we are here in this Bodhimanda due to our shared karma. We should note that the sutra states, "What ordinary beings perceive as fetters or bondage, sages perceive as freedom." Bondage refers to the evil committed by beings through their three karmas of body, speech, and mind. Freedom refers to the goodness derived from the non-obstruction of the sages' three karmas. It is on this freedom that all sages peacefully settle their mind. With their wisdom and spiritual powers, they are able to apply expedient means of various dharma doors to thoroughly understand the wholesome and evil karma of all living beings. From a single body they can manifest limitless bodies. From a single form they can change to limitless forms. They can contract one kalpa into a single day, and can extend a single day into an entire kalpa. If they wish to eliminate the restriction of a life span, they manifest non-extinction. If they wish to reveal impermanence, they manifest entering Nirvana. Their spiritual powers and wisdom enable them to appear and disappear as they wish, to fly at will, to sit freely or recline in empty space, to walk on water as if it were solid ground, and not to be troubled by any difficulty or danger. They take the state of ultimate tranquility and emptiness as their home. They thoroughly understand both emptiness and existence, as well as the myriad dharmas. They accomplish eloquence and attain unobstructed wisdom.

All dharmas such as these do not arise from evil karma, greed, hatred, or jealousy. They do not arise from ignorance, deviant views, laziness or laxness. They do not arise from arrogance or self-indulgence. Instead, all these dharmas come from being prudent, refraining from evil, and diligently cultivating wholesome karma. Have we ever seen people who accord with the Buddhas' teachings and cultivate meritorious deeds end up poor, ugly, sick, disabled, ill at ease, or bullied and despised because of

者？有癯殘百疾不自在者？有卑賤為人陵
 zhě yǒu lóng cán bǎi jí bú zì zài zhě yǒu bēi jiàn wéi rén líng
 懺者？有所言說，不為人信用者？今以身
 miè zhě yǒu suǒ yán shuō bù wéi rén xìn yòng zhě jīn yǐ shēn
 證，若有一人，隨從佛語，修諸功德，不
 zhèng ruò yǒu yì rén suí cóng fó yǔ xiū zhū gōng dé bú
 為自身，而得惡報者。寧以我身入阿鼻地
 wéi zì shēn ér dé è bào zhě níng yǐ wǒ shēn rù ā bí dì
 獄，受種種苦。使此等人得惡報者，無有
 yù shòu zhǒng zhǒng kǔ shǐ cǐ děng rén dé è bào zhě wú yǒu
 是處。

今日道場，同業大眾。若欲捨凡入聖者，
 jīn rì dào chǎng tóng yè dà zhòng ruò yù shě fán rù shèng zhě
 當依佛語，如教修行。莫辭小苦，生懶惰
 dāng yī fó yǔ rú jiào xiū xíng mò cí xiǎo kǔ shēng lǎn duò
 心。宜自努力，懺悔滅罪。經言：罪從因
 xīn yí zì nǔ lì chàn huǐ miè zuì jīng yán zuì cóng yīn
 緣生，亦從因緣滅。既未免於凡類，觸向
 yuán shēng yì cóng yīn yuán miè jì wèi miǎn yú fán lèi chù xiàng
 多迷，自非資以懺悔，無由出離。相與今
 duō mí zì fēi zī yǐ chàn huǐ wú yóu chū lí xiāng yǔ jīn
 日，起勇猛心，發懺悔意。懺悔之力，不
 rì qǐ yǒng měng xīn fā chàn huǐ yì chàn huǐ zhī lì bú
 可思議。何以知然？

阿闍世王，有大逆罪，慚愧悔責，重苦輕
 ā shé shì wáng yǒu dà nì zuì cán kuì huǐ zé zhòng kǔ qīng
 受。又此懺法，令諸行人，得安隱樂。若
 shòu yòu cǐ chàn fǎ lìng zhū xíng rén dé ān yǐn lè ruò
 能自課，努力披誠，至到稽顙，懺悔歸
 néng zì kè nǔ lì pī chéng zhì dào qǐ sāng chàn huǐ guī
 依，畢竟為期者，而不通感諸佛，未之有
 yī bì jìng wéi qī zhě ér bù tōng gǎn zhū fó wèi zhī yǒu
 也。惡業果報，影響無差，應當怖懼，苦
 yě è yè guǒ bào yǐng xiǎng wú chā yīng dāng bù jù kǔ

their lowly status, and distrusted in whatever they say? We, the monks who compiled the Repentance pledge, “If anyone who accords with Dharma, selflessly cultivates merit and virtue, and ends up receiving evil retribution, we ourselves will enter the *Avici* Hell and receive the myriad suffering. However, there is no possibility of such an eventuality.”

Today, we are here in this Bodhimanda due to our shared karma. We should follow the teachings of the Buddhas and cultivate accordingly in order to renounce the mundane to enter the level of sages. We should not become lazy when we encounter a little hardship. Instead we should diligently strive to repent of all the offenses we have committed so as to eradicate them. The sutras state, “Offenses arise from causes and conditions, and cease due to causes and conditions.” Since we are ordinary people, and are constantly confused, if we do not rely on our repentance, there is no way we can transcend the mundane. From now on, let us all bring forth a courageous mind and a firm resolve for repentance. We should understand that the power of repentance is inconceivable. How do we know that this is true?

In the past, King Ajatasatru committed one of five rebellious acts, which would have resulted in a severe retribution. However, he was remorseful and repented of his offense, so he received a minor retribution instead. Furthermore, this dharma of repentance helps all cultivators attain peace and happiness. If we can reflect upon ourselves, earnestly bring forth our sincerity, bow in repentance, rely on the Three Treasures, aspire for bodhi without ever retreating, how can we fail to evoke a response from Buddhas? We should be fearful as retributions from our offenses will never be off by the slightest, like a shadow following form, or an echo following

到懺悔，各各至心，等一痛切。五體投
 dào chàn huǐ gè gè zhì xīn děng yí tòng qiè wǔ tǐ tóu
 地，心念口言，作如是說，遙請諸佛，同
 dì xīn niàn kǒu yán zuò rú shì shuō yáo qǐng zhū fó tóng
 加哀愍。

願救我苦厄	大悲覆一切
yuàn jiù wǒ kǔ è	dà bēi fù yí qiè
普放淨光明	滅除癡暗暝
pǔ fàng jìng guāng míng	miè chú chī àn míng
念我及一切	方嬰地獄苦
niàn wǒ jí yí qiè	fāng yīng dì yù kǔ
必來至我所	施令得安樂
bì lái zhì wǒ suǒ	shī lìng dé ān lè
我今稽首禮	聞名救厄者
wǒ jīn qǐ shǒu lǐ	wén míng jiù è zhě
我今共歸依	世間慈悲父
wǒ jīn gòng guī yī	shì jiān cí bēi fù

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無金剛不壞佛

ná mó jīn gāng bú huài fó

南無寶光佛

ná mó bǎo guāng fó

南無龍尊王佛

ná mó lóng zūn wáng fó

南無精進軍佛

ná mó jīng jìn jūn fó

南無精進喜佛

ná mó jīng jìn xǐ fó

sound. Therefore, we should painstakingly repent. Let us all bow in full prostration with utmost, heartfelt sincerity, as we mindfully call out to the Buddhas to take pity on us and to bless us from afar.

*May you save us who are in distress,
 With your all-encompassing great compassion.
 May you pervasively radiate pure light,
 To dispel our ignorance and darkness.
 May you be mindful of us and those
 Undergoing suffering in the hells.
 May you readily come to us,
 Bestowing bliss and peace upon us.
 We now bow in full prostration,
 Before you who hear and rescue us.
 We now all take refuge with you,
 Our Greatly Kind and Compassionate Ones,
 Who are like fathers to those of us in this world.*

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Vajra-indestructible Buddha

Namo Jeweled Light Buddha

Namo Venerable Dragon-king Buddha

Namo Vigor's Army Buddha

Namo Vigor and Joy Buddha

南無寶火佛

ná mó bǎo huǒ fó

南無寶月光佛

ná mó bǎo yuè guāng fó

南無現無愚佛

ná mó xiàn wú yú fó

南無寶月佛

ná mó bǎo yuè fó

南無無垢佛

ná mó wú gòu fó

南無離垢佛

ná mó lí gòu fó

南無師子幡菩薩

ná mó shī zǐ fān pú sà

南無師子作菩薩

ná mó shī zǐ zuò pú sà

南無無邊身菩薩

ná mó wú biān shēn pú sà

南無觀世音菩薩

ná mó guān shì yīn pú sà

又復歸依，十方盡虛空界，一切三寶。唯

yòu fù guī yī shí fāng jìn xū kōng jiè yí qiè sān bǎo wéi

願必定來，愍我三毒苦，施令得安樂，及

yuàn bì dìng lái mǐn wǒ sān dú kǔ shī lìng dé ān lè jí

以大涅槃。以大悲水，洗除垢穢，令至菩

yǐ dà niè pán yǐ dà bēi shuǐ xǐ chú gòu huì lìng zhì pú

提，畢竟清淨。六道四生，有此罪者，同

tí bì jìng qīng jìng liù dào sì shēng yǒu cǐ zuì zhě tóng

得清淨，成就阿耨多羅三藐三菩提，究竟

dé qīng jìng chéng jiù ā nòu duō luó sān miǎo sān pú tí jiù jìng

解脫。相與至心，等一痛切。五體投地，

jiě tuō xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì

心念口言：

xīn niàn kǒu yán

Namo Precious Fire Buddha

Namo Jeweled Moonlight Buddha

Namo Manifesting without Delusion Buddha

Namo Jeweled Moon Buddha

Namo Undeiled Buddha

Namo Apart from Defilement Buddha

Namo Lion Banner Bodhisattva

Namo Lion Deeds Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We sincerely wish that you take pity on all of us suffering from the three poisons, and definitely come to enable us to attain peace and bliss, up to our entering Parinirvana. May you cleanse our defilements with the water of great compassion, and help us until we attain bodhi, the ultimate purity. We hope all living beings in the six paths and the four births with similar offenses, will also attain purity and accomplish *Anuttara-samyak-sambodhi*, the ultimate liberation. With utmost, heartfelt sincerity and remorse, we bow in full prostration. We are mindful as we chant:

某等自從無始以來，至于今日。無明所
 mǒu děng zì cóng wú shǐ yǐ lái zhì yú jīn rì wú míng suǒ
 覆，愛使所纏，瞋恚所縛，墮在愚網。經
 fù ài shǐ suǒ chán chēn huì suǒ fú duò zài yú wǎng jīng
 歷三界，備涉六道，沈淪苦海，不能自
 lì sān jiè bèi shè liù dào chén lún kǔ hǎi bù néng zì
 拔。不識往業，過去因緣。或自破淨命，
 bá bú shì wǎng yè guò qù yīn yuán huò zì pò jìng mìng
 破他淨命。自破梵行，破他梵行。自破淨
 pò tā jìng mìng zì pò fàn hàng pò tā fàn hàng zì pò jìng
 戒，破他淨戒。如是罪惡，無量無邊。今
 jiè pò tā jìng jiè rú shì zuì è wú liàng wú biān jīn
 日慚愧懺悔，願乞除滅。

某等重復至誠，五體投地，求哀悔過。又
 mǒu děng chóng fù zhì chéng wǔ tǐ tóu dì qiú āi huǐ guò yòu
 復無始以來，至于今日。依身口意，行十
 fù wú shǐ yǐ lái zhì yú jīn rì yī shēn kǒu yì xíng shí
 惡業。身殺盜淫；口妄言綺語，兩舌惡
 è yè shēn shā dào yín kǒu wàng yán qǐ yǔ liǎng shé è
 罵；意貪瞋癡。自行十惡，教他行十惡。
 mà yì tān chēn chī zì xíng shí è jiào tā xíng shí è
 讚歎十惡法，讚歎行十惡法者。如是一念
 zàn tàn shí è fǎ zàn tàn xíng shí è fǎ zhě rú shì yí niàn
 之間，起四十種惡。如是等罪，無量無
 zhī jiān qǐ sì shí zhǒng è rú shì děng zuì wú liàng wú
 邊。今日懺悔，願乞除滅。

某等重復至誠，五體投地。又復無始以
 mǒu děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ
 來，至于今日。依於六根，行於六識，取
 lái zhì yú jīn rì yī yú liù gēn xíng yú liù shí qǔ
 於六塵。眼著色，耳著聲，鼻著香，舌著
 yú liù chén yǎn zhuó sè ěr zhuó shēng bí zhuó xiāng shé zhuó
 味，身著細滑，意著法塵，起種種業；乃
 wèi shēn zhuó xì huá yì zhuó fǎ chén qǐ zhǒng zhǒng yè nǎi

We disciples from time without beginning until now, have been blanketed by the lack of understanding, burdened by the fetters of emotional love, bound by hatred and anger, and are trapped in the net of ignorance. Thus we revolve in the three realms, tread on the six paths, drift in the sea of suffering and are unable to free ourselves. We fail to know the causes and conditions of our past karma. We have destroyed our own proper livelihood and that of others. We have destroyed our own pure conduct and that of others. We have broken the precepts of purity and caused others to break them. For these boundless offenses that we have created, we now feel shame and remorse, repent and reform of them all and beseech that they be eradicated.

We disciples again with utmost sincerity, bow in full prostration, repent of all past mistakes, reform, and seek forgiveness. From time without beginning until now, we have committed the ten evil deeds through our body, mouth, and mind. Through our body, we kill, steal, and engage in sexual misconduct. Through our mouth, we commit false speech, frivolous speech, divisive speech, and harsh speech. In our mind, we harbor greed, anger, and delusion. We have done all these ten evils ourselves, and have taught others to do them. We have praised the ten evil dharmas and praised others who practice them. Within the space of a single thought, we have committed forty types of evil. For these boundless offenses that we have committed, we now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, we have been relying on the six sense faculties, we have been using our six sense consciousnesses, and we have been grasping at the six sense objects: Our eyes are attached to sights, our ears to sounds, our nose to smells, our tongue to tastes, our body to sensations of touch, and our mind to mental objects of dharmas. With all these attachments, we create various types of karma, up to and including opening

至開八萬四千塵勞門。如是罪惡，無量無
 zhì kāi bā wàn sì qiān chén láo mén rú shì zuì è wú liàng wú
 邊。今日懺悔，願乞除滅。
 biān jīn rì chàn huǐ yuàn qǐ chú miè

某等重復至誠，五體投地。又復無始以
 mǒu děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ
 來，至于今日。依身口意，行不平等。但
 lái zhì yú jīn rì yī shēn kǒu yì xíng bù píng děng dàn
 知有我身，不知有他身。但知有我苦，不
 zhī yǒu wǒ shēn bù zhī yǒu tā shēn dàn zhī yǒu wǒ kǔ bù
 知有他苦。但知我求安樂，不知他亦求安
 zhī yǒu tā kǔ dàn zhī wǒ qiú ān lè bù zhī tā yì qiú ān
 樂。但知我求解脫，不知他亦求解脫。但
 lè dàn zhī wǒ qiú jiě tuō bù zhī tā yì qiú jiě tuō dàn
 知有我家，有我眷屬。不知他亦有家，亦
 zhī yǒu wǒ jiā yǒu wǒ juàn shǔ bù zhī tā yì yǒu jiā yì
 有眷屬。但知自身一癢一痛，不可抑忍。
 yǒu juàn shǔ dàn zhī zì shēn yì yǎng yí tòng bù kě yì rěn
 楚撻他身，唯恐苦毒不深。但自知畏，現
 chǔ tà tā shēn wéi kǒng kǔ dú bù shēn dàn zì zhī wèi xiàn
 身小苦；而不知畏，起諸惡業，捨身應墮
 shēn xiǎo kǔ ér bù zhī wèi qǐ zhū è yè shě shēn yīng duò
 地獄，於地獄中，備受眾苦。乃至不畏餓
 dì yù yú dì yù zhōng bèi shòu zhòng kǔ nǎi zhì bú wèi è
 鬼道、畜生道、阿修羅道、人道、天道，
 guǐ dào chù shēng dào ā xiū luó dào rén dào tiān dào
 有種種苦。以不平等故，起彼我心，生怨
 yǒu zhǒng zhǒng kǔ yǐ bù píng děng gù qǐ bǐ wǒ xīn shēng yuàn
 親想，所以怨對遍於六道。如是等罪，無
 qīn xiǎng suǒ yǐ yuàn duì biàn yú liù dào rú shì děng zuì wú
 量無邊。今日懺悔，願乞除滅。
 liàng wú biān jīn rì chàn huǐ yuàn qǐ chú miè

某等重復至誠，五體投地。又復無始以
 mǒu děng chóng fù zhì chéng wǔ tǐ tóu dì yòu fù wú shǐ yǐ
 來，至于今日。心顛倒，想顛倒，見顛
 lái zhì yú jīn rì xīn diān dǎo xiǎng diān dǎo jiàn diān

the doors of eighty-four thousand types of defiling passions. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, we engage in discriminating actions with our body, mouth, and mind. We only care for ourselves, not others; only know our suffering, not that of others; only seek peace and happiness for ourselves, but fail to realize that others also seek happiness; only seek liberation for ourselves, but fail to realize that others also seek liberation.

We are only concerned about our family and relatives, not others'. We cannot bear any minor pain or itch, but when hurting others, such as flogging or clubbing them, we are only afraid that we do not beat them hard enough. We only fear our present minor suffering, but not the forthcoming misery of falling into the hells when our life ends and undergoing all kinds of suffering because of our evil karma. We do not know the myriad types of suffering in the realm of hungry ghosts, the realm of animals, the realm of asuras, the realm of humans, the realm of heavenly beings. Because of the discriminations in our mind, we give rise to thoughts of self and others, thoughts of friends and foes. Thus, those who harbor animosity towards us pervade all the six paths. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, because of our inverted mind, inverted thoughts, and inverted views, we stay away from good and wise advisers and prefer the company of bad advisers. We

倒。離善知識，近惡知識。背八正道，行
 dǎo lí shàn zhī shì jìn è zhī shì bèi bā zhèng dào xíng
 八邪道。非法說法，法說非法。不善說
 bā xié dào fēi fǎ shuō fǎ fǎ shuō fēi fǎ bú shàn shuō
 善，善說不善。建憍慢幢，張愚癡帆。隨
 shàn shàn shuō bú shàn jiàn jiāo màn chuáng zhāng yú chī fān suí
 無明流，入生死海。如是罪惡，無量無
 wú míng liú rù shēng sǐ hǎi rú shì zuì è wú liàng wú
 邊。今日懺悔，願乞除滅。

某等重復苦到，五體投地。又復無始以
 mǒu děng chóng fù kǔ dào wǔ tǐ tóu dì yòu fù wú shǐ yǐ
 來，至于今日。以三不善根，起四顛倒，
 lái lái zhì yú jīn rì yǐ sān bú shàn gēn qǐ sì diān dǎo
 造作五逆，行於十惡，熾然三毒，長養
 zào zuò wǔ nì xíng yú shí è chì rán sān dú zhǎng yǎng
 八苦。造八寒八熱諸地獄因，造八萬四千
 bā kǔ zào bā hán bā rè zhū dì yù yīn zào bā wàn sì qiān
 鬲子地獄因，造一切畜生因，造一切餓鬼
 gé zǐ dì yù yīn zào yī qiè chù shēng yīn zào yī qiè è guǐ
 因，造人天生老病死種種苦因，受於六道
 yīn zào rén tiān shēng lǎo bìng sǐ zhǒng zhǒng kǔ yīn shòu yú liù dào
 無量苦果。難可堪忍，不可聞見。如是罪
 wú liàng kǔ guǒ nán kě kān rěn bù kě wén jiàn rú shì zuì
 惡，無量無邊。今日懺悔，願乞除滅。

某等重復苦到，五體投地。求哀悔過。又
 mǒu děng chóng fù kǔ dào wǔ tǐ tóu dì qiú āi huǐ guò yòu
 復無始以來，至于今日。以三毒根，於三
 fù wú shǐ yǐ lái zhì yú jīn rì yǐ sān dú gēn yú sān
 有中，歷二十五有。處處起諸罪惡，隨逐
 yǒu zhōng lì èr shí wǔ yǒu chù chù qǐ zhū zuì è suí zhú
 業風，不自知覺；或障人持戒，修定修
 yè fēng bú zì zhī jué huò zhàng rén chí jiè xiū dìng xiū
 慧，修諸功德，修諸神通。如是罪障，障
 huì xiū zhū gōng dé xiū zhū shén tōng rú shì zuì zhàng zhàng

turn our back on the eightfold noble path and practice the eight deviant paths. We speak of deviant dharma as proper Dharma, and speak of proper Dharma as deviant dharma. We take what is evil as good, and take what is good as evil. We raise the banner of arrogance, hoist the sails of delusion, and drift along with the current of ignorance into the sea of birth and death. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bow in full prostration, and willingly endure the painstaking rigor of bowing this repentance. From time without beginning until now, through the three unwholesome roots, we have continually given rise to the four inversions, committed the five rebellious acts, and the ten evils. The three poisons blaze forth and exacerbate the eight sufferings, creating the causes for the eight freezing hells, and the eight burning hells, as well as the causes for the eighty-four thousand solitary-cell hells. They also create the causes for becoming animals, hungry ghosts, humans, or heavenly beings, who are all subjected to the suffering of birth, aging, sickness, and death, and thus undergo limitless suffering in the six paths, all too agonizing to our eyes and ears. All these offenses are boundless and limitless. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bow in full prostration, and willingly endure the painstaking rigor of bowing this repentance. We repent and reform of all past mistakes, humbly seek pity and forgiveness. From time without beginning until now, rooted in the three poisons, we traverse the three realms undergoing rebirth in the twenty-five planes of existence. In all these places, we have committed all kinds of offenses, and have been unknowingly blown adrift by the winds of karma. We might have obstructed people from upholding precepts, from cultivating samadhi and wisdom, from creating merit and virtue, and from cultivating spiritual powers. These offenses that we have

菩提心，障菩提願，障菩提行。今日懺悔，願乞除滅。

某等重復苦到，五體投地。又復無始以來，至于今日。以貪瞋心，構起六識，隨逐六塵，起眾多罪。或於眾生邊起，或於非眾生邊起，或於無漏人起，或於無漏法起。如是貪瞋，所起罪惡，今日懺悔，願乞除滅。

又愚癡心，起顛倒行。信於邪師，受於邪說。著斷著常，著我著見。隨癡所行，起無量罪。如是因緣，障菩提心，障菩提願，障菩提行。今日懺悔，願乞除滅。

某等重復至誠，五體投地。又復無始以來，至于今日。身三惡業，口四惡業，意三惡業；從無始無明住地煩惱，恒沙上煩惱，止上煩惱，觀上煩惱，四住地煩惱；三毒四取，五蓋六愛，七漏八垢，九結十使；如是一切煩惱等障，無量無邊。障菩

created obstruct our bodhi resolve, obstruct our bodhi vows, and obstruct our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bow in full prostration, and willingly endure the painstaking rigor of bowing this repentance. From time without beginning until now, driven by thoughts of greed and hatred, our six consciousnesses arise, following and chasing after the sense objects, committing multitudes of offenses. Those offenses may have been committed against living beings or non-living beings. Those offenses may have been committed against someone who has attained the state of non-outflow, or in opposition to the dharmas of non-outflow. All such offenses that have arisen from greed and anger, we now repent and reform of them all and beseech that they be eradicated.

Because of deluded thoughts, our conduct is inverted. We believed in deviant teachers and their instruction. We become attached to views of permanence and annihilation, to our ego or egoistic views. We conducted ourselves under the influence of delusion and committed limitless offenses — all such causes and conditions obstruct our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From time without beginning until now, through our body we created three evil karmas; through our speech, four evil karmas; through our mind, three evil karmas. From time without beginning, we have been hindered by the five grounds of afflictions resulting from ignorance, formidable afflictions that number like the Ganges' sands, formidable afflictions during the practice of cessation and contemplation, the four dwelling grounds of afflictions, the three evils, the four graspings, the five hindrances, the six attachments, the seven outflows, the eight defilements, the nine entanglements, and the ten fetters. Because of these afflictions and limitless other obstacles, we have been obstructed in our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

提心，障菩提願，障菩提行。今日懺悔，

願乞除滅。

某等重復至誠，五體投地。又復無始以

來，至于今日。不能修慈悲心，不能修喜

捨心；不能修檀波羅蜜，尸羅波羅蜜，羼

提波羅蜜，毗黎耶波羅蜜，禪波羅蜜，般

若波羅蜜；又不能修一切助菩提法；如是

無有方便，無有智慧。障菩提心，障菩提

願，障菩提行。今日懺悔，願乞除滅。

某等重復增到，五體投地。又復無始以

來，至于今日。輪轉三界，備歷六道，受

四生身。或男或女，非男非女。遍一切

處，起無量罪。或為大身眾生，更相噉

食。或為細身眾生，更相噉食。如是等殺

業，無量無邊。障菩提心，障菩提願，障

菩提行。今日懺悔，願乞除滅。

某等重復至誠，五體投地。自從有識神以

來，至于今日。於六道中，受四生身。於

We disciples again sincerely bow in full prostration. From time without beginning until now, we have been unable to develop the mind of kindness, compassion, joy, and equanimity. We have failed to cultivate dana paramita, sila paramita, ksanti paramita, virya paramita, dhyana paramita, and prajna paramita nor other dharmas that aid on the path towards bodhi. Therefore, we do not have the wisdom nor the expedient means, since we have been obstructed in our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again bring forth complete sincerity and bow in full prostration. From time without beginning until now, we have revolved in the wheel of the three realms, undergoing the four births and the six paths, sometimes as male, sometimes female, sometimes as non-male, sometimes non-female. In these forms everywhere we have created countless offenses. Sometimes we were born as beings with large bodies, devouring each other, sometimes as beings with small bodies, devouring each other. Thus we have created boundless offenses from the karma of killing, and consequently have been obstructed in our bodhi resolve, our bodhi vows, and our bodhi conduct. We now repent and reform of them all and beseech that they be eradicated.

We disciples again sincerely bow in full prostration. From the time we first had consciousness until now, we have been subjected to the four births and the six paths committing limitless offenses. All Buddhas and great Bodhisattvas throughout the ten directions see and know the entirety of our offenses. Now with utmost

其中間，所起罪惡，無窮無盡。如是等
 qí zhōng jiān suǒ qǐ zuì è wú qióng wú jìn rú shì děng
 罪，唯有十方一切諸佛，大地菩薩，盡
 zuì wéi yǒu shí fāng yí qiè zhū fó dà dì pú sà jìn
 知盡見。如諸佛菩薩，所知所見，罪量多
 zhī jìn jiàn rú zhū fó pú sà suǒ zhī suǒ jiàn zuì liàng duō
 少。今日至心，稽顙求哀，慚愧懺悔。
 shǎo jīn rì zhì xīn qǐ sāng qiú āi cán kuì chàn huǐ
 已作之罪，願盡銷滅。未作之罪，不敢復
 yǐ zuò zhī zuì yuàn jìn xiāo miè wèi zuò zhī zuì bù gǎn fù
 作。仰願十方一切諸佛，以大慈心，受某
 zuò yǎng yuàn shí fāng yí qiè zhū fó yǐ dà cí xīn shòu mǒu
 等今日懺悔。以大悲水，洗除某等能障菩
 děng jīn rì chàn huǐ yǐ dà bēi shuǐ xǐ chú mǒu děng néng zhàng pú
 提一切罪垢，令至道場，畢竟清淨。
 tí yí qiè zuì gòu lìng zhì dào chǎng bì jìng qīng jìng

又願十方一切諸佛，以不思議力、本誓
 yòu yuàn shí fāng yí qiè zhū fó yǐ bù sī yì lì běn shì
 願力、度脫眾生力、覆護眾生力。令某等
 yuàn lì dù tuō zhòng shēng lì fù hù zhòng shēng lì lìng mǒu děng
 今日起，誓發菩提心。從今日去，至坐道
 jīn rì qǐ shì fā pú tí xīn cóng jīn rì qù zhì zuò dào
 場。畢竟成立，不復退轉。所有誓願，悉
 chǎng bì jìng chéng lì bú fù tuì zhuǎn suǒ yǒu shì yuàn xī
 同菩薩所行誓願。仰願十方一切諸佛，
 tóng pú sà suǒ xíng shì yuàn yǎng yuàn shí fāng yí qiè zhū fó
 大地菩薩，以慈悲心，同加攝受。令某等
 dà dì pú sà yǐ cí bēi xīn tóng jiā shè shòu lìng mǒu děng
 得如所願，滿菩提願。一切眾生，各各具
 dé rú suǒ yuàn mǎn pú tí yuàn yí qiè zhòng shēng gè gè jù
 足，滿菩提願。
 zú mǎn pú tí yuàn

慈悲道場懺法卷第一
 cí bēi dào chǎng chàn fǎ juàn dì yī

sincerity, feeling shame and remorse, we repent of our faults. May our past offenses be eradicated completely, and may we resolve to not commit further offenses. We pray that all Buddhas in the ten directions, with your great kindness, will accept our repentance, and use the water of great compassion to wash away all our offenses and defilement that hinder the path to bodhi. May all of us attain Buddhahood, the ultimate purity.

We also pray that all Buddhas in the ten directions, with power that is inconceivable, power of your fundamental vows, power of rescuing living beings, and power of protecting and supporting living beings, enable us to henceforth resolve on bodhi, without ever regressing, until we attain Buddhahood, the ultimate accomplishment. May our vows be identical with that of all Bodhisattvas. We pray all Buddhas and great Bodhisattvas in the ten directions, with your great kindness and compassion, accept and gather us in and enable us to fulfill our vows and our bodhi resolve. May all living beings' wishes be completely fulfilled, and may all perfect the bodhi resolve.

End of the Roll One of Repentance Dharma of Kindness and Compassion
 in the Bodhimanda

讚
zàn

歸依三寶。截斷疑根。
guī yī sān bǎo jié duàn yí gēn

挫情折意入玄門。
cuò qíng zhé yì rù xuán mén

因果儼然存。懺悔功深。
yīn guǒ yǎn rán cún chàn huǐ gōng shēn

諸佛共垂恩。
zhū fó gòng chuí ēn

南無歡喜地菩薩摩訶薩 (三稱)
ná mó huān xǐ dì pú sà mó hē sà

Praise

Taking refuge with the Three Treasures,

Cutting off the roots of doubt,

Reining in emotions and subduing the ego, we enter the esoteric gateway.

Clearly understanding the presence of cause and effect;

Profound is the merit of repenting and reforming,

Upon us all, Buddhas bestow their kindness.

Namo Bodhisattvas Mahasattvas of the Ground of Happiness (3 times)

出懺
chū chàn

天上人間，正遍知覺。光超日月，德越太
 tiān shàng rén jiān zhèng biàn zhī jué guāng chāo rì yuè dé yuè tài
 虛。無去無來，隱隱常居華藏界。不生不
 xū wú qù wú lái yǐn yǐn cháng jū huá zàng jiè bù shēng bú
 滅，巍巍坐斷涅槃城。應物現形，隨機赴
 miè wēi wēi zuò duàn niè pán chéng yìng wù xiàn xíng suí jī fù
 感。若洪鐘之待扣，似空谷以傳聲。願垂
 gǎn ruò hóng zhōng zhī dài kòu sì kōng gǔ yǐ chuán shēng yuàn chuí
 無極之大悲，鑒此一時之佛事。

上來奉為求懺眾等，修崇慈悲道場懺法。
 shàng lái fèng wèi qiú chàn zhòng děng xiū chóng cí bēi dào chǎng chàn fǎ
 今當第一卷，功德克諧，圓滿於內。修設
 jīn dāng dì yī juàn gōng dé kè xié yuán mǎn yú nèi xiū shè
 壇場，鋪舒紺像。燈然火樹，香噴沉檀。
 tán chǎng pū shū gǎn xiàng dēng rán huǒ shù xiāng pèn chén tán
 散五色之名華，獻新奇之妙果。歌揚梵
 sàn wǔ sè zhī míng huā xiàn xīn qí zhī miào guǒ gē yáng fàn
 唄，稱讚洪名。行道入禪，諷經持呪。所
 bài chēng zàn hóng míng xíng dào rù chán fēng jīng chí zhòu suǒ
 集功因，專伸回向，常住真慈三寶，會
 jí gōng yīn zhuān shēn huí xiàng cháng zhù zhēn cí sān bǎo huì
 下護法諸天，上中下界神祇，遠近無邊靈
 xià hù fǎ zhū tiān shàng zhōng xià jiè shén qí yuǎn jìn wú biān líng
 貺。普願鑒此誠忱，咸生歡喜之心。流恩
 kuàng pǔ yuàn jiàn cǐ chéng chén xián shēng huān xǐ zhī xīn liú ēn
 澤於天上人間，宣化日於他方此界。圓滿
 zé yú tiān shàng rén jiān xuān huà rì yú tā fāng cǐ jiè yuán mǎn
 道場，出生功德。

Concluding the Repentance

In the Heaven above and in this world,
 Appears the One Replete with Proper and Universal Knowledge.
 His brilliance surpasses the Sun and Moon,
 His virtue more encompassing than the Great Void.
 Not coming nor going, he dwells firmly in the Flower Treasury realm;
 Transcending birth and death, he sits majestically in the city of Nirvana.
 He manifests appropriately to conditions;
 He responds to beings in accord with their potential,
 Like a great bell waiting to be struck, or a deep valley waiting to transmit echoes.
 May you shower our Repentance with your great and boundless compassion,
 Witnessing us at this very moment doing the Buddha's work.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have now successfully completed Roll One; the merit and virtue is complete and perfect. We have established the Repentance Platform and adorned the altar with Buddha images, with bright lamps ornamenting the tree branches, with the fragrance of sandalwood incense permeating everywhere, with exquisite multicolored arrays of flowers everywhere, and offerings of wonderful fruits.

Singing the praise hymn and chanting the exalted Buddha names, we cultivate samadhi, and recite sutras and mantras. All the merit thus accumulated from these deeds, we now dedicate to the ever-abiding and truly kind Three Treasures, to the Dharma-protecting devas, spirits and ghosts of all realms, and to the innumerable spirits, afar or near, who bestow rewards. May they all bear witness to our heartfelt sincerity and be delighted. May their beneficence extend throughout Heaven and Earth, teaching and transforming like the sun, benefitting all. May they help perfect our Repentance in this Bodhimanda, help us accomplish merit and virtue.

切念今辰求懺某等，懺釋罪愆，求生淨土
 qiè niàn jīn chén qiú chàn mǒu děng chàn shì zuì qiān qiú shēng jìng dù

/ 迎祥集福。

伏願：一生罪垢冰消，一切業緣清淨；一
 fú yuàn yì shēng zuì gòu bīng xiāo yí qiè yè yuán qīng jìng yì

心解悟，向一理之真如；一念回光，造一
 xīn jiě wù xiàng yì lǐ zhī zhēn rú yí niàn huí guāng zào yì

乘之妙道；轉苦緣而成樂具，灑熱惱而作
 chéng zhī miào dào zhuǎn kǔ yuán ér chéng lè jù sǎ rè nǎo ér zuò

清涼；祖禰宗親，決定往生於淨土；合門
 qīng liáng zǔ nǐ zōng qīn jué dìng wǎng shēng yú jìng dù hé mén

人眷，方當永享於遐齡；等冤親而共沐恩
 rén juàn fāng dāng yǒng xiǎng yú xiá líng děng yuān qīn ér gòng mù ēn

波，與凡聖而同躋寶地。今則依文懺悔，
 bō yú fán shèng ér tóng jī bǎo dì jīn zé yī wén chàn huǐ

猶恐微細罪業難逃，再勞尊眾，同求懺
 yóu kǒng wēi xì zuì yè nán táo zài láo zūn zhòng tóng qiú chàn

悔。
 huǐ

[*Dharma Host: May _____ be earnestly mindful*], including all of us who are now doing this Repentance. May all our offenses be eradicated; may all of us be reborn in the Pure Land; and may our blessings increase; may auspiciousness be ushered in.

We bow and earnestly pray:

May our whole life's offenses melt away like ice;

May all our karma and karmic conditions be purified;

May we attain awakening through single-mindedness to tend towards the *One* Principle of True Suchness;

May we, within *one* thought, reflect and return the light to shine within, to advance towards the wondrous path of the *One* Vehicle;

May we transform the conditions of suffering into that of happiness, and sprinkle water to cool off and wash away all heated afflictions;

May our ancestors and relatives be assured of rebirth in the Pure Land;

May every member of our family be blessed with longevity;

May all our friends and foes alike, equally bathe in the radiance of your kindness, and together, with all other ordinary beings and sages, ascend to the Jeweled Land.

Although we have repented according to the Repentance Text, we are still fearful that we have not been fully spared from the retributions of our subtle offenses. Let us exhort ourselves that together, we continue to repent and reform.

懺
zàn

梁皇懺。一卷功德力。
liáng huáng chàn yí juàn gōng dé lì

願滅信人 / 亡者 一障罪。
yuàn miè xìn rén yí zhàng zuì

親證菩薩歡喜地。懺文舉處罪華飛。
qīn zhèng pú sà huān xǐ dì chàn wén jǔ chù zuì huā fēi

解了冤。懺了罪。消災增福慧 / 脫苦生忉利。
jiě liǎo yuān chàn liǎo zuì xiāo zāi zēng fú huì

龍華三會願相逢，彌勒佛前親受記。(二稱)
lóng huā sān huì yuàn xiāng féng mí lè fó qián qīn shòu jì

龍華三會願相逢，龍華會上菩薩摩訶薩。
lóng huā sān huì yuàn xiāng féng lóng huā huì shàng pú sà mó hē sà

舉讚
jǔ zàn

梁皇懺。一卷已全周。
liáng huáng chàn yí juàn yǐ quán zhōu

回向四恩并三有。
huí xiàng sì ēn bìng sān yǒu

拜懺某等增福壽。
bài chàn mǒu děng zēng fú shòu

惟願亡靈往西遊 / 願將法水洗愆尤。
wéi yuàn wáng líng wǎng xī yóu

歡喜地菩薩。惟願哀納受。
huān xǐ dì pú sà wéi yuàn āi nà shòu

南無登雲路菩薩摩訶薩 (三稱)
ná mó dēng yún lù pú sà mó hē sà

Praise

The meritorious power of the Emperor of Liang Repentance Roll One
Enables the disciples and the deceased to eradicate their One Offense;
May all realize the Bodhisattva's Ground of Happiness.

As the Repentance is chanted, our offenses are blown away like flower
petals in the wind.

Offenses repented, enmity resolved,

Wisdom and blessing increase as calamities are dispelled.

Liberated from suffering and reborn in the Trayastrimsha,

May we gather at the Dragon Flower's Three Assemblies

And receive a prediction personally from Maitreya Buddha. (2 times)

May we gather at the Dragon Flower's Three Assemblies

Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll One now concludes.

We dedicate its merit to the four benefactors and the three realms.

May all in this assembly enjoy increased longevity and blessings,

May the deceased be reborn in the Western Pure Land,

May the Dharma water cleanse our offenses.

May the Bodhisattvas of the Ground of Happiness compassionately
gather us in.

Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)

梁皇寶懺

【卷二】

Emperor of Liang Jeweled Repentance

(Roll 2)

讚
zàn

華奉獻。文殊共普賢。
huā fèng xiàn wén shū gòng pǔ xián

牡丹芍藥真堪羨。百華獻納黃金殿。
mǔ dān sháo yào zhēn kān xiàn bǎi huā xiàn nà huáng jīn diàn

華開華謝綻金蓮。青衣童子持華。
huā kāi huā xiè zhàn jīn lián qīng yī tóng zǐ chí huā

親觀慈尊面。
qīn dū cí zūn miàn

南無普供養菩薩摩訶薩。(三稱)
ná mó pǔ gòng yǎng pú sà mó hē sà

Praise

*Offerings of flowers are made to
Bodhisattvas Manjushri and Samantabhadra,
Peonies, admirable and exquisite, and
Hundreds more kinds of flowers grace the golden palace;
Lotuses bloom, shed petals and reveal golden pods;
A dark-robed youth holds the flowers before the Honored
Compassionate One.
Namo Universal Offering Bodhisattva Mahasattva (3 times)*

入懺
rù chàn

恭聞
gōng wén

欲得人法之兩空，須證二嚴之極果。既明
yù dé rén fǎ zhī liǎng kōng xū zhèng èr yán zhī jí guǒ jì míng
真俗之二諦，必了生死之妄緣。龍神八部
zhēn sú zhī èr dì bì liǎo shēng sǐ zhī wàng yuán lóng shén bā bù
以參隨，幽顯靈聰而密祐。胸藏題於卍
yǐ cān suí yōu xiǎn líng cōng ér mì yòu xiōng cáng tí yú wàn
字，足輪印於千華。惟佛德以難思，欲讚
zì zú lún yìn yú qiān huā wéi fó dé yǐ nán sī yù zàn
揚而莫極。不違本誓，普利有情。高敷百
yáng ér mò jí bù wéi běn shì pǔ lì yǒu qíng gāo fū bǎi
寶之蓮臺，鑒此二時之佛事。

今辰求懺某等，啓建慈悲道場懺法。今當
jīn chén qiú chàn mǒu děng qǐ jiàn cí bēi dào chǎng chàn fǎ jīn dāng
第二卷，入壇緣起。我諸眾等，雪清三
dì èr juàn rù tán yuán qǐ wǒ zhū zhòng děng xuě qīng sān
業，冰潔六根。焚兜樓婆，散芬陀利。延
yè bīng jié liù gēn fén dōu lóu pó sàn fēn tuó lì yán
奉十方之至聖，稱讚諸佛之洪名。灑滴滴
fèng shí fāng zhī zhì shèng chēng zàn zhū fó zhī hóng míng sǎ dī dī
之甘泉，蕩般般之罪垢。

切念求懺某等，遠從曠劫，近至今生。二
qiè niàn qiú chàn mǒu děng yuǎn cóng kuàng jié jìn zhì jīn shēng èr
障縈纏，續諸生死；二空未悟，勃起愛
zhàng yīng chán xù zhū shēng sǐ èr kōng wèi wù bó qǐ ài
憎。隨邪見之二邊，循苦樂之兩道。無明
zēng suí xié jiàn zhī èr biān xún kǔ lè zhī liǎng dào wú míng
頓起，淫殺盜妄而念念遷流。煩惱日增，
dùn qǐ yín shā dào wàng ér niàn niàn qiān liú fán nǎo rì zēng

Commencement of the Repentance

Listen respectfully

To realize the *two* emptinesses — emptiness of self and emptiness of dharmas,

We must certify to the ultimate fruition of the *dual* adornments.

To understand the *two* truths — Ultimate Truth and Conventional Truth,

We must put an end to the conditions of delusion that lead to birth and death.

Dragons and the rest of the eightfold division follow along and learn, and together with other efficacious beings, visible and invisible, offer unseen protection. A symbol for the “myriad virtues” adorns the Buddha’s chest; a wheel with a thousand spokes is imprinted on his soles.

His virtues are inconceivable and beyond praise or exaltation; he never forgets his fundamental vows to universally benefit sentient beings.

He sits high on the hundred-jeweled lotus platform, witnessing this repentance that we have been conducting day and night.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda. We have come to Roll Two. With all conditions fulfilled, we now enter the Repentance Platform. May our three karmas be pure as snow and our six sense faculties clean as ice. We burn turushka incense, spread pundarikas flowers, and respectfully invite the sages of the ten directions, as we praise the Buddhas and chant their exalted names. May we receive the sprinkling of sweet dew to cleanse us of our multifarious karmic offenses.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that from innumerable kalpas past, we have been tightly bound in the entanglements of the *two* karmas, and have continuously revolved in the cycle of birth and death. We have not awakened to the *two* emptinesses, and have quickly given rise to love and hate. We have been drifting along, holding onto the *two* extreme deviant views, as we wandered on the *two* paths of happiness and suffering. When ignorance suddenly arises, our thoughts of killing, stealing, lust, and lying, flow forth unabated. Daily, our afflictions grow, and we continuously commit

身口意業而重重造罪。況升沉之交報，似
 shēn kǒu yì yè ér chóng chóng zào zuì kuàng shēng chén zhī jiāo bào sì
 汲井輪；唯業果以昭然，如惡又聚。匪假
 jí jǐng lún wéi yè guǒ yǐ zhāo rán rú è chā jù fēi jiǎ
 懇修於懺法，何由免離於愆尤。由是意起
 kěn xiū yú chàn fǎ hé yóu miǎn lí yú qiān yóu yóu shì yì qǐ
 虔誠，心懷慚愧。以介現前之景福，永為
 qián chéng xīn huái cán kuì yǐ jiè xiàn qián zhī jǐng fú yǒng wéi
 滅罪之良規。我願如斯，佛必哀憐。仰叩
 miè zuì zhī liáng guī wǒ yuàn rú sī fó bì āi lián yǎng kòu
 洪慈，冥熏加被。

offenses with our body, mouth, and mind. We undergo a mix of good and bad retributions, constantly rising or falling, like an ever-revolving waterwheel. We ought to be aware that karmic retributions are just and never err, just like the three parts of the aksha cluster. Hence, if we do not rely on this repentance, how can we ever eradicate our offenses and mistakes? May we therefore give rise to shame and remorse and bring forth our utmost sincerity. May this Repentance that generates immediate blessings serve as an enduring method to effectively eradicate all our offenses. This is the vow we make, and may the Buddhas take pity on us and invisibly bless and protect us.

佛面猶如淨滿月 亦如千日放光明
fó miàn yóu rú jìng mǎn yuè yì rú qiān rì fàng guāng míng

圓光普照於十方 喜捨慈悲皆具足
yuán guāng pǔ zhào yú shí fāng xǐ shě cí bēi jiē jù zú

啓運慈悲道場懺法
qǐ yùn cí bēi dào chǎng chàn fǎ

一心歸命三世諸佛
yì xīn guī mìng sān shì zhū fó

南無過去毘婆尸佛
nán mó guò qù pí pó shī fó

南無尸棄佛
nán mó shī qì fó

南無毘舍浮佛
nán mó pí shè fú fó

南無拘留孫佛
nán mó jū liú sūn fó

南無拘那含牟尼佛
nán mó jū nà hán móu ní fó

南無迦葉佛
nán mó jiā shè fó

南無本師釋迦牟尼佛
nán mó běn shī shì jiā móu ní fó

南無當來彌勒尊佛
nán mó dāng lái mí lè zūn fó

開經偈

kāi jīng jì

南無本師釋迦牟尼佛 (三稱)
nán mó běn shī shì jiā móu ní fó

無上甚深微妙法 百千萬劫難遭遇
wú shàng shèn shēn wéi miào fǎ bǎi qiān wàn jié nán zāo yù

我今見聞得受持 願解如來真實義
wǒ jīn jiàn wén dé shòu chí yuàn jiě rú lái zhēn shí yì

*The Buddha's face is like the pure, full moon,
Radiant like the light of a thousand suns.
His aura universally illumines the ten directions, and
He is replete with kindness, compassion, joy and equanimity.*

We now begin the Repentance Dharma of Kindness and Compassion in the Bodhimanda.

Together in this assembly, we single-mindedly return to and rely on all Buddhas of the three periods of time.

Namo Buddhas of the past, Vipashyin Buddha

Namo Shikhin Buddha

Namo Vishvabhu Buddha

Namo Krakucchanda Buddha

Namo Kanakamuni Buddha

Namo Kashyapa Buddha

Namo our Fundamental Teacher Shakyamuni Buddha

Namo Honored Future Buddha, Maitreya

Verse for Opening a Sutra

Namo our Fundamental Teacher Shakyamuni Buddha (3 times)

*The unsurpassed, profound, and wonderful Dharma,
Is difficult to encounter in hundreds of millions of eons.*

*I now see and hear it, receive and uphold it,
And I vow to fathom the Tathagata's true meaning.*

慈悲道場懺法卷第二

cí bēi dào chǎng chàn fǎ juàn dì èr

發菩提心第四

fā pú tí xīn dì sì

今日道場，同業大眾。相與已得，洗滌心
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé xǐ huǎn xīn
 垢。十惡重障，淨盡無餘。業累既遣，內
 gòu shí è zhòng zhàng jìng jìn wú yú yè lěi jì qiǎn nèi
 外俱潔。次應仰學菩薩，修行直道，功德
 wài jù jié cì yīng yǎng xué pú sà xiū xíng zhí dào gōng dé
 智慧，由之而生。所以諸佛，每歎發心是
 zhì huì yóu zhī ér shēng suǒ yǐ zhū fó měi tàn fā xīn shì
 道場，能辦事故。唯願大眾，各堅其志，
 dào chǎng néng bàn shì gù wéi yuàn dà zhòng gè jiān qí zhì
 莫以年命，待時漏盡。勿令空去，後悔無
 mò yǐ nián mìng dài shí lòu jìn wù lìng kōng qù hòu huǐ wú
 益。

相與今日，值遇好時，不應日夜，煩惱覆
 xiāng yǔ jīn rì zhí yù hǎo shí bù yīng rì yè fán nǎo fù
 心。宜當努力，發菩提心。菩提心者，即
 xīn yí dāng nǔ lì fā pú tí xīn pú tí xīn zhě jí
 是佛心。功德智慧，不可格量。蓋論一
 shì fó xīn gōng dé zhì huì bù kě gé liáng gài lùn yī
 念，況復多念。假使歷劫，修無量福。乃
 niàn kuàng fù duō niàn jiǎ shǐ lì jié xiū wú liàng fú nǎi
 至今生，備行餘善，不及發心萬分之一。
 zhì jīn shēng bèi xíng yú shàn bù jí fā xīn wàn fēn zhī yī
 算數譬喻，亦不能盡。

又有一人，但作福德，不發菩提無上道
 yòu yǒu yī rén dàn zuò fú dé bù fā pú tí wú shàng dào
 心。譬如耕田，不下種子，既無其芽，何
 xīn pì rú gēng tián bù xià zhǒng zǐ jì wú qí yá hé

Repentance Dharma of Kindness and Compassion in the Bodhimanda - Roll Two

Section 4 - Bringing Forth the Bodhi Resolve

Today, we are here in this Bodhimanda due to our shared karma. We have bowed and repented, our defilements are now cleansed, and the heavy karmic obstructions from the ten evil deeds are completely removed. The burden of our karma has been lifted; we are now experiencing a pervasive purity. Let us now learn from the Bodhisattvas and practice the straight way, so that we may establish merit, virtue and wisdom. Buddhas have always praised those who bring forth the resolve for bodhi, as the bodhi resolve itself is the Bodhimanda, and it will bring us to accomplishment. May all of us in this great assembly, strengthen our resolve and not let our life pass in vain; let us not further waste our time, lest we regret in vain later.

We are gathered here today, and the timing is opportune. Therefore, from morning to night we should not cover ourselves with afflictions, instead, we should exhaust our efforts to bring forth the bodhi resolve. This very resolve for bodhi is the Buddha mind; the merit, virtue, and wisdom that come from the bodhi resolve are immeasurable, beyond reckoning or calculation. Just a single thought of resolving for bodhi creates incredible merit, virtue, and wisdom, how much the more will many such thoughts. The blessings accumulated from many kalpas of doing good is not even one part in ten thousand of the merit and virtue of resolving for bodhi. It is not comparable, not even by reckoning or analogy.

Moreover, a person who practices meritorious deeds without first bringing forth the unsurpassed resolve for bodhi is like one who ploughs a field without planting seeds. Without seeds and sprouts, how can fruits come forth? Therefore, we must make the

處求實？以是義故，須發菩提心。因緣為
 chù qiú shí yǐ shì yì gù xū fā pú tí xīn yīn yuán wéi
 證：上報佛恩，下拔一切。所以佛讚諸天
 zhèng shàng bào fó ēn xià bá yī qiè suǒ yǐ fó zàn zhū tiān
 子言：善哉！善哉！如汝所說。為欲利益
 zǐ yán shàn zāi shàn zāi rú rǔ suǒ shuō wèi yù lì yì
 一切眾生，發菩提心，是為第一供養如
 yī qiè zhòng shēng fā pú tí xīn shì wéi dì yī gòng yàng rú
 來。發菩提心，非止一過，唯應數發，令
 lái fā pú tí xīn fēi zhǐ yī guò wéi yīng shuò fā lìng
 菩提心，相續不斷。

是以經言：於那由他恒沙佛所，發大善
 shì yǐ jīng yán yú nà yóu tā héng shā fó suǒ fā dà shàn
 願。是知發心，其數無量。又菩提心，但
 yuàn shì zhī fā xīn qí shù wú liàng yòu pú tí xīn dàn
 遇善知識，便得發起，未必皆須值佛出
 yù shàn zhī shì biàn dé fā qǐ wèi bì jiē xū zhí fó chū
 世。如文殊師利，始向菩提，乃因女人。
 shì rú wén shū shī lì shǐ xiàng pú tí nǎi yīn nǚ rén
 以發初心慧式，不惟凡品，輕標心志。實
 yǐ fā chū xīn huì shì bù wéi fán pǐn qīng biāo xīn zhì shí
 由渴仰大乘，貪求佛法，依倚諸經，取譬
 yóu kě yǎng dà chéng tān qiú fó fǎ yī yǐ zhū jīng qǔ pì
 世事。怨親無差，六道一相，願因斯善，
 shì shì yuàn qīn wú chā liù dào yī xiàng yuàn yīn sī shàn
 俱得解脫。若同信解，知非戲論。

今日道場，同業大眾，發菩提心。必須起
 jīn rì dào chǎng tóng yè dà zhòng fā pú tí xīn bì xū qǐ
 想，先緣所親。繫念之時，念己父母師長
 xiǎng xiān yuán suǒ qīn xì niàn zhī shí niàn jǐ fù mǔ shī zhǎng
 眷屬，又念地獄餓鬼畜生，又念諸天諸
 juàn shǔ yòu niàn dì yù è guǐ chù shēng yòu niàn zhū tiān zhū
 仙一切善神，又念人道一切人類，有受苦
 xiān yī qiè shàn shén yòu niàn rén dào yī qiè rén lèi yǒu shòu kǔ

resolve for bodhi. The causes and conditions for bringing forth the resolve are stated in the sutra, "Above, we must seek to repay the kindness of the Buddhas; below, we must seek to save and rescue all." Therefore the Buddha once praised the devas, saying, "Good indeed, good indeed! It is as you have said. Bringing forth the bodhi resolve for the sake of benefiting all living beings is the most supreme offering to the Buddhas." It is not sufficient to bring forth the bodhi resolve just once. We need to do so repeatedly in order for the bodhi resolve to grow without cease.

So the sutra states, "Before the Buddhas, bring forth this great vow of goodness as many time as there are sand grains in nayutas of Ganges Rivers." From this, we know that the resolve for bodhi can be brought forth limitless times. Furthermore, it's not that this resolve for bodhi can only be brought forth during the time a Buddha appears in the world; it can also be brought forth upon encountering a good and wise adviser. Manjushri Bodhisattva, for example, brought forth his bodhi resolve due to a woman; there are more ways than one to bring forth the bodhi resolve. Also, we should not look down on the bodhi resolve brought forth by an ordinary person. It is the mind set that is important. Anyone who avidly seeks the Buddhadharma and aspires to the Mahayana can bring forth the resolve. Thus, we should rely on the sutras, apply the principles from the analogies therein to our mundane life, regard friends and foes as the same and equal, and consider all in the six paths to be one, sharing the same attributes. May this goodness of bringing forth the bodhi resolve enable all of us to attain liberation. Those who share our faith and understanding will know that these teachings are not sophistry.

In order to bring forth the resolve for bodhi, we who are here in this Bodhimanda due to our shared karma must begin our contemplation, starting with being mindful of those who are close to us: our parents, teachers, family members and relatives. Next we extend our contemplation to hell beings, hungry ghosts, and animals; then we expand the scope of our mindfulness to include the heavenly beings, ascetic masters, all good spirits and all humankind. Then we consider how to save those

者，當云何救？見已起想，應發是念：唯
 zhě dāng yún hé jiù jiàn yǐ qǐ xiǎng yīng fā shì niàn wéi
 有大心，能拔彼苦。若一想成，應作二
 yǒu dà xīn néng bá bǐ kǔ ruò yì xiǎng chéng yīng zuò èr
 想。二想成已，應作三想。三想成已，滿
 xiǎng èr xiǎng chéng yǐ yīng zuò sān xiǎng sān xiǎng chéng yǐ mǎn
 一室想。一室成已，滿一由旬。一由旬滿
 yí shì xiǎng yí shì chéng yǐ mǎn yì yóu xún yì yóu xún mǎn
 已，滿閻浮提。閻浮提滿已，滿三天下。
 yǐ mǎn yán fú tí yán fú tí mǎn yǐ mǎn sān tiān xià
 如是漸廣，滿十方界。見東方眾生，盡是
 rú shì jiàn guǎng mǎn shí fāng jiè jiàn dōng fāng zhòng shēng jìn shì
 其父。西方眾生，盡是其母。南方眾生，
 qí fù xī fāng zhòng shēng jìn shì qí mǔ nán fāng zhòng shēng
 悉是其兄。北方眾生，悉是其弟。下方眾
 xī shì qí xiōng běi fāng zhòng shēng xī shì qí dì xià fāng zhòng
 生，悉是姊妹。上方眾生，悉是師長。其
 shēng xī shì jiě mèi shàng fāng zhòng shēng xī shì shī zhǎng qí
 餘四維，悉是沙門婆羅門等。見已作念，
 yú sì wéi xī shì shā mén pó luó mén děng jiàn yǐ zuò niàn
 若受苦時，當作我想。詣諸人所，調身
 ruò shòu kǔ shí dāng zuò wǒ xiǎng yì zhū rén suǒ tiáo shēn
 按摩，誓拔其苦。得解脫已，為其說法。
 àn mó shì bá qí kǔ dé jiě tuō yǐ wéi qí shuō fǎ
 讚佛讚法，讚菩薩眾。作是讚已，心生歡
 zàn fó zàn fǎ zàn pú sà zhòng zuò shì zàn yǐ xīn shēng huān
 喜。見其受樂，如己無異。
 xǐ jiàn qí shòu lè rú jǐ wú yì
 今日道場，同業大眾。發菩提心，應當如
 jīn rì dào chǎng tóng yè dà zhòng fā pú tí xīn yīng dāng rú
 是，不捨於苦而度眾生。相與人人，等一
 shì bù shě yú kǔ ér dù zhòng shēng xiāng yǔ rén rén děng yí
 痛切，五體投地，心念口言，作是誓願。
 tòng qiè wǔ tǐ tóu dì xīn niàn kǒu yán zuò shì shì yuàn
 某等從今日去，乃至道場。於其中間，在
 mǒu děng cóng jīn rì qù nǎi zhì dào chǎng yú qí zhōng jiān zài

who are suffering. Having made such a contemplation, we should be reminded of our bodhi resolve and recognize that it is only by bringing forth a great resolve that we can hope to really rescue them.

This initial thought should spur us to bring on succeeding thoughts, so that the first thought expands to a second thought, then to a third thought, and thereafter to as many thoughts as can fill up a whole room, a space as large as one cubic yojana, the continent of Jambudvīpa, and subsequently the other three continents. This contemplation should then increasingly expand to eventually include all the realms in the ten directions. Next, we visualize all beings in the east as our fathers, all living beings in the west as our mothers, all beings in the south as our elder brothers, all beings in the north as our younger brothers, all beings below as our sisters, all beings above as our teachers, and all beings in the intermediate directions as shramanas and brahmins. After these thoughts are established, we contemplate that we ourselves are experiencing their suffering, that we go to them and relieve them of their physical pain, and that we vow to eradicate their suffering. After they are free of immediate suffering, we proceed to speak the Dharma for them and praise the Buddhas, the Dharma, and the assembly of Bodhisattvas. By the time we finish praising, these beings are joyful. Finally, seeing these living beings becoming joyful, we should rejoice as if their happiness is our own.

Today, we are here in this Bodhimanda due to our shared karma. We will never forsake our bodhi resolve due to hardships of taking living beings across. Let us now bring forth our utmost, heartfelt sincerity, bow in full prostration, be mindful as we recite aloud the following resolve: Henceforth until we attain Buddhahood, wherever we are born, may we who have participated in this assembly always be able

所生處，恒值善知識，發無上菩提之心。
 suǒ shēng chù héng zhí shàn zhī shì fā wú shàng pú tí zhī xīn
 若處三途，及墮八難，常使憶念發菩提
 ruò chǔ sān tú jí duò bā nàn cháng shǐ yì niàn fā pú tí
 心，令菩提心相續不斷。
 xīn lìng pú tí xīn xiāng xù bú duàn
 今日道場，同業大眾，當起勇猛心、殷重
 jīn rì dào chǎng tóng yè dà zhòng dāng qǐ yǒng měng xīn yīn zhòng
 心，發菩提心。等一痛切，五體投地，歸
 xīn fā pú tí xīn děng yí tòng qiè wǔ tǐ tóu dì guī
 依世間，大慈悲父。
 yī shì jiān dà cí bēi fù

南無彌勒佛
náná mó mí lè fó

南無釋迦牟尼佛
náná mó shì jiā móu ní fó

南無勇施佛
náná mó yǒng shī fó

南無清淨佛
náná mó qīng jìng fó

南無清淨施佛
náná mó qīng jìng shī fó

南無娑留那佛
náná mó suō liú nà fó

南無水天佛
náná mó shuǐ tiān fó

南無堅德佛
náná mó jiān dé fó

南無旃檀功德佛
náná mó zhān tán gōng dé fó

南無無量掬光佛
náná mó wú liàng jú guāng fó

南無光德佛
náná mó guāng dé fó

to meet good and wise advisers who will inspire us to bring forth the resolve for the unsurpassed bodhi. Even if we fall into the three evil destinies or encounter the eight difficulties, may we be constantly mindful of bringing forth our bodhi resolve and sustain it without cease.

We who are here in this Bodhimanda due to our shared karma should bring forth a courageous mind, a sincere mind, and a bodhi mind. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Courageous Giving Buddha

Namo Purity Buddha

Namo Pure Giving Buddha

Namo Varuna Buddha

Namo Water-deva Buddha

Namo Firm in Virtue Buddha

Namo Chandana Merit and Virtue Buddha

Namo Infinite Handfuls of Light Buddha

Namo Bright Virtue Buddha

南無無憂德佛
ná mó wú yōu dé fó

南無那羅延佛
ná mó nà luó yán fó

南無功德華佛
ná mó gōng dé huā fó

南無堅勇精進菩薩
ná mó jiān yǒng jīng jìn pú sà

南無金剛慧菩薩
ná mó jīn gāng huì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。某等今於十方，一切三寶前，發菩提
bǎo mǒu děng jīn yú shí fāng yí qiè sān bǎo qián fā pú tí
心。從今已去，乃至道場，行菩薩道，誓
xīn cóng jīn yǐ qù nǎi zhì dào chǎng xíng pú sà dào shì
不退還。恒作度脫眾生心，恒作安立眾生
bú tuì huán héng zuò dù tuō zhòng shēng xīn héng zuò ān lì zhòng shēng
心，恒作覆護眾生心。眾生不得佛者，誓
xīn héng zuò fù hù zhòng shēng xīn zhòng shēng bù dé fó zhě shì
不先取正覺。仰願十方一切諸佛，大地菩
bù xiān qǔ zhèng jué yǎng yuàn shí fāng yí qiè zhū fó dà dì pú
薩，一切聖賢，現為我證。令某等一切行
sà yí qiè shèng xián xiàn wèi wǒ zhèng lìng mǒu děng yí qiè hēng
願，皆悉成就。
yuàn jiē xī chéng jiù

今日道場，同業大眾。設使歷劫，行多種
jīn rì dào chǎng tóng yè dà zhòng shè shǐ lì jié xíng duō zhǒng
善。乃得人天華報，未得出世實果，壽終
shàn nǎi dé rén tiān huā bào wèi de chū shì shí guǒ shòu zhōng

Namo Worry-free and Virtuous Buddha

Namo Narayana Buddha

Namo Flower of Merit and Virtue Buddha

Namo Steadfast, Courageous, and Vigorous Buddha

Namo Vajra Wisdom Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. Before all the Three Treasures of the ten directions, we now bring forth our bodhi resolve. Henceforth until we attain Buddhahood, we vow to practice the Bodhisattva Path without ever retreating. May we constantly be mindful to save all living beings, constantly be mindful to ensure their well-being, and constantly be mindful to protect and provide for them. If living beings do not first become Buddhas before us, we vow that we will not attain Proper Enlightenment. We hope all Buddhas, great Bodhisattvas, sages and worthy ones in the ten directions bear witness and help us accomplish fully our vows and practices.

Today, we are here in this Bodhimanda due to our shared karma. We may have practiced various good deeds for many kalpas and attained the intermediary rewards of being reborn in the heavens or in the human realm. However, if we do not attain the ultimate fruition of transcending the mundane world, then when our blessings

福盡，還墮惡趣，身壞苦逼，不能自免。
 fú jìn huán duò è qù shēn huài kǔ bī bù néng zì miǎn
 若非立弘誓願，發廣大心，無由百福莊
 ruò fēi lì hóng shì yuàn fā guǎng dà xīn wú yóu bǎi fú zhuāng
 嚴，離諸衰惱。相與今日，唯當一心一
 yán lí zhū shuāi nǎo xiāng yǔ jīn rì wéi dāng yì xīn yí
 意，緣念諸佛。起堅固志，發菩提心。發
 yì yuán niàn zhū fó qǐ jiān gù zhì fā pú tí xīn fā
 心功德，不可稱量。諸佛菩薩，說不能
 xīn gōng dé bù kě chēng liàng zhū fó pú sà shuō bù néng
 盡。如是善力，不可思議。豈得不志心，
 jìn rú shì shàn lì bù kě sī yì qǐ dé bú zhì xīn
 學在一意？大集經言：譬如百年闇室，一
 xué zài yì yì dà jí jīng yán pì rú bǎi nián àn shì yì
 燈能破。勿謂一念心輕，而不努力。
 dēng néng pò wù wèi yì niàn xīn qīng ér bù nǚ lì

相與胡跪合掌，一心遍緣十方一切三寶，
 xiāng yǔ hú guì hé zhǎng yì xīn biàn yuán shí fāng yí qiè sān bǎo
 心念口言：某等今於十方一切諸佛前，十
 xīn niàn kǒu yán mǒu děng jīn yú shí fāng yí qiè zhū fó qián shí
 方一切尊法前，十方一切菩薩前，十方一
 fāng yí qiè zūn fǎ qián shí fāng yí qiè pú sà qián shí fāng yí
 切賢聖前。直心正念，起殷重心、不放逸
 qiè xián shèng qián zhí xīn zhèng niàn qǐ yīn zhòng xīn bú fàng yì
 心、安住心、樂善心、度一切心、覆護
 xīn ān zhù xīn lè shàn xīn dù yí qiè xīn fù hù
 一切心、等諸佛心，發菩提心。某等從今
 yí qiè xīn děng zhū fó xīn fā pú tí xīn mǒu děng cóng jīn
 日去，至坐道場。不著人天心，不起聲
 rì qù zhì zuò dào chǎng bù zhuó rén tiān xīn bù qǐ shēng
 聞心，不起辟支佛心。唯發大乘心，求一
 wén xīn bù qǐ bì zhī fó xīn wéi fā dà chéng xīn qiú yí
 切種智心，成就阿耨多羅三藐三菩提心。
 qiè zhǒng zhì xīn chéng jiù ā nòu duō luó sān miǎo sān pú tí xīn
 唯願十方，盡虛空界，一切諸佛，大地菩
 wéi yuàn shí fāng jìn xū kōng jiè yí qiè zhū fó dà dì pú

are exhausted, we eventually fall into evil destinies when our lives end. Our bodies undergo decay and deterioration and are constantly oppressed by suffering and distress with no way of escape. It is only by making vast vows and bringing forth a great resolve that we can hope to be apart from all deterioration and afflictions and become adorned with hundreds of blessings. Together we should wholeheartedly be mindful of all Buddhas and make a firm and solid resolve for bodhi. The merit and virtue of bringing forth the bodhi resolve is immeasurable, even Buddhas and Bodhisattvas can never finish speaking about it. Such power is inconceivable. How can we not single-mindedly set our thoughts on bodhi? The *Great Collection Sutra* states, "Although a room was dark for a hundred years, just a single lamp can dispel the darkness instantaneously." Therefore, we should apply effort and bring forth the bodhi resolve, even if it is just a single thought.

We kneel, place our palms together and single-mindedly contemplate the Three Treasures of the ten directions as we recite the following: Before all Buddhas of the ten directions, all venerated Dharma of the ten directions, all Bodhisattvas of the ten directions, and all sages and worthy ones of the ten directions, we, with straightforward and proper mindfulness, bring forth a sincere mind, a mind of vigor, a peacefully dwelling mind, a mind of joyful benevolence, a mind to rescue all beings, a mind that guards and protects all beings, a mind equal to that of all Buddhas and a resolve for bodhi. From now until we attain Buddhahood, we will not allow our mind to be attached to states of heavens or humans, hearers or pratyekabuddhas. We will only bring forth the resolve for the Mahayana, the resolve for Wisdom of All Modes, and the resolve to accomplish *Anuttara-samyak-sambodhi*. May all Buddhas, great Bodhisattvas, and sages of the ten directions throughout empty space — based on their fundamental vows — bear witness to our resolve;

薩，一切聖人；以本願力，現爲我證。以
 sà yí qiè shèng rén yǐ běn yuàn lì xiàn wéi wǒ zhèng yǐ
 慈悲力，加助攝受。令某等今日發心，在
 cí bēi lì jiā zhù shè shòu lìng mǒu děng jīn rì fā xīn zài
 所生處，堅固不退。若墮三途，及處八
 suǒ shēng chù jiān gù bú tuì ruò duò sān tú jí chǔ bā
 難，於三界中，受種種身，受種種苦，難
 nán yú sān jiè zhōng shòu zhǒng zhǒng shēn shòu zhǒng zhǒng kǔ nán
 堪難忍，誓不以苦故，退失今日大心。寧
 kān nán rěn shì bù yǐ kǔ gù tuì shī jīn rì dà xīn níng
 入無間，大火輪中，受種種苦，誓不以苦
 rù wú jiān dà huǒ lún zhōng shòu zhǒng zhǒng kǔ shì bù yǐ kǔ
 故，退失今日大心。此心此願，等諸佛
 gù tuì shī jīn rì dà xīn cǐ xīn cǐ yuàn děng zhū fó
 心，同諸佛願。
 xīn tóng zhū fó yuàn

重復至誠，頂禮三寶。某等從今已去，至
 chóng fù zhì chéng dǐng lǐ sān bǎo mǒu děng cóng jīn yǐ qù zhì
 于成佛，不捨二法。知一切法空，度脫
 yú chéng fó bù shě èr fǎ zhī yí qiè fǎ kōng dù tuō
 十方一切眾生。相與至心，等一痛切。
 shí fāng yí qiè zhòng shēng xiāng yǔ zhì xīn děng yí tòng qiè
 五體投地，心念口言：某等不爲自身，求
 wǔ tǐ tóu dì xīn niàn kǒu yán mǒu děng bú wéi zì shēn qiú
 無上菩提。而爲救濟一切眾生，取無上菩
 wú shàng pú tí ér wéi jiù jì yí qiè zhòng shēng qǔ wú shàng pú
 提。從今已去，至于成佛。誓當荷負無量
 tí cóng jīn yǐ qù zhì yú chéng fó shì dāng hé fù wú liàng
 無邊，一切眾生，起大慈悲。盡未來際
 wú biān yí qiè zhòng shēng qǐ dà cí bēi jìn wèi lái jì
 眾生，若有三途重罪，六趣厄難，某等誓
 zhòng shēng ruò yǒu sān tú zhòng zuì liù qù è nán mǒu děng shì
 不避眾苦，以身救護，令此眾生，得安隱
 bú bì zhòng kǔ yǐ shēn jiù hù lìng cǐ zhòng shēng dé ān yǐn
 地。唯願十方，盡虛空界，一切諸佛。
 dì wéi yuàn shí fāng jìn xū kōng jiè yí qiè zhū fó

may they also, based on their power of kindness and compassion, aid and gather us in, so that no matter where we are, we will always be steadfast and not retreat from the great resolve that we have established today. Even if we fall into the three evil destinies or encounter the eight difficulties, even if we are reborn in various types of bodies, undergoing various kinds of unbearable suffering in the three realms, we vow to never retreat from this great resolve that we have today. We would rather enter the *Avici* hell and undergo various suffering in the great wheels of fire than to retreat from the great bodhi resolve that we have established today. This resolve and the vows we have made today are the same as that of all Buddhas.

Again we sincerely bow to the Three Treasures. We disciples from now until we attain Buddhahood, while in the midst of dualities will understand the emptiness of dharmas as we proceed to save all living beings in the ten directions. Let us now bring forth utmost, heartfelt sincerity, bow in full prostration, and be mindful as we recite: We seek unsurpassed bodhi, not for our own sake, but for the sake of saving all living beings. From now until we realize Buddhahood, we vow to bear the responsibility to liberate all living beings and bring forth great kindness and compassion towards them. To the end of future time, if living beings commit any offense that will cause them to fall into the three evil paths or undergo any of the distress or torment in the six destinies, we will not shun any suffering in order to personally rescue them, enabling them to dwell in peace and stability. All the Buddhas of the ten directions to the ends of empty space:

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無蓮華光遊戲神通佛
ná mó lián huā guāng yóu xì shén tōng fó

南無財功德佛
ná mó cái gōng dé fó

南無德念佛
ná mó dé niàn fó

南無善名稱功德佛
ná mó shàn míng chēng gōng dé fó

南無紅燄帝幢王佛
ná mó hóng yàn dì chuáng wáng fó

南無善遊步功德佛
ná mó shàn yóu bù gōng dé fó

南無寶華遊步佛
ná mó bǎo huā yóu bù fó

南無寶蓮華善住娑羅樹王佛
ná mó bǎo lián huā shàn zhù suō luó shù wáng fó

南無鬪戰勝佛
ná mó dòu zhàn shèng fó

南無善遊步佛
ná mó shàn yóu bù fó

南無周匝莊嚴功德佛
ná mó zhōu zā zhuāng yán gōng dé fó

南無棄陰蓋菩薩
ná mó qì yīn gài pú sà

南無寂根菩薩
ná mó jí gēn pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Lotus-flower Light, Roaming in Spiritual Power Buddha

Namo Wealthy in Merit and Virtue Buddha

Namo Mindful of Virtue Buddha

Namo Well-renowned for Merit and Virtue Buddha

Namo King Blazing Royal Crimson Banner Buddha

Namo Skillfully Traveling in Merit and Virtue Buddha

Namo Precious Flower Traveling Buddha

Namo King Precious Lotus Skillfully Dwelling Beneath a Sala Tree Buddha

Namo Victorious in Battle Buddha

Namo Skillfully Traveling Buddha

Namo Encompassing Adornments of Merit and Virtue Buddha

Namo Renouncing Hindrances of Skandhas Bodhisattva

Namo Tranquil Sense Faculties Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

願以大慈悲力，現為我證。令某等今日發
 yuàn yǐ dà cí bēi lì xiàn wèi wǒ zhèng lìng mǒu děng jīn rì fā
 菩提心，行菩薩道，在所生處，具足成
 pú tí xīn xíng pú sà dào zài suǒ shēng chù jù zú chéng
 就。所到之地，一切解脫。重復至誠，五
 jiù suǒ dào zhī dì yī qiè jiě tuō chóng fù zhì chéng wǔ
 體投地，頂禮十方一切三寶。某等不為自
 tǐ tóu dì dǐng lǐ shí fāng yī qiè sān bǎo mǒu děng bú wèi zì
 身，求無上菩提。為度十方一切眾生，取
 shēn qiú wú shàng pú tí wèi dù shí fāng yī qiè zhòng shēng qǔ
 無上菩提。從今已去，至于成佛。若有眾
 wú shàng pú tí cóng jīn yǐ qù zhì yú chéng fó ruò yǒu zhòng
 生，愚癡黑闇，不識正法，起諸異見者；
 shēng yú chī hēi àn bú shì zhèng fǎ qǐ zhū yì jiàn zhě
 復有眾生，雖修道行，不達法相者；如此
 fù yǒu zhòng shēng suī xiū dào hēng bù dá fǎ xiàng zhě rú cǐ
 眾生，乃至未來。某等誓以佛力、法力、
 zhòng shēng nǎi zhì wèi lái mǒu děng shì yǐ fó lì fǎ lì
 賢聖力，種種方便，令此眾生，皆入佛
 xián shèng lì zhǒng zhǒng fāng biàn lìng cǐ zhòng shēng jiē rù fó
 慧，具足成就一切種智。相與至心，等一
 huì jù zú chéng jiù yī qiè zhǒng zhì xiāng yǔ zhì xīn děng yī
 痛切，五體投地，歸依十方，盡虛空界，
 tòng qiè wǔ tǐ tóu dì guī yī shí fāng jìn xū kōng jiè
 一切諸佛。

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無普光佛
 ná mó pǔ guāng fó

南無普明佛
 ná mó pǔ míng fó

南無普淨佛
 ná mó pǔ jìng fó

May all of you bear witness and, based on your power of great kindness and compassion, enable us to bring forth the resolve for bodhi, practice the Bodhisattva Path, fully accomplish whatever we set out to do, and liberate all living beings, wherever we may be. Again, we sincerely bow in full prostration to the Three Treasures of the ten directions to seek and realize unsurpassed bodhi, not for our own sake, but for the sake of taking across all living beings of the ten directions. We resolve to help living beings enter the Buddhas' wisdom and to fully accomplish the Wisdom of All Modes. These are the living beings of the present and the future who are dull or deluded, who are covered in darkness and unable to recognize the proper Dharma, who give rise to all kinds of deviant views, who may be cultivating the Way but have not yet comprehended the marks of Dharma. We vow to accomplish these tasks from now until the time we attain Buddhahood, by relying on the power of the Buddhas, of the Dharma, of the sages and worthy ones, and by employing all manner of expedient means. Let us all bring forth utmost, heartfelt sincerity, bow in full prostration, taking refuge with all Buddhas of the ten directions throughout empty space.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Universal Light Buddha

Namo Universal Understanding Buddha

Namo Universal Purity Buddha

南無多摩羅跋旃檀香佛
ná mó duō mó luó bá zhān tán xiāng fó

南無旃檀光佛
ná mó zhān tán guāng fó

南無摩尼幢佛
ná mó mó ní chuáng fó

南無歡喜藏摩尼寶積佛
ná mó huān xǐ zàng mó ní bǎo jī fó

南無一切世間樂見上大精進佛
ná mó yī qiè shì jiān lè jiàn shàng dà jīng jìn fó

南無摩尼幢燈光佛
ná mó mó ní chuáng dēng guāng fó

南無慧炬照佛
ná mó huì jù zhào fó

南無海德光明佛
ná mó hǎi dé guāng míng fó

南無金剛牢強普散金光佛
ná mó jīn gāng láo qiáng pǔ sàn jīn guāng fó

南無大強精進勇猛佛
ná mó dà qiáng jīng jìn yǒng měng fó

南無大悲光佛
ná mó dà bēi guāng fó

南無慈力王佛
ná mó cí lì wáng fó

南無慈藏佛
ná mó cí zàng fó

南無慧上菩薩
ná mó huì shàng pú sà

南無常不離世菩薩
ná mó cháng bù lí shì pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Tamalapattra and Chandana Fragrance Buddha

Namo Chandana Light Buddha

Namo Mani Banner Buddha

Namo Treasury of Happiness and Accumulation of Mani Jewels Buddha

Namo Supreme Great Vigor that All Worlds Delight to See Buddha

Namo Mani Banner and Lamps' Light Buddha

Namo Wisdom Torches' Shining Buddha

Namo Virtue's Radiance as Vast as the Sea Buddha

Namo Firm in Vajra, Shedding Golden Light Everywhere Buddha

Namo Great Strength, Vigor, and Courage Buddha

Namo Greatly Compassionate Light Buddha

Namo King of Kindness and Strength Buddha

Namo Treasury of Kindness Buddha

Namo Superior Wisdom Bodhisattva

Namo Never Leaving the World Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

仰願諸佛，諸大菩薩，以大慈悲力、大智
 yǎng yuàn zhū fó zhū dà pú sà yǐ dà cí bēi lì dà zhì
 慧力、不思議力、無量自在力、降伏四魔
 huì lì bù sī yì lì wú liàng zì zài lì xiáng fú sì mó
 力、斷除五蓋力、滅諸煩惱力、無量清
 lì duàn chú wǔ gài lì miè zhū fán nǎo lì wú liàng qīng
 淨業塵力、無量開發觀智力、無量開發無
 jìng yè chén lì wú liàng kāi fā guān zhì lì wú liàng kāi fā wú
 漏慧力、無量無邊神通力、無量度脫眾生
 lòu huì lì wú liàng wú biān shén tōng lì wú liàng dù tuō zhòng shēng
 力、無量覆護眾生力、無量安隱眾生力、
 lì wú liàng fù hù zhòng shēng lì wú liàng ān yǐn zhòng shēng lì
 無量斷除苦惱力、無量解脫地獄力、無量
 wú liàng duàn chú kǔ nǎo lì wú liàng jiě tuō dì yù lì wú liàng
 濟度餓鬼力、無量救拔畜生力、無量攝化
 jì dù è guǐ lì wú liàng jiù bá chù shēng lì wú liàng shè huà
 阿修羅力、無量攝受人道力、無量盡諸天
 ā xiū luó lì wú liàng shè shòu rén dào lì wú liàng jìn zhū tiān
 諸仙漏力、具足莊嚴十地力、具足莊嚴
 zhū xiān lòu lì jù zú zhuāng yán shí dì lì jù zú zhuāng yán
 淨土力、具足莊嚴道場力、具足莊嚴佛
 jìng dù lì jù zú zhuāng yán dào chǎng lì jù zú zhuāng yán fó
 果功德力、具足莊嚴佛果智慧力、具足
 guǒ gōng dé lì jù zú zhuāng yán fó guǒ zhì huì lì jù zú
 莊嚴法身力、具足莊嚴無上菩提力、具
 zhuāng yán fǎ shēn lì jù zú zhuāng yán wú shàng pú tí lì jù
 足莊嚴大涅槃力、無量無盡功德力、無量
 zú zhuāng yán dà niè pán lì wú liàng wú jìn gōng dé lì wú liàng
 無盡智慧力。

仰願十方，盡虛空界，一切諸佛，諸大菩
 yǎng yuàn shí fāng jìn xū kōng jiè yī qiè zhū fó zhū dà pú
 薩，以如是無量無邊自在不可思議力。不
 sà yǐ rú shì wú liàng wú biān zì zài bù kě sī yì lì bù
 違本誓，不違本願，悉以施與，十方一
 wéi běn shì bù wéi běn yuàn xī yǐ shī yǔ shí fāng yī

We hope all Buddhas and great Bodhisattvas will help us with their power of great kindness and compassion, power of great wisdom, inconceivable power, immeasurable power of self-mastery, power of subduing the four demons, power of severing the five hindrances, power of eradicating all afflictions, immeasurable power of purifying karma and sense faculties, immeasurable power of developing contemplative wisdom, immeasurable power of developing non-outflow wisdom, immeasurable spiritual powers, immeasurable power of taking across living beings, immeasurable power of protecting living beings, immeasurable power of comforting living beings, immeasurable power of eradicating suffering, immeasurable power of liberating hell beings, immeasurable power of saving hungry ghosts, immeasurable power of rescuing animals, immeasurable power of gathering in and transforming asuras, immeasurable power of gathering in humans, immeasurable power of ending the outflows of all heavenly beings and ascetic masters, power of completely adorning the Ten Grounds, power of completely adorning the pure lands, power of completely adorning the Bodhimanda, power of the merit and virtue of completely adorning the fruition of Buddhahood, wisdom power of completely adorning the fruition of Buddhahood, power of completely adorning the Dharma body, power of completely adorning the unsurpassed bodhi, power of completely adorning great Nirvana, the immeasurable and infinite power of merit and virtue, and the immeasurable and infinite power of wisdom.

May all Buddhas and great Bodhisattvas of the ten directions throughout empty space enable all living beings in the four births and the six paths, including all of us who have brought forth the bodhi resolve today, to perfect the power of merit and virtue, perfect the power of vows for bodhi, and perfect the power of

切，四生六道眾生，及今日同發心者，必
 qiè sì shēng liù dào zhòng shēng jí jīn rì tóng fā xīn zhě bì
 使具足成就諸功德力，具足成就菩提願
 shǐ jù zú chéng jiù zhū gōng dé lì jù zú chéng jiù pú tí yuàn
 力，具足成就菩提行力。
 lì jù zú chéng jiù pú tí hòng lì

今日十方，若幽若顯，若怨若親，若非怨
 jīn rì shí fāng ruò yōu ruò xiǎn ruò yuàn ruò qīn ruò fēi yuàn
 親，四生六道，有緣無緣，窮未來際，一
 qīn sì shēng liù dào yǒu yuán wú yuán qióng wèi lái jì yí
 切眾生；以此懺法，永得清淨。在所生
 qiè zhòng shēng yǐ cǐ chàn fǎ yǒng dé qīng jìng zài suǒ shēng
 處，同得如願，一向堅固，心無退轉。等
 chù tóng dé rú yuàn yí xiàng jiān gù xīn wú tuì zhuǎn děng
 與如來，俱成正覺。乃至後流一切眾生異
 yǔ rú lái jù chéng zhèng jué nǎi zhì hòu liú yí qiè zhòng shēng yì
 於願者，皆悉令入大願海中，即得具足成
 yú yuàn zhě jiē xī lìng rù dà yuàn hǎi zhōng jí dé jù zú chéng
 就，功德智慧。同諸菩薩，滿十地行，具
 jiù gōng dé zhì huì tóng zhū pú sà mǎn shí dì hòng jù
 足一切種智。莊嚴無上菩提，究竟解脫。
 zú yí qiè zhǒng zhì zhuāng yán wú shàng pú tí jiù jìng jiě tuō

practices for bodhi. May the Buddhas and great Bodhisattvas do this based on their immeasurable, inexhaustible, inconceivable powers and self-mastery, never forsaking their fundamental vows.

We now make the vow that all beings of the four births and the six paths, throughout all times and of the ten directions, will attain purity through this Repentance Dharma, whether these beings are visible or invisible, friends or foes and neither friends nor foes, and with or without affinities. Wherever these beings may be born, may they all accomplish their vows, be steadfast and persevere without retreating from their resolve, and accomplish the Proper Enlightenment of the Tathagatas. This also includes living beings of inferior capacities who harbor deviant resolves or aspirations. May they also enter the sea of great vows, and quickly perfect their wisdom, merit and virtue. May they perfect the Bodhisattva practices of the Ten Grounds, accomplish the Wisdom of All Modes, be adorned with unsurpassed bodhi, and attain ultimate liberation.

發願第五

fā yuàn dì wǔ

今日道場，同業大眾，相與已得發大心
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé fā dà xīn
 竟，喜踊無量。宜復應發如是大願，等一
 jìng xǐ yǒng wú liàng yí fù yīng fā rú shì dà yuàn dèng yī
 痛切，五體投地，歸依世間，大慈悲父。
 tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無旃檀窟莊嚴勝佛
 ná mó zhān tán kū zhuāng yán shèng fó

南無賢善首佛
 ná mó xián shàn shǒu fó

南無善意佛
 ná mó shàn yì fó

南無廣莊嚴王佛
 ná mó guǎng zhuāng yán wáng fó

南無金剛華佛
 ná mó jīn gāng huā fó

南無寶蓋照空自在力王佛
 ná mó bǎo gài zhào kōng zì zài lì wáng fó

南無虛空寶華光佛
 ná mó xū kōng bǎo huā guāng fó

南無瑠璃莊嚴王佛
 ná mó liú lí zhuāng yán wáng fó

南無普現色身光佛
 ná mó pǔ xiàn sè shēn guāng fó

南無不動智光佛
 ná mó bú dòng zhì guāng fó

Section 5 - Making Vows

Today, we are here in this Bodhimanda due to our shared karma. We have brought forth our bodhi resolve, and we feel limitless joy welling up. We do recognize that to progress, we need to make great vows. With heartfelt sincerity, we now bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Victoriously Adorned in Chandana Cave Buddha

Namo Wholesome Worthy Leader Buddha

Namo Wholesome Mind Buddha

Namo King Vastly Adorned Buddha

Namo Golden Flower Buddha

Namo Jeweled Canopy Shining in Space King of Self-mastery Power Buddha

Namo Light of Precious Flowers in Space Buddha

Namo King Adorned with Lapis Lazuli Buddha

Namo Form-body's Light Appearing Everywhere Buddha

Namo Unmoving Wisdom Light Buddha

南無降伏諸魔王佛
ná mó xiáng fú zhū mó wáng fó

南無才光明佛
ná mó cái guāng míng fó

南無智慧勝佛
ná mó zhì huì shèng fó

南無彌勒仙光佛
ná mó mí lè xiān guāng fó

南無藥王菩薩
ná mó yào wáng pú sà

南無藥上菩薩
ná mó yào shàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

願以不思議力，同加覆護。令某等所有誓
yuàn yǐ bù sī yì lì tóng jiā fù hù lìng mǒu děng suǒ yǒu shì

願，皆悉成就。在所生處，常不忘失。究
yuàn jiē xī chéng jiù zài suǒ shēng chù cháng bú wàng shī jiù

竟無上菩提，成等正覺。
jìng wú shàng pú tí chéng děng zhèng jué

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù

常得憶念，發菩提心。令菩提心，相續不
cháng dé yì niàn fā pú tí xīn lìng pú tí xīn xiāng xù bú

斷。
duàn

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù

常得奉事，無量無邊，一切諸佛，常得供
cháng dé fèng shì wú liàng wú biān yī qiè zhū fó cháng dé gòng

養；供養眾具，皆悉滿足。
yǎng gòng yǎng zhòng jù jiē xī mǎn zú

Namo King Demon-horde-subduer Buddha

Namo Gifted and Brilliant Buddha

Namo Wisdom Victory Buddha

Namo Maitreya, Immortal Light Buddha

Namo Medicine King Bodhisattva

Namo Medicine Superior Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

May their inconceivable power aid and protect us in accomplishing all our vows. Wherever we are born, we will never forget to strive for unsurpassed bodhi — the ultimate accomplishment of Proper and Equal Enlightenment.

Henceforth, we vow that in life after life, at all times and places, we will always remember to bring forth and unceasingly maintain our bodhi resolve.

Henceforth, we vow that in life after life, at all times and places, we will always be able to serve and make offerings to all the countless and boundless Buddhas, and that all our offerings will be complete and perfect.

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 常得護持，大乘方等，一切諸經；供養眾
cháng dé hù chí dà chéng fāng děng yī qiè zhū jīng gòng yàng zhòng
 具，皆悉滿足。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 常值十方，無量無邊，一切菩薩；供養眾
cháng zhí shí fāng wú liàng wú biān yī qiè pú sà gòng yàng zhòng
 具，皆悉滿足。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 常值十方，無量無邊，一切賢聖；供養眾
cháng zhí shí fāng wú liàng wú biān yī qiè xián shèng gòng yàng zhòng
 具，皆悉滿足。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 常得奉報覆蔭慈恩，有所奉給，隨心滿
cháng dé fèng bào fù yìn cí ēn yǒu suǒ fèng jǐ suí xīn mǎn
 足。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 常得奉值，和尚阿闍黎，所應供養，隨念
cháng dé fèng zhí hé shàng ā shé lí suǒ yīng gòng yàng suí niàn
 滿足。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 常得奉值大力國王，共興三寶，使不斷
cháng dé fèng zhí dà lì guó wáng gòng xīng sān bǎo shǐ bú duàn

Henceforth, we vow that in life after life, at all times and places, we will always uphold and protect all Mahayana sutras and make complete and perfect offerings to the Dharma.

Henceforth, we vow that in life after life, at all times and places, we will always encounter countless and boundless Bodhisattvas of the ten directions and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will be able to encounter countless and boundless sages and worthy ones of the ten directions and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to repay the kindness of our parents and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will always be able to encounter upadayas and acharyas and make complete and perfect offerings to them.

Henceforth, we vow that in life after life, at all times and places, we will be able to encounter great powerful heads of nations, and together we will help the Three Treasures flourish without cease.

絕。
jué

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
常得莊嚴，諸佛國土，無有三惡八難之
cháng dé zhuāng yán zhū fó guó tǔ wú yǒu sān è bā nán zhī
名。
míng

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
四無礙智，六神通力，恒得現前，常不忘
sì wú ài zhì liù shén tōng lì héng dé xiàn qián cháng bú wàng
失，以此教化一切眾生。相與至心，等
shī yǐ cǐ jiào huà yí qiè zhòng shēng xiāng yǔ zhì xīn děng
一痛切，五體投地，歸依世間，大慈悲
yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi
父。
fù

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無世淨光佛
ná mó shì jìng guāng fó

南無善寂月音妙尊智王佛
ná mó shàn jí yuè yīn miào zūn zhì wáng fó

南無龍種上尊王佛
ná mó lóng zhǒng shàng zūn wáng fó

南無日月光佛
ná mó rì yuè guāng fó

南無日月珠光佛
ná mó rì yuè zhū guāng fó

南無慧幡勝王佛
ná mó huì fān shèng wáng fó

Henceforth, we vow that in life after life, at all times and places, we will be able to adorn all Buddhalands, so that even the names of the three evil paths or eight difficulties will not exist.

Henceforth, we vow that in life after life, at all times and places, we will attain the four unobstructed wisdoms and the six spiritual powers, and that they are always readily available to us, without our ever losing or forgetting them, so that we can teach and transform all living beings.

Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Light of Purity for the World Buddha

Namo King Well-stilled Moon Sound and Wonderful Venerable
Wisdom Buddha

Namo Supreme and Venerable Dragon King Buddha

Namo Light of Sun and Moon Buddha

Namo Pearl-light of Sun and Moon Buddha

Namo Victorious Wisdom-banner King Buddha

南無師子吼自在力王佛
ná mó shī zǐ hǒu zì zài lì wáng fó

南無妙音勝佛
ná mó miào yīn shèng fó

南無常光幢佛
ná mó cháng guāng chuáng fó

南無觀世燈佛
ná mó guān shì dēng fó

南無慧威燈王佛
ná mó huì wēi dēng wáng fó

南無法勝王佛
ná mó fǎ shèng wáng fó

南無須彌光佛
ná mó xū mí guāng fó

南無須曼那華光佛
ná mó xū màn nà huā guāng fó

南無優曇鉢羅華殊勝王佛
ná mó yōu tán bō luó huā shū shèng wáng fó

南無大慧力王佛
ná mó dà huì lì wáng fó

南無阿闍毘歡喜光佛
ná mó ā chù pí huān xǐ guāng fó

南無無量音聲王佛
ná mó wú liàng yīn shēng wáng fó

南無山海慧自在通王佛
ná mó shān hǎi huì zì zài tōng wáng fó

南無大通光佛
ná mó dà tōng guāng fó

南無才光佛
ná mó cái guāng fó

南無金海光佛
ná mó jīn hǎi guāng fó

南無一切法常滿王佛
ná mó yí qiè fǎ cháng mǎn wáng fó

Namo King Lion's Roar and Power of Self-mastery Buddha

Namo Supremely Wonderful Sounds Buddha

Namo Banner of Eternal Light Buddha

Namo Lamp that Contemplates the World Buddha

Namo King Awesome Lamp of Wisdom Buddha

Namo Dharma-victory King Buddha

Namo Sumeru Light Buddha

Namo Sumana Flower Light Buddha

Namo King Rare as the Udumbara Flower Buddha

Namo King Great Wisdom-power Buddha

Namo Akshobya, Light of Joy Buddha

Namo King of Infinite Voices Buddha

Namo King Wisdom Like Mountains and Seas and Self-mastery
Penetrations Buddha

Namo Light of Great Penetrations Buddha

Namo Gifted and Bright Buddha

Namo Golden Sea of Light Buddha

Namo King Forever Replete in All Dharmas Buddha

南無大勢至菩薩
ná mó dà shì zhì pú sà

南無普賢菩薩
ná mó pǔ xián pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願承諸佛，諸大菩薩，一切賢聖，大
bǎo yuàn chéng zhū fó zhū dà pú sà yí qiè xián shèng dà
慈悲力；令某等所發誓願，所生之處，隨
cí bēi lì lìng mǒu děng suǒ fā shì yuàn suǒ shēng zhī chù suí
心自在。
xīn zì zài

某等從今日去，又願生生世世，在在處處
mǒu děng cóng jīn rì qù yòu yuàn shēng shēng shì shì zài zài chù
處，若有眾生，見我身色，即得解脫。若
chù ruò yǒu zhòng shēng jiàn wǒ shēn sè jí dé jiě tuō ruò
入地獄，一切地獄，變為淨土。一切苦
rù dì yù yí qiè dì yù biàn wéi jìng tǔ yí qiè kǔ
緣，變為樂具。令諸眾生六根清淨，身心
yuán biàn wéi lè jù lìng zhū zhòng shēng liù gēn qīng jìng shēn xīn
安樂，如第三禪。斷諸疑網，發初無漏。
ān lè rú dì sān chán duàn zhū yí wǎng fā chū wú lòu

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
若有眾生，得聞我聲，心即安隱，滅除罪
ruò yǒu zhòng shēng dé wén wǒ shēng xīn jí ān yǐn miè chú zuì
垢，得陀羅尼解脫三昧，具足大忍，辯才
gòu dé tuó luó ní jiě tuō sān mèi jù zú dà rěn biàn cái
不斷，俱登法雲，成等正覺。
bú duàn jù dēng fǎ yún chéng děng zhèng jué

Namo Great Strength Bodhisattva

Namo Samantabhadra Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May the power of great compassion and kindness of all Buddhas, Bodhisattvas, sages and worthy ones enable us to accomplish and be well at ease with all the vows we make today, wherever we may be.

Henceforth, I vow that in life after life, at all times and places, any living being who sees me will be liberated; if I enter into the hells, the hells will transform into pure lands; and all conditions of suffering will turn into a means for happiness; I will enable these living beings to have purity of the six sense faculties and have peace of body and mind, like that of the third dhyana; they will sever the net of doubts and attain the initial stage of non-outflow.

Henceforth, I vow that in life after life at all times and places, living beings who hear my voice will attain peace, and their offenses and defilements will be eradicated. They will attain dharani, samadhi of liberation, be replete with great patience and enduring eloquence, and without exception attain the Ground of Dharma Clouds and accomplish Proper Enlightenment.

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 一切眾生，得聞我名，皆悉歡喜，得未曾
yí qiè zhòng shēng dé wén wǒ míng jiē xī huān xǐ dé wèi céng
 有。若到三途，斷除眾苦。若在人天，盡
yǒu ruò dào sān tú duàn chú zhòng kǔ ruò zài rén tiān jìn
 諸有漏。所向自在，無不解脫。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 於一切眾生，無有與奪之心，無有怨親之
yú yí qiè zhòng shēng wú yǒu yǔ duó zhī xīn wú yǒu yuàn qīn zhī
 想。斷三毒根，離我我所。信樂大法，等
xiǎng duàn sān dú gēn lí wǒ wǒ suǒ xìn yào dà fǎ dèng
 行慈悲。一切和合，猶如聖眾。

某等從今日去，願生生世世，在在處處，
mǒu děng cóng jīn rì qù yuàn shēng shēng shì shì zài zài chù chù
 於一切眾生，心常平等，猶如虛空。毀譽
yú yí qiè zhòng shēng xīn cháng píng děng yóu rú xū kōng huǐ yù
 不動，怨親一相。入深廣心，學佛智慧。
bú dòng yuàn qīn yí xiàng rù shēn guǎng xīn xué fó zhì huì
 等視眾生，如羅睺羅。滿十住業，得一子
dèng shì zhòng shēng rú luó hóu luó mǎn shí zhù yè dé yì zǐ
 地。離於有無，常行中道。相與至心，等
dì lí yú yǒu wú cháng xíng zhōng dào xiāng yǔ zhì xīn dèng
 一痛切，五體投地，歸依世間，大慈悲
yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà cí bēi
 父。

Henceforth, I vow that in life after life, at all times and places, living beings who hear my name will attain unprecedented happiness; if they should fall into the three evil destinies, all their suffering will be eradicated; those in the human or heavenly realms will end all outflows, be at ease wherever they may be and attain liberation.

Henceforth, I vow that in life after life, at all times and places, with regard to all living beings, I will be free of any thoughts of favoring or depriving, of friends and foes; be free of self and what pertains to the self; eradicate the roots of the three poisons; have faith and delight in the great Dharma; impartially practice kindness and compassion, and be in harmony with everyone as if we were an assembly of sages.

Henceforth, I vow that in life after life, at all times and places, with regard to all living beings, I will always maintain equanimity that is like empty space, be unmoved by praise or slander, and regard all friends and foes as one. I shall enter the vast and profound mind, study the wisdom of the Buddhas and regard each and every living being as if they were my own child, like Rahula was the Buddha's. I shall accomplish the Dharma of the Ten Dwellings, attain the Bodhisattva's universal loving-kindness, separate from the marks of existence and non-existence, and always practice the Middle Way. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無寶海佛
ná mó bǎo hǎi fó

南無寶英佛
ná mó bǎo yīng fó

南無寶成佛
ná mó bǎo chéng fó

南無寶光佛
ná mó bǎo guāng fó

南無寶幢幡佛
ná mó bǎo chuáng fān fó

南無寶光明佛
ná mó bǎo guāng míng fó

南無阿閼佛
ná mó ā chù fó

南無大光明佛
ná mó dà guāng míng fó

南無無量音佛
ná mó wú liàng yīn fó

南無大名稱佛
ná mó dà míng chēng fó

南無得大安隱佛
ná mó dé dà ān yīn fó

南無正音聲佛
ná mó zhèng yīn shēng fó

南無無限淨佛
ná mó wú xiàn jìng fó

南無月音佛
ná mó yuè yīn fó

南無無限名稱佛
ná mó wú xiàn míng chēng fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Jewel-sea Buddha

Namo Precious Flower Buddha

Namo Precious Accomplishment Buddha

Namo Jeweled Light Buddha

Namo Jeweled Banner Buddha

Namo Precious Radiance Buddha

Namo Aksobhya Buddha

Namo Great Brilliance Buddha

Namo Infinite Sound Buddha

Namo Great Renown Buddha

Namo Attaining Great Peace and Tranquility Buddha

Namo Proper Voice Buddha

Namo Infinite Purity Buddha

Namo Moon Sound Buddha

Namo Infinite Renown Buddha

南無日月光明佛
ná mó rì yuè guāng míng fó

南無無垢光佛
ná mó wú gòu guāng fó

南無淨光佛
ná mó jìng guāng fó

南無金剛藏菩薩
ná mó jīn gāng zàng pú sà

南無虛空藏菩薩
ná mó xū kōng zàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願某等，以今懺悔發願，功德因緣；
bǎo yuàn mǒu děng yǐ jīn chàn huǐ fā yuàn gōng dé yīn yuán
願四生六道，從今日去，至于菩提。行菩
yuàn sì shēng liù dào cóng jīn rì qù zhì yú pú tí xíng pú
薩道，無有疲厭。財法二施，無有窮盡。
sà dào wú yǒu pí yàn cái fǎ èr shī wú yǒu qióng jìn
智慧方便，所作不空。隨根應病，授以法
zhì huì fāng biàn suǒ zuò bù kōng suí gēn yīng bìng shòu yǐ fǎ
藥。一切見聞，同得解脫。
yào yí qiè jiàn wén tóng dé jiě tuō

某等又願，從今日去，乃至菩提。行菩薩
mǒu děng yòu yuàn cóng jīn rì qù nǎi zhì pú tí xíng pú sà
道，無諸留難。所到之處，常能作大佛
dào wú zhū liú nán suǒ dào zhī chù cháng néng zuò dà fó
事，建立道場。得心自在，得法自在。一
shì jiàn lì dào chǎng dé xīn zì zài dé fǎ zì zài yí
切三昧，無不能入。開總持門，顯示佛
qiè sān mèi wú bù néng rù kāi zǒng chí mén xiǎn shì fó

Namo Radiance of Sun and Moon Buddha

Namo Undeiled Light Buddha

Namo Pure Light Buddha

Namo Vajra Treasury Bodhisattva

Namo Treasury of Empty Space Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. With the merit and virtue from bowing this Repentance and from making these vows, we vow that all beings of the four births and the six paths, henceforth until they attain Bodhi, will practice the Bodhisattva Path without ever becoming weary and endlessly practice the giving of wealth and Dharma. May they have the wisdom and expedient means to ensure that their efforts are never in vain. May they dispense Dharma medicine according to living beings' illnesses and potentials, so that whatever these living beings see or hear can lead them to their liberation.

We also hope that henceforth until we attain bodhi, we will practice the Bodhisattva Path free of any obstruction, and wherever we go, always do the Buddha's work on a vast scale and establish Bodhimandas. May we attain mastery of mind and mastery of Dharma, be able to enter each and every samadhi, open the door of dharani to reveal the Buddha's fruition, dwell on the Ground of the Dharma Clouds, shower

果。居法雲地，注甘露雨。滅除眾生，四

種魔怨，使得清淨法身妙果。

某等今日，所有眾願。悉如十方諸大菩

薩，所發誓願。所有眾願，悉如十方諸

佛，本修行時，所發一切大願。廣大如法

性，究竟如虛空。願某等得如所願，滿菩

提願。一切眾生，皆悉隨從，得如所願。

仰願十方一切諸佛、一切尊法、一切菩

薩、一切賢聖，以慈悲力，現為我證。又

願一切天主、一切仙主、一切善神、一切

龍神，以擁護三寶，慈善根力，現為證

知。令諸行願，隨心自在。

sweet dew, and eradicate living beings' four demonic animosity, so that all will attain the wonderful fruition of the pure Dharma body.

May all the vows we make today be identical with those of all great Bodhisattvas in the ten directions. May all our vows be also identical with those of the great vows made by all Buddhas in the ten directions in their past cultivation. All these great vows are as vast as the Dharma nature and as ultimate as empty space. May we accomplish all that we wish for and perfectly fulfill our vows for bodhi. Likewise, we hope that all living beings also fulfill their wishes and accomplish their vows.

May all Buddhas of the ten directions, all revered Dharma, all Bodhisattvas, all sages and worthy ones, with their power of kindness and compassion, bear witness to our vows. May all heavenly beings, ascetic masters, good spirits, dragon spirits, with the power of their kindness and roots of goodness and their support of the Three Treasures, bear witness to our vows and enable us to have as-you-wish self-mastery in all of our practices and vows.

發迴向心第六

fā huí xiàng xīn dì liù

今日道場，同業大眾，已發菩提心竟，已
 jīn rì dào chǎng tóng yè dà zhòng yǐ fā pú tí xīn jìng yǐ
 發大誓願竟。次應發迴向之心。相與至
 fā dà shì yuàn jìng cì yīng fā huí xiàng zhī xīn xiāng yǔ zhì
 心，等一痛切，五體投地，歸依世間，大
 xīn dèng yí tòng qiè wǔ tǐ tóu dì guī yī shì jiān dà
 慈悲父。

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無日光佛
 ná mó rì guāng fó

南無無量寶佛
 ná mó wú liàng bǎo fó

南無蓮華最尊佛
 ná mó lián huā zuì zūn fó

南無身尊佛
 ná mó shēn zūn fó

南無金光佛
 ná mó jīn guāng fó

南無梵自在王佛
 ná mó fàn zì zài wáng fó

南無金光明佛
 ná mó jīn guāng míng fó

南無金海佛
 ná mó jīn hǎi fó

南無龍自在王佛
 ná mó lóng zì zài wáng fó

Section 6 - Bringing Forth the Resolve to Dedicate Merit

Today, we are here in this Bodhimanda due to our shared karma. We have already brought forth our resolve for bodhi and have made great vows. Next we should bring forth the resolve to dedicate merit. Let us all now with utmost, heartfelt sincerity, bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Sunlight Buddha

Namo Infinite Jewel Buddha

Namo Most Honorable Lotus-flower Buddha

Namo Noble Physique Buddha

Namo Golden Light Buddha

Namo Brahma Self-mastery King Buddha

Namo Golden Brilliance Buddha

Namo Golden Sea Buddha

Namo Self-mastery Dragon King Buddha

南無樹王佛
ná mó shù wáng fó

南無一切華香自在王佛
ná mó yí qiè huā xiāng zì zài wáng fó

南無勇猛執持牢仗棄捨戰鬥佛
ná mó yǒng měng zhí chí láo zhàng qì shě zhàn dòu fó

南無內豐珠光佛
ná mó nèi fēng zhū guāng fó

南無無量香光明佛
ná mó wú liàng xiāng guāng míng fó

南無文殊師利菩薩
ná mó wén shū shī lì pú sà

南無妙音菩薩
ná mó miào yīn pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願以慈悲力，現為我證。某等願過去
bǎo yuàn yǐ cí bēi lì xiàn wèi wǒ zhèng mǒu děng yuàn guò qù
已起一切善業，現前所起一切善業，乃至
yǐ qǐ yí qiè shàn yè xiàn qián suǒ qǐ yí qiè shàn yè nǎi zhì
未來當起一切善業。若多若少，若輕若
wèi lái dāng qǐ yí qiè shàn yè ruò duō ruò shǎo ruò qīng ruò
重，悉以迴施四生六道，一切眾生。令諸
zhòng xī yǐ huí shī sì shēng liù dào yí qiè zhòng shēng lìng zhū
眾生，皆得道心。不向二乘，不向三有，
zhòng shēng jiē dé dào xīn bú xiàng èr chéng bú xiàng sān yǒu
同共迴向無上菩提。又願一切眾生，所起
tóng gòng huí xiàng wú shàng pú tí yòu yuàn yí qiè zhòng shēng suǒ qǐ
善業。若過去，若現在，若未來。各各迴
shàn yè ruò guò qù ruò xiàn zài ruò wèi lái gè gè huí

Namo King of Trees Buddha

Namo King of Self-mastery with the Fragrance of All Flowers Buddha

Namo Buddha Who Holds Firm a Staff with Courage and Vigor and
Renounces Battle

Namo Luxuriant Inner Pearl-light Buddha

Namo Infinite Fragrance and Brilliance Buddha

Namo Manjushri Bodhisattva

Namo Wonderful Voice Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May they, based on their power of kindness and compassion, bear witness to our vows. We vow to dedicate all our wholesome deeds to living beings of the four births and the six paths, be they deeds from the past, present, or future, and whether they are many or few, great or small, enabling all beings to bring forth the resolve for the Way. We do not aspire for the Two Vehicles, nor for the Three Existences, instead, together we dedicate all merit to unsurpassed bodhi. We vow that all living beings also dedicate the merit from their wholesome deeds, whether from the past, present, or future, to the aspiration for unsurpassed bodhi, rather than for the Two Vehicles, or for the Three Existences.

施，不向二乘，不向三有，同共迴向無上

菩提。

今日道場，同業大眾，相與發菩提心竟、

發大誓願竟、發迴向心竟。廣大如法性，

究竟如虛空。去來現在，一切諸佛，諸大

菩薩，一切賢聖，皆為證明。重復至誠，

頂禮三寶。某等發心發願，其事已畢，喜

踊無量。重復至心，五體投地，奉為國家

元首，父母師長，歷劫親緣，一切眷屬；

善惡知識，諸天諸仙，護世四王，主善罰

惡，守護持呪，五方龍王，龍神八部，一

切靈祇；過去現在，窮未來際，一切怨

親，及非怨親；四生六道，一切眾生；歸

依世間，大慈悲父。

Today, we are here in this Bodhimanda due to our shared karma. Together we have brought forth our resolve for bodhi, have made our great vows, and have set our minds on dedication of merit. Our resolves are as vast as the Dharma nature, and as ultimate as empty space. May all Buddhas, Bodhisattvas, sages and worthy ones of the past, present, and future bear witness to these resolves. We again bring forth our ultimate sincerity and bow to the Three Treasures. We have now completed bringing forth the bodhi mind and vows, and our hearts are overflowing with limitless joy. With utmost earnestness, we again bow in full prostration on behalf of heads of nations, parents, teachers, elders, relatives throughout the kalpas, all retainues, good and bad advisers, heavenly beings, ascetic masters, the four world-protecting heavenly kings, spirits who bless the good and punish the evil, spirits who guard and protect those who uphold mantras, the dragon kings of the five directions, dragons and the rest of the eightfold division, and all other spirits, including all past, present and future friends, foes and those neither friends nor foes, and all other beings of the four births and the six paths. May they all take refuge in you, our Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

南無彌勒佛
 ná mó mí lè fó
 南無釋迦牟尼佛
 ná mó shì jiā móu ní fó
 南無師子響佛
 ná mó shī zǐ xiǎng fó
 南無大強精進勇力佛
 ná mó dà qiáng jīng jìn yǒng lì fó
 南無過去堅住佛
 ná mó guò qù jiān zhù fó
 南無鼓音王佛
 ná mó gǔ yīn wáng fó
 南無日月英佛
 ná mó rì yuè yīng fó
 南無超出眾華佛
 ná mó chāo chū zhòng huā fó
 南無世燈明佛
 ná mó shì dēng míng fó
 南無休多易寧佛
 ná mó xiū duō yì níng fó
 南無寶輪佛
 ná mó bǎo lún fó
 南無常滅度佛
 ná mó cháng miè dù fó
 南無淨覺佛
 ná mó jìng jué fó
 南無無量寶華明佛
 ná mó wú liàng bǎo huā míng fó
 南無須彌步佛
 ná mó xū mí bù fó
 南無寶蓮華佛
 ná mó bǎo lián huā fó
 南無一切眾寶普集佛
 ná mó yí qiè zhòng bǎo pǔ jí fó

Namó Maitreya Buddha
 Namó Shakyamuni Buddha
 Namó Lion Sound Buddha
 Namó Great Strength, Vigor, Courage and Power Buddha
 Namó Firm Dwelling Buddha of the Past
 Namó King of Drum Sound Buddha
 Namó Sun and Moon Flower Buddha
 Namó Surpassing Multitude of Flowers Buddha
 Namó Lamp Radiance for the World Buddha
 Namó Abounds in Silence and Tranquility Buddha
 Namó Precious Wheel Buddha
 Namó Ever in Cessation Buddha
 Namó Pure Enlightenment Buddha
 Namó Limitless Precious Flower Radiance Buddha
 Namó Sumeru Steps Buddha
 Namó Precious Lotus Flower Buddha
 Namó Collection of the Multitudes of Treasures Buddha

南無法輪眾寶普集豐盈佛
ná mó fǎ lún zhòng bǎo pǔ jí fēng yíng fó

南無樹王豐長佛
ná mó shù wáng fēng zhǎng fó

南無圍繞特尊德淨佛
ná mó wéi rào tè zūn dé jìng fó

南無無垢光佛
ná mó wú gòu guāng fó

南無日光佛
ná mó rì guāng fó

又復
yòu fù

敬禮過去無數劫諸佛大師海德如來
jìng lǐ guò qù wú shù jié zhū fó dà shī hǎi dé rú lái

敬禮無量無邊盡虛空界無生法身菩薩
jìng lǐ wú liàng wú biān jìn xū kōng jiè wú shēng fǎ shēn pú sà

敬禮無量無邊盡虛空界無漏色身菩薩
jìng lǐ wú liàng wú biān jìn xū kōng jiè wú lòu sè shēn pú sà

敬禮無量無邊盡虛空界發心菩薩
jìng lǐ wú liàng wú biān jìn xū kōng jiè fā xīn pú sà

敬禮興正法馬鳴大師菩薩
jìng lǐ xīng zhèng fǎ mǎ míng dà shī pú sà

敬禮興像法龍樹大師菩薩
jìng lǐ xīng xiàng fǎ lóng shù dà shī pú sà

敬禮十方盡虛空界無邊身菩薩
jìng lǐ shí fāng jìn xū kōng jiè wú biān shēn pú sà

敬禮十方盡虛空界救苦觀世音菩薩
jìng lǐ shí fāng jìn xū kōng jiè jiù kǔ guān shì yīn pú sà

Namo Dharma Wheel and Universal Presence of Abundant Multitudes
of Treasures Buddha

Namo Flourishing Tree King Buddha

Namo Surrounded by Pure Virtue, Distinguished and Honorable Buddha

Namo undefiled Light Buddha

Namo Sunlight Buddha

Again

We bow to Sea-vast Virtue Tathagata of innumerable kalpas past,
great teacher of Buddhas.

We also bow to boundless and countless Bodhisattvas throughout all of empty
space who have realized the non-birth Dharma body.

We bow to boundless and countless Bodhisattvas throughout all of
empty space who have attained the non-outflow form body.

We bow to boundless and countless Bodhisattvas throughout all of
empty space who have brought forth the bodhi resolve.

We bow to Ashvaghosa Bodhisattva, the great master who made the Proper
Dharma flourish.

We bow to Nagarjuna Bodhisattva, the great master who made the Dharma
flourish in the Dharma Image Age.

We bow to Boundless Body Bodhisattva who pervades the empty space of the
ten directions.

We bow to Guan Shi Yin Bodhisattva who saves those suffering in
the ten directions throughout empty space.

讚佛咒願

zàn fó zhòu yuàn

大聖世尊 dà shèng shì zūn	巍巍堂堂 wēi wēi táng táng	神智妙達 shén zhì miào dá
眾聖中王 zhòng shèng zhōng wáng	形遍六道 xíng biàn liù dào	體散十方 tǐ sǎn shí fāng
頂肉髻相 dǐng ròu jì xiàng	項出日光 xiàng chū rì guāng	面如滿月 miàn rú mǎn yuè
妙色金莊 miào sè jīn zhuāng	儀容挺特 yí róng tǐng tè	行止安詳 xíng zhǐ ān xiáng
威震大千 wēi zhèn dà qiān	群魔驚惶 qún mó jīng huáng	三達洞照 sān dá dòng zhào
眾邪潛藏 zhòng xié qián cáng	見惡必救 jiàn è bì jiù	濟苦爲糧 jì kǔ wéi liáng
度生死岸 dù shēng sǐ àn	爲行舟航 wéi xíng zhōu háng	

故號如來。應供。正遍知。明行足。善逝。
 世間解。無上士。調御丈夫。天人師。
 佛。世尊。度人無量，拔生死苦。

以此發心功德因緣，仰願當今國家元首閣
 下，副元首閣下，文武百官，從今日去，
 至于道場。

Praises and Prayers

The great sage, the World-Honored One, is magnificent and towering.
 With wonderful and penetrating wisdom, he is the king among all sages.
 He manifests pervasively in the six paths throughout the ten directions.
 His head has a crown prominence, with an aura as brilliant as the sun;
 His face, perfect as the full moon, is adorned with a wonderful golden hue;
 His deportment, in movement or stillness, is upright and distinguished,
 always peaceful and serene.
 His awe-inspiring virtue quakes the great-thousand worlds, terrifying
 all demons.
 His three insights thoroughly illuminate, causing the multitudes of evil to
 hide away.
 Seeing beings of evil disposition, he would surely save them;
 Relieving beings of their sufferings is his nourishment.
 He sails the sea of birth and death, taking all beings across.

Thus we honor him as: The Thus-Come One, Worthy of Offerings, of Proper and Universal Knowledge, Perfect in Understanding and Conduct, Skillful in Leaving the World through Liberation, Unsurpassed Knight, Taming Hero, Teacher of Gods and Humans, Buddha, World-Honored One who takes across countless people, liberating them from the suffering of birth and death.

By the causes and conditions issuing from the merit and virtue generated in bringing forth the resolve, may the heads of nations and thier deputies, civil and military officials henceforth until they accomplish bodhi:

亡身爲法，如薩陀波崙。
wáng shēn wèi fǎ rú sà tuó bō lún。

大悲滅罪，如虛空藏。
dà bēi miè zuì rú xū kōng zàng。

能遠聽法，如瑠璃光。
néng yuǎn tīng fǎ rú liú lí guāng。

善解難法，如無垢藏。
shàn jiě nán fǎ rú wú gòu zàng。

又願某等所生父母，歷劫親緣。從今日
yòu yuàn mǒu děng suǒ shēng fù mǔ lì jié qīn yuán cóng jīn rì

去，至于道場。
qù zhì yú dào chǎng。

散形空界，如無邊身。
sàn xíng kōng jiè rú wú biān shēn。

具十功德，如高貴德王。
jù shí gōng dé rú gāo guì dé wáng。

聞法歡喜，猶如無畏。
wén fǎ huān xǐ yóu rú wú wèi。

神力勇猛，如大勢至。
shén lì yǒng měng rú dà shì zhì。

又願我等和尚阿闍黎，同學眷屬，上中下
yòu yuàn wǒ děng hé shàng ā shé lí tóng xué juàn shǔ shàng zhōng xià

座，一切知識。從今日去，至于道場。
zuò yí qiè zhī shì cóng jīn rì qù zhì yú dào chǎng。

各得無畏，如師子王。
gè dé wú wèi rú shī zǐ wáng。

影響大化，猶如寶積。
yǐng xiǎng dà huà yóu rú bǎo jī。

聞聲濟苦，如觀世音。
wén shēng jì kǔ rú guān shì yīn。

善能諮問，如大迦葉。
shàn néng zī wèn rú dà jiā shè。

- ❖ Renounce their lives for the sake of Dharma, as did Sadaprarudita Bodhisattva;
- ❖ Eradicate all offenses by practicing great compassion, as did Empty Space Treasury Bodhisattva;
- ❖ Travel afar to listen to the Dharma, as did Lapis Lazuli Light Bodhisattva, and
- ❖ Be skilled at comprehending difficult Dharma, as was Undeiled Treasury Bodhisattva.

Furthermore, may all our parents and relatives from countless kalpas past, from now until they attain Buddhahood:

- ❖ Make their bodies expansive like empty space, as did Boundless Body Bodhisattva;
- ❖ Be replete with the ten merits and virtues, as was King of Noble Virtues Bodhisattva;
- ❖ Joyfully listen to the Dharma, as did Fearlessness Bodhisattva,
- ❖ And have courageous and vigorous spiritual powers, as did Great Strength Bodhisattva.

May our teachers of Dharma, acharyas, our fellow cultivators and relatives, monastics of the three seniorities, and all wise advisers, henceforth until they accomplish Buddhahood:

- ❖ Be fearless, as was Lion King Bodhisattva;
- ❖ Teach and transform beings on a vast scale, as did Accumulation of Treasures Bodhisattva;
- ❖ Contemplate the cries of the world and rescue those suffering, as did Guan Shi Yin Bodhisattva;
- ❖ Skillfully enquire and debate, as did Mahakashyapa.

又願我等，出家在俗，信施檀越，善惡知

識，各及眷屬。從今日去，至于道場。

解諸危厄，猶如救脫。

相貌端嚴，猶如文殊。

能捨業障，如棄陰蓋。

設最後供，等於純陀。

又願諸天諸仙，護世四王，聰明正直，天

地虛空，主善罰惡，守護持呪，五方龍

王，龍神八部，幽顯靈祇，各及眷屬。從

今日去，至于道場。

大慈普覆，如阿逸多。

精進護法，如不休息。

遠證讀誦，猶如普賢。

爲法焚身，猶如藥王。

又願十方一切怨親，及非怨親，四生六

道，一切眾生，各及眷屬。從今日去，至

May all of us, monastics and laity, faithful donors, good or bad advisers, and all retinues, from now until we attain Buddhahood:

- ❖ Resolve all dangers and difficulties, as did Rescuing Bodhisattva;
- ❖ Bear an adorned appearance, as did Manjushri Bodhisattva;
- ❖ Eradicate karmic obstructions, as did Renouncing Hindrances Bodhisattva;
- ❖ Provide the final offering to the Buddha, as did Venerable Cunda.

May all heavenly beings, ascetic masters, the four world-protecting heavenly kings, the intelligent and righteous spirits, celestial spirits, earth spirits, empty space spirits, spirits who guard and protect those who uphold mantras, spirits who bless the good and punish the evil, dragon kings of the five directions, dragons and the rest of the eightfold division, visible or invisible spirits, all collectively together with their retinues, from now until they accomplish Buddhahood:

- ❖ Protect all beings with great kindness, as did Ajita Bodhisattva;
- ❖ Vigorously protect the Dharma, as did Never-Resting Bodhisattva;
- ❖ Certify from afar those who recite sutras, as did Samantabhadra Bodhisattva;
- ❖ Renounce and burn their bodies for the sake of Dharma, as did Medicine King Bodhisattva.

May all friends and foes, those neither friends nor foes, all beings of the four births and the six paths, and all living beings and their retinues, from now until they accomplish Buddhahood:

于道場。
yú dào chǎng

心無愛染，如離意女。
xīn wú ài rǎn rú lí yì nǚ

微妙巧說，如勝鬘夫人。
wēi miào qiǎo shuō rú shèng mán fū rén

能行精進，如釋迦文。
néng xíng jīng jìn rú shì jiā wén

所有善願，等無量壽。
suǒ yǒu shàn yuàn děng wú liàng shòu

所有威神，如諸天王。
suǒ yǒu wēi shén rú zhū tiān wáng

不可思議，如維摩詰。
bù kě sī yì rú wéi mó jié

一切功德各成就，無量佛土悉莊嚴。仰
yí qiè gōng dé gè chéng jiù wú liàng fó dù xī zhuāng yán yǎng

願十方，盡虛空界，無量無邊諸佛，諸大
yuàn shí fāng jìn xū kōng jiè wú liàng wú biān zhū fó zhū dà

菩薩，一切賢聖。以慈悲心，同加攝受。
pú sà yí qiè xián shèng yǐ cí bēi xīn tóng jiā shè shòu

救護拯接，所願圓滿。信心堅固，德業日
jiù hù zhěng jiē suǒ yuàn yuán mǎn xìn xīn jiān gù dé yè rì

遠。慈育四生，等如一子。令諸眾生，得
yuǎn cí yù sì shēng děng rú yì zǐ lìng zhū zhòng shēng dé

四無量心，六波羅蜜。十受修禪，三願廣
sì wú liàng xīn liù bō luó mì shí shòu xiū chán sān yuàn guǎng

被。應念見佛，皆如勝鬘。一切行願，畢
bèi yīng niàn jiàn fó jiē rú shèng mán yí qiè hòng yuàn bì

竟成就。等與如來，俱登正覺。
jìng chéng jiù děng yǔ rú lái jù dēng zhèng jué

慈悲道場懺法卷第二
cí bēi dào chǎng chàn fǎ juàn dì èr

- ❖ Be free of the defilement of emotional love, as was Apart-from-mind Maiden;
- ❖ Have wondrous eloquence, as did Queen Shrimala;
- ❖ Practice vigorously, as did Shakyamuni Buddha;
- ❖ Bring forth wholesome vows, as did Infinite Lifespan Buddha;
- ❖ Possess majestic and awe-inspiring powers, as did the heavenly kings;
- ❖ Be inconceivable, as was Vimalakirti.

May all merit and virtue be accomplished, and immeasurable Buddhalands adorned. May the countless and boundless Buddhas, Bodhisattvas, sages and worthy ones of the ten directions throughout empty space, with their kindness and compassion, rescue, protect, and gather us in. May they perfect their vows, and with their solid faith ever deepen their virtuous deeds. May they nurture all beings of the four births as if nurturing an only child. May they thus enable all living beings to:

- ❖ Attain the four limitless minds and six paramitas;
- ❖ Attain the ten kinds of proper concentrations in cultivating *chan* meditation;
- ❖ Be blessed by the three vows;
- ❖ See Buddhas appearing spontaneously in accord with their thoughts, as did Queen Shrimala;
- ❖ Ultimately accomplish all vows and practices and
- ❖ Ascend to the stage of Proper Enlightenment equal to that of all Tathagatas.

End of the Roll Two of Repentance Dharma of Kindness and Compassion
in the Bodhimanda

讚
zàn

菩提心啓。智慧重光。

pú tí xīn qǐ zhì huì chóng guāng

想成念念遍諸方。究竟絕商量。

xiǎng chéng niàn niàn biàn zhū fāng jiù jìng jué shāng liáng

五體投降。回向眾中王。

wǔ tǐ tóu xiáng huí xiàng zhòng zhōng wáng

南無離垢地菩薩摩訶薩 (三稱)

ná mó lí gòu dì pú sà mó hē sà

Praise

As the bodhi resolve comes forth, the light of wisdom continues to reveal itself.

Every thought is accomplished and pervades the ten directions,

Realizing the ultimate and wordless.

Thought after thought pervades every direction, but the Ultimate is ineffable.

We bow in full prostration and

Dedicate all merit to those Supreme among the Multitudes.

Namo Ground of Transcending Defilement Bodhisattva Mahasattva (3 times)

出懺
chū chàn

萬德莊嚴之妙體，未離兜率，已降皇宮；
wàn dé zhuāng yán zhī miào tǐ wèi lí dōu shuài yǐ jiàng huáng gōng
百福相好之慈尊，不起樹王，而升忉利。
bǎi fú xiàng hǎo zhī cí zūn bù qǐ shù wáng ér shēng dāo lì
惟願覺王，垂慈憐愍。大哀曠濟，拔滯溺
wéi yuàn jué wáng chuí cí lián mǐn dà āi kuàng jì bá zhì nì
之沉流。法眼圓明，鑒凡情之懇切。
zhī chén liú fǎ yǎn yuán míng jiàn fán qíng zhī kěn qiè

上來奉為求懺某等，修崇慈悲道場懺法。
shàng lái fèng wèi qiú chàn mǒu děng xiū chóng cí bēi dào chǎng chàn fǎ
今當第二卷，功德將完。壇內清眾，出懺
jīn dāng dì èr juàn gōng dé jiāng wán tán nèi qīng zhòng chū chàn
入懺行道旋遶；燒香散華諷經持呪。然將
rù chàn xíng dào xuán rào shāo xiāng sǎn huā fèng jīng chí zhòu rán jiāng
二卷之功勳，作此二時之回向。一真之
èr juàn zhī gōng xūn zuò cǐ èr shí zhī huí xiàng yì zhēn zhī
內，佛陀達摩僧伽。三界之中，天仙地祇
nèi fó tuó dá mó sēng qié sān jiè zhī zhōng tiān xiān dì qí
水府。咸生歡喜之心，鑒此投誠之志。興
shuǐ fǔ xián shēng huān xǐ zhī xīn jiàn cǐ tóu chéng zhī zhì xīng
一子之悲哀，滿二嚴之福慧。
yì zǐ zhī bēi āi mǎn èr yán zhī fú huì

出生功德，奉為求懺某等，洗空三業，增
chū shēng gōng dé fèng wèi qiú chàn mǒu děng xǐ kōng sān yè zēng
長二嚴。
zhǎng èr yán

伏願：事障理障以消融，人空法空而清
fú yuàn shì zhàng lǐ zhàng yǐ xiāo róng rén kōng fǎ kōng ér qīng
淨；顛倒二心不住，定慧二種莊嚴；入不
jìng diān dǎo èr xīn bú zhù dìng huì èr zhǒng zhuāng yán rù bú

Concluding the Repentance

His wondrous body, adorned with the myriad virtues,
Without leaving the Tushita Heaven, he descends to be reborn in the royal palace.
The Honored One of Kindness is replete with hallmarks and fine characteristics,
borne of his hundreds of blessings.
Without leaving his seat under the bodhi tree, he simultaneously ascends to the
Trayastrimsha Heaven.
May the King of Enlightenment extend his great kindness and have sympathy for us.
May he rescue all drowning beings with his great compassion.
May he witness our sincerity with his perfect, discerning Dharma eye.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we
practice this Repentance Dharma of Kindness and Compassion in the Bodhimanda.
We have now successfully completed Roll Two, accomplishing its merit and virtue.
This great assembly of repentance, here in this bodhimanda, has commenced and
concluded Roll Two, circumambulated, lit incense, offered flowers, and recited sutras
and mantras. We now transfer the merit from participating throughout the two
periods of time in Roll Two. The Buddha, Dharma, and Sangha within One Reality,
together with heavenly beings, ascetic masters, earth and water spirits of the three
realms are delighted, witnessing our sincerity. May they compassionately regard us as
their only child and help us perfect our two adornments of blessing and wisdom.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, may
the merit and virtue generated help all purify the three karmas and grow in the *two*
adornments.

We bow and earnestly pray:

May our *two* karmic obstructions, whether of phenomena or noumena, melt
away;

May we realize the *two* kinds emptiness, and attain purity;

May we never dwell in the *two* kinds of inverted minds, but be replete with the

二之法門，證真常之妙理；普沾恩有，法
 èr zhī fǎ mén zhèng zhēn cháng zhī miào lǐ pǔ zhān ēn yǒu fǎ
 界冤親；獲人法之兩空，得無生之二忍；
 jiè yuān qīn huò rén fǎ zhī liǎng kōng dé wú shēng zhī èr rěn
 二慧圓明，二行圓滿；優游於法海慈航，
 èr huì yuán míng èr hēng yuán mǎn yōu yóu yú fǎ hǎi cí háng
 常樂於薩婆若果。雖則依文懺悔，猶恐未
 cháng lè yú sà pó ruò guǒ suī zé yī wén chàn huǐ yóu kǒng wèi
 盡虔誠；再勞清眾，同求懺悔。
 jìn qián chéng zài láo qīng zhòng tóng qiú chàn huǐ

two adornments of samadhi and wisdom; and
 May we enter the non-dual Dharma-door, and realize true and ever-abiding
 wondrous principles.
 Furthermore, may all benefactors, friends and foes, and the rest of beings
 throughout the Dharma Realm share this benefit.
 May they all realize the *two* emptinesses of self and of dharmas, as well as the
two kinds of patience culminating in non-production.
 May they all attain the perfect clarity of the *two* wisdoms and complete the *two*
 practices;
 May they all glide across the sea of dharma with ease, in the boat of
 compassion.
 May they all constantly dwell in the bliss of Sarvajna.

Although we have repented according to the text, we fear that we have not been
 absolutely sincere. Let us exhort ourselves that together, we continue to repent and
 reform.

懺
zàn

梁皇懺。二卷功德力。
liáng huáng chàn èr juàn gōng dé lì

願滅信人 / 亡者 二語罪。
yuàn miè xìn rén èr yǔ zuì

親證菩薩離垢地。懺文舉處罪華飛。
qīn zhèng pú sà lí gòu dì chàn wén jǔ chù zuì huā fēi

解了冤。懺了罪。消災增福慧 / 脫苦生忉利。
jiě liǎo yuān chàn liǎo zuì xiāo zāi zēng fú huì

龍華三會願相逢，彌勒佛前親受記。(二稱)
lóng huā sān huì yuàn xiāng féng mí lè fó qián qīn shòu jì

龍華三會願相逢，龍華會上菩薩摩訶薩。
lóng huā sān huì yuàn xiāng féng lóng huā huì shàng pú sà mó hē sà

舉讚
jǔ zàn

梁皇懺。二卷已全周。
liáng huáng chàn èr juàn yǐ quán zhōu

回向四恩并三有。
huí xiàng sì ēn bìng sān yǒu

拜懺某等增福壽。
bài chàn mǒu děng zēng fú shòu

惟願亡靈往西遊 / 願將法水洗愆尤。
wéi yuàn wáng líng wǎng xī yóu

離垢地菩薩。惟願哀納受。
lí gòu dì pú sà wéi yuàn āi nà shòu

南無登雲路菩薩摩訶薩 (三稱)
ná mó dēng yún lù pú sà mó hē sà

Praise

The meritorious power of the Emperor of Liang Repentance Roll Two
Enables the disciples and the deceased to eradicate offenses of divisive speech.
May all realize the Bodhisattva's Ground of Transcending Defilement.
As the Repentance is chanted, our offenses are blown away like flower petals
in the wind.
Offenses repented, enmity resolved,
Wisdom and blessing increase as calamities are dispelled.
Liberated from suffering and reborn in the Trayastrimsha,
May we gather at the Dragon Flower's Three Assemblies
And receive a prediction personally from Maitreya Buddha. (2 times)
May we gather at the Dragon Flower's Three Assemblies
Dragon Flower Assembly of Bodhisattvas Mahasattvas

Final Praise

Emperor of Liang Repentance Roll Two now concludes.
We dedicate its merit to the four benefactors and the three realms.
May all in this assembly enjoy increased longevity and blessings,
May the deceased be reborn in the Western Pure Land,
May the Dharma water cleanse our offenses.
May the Bodhisattvas of the Ground of Transcending Defilement
compassionately gather us in.
Namo Ascending the Path to the Clouds Bodhisattva Mahasattva (3 times)

慈悲道場懺法迴向
cí bēi dào chǎng chàn fǎ huí xiàng

七佛滅罪真言
qī fó miè zuì zhēn yán

離婆離婆帝 求訶求訶帝 陀羅尼帝
li po li po di qiu he qiu he di tuo la ni di
尼訶囉帝 毗黎你帝 摩訶伽帝
ni he la di pi li ni di mo he qie di
真陵乾帝 莎婆訶 (三稱)
zhen ling qian di suo po he

補闕真言
bǔ què zhēn yán

南謨喝囉怛那哆囉夜耶 佉囉佉囉
na mo he la da na duo la ye ye qie la qie la
俱住俱住 摩囉摩囉 虎囉吽
ju zhu ju zhu mo la mo la hu la hong
賀賀蘇怛拏 吽 潑抹拏 娑婆訶 (三稱)
he he su da na hong po mo na suo po he

迴向偈
huí xiàng jì

願以此功德，普及於一切。
yuàn yǐ cǐ gōng dé pǔ jí yú yī qiè
我等與眾生，皆共成佛道。
wǒ děng yǔ zhòng shēng jiē gòng chéng fó dào

*Dedication of Merit from the Repentance Dharma of
Kindness and Compassion in the Bodhimanda*

The True Words Of Seven Buddhas For Eradicating Offenses

li po li po di qiu he qiu he di tuo la ni di
ni he la di pi li ni di mo he qie di
zhen ling qian di suo po he (3 times)

Mantra for Rectifying Errors and Omissions

na mo he la da na duo la ye ye qie la qie la
ju zhu ju zhu mo la mo la hu la hong
he he su da na hong po mo na suo po he (3 times)

Verse of Dedication

*May the merit from this Repentance,
Universally benefit all beings.
May I and all beings,
Together accomplish Buddhahood.*

總迴向
zǒng huí xiàng

禮懺功德殊勝行 無邊勝福皆迴向
 lǐ chàn gōng dé shū shèng hòng wú biān shèng fú jiē huí xiàng
 普願沉溺諸眾生 速往無量光佛刹
 pǔ yuàn chén nì zhū zhòng shēng sù wǎng wú liàng guāng fó chà
 十方三世一切佛 一切菩薩摩訶薩
 shí fāng sān shì yí qiè fó yí qiè pú sà mó hē sà
 摩訶般若波羅蜜
 mó hē bō rě bō luó mì

南無自皈依佛 當願眾生
 ná mó zì guī yī fó dāng yuàn zhòng shēng
 體解大道 發無上心 (二稱)
 tǐ jiě dà dào fā wú shàng xīn

南無自皈依法 當願眾生
 ná mó zì guī yī fǎ dāng yuàn zhòng shēng
 深入經藏 智慧如海 (二稱)
 shēn rù jīng zàng zhì huì rú hǎi

南無自皈依僧 當願眾生
 ná mó zì guī yī sēng dāng yuàn zhòng shēng
 統理大眾 一切無礙 (二稱)
 tǒng lǐ dà zhòng yí qiè wú ài

和南聖眾
 hé nán shèng zhòng

Verse of Overall Dedication

*May the merit and virtue
 From the profound act of bowing this Repentance,
 With all its superior limitless blessings,
 Be dedicated to all beings sunk in defilement.
 May all quickly go to the Buddha's Land of Infinite Light.
 All Buddhas of the ten directions in the three periods of time,
 All Bodhisattvas Mahasattvas,
 Maha Prajna Paramita!*

*To the Buddha I return and rely, vowing that all living beings
 understand the great way profoundly and bring forth the bodhi mind. (2 times)*

*To the Dharma I return and rely, vowing that all living beings
 deeply enter the sutra treasury and have wisdom like the sea. (2 times)*

*To the Sangha I return and rely, vowing that all living beings
 form together a great assembly, one and all in harmony. (2 times)*

Homage to the multitudes of sages.

宣化上人生平略傳

宣化上人（1918-1995）是20世紀最具威德的中國佛教高僧之一；他是佛教叢林改革家，也是第一位教導大批西方人士學習佛法的中國法師。在上人的一生中，他非常重視叢林傳統、道德教育、佛教徒必須立足於傳統的修行和真正可信的經典、以及各個宗教之間需要互相瞭解與尊重的重要性。為了實現這些願景，上人特別注重這幾方面：闡明佛陀所教導的根本要義；建立如法受戒的僧團；組織並支持將《大藏經》翻譯成英文和各國語言文字；創辦學校、宗教訓練課程、以及學術研究和教學的各項計劃。

1918年，上人誕生於中國東北地區哈爾濱南邊一個小村莊的農家。他是八個孩子中最幼小的。父親姓白，母親胡氏；上人的母親一生茹素念佛。十幾歲時，上人皈依佛教，法名「安慈」；出家後法號「度輪」。爾後^上虛^下雲老和尚（1840-1959）傳授禪宗為仰派法脈，傳嗣法號為「宣化」。

上人年幼時就跟隨母親茹素念佛。11歲時見到棄在野地的死嬰，上人領悟到生死事大，一切無常。於是萌發出家為僧，修行佛道之心；不過為順從母親的要求，應允必須等她往生後方可出家。12歲時，上人徵得父母同意，外出遠行，尋訪明師。

上人15歲才開始上學；16歲時就宣講佛經，幫助喜歡學習佛法而不識字的村民。上人精勤專注，過目不忘，四書五經都能背誦；並且旁及中醫、星相、占卜、及其他主流宗教的典籍。17歲時，上人成立義務學校，一個人教導三十多個貧困的孩童和成人。

18歲時，僅僅上學兩年半，上人即因母親病重而輟學，在家照顧母親。19歲，母親逝世，上人在母親墓旁，以高粱桿搭建茅



A Brief Account of the Life of the Venerable Master Hsüan Hua

One of the most eminent Chinese Buddhist masters of the twentieth century, the Venerable Master Hsuan Hua (*Xuanhua*, 1918-1995) was a monastic reformer and the first Chinese master to teach Buddhism to large numbers of Westerners. During his long career he emphasized the primacy of the monastic tradition, the essential role of moral education, the need for Buddhists to ground themselves in traditional spiritual practice and authentic scripture, and the importance of respect and understanding among religions. To attain these goals, he focused on clarifying the essential principles of the Buddha's original teachings, on establishing a properly ordained monastic community, on organizing and supporting the translation of the Buddhist Canon into English and other languages, and on the establishment of schools, religious training programs, and programs of academic research and teaching.

Born in 1918 into a peasant family in a small village south of Harbin, in northeast China, the Venerable Master was the youngest of eight children. His father's surname was Bai, and his mother's maiden name was Hu. His mother was a vegetarian, and throughout her life she held to the practice of reciting the name of the Buddha Amitabha. When the Venerable Master formally became a Buddhist, in his mid-teens, he was given the Dharma name "Anci", and after becoming a monk, he was also known as "To Lun". Upon granting him the Dharma-seal of the Weiyang Chan lineage, the Elder Chan Master Xuyun (1840-1959) bestowed upon him the Dharma-transmission name "Hsüan Hua".

When the Venerable Master was a child, he followed his mother's example, eating only vegetarian food and reciting the Buddha's name. When he was eleven years old, upon seeing a dead baby lying on the ground, he awakened to the fundamental significance of birth and death and the impermanence of all phenomena. He then resolved to become a monk and practice on the Buddhist Path, but he acquiesced to his mother's request that he not do so until after her death. When he was twelve, he obtained his parents' permission to travel extensively in search of a true spiritual teacher.

At the age of fifteen, the Venerable Master went to school for the first time, and when he was sixteen, he started lecturing on the Buddhist Sutras to help this fellow villagers who were illiterate but who wanted to learn about the Buddha's teachings. He was not only diligent and focused but possessed a photographic memory, and so he was able to memorize the Four Books and the Five Classics of the Confucian tradition. He had also studied traditional Chinese medicine, astrology, divination, and the scriptures of the great religions. When he was seventeen, he established a free school, in which, as the lone teacher, he taught some thirty impoverished children and adults.

At the age of eighteen, after only two and a half years of schooling, he left school to care for his terminally ill mother. He was nineteen when she died, and for three years he honored her memory

蓬禪坐，守孝三年。守孝期間，上人誦讀《法華經》而有所了悟。一日打坐中，見禪宗六祖惠能大師（公元638-713）來至茅蓬，告以將佛法傳揚到西方。

母喪之後，上人禮拜三緣寺^{上常下}智禪師為師，成為沙彌。三緣寺方丈和尚^{上常下}仁禪師傳以金頂毗盧派禪宗法脈。此期間，除了禪修外，上人深入經藏，並熟習漢傳佛教的各個宗派。

上人在長白山禪修隱居一段時期後，於1946年他開始了南下的旅程。1947年在普陀山受具足戒成為比丘。1948年，經歷約二千多里的長途跋涉，抵達南華寺，參禮當代已開悟並廣受尊崇的虛雲禪師。虛老以心印心，後來正式傳付禪宗為仰派法脈。

1949年，上人離開中國內地，來到香港。在港期間，上人教導禪坐、講經說法、廣印經書、請造佛菩薩的塑像，並幫助從中國內地來港的出家眾。上人在香港建立西樂園寺、成立佛教講堂以及重建慈興禪寺。

1962年，應三藩市（舊金山）灣區香港弟子們的懇請，上人到達美國，並於三藩市佛教講堂大開法筵；該講堂是以香港佛教講堂分支道場的名義而設立的。隨著信眾人數的增加與多元化，三藩市佛教講堂更名為中美佛教總會；之後，於1984年再度易名為法界佛教總會。1970年，上人從中國城搬到位於三藩市米慎（Mission）區新成立的金山聖寺。1975年，上人成立了總會的第一個分支道場，即位於洛杉磯的金輪聖寺。1976年在加州瑜伽市（Ukiah）又建立了道場總部——萬佛聖城。

1968年夏季，以大學生居多的一班美國人，跟隨上人學習，接受嚴謹密集的教導。1969年，在上人座下出家的美國弟子，三位沙彌和兩位沙彌尼，到台灣受具足戒，令台灣佛教界大為驚



by sitting in meditation beside her grave in a hut made of sorghum stalks. During this time, while reading the *Lotus Sūtra*, he experienced a deep awakening while seated in meditation, he had a vision of the Sixth Chan Buddhist Patriarch Huineng (638–713 CE). In his vision, Master Huineng came to visit him and to give him the mission of bringing Buddhism to the Western world.

After taking care of his mother's funeral service, the Venerable Master took as his teacher Chan Buddhist Master Changzhi, and he entered Three Conditions Monastery as a novice monk. Chan Master Changren subsequently transmitted to him the Dharma of the Jinding Pilu Chan lineage. During this time, the Master devoted himself not only to meditation but also to the study of the Buddhist scriptural tradition and to the mastery of all the major schools of Chinese Buddhism.

After a period of solitary meditation in the Changbai Mountains, in 1946 the Master began the long journey to the south of China. In 1947, he received full ordination as a monk at the Buddhist holy mountain Putuoshan. In 1948, after over two thousand miles of travel, the Master arrived at Nanhua Monastery and bowed to Chan Master Xuyun, China's most widely revered enlightened master. From him the Master received the mind-seal transmission, and later a more formal transmission of the Dharma of the Weiyang lineage of the Chan School.

In 1949 the Master left China for Hong Kong. There he taught meditation, lectured on the Buddhist Sūtras, and sponsored their printing. He also commissioned the making of images of Buddhas and Bodhisattvas, and he aided monastic refugees from mainland China. He also built Western Bliss Garden Monastery (*Xi Le Yuan*), established the Buddhist Lecture Hall (*Fo Jiao Jiang Tang*), and rebuilt and renovated Flourishing Compassion Monastery (*Ci Xing Si*).

In 1962, he traveled to the United States at the invitation of Hong Kong disciples who were then living in San Francisco Bay area, and he began lecturing at the San Francisco Buddhist Lecture Hall (*Sanfanshi Fojiao Jiangtang*), which had been previously established as a branch of the Hong Kong Buddhist Lecture Hall (*Xianggang Fojiao Jiangtang*). As the community at the Buddhist Lecture Hall in San Francisco grew, both in size and in diversity, the institution's name was changed, first to the Sino-American Buddhist Association and then, in 1984, to the Dharma Realm Buddhist Association. In 1970, the Venerable Master moved from Chinatown to the newly established Gold Mountain Monastery (*Jinshan Si*) in the Mission District of San Francisco. In 1975 the Venerable Master established the organization's first branch monastery – Gold Wheel Temple (*Jinlun Si*) in Los Angeles – and in 1976 he established a new headquarters as well, the City of Ten Thousand Buddhas (*Wan Fo Sheng Cheng*), in Ukiah, California.

In the summer of 1968, the Master began the intensive training of a group of Americans, most of them university students. In 1969, he astonished the monastic community of Taiwan by sending

嘆；那時期他們是第一批受具足戒的美國比丘、比丘尼。爾後數年中，上人訓練並督導數百位登壇受戒者，包括亞洲人和西方人士；他們從世界各地來到美國加州跟隨上人學習。現在這些出家弟子多被分派在上人與弟子們於美國、加拿大、澳洲及亞洲國家所建立的23個分支道場中傳授佛法。

上人決心要將正法傳入西方，斷然地捨棄中國佛教界一些普遍的陋習。他教導弟子們要有擇法眼，並且依據經典，做有益且合乎常理的真修行，而不是在不良文化傳承下的迷信儀式。

上人倡導多項有關叢林修行的改革，其中之一，他的出家弟子必須依古來的修行，身著袈裟——亦即戒衣，表徵僧相。上人勉勵僧眾和他一樣遵循佛陀所制的有益苦行，日中一食、夜不倒單。他嚴格要求出家弟子要絕對的清淨，同時鼓勵在家弟子遵守五戒。

上人雖然略懂英文，必要時也會講英語，但他幾乎都是以華語來開示。主要的目的是鼓勵西方弟子學習中文，說華語的弟子亦須學習英文，如此可以互相幫忙將《大藏經》翻譯成各國語言文字，完成上人的心願。目前，上人所創立的佛經翻譯委員會已經出版了百餘種佛經譯本，包括主要的大乘經典和上人的淺釋。

上人是誨人不倦的教育家。在萬佛聖城，上人成立了僧伽及居士訓練班、育良小學、培德中學男校及女校以及法界大學。從1968年到1990年代的初期，上人每天講經，至少一次；並且應世界各地佛教徒的邀請，至各處巡迴演講。上人曾帶領訪問團至香港及台灣地區、越南、印尼、東南亞、歐洲等地宣揚佛法。他的足跡亦遠至緬甸、泰國、印度、馬來西亞、澳洲以及



there, for complete ordination, two American women and three American men whom he had ordained as novices. They were the first Americans of that period to become fully ordained Buddhist monks and nuns. During subsequent years, the Venerable Master trained and oversaw the ordination of hundreds of people, both Asians and Westerners, from among those who came to California from every part of the world to study with him. These monastic disciples now teach in the twenty-three monasteries that the Venerable Master and his disciples founded in the United States, Canada, Australia, and several Asian countries.

The Venerable Master was determined to transmit to the West the correct teachings of Buddhism, and he categorically rejected what he considered to be corrupt practices that had become widespread in China. He guided his disciples in distinguishing between genuine, scripture-based practices that were useful and in accord with common sense, as opposed to ritual superstitions that were unwholesome cultural accretions.

Among the many reforms in monastic practice that he instituted was his insistence that his monastic disciples accord with the ancient practice of wearing the monastic robe or precept-sash (*kasāya*) as a sign of membership in the monastic Sangha. He encouraged his disciples among the Sangha to join him in following the Buddha's beneficial ascetic practices of eating only one meal a day and of never lying down. Of his monastic disciples he expected strict purity, and he encouraged his lay disciples to adhere to the five precepts of the Buddhist laity.

Although he understood English fairly and spoke it when necessary, the Master almost always lectured in Chinese. His aim was to encourage his Western disciples to learn Chinese and his Chinese disciples to learn English, so that together they could help to fulfill his wish that the Buddhist Canon be translated into other languages. So far, the Buddhist Text Translation Society, which he founded, has published well over a hundred volumes of translations, including several of the major Mahayana Sūtras with the Master's commentaries.

As an educator, the Venerable Master was tireless. At the City of Ten Thousand Buddhas, he established formal training programs for monastics and for laity, elementary and secondary schools for boys and for girls, and Dharma Realm Buddhist University. From 1968 to the early 1990's he himself gave lectures on Sūtras at least once a day, and he traveled extensively on speaking tours. Responding to requests from Buddhists around the world, the Venerable Master led delegations to Hong Kong, Taiwan, Vietnam, Indonesia, Southeast Asia, and Europe to propagate the Dharma. He also traveled to Burma, Thailand, India, Malaysia, Australia and South America. His presence drew a multitude of the faithful everywhere he went. He was also often invited to lecture at universities and academic conferences.

南美；所到之處都接引攝受了眾多的善信。上人也常被邀請到各大學及學術研討會演講。

上人是一位融合各個不同佛教團體的倡導者。為了彌合久遠以來北傳佛教和南傳佛教的分隔，上人邀請南傳的高僧到萬佛聖城共同主持傳授僧眾具足戒，這是南北傳佛教共同受持的。

上人堅持各宗教之間的互相尊重，並極力推展宗教交流。他著重於各宗教傳統的共通點，最終都是強調正行與慈悲。1976年，他與于斌樞機主教——曾任南京的大主教及台灣輔仁大學的校長，共同規劃世界宗教研究院，此研究院終於在1994年在柏克萊市成立。

1990年，歐洲好幾個國家的佛教徒邀請上人；明知旅途勞頓，將會使原已不甚健康的身體，雪上加霜，但上人仍然帶領了一個規模龐大的歐洲弘法團。這也正是上人一貫以來為法忘軀的精神。從歐洲回來後，上人的健康狀況更是日漸衰微；縱然病得相當嚴重，上人仍於1993年又一次的長途跋涉到台灣弘法。

1995年6月7日，上人在洛杉磯示寂，世壽78。上人在世時，一無所求；不求名，不求利，不求權力。他的一念一行都是為了帶給眾生真正的福樂。上人最後的遺言：「我走後你們可以誦《華嚴經》，念佛。你們要多少天就多少天，或者一個七，或者七個七。火化之後，把我的骨灰灑到虛空去；旁的事情我什麼也不要，不要給我造什麼塔，什麼紀念館。我來的時候麼么也沒有，走的時候，還是什麼也不要，在世上我不要留什麼痕跡……我從虛空來，回到虛空去！」



The Venerable Master was a pioneer in building bridges between different Buddhist communities. Wishing to heal the ancient divide between Mahayana Buddhism and Theravada Buddhism, he invited distinguished Theravada monks to the City of Ten Thousand Buddhas to share the duties of full ordination and transmission of the monastic precepts, which the two traditions hold in common.

He also insisted on inter-religious respect and actively promoted interfaith dialogue. He stressed commonalities in religious traditions, above all their emphasis on proper and compassionate conduct. In 1976, together with his friend Paul Cardinal Yubin, who had been archbishop of Nanjing and who was the Chancellor of the Catholic Furen University in Taiwan, he made plans for an Institute for World Religions that came to fruition in Berkeley in 1994.

In 1990, at the invitation of Buddhists in several European countries, the Venerable Master led a large delegation on a European Dharma tour, knowing full well that, because of his ill health at the time, the rigors of the trip would shorten his life. However, as always he considered the Dharma more important than his very life. After his return, his health gradually deteriorated, yet, while quite ill, he made another major tour, this time to Taiwan, in 1993.

In Los Angeles, on June 7, 1995 at the age of 78, the Venerable Master left this world. When he was alive, he craved nothing, seeking neither fame nor wealth nor power. His every thought and every action were for the sake of bringing true happiness to all sentient beings. In his final instructions he said: "After I depart, you can recite the *Avatamsaka Sūtra* and the name of the Buddha Amitābha for however many days you would like, perhaps seven days or forty-nine days. After cremating my body, scatter all my remains in the air. I do not want you to do anything else at all. Do not build me any pagodas or memorials. I came into the world without anything; when I depart, I still do not want anything, and I do not want to leave any traces in the world ... From emptiness I came; to emptiness I am returning."

宣化上人十八大願

公在母墓旁，守孝至同年夏六月十九日，在佛前發願云：
稽首十方佛，及與三藏法，過去現在賢聖僧，惟願垂作證：
弟子度輪，釋安慈，我今發心，不為自求人天福報，聲聞緣覺，
乃至權乘諸位菩薩；唯依最上乘發菩提心，願與法界眾生，
一時同得阿耨多羅三藐三菩提。

- 一、願盡虛空、遍法界、十方三世一切菩薩等，若有一未成佛時，我誓不取正覺。
- 二、願盡虛空、遍法界、十方三世一切緣覺等，若有一未成佛時，我誓不取正覺。
- 三、願盡虛空、遍法界、十方三世一切聲聞等，若有一未成佛時，我誓不取正覺。
- 四、願三界諸天人等，若有一未成佛時，我誓不取正覺。
- 五、願十方世界一切人等，若有一未成佛時，我誓不取正覺。
- 六、願天、人、一切阿修羅等，若有一未成佛時，我誓不取正覺。
- 七、願一切畜生界等，若有一未成佛時，我誓不取正覺。
- 八、願一切餓鬼界等，若有一未成佛時，我誓不取正覺。
- 九、願一切地獄界等，若有一未成佛，或地獄不空時，我誓不取正覺。



The Eighteen Great Vows of Venerable Master Hsüan Hua

On the nineteenth of the sixth lunar month, while practicing filial piety by his mother's grave, the Master made the following vows:
I bow before the Buddhas of the ten directions, the Dharma of the Tripitaka, and the holy Sangha of the past and present, praying that they will bear witness: I, disciple Tu Lun, An Tze, resolve not to seek for myself either the blessings of the gods or of humans, or the attainments of the Hearers, Those Enlightened by Conditions, or the Bodhisattvas of the Provisional Vehicle. Instead, I rely on the Supreme Vehicle, and bring forth the resolve for bodhi, vowing that all living beings in the Dharma Realm shall attain anuttara-samyak-sambodhi (*Utmost Right and Perfect Enlightenment*) at the same time as I.

1. I vow that I will not realize right enlightenment as long as even one Bodhisattva in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.
2. I vow that I will not realize right enlightenment as long as even one Solitary Sage in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has yet not become a Buddha.
3. I vow that I will not realize right enlightenment as long as even one Hearer of the Teaching in the three periods of time throughout the ten directions of the Dharma Realm, to the very ends of empty space, has not yet become a Buddha.
4. I vow that I will not realize right enlightenment as long as even one god in the Three Realms has not yet become a Buddha.
5. I vow that I will not realize right enlightenment as long as even one human being in the worlds of the ten directions has not yet become a Buddha.
6. I vow that I will not realize right enlightenment as long as even one *asura* among people and gods has not yet become a Buddha.
7. I vow that I will not realize right enlightenment as long as even one animal has not yet become a Buddha.
8. I vow that I will not realize right enlightenment as long as even one hungry ghost has not yet become a Buddha.
9. I vow that I will not realize right enlightenment as long as even one being in the hells has not yet become a Buddha.

- 十、願凡是三界諸天、仙、人、阿修羅，飛潛動植、靈界龍畜、鬼神等眾，曾經皈依我者，若有一未成佛時，我誓不取正覺。
- 十一、願將我所應享受一切福樂，悉皆迴向，普施法界眾生。
- 十二、願將法界眾生所有一切苦難，悉皆與我一人代受。
- 十三、願分靈無數，普入一切不信佛法眾生心，令其改惡向善，悔過自新，皈依三寶，究竟作佛。
- 十四、願一切眾生，見我面，乃至聞我名，悉發菩提心，速得成佛道。
- 十五、願恪遵佛制，實行日中一食。
- 十六、願覺諸有情，普攝群機。
- 十七、願此生即得五眼六通，飛行自在。
- 十八、願一切求願，必獲滿足。

結云：眾生無邊誓願度 煩惱無盡誓願斷
法門無量誓願學 佛道無上誓願成



10. I vow that I will not realize right enlightenment as long as even one being in the Three Realms who has taken refuge with me has not become a Buddha — whether that being is a god, ascetic master, human, *asura*, or animal that swims or flies, or whether a dragon, beast, ghost, or other inhabitant of the spirit-realm.
11. I vow to dedicate all the blessings and happiness that that I am due to enjoy to all the beings of the Dharma Realm.
12. I vow to fully take upon myself all the anguish and hardship that all the beings in the Dharma Realm are due to suffer.
13. I vow to appear in innumerable kinds of bodies in order to reach the minds of all the beings throughout the universe who do not believe in the Buddha's Dharma, so that I may cause them to correct their faults and become good, to repent and to start anew, to take refuge with the Three Jewels and finally to become Buddhas.
14. I vow that any being who sees my face or simply hears my name will immediately resolve to awaken and to follow the Path all the way to Buddhahood.
15. I vow to respectfully observe the Buddha's instructions and to maintain the practice of eating only one meal a day.
16. I vow to bring all beings everywhere to enlightenment by teaching each in accord with the various capabilities of each.
17. I vow, in this very life, to open the five spiritual eyes and to gain the six spiritual powers and the freedom to fly.
18. I vow to make certain that that all my vows are fulfilled.

To these personal vows he added the universal vows of the Bodhisattva:
Living beings are countless, but I vow to save them all.
Afflictions are endless, yet I vow to end them all.
Dharma-methods can't be numbered; still, I vow to learn them all.
The Buddha's Path is unsurpassed, and I vow to realize it.

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