

慈悲道場懺法

梁皇寶懺

第五冊

Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 5

梁皇寶懺 Emperor of Liang Jeweled Repentance

慈悲道場懺法 (第五冊)

Repentance Dharma of Kindness and Compassion in the Bodhimanda (Volume 5)

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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 |

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 gèng gèng 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)
ná 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

【卷九】

Emperor of Liang Jeweled Repentance

(Roll 9)

讚
zàn

一百八。持經滿藏圖。

yì bǎi bā chí jīng mǎn zàng tú

消災延壽藥師佛。毘盧心內瑜伽部。

xiāo zāi yán shòu yào shī fó pí lú xīn nèi yú qié bù

大乘經典共彌陀。證南方龍女。

dà chéng jīng diǎn gòng mí tuó zhèng nán fāng lóng nǚ

直至菩提路。

zhí zhì pú tí lù

南無普供養菩薩摩訶薩 (三稱)

ná mó pǔ gòng yǎng pú sà mó hē sà

Praise

One hundred and eight

Dharanis, sutras, and other texts — a complete Dharma Treasury,

Including those texts related to

Medicine Master Buddha who quells disasters and lengthens life;

Vairocana Buddha, from whose mind arises the Yogacara School;

And Amitabha Buddha — all these texts of the Mahayana tradition

Wherein lies the story of the Dragon Girl of the south,

Who resolves on the path of bodhi and spontaneously realizes Buddhahood.

Namo Universal Offering Bodhisattva Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

道越於九天釋梵，號曰世雄；功超於九有
dào yuè yú jiǔ tiān shì fàn hào yuē shì xióng gōng chāo yú jiǔ yǒu
含靈，名稱調御。或拔苦於九幽界內，或
hán líng míng chēng tiáo yù huò bá kǔ yú jiǔ yōu jiè nèi huò
攝生於九品蓮臺。九次第定，一念能超；
shè shēng yú jiǔ pǐn lián tái jiǔ cì dì dìng yí niàn néng chāo
九界色身，隨緣示現。光含法界，道越群
jiǔ jiè sè shēn suí yuán shì xiàn guāng hán fǎ jiè dào yuè qún
生。願垂萬行之莊嚴，鑒此九時之佛事。
shēng yuàn chuí wàn hàng zhī zhuāng yán jiàn cǐ jiǔ shí zhī fó shì

上來奉為求懺某等，啓建慈悲道場懺法。
shàng lái fèng wèi qiú chàn mǒu děng qǐ jiàn cí bēi dào chǎng chàn fǎ
今當第九卷，入壇緣起。嚴列香燈之華
jīn dāng dì jiǔ juàn rù tán yuán qǐ yán liè xiāng dēng zhī huā
果，盤盛菲供之珍饈。表此一心，供養三
guǒ pán chéng fēi gòng zhī zhēn xiū biǎo cǐ yì xīn gòng yàng sān
寶。洗心滌慮，發露虔誠。法身不動，法
bǎo xǐ xīn dí lǜ fā lù qián chéng fǎ shēn bú dòng fǎ
性湛然；法法周遍，法眼圓明。現紫磨之
xìng zhàn rán fǎ fǎ zhōu biàn fǎ yǎn yuán míng xiàn zǐ mó zhī
金相，耀白玉之明毫。禮拜皈依，哀憐攝
jīn xiàng yào bái yù zhī míng háo lǐ bài guī yī āi lián shè
受。除未除之罪垢，懺未懺之愆尤。
shòu chú wèi chú zhī zuì gòu chàn wèi chàn zhī qiān yóu

切念求懺某等，塵劫以來，迷流不返。常
qiè niàn qiú chàn mǒu děng chén jié yǐ lái mí liú bù fǎn cháng
迷九界之因果，無明自覆。不信九泉之苦
mí jiǔ jiè zhī yīn guǒ wú míng zì fù bú xìn jiǔ quán zhī kǔ

Commencement of the Repentance

Listen respectfully

The Buddha's Way surpasses the *nine* heavens and Lord Shakra, thus the Buddha is called Hero of the Worlds.

His merit exceeds that of all sentient beings in the *nine* planes of existence, thus he is named Trainer of the World.

He rescues beings suffering in the *nine* realms of darkness here;

He draws beings in to the *nine* grades of lotuses there.

Within a thought, he transcends all *nine* successive stages of samadhi;

Within the *nine* realms, he manifests physical forms to accord with conditions.

His radiance envelops the entire Dharma Realm,

His Path surpasses that of all beings.

May the Buddha manifest his adornments derived from myriad practices and bear witness to the deeds we do for Buddhas throughout the *nine* periods of time.

[*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 Nine. With all conditions fulfilled, we now enter the Repentance Platform. We reverently offer arrays of incense and lamps, flowers and fruits. We humbly present platters of exotic delicacies. These offerings to the Three Treasures are a token of our single-minded devotion. Now we purify our minds, still our thoughts, and sincerely confess our faults before the Buddha, whose Dharma body is unmoving, whose Dharma nature is tranquil, whose Dharma eye is perfect and brilliant, and whose Dharma — each and every aspect of it — is pervasive. The Buddha manifests his purple-golden hallmarks and radiates the bright fine light of white jade. We bow in reverence and take refuge with the Buddha. May the Buddha kindly take pity on us and gather us in as we strive to cleanse all remaining filth and continue to repent of all remaining offenses.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that since kalpas past which are as numerous as dust motes, we have been adrift and lost, without the chance to return to the source. We have always been confused about the principle of cause and effect operating in the *nine* realms and

報，邪見橫生。輕蔑九部之尊經，恣情造
 bào xié jiàn héng shēng qīng miè jiǔ bù zhī zūn jīng zì qíng zào
 罪。縈纏九結之煩惱，縱意妄為。自讚毀
 zuì yíng chán jiǔ jié zhī fán nǎo zòng yì wàng wéi zì zàn huǐ
 他，損人利己。或因斗秤而欺誑，或因酒
 tā sǔn rén lì jǐ huò yīn dòu chèng ér qī kuáng huò yīn jiǔ
 色以荒迷。為貪塵世之暫歡，難免幽途之
 sè yǐ huāng mí wéi tān chén shì zhī zhàn huān nán miǎn yōu tú zhī
 極苦。今則旋知悔過，幸啟敬心，皈依真
 jí kǔ jīn zé xuán zhī huǐ guò xìng qǐ jìng xīn guī yī zhēn
 淨之福田，代為依文而懺悔。恭叩洪慈，
 jìng zhī fú tián dài wéi yī wén ér chàn huǐ gōng kòu hóng cí
 冥熏加被。

have been covered by ignorance. We did not believe that the retributions of suffering await us in the *nine* springs of the underworld and thus entertained rampant deviant views.

We slighted the revered sutras of the *nine* divisions, thus wantonly committing all manner of offenses. We were entangled in the afflictions of the *nine* fetters, behaving recklessly and without restraint. We praised ourselves and slandered others; we harmed others to benefit ourselves. We deceived others by manipulating the weighing scales; we indulged in lust and wine causing us to drift in confusion. We did all these because of our greed for the fleeting pleasures of the mundane world and thus have not been spared from the extreme suffering of the dark paths. Realizing all this, we immediately repent, fortunate we are able to evince reverence in our hearts and take refuge with the Buddha, the true and pure field of blessings.

We now rely on the Repentance Text to repent on behalf of everyone. We respectfully bow to the Greatly Compassionate One and pray you will invisibly bless and protect us.

白蓮臺上黃金相 紅藕華開紫磨身
bái lián tái shàng huáng jīn xiàng hóng ǒu huā kāi zǐ mó shēn

巍巍相好天中天 蕩蕩難名聖中聖
wēi wēi xiàng hǎo tiān zhōng tiān dàng dàng nán míng shèng zhōng shèng

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

*On a white lotus dais is seated the Buddha of golden hallmarks,
The red lotus blossoms reveal his purple golden body.*

His noble and fine features are the divine among the divine.

His vast states are indescribable — thus he is the Sage among sages.

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.*

慈悲道場懺法卷第九
cí bēi dào chǎng chàn fǎ juàn dì jiǔ

為阿鼻地獄禮佛第二十七
wèi ā bí dì yù lǐ fó dì èr shí qī

今日道場，同業大眾。從歸依已來，迄此
jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái qì cǐ
章後，每言萬法雖差，功過不一，至於明
zhāng hòu měi yán wàn fǎ suī chā gōng guò bù yī zhì yú míng
闇相形，唯善與惡。善者，則謂人天之勝
àn xiāng xíng wéi shàn yǔ è shàn zhě zé wèi rén tiān zhī shèng
途。惡者，則謂三途之異轍。修仁義則歸
tú è zhě zé wèi sān tú zhī yì chē xiū rén yì zé guī
於勝，興殘害則墜於劣。

其居勝者，良由業勝，非諍競之所要。受
qí jū shèng zhě liáng yóu yè shèng fēi zhèng jìng zhī suǒ yào shòu
自然之妙樂，趣無上之逍遙。其墜劣者，
zì rán zhī miào lè qù wú shàng zhī xiāo yáo qí zhuì liè zhě
良由業劣，處於火城鐵網之中。食則鐵丸
liáng yóu yè liè chǔ yú huǒ chéng tiě wǎng zhī zhōng shí zé tiě wán
熱鐵，飲則沸石烱銅。壽算踰於造化，劫
rè tiě yǐn zé fèi shí yáng tóng shòu suàn yú yú zào huà jié
數等於無窮。

又地獄之苦，不可親嬰。神離此軀，識投
yòu dì yù zhī kǔ bù kě qīn yīng shén lí cǐ qū shì tóu
彼城。報以刀輪加體，償以火磨毀形。命
bǐ chéng bào yǐ dāo lún jiā tǐ cháng yǐ huǒ mó huǐ xíng mìng
不肯促，抱苦長齡。縱復獲免，又墮餓
bù kěn cù bào kǔ cháng líng zòng fù huò miǎn yòu duò è
鬼。口中火出，命不全活。

*Repentance Dharma of Kindness and Compassion in the
Bodhimanda - Roll Nine*

*Section 27 - Bowing to the Buddhas on behalf of Beings
in the Avici Hells*

Today, we are here in this Bodhimanda due to our shared karma. Starting from Section One on Taking Refuge up to this section, it has been repeatedly mentioned that despite the myriad varieties of dharma, contrasting like day and night, like merit and offenses, they can be all summed up into just two categories, dharmas of goodness or dharmas of evil. The dharmas of goodness lead beings to superior paths of humans and heavenly beings; whereas evil dharmas lead beings to deviated paths of the three evil destinies. If one cultivates humaneness and righteousness, one will tend towards superior destinies; if one harms and kills, then one will fall into inferior destinies.

Further, those who dwell in the superior paths are there due to their superior karma, not as a result of contention. They naturally enjoy wonderful bliss and tend towards supreme freedom and ease. On the other hand, those who fall into the inferior paths are there as a result of inferior karma. They live in flaming cities, within iron nets, eat iron pellets and hot iron, and drink molten copper or rocks; their lifespans surpass the duration of the cosmos, lasting for infinite kalpas.

Moreover the suffering in the hells is so terrifying that no one would ever want to experience it. When our consciousness leaves our bodies, we plunge into the cities of hell, suffer the retribution of the revolving wheel of blades slicing us and the revolving grinders of fire destroying our bodies. There, even if we wish to quickly end our lives, we will find it impossible to do so and will have to continue to endure a life full of suffering. Suppose one day we are freed from the hells, we in turn fall into the realm of hungry ghosts where our mouths spurt fire, lingering on in a zombie-like state.

從此死已，又墮畜生。復受眾苦，肌肉充
 cóng cǐ sǐ yǐ yòu duò chù shēng fù shòu zhòng kǔ jī ròu chōng
 饋，命不盡於算數。分布鼎鑊，星羅機
 kuì mìng bú jìn yú suàn shù fēn bù dǐng huò xīng luó jī
 案。或復負重致遠，驅役險難。實三惡之
 àn huò fù fù zhòng zhì yuǎn qū yì xiǎn nàn shí sān è zhī
 重苦，悲長夜之難旦。而優劣皎然，無能
 zhòng kǔ bēi cháng yè zhī nán dàn ér yōu liè jiǎo rán wú néng
 信者。以吾我故，好起疑惑。以疑惑故，
 xìn zhě yǐ wú wǒ gù hào qǐ yí huò yǐ yí huò gù
 多不向善。
 duō bú xiàng shàn

所以佛言：世有十事，死入惡道。
 suǒ yǐ fó yán shì yǒu shí shì sǐ rù è dào

意不專善，不修功德。
 yì bù zhuān shàn bù xiū gōng dé

貪著飲食，如彼餓虎。
 tān zhuó yǐn shí rú bǐ è hǔ

耽戀酒色。
 dān liàn jiǔ sè

喜懷瞋毒。
 xǐ huái chēn dú

常習愚癡，不受人諫；自任其力，辦
 cháng xí yú chī bú shòu rén jiàn zì rèn qí lì bàn

諸惡事。
 zhū è shì

好殺眾生。
 hào shā zhòng shēng

陵易孤弱。
 líng yì gū ruò

恒黨惡人，侵暴他界。
 héng dǎng è rén qīn bào tā jiè

有所宣說，言不真實。
 yǒu suǒ xuān shuō yán bù zhēn shí

不慈一切，起諸惡業。
 bù cí yí qiè qǐ zhū è yè

After that, we are reborn among animals and undergo a multitude of suffering. We may become prey to other predators that devour our flesh. We undergo uncountable cycles of short lifespans. We may be slaughtered, dismembered, and end up boiled in pots or fried in pans; slices of our flesh may be laid on counters and slabs of our flesh hung and displayed. We may become tools of transportation, burdened with heavy loads for long hauls, driven over dangerous and rough terrain. Indeed, all of these are the grave suffering and misery we undergo — we lament throughout the long night and can hardly wait to see the light of dawn. Despite such crystal clear contrast between wholesome rewards and evil retributions, few believe in them. Because of our ego, we often give rise to doubts, and deluded by our doubts, we often shun goodness and instead tend towards evil.

That is why the Buddha mentioned ten factors that drag a person into the evil paths after death. They are:

- ❖ One's intention is not entirely wholesome, one does not cultivate merit and virtue.
- ❖ One is always gluttonous like a hungry tiger.
- ❖ One always indulges in wine and sex
- ❖ One harbors venomous hatred.
- ❖ One holds onto the habits of delusion and ignorance and refuses to listen to any remonstrance; one gives free reign to wanton behavior, engaging in all manner of evil.
- ❖ One delights in killing.
- ❖ One bullies and takes advantage of the orphaned and weak.
- ❖ One gangs up with evil people, encroaching and pillaging the assets and territories of others.
- ❖ One likes to make grandiose proclamations and is not truthful.
- ❖ One lacks compassion towards all and creates various evil karma.

若人如是，不久存世，死入惡道。
 ruò rén rú shì bù jiǔ cún shì sǐ rù è dào
 今日道場，同業大眾。如佛所言，誰能免
 jīn rì dào chǎng tóng yè dà zhòng rú fó suǒ yán shéi néng miǎn
 者？既不能免，於地獄中，皆有罪分。大
 zhě jì bù néng miǎn yú dì yù zhōng jiē yǒu zuì fèn dà
 眾各各覺悟此意，毋自放逸。宜與時競，
 zhòng gè gè jué wù cǐ yì wú zì fàng yì yí yǔ shí jìng
 行菩薩道。勤求諸法，利益眾生。一自滅
 xíng pú sà dào qín qiú zhū fǎ lì yì zhòng shēng yí zì miè
 罪，二生他福。此則自利利他，彼我無
 zuì èr shēng tā fú cǐ zé zì lì lì tā bǐ wǒ wú
 異。

相與今日，起勇猛心，起堅固心，起慈悲
 xiāng yǔ jīn rì qǐ yǒng měng xīn qǐ jiān gù xīn qǐ cí bēi
 心，度一切心，救眾生心，至坐道場，勿
 xīn dù yī qiè xīn jiù zhòng shēng xīn zhì zuò dào chǎng wù
 忘此願。仰承十方，盡虛空界，一切諸
 wàng cǐ yuàn yǎng chéng shí fāng jìn xū kōng jiè yī qiè zhū
 佛，諸大菩薩，大神通力、大慈悲力、解
 fó zhū dà pú sà dà shén tōng lì dà cí bēi lì jiě
 脫地獄力、濟度餓鬼力、救拔畜生力、大
 tuō dì yù lì jì dù è guǐ lì jiù bá chù shēng lì dà
 神呪力、大威猛力，令某等所作利益，所
 shén zhòu lì dà wēi měng lì lìng mǒu děng suǒ zuò lì yì suǒ
 願成就。等一痛切，五體投地，為阿鼻大
 yuàn chéng jiù děng yī tòng qiè wǔ tǐ tóu dì wèi ā bí dà
 地獄，受苦眾生；乃至黑闇地獄，十八寒
 dì yù shòu kǔ zhòng shēng nǎi zhì hēi àn dì yù shí bā hán
 地獄，十八熱地獄，十八刀輪地獄，劍林
 dì yù shí bā rè dì yù shí bā dāo lún dì yù jiàn lín
 地獄，火車地獄，沸屎地獄，鑊湯地獄。
 dì yù huǒ chē dì yù fèi shǐ dì yù huò tāng dì yù
 如是地獄，復有八萬四千眷屬等獄；其中
 rú shì dì yù fù yǒu bā wàn sì qiān juàn shǔ děng yù qí zhōng

Behaving thus, it will not be long before one dies and falls into the evil paths.

Today, we are here in this Bodhimanda due to our shared karma. When we consider what the Buddha said, who among us could be spared? Since we cannot be spared, that means we will have our share of retributions in the hell realm. Recognizing this fact, everyone of us should be wary and not be lax. We should cherish each passing minute and practice the Bodhisattva Path; we should diligently seek the Dharma and benefit all living beings. By doing so, we can eradicate our offenses as well as help others increase their blessings. This is what is meant by benefiting oneself and benefiting others and by being one with all.

Now let us all bring forth a courageous mind, a determined mind, a compassionate mind, a mind to take all beings across, and a mind to rescue all living beings. We pray that from now till the day we attain Buddhahood, we shall never forget these vows. We also look up to and beseech all Buddhas and great Bodhisattvas of the ten directions throughout empty space: May you enable all of us to accomplish deeds of benefiting others and to achieve our own vows, using your great spiritual powers, your power of great compassion, your power of rescuing beings from hells, your power of guiding and taking across hungry ghosts, your power of extricating animals from the animal realm, your power engendered by great spiritual mantras, and your awesome and mighty great power.

With heartfelt sincerity, we bow in full prostration. With our bodhi resolve, with our bodhi practice, and with our bodhi vows, we now take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all the following suffering beings who are:

- ❖ In the *Avici* Hell;
- ❖ In the Hells of Pitched Darkness;
- ❖ In the eighteen Hells of Freezing Cold;
- ❖ In the eighteen Hells of Blazing Heat;
- ❖ In the eighteen Hells of Wheels of Blades;
- ❖ In the Hells of Forests of Swords;

受苦，一切眾生。我等以菩提心，以菩提
 shòu kǔ yī qiè zhòng shēng wǒ děng yǐ pú tí xīn yǐ pú tí
 行，以菩提願，悉皆代為歸依世間，大慈
 hèng yǐ pú tí yuàn xī jiē dài wèi guī yī shì jiān dà cí
 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

南無大音讚佛
 ná mó dà yīn zàn fó

南無淨願佛
 ná mó jìng yuàn fó

南無日天佛
 ná mó rì tiān fó

南無樂慧佛
 ná mó lè huì fó

南無攝身佛
 ná mó shè shēn fó

南無威德勢佛
 ná mó wēi dé shì fó

南無刹利佛
 ná mó chà lì fó

南無德乘佛
 ná mó dé chéng fó

南無上金佛
 ná mó shàng jīn fó

南無解脫髻佛
 ná mó jiě tuō jì fó

南無樂法佛
 ná mó lè fǎ fó

南無住行佛
 ná mó zhù hèng fó

- ❖ In the Hells of Fire Carts;
- ❖ In the Hells of Boiling Excrement;
- ❖ In the Hells of Cauldrons of Seething Broth,
and in all other similar hells and their eighty-four thousand subsidiary hells.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Praising with Majestic Voice Buddha

Namo Pure Vows Buddha

Namo Sun Deva Buddha

Namo Delight in Wisdom Buddha

Namo Disciplining the Body Buddha

Namo Strength in Awesome Virtue Buddha

Namo Kshatriya Buddha

Namo Vehicle of Virtue Buddha

Namo Superb Gold Buddha

Namo Topknot of Liberation Buddha

Namo Delight in the Dharma Buddha

Namo Dwelling in Practice Buddha

南無捨憍慢佛
ná mó shě jiāo màn fó

南無智藏佛
ná mó zhì zàng fó

南無梵行佛
ná mó fàn hòng fó

南無栴檀佛
ná mó zhān tán fó

南無無憂名佛
ná mó wú yōu míng fó

南無端嚴身佛
ná mó duān yán shēn fó

南無相國佛
ná mó xiàng guó fó

南無蓮華佛
ná mó lián huā fó

南無無邊德佛
ná mó wú biān dé fó

南無天光佛
ná mó tiān guāng fó

南無慧華佛
ná mó huì huā fó

南無頻頭摩佛
ná mó pín tóu mó fó

南無智富佛
ná mó zhì fù 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

南無地藏菩薩
ná mó dì zàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

Namo Renouncing Arrogance Buddha

Namo Wisdom Treasury Buddha

Namo Pure Practices Buddha

Namo Chandana Buddha

Namo Worry-free Renown Buddha

Namo Stately and Sublime Body Buddha

Namo Prime Minister Buddha

Namo Lotus Flower Buddha

Namo Boundless Virtue Buddha

Namo Heaven's Light Buddha

Namo Wisdom Flower Buddha

Namo Pin Tou Mo Buddha

Namo Abundance of Wisdom Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swift and Vigor Bodhisattva

Namo Earth Treasury Bodhisattva

Namo Boundless Body Bodhisattva

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，救拔拯接。願阿鼻地
bǎo yuàn yǐ cí bēi lì jiù bá zhēng jiē yuàn ā bí dì
獄，乃至黑闇地獄，刀輪地獄，火車、沸
yù nǎi zhì hēi àn dì yù dāo lún dì yù huǒ chē fèi
屎，眷屬等獄，受苦眾生；以佛力、法
shǐ juàn shǔ děng yù shòu kǔ zhòng shēng yǐ fó lì fǎ
力、諸菩薩力、一切賢聖力，令今日受苦
lì zhū pú sà lì yí qiè xián shèng lì lìng jīn rì shòu kǔ
眾生，即得解脫，畢竟不復墮於地獄。
zhòng shēng jí dé jiě tuō bì jìng bú fù duò yú dì yù

一切罪障，悉得銷滅，畢竟不復作地獄
yí qiè zuì zhàng xī dé xiāo miè bì jìng bú fù zuò dì yù
業。捨地獄生，得淨土生。捨地獄命，
yè shě dì yù shēng dé jìng dù shēng shě dì yù mìng
得智慧命。捨地獄身，得金剛身。捨地
dé zhì huì mìng shě dì yù shēn dé jīn gāng shēn shě dì
獄苦，得涅槃樂。念地獄苦，發菩提心。
yù kǔ dé niè pán lè niàn dì yù kǔ fā pú tí xīn
四無量心，六波羅蜜，常得現前。四無礙
sì wú liàng xīn liù bō luó mì cháng dé xiàn qián sì wú ài
智，六神通力，如意自在。具足智慧，行
zhì liù shén tōng lì rú yì zì zài jù zú zhì huì xíng
菩薩道。勇猛精進，不休不息。乃至進
pú sà dào yǒng měng jīng jìn bù xiū bù xí nǎi zhì jìn
修，滿十地行。入金剛心，成等正覺。
xiū mǎn shí dì hòng rù jīn gāng xīn chéng děng zhèng jué

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We pray that the Three Treasures will, through the power of compassion, help save, extricate, and guide all beings who are suffering in the *Avici* Hells, the Hells of Pitched Darkness, the Hells of Wheels of Blades, the Hells of Fire Carts, the Hells of Boiling Excrement, and all other hells as well as their subsidiary hells. We pray, by virtue of the power of the Buddhas, the power of the Dharma, the power of all Bodhisattvas, and the power of all virtuous Sages that all hell beings be immediately liberated and never again fall into any of these different hells.

We also pray for all their karmic offenses to be eradicated and that they never again create the karma of hells. May they renounce rebirths in the hells and attain birth in the Pure Land. May they renounce the hell life and attain the wisdom life. May they renounce the hell body and attain the vajra body. May they renounce the suffering of hells and attain the bliss of Nirvana. May they be mindful of the suffering in hells and bring forth the bodhi mind. May they spontaneously manifest the four limitless minds and the six paramitas. May they gain self-mastery of the four unobstructed eloquences and the six spiritual powers. May they be replete with wisdom and exert courageous vigor to practice the Bodhisattva Path without pause or rest. May they quickly attain the Ten Grounds, gain entry to the vajra mind, and realize Proper and Equal Enlightenment.

為灰河鐵丸等地獄禮佛第二十八

wèi huī hé tiě wán děng dì yù lǐ fó dì èr shí bā

今日道場，同業大眾。重復至誠，五體投
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
 地，為灰河地獄、劍林地獄、刺林地獄、
 dì wèi huī hé dì yù jiàn lín dì yù cì lín dì yù
 銅柱地獄、鐵機地獄、鐵網地獄、鐵窟地
 tóng zhù dì yù tiě jī dì yù tiě wǎng dì yù tiě kū dì
 獄、鐵丸地獄、尖石地獄；如是十方，盡
 yù tiě wán dì yù jiān shí dì yù rú shì shí fāng jìn
 虛空界，一切地獄，今日現受苦，一切眾
 xū kōng jiè yí qiè dì yù jīn rì xiàn shòu kǔ yí qiè zhòng
 生。我等以菩提心，普為歸依世間，大慈
 shēng wǒ děng yǐ pú tí xīn pǔ wèi guī yī shì jiān dà cí
 悲父。

南無彌勒佛

nán mó mí lè fó

南無釋迦牟尼佛

nán mó shì jiā móu ní fó

南無梵財佛

nán mó fàn cái fó

南無寶手佛

nán mó bǎo shǒu fó

南無淨根佛

nán mó jìng gēn fó

南無具足論佛

nán mó jù zú lùn fó

南無上論佛

nán mó shàng lùn fó

Section 28 - Bowing to the Buddhas on behalf of those in the Hell of River of Ash and the Hell of Iron Pellets

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity we now bow in full prostration. With our minds resolved on bodhi, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in the:

- ❖ Hell of River of Ash,
 - ❖ Hell of Forest of Swords,
 - ❖ Hell of Forest of Thorns,
 - ❖ Hell of Copper Pillars,
 - ❖ Hell of Iron Traps,
 - ❖ Hell of Iron Nets,
 - ❖ Hell of Iron Caverns,
 - ❖ Hell of Iron Pellets,
 - ❖ Hell of Sharp Stones,
- and all such hells of the ten directions to the ends of empty space.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Brahma Wealth Buddha

Namo Jeweled Hands Buddha

Namo Roots of Purity Buddha

Namo Comprehensive Shastras Buddha

Namo Superior Shastras Buddha

南無弗沙佛
ná mó fú shā fó

南無提沙佛
ná mó tí shā fó

南無有日佛
ná mó yǒu rì fó

南無出泥佛
ná mó chū ní fó

南無得智佛
ná mó dé zhì fó

南無謨羅佛
ná mó mó luó fó

南無上吉佛
ná mó shàng jí fó

南無法樂佛
ná mó fǎ lè fó

南無求勝佛
ná mó qiú shèng fó

南無智慧佛
ná mó zhì huì fó

南無善聖佛
ná mó shàn shèng fó

南無網光佛
ná mó wǎng guāng fó

南無琉璃藏佛
ná mó liú lí zàng fó

南無名聞佛
ná mó míng wén fó

南無利寂佛
ná mó lì jí fó

南無教化佛
ná mó jiào huà fó

南無日明佛
ná mó rì míng fó

Namo Pusya Buddha

Namo Tisya Buddha

Namo Presence of the Sun Buddha

Namo Transcending the Mire Buddha

Namo Attaining Wisdom Buddha

Namo Mo Luo Buddha

Namo Most Auspicious Buddha

Namo Dharma Bliss Buddha

Namo Striving for Victory Buddha

Namo Wisdom Buddha

Namo Beneficent Sage Buddha

Namo Nets of Light Buddha

Namo Lapis Lazuli Treasury Buddha

Namo Renowned Buddha

Namo Beneficial Stillness Buddha

Namo Teaching and Transforming Buddha

Namo Brilliance of Sun Buddha

南無善明佛
ná mó shàn míng fó

南無眾德上明佛
ná mó zhòng dé shàng míng fó

南無寶德佛
ná mó bǎo dé 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

南無地藏菩薩
ná mó dì 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。願以慈悲力，同加救拔，願今日現受
bǎo yuàn yǐ cí bēi lì tóng jiā jiù bá yuàn jīn rì xiàn shòu
灰河等地獄，受苦一切眾生，皆得解脫。
huī hé děng dì yù shòu kǔ yí qiè zhòng shēng jiē dé jiě tuō
一切苦果，永得除滅。地獄道業，畢竟清
yí qiè kǔ guǒ yǒng dé chú miè dì yù dào yè bì jìng qīng
淨。捨地獄身，得金剛身。捨地獄苦，得
jìng shě dì yù shēn dé jīn gāng shēn shě dì yù kǔ dé
涅槃樂。憶地獄苦，發菩提心。同出火
niè pán lè yì dì yù kǔ fā pú tí xīn tóng chū huǒ
宅，至於道場。與諸菩薩，俱成正覺。
zhái zhì yú dào chǎng yǔ zhū pú sà jù chéng zhèng jué

Namo Skilled in Clarity Buddha

Namo Superb Brilliance of a Multitude of Virtues Buddha

Namo Precious Virtue Buddha

Namo Lion Banner Bodhisattva

Namo Lion Deeds Bodhisattva

Namo Earth Treasury 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 you, with your power of kindness and compassion, rescue and extricate all beings now suffering in the Ash River Hell and all other hells, so that these beings:

- ❖ May all be liberated;
- ❖ Have all their bitter retributions eradicated;
- ❖ Be purified of all their hell karma;
- ❖ Renounce the hell bodies and attain the vajra body;
- ❖ Renounce the suffering of hells and attain the bliss of Nirvana; and
- ❖ Be mindful of the sufferings of hells and bring forth the resolve for bodhi.

May they all escape the burning house, and together with all the Bodhisattvas, attain Buddhahood, the Proper Enlightenment.

為飲銅炭坑等地獄禮佛第二十九

wèi yǐn tóng tàn kēng děng dì yù lǐ fó dì èr shí jiǔ

今日道場，同業大眾。重復至心，五體投
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì xīn wǔ tǐ tóu
 地。普為十方，盡虛空界，一切地獄：飲
 dì pǔ wèi shí fāng jìn xū kōng jiè yí qiè dì yù yǐn
 銅地獄，眾合地獄，叫喚地獄，大叫喚地
 tóng dì yù zhòng hé dì yù jiào huàn dì yù dà jiào huàn dì
 獄，熱地獄，大熱地獄，炭坑燒林，如是
 yù rè dì yù dà rè dì yù tàn kēng shāo lín rú shì
 等無量無邊眷屬等獄，今日現受苦眾生，
 děng wú liàng wú biān juàn shǔ děng yù jīn rì xiàn shòu kǔ zhòng shēng
 我等以菩提心，普代歸依世間，大慈悲
 wǒ děng yǐ pú tí xīn pǔ dài guī yī shì jiān dà cí bēi
 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

南無人月佛

ná mó rén yuè fó

南無羅睺佛

ná mó luó hóu fó

南無甘露明佛

ná mó gān lù míng fó

南無妙意佛

ná mó miào yì fó

南無大明佛

ná mó dà míng fó

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

Today, we are here in this Bodhimanda due to our shared karma. Once again with utmost sincerity, we bow in full prostration, and with our sincere bodhi mind, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in all hells of the ten directions to the ends of empty space, including:

- ❖ The Hell of Drinking Molten Copper;
 - ❖ The Hell of Crushing and Squeezing;
 - ❖ The Hell of Howling and Screaming;
 - ❖ The Hell of Loud Howling and Screaming;
 - ❖ The Hell of Blazing Heat;
 - ❖ The Hell of Extreme Blazing Heat;
 - ❖ The Hell of Charcoal Pits;
 - ❖ The Hell of Burning Forests;
- and all other such immeasurable and boundless subsidiary hells.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Moon of Humanity Buddha

Namo Rahu Buddha

Namo Sweet Dew-like Understanding Buddha

Namo Wonderful Intent Buddha

Namo Great Brilliance Buddha

南無一切主佛
ná mó yī qiè zhǔ fó

南無樂智佛
ná mó lè zhì fó

南無山王佛
ná mó shān wáng fó

南無寂滅佛
ná mó jí miè fó

南無德聚佛
ná mó dé jù fó

南無天王佛
ná mó tiān wáng fó

南無妙音聲佛
ná mó miào yīn shēng fó

南無妙華佛
ná mó miào huā fó

南無住義佛
ná mó zhù yì fó

南無功德威聚佛
ná mó gōng dé wēi jù fó

南無智無等佛
ná mó zhì wú děng fó

南無甘露音佛
ná mó gān lù yīn fó

南無善手佛
ná mó shàn shǒu fó

南無利慧佛
ná mó lì huì fó

南無思解脫義佛
ná mó sī jiě tuō yì fó

南無勝音佛
ná mó shèng yīn fó

南無梨陀行佛
ná mó lí tuó hēng fó

Namo Master-of-all Buddha

Namo Delight in Wisdom Buddha

Namo Mountain King Buddha

Namo Tranquil Cessation Buddha

Namo Accumulation of Virtue Buddha

Namo Celestial King Buddha

Namo Wonderful Voice Buddha

Namo Wonderful Flower Buddha

Namo Dwelling in Principles Buddha

Namo Accumulation of Awe-inspiring Merit and Virtue Buddha

Namo Peerless Wisdom Buddha

Namo Sound of Sweet Dew Buddha

Namo Hand of Goodness Buddha

Namo Keen Wisdom Buddha

Namo Contemplating Principles of Liberation Buddha

Namo Triumphant Sound Buddha

Namo Li Tuo Practice Buddha

南無善義佛
ná mó shàn yì fó

南無無過佛
ná mó wú guò fó

南無行善佛
ná mó xíng shàn 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

南無地藏菩薩
ná mó dì 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。願以慈悲力，同加救拔。願飲銅等地
bǎo yuàn yǐ cí bēi lì tóng jiā jiù bá yuàn yǐn tóng děng dì
獄，現受苦眾生，一切罪障，皆得銷滅。
yù xiàn shòu kǔ zhòng shēng yí qiè zuì zhàng jiē dé xiāo miè
一切眾苦，皆得解脫。從今日去，畢竟不
yí qiè zhòng kǔ jiē dé jiě tuō cóng jīn rì qù bì jìng bú
復墮於地獄。捨地獄生，得淨土生。捨地
fù duò yú dì yù shě dì yù shēng dé jìng dù shēng shě dì
獄命，得智慧命。四無量心，六波羅蜜，
yù mìng dé zhì huì mìng sì wú liàng xīn liù bō luó mì
常得現前。四無礙辯，六神通力，如意自
cháng dé xiàn qián sì wú ài biàn liù shén tōng lì rú yì zì
在。出地獄道，得涅槃道。等與如來，俱
zài chū dì yù dào dé niè pán dào děng yǔ rú lái jù
成正覺。
chéng zhèng jué

Namo Principle of Goodness Buddha

Namo Free of Fault Buddha

Namo Practicing Goodness Buddha

Namo Steadfast, Courageous, and Vigorous Bodhisattva

Namo Vajra Wisdom Bodhisattva

Namo Earth Treasury 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 you, with your power of kindness and compassion, rescue and extricate all beings now suffering in all the hells, such as the Hell of Drinking Molten Copper and the like, so that:

- ❖ All these beings' karmic offenses are eradicated;
- ❖ They are freed of all their suffering;
- ❖ They are all liberated;
- ❖ Henceforth, they never again fall into the hells;
- ❖ They renounce rebirths in the hells and attain rebirth in the Pure Land; renounce the hell life and attain the wisdom life;
- ❖ They spontaneously manifest the four limitless minds and the six paramitas;
- ❖ They attain the as-you-wish mastery of the four unobstructed eloquences and six spiritual powers;
- ❖ They escape from the path of hells and attain the path to Nirvana; and
- ❖ Accomplish Proper Enlightenment as all Tathagatas do.

為刀兵銅釜等地獄禮佛第三十

wèi dāo bīng tóng fǔ dēng dì yù lǐ fó dì sān shí

今日道場，同業大眾。重復至誠，普為十方，盡虛空界，一切地獄：想地獄，黑砂地獄，釘身地獄，火井地獄，石白地獄，沸砂地獄，刀兵地獄，飢餓地獄，銅釜地獄，如是等無量地獄，今日現受苦眾生。我等今日，以菩提心力，普為歸依世間，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

南無華藏佛

ná mó huá zàng fó

南無妙光佛

ná mó miào guāng fó

南無樂說佛

ná mó lè shuō fó

南無善濟佛

ná mó shàn jì fó

南無眾王佛

ná mó zhòng wáng fó

Section 30 - Bowing to the Buddhas on behalf of those in the Hell of Military Weaponry, the Hell of Copper Cauldron, and Other Hells

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity, we bow in full prostration, and with the power of our bodhi resolve, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in all hells of the ten directions to the ends of empty space, including:

- ❖ The Hell of Thought;
- ❖ The Hell of Black Sand;
- ❖ The Hell of Nailing the Body;
- ❖ The Hell of the Well of Fire;
- ❖ The Hell of Stone Mortars;
- ❖ The Hell of Boiling Sand;
- ❖ The Hell of Military Weaponry;
- ❖ The Hell of Starvation;
- ❖ The Hell of Copper Cauldron, and all other countless hells.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Flower Treasury Buddha

Namo Wonderful Light Buddha

Namo Delight in Speaking Buddha

Namo Skillfully Rescuing Buddha

Namo Leader of Multitudes Buddha

南無離畏佛
 ná mó lí wèi fó
 南無辯才日佛
 ná mó biàn cái rì fó
 南無名聞佛
 ná mó míng wén fó
 南無寶月明佛
 ná mó bǎo yuè míng fó
 南無上意佛
 ná mó shàng yì fó
 南無無畏佛
 ná mó wú wèi fó
 南無大見佛
 ná mó dà jiàn fó
 南無梵音佛
 ná mó fàn yīn fó
 南無善音佛
 ná mó shàn yīn fó
 南無慧濟佛
 ná mó huì jì fó
 南無無等意佛
 ná mó wú děng yì fó
 南無金剛軍佛
 ná mó jīn gāng jūn fó
 南無菩提意佛
 ná mó pú tí yì fó
 南無樹王佛
 ná mó shù wáng fó
 南無槃陀音佛
 ná mó pán tuó yīn fó
 南無福德力佛
 ná mó fú dé lì fó
 南無勢德佛
 ná mó shì dé fó

Namō Transcending Fear Buddha
 Namō Sun of Eloquence Buddha
 Namō Renowned Buddha
 Namō Radiance of Jeweled Moon Buddha
 Namō Superior Resolve Buddha
 Namō Fearless Buddha
 Namō Great Vision Buddha
 Namō Brahma Sound Buddha
 Namō Voice of Goodness Buddha
 Namō Rescuing with Wisdom Buddha
 Namō Peerless Resolve Buddha
 Namō Vajra Army Buddha
 Namō Resolve for Bodhi Buddha
 Namō King of Trees Buddha
 Namō Panthaka Sound Buddha
 Namō Power of Blessings and Virtue Buddha
 Namō Strength in Virtue Buddha

南無聖愛佛
ná mó shèng ài fó

南無勢行佛
ná mó shì xíng fó

南無琥珀佛
ná mó hǔ pò fó

南無樂知佛
ná mó yào zhī 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

南無地藏菩薩
ná mó dì 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 yī qiè sān
寶。願以慈悲力，同加救護。願刀兵等一
bǎo yuàn yǐ cí bēi lì tóng jiā jiù hù yuàn dāo bīng děng yī
切地獄，眷屬等獄，受苦眾生，今日即得
qiè dì yù juàn shǔ děng yù shòu kǔ zhòng shēng jīn rì jí dé
解脫。一切眾苦，永得除斷。離地獄緣，
jiě tuō yī qiè zhòng kǔ yǒng dé chú duàn lí dì yù yuán
得智慧生。憶地獄苦，發菩提心。行菩薩
dé zhì huì shēng yì dì yù kǔ fā pú tí xīn xíng pú sà
行，不休不息。入一乘道，滿十地行。皆
hèng bù xiū bù xí rù yī chéng dào mǎn shí dì hèng jiē
以神力，還接一切。同坐道場，俱登正
yǐ shén lì huán jiē yī qiè tóng zuò dào chǎng jù dēng zhèng
覺。
jué

Namo Sagely Devotion Buddha

Namo Strength and Practice Buddha

Namo Amber Buddha

Namo Delight in Knowledge Buddha

Namo Renouncing Hindrances of Skandhas Bodhisattva

Namo Tranquil Sense Faculties Bodhisattva

Namo Earth Treasury 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 you, with your power of kindness and compassion, rescue and protect all beings now suffering in the Hell of Military Weaponry as well as all other hells and their subsidiary hells. May they immediately be liberated today and have all their sufferings removed and eradicated forever. May they leave the conditions of the hells and be reborn with wisdom. May they bring forth the bodhi resolve upon recalling all the sufferings in the hells. May they cultivate the Bodhisattva practice without rest. May they enter the path of the One Vehicle and fulfill the practice of the Ten Grounds. May they all gain spiritual powers and then return to guide all sentient beings, so together they can all realize Buddhahood, the Proper Enlightenment.

為火城刀山等地獄禮佛第三十一

wèi huǒ chéng dāo shān děng dì yù lǐ fó dì sān shí yī

今日道場，同業大眾。重復至誠，普為十方，盡虛空界，一切地獄：火城地獄，石窟地獄，湯澆地獄，刀山地獄，虎狼地獄，鐵床地獄，熱風地獄，吐火地獄，如是等無量無邊眷屬等獄，今日受苦眾生，我等以菩提心力，普為歸依世間，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

南無雷音雲佛

ná mó léi yīn yún fó

南無善愛目佛

ná mó shàn ài mù fó

南無善智佛

ná mó shàn zhì fó

南無具足佛

ná mó jù zú fó

南無德積佛

ná mó dé jī fó

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.

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity, we bow in full prostration, and with the power of our bodhi resolve, we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all beings suffering in all hells of the ten directions to the ends of empty space, including:

- ❖ The Hell of Flaming Cities;
 - ❖ The Hell of Stone Caves;
 - ❖ The Hell of Being Scalded with Boiling Liquids;
 - ❖ The Hell of the Mountain of Blades;
 - ❖ The Hell of Tigers and Wolves;
 - ❖ The Hell of Iron Beds;
 - ❖ The Hell of Blazing Hot Winds;
 - ❖ The Hell of Spurting Fire;
- and all other such countless and immeasurable subsidiary hells.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Thunder-sound Cloud Buddha

Namo Eye of Goodness and Devotion Buddha

Namo Goodness and Wisdom Buddha

Namo Fully Endowed Buddha

Namo Amassing Virtue Buddha

南無大音佛
ná mó dà yīn fó

南無法相佛
ná mó fǎ xiàng fó

南無智音佛
ná mó zhì yīn fó

南無虛空佛
ná mó xū kōng fó

南無祠音佛
ná mó cí yīn fó

南無慧音差別佛
ná mó huì yīn cī bié fó

南無功德光佛
ná mó gōng dé guāng fó

南無聖王佛
ná mó shèng wáng fó

南無眾意佛
ná mó zhòng yì fó

南無辯才輪佛
ná mó biàn cái lún fó

南無善寂佛
ná mó shàn jí fó

南無月面佛
ná mó yuè miàn fó

南無日名佛
ná mó rì míng fó

南無無垢佛
ná mó wú gòu fó

南無功德集佛
ná mó gōng dé jí fó

南無華德相佛
ná mó huā dé xiàng fó

南無辯才國佛
ná mó biàn cái guó fó

Namo Great Sounds Buddha

Namo Dharma Attributes Buddha

Namo Wisdom Sound Buddha

Namo Empty Space Buddha

Namo Temple Sounds Buddha

Namo Discerning Wisdom Sounds Buddha

Namo Light of Merit and Virtue Buddha

Namo Sage-king Buddha

Namo Intention of the Multitudes Buddha

Namo Wheel of Eloquence Buddha

Namo Skillfully Tranquil Buddha

Namo Moon Face Buddha

Namo Sun Renown Buddha

Namo undefiled Buddha

Namo Amassing Merit and Virtue Buddha

Namo Hallmark of Blossoming Virtue Buddha

Namo Land of Eloquence Buddha

南無寶施佛
ná mó bǎo shī fó

南無愛月佛
ná mó ài yuè fó

南無不高佛
ná mó bù gāo 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

南無地藏菩薩
ná mó dì 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 yī qiè sān
寶。願以慈悲力，同加攝受。願刀山等地
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn dāo shān děng dì
獄，今日現受苦眾生，即得解脫。乃至十
yù jīn rì xiàn shòu kǔ zhòng shēng jí dé jiě tuō nǎi zhì shí
方不可說一切地獄，現受苦、當受苦，一
fāng bù kě shuō yī qiè dì yù xiàn shòu kǔ dāng shòu kǔ yī
切眾生，願以佛力、法力、菩薩力、賢聖
qiè zhòng shēng yuàn yǐ fó lì fǎ lì pú sà lì xián shèng
力，令諸眾生，同得解脫，永斷十方諸地
lì lìng zhū zhòng shēng tóng dé jiě tuō yǒng duàn shí fāng zhū dì
獄業。從今已去，至于道場，畢竟不復墮
yù yè cóng jīn yǐ qù zhì yú dào chǎng bì jìng bù fù duò
於三途。
yú sān tú

Namo Precious Giving Buddha

Namo Loving-kindness Moon Buddha

Namo Untowering Buddha

Namo Superior Wisdom Bodhisattva

Namo Never Leaving the World Bodhisattva

Namo Earth Treasury 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 you, with your power of kindness and compassion, gather us in. May all beings suffering in the Hell of the Mountains of Blades and all other hells be liberated immediately. By the power of the Buddhas, the power of the Dharma, the power of Bodhisattvas, the power of sages and the worthy ones may all beings who are now suffering and those who are about to suffer, all be liberated and forever eradicate their karma of hells of the ten directions. And from now until they attain Buddhahood, may they never fall into the three evil destinies.

捨身受身，常值諸佛，具足智慧，清淨自
 shě shēn shòu shēn cháng zhí zhū fó jù zú zhì huì qīng jìng zì
 在。勇猛精進，不休不息。乃至進修，滿
 zài yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū mǎn
 十地行，登金剛心，入種智果。以佛神
 shí dì hàng dēng jīn gāng xīn rù zhǒng zhì guǒ yǐ fó shén
 力，隨心自在。
 lì suí xīn zì zài

May they, life after life, always encounter the Buddhas, be replete with wisdom,
 purity, and self-mastery; may they also be courageous and vigorous without rest,
 advancing in cultivation until they perfect the Ten Grounds; attain the vajra mind,
 enter the fruition of the Wisdom of All Modes. And by the power of the Buddhas,
 may they attain the as-you-wish self-mastery.

為餓鬼道禮佛第三十二

wèi è guǐ dào lǐ fó dì sān shí èr

今日道場，同業大眾。重復至誠，五體投地，普為十方盡虛空界，一切餓鬼道，餓鬼神等，一切餓鬼，各及眷屬。我等今日，以菩提心力，普為歸依世間，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

南無師子力佛
ná mó shī zǐ lì fó

南無自在王佛
ná mó zì zài wáng fó

南無無量淨佛
ná mó wú liàng jìng fó

南無等定佛
ná mó dēng dìng fó

南無不壞佛
ná mó bú huài fó

南無滅垢佛
ná mó miè gòu fó

南無不失方便佛
ná mó bù shī fāng biàn fó

南無無饒佛
ná mó wú rǎo fó

Section 32 - Bowing to the Buddha on behalf of those in the Realm of Hungry Ghosts

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity we now bow in full prostration on behalf of beings in the realm of hungry ghosts — hungry spirits, hungry ghosts, as well as their retainues — in the ten directions to the ends of empty space. And with the power of our bodhi resolve we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of these beings.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Lion Power Buddha

Namo King Self-mastery Buddha

Namo Limitless Purity Buddha

Namo Equal Samadhi Buddha

Namo Indestructible Buddha

Namo Eradicating Defilement Buddha

Namo Unfailing in Skillful Means Buddha

Namo Beyond Seduction Buddha

南無妙面佛
ná mó miào miàn fó

南無智制住佛
ná mó zhì zhì zhù fó

南無法師王佛
ná mó fǎ shī wáng fó

南無大天佛
ná mó dà tiān fó

南無深意佛
ná mó shēn yì fó

南無無量佛
ná mó wú liàng fó

南無法力佛
ná mó fǎ lì fó

南無世供養佛
ná mó shì gòng yàng fó

南無華光佛
ná mó huā guāng fó

南無三世供佛
ná mó sān shì gòng fó

南無應日藏佛
ná mó yīng rì zàng fó

南無天供養佛
ná mó tiān gòng yàng fó

南無上智人佛
ná mó shàng zhì rén fó

南無真髻佛
ná mó zhēn jì fó

南無信甘露佛
ná mó xìn gān lù fó

南無金剛佛
ná mó jīn gāng fó

南無堅固佛
ná mó jiān gù fó

Namo Wondrous Face Buddha

Namo Disciplining through Wisdom, Then Abiding Buddha

Namo Dharma Master King Buddha

Namo Great Heaven Buddha

Namo Profound Meanings Buddha

Namo Without Limit Buddha

Namo Dharma Power Buddha

Namo Offerings from the Worlds Buddha

Namo Flower Light Buddha

Namo Offerings from the Three Periods Buddha

Namo In Accord with Sun Treasury Buddha

Namo Offerings from the Heavens Buddha

Namo One with Superb Wisdom Buddha

Namo Genuine Crown Prominence Buddha

Namo Sweet Dew of Faith Buddha

Namo Vajra Buddha

Namo Steadfast Buddha

南無藥王菩薩
ná mó yào wáng pú sà

南無藥上菩薩
ná mó yào shàng pú sà

南無地藏菩薩
ná mó dì 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 yī qiè sān
寶。願以慈悲力，同加攝受。願東西南
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn dōng xī nán
北，四維上下，盡十方界，一切餓鬼道，
běi sì wéi shàng xià jìn shí fāng jiè yī qiè è guǐ dào
一切餓鬼神，各及眷屬。一切餓鬼，各及
yī qiè è guǐ shén gè jí juàn shǔ yī qiè è guǐ gè jí
眷屬。一切罪障，皆得銷滅。一切眾苦，
juàn shǔ yī qiè zuì zhàng jiē dé xiāo miè yī qiè zhòng kǔ
皆得解脫。
jiē dé jiě tuō

身心清涼，無復熱惱。身心飽滿，無復飢
shēn xīn qīng liáng wú fù rè nǎo shēn xīn bǎo mǎn wú fù jī
渴。得甘露味，開智慧眼。四無量心，六
kě dé gān lù wèi kāi zhì huì yǎn sì wú liàng xīn liù
波羅蜜，常得現前。四無礙智，六神通
bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng
力，如意自在。離餓鬼道，入涅槃道，等
lì rú yì zì zài lí è guǐ dào rù niè pán dào dēng
與諸佛，俱成正覺。
yǔ zhū fó jù chéng zhèng jué

Namo Medicine King Bodhisattva

Namo Medicine Superior Bodhisattva

Namo Earth Treasury 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 you, with your power of kindness and compassion, gather in the beings in the realm of hungry ghosts which include hungry spirits, hungry ghosts, and their retainers throughout the north, south, east, west, the four intermediate directions, the zenith and nadir, pervading the ten directions. May they all be liberated from their suffering, and may all their karmic offenses be eradicated.

May their bodies and minds be pure, refreshed, free from all afflictions, and be full and content, no longer experiencing hunger nor thirst. May they savor the flavor of sweet dew and open their wisdom eye. May they spontaneously manifest the four limitless minds and the six paramitas. May they attain the as-you-wish mastery of the four unobstructed eloquences and six spiritual powers. May they also transcend the realm of hungry ghosts and attain Nirvana. And may they accomplish Proper Enlightenment as all Buddhas do.

為畜生道禮佛第三十三

wèi chù shēng dào lǐ fó dì sān shí sān

今日道場，同業大眾。重復運心，五體投
 jīn rì dào chǎng tóng yè dà zhòng chóng fù yùn xīn wǔ tǐ tóu
 地，普為東南西北，四維上下，如是十
 dì pǔ wèi dōng nán xī běi sì wéi shàng xià rú shì shí
 方，盡虛空界，一切畜生道，四生眾生；
 fāng jìn xū kōng jiè yī qiè chù shēng dào sì shēng zhòng shēng
 若大若小，水陸空界，一切眾生，各及眷
 ruò dà ruò xiǎo shuǐ lù kōng jiè yī qiè zhòng shēng gè jí juàn
 屬。我等今日，以慈悲心力，普為歸依世
 shǔ wǒ děng jīn rì yǐ cí bēi xīn lì pǔ wèi guī yī shì
 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

南無寶肩明佛
 ná mó bǎo jiān míng fó

南無梨陀步佛
 ná mó lí tuó bù fó

南無隨日佛
 ná mó suí rì fó

南無清淨佛
 ná mó qīng jìng fó

南無明力佛
 ná mó míng lì fó

南無功德聚佛
 ná mó gōng dé jù fó

南無具足德佛
 ná mó jù zú dé fó

Section 33 - Bowing to the Buddhas on behalf of those in the Animal Realm

Today, we are here in this Bodhimanda due to our shared karma. Once again with utmost sincerity, we bow in full prostration on behalf of all beings and their retinues from the four births in the realm of animals, whether big or small, whether in water, land, or space, throughout the north, south, east, west, the four intermediate directions, the zenith and nadir, pervading the ten directions. And with the power of kindness and compassion we take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of these beings.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Radiance from Jeweled Shoulders Buddha

Namo Ridra Strides Buddha

Namo Following the Sun Buddha

Namo Purity Buddha

Namo Strength from Understanding Buddha

Namo Amassing Merit and Virtue Buddha

Namo Replete with Virtue Buddha

南無師子行佛
ná mó shī zǐ hēng fó

南無高出佛
ná mó gāo chū fó

南無華施佛
ná mó huā shī fó

南無珠明佛
ná mó zhū míng fó

南無蓮華佛
ná mó lián huā fó

南無愛智佛
ná mó ài zhì fó

南無槃陀嚴佛
ná mó pán tuó yán fó

南無不虛行佛
ná mó bù xū hēng fó

南無生法佛
ná mó shēng fǎ fó

南無相明佛
ná mó xiàng míng fó

南無思惟樂佛
ná mó sī wéi lè fó

南無樂解脫佛
ná mó lè jiě tuō fó

南無知道理佛
ná mó zhī dào lǐ fó

南無常精進菩薩
ná mó cháng jīng jìn pú sà

南無不休息菩薩
ná mó bù xiū xī pú sà

南無地藏菩薩
ná mó dì zàng pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

Namo Lion Conduct Buddha

Namo Outstanding Buddha

Namo Blossoming of Giving Buddha

Namo Pearl's Radiance Buddha

Namo Lotus Flower Buddha

Namo Delight in Wisdom Buddha

Namo Panthaka Adornment Buddha

Namo Never Practicing in Vain Buddha

Namo Dharma Producing Buddha

Namo Radiant Hallmark Buddha

Namo Bliss of Contemplation Buddha

Namo Delight in Liberation Buddha

Namo Aware of Principles Buddha

Namo Ever-vigorous Bodhisattva

Namo Never Resting Bodhisattva

Namo Earth Treasury Bodhisattva

Namo Boundless Body Bodhisattva

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。願東西南
 bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn dōng xī nán
 北，四維上下，盡虛空界，一切畜生道，
 běi sì wéi shàng xià jìn xū kōng jiè yí qiè chù shēng dào
 四生眾生，各及眷屬；一切罪障，皆得銷
 sì shēng zhòng shēng gè jí juàn shǔ yí qiè zuì zhàng jiē dé xiāo
 滅。一切眾苦，皆得解脫。同捨惡趣，俱
 miè yí qiè zhòng kǔ jiē dé jiě tuō tóng shě è qù jù
 得道果。身心安樂，如第三禪。四無量
 dé dào guǒ shēn xīn ān lè rú dì sān chán sì wú liàng
 心，六波羅蜜，常得現前。四無礙智，
 xīn liù bō luó mì cháng dé xiàn qián sì wú ài zhì
 六神通力，如意自在。離畜生道，入涅槃
 liù shén tōng lì rú yì zì zài lí chù shēng dào rù niè pán
 道。登金剛心，成等正覺。

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, gather in all beings and their retinues from the four births in the realm of animals, throughout the north, south, east, west, the four intermediate directions, the zenith and nadir, pervading the ten directions. May all of their karmic offenses be eradicated, and may they be liberated from their sufferings. May they all renounce the evil destinies and accomplish the fruition of the Way. May they attain peace and happiness in body and mind, just like that experienced in the Third Dhyana Heavens. May they spontaneously manifest the four limitless minds and the six paramitas. May they gain as-you-wish mastery of the four unobstructed eloquences and the six spiritual powers. May they transcend the animal realm and attain Nirvana. May they attain the vajra mind and realize Proper and Equal Enlightenment.

為六道發願第三十四

wèi liù dào fā yuàn dì sān shí sì

我等以今奉為諸天、諸仙、龍神八部，禮
 wǒ děng yǐ jīn fèng wèi zhū tiān zhū xiān lóng shén bā bù lǐ
 佛功德因緣，願十方盡虛空界，四生六
 fó gōng dé yīn yuán yuàn shí fāng jìn xū kōng jiè sì shēng liù
 道，窮未來際，一切眾生；從今日去，至
 dào qióng wèi lái jì yī qiè zhòng shēng cóng jīn rì qù zhì
 于菩提。不復枉誤形骸，受諸楚毒。不復
 yú pú tí bú fù wǎng wù xíng hái shòu zhū chǔ dú bú fù
 造十惡五逆，更入三途。承今禮佛功德因
 zào shí è wǔ nì gèng rù sān tú chéng jīn lǐ fó gōng dé yīn
 緣，各得菩薩摩訶薩，淨身口業。各得菩
 yuán gè dé pú sà mó hē sà jìng shēn kǒu yè gè dé pú
 薩摩訶薩大心。

大地心，生諸善根。
 dà dì xīn shēng zhū shàn gēn
 大海心，受持諸佛智慧大法。
 dà hǎi xīn shòu chí zhū fó zhì huì dà fǎ
 須彌山心，令一切安住無上菩提。
 xū mí shān xīn lìng yī qiè ān zhù wú shàng pú tí
 摩尼寶心，遠離煩惱。
 mó ní bǎo xīn yuǎn lí fán nǎo
 金剛心，決定諸法。
 jīn gāng xīn jué dìng zhū fǎ
 堅固心，眾魔外道不能沮壞。
 jiān gù xīn zhòng mó wài dào bù néng jǔ huài
 蓮華心，一切諸法所不能染。
 lián huā xīn yī qiè zhū fǎ suǒ bù néng rǎn
 優曇鉢華心，一切劫中難得值遇。
 yōu tán bō huā xīn yī qiè jié zhōng nán dé zhí yù
 淨日心，除滅一切愚癡瞠障。
 jìng rì xīn chú miè yī qiè yú chī yì zhàng

Section 34 - Bowing to the Buddhas on behalf of Sentient Beings of the Six Realms

From the causes and conditions generated from the merit and virtue of our bowing to the Buddhas may we now make the following vows on behalf of all heavenly beings, ascetic masters, dragons and the rest of the eightfold division: May all beings of the ten directions to the ends of time and space, including those of the four births and the six paths, from now until they attain bodhi, no longer commit any wrong or evil that would cause them to undergo pain and suffering. May they no longer perpetrate the ten evil deeds and the five rebellious acts that would cause them to fall into the three evil destinies. May all beings also attain the Bodhisattva Mahasattva's pure karma of body, speech, and mind, and may all of them bring forth the Bodhisattva's great resolve,

- ❖ a resolve like the great earth, which generates all roots of goodness;
- ❖ a resolve like the vast ocean, which can uphold all Buddhas' Dharma of wisdom;
- ❖ a resolve like Mount Sumeru, which enables all beings to firmly dwell in bodhi;
- ❖ a resolve like a precious *mani* jewel, which is far apart from afflictions;
- ❖ a vajra resolve, which is decisive in all Dharmas;
- ❖ a steadfast resolve, which is beyond harm from any demon or externalist;
- ❖ a lotus-like resolve, which can transcend the defilement of any worldly dharma;
- ❖ a resolve like an *udumbara* flower, which is hard to encounter in kalpas;
- ❖ a resolve like the sun in the clear sky, which eliminates all obstructions of delusion and illusion;

虛空心，一切眾生無能量者。
xū kōng xīn yī qiè zhòng shēng wú néng liáng zhě

又願四生六道，一切眾生，從今日去，思
yòu yuàn sì shēng liù dào yī qiè zhòng shēng cóng jīn rì qù sī
量識性，思量決信解性。棄捐調戲，常思
liáng shì xìng sī liáng jué xìn jiě xìng qì juān tiáo xì cháng sī
法語。所有皆施，心無愛惜。心心勇猛，
fǎ yǔ suǒ yǒu jiē shī xīn wú ài xí xīn xīn yǒng měng
不壞怯弱。所修功德，悉施一切。不還邪
bù huài qiè ruò suǒ xiū gōng dé xī shī yī qiè bù huán xié
道，專心一向。見善如化，見惡如夢。捨
dào zhuān xīn yī xiàng jiàn shàn rú huà jiàn è rú mèng shě
離生死，速出三界。明了觀察，甚深妙
lí shēng sǐ sù chū sān jiè míng liǎo guān chá shèn shēn miào
法。各得供養，一切諸佛；供養眾具，皆
fǎ gè dé gòng yàng yī qiè zhū fó gòng yàng zhòng jù jiē
悉滿足。各得供養，一切尊法；供養眾
xī mǎn zú gè dé gòng yàng yī qiè zūn fǎ gòng yàng zhòng
具，皆悉滿足。各得供養，一切菩薩；供
jù jiē xī mǎn zú gè dé gòng yàng yī qiè pú sà gòng
養眾具，皆悉滿足。各得供養，一切賢
yàng zhòng jù jiē xī mǎn zú gè dé gòng yàng yī qiè xián
聖；供養眾具，皆悉滿足。
shèng gòng yàng zhòng jù jiē xī mǎn zú

若有後流一切眾生，異我等今日願界者，
ruò yǒu hòu liú yī qiè zhòng shēng yì wǒ děng jīn rì yuàn jiè zhě
皆悉令入大願海中，即得成就功德智慧。
jiē xī lìng rù dà yuàn hǎi zhōng jí dé chéng jiù gōng dé zhì huì
以佛神力，隨心自在，等與如來，俱成正
yǐ fó shén lì suí xīn zì zài děng yǔ rú lái jù chéng zhèng
覺。
jué

❖ a resolve like empty space, which is beyond measure by any being.

We further pray that all beings of the four births and the six paths, from today onward:

- ❖ Contemplate the nature of consciousness;
- ❖ Contemplate the nature of understanding with resolute faith;
- ❖ Renounce frivolous speech and always contemplate words of Dharma;
- ❖ Practice giving without a trace of stinginess;
- ❖ In thought after thought be courageous, vigorous, and fearless;
- ❖ Dedicate the merits they cultivate to all beings;
- ❖ Never fall back onto the deviant paths but always focus on the One Vehicle;
- ❖ Regard all good as illusions and all evil as dreams;
- ❖ Renounce and end the cycle of birth and death and swiftly transcend the three realms;
- ❖ Contemplate and clearly understand the profound and wondrous Dharma;
- ❖ Possess an abundance of resources to generously make offerings to Buddhas;
- ❖ Possess an abundance of resources to generously make offerings to Dharma;
- ❖ Possess an abundance of resources to generously make offerings to all Bodhisattvas;
- ❖ Possess an abundance of resources to generously make offerings to all sages and worthy ones.

If there are living beings in the future who do not have these vows, we pray that they too shall all enter the sea of these great vows and instantaneously accomplish merit and virtue, and wisdom. By the power of the Buddhas, may they attain as-you-wish self-mastery and accomplish Proper Enlightenment identical to that of the Tathagatas.

警念無常第三十五

jǐng niàn wú cháng dì sān shí wǔ

今日道場，同業大眾。相與已得，爲六道
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé wèi liù dào
 禮懺發願竟。次復應須悟世無常。夫三世
 lǐ chàn fā yuàn jìng cì fù yīng xū wù shì wú cháng fū sān shì
 罪福，因果相生，惻然在心，慮不斯隔。
 zuì fú yīn guǒ xiāng shēng cè rán zài xīn lǜ bù sī gé
 常謂影響相符，乃可胡越。
 cháng wèi yǐng xiǎng xiāng fú nǎi kě hú yuè

善惡之致，非可得而舛也。惟願大眾，覺
 shàn è zhī zhì fēi kě dé ér chuǎn yě wéi yuàn dà zhòng jué
 悟無常。勤修行業，以自資身。勿生懈
 wù wú cháng qín xiū háng yè yǐ zì zī shēn wù shēng xiè
 怠，而不努力。智者常歎，假使千萬億
 dài ér bù nǔ lì zhì zhě cháng tàn jiǎ shǐ qiān wàn yì
 歲，受五欲樂，終不得免三惡道苦。況我
 suì shòu wǔ yù lè zhōng bù dé miǎn sān è dào kǔ kuàng wǒ
 百年而不得半，於此促期，那得自寬？
 bǎi nián ér bù dé bàn yú cǐ cù qī nǎ dé zì kuān

且世間幻惑，終歸磨滅。有者皆盡，高者
 qiě shì jiān huàn huò zhōng guī mó miè yǒu zhě jiē jìn gāo zhě
 亦墜。合會有離，生必應死。父母兄弟，
 yì zhuì hé huì yǒu lí shēng bì yīng sǐ fù mǔ xiōng dì
 妻子眷屬，愛徹骨髓，當捨壽時，不得相
 qī zǐ juàn shǔ ài chè gǔ suǐ dāng shě shòu shí bù dé xiāng
 代。重官厚祿，榮華豪貴，錢財寶物，亦
 dài zhòng guān hòu lù róng huá háo guì qián cái bǎo wù yì
 不能延人之壽命；亦不可以言辭飲食，求
 bù néng yán rén zhī shòu mìng yì bù kě yǐ yán cí yǐn shí qiú
 囑脫者。無形之對，誰能留者？
 zhǔ tuō zhě wú xíng zhī duì shéi néng liú zhě

Section 35 - Wary and Mindful of Impermanence

Today, we are here in this Bodhimanda due to our shared karma. Together we have bowed, repented, and made vows on behalf of all beings in the six realms. We should now awaken to the impermanence of this world. Therefore, we should be mindful that all blessings and sufferings are the consequences of past causes. We should take this to heart, never be apart from this mindfulness. Effects follow causes, just like a shadow following form, or an echo following sound. These consequences are never off by a hair's breadth, and no one can escape them.

The retribution of good and evil never errs and cannot be personally altered by willful means. May all in this Repentance assembly awaken to the reality of impermanence, help ourselves by cultivating diligently, and never be lax nor fail to apply effort. The wise ones always lament that even if one lived for millions of years enjoying the five desires of wealth, sex, food, fame, and sleep, one is still unable to avoid the suffering of the three evil paths. How much the less, when our lifespan is only about a hundred years, and our productive years are not even half of that! Hence, hard-pressed with such a short lifespan, how could we possibly afford to be lax?

Moreover, the world is illusory and delusive, decaying and disappearing before long. What exists now will eventually come to an end just as one at the pinnacle now will eventually fall; being together is followed by separation; birth is followed by death. When it is time for us to die, none of those who deeply love and cherish us — fathers, mothers, siblings, spouses, relatives — can take our place. Neither a high position, nor ample salary and benefits, or glory, status, aristocracy, or wealth can prolong our lives. Nor can it be done by pleading and beseeching or life-vitalizing food! The unseen forces of death determine that no one can stay beyond one's time.

經云：死者，盡也。氣絕神逝，形骸蕭
 jīng yún sǐ zhě jìn yě qì jué shén shì xíng hái xiāo
 索。人物一統，無生不終。而捨命時，
 suǒ rén wù yì tǒng wú shēng bù zhōng ér shě mìng shí
 受大苦惱。內外六親，圍繞號哭。死者
 shòu dà kǔ nǎo nèi wài liù qīn wéi rào háo kū sǐ zhě
 惶怖，莫知依投？身虛體冷，氣將欲盡；
 huáng bù mò zhī yī tóu shēn xū tǐ lěng qì jiāng yù jìn
 見先所作，善惡報相，森然在目。其修善
 jiàn xiān suǒ zuò shàn è bào xiàng sēn rán zài mù qí xiū shàn
 者，天神扶衛。其行惡者，牛頭驅逐。

獄卒羅刹，永無寬恕。慈親孝子，不能相
 yù zú luó chà yǒng wú kuān shù cí qīn xiào zǐ bù néng xiāng
 救。夫妻恩愛，相看就盡。風刀解身，苦
 jiù fū qī ēn ài xiāng kàn jiù jìn fēng dāo jiě shēn kǔ
 不可言，死者爾時，肝膽寸裂。無量痛
 bù kě yán sǐ zhě ěr shí gān dǎn cùn liè wú liàng tòng
 惱，一時同集。神識周樟，如狂如醉。決
 nǎo yì shí tóng jí shén shì zhōu zhāng rú kuáng rú zuì jué
 欲起一念善，作一毫福。懷恨在心，不復
 yù qǐ yí niàn shàn zuò yì háo fú huái hèn zài xīn bú fù
 能得。如是苦惱，無人代受。

涅槃經言：死者於險難處，無有資糧。去
 niè pán jīng yán sǐ zhě yú xiǎn nán chù wú yǒu zī liáng qù
 處懸遠，又無侶伴。晝夜常行，無有邊
 chù xuán yuǎn yòu wú lǚ bàn zhòu yè cháng xíng wú yǒu biān
 際。深邃幽闇，無有光明。入無遮止，到
 jì shēn suì yōu àn wú yǒu guāng míng rù wú zhē zhǐ dào
 不得脫。生不修福，死歸苦處，愁毒辛
 bù dé tuō shēng bù xiū fú sǐ guī kǔ chù chóu dú xīn
 酸，不可療治。非是惡色，令人怖畏。

The Sutra says: “Death is the termination of one’s life force. With one’s last breath, the spirit passes on, leaving the body to decay. Thus, at the point of death, the sentient and insentient merge and become one. All that comes into being must end in death.” When dying, one suffers great agony and distress. Surrounded by wailing and howling relatives — whether by blood or marriage, close or distant — one becomes terrified, knowing not where to go or who to rely on. When one’s energy is spent, one’s body becomes cold, and all the good or evil done throughout one’s life unfolds before one’s eyes. Those who have done good gain the assistance and protection of heavenly beings; those who have done evil are herded and driven by ox-headed hell guardians.

The ox-headed wardens and rakshasas are never lenient nor forgiving. No caring parent nor filial children can rescue the dying from these ox-headed wardens or rakshasas. Loving couples too, cannot do anything except watch helplessly as their spouse dies. As the life force expires, one experiences the wind cutting one’s body like slicing blades, causing indescribable pain and agony. At that point, the dying feels sharp and shattering pain. An endless multitude of afflictions and pain simultaneously converge. The person becomes so overwhelmingly terrified, and is as if crazy or drunk. Even if this person is to have a single thought of doing good to create a hair’s breadth of merit, with the mind filled with hatred and resentment, it is just impossible for him to do so. Such are the suffering and afflictions the dying has to undergo, and no one else can take his place.

The *Nirvana Sutra* states that the deceased travels on a treacherous path without aid or provisions. The journey is long and endless, and one is alone, travelling all day long, on a path shrouded in complete darkness. Having entered the underworld, punishments are meted out impartially; once in, there is no escaping. When alive, if one does not cultivate blessings, when dead, one will end up in places of suffering, full of agony, excruciating pain, and extreme bitterness, misery for which there is no remedy. All such horrific scenes are not just mentioned here in order to instill fear in everyone.

今日道場，同業大眾。生死果報，如環無窮。
 孤魂獨逝，無人見者。不可尋覓，不可物寄。
 唯各努力，捍勞忍苦。勤修四等，六波羅蜜，
 以為獨逝諸趣之資，莫以強健而自安心。
 宜各至心，等一痛切，五體投地，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

南無多聞海佛
 ná mó duō wén hǎi fó

南無持華佛
 ná mó chí huā fó

南無不隨世佛
 ná mó bù suí shì fó

南無喜眾佛
 ná mó xǐ zhòng fó

南無孔雀音佛
 ná mó kǒng què yīn fó

南無不退沒佛
 ná mó bù tuì mò fó

南無斷有愛垢佛
 ná mó duàn yǒu ài gòu fó

南無威儀濟佛
 ná mó wēi yí jì fó

南無無動佛
 ná mó wú dòng fó

Today, we are here in this Bodhimanda due to our shared karma. The retributions of life and death are like a wheel revolving endlessly. After passing away, we become ghosts, destitute and existing in solitude, unseen and beyond the reach of those looking for us. Thus, when alive, we should exhaust all efforts and patiently endure toil and hardship to diligently cultivate the four limitless minds and the six paramitas, to aid us in our passing. We should refrain from being complacent, believing we will always be strong and healthy. 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 Oceanic Erudition Buddha

Namo Holding up a Flower Buddha

Namo Not Following the World Buddha

Namo Joyful Assembly Buddha

Namo Peacock's Call Buddha

Namo Never Retreating into Oblivion Buddha

Namo Severing the Defilement of Emotional Love Buddha

Namo Beneficial Awe-inspiring Department Buddha

Namo Unmoving Buddha

南無諸天流布佛
 ná mó zhū tiān liú bù fó

南無寶步佛
 ná mó bǎo bù fó

南無華手佛
 ná mó huā shǒu fó

南無威德佛
 ná mó wēi dé fó

南無破怨賊佛
 ná mó pò yuàn zéi fó

南無富多聞佛
 ná mó fù duō wén fó

南無妙國佛
 ná mó miào guó fó

南無華明佛
 ná mó huā míng fó

南無師子智佛
 ná mó shī zǐ zhì fó

南無月出佛
 ná mó yuè chū fó

南無滅闇佛
 ná mó miè àn 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

Namo Pervading Heavens Buddha

Namo Treasured Strides Buddha

Namo Flower-hand Buddha

Namo Awe-inspiring Virtue Buddha

Namo Destroying the Thief of Resentment Buddha

Namo Wealthy and Erudite Buddha

Namo Land of Wonder Buddha

Namo Radiant Flower Buddha

Namo Lion's Wisdom Buddha

Namo Moonrise Buddha

Namo Dispelling Darkness Buddha

Namo Lion Playfully Roaming Bodhisattva

Namo Lion Swift and Vigor Bodhisattva

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

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，同加覆護。願今日道
 bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn jīn rì dào
 場，同懺悔者，從今日去，乃至菩提，一
 chǎng tóng chàn huǐ zhě cóng jīn rì qù nǎi zhì pú tí yí
 切罪因，無量苦果，悉得斷除。煩惱結
 qiè zuì yīn wú liàng kǔ guǒ xī dé duàn chú fán nǎo jié
 業，畢竟清淨。諸佛法會，常得身預。行
 yè bì jìng qīng jìng zhū fó fǎ huì cháng dé shēn yù xíng
 菩薩道，自在受生。四等六度，如說修
 pú sà dào zì zài shòu shēng sì děng liù dù rú shuō xiū
 行。四辯六通，無不滿足。百千三昧，應
 xíng sì biàn liù tōng wú bù mǎn zú bǎi qiān sān mèi yīng
 念現前。諸總持門，無不能入。早登道
 niàn xiàn qián zhū zǒng chí mén wú bù néng rù zǎo dēng dào
 場，成等正覺。

chǎng chéng děng zhèng jué

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, care for and protect all of us. We pray each and every one in the Repentance assembly, from today until we attain Buddhahood will:

- ❖ Eradicate all causes of offenses and their immeasurable retributions of suffering;
- ❖ Ultimately remove all entangled karmic afflictions;
- ❖ Always be able to personally participate in all Buddhas' Dharma assemblies;
- ❖ Practice the Bodhisattva Path and be reborn as wished;
- ❖ Diligently cultivate in accord with the four limitless minds and the six paramitas;
- ❖ Be replete with the four limitless eloquences and the six spiritual powers;
- ❖ Attain hundreds of thousands of samadhis as soon as the mind is set on them;
- ❖ Be able to enter each and every gateway of dharani; and
- ❖ Finally, quickly realize Buddhahood, the Proper Enlightenment.

為執勞運力禮佛第三十六

wèi zhí láo yùn lì lǐ fó dì sān shí liù

今日道場，同業大眾，重復至誠，起慈悲
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng qǐ cí bēi
 心，無怨親想，普為今日，轉生作熟，執
 xīn wú yuàn qīn xiǎng pǔ wèi jīn rì zhuǎn shēng zuò shú zhí
 勞隨喜，施工運力，助營福業者，各及
 láo suí xǐ shī gōng yùn lì zhù yíng fú yè zhě gè jí
 眷屬。又為即世牢獄，憂厄困苦，囹圄繫
 juàn shǔ yòu wèi jí shì láo yù yōu è kùn kǔ líng yǔ xì
 閉，及諸刑罰。念其處世，雖獲人身，樂
 bì jí zhū xíng fá niàn qí chǔ shì suī huò rén shēn lè
 少苦多，枷鎖杻械，未嘗離體。或今身造
 shǎo kǔ duō jiā suǒ chǒu xiè wèi cháng lí tǐ huò jīn shēn zào
 惡，或過去所追，或應免脫，無由自申，
 è huò guò qù suǒ zhuī huò yīng miǎn tuō wú yóu zì shēn
 重罪分死，無救護者。如是眾生，各及眷
 zhòng zuì fèn sǐ wú jiù hù zhě rú shì zhòng shēng gè jí juàn
 屬，某等今日，以慈悲心，普為歸依，一
 shǔ mǒu děng jīn rì yǐ cí bēi xīn pǔ wèi guī yī yí
 切世間，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

南無次第行佛
 ná mó cì dì hēng fó

南無福德燈佛
 ná mó fú dé dēng fó

南無音聲治佛
 ná mó yīn shēng zhì fó

Section 36 - Bowing to the Buddhas on behalf of Laborers and Others

Today, we are here in this Bodhimanda due to our shared karma. Again with utmost sincerity, we bring forth the mind of kindness and compassion, and without differentiating between friends and foes, bow on behalf of all of the following, including all of their family members and associates:

- ❖ All workers who are involved in the process of bringing food from the fields to the kitchen and on to the dining table;
- ❖ Manual laborers including volunteers;
- ❖ Those who engage in charitable deeds as well as those who support such deeds;
- ❖ All prisoners everywhere, locked up or in solitary confinement, tormented with suffering, worries, afflictions, and undergoing all manner of punishment.

Contemplating their plight, we see that although they have a human body in this world, they have little happiness but much suffering. They are never free but are always handcuffed, chained, shackled, or bound. Their punishment may be due to offenses committed in their present lives or as retribution due to past offenses. They ought to be freed but lack the opportunity to plead their case. They may be sentenced to death and lack someone to rescue or protect them.

On behalf of all these beings, their families and associates, we now 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 Sequential Practice Buddha

Namo Lamp of Blessings and Virtue Buddha

Namo Rectifying through Sounds Buddha

南無憍曇佛
ná mó jiāo tán fó

南無勢力佛
ná mó shì lì fó

南無身心住佛
ná mó shēn xīn zhù fó

南無善月佛
ná mó shàn yuè fó

南無覺意華佛
ná mó jué yì huā fó

南無上吉佛
ná mó shàng jí fó

南無善威德佛
ná mó shàn wēi dé fó

南無智力德佛
ná mó zhì lì dé fó

南無善燈佛
ná mó shàn dēng fó

南無堅行佛
ná mó jiān hēng fó

南無天音佛
ná mó tiān yīn fó

南無安樂佛
ná mó ān lè fó

南無日面佛
ná mó rì miàn fó

南無樂解脫佛
ná mó yào jiě tuō fó

南無戒明佛
ná mó jiè míng fó

南無住戒佛
ná mó zhù jiè fó

南無無垢佛
ná mó wú gòu fó

Namo Gautama Buddha

Namo Power and Strength Buddha

Namo Well-settled in Body and Mind Buddha

Namo Moon of Goodness Buddha

Namo Blossoming Mind of Enlightenment Buddha

Namo Most Auspicious Buddha

Namo Skilled Awe-inspiring Virtue Buddha

Namo Strength of Wisdom and Virtue Buddha

Namo Lamp of Goodness Buddha

Namo Steadfast in Practice Buddha

Namo Heavenly Sound Buddha

Namo Peace and Bliss Buddha

Namo Sun Face Buddha

Namo Delight in Liberation Buddha

Namo Clarity in Precepts Buddha

Namo Abiding in Precepts Buddha

Namo undefiled Buddha

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，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，同加覆護。願今日執勞
 bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn jīn rì zhí láo
 隨喜者，各及眷屬，從今日去，至於菩
 suí xǐ zhě gè jí juàn shǔ cóng jīn rì qù zhì yú pú
 提。一切罪障，皆得銷滅。一切眾苦，畢
 tí yí qiè zuì zhàng jiē dé xiāo miè yí qiè zhòng kǔ bì
 竟解脫。壽命延長，身心安樂。永離災
 jìng jiě tuō shòu mìng yán cháng shēn xīn ān lè yǒng lí zāi
 厄，無復障惱。發大乘心，修菩薩行。六
 è wú fù zhàng nǎo fā dà chéng xīn xiū pú sà hēng liù
 度四等，皆悉具足。捨生死苦，得涅槃
 dù sì děng jiē xī jù zú shě shēng sǐ kǔ dé niè pán
 樂。

又願天下牢獄，諸餘刑禁，徒囚繫閉，憂
 yòu yuàn tiān xià láo yù zhū yú xíng jìn tú qiú xì bì yōu
 厄困苦，諸有疾病，不得自在者，各及眷
 è kùn kǔ zhū yǒu jí bìng bù dé zì zài zhě gè jí juàn
 屬；以今為其禮佛功德威力，一切眾苦，
 shǔ yǐ jīn wèi qí lǐ fó gōng dé wēi lì yí qiè zhòng kǔ
 皆悉解脫。惡業對因，畢竟除斷。出牢獄
 jiē xī jiě tuō è yè duì yīn bì jìng chú duàn chū láo yù
 戶，入善法門。壽命無窮，智力無盡。身
 hù rù shàn fǎ mén shòu mìng wú qióng zhì lì wú jìn shēn

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. May you, with your power of kindness and compassion, care for and protect all current manual workers together with their retinues. From now until they attain Buddhahood, may all their karmic hindrances and sufferings be eradicated. May they be blessed with longevity, peace and happiness, both in body and mind; be forever free from calamities, disasters, afflictions and hindrances. May they bring forth the Mahayana resolve and cultivate Bodhisattva practices. May they perfect the six paramitas and four limitless minds, renounce the suffering of birth and death, and attain the bliss of Nirvana.

As to those confined in prison or captivity, held in fetters, and tormented by sufferings, illnesses and worries, and being ill at ease, together with their retinues and relatives: May all of their sufferings be eradicated by the merit, virtue, and awe-inspiring power generated by our bowing to the Buddhas. May the various causes of all this evil karma be eradicated as well. May they get out of their imprisonment, gain entry into wholesome dharmas, enjoy longevity and infinite wisdom, and find eternal bliss in body and mind like that experienced in the third stage of dhyana.

心永樂，如第三禪。
xīn yǒng lè rú dì sān chán

憶牢獄苦，念諸佛恩。改惡修善，皆發大
yì láo yù kǔ niàn zhū fó ēn gǎi è xiū shàn jiē fā dà
乘。行菩薩道，至金剛際，還復度脫一切
chéng xíng pú sà dào zhì jīn gāng jì huán fù dù tuō yī qiè
眾生。同登正覺，神力自在。
zhòng shēng tóng dēng zhèng jué shén lì zì zài

May they never forget the sufferings of imprisonment, be mindful of the Buddhas' kindness, rectify their own evil-doing and cultivate goodness, bring forth the Mahayana resolve, and practice the Bodhisattva Path until they attain the vajra mind. Thereafter, may they return to rescue all other beings so that all ascend towards Proper Enlightenment and gain mastery of spiritual powers.

發迴向第三十七

fā huí xiàng dì sān shí qī

今日道場，同業大眾，已得發心，辦所辦
 jīn rì dào chǎng tóng yè dà zhòng yǐ dé fā xīn bàn suǒ bàn
 竟。次復應須以前功德，各發迴向。何以
 jìng cì fù yīng xū yǐ qián gōng dé gè fā huí xiàng hé yǐ
 故爾？一切眾生，所以不能得解脫者。皆
 gù ěr yí qiè zhòng shēng suǒ yǐ bù néng dé jiě tuō zhě jiē
 由著於果報，不能捨離。若有片福，一毫
 yóu zhuó yú guǒ bào bù néng shě lí ruò yǒu piàn fú yī háo
 之善，能迴向者，則於果報，不復生著，
 zhī shàn néng huí xiàng zhě zé yú guǒ bào bú fù shēng zhuó
 便得解脫，優遊自在。所以經歎修行迴
 biàn dé jiě tuō yōu yóu zì zài suǒ yǐ jīng tàn xiū xíng huí
 向，為大利益。是故今日，應發迴向，兼
 xiàng wéi dà lì yì shì gù jīn rì yīng fā huí xiàng jiān
 勸一切，不著果報。我等相與，先應至
 quàn yí qiè bù zhuó guǒ bào wǒ děng xiāng yǔ xiān yīng zhì
 心，五體投地，歸命敬禮世間，大慈悲
 xīn wǔ tǐ tóu dì guī mìng jìng lǐ shì jiān dà cí bēi
 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

南無堅出佛
 ná mó jiān chū fó

南無安闍那佛
 ná mó ān shé nà fó

南無增益佛
 ná mó zēng yì fó

南無香明佛
 ná mó xiāng míng fó

Section 37 - Dedication of Merit

Today, we are here in this Bodhimanda due to our shared karma. Having brought forth the bodhi resolve and carried out what needs to be done, we ought to now dedicate all the accumulated merit and virtue. Why? It is because we living beings are attached to karmic rewards, are unable to renounce them, and thus find it difficult to gain liberation. By dedicating the merit from even the smallest blessing or a hair's breadth of goodness, we would gradually gain detachment from these rewards. This in turn leads us toward liberation and brings us the ease of self-mastery. Hence, the sutras praise and encourage the practice of dedicating merit, as it will bring about great benefits. Henceforth, everyone is encouraged to dedicate all merit without attachment. Let us all now with utmost 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 Steadfast in Transcending Buddha

Namo Anjana Buddha

Namo Enhanced Benefits Buddha

Namo Fragrant Radiance Buddha

南無違藍明佛
ná mó wéi lán míng fó

南無念王佛
ná mó niàn wáng fó

南無蜜鉢佛
ná mó mì bō fó

南無無礙相佛
ná mó wú ài xiàng fó

南無信戒佛
ná mó xìn jiè fó

南無至妙道佛
ná mó zhì miào dào fó

南無樂實佛
ná mó yào shí fó

南無明法佛
ná mó míng fǎ fó

南無具威德佛
ná mó jù wēi dé fó

南無至寂滅佛
ná mó zhì jí miè fó

南無上慈佛
ná mó shàng cí fó

南無大慈佛
ná mó dà cí fó

南無甘露王佛
ná mó gān lù wáng fó

南無彌樓明佛
ná mó mí lóu míng fó

南無聖讚佛
ná mó shèng zàn fó

南無廣照佛
ná mó guǎng zhào fó

南無文殊師利菩薩
ná mó wén shū shī lì pú sà

Namo Wei Lan Radiance Buddha

Namo King of Mindfulness Buddha

Namo Paramitas Alms-bowl Buddha

Namo Unobstructed Attributes Buddha

Namo Faith in Precepts Buddha

Namo Ultimate Wondrous Path Buddha

Namo Delighting in Truth Buddha

Namo Understanding the Dharma Buddha

Namo Possessing Awe-inspiring Virtue Buddha

Namo Ultimate Quiescence Buddha

Namo Superior Kindness Buddha

Namo Great Kindness Buddha

Namo Sweet Dew King Buddha

Namo Meru Radiance Buddha

Namo Extolling Sages Buddha

Namo Vast Illumination Buddha

Namo Manjushri Bodhisattva

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。願以慈悲力，同加覆護，一切行願，
bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yí qiè hòng yuàn
皆得圓滿。今日道場，同業大眾。從今
jiē dé yuán mǎn jīn rì dào chǎng tóng yè dà zhòng cóng jīn
日去，至于菩提。行菩薩道，誓莫退還。
rì qù zhì yú pú tí xíng pú sà dào shì mò tuì huán
先度眾生，然後作佛。若未得道，中間猶
xiān dù zhòng shēng rán hòu zuò fó ruò wèi dé dào zhōng jiān yóu
滯生死者；以此願力，令此大眾，在所生
zhì shēng sǐ zhě yǐ cǐ yuàn lì lìng cǐ dà zhòng zài suǒ shēng
處，身口意業，恒自清淨。
chù shēn kǒu yì yè héng zì qīng jìng

常發柔軟心、調和心、不放逸心、寂滅
cháng fā róu ruǎn xīn tiáo hé xīn bú fàng yì xīn jí miè
心、真心、不雜亂心、無貪悞心、大勝
xīn zhēn xīn bù zá luàn xīn wú tān lìn xīn dà shèng
心、大慈悲心、安住心、歡喜心、先度
xīn dà cí bēi xīn ān zhù xīn huān xǐ xīn xiān dù
一切心、守護一切心、守護菩提心、誓等
yí qiè xīn shǒu hù yí qiè xīn shǒu hù pú tí xīn shì děng
佛心，發如是等，廣大勝妙之心；專求多
fó xīn fā rú shì děng guǎng dà shèng miào zhī xīn zhuān qiú duō
聞，修離欲定，饒益安樂，一切眾生，不
wén xiū lí yù dìng ráo yì ān lè yí qiè zhòng shēng bù
捨菩提願，同成正覺。
shě pú tí yuàn tóng chéng zhèng jué

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 you, with your power of kindness and compassion, care for and protect all of us so that we will perfect our practices and vows. Henceforth, until we attain bodhi, may we who are here in this Bodhimanda with our shared karma never retreat or regress from the Bodhisattva Path, and may we liberate living beings before we ourselves attain Buddhahood. For those of us who are trapped in *samsara* and have not attained the Way, may the power of these vows enable us to always be pure in the karma of body, speech, and mind, wherever we may be born.

May we constantly bring forth the gentle and supple mind, the harmonious mind, the mind of vigor, the quiescent mind, the true mind, the unscattered mind, the mind free of greed and stinginess, the great supreme mind, the great compassionate mind, the peacefully dwelling mind, the joyful mind, the mind to rescue all beings, the mind that guards and protects all beings, the mind that guards the bodhi resolve, and the mind that resolves to be equal with Buddhas. These are the vast, supreme, and wonderful minds that we vow to bring forth. May we be focused in our efforts to be erudite, renounce desire and cultivate samadhi, and bring benefit and peace to all beings. May we never renounce our vows for bodhi and together attain Proper Enlightenment.

代發迴向法

dài fā huí xiàng fǎ

今日道場，同業大眾，相與胡跪合掌，心
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ hú guì hé zhǎng xīn
 念口言，隨我今說：
 niàn kǒu yán suí wǒ jīn shuō

| | |
|-----------------------------------|---------------------------------|
| 十方諸天仙 shí fāng zhū tiān xiān | 所有功德業 suǒ yǒu gōng dé yè |
| 我今為迴向 wǒ jīn wèi huí xiàng | 同歸正覺道 tóng guī zhèng jué dào |
| 十方龍鬼神 shí fāng lóng guǐ shén | 所有勝善業 suǒ yǒu shèng shàn yè |
| 我今為迴向 wǒ jīn wèi huí xiàng | 同歸一乘道 tóng guī yí chéng dào |
| 十方諸人王 shí fāng zhū rén wáng | 所修菩提業 suǒ xiū pú tí yè |
| 我今為迴向 wǒ jīn wèi huí xiàng | 同歸無上道 tóng guī wú shàng dào |
| 六道眾生類 liù dào zhòng shēng lèi | 所有微善業 suǒ yǒu wēi shàn yè |
| 我今為迴向 wǒ jīn wèi huí xiàng | 同歸無上道 tóng guī wú shàng dào |
| 十方佛弟子 shí fāng fó dì zǐ | 善來比丘眾 shàn lái bī qiū zhòng |
| 無著四沙門 wú zhuó sì shā mén | 及求緣覺者 jí qiú yuán jué zhě |
| 隱顯化眾生 yīn xiǎn huà zhòng shēng | 明了因緣法 míng liǎo yīn yuán fǎ |
| 如是兼一切 rú shì jiān yī qiè | 盡迴向佛道 jìn huí xiàng fó dào |

The Dharma of Dedicating Merit on behalf of Others

Today, we are here in this Bodhimanda due to our shared karma. Let all of us kneel and put our palms together. Let us be mindful and follow the Dharma Host as we now make these dedications on behalf of others:

- ❖ We dedicate all the merit from the virtuous deeds performed by all the heavenly beings and ascetic masters of the ten directions, so that, together, we return to the path leading to Proper Enlightenment.
- ❖ We dedicate all the supreme and wholesome deeds performed by the dragons, ghosts, and spirits of the ten directions so that, together, we return to the Path of the One Vehicle.
- ❖ We dedicate all the karma cultivated by peoples and kings of the ten directions striving for bodhi so that, together, we return to the unsurpassed Way.
- ❖ We dedicate all the wholesome karma, however minute the amount, cultivated by beings in the six realms, so that together we return to the unsurpassed Way.
- ❖ We dedicate to the Buddha Way all the merit generated by all Buddhist disciples of the ten directions: all bhikshus, Arhats of all four stages who are free of attachments, those seeking the path of Sages Enlightened by Conditions, all of whom take beings across whether visibly or invisibly to understand the Dharma of causes and conditions, and other Dharmas.

| | |
|----------------------------------|------------------------------------|
| 十方諸菩薩 shí fāng zhū pú sà | 讀誦受持經 dú sòng shòu chí jīng |
| 入禪出禪者 rù chán chū chán zhě | 勸總行眾善 quàn zǒng xíng zhòng shàn |
| 如是等三乘 rú shì děng sān chéng | 一切眾德本 yí qiè zhòng dé běn |
| 盡迴施眾生 jìn huí shī zhòng shēng | 同歸無上道 tóng guī wú shàng dào |
| 天上及人間 tiān shàng jí rén jiān | 聖道諸善業 shèng dào zhū shàn yè |
| 我今勸迴向 wǒ jīn quàn huí xiàng | 同歸無上道 tóng guī wú shàng dào |
| 發心及懺悔 fā xīn jí chàn huǐ | 自行若勸人 zì xíng ruò quàn rén |
| 所有微毫福 suǒ yǒu wēi háo fú | 盡迴施眾生 jìn huí shī zhòng shēng |
| 眾生不得佛 zhòng shēng bù dé fó | 不捨菩提願 bù shě pú tí yuàn |
| 一切成佛盡 yí qiè chéng fó jìn | 然後登正覺 rán hòu dēng zhèng jué |
| 仰願佛菩薩 yǎng yuàn fó pú sà | 無漏諸聖人 wú lòu zhū shèng rén |
| 此世及後生 cǐ shì jí hòu shēng | 惟願見攝受 wéi yuàn jiàn shè shòu |

今日道場，同業大眾。相與至心，五體投地，

奉為國家元首迴向。

奉為父母親緣迴向。

- ❖ We dedicate to living beings all the merit generated by all Bodhisattvas of the ten directions who read, recite, and uphold sutras, exit or enter dhyana, exhort beings to do myriad deeds of goodness, and base themselves on the threefold foundations of precepts, samadhi, and wisdom, so that together we return to the unsurpassed Way.
- ❖ Furthermore, we now exhort beings in the heavens and human realms, who are on the Sagely Way or who have done various good deeds, to dedicate their merit so that together we return to the unsurpassed Way. May they dedicate to all living beings their blessings, however minute, from resolving on bodhi and practicing repentance, whether practicing themselves or exhorting others to practice.
- ❖ As long as a single being has not attained Buddhahood, we vow never to renounce the bodhi resolve; only after every being accomplishes Buddhahood will we realize Proper Enlightenment. We beseech all Buddhas, Bodhisattvas, and other sages of non-outflows, to bear witness to our vows and gather us in, both in this life and lives after.

Today, we are here in this Bodhimanda due to our shared karma. With utmost sincerity, we bow in full prostration. Together, we dedicate all the merit on behalf of all:

- ❖ Heads of nations such as kings, emperors, and presidents;
- ❖ Parents and relatives;

奉為師長同學迴向。
fèng wèi shī zhǎng tóng xué huí xiàng

奉為信施檀越，善惡知識迴向。
fèng wèi xìn shī tán yuè shàn è zhī shì huí xiàng

奉為護世四王迴向。
fèng wèi hù shì sì wáng huí xiàng

又為十方魔王迴向。
yòu wèi shí fāng mó wáng huí xiàng

又為聰明正直，天地虛空，主善罰
yòu wèi cōng míng zhèng zhí tiān dì xū kōng zhǔ shàn fá

惡，守護持呪，五方龍王，龍神八部
è shǒu hù chí zhòu wǔ fāng lóng wáng lóng shén bā bù

迴向。
huí xiàng

又為幽顯一切靈祇迴向。
yòu wèi yōu xiǎn yí qiè líng qí huí xiàng

又為十方盡虛空界，一切眾生迴向。
yòu wèi shí fāng jìn xū kōng jiè yí qiè zhòng shēng huí xiàng

惟願十方諸天諸仙，龍神八部，一切眾
wéi yuàn shí fāng zhū tiān zhū xiān lóng shén bā bù yí qiè zhòng

生；從今日去，至于菩提。恒會無相，不
shēng cóng jīn rì qù zhì yú pú tí héng huì wú xiàng bù

復耽著。
fù dān zhuó

慈悲道場懺法卷第九
cí bēi dào chǎng chàn fǎ juàn dì jiǔ

- ❖ Spiritual mentors, elders, and fellow students;
- ❖ Faithful donors, as well as all good and bad advisers;
- ❖ Four world-protecting heavenly kings;
- ❖ Demon kings throughout the ten directions;
- ❖ The intelligent and righteous spirits, celestial spirits, earth spirits, empty space spirits, spirits who bless the good and punish the evil, spirits who guard and protect those who uphold mantras, together with the dragon kings of the five directions, dragons and the rest of the eightfold division;
- ❖ Visible or invisible spirits and souls; and
- ❖ Living beings of the ten directions to the ends of empty space.

May all heavenly beings, ascetic masters, dragons and the rest of the eightfold division and all other living beings, henceforth, until they attain bodhi, always understand the Reality of No-mark, and be free of any attachment.

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

讚
zàn

三途劇報。苦楚難當。

sān tú jù bào kǔ chǔ nán dāng

總由一念自招殃。警念世無常。

zǒng yóu yí niàn zì zhāo yāng jǐng niàn shì wú cháng

懇禱醫王。慈化永流芳。

kěn dǎo yī wáng cí huà yǒng liú fāng

南無善慧地菩薩摩訶薩 (三稱)

ná mó shàn huì dì pú sà mó hē sà

Praise

Severe retributions in the three evil paths,

Torment us with unbearable suffering.

One single thought and misfortunes befall,

Be forewarned everything is impermanent.

Sincerely pray to the Physician King,

May he kindly forever teach and transform us.

Namo Ground of Perfected Wisdom Bodhisattva Mahasattva (3 times)

出懺
chū chàn

九品導師，九極六天而侍衛；九界慈仁，
 jiǔ pǐn dǎo shī jiǔ jí liù tiān ér shì wèi jiǔ jiè cí rén
 九種羅漢以參隨。惟願聖慈，永享於九重
 jiǔ zhǒng luó hàn yǐ cān suí wéi yuàn shèng cí yǒng xiǎng yú jiǔ chóng
 闕內；拔茲群類，同登於九品蓮臺。功超
 què nèi bá zī qún lèi tóng dēng yú jiǔ pǐn lián tái gōng chāo
 九有，道越九天。仰惟大覺，證明懺悔。
 jiǔ yǒu dào yuè jiǔ tiān yǎng wéi dà jué zhèng míng chàn huǐ

上來奉為求懺某等，熏修梁皇懺法，披閱
 shàng lái fèng wéi qiú chàn mǒu děng xūn xiū liáng huáng chàn fǎ pī yuè
 海藏靈文。茲當第九卷，出入二時，功完
 hǎi zàng líng wén zī dāng dì jiǔ juàn chū rù èr shí gōng wán
 告畢。恭對聖前，稽首皈依。焚海岸之梅
 gào bì gōng duì shèng qián qǐ shǒu guī yī fén hǎi àn zhī zhān
 檀，獻名園之異果。茶淪醒昏沉之味，燈
 tán xiàn míng yuán zhī yì guǒ chá lún xǐng hūn chén zhī wèi dēng
 然破暗黑之光。奇華妙奪於天機，梵唄清
 rán pò àn hēi zhī guāng qí huā miào duó yú tiān jī fàn bài qīng
 傳於仙樂。志誠六念，禪觀一心。較計籌
 chuán yú xiān yuè zhì chéng liù niàn chán guān yì xīn jiào jì chóu
 量，皆悉回向。阿耨菩提薩埵，聲聞羅漢
 liáng jiē xī huí xiàng ā nòu pú tí sà duǒ shēng wén luó hàn
 諸天。天經地緯，掌握陰陽。權衡諸造
 zhū tiān tiān jīng dì wěi zhǎng wò yīn yáng quán héng zhū zào
 化，八部眾龍神。咸願鑒此心，普熏眞常
 huà bā bù zhòng lóng shén xián yuàn jiàn cǐ xīn pǔ xūn zhēn cháng
 樂。
 lè

Concluding the Repentance

The Guiding Master of the *nine*-grade lotuses
 Is attended upon by gods of six heavens and *nine* tiers.
 The Benevolent One of the *nine* realms
 Is followed by Arhats of the *nine* kinds who study under him.
 We sincerely pray the Sage of Compassion
 Forever dwells in the *nine*-level palaces,
 Rescuing the multitudes of beings,
 So together we ascend the *nine*-grade lotus daises.
 His merit surpasses those in the *nine* existences,
 His Way excels that of the *nine* heavens.
 We look up to the Greatly Enlightened One,
 May he bear witness to our Repentance.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we have been chanting the efficacious text from the oceanic treasury and are now concluding Roll Nine. Having started at dawn and ending at dusk, we are now about to finish generating its merit. Respectfully, we come before and take refuge with the Sagely Ones. We have burned [exotic] Seashore Chandana incense, offered rare fruits from the exquisite garden and flavorful tea to dispel torpor, lit lamps to shatter the darkness, offered exotic flowers revealing the wondrous mysteries of Heaven, and carried out chanting that resembles celestial melodies. We are sincere in our sixfold mindfulness and are focused in our *chan* contemplation. Summing up all the merit and virtue, we universally dedicate them to *Anuttara-samyak-sambodhi*. May all Bodhisattvas Mahasattvas, Hearers, Arhats, heavenly beings, rulers of heaven and earth in control of *yin* and *yang*, dragons and the rest of the eightfold division who help maintain the balance of Nature, bear witness to our sincerity and enable all of us to dwell in true and eternal bliss.

奉為求懺某等，懺除種種之業障，獲得永
 fèng wèi qiú chàn mǒu děng chàn chú zhǒng zhǒng zhī yè zhàng huò dé yǒng
 永之禎祥。頓超九品，早證蓮邦。
 yǒng zhī zhēn xiáng dùn chāo jiǔ pǐn zǎo zhèng lián bāng
 伏願：九結罪愆，自此時而解釋；九幽苦
 fú yuàn jiǔ jié zuì qiān zì cǐ shí ér jiě shì jiǔ yōu kǔ
 趣，超永劫之沉淪；不滯九地九思之見
 qù chāo yǒng jié zhī chén lún bú zhì jiǔ dì jiǔ sī zhī jiàn
 惑，速達九蓮九品之淨邦；咸越九功，資
 huò sù dá jiǔ lián jiǔ pǐn zhī jìng bāng xián yuè jiǔ gōng zī
 嚴九德。然則再四披誠，猶恐情有差互；
 yán jiǔ dé rán zé zài sì pī chéng yóu kǒng qíng yǒu chā hù
 再勞尊眾，重重懺悔。
 zài láo zūn zhòng chóng chóng chàn huǐ

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we bow this Repentance in order to eradicate various karmic hindrances, attain everlasting auspiciousness, immediately ascend the *nine* grades of lotus daises, and quickly arrive at the Lotus Land. We bow in prostration, praying that all karmic offenses of the *nine* fetters be resolved and that everyone transcends many kalpas of suffering in the *nine* dark destinies.

We bow and earnestly pray:

May everyone be free of the *nine* kinds of view delusions of the *nine* grounds and quickly arrive in the Pure Land of the *nine* grades of lotuses and their *nine* subdivisions.

May everyone excel in the *nine* merits and be adorned with the *nine* virtues.

We have tried to be as sincere as we could, but we fear our sincerity may still fall short. Let us exhort ourselves that together, we continue to repent and reform.

讚
zàn

梁皇懺。九卷功德力。
liáng huáng chàn jiǔ juàn gōng dé lì

願滅信人 / 亡者 九結罪。
yuàn miè xìn rén jiǔ jié zuì

親證菩薩善慧地。懺文舉處罪華飛。
qīn zhèng pú sà shàn huì 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。九卷已全周。
liáng huáng chàn jiǔ 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

善慧地菩薩。惟願哀納受。
shàn huì 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 Nine
Enables the disciples and the deceased to eradicate the nine fetters.

May all realize the Bodhisattva's Ground of Perfected Wisdom.

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 Nine 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 Perfected Wisdom compassionately
gather us in.

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

梁皇寶懺

【卷十】

Emperor of Liang Jeweled Repentance

(Roll 10)

讚
zàn

衣奉獻。綾羅錦綉紗。
yī fèng xiàn líng luó jīn xiù shā

銷金掛子難描畫。龍女織就金絲帕。
xiāo jīn guà zǐ nán miáo huà lóng nǚ zhī jiù jīn sī pà

波斯匿王捨袈裟。馬鳴王菩薩。
bō sī nì wáng shě jiā shā mǎ míng wáng pú sà

誓願神通化。
shì yuàn shén tōng huà

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

Praise

We make offerings of garments,
Silk, satins, brocaded fabrics,
And gold-embroidered vests,
All exquisite beyond description.
Dragon Girl weaves a gold-threaded handkerchief
While King Prasenajit offers a kasaya;
All are brought about by the spiritual powers
And past vows of Asvaghosha Bodhisattva.
Namo Universal Offering Bodhisattva Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

十號能仁，坐寶蓮華成正覺；十身調御，
shí hào néng rén zuò bǎo lián huā chéng zhèng jué shí shēn tiáo yù
一微塵內轉法輪。光明遍照於十方，方便
yì wēi chén nèi zhuǎn fǎ lún guāng míng biàn zhào yú shí fāng fāng biàn
全超於十地。具足十波羅蜜，故稱十願大
quán chāo yú shí dì jù zú shí bō luó mì gù chēng shí yuàn dà
王。仰冀洪慈，俯垂洞鑒。
wáng yǎng jì hóng cí fǔ chuí dòng jiàn

上來奉為求懺眾等，修建慈悲道場懺法。
shàng lái fèng wèi qiú chàn zhòng děng xiū jiàn cí bēi dào chǎng chàn fǎ
茲當第十卷，入壇緣起。端恪一心，精陳
zī dāng dì shí juàn rù tán yuán qǐ duān kè yì xīn jīng chén
十供，奉獻十方三寶。熏修十軸儀文，依
shí gòng fèng xiàn shí fāng sān bǎo xūn xiū shí zhóu yí wén yī
十科之懺法，解十纏之罪愆。
shí kē zhī chàn fǎ jiě shí chán zhī zuì qiān

切念某等，因從曩劫，果感今生。昧十善
qiè niàn mǒu děng yīn cóng nǎng jié guǒ gǎn jīn shēng mèi shí shàn
之正因，造十惡之業障。十纏自繞，似鈎
zhī zhèng yīn zào shí è zhī yè zhàng shí chán zì rào sì gōu
鎖之連環；十習自熏，類飛蛾之赴火。漸
suǒ zhī lián huán shí xí zì xūn lèi fēi é zhī fù huǒ jiàn
及百千形狀，復成無量罪端。
jí bǎi qiān xíng zhuàng fù chéng wú liàng zuì duān

愛見未忘，貪心難滿。嗔火燒盡菩提之
ài jiàn wèi wàng tān xīn nán mǎn chēn huǒ shāo jìn pú tí zhī
種，業風凋殘功德之林。歲月蹉跎，方知
zhǒng yè fēng diāo cán gōng dé zhī lín suì yuè cuō tuó fāng zhī

Commencement of the Repentance

Listen respectfully

The Benevolent One with *ten* titles,
Realizes Proper Enlightenment on a precious lotus.
The Taming Hero with *ten* bodies,
Turns the Dharma wheel within a dust mote.
His brilliant light shines throughout the *ten* directions;
His skill-in-means surpasses all of the *Ten* Grounds.
Perfect in the *ten* paramitas,
He is the Great King of the *ten* vows.
Looking up, we pray for your vast compassion.
May you watch over us with caring eyes.

[*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. Now we have come to Roll Ten. With all conditions fulfilled, we now enter the Repentance Platform. Reverently and wholeheartedly, we meticulously present *ten* kinds of offering to the Three Treasures of the *ten* directions. Immersing ourselves in all *ten* rolls of Repentance texts and cultivating in accord with the *tenfold* Repentance Dharma, we free ourselves from offenses of the *ten* entanglements.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, that the retributions we now undergo are a result of the causes planted in kalpas past. Ignorant of planting proper causes that come from the *ten* good deeds, we committed the *ten* evil deeds resulting in our karmic hindrances. We become caught in the *ten* entanglements, which hook and lock us up in a continuous chain. We become tainted and driven by the *ten* kinds of bad habits, like moths darting towards flame. Thus our karma keeps growing and branching out, taking on myriads of patterns and forms, which in turn become the source of limitless offenses.

We have always been satiated with greed, and have been unable to let go of emotional love and egotistical views. The fire of hatred burns up our bodhi seeds; the winds of karma devastate our forest of merit and virtue. Years pass in vain before we recognize our faults; time flies before we awaken to our misdeeds. How fortunate

過咎；光陰倏忽，始覺前非。今則承懺悔
 guò jiù guāng yīn shù hū shǐ jué qián fēi jīn zé chéng chàn huǐ
 之玄門，幸熏修而有緒。憑諸緇侶，披閱
 zhī xuán mén xìng xūn xiū ér yǒu xù píng zhū zī lǚ pī yuè
 金文。修佛事以周隆，作無窮之法利。克
 jīn wén xiū fó shì yǐ zhōu lóng zuò wú qióng zhī fǎ lì kè
 念攝念以重重，意誠投誠於一一。望佛垂
 niàn shè niàn yǐ chóng chóng yì chéng tóu chéng yú yī yī wàng fó chuí
 慈，冥熏加被。

we are to have this esoteric Repentance Dharma that reveals to us a clear path of cultivation. Relying on the Sangha, we now read and chant the sacred texts, perform the Buddha's work to its perfect grandeur, and generate limitless Dharma benefits. In thought after thought, we restrain and rein in our mind; in every move and aspect, we reinforce and redouble our sincerity. May all Buddhas bestow your kindness, and invisibly bless and protect us.

一念普觀無量劫 無去無來亦無住
yí niàn pǔ guān wú liàng jié wú qù wú lái yì wú zhù

如是了知三世事 超諸方便成十力
rú shì liǎo zhī sān shì shì chāo zhū fāng biàn chéng shí lì

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

*He universally contemplates limitless kalpas in one thought,
Neither coming, going, nor dwelling anywhere.*

*Thoroughly knowing all phenomena of the three periods of time,
Surpassing all expedient means he accomplishes the ten powers.*

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.*

慈悲道場懺法卷第十
cí bēi dào chǎng chàn fǎ juàn dì shí

菩薩迴向法第三十八
pú sà huí xiàng fǎ dì sān shí bā

今日道場，同業大眾。相與已得，捍勞忍
jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé hàn láo rěn
苦。修如是等，無量善根。宜復人人，起
kǔ xiū rú shì děng wú liàng shàn gēn yí fù rén rén qǐ
如是念：我所修習善根，悉以饒益一切眾
rú shì niàn wǒ suǒ xiū xí shàn gēn xī yǐ ráo yì yī qiè zhòng
生。令諸眾生，究竟清淨。以此所修懺悔
shēng lìng zhū zhòng shēng jiù jìng qīng jìng yǐ cǐ suǒ xiū chàn huǐ
善根，令諸眾生，皆悉滅除地獄、餓鬼、
shàn gēn lìng zhū zhòng shēng jiē xī miè chú dì yù è guǐ
畜生、閻羅王等，無量苦惱。以此懺法，
chù shēng yán luó wáng děng wú liàng kǔ nǎo yǐ cǐ chàn fǎ
為諸眾生，作大舍宅，令滅苦陰。作大救
wèi zhū zhòng shēng zuò dà shè zhái lìng miè kǔ yīn zuò dà jiù
護，令脫煩惱。作大歸依，令離恐怖。作
hù lìng tuō fán nǎo zuò dà guī yī lìng lí kǒng bù zuò
大止趣，令至智地。作大安隱，令得究竟
dà zhǐ qù lìng zhì zhì dì zuò dà ān yǐn lìng dé jiù jìng
安隱處。作大明照，令滅癡闇。作大燈
ān yǐn chù zuò dà míng zhào lìng miè chī àn zuò dà dēng
明，令得安住究竟明淨。作大導師，令入
míng lìng dé ān zhù jiù jìng míng jìng zuò dà dǎo shī lìng rù
方便法門，得淨智身。
fāng biàn fǎ mén dé jìng zhì shēn

今日道場，同業大眾。如此諸法，是菩薩
jīn rì dào chǎng tóng yè dà zhòng rú cǐ zhū fǎ shì pú sà
摩訶薩，為怨親故，以諸善根，同共迴
mó hē sà wèi yuàn qīn gù yǐ zhū shàn gēn tóng gòng huí

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

Section 38 - Bodhisattvas' Dharma of Dedication of
Merit and Virtue

Today, we are here in this Bodhimanda due to our shared karma. We have toiled and endured various hardships bowing this Repentance, thus cultivating limitless roots of goodness. It is therefore fitting that each one of us brings forth the following thoughts:

I dedicate the roots of goodness that I have cultivated to benefit all living beings so they may attain ultimate purity. May these roots of goodness help eradicate the boundless suffering and afflictions of hell-beings, hungry ghosts, and animals, and spare them from further meetings with King Yama.

May this Repentance Dharma:

- ❖ Be a great dwelling for all living beings, eradicating their suffering of the skandhas;
- ❖ Be a great guardian and protector of beings, freeing them from afflictions;
- ❖ Be their great refuge, enabling them to be free from fear;
- ❖ Be their place of rest, settling them on the path towards the ground of wisdom;
- ❖ Be their secure abode, enabling them to dwell in ultimate peace and security;
- ❖ Be a great beacon, dispelling the darkness of ignorance;
- ❖ Be a great brilliant lamp, enabling them to dwell securely in the radiance of ultimate purity;
- ❖ Be a great guiding master, enabling them to attain expedient means and realize the pure wisdom body.

Today, we are here in this Bodhimanda due to our shared karma. All these Dharmas are the Bodhisattvas Mahasattvas' practices of dedicating all their roots of goodness for the sake of friends and foes. Bodhisattvas are free of discriminating thoughts. In their contemplation of equanimity they consider themselves as one with all living

向。於諸眾生，等無差別。入平等觀，無
 xiàng yú zhū zhòng shēng dēng wú cī bié rù píng děng guān wú
 怨親想。常以愛眼，視諸眾生。若眾生懷
 yuàn qīn xiǎng cháng yǐ ài yǎn shì zhū zhòng shēng ruò zhòng shēng huái
 怨，於菩薩起惡逆心者；菩薩為真善知
 yuàn yú pú sà qǐ è nì xīn zhě pú sà wéi zhēn shàn zhī
 識，善調伏心，為說深法。譬如大海，一
 shì shàn tiáo fú xīn wéi shuō shēn fǎ pì rú dà hǎi yī
 切眾毒，所不能壞，菩薩亦爾。
 qiè zhòng dú suǒ bù néng huài pú sà yì ěr
 愚癡無智，不知報恩，如是眾生，起無量
 yú chī wú zhì bù zhī bào ēn rú shì zhòng shēng qǐ wú liàng
 惡，不能動亂菩薩道心。譬如杲日，普照
 è bù néng dòng luàn pú sà dào xīn pì rú gǎo rì pǔ zhào
 眾生，不為無目而隱光明。菩薩道心，亦
 zhòng shēng bù wéi wú mù ér yīn guāng míng pú sà dào xīn yì
 復如是。不為惡者而生退沒，不以眾生難
 fù rú shì bù wéi è zhě ér shēng tuì mò bù yǐ zhòng shēng nán
 調伏故，退捨善根。菩薩摩訶薩，於諸善
 tiáo fú gù tuì shě shàn gēn pú sà mó hē sà yú zhū shàn
 根，信心清淨，長養大悲。以諸善根，普
 gēn xìn xīn qīng jìng zhǎng yǎng dà bēi yǐ zhū shàn gēn pǔ
 為眾生，深心迴向，非但口言。
 wéi zhòng shēng shēn xīn huí xiàng fēi dàn kǒu yán
 於諸眾生，皆發歡喜心、明淨心、柔軟
 yú zhū zhòng shēng jiē fā huān xǐ xīn míng jìng xīn róu ruǎn
 心、慈悲心、愛念心、攝取心、饒益心、
 xīn cí bēi xīn ài niàn xīn shè qǔ xīn ráo yì xīn
 安樂心、最勝心，以諸善根迴向。菩薩摩
 ān lè xīn zuì shèng xīn yǐ zhū shàn gēn huí xiàng pú sà mó
 訶薩，發如是善根迴向。我等今日，亦應
 hē sà fā rú shì shàn gēn huí xiàng wǒ děng jīn rì yì yīng
 仰學如是迴向，心念口言：若我所有迴向
 yǎng xué rú shì huí xiàng xīn niàn kǒu yán ruò wǒ suǒ yǒu huí xiàng
 功德，令諸眾生，得清淨趣，得清淨生。
 gōng dé lìng zhū zhòng shēng dé qīng jìng qù dé qīng jìng shēng

beings and are free of notions of friends and foes. They always regard living beings with eyes of compassion. Even when faced with living beings who harbor hateful or heinous thoughts towards them, the Bodhisattvas are like a vast ocean that cannot be ruined by any type of poison — they remain genuine good and wise advisers, disciplining and harmonizing these beings and explaining the profound Dharma for them.

Even when faced with beings who are deluded, lack wisdom and gratitude, and who do not know how to repay kindness, thus committing immeasurable evil, Bodhisattvas remain undisturbed in their resolve for the Way — just like a brilliant sun in the sky that universally shines on beings and does not hide its light from the blind.

Bodhisattvas are also like this in their resolve for the Way — they do not retreat or relinquish their practices just because living beings are difficult to tame and subdue, nor do they forsake the roots of goodness. With regard to their roots of goodness, Bodhisattvas Mahasattvas are pure in their faith and continually nurture their mind of great compassion. They dedicate these roots of goodness to all beings everywhere, doing it profoundly, not just verbally.

With regard to living beings, Bodhisattvas Mahasattvas bring forth a happy and joyful mind, a bright and pure mind, a gentle and supple mind, a kind and compassionate mind, a caring and cherishing mind, a mind that gathers in, a mind that benefits, a mind that brings peace and delight, and the supreme mind, and further they dedicate their roots of goodness to living beings. Similarly, we should now respectfully emulate these Bodhisattvas Mahasattvas and dedicate our roots of goodness, both in speech and in mind. We dedicate all of our merit and virtue, wishing that living beings will:

- ❖ Attain rebirth in the Pure Lands or other pure destinies;
- ❖ Be replete with merit and virtue that cannot be ruined by the mundane world;
- ❖ Be inexhaustible in their merit, virtue and wisdom;

功德滿足，一切世間，無能壞者。功德智
 gōng dé mǎn zú yī qiè shì jiān wú néng huài zhě gōng dé zhì
 慧，無有窮極。身口意業，具足莊嚴。
 huì wú yǒu qióng jí shēn kǒu yì yè jù zú zhuāng yán
 常見諸佛，以不壞信，聽受正法，離諸
 cháng jiàn zhū fó yǐ bú huài xìn tīng shòu zhèng fǎ lí zhū
 疑網，憶持不忘。淨身口業，心常安住，
 yí wǎng yì chí bú wàng jìng shēn kǒu yè xīn cháng ān zhù
 勝妙善根。永離貧乏，七財充滿。修學一
 shèng miào shàn gēn yǒng lí pín fá qī cái chōng mǎn xiū xué yī
 切菩薩所學。得諸善根，成就平等。得妙
 qiè pú sà suǒ xué dé zhū shàn gēn chéng jiù píng děng dé miào
 解脫，一切種智。於諸眾生，得慈愛眼。
 jiě tuō yī qiè zhǒng zhì yú zhū zhòng shēng dé cí ài yǎn
 身根清淨，言辭辯慧。發起諸善，心無染
 shēn gēn qīng jìng yán cí biàn huì fā qǐ zhū shàn xīn wú rǎn
 著。入甚深法，攝取一切。同住諸佛，住
 zhuó rù shèn shēn fǎ shè qǔ yī qiè tóng zhù zhū fó zhù
 無所住。
 wú suǒ zhù

所有迴向，悉如十方菩薩摩訶薩，所發
 suǒ yǒu huí xiàng xī rú shí fāng pú sà mó hē sà suǒ fā
 迴向。廣大如法性，究竟如虛空。願某等
 huí xiàng guǎng dà rú fǎ xìng jiù jìng rú xū kōng yuàn mǒu děng
 得如所願，滿菩提願。四生六道，同得如
 dé rú suǒ yuàn mǎn pú tí yuàn sì shēng liù dào tóng dé rú
 願。重復增到，五體投地，歸依世間，大
 yuàn chóng fù zēng dào wǔ tǐ tóu dì guī yī shì jiān dà
 慈悲父。
 cí bēi fù

- ❖ Be well-adorned in body, speech, and mind;
- ❖ Always behold the Buddhas, listen and embrace their teachings of Proper Dharma with indestructible faith, cast away the net of doubt, and retain all the teachings without forgetting any;
- ❖ Purify their body and speech karma, with minds constantly and peacefully abiding in the supreme and wonderful roots of goodness;
- ❖ Never be impoverished but be always replete with the seven kinds of wealth;
- ❖ Learn what all Bodhisattvas learn, attaining roots of goodness;
- ❖ Accomplish equanimity, wonderful liberation, and Wisdom of All Modes;
- ❖ Attain eyes of loving kindness towards all living beings;
- ❖ Be pure in their body faculties and be intelligent and eloquent in speech;
- ❖ Practice all kinds of goodness;
- ❖ Be free of any defilement or attachment, enter the profound Dharma, and gather in all living beings;
- ❖ Dwell where Buddhas dwell — the place of no dwelling.

We make the same dedications as all Bodhisattvas Mahasattvas of the ten directions — dedications that are as expansive as the Dharma nature and ultimate, like empty space. May all of us fulfill our vows and our bodhi resolve, and may all beings of the four births and the six paths also have their wishes fulfilled. Again, we bow in full prostration with utmost respect and take refuge with the Greatly 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

南無威德佛
ná mó wēi dé fó

南無見明佛
ná mó jiàn míng fó

南無善行報佛
ná mó shàn hàng bào fó

南無善喜佛
ná mó shàn xǐ fó

南無無憂佛
ná mó wú yōu fó

南無寶明佛
ná mó bǎo míng fó

南無威儀佛
ná mó wēi yí fó

南無樂福德佛
ná mó lè fú dé fó

南無功德海佛
ná mó gōng dé hǎi fó

南無盡相佛
ná mó jìn xiàng fó

南無斷魔佛
ná mó duàn mó fó

南無盡魔佛
ná mó jìn mó fó

南無過衰道佛
ná mó guò shuāi dào fó

南無不壞意佛
ná mó bú huài yì fó

南無水王佛
ná mó shuǐ wáng fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Awe-inspiring Virtue Buddha

Namo Clarity in Vision Buddha

Namo Wholesome Practices and Rewards Buddha

Namo Wholesome Joy Buddha

Namo Worry-free Buddha

Namo Jeweled Radiance Buddha

Namo Awe-inspiring Deportment Buddha

Namo Delight in Blessing and Virtue Buddha

Namo Ocean of Merit and Virtue Buddha

Namo Eradicating Attributes Buddha

Namo Breaking away from Demons Buddha

Namo Eradicating Demons Buddha

Namo Transcending the Path of Decline Buddha

Namo Indestructible Resolve Buddha

Namo Water King Buddha

南無淨魔佛
ná mó jìng mó fó

南無眾上王佛
ná mó zhòng shàng wáng fó

南無愛明佛
ná mó ài míng fó

南無福燈佛
ná mó fú dēng fó

南無菩提相佛
ná mó pú tí xiàng fó

南無智音佛
ná mó zhì yīn fó

南無常精進菩薩
ná mó cháng jīng jìn pú sà

南無不休息菩薩
ná mó bù xiū xī 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

又復歸命，如是十方，盡虛空界，一切三
yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yī qiè sān

寶。願以慈悲力，同加攝受。令迴向心，
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu lìng huí xiàng xīn

具足成就。某等若具有無量大惡罪業，應
jù zú chéng jiù mǒu děng ruò jù yǒu wú liàng dà è zuì yè yīng

受無量無邊楚毒，於惡道中，不能自拔。
shòu wú liàng wú biān chǔ dú yú è dào zhōng bù néng zì bá

違今日發菩提心，違菩提行，違菩提願
wéi jīn rì fā pú tí xīn wéi pú tí hòng wéi pú tí yuàn

者；願十方大地菩薩，一切聖人，以慈悲
zhě yuàn shí fāng dà dì pú sà yī qiè shèng rén yǐ cí bēi

心，不違本願，助某等於彼三惡道中，救
xīn bù wéi běn yuàn zhù mǒu děng yú bǐ sān è dào zhōng jiù

Namo Cleansing Demons Buddha

Namo Superior among Multitude Kings Buddha

Namo Cherished Radiance Buddha

Namo Lamp of Blessings Buddha

Namo Attributes of Bodhi Buddha

Namo Sound of Wisdom Buddha

Namo Ever-vigorous Bodhisattva

Namo Never Resting 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 beseech the Three Treasures to gather us in with your power of kindness and compassion, enabling us to perfect and accomplish our dedication of merit and virtue. There may come a time when we are burdened with immeasurable grave and evil karmic offenses deserving the retributions of boundless and limitless suffering, trapped in the evil paths, unable to extricate ourselves, thus causing us to go against the bodhi resolve that we brought forth today, go against the bodhi practices, and go against the fundamental vows of bodhi. We now beseech the Bodhisattvas of All Grounds throughout the ten directions, as well as other sages not to forsake your fundamental vows and once again help rescue us from suffering in the three evil paths, enabling all of us to attain liberation.

諸眾生，令得解脫。
zhū zhòng shēng lìng dé jiě tuō

誓不以苦故，捨離眾生，爲我荷負重擔，
shì bù yǐ kǔ gù shě lí zhòng shēng wèi wǒ hè fù zhòng dàn
滿平等願。度脫一切眾生，生老病死，愁
mǎn píng děng yuàn dù tuō yī qiè zhòng shēng shēng lǎo bìng sǐ chóu
憂苦惱，無量厄難。令諸眾生，悉得清
yōu kǔ nǎo wú liàng è nàn lìng zhū zhòng shēng xī dé qīng
淨。具足善根，究竟解脫。捨離眾魔，遠
jìng jù zú shàn gēn jiù jìng jiě tuō shě lí zhòng mó yuǎn
惡知識。親近善友，真善眷屬，成就淨
è zhī shì qīn jìn shàn yǒu zhēn shàn juàn shǔ chéng jiù jìng
業。盡滅眾苦，具足菩薩無量行願，見佛
yè jìn miè zhòng kǔ jù zú pú sà wú liàng hòng yuàn jiàn fó
歡喜，得一切智，還復度脫一切眾生。
huān xǐ dé yī qiè zhì huán fù dù tuō yī qiè zhòng shēng

May you never abandon living beings even if you have to endure suffering. May you shoulder the heavy burdens of living beings, fulfill your vows of equanimity, and liberate all living beings from *samsara* — birth, old age, sickness, death, worry, distress, suffering, afflictions, as well as limitless other woes and agonies. May you thus enable all beings to attain purity, be replete with roots of goodness, and attain ultimate liberation. May all beings break free from the multitudes of demons, stay away from unwholesome friends, and be close to wholesome friends and kin. May all beings accomplish the karma of purity, completely end all suffering, perfect limitless Bodhisattva vows and practices, joyfully behold Buddhas, attain All-Wisdom, and then return to save and liberate all other living beings.

發願第三十九

fā yuàn dì sān shí jiǔ

今日道場，同業大眾，已發迴向竟，次復
 jīn rì dào chǎng tóng yè dà zhòng yǐ fā huí xiàng jìng cì fù
 應須發如是願。尋夫眾惡所起，皆緣六
 yīng xū fā rú shì yuàn xún fú zhòng è suǒ qǐ jiē yuán liù
 根。是知六根，眾禍之本。雖為禍本，亦
 gēn shì zhī liù gēn zhòng huò zhī běn suī wéi huò běn yì
 能招致無量福業。故勝鬘經言：守護六
 néng zhāo zhì wú liàng fú yè gù shèng mán jīng yán shǒu hù liù
 根，淨身口意，以此義證，生善之本。故
 gēn jìng shēn kǒu yì yǐ cǐ yì zhèng shēng shàn zhī běn gù
 於六根，發大誓願。

先發眼根願

xiān fā yǎn gēn yuàn

願今日道場，同業大眾。廣及十方，四生
 yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì shēng
 六道，一切眾生；從今日去，乃至菩提。
 liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú tí
 眼常不見貪欲無厭詐幻之色。不見諂諛曲
 yǎn cháng bú jiàn tān yù wú yàn zhà huàn zhī sè bú jiàn chǎn yú qū
 媚佞會之色。不見玄黃朱紫惑人之色。不
 mèi nìng huì zhī sè bú jiàn xuán huáng zhū zǐ huò rén zhī sè bú
 見瞋恚鬪諍醜狀之色。不見打撲苦惱損他
 jiàn chēn huì dòu zhèng chǒu zhuàng zhī sè bú jiàn dǎ pū kǔ nǎo sǔn tā
 之色。不見屠裂傷毀眾生之色。不見愚癡
 zhī sè bú jiàn tú liè shāng huǐ zhòng shēng zhī sè bú jiàn yú chī
 無信疑闇之色。不見無謙無敬憍慢之色。
 wú xìn yí àn zhī sè bú jiàn wú qiān wú jìng jiāo màn zhī sè
 不見九十六種邪見之色。

Section 39 - Making Vows

Today, we who are here in this Bodhimanda due to our shared karma, having dedicated our merit, should proceed to make vows. A thorough review will reveal that all evil is committed because of our six sense faculties; they are the very source of all troubles and disasters. However, these six sense faculties are also the source of limitless blessing. *The Srimala Sutra* states, "Guard your six sense faculties, purify your karma of body, speech, and mind." Based on this teaching, we can surmise that the proper use of the six sense faculties form the basis from which all goodness arise. Therefore, we should make great vows about our six sense faculties.

Making Vows about the Eye Faculty

Today, we are here in this Bodhimanda due to our shared karma. We vow that all beings of the four births and the six paths throughout the ten directions, henceforth until they attain bodhi:

- ❖ Will not behold sights that lead to insatiable greed, desire, deception, and delusion;
- ❖ Will not behold any fawning, flattery or other crooked behavior;
- ❖ Will not behold any fancy events that lead to temptation;
- ❖ Will not behold ugly sights of anger, hatred, or contention;
- ❖ Will not behold sights of beating, fighting, tormenting, or other forms of harming or injuring others;
- ❖ Will not behold sights of slaughtering, slicing, or other forms of mutilating the bodies of living beings;
- ❖ Will not behold the dark sights of ignorance, doubt, and lack of faith;
- ❖ Will not behold sights of arrogance, disrespect, and lack of humility;
- ❖ Will not behold the ninety-six deviant views.

惟願一切眾生，從今日去。眼常得見十方
 wéi yuàn yī qiè zhòng shēng cóng jīn rì qù yǎn cháng dé jiàn shí fāng
 常住法身，湛然之色。常見三十二相，紫
 cháng zhù fǎ shēn zhàn rán zhī sè cháng jiàn sān shí èr xiàng zǐ
 磨金色。常見八十種好，隨形之色。常見
 mó jīn sè cháng jiàn bā shí zhǒng hǎo suí xíng zhī sè cháng jiàn
 諸天諸仙，奉寶來獻，散華之色。常見口
 zhū tiān zhū xiān fèng bǎo lái xiàn sàn huā zhī sè cháng jiàn kǒu
 出五種色光，說法度人之色。常見分身散
 chū wǔ zhǒng sè guāng shuō fǎ dù rén zhī sè cháng jiàn fēn shēn sàn
 體，遍滿十方之色。常見諸佛放肉髻光，
 tǐ biàn mǎn shí fāng zhī sè cháng jiàn zhū fó fàng ròu jì guāng
 感於有緣來會之色。常見十方菩薩辟支羅
 gǎn yú yǒu yuán lái huì zhī sè cháng jiàn shí fāng pú sà bì zhī luó
 漢，眾聖之色。常得與諸眾生，及諸眷
 hàn zhòng shèng zhī sè cháng dé yǔ zhū zhòng shēng jí zhū juàn
 屬，觀佛之色。常見眾善，無教假色。常
 shǔ guān fó zhī sè cháng jiàn zhòng shàn wú jiào jiǎ sè cháng
 見七覺淨華之色。常見解脫妙果之色。常
 jiàn qī jué jìng huā zhī sè cháng jiàn jiě tuō miào guǒ zhī sè cháng
 見今日道場，大眾歡喜，讚法頂受之色。
 jiàn jīn rì dào chǎng dà zhòng huān xǐ zàn fǎ dǐng shòu zhī sè
 常見四眾圍繞，聽法渴仰之色。常見一切
 cháng jiàn sì zhòng wéi rào tīng fǎ kě yǎng zhī sè cháng jiàn yī qiè
 布施持戒，忍辱精進之色。常見一切靜默
 bù shī chí jiè rěn rù jīng jìn zhī sè cháng jiàn yī qiè jìng mò
 禪思，修習智慧之色。常見一切眾生得無
 chán sī xiū xí zhì huì zhī sè cháng jiàn yī qiè zhòng shēng dé wú
 生忍，現前受記歡喜之色。常見一切登金
 shēng rěn xiàn qián shòu jì huān xǐ zhī sè cháng jiàn yī qiè dēng jīn
 剛慧，斷無明闇，補處之色。常見一切沐
 gāng huì duàn wú míng àn bǔ chù zhī sè cháng jiàn yī qiè mù
 浴法流，不退之色。已發眼根願竟，相與
 yù fǎ liú bú tuì zhī sè yǐ fā yǎn gēn yuàn jìng xiāng yǔ
 至心，五體投地，歸依世間，大慈悲父。
 zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù

Instead, may all beings always be able to:

- ❖ Behold the eternally-abiding tranquil Dharma body that pervades the ten directions;
- ❖ Behold the Buddha's purple-golden body with the thirty-two major hallmarks and eighty subsidiary characteristics;
- ❖ Behold heavenly beings and ascetic masters making offerings of treasures and showering flowers;
- ❖ Behold the five-colored light emanating from the mouths of those proclaiming the Dharma to liberate living beings;
- ❖ Behold the Buddhas' transformation bodies that appear everywhere throughout the ten directions;
- ❖ Behold Buddhas emitting light from the flesh prominence at the crowns of their heads to gather in beings with whom they have affinities.
- ❖ Behold all Bodhisattvas, Pratyekabuddhas, Arhats and other sages of the ten directions;
- ❖ Always join other beings and their retinues when they behold Buddhas;
- ❖ Behold the formless and wordless teachings that give rise to multitudes of goodness;
- ❖ Behold the flower of enlightenment that results from the sevenfold purities;
- ❖ Behold the wondrous fruition of liberation;
- ❖ Behold this Dharma Assembly joyfully praising and respectfully embracing the Dharma;
- ❖ Behold the disciples of the fourfold assembly gathered together, listening to the Dharma with earnestness and reverence;
- ❖ Behold the practices of giving, upholding precepts, patience and vigor;
- ❖ Behold the practices of meditative stillness, contemplation, and wisdom;
- ❖ Behold all beings attaining the patience of non-production and joyfully receiving predictions from Buddhas;
- ❖ Behold all beings ascending the ground of vajra wisdom, dispelling the darkness of ignorance, and attaining the position of *avaivartika*, where those who will succeed to be Buddhas abide;
- ❖ Behold all beings never retreating but always immersed in the stream of Dharma.

Having made these vows about our eye faculty, let us all now, with utmost 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
 南無善滅佛
 ná mó shàn miè fó
 南無梵相佛
 ná mó fàn xiàng fó
 南無智喜佛
 ná mó zhì xǐ fó
 南無神相佛
 ná mó shén xiàng fó
 南無如眾王佛
 ná mó rú zhòng wáng fó
 南無持地佛
 ná mó chí dì fó
 南無愛日佛
 ná mó ài rì fó
 南無羅睺月佛
 ná mó luó hóu yuè fó
 南無華明佛
 ná mó huā míng fó
 南無藥師上佛
 ná mó yào shī shàng fó
 南無持勢力佛
 ná mó chí shì lì fó
 南無福德明佛
 ná mó fú dé míng fó
 南無喜明佛
 ná mó xǐ míng fó
 南無好音佛
 ná mó hǎo yīn fó
 南無法自在佛
 ná mó fǎ zì zài fó

Namó Maitreya Buddha
 Namó Shakyamuni Buddha
 Namó Skilled in Cessation Buddha
 Namó Brahma Attributes Buddha
 Namó Joy of Wisdom Buddha
 Namó Divine Attributes Buddha
 Namó Like a King within the Multitude Buddha
 Namó Earth Guardian Buddha
 Namó Cherishing the Sun Buddha
 Namó Moon of Rahu Buddha
 Namó Radiant Flower Buddha
 Namó Superior Medicine Master Buddha
 Namó Maintaining Strength Buddha
 Namó Radiance of Blessings and Virtue Buddha
 Namó Radiance of Joy Buddha
 Namó Pleasant Voice Buddha
 Namó Self-mastery in Dharma Buddha

南無梵音佛
ná mó fàn yīn fó

南無妙音菩薩
ná mó miào yīn pú sà

南無大勢至菩薩
ná mó dà shì zhì 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。願以慈悲力，同加覆護。令某等得如

所願，滿菩提願。

Namo Brahma Sound Buddha

Namo Wonderful Voice Bodhisattva

Namo Great Strength 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 you protect and guard all with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.

次發耳根願

ci fā ěr gēn yuàn

又願今日道場，同業大眾。廣及十方，四
 yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì
 生六道，一切眾生；從今日去，乃至菩
 shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú
 提。耳常不聞啼哭愁苦，悲泣之聲。不聞
 tí ěr cháng bù wén tí kū chóu kǔ bēi qì zhī shēng bù wén
 無間地獄，受苦之聲。不聞鑊湯雷沸，震
 wú jiàn dì yù shòu kǔ zhī shēng bù wén huò tāng léi fèi zhèn
 響之聲。不聞刀山劍樹，鋒刃割裂之聲。
 xiǎng zhī shēng bù wén dāo shān jiàn shù fēng rèn gē liè zhī shēng
 不聞十八地獄間隔，無量苦楚之聲。不聞
 bù wén shí bā dì yù jiàn gé wú liàng kǔ chǔ zhī shēng bù wén
 餓鬼飢渴熱惱，求食不得之聲。不聞餓鬼
 è guǐ jī kě rè nǎo qiú shí bù dé zhī shēng bù wén è guǐ
 行動，支節火然，作五百車聲。不聞畜生
 xíng dòng zhī jié huǒ rán zuò wǔ bǎi chē shēng bù wén chù shēng
 身大五百由旬，為諸小蟲啖食苦痛之聲。
 shēn dà wǔ bǎi yóu xún wéi zhū xiǎo chóng shà shí kǔ tòng zhī shēng
 不聞抵債不還，生駱駝驢馬牛中，身常負
 bù wén dī zhài bù huán shēng luò tuó lú mǎ niú zhōng shēn cháng fù
 重，鞭杖楚撻，困苦之聲。不聞愛別離、
 zhòng biān zhàng chǔ tà kùn kǔ zhī shēng bù wén ài bié lí
 怨憎會等，八苦之聲。不聞四百四病，苦
 yuàn zēng huì déng bā kǔ zhī shēng bù wén sì bǎi sì bìng kǔ
 報之聲。不聞一切諸惡，不善之聲。不聞
 bào zhī shēng bù wén yí qiè zhū è bú shàn zhī shēng bù wén
 鐘鈴螺鼓，琴瑟箏篴，琳琅玉珮，惑人之
 zhōng líng luó gǔ qín sè kōng hóu lín láng yù pèi huò rén zhī
 聲。
 shēng

Making Vows about the Ear Faculty

Again, may all of us here in this Bodhimanda due to our shared karma together with all other beings of the four births and the six paths throughout the ten directions, henceforth until we all attain bodhi:

- ❖ Never hear the sounds of crying or weeping caused by worry or suffering;
- ❖ Never hear the sounds of suffering in the *Avici* Hells;
- ❖ Never hear the thundering and rumbling sounds of the boiling liquids in the hells;
- ❖ Never hear the terrifying sounds of splitting, tearing, and cutting from the Hells of Mountain of Blades and Trees of Swords;
- ❖ Never hear sounds of the limitless, unceasing pain and suffering in the Eighteen Hells.
- ❖ Never hear the sounds of hungry ghosts tormented and famished by hunger and thirst, begging in vain for food;
- ❖ Never hear the sounds of hungry ghosts' joints burning while they are moving, which resemble the sounds of five hundred carriages rolling;
- ❖ Never hear the suffering cries of animals with huge bodies five *yojanas* in extent, bitten by little worms;
- ❖ Never hear the suffering sounds of those reborn as camels, mules, horses and oxen that are always over-loaded, whipped or harshly beaten for reneging on their debts from past lives;
- ❖ Never hear the sounds of the eight kinds of suffering, which include being apart from those you love, and being together with those you hate, so forth;
- ❖ Never hear the suffering sounds of the four hundred four illnesses;
- ❖ Never hear the sounds of anything unwholesome or evil;
- ❖ Never hear the distracting sounds of entertainment coming from musical instruments such as bells, conches, drums, stringed instruments, harps, or the bewitching chimes of beautiful jade ornaments.

惟願一切眾生，從今日去。耳常得聞諸佛
 wéi yuàn yī qiè zhòng shēng cóng jīn rì qù ěr cháng dé wén zhū fó
 說法，八種音聲。常聞無常苦空，無我之
 shuō fǎ bā zhǒng yīn shēng cháng wén wú cháng kǔ kōng wú wǒ zhī
 聲。常聞八萬四千，波羅蜜聲。常聞假
 shēng cháng wén bā wàn sì qiān bō luó mì shēng cháng wén jiǎ
 名諸法，無性之聲。常聞諸佛一音說法，
 míng zhū fǎ wú xìng zhī shēng cháng wén zhū fó yī yīn shuō fǎ
 各得解悟之聲。常聞一切眾生皆有佛性，
 gè dé jiě wù zhī shēng cháng wén yī qiè zhòng shēng jiē yǒu fó xìng
 法身常住不滅之聲。常聞十地菩薩，忍辱
 fǎ shēn cháng zhù bú miè zhī shēng cháng wén shí dì pú sà rěn rù
 修進之聲。常聞得無生解，善入佛慧，超
 xiū jìn zhī shēng cháng wén dé wú shēng jiě shàn rù fó huì chāo
 出三界之聲。常聞諸法身菩薩入法流水，
 chū sān jiè zhī shēng cháng wén zhū fǎ shēn pú sà rù fǎ liú shuǐ
 真俗並觀，念念具足萬行之聲。常聞十
 zhēn sú bìng guān niàn niàn jù zú wàn hàng zhī shēng cháng wén shí
 方辟支羅漢，四果之聲。常聞帝釋，為諸
 fāng bì zhī luó hàn sì guǒ zhī shēng cháng wén dì shì wèi zhū
 天說般若之聲。常聞十地補處大士，在
 tiān shuō bō rě zhī shēng cháng wén shí dì bǔ chù dà shì zài
 兜率宮，說不退轉地法行之聲。常聞萬善
 dōu shuài gōng shuō bú tuì zhuǎn dì fǎ hàng zhī shēng cháng wén wàn shàn
 同歸得佛之聲。常聞諸佛讚歎一切眾生，
 tóng guī dé fó zhī shēng cháng wén zhū fó zàn tàn yī qiè zhòng shēng
 能行十善隨喜之聲。願諸眾生，常聞諸佛
 néng xíng shí shàn suí xǐ zhī shēng yuàn zhū zhòng shēng cháng wén zhū fó
 讚言善哉，是人不久成佛之聲。已發耳根
 zàn yán shàn zāi shì rén bù jiǔ chéng fó zhī shēng yǐ fā ěr gēn
 願竟，相與至心，五體投地，重復歸依世
 yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì chóng fù guī yī shì
 間，大慈悲父。
 jiān dà cí bēi fù

Instead, may all beings henceforth always be able to:

- ❖ Hear the sounds of Buddhas proclaiming Dharma with the eight types of voices;
- ❖ Hear the sounds that reveal the truth of impermanence, suffering, emptiness, and no-self;
- ❖ Hear the sounds of the eighty-four thousand paramitas;
- ❖ Hear the sounds of the empty nature of the myriad phenomena;
- ❖ Hear Buddhas expound the Dharma in one voice, yet hear and awaken according to each one's potential;
- ❖ Hear the sounds of the teachings that all beings have inherent Buddha nature and that the Dharma body abides eternally;
- ❖ Hear the practices of patience and vigor by Bodhisattvas of the Ten Grounds;
- ❖ Hear sounds about attaining non-production, skillfully entering the Buddha's wisdom, and transcending the three realms;
- ❖ Hear how Bodhisattvas who have realized the Dharma body enter the stream of Dharma, contemplate both mundane and ultimate truths, and in thought after thought perfect the myriad practices.
- ❖ Hear the fruition of Pratyekabuddhas and Arhats of all four stages in the ten directions;
- ❖ Hear Lord Shakra expounding *Prajna* to celestial beings;
- ❖ Hear the next-to-be Buddhas, the Tenth-Ground Mahasattvas in the Tushita Heaven, expounding the practices of the ground of non-retreat;
- ❖ Hear how myriad goodness leads to the realization of Buddhahood;
- ❖ Hear the sounds of all Buddhas praising and rejoicing in living beings' practices of the ten good deeds;
- ❖ Hear the Buddha's praise: "Good indeed! This person will soon attain Buddhahood."

Having made these vows about our ear faculty, let us all now, with utmost 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
 南無善業佛
 ná mó shàn yè fó
 南無意無謬佛
 ná mó yì wú miù fó
 南無大施佛
 ná mó dà shī fó
 南無明讚佛
 ná mó míng zàn fó
 南無眾相佛
 ná mó zhòng xiàng fó
 南無德流布佛
 ná mó dé liú bù fó
 南無世自在佛
 ná mó shì zì zài fó
 南無德樹佛
 ná mó dé shù fó
 南無斷疑佛
 ná mó duàn yí fó
 南無無量佛
 ná mó wú liàng fó
 南無善月佛
 ná mó shàn yuè fó
 南無無邊辯相佛
 ná mó wú biān biàn xiàng fó
 南無寶月菩薩
 ná mó bǎo yuè pú sà
 南無月光菩薩
 ná mó yuè guāng pú sà
 南無無邊身菩薩
 ná mó wú biān shēn pú sà

Namó Maitreya Buddha
 Namó Shakyamuni Buddha
 Namó Deeds of Goodness Buddha
 Namó Never Erring in Thoughts Buddha
 Namó Generous Giving Buddha
 Namó Brilliant Praise Buddha
 Namó Multitude of Hallmarks Buddha
 Namó Widespread Virtue Buddha
 Namó Ease of Self-mastery in the World Buddha
 Namó Tree of Virtue Buddha
 Namó Severing Doubt Buddha
 Namó Without Limit Buddha
 Namó Moon of Goodness Buddha
 Namó Attributes of Infinite Eloquence Buddha
 Namó Jeweled Moon Bodhisattva
 Namó Moonlight Bodhisattva
 Namó Boundless Body Bodhisattva

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。令某等得如
 bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu lìng mǒu děng dé rú
 所願，滿菩提願。

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect and guard all with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.

次發鼻根願

ci fā bí gēn yuàn

又願今日道場，同業大眾。廣及十方，
 yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng
 四生六道，一切眾生；從今日去，乃至
 sì shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì
 菩提。鼻常不聞殺生滋味，飲食之氣。
 pú tí bí cháng bù wén shā shēng zī wèi yǐn shí zhī qì
 不聞畋獵放火，燒害眾生之氣。不聞蒸煮
 bù wén tián liè fàng huǒ shāo hài zhòng shēng zhī qì bù wén zhēng zhǔ
 熬炙眾生之氣。不聞三十六物，革囊臭處
 áo zhì zhòng shēng zhī qì bù wén sān shí liù wù gé náng chòu chù
 之氣。不聞錦綺羅縠，惑人之氣。不聞地
 zhī qì bù wén jīn qǐ luó hú huò rén zhī qì bù wén dì
 獄剝裂焦爛之氣。不聞餓鬼飢渴，飲食糞
 yù bō liè jiāo làn zhī qì bù wén è guǐ jī kě yǐn shí fèn
 穢，膿血之氣。不聞畜生腥臊，不淨之
 huì nóng xiě zhī qì bù wén chù shēng xīng sāo bú jìng zhī
 氣。不聞病臥床席，無人看視，瘡壞難
 qì bù wén bìng wò chuáng xí wú rén kàn shì chuāng huài nán
 近之氣。不聞大小便利，臭穢之氣。不聞
 jìn zhī qì bù wén dà xiǎo biàn lì chòu huì zhī qì bù wén
 死屍降脹，蟲食爛壞之氣。
 sǐ shī pāng zhàng chóng shí làn huài zhī qì

唯願大眾六道眾生，從今日去。鼻常得聞
 wéi yuàn dà zhòng liù dào zhòng shēng cóng jīn rì qù bí cháng dé wén
 十方世界，牛頭栴檀，無價之香。常聞優
 shí fāng shì jiè niú tóu zhān tán wú jià zhī xiāng cháng wén yōu
 曇鉢羅，五色華香。常聞歡喜園中，諸樹
 tán bō luó wǔ sè huā xiāng cháng wén huān xǐ yuán zhōng zhū shù
 華香。常聞兜率天宮，說法時香。常聞妙
 huā xiāng cháng wén dōu shuài tiān gōng shuō fǎ shí xiāng cháng wén miào
 法堂上，遊戲時香。常聞十方眾生，行五
 fǎ táng shàng yóu xì shí xiāng cháng wén shí fāng zhòng shēng xíng wǔ

Making Vows about the Nose Faculty

Again, we are here today in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- ❖ Never smell the odor of any food that involves killing;
- ❖ Never smell the odors of hunting or setting fire to kill living beings;
- ❖ Never smell the odors of steaming, boiling, or frying creatures;
- ❖ Never smell the stench from the thirty-six parts of a human body, which is just a foul-smelling skin-bag;
- ❖ Never smell the enticing scents of lavish silken crepe and embroidered feminine clothing;
- ❖ Never smell the odors of flesh being stripped, torn and burned in the hells;
- ❖ Never smell the odors of hungry ghosts drinking urine, pus, blood, or eating excrement;
- ❖ Never smell the stench of animals;
- ❖ Never smell the putrid sores of the neglected or the bedridden;
- ❖ Never smell foul and filthy urine and stool;
- ❖ Never smell the odors of decaying and swollen worm-infested corpses;

Instead, may all of us in the six paths, henceforth always be able to:

- ❖ Smell the priceless incense of ox-head sandalwood that pervades the worlds of the ten directions;
- ❖ Smell the fragrance of the five-colored *udumbara* flower;
- ❖ Smell the fragrances of the flowers and trees in the Garden of Joy in the Trayastrimsha Heaven;
- ❖ Smell the fragrance of Dharma spoken in the Tushita Heaven;
- ❖ Smell the fragrance of roaming at ease in the Wonderful Dharma Hall in the Trayastrimsha Heaven;

戒十善，六念之香。常聞一切七方便人，
 jiè shí shàn liù niàn zhī xiāng cháng wén yī qiè qī fāng biàn rén
 十六行香。常聞十方辟支，學無學人，眾
 shí liù hàng xiāng cháng wén shí fāng bì zhī xué wú xué rén zhòng
 德之香。常聞四果四向，得無漏香。常聞
 dé zhī xiāng cháng wén sì guǒ sì xiàng dé wú lòu xiāng cháng wén
 無量菩薩，歡喜、離垢、發光、焰慧、難
 wú liàng pú sà huān xǐ lí gòu fā guāng yàn huì nán
 勝、現前、遠行、不動、善慧、法雲之
 shèng xiàn qián yuǎn xíng bú dòng shàn huì fǎ yún zhī
 香。常聞眾聖戒、定、慧、解脫、解脫知
 xiāng cháng wén zhòng shèng jiè dìng huì jiě tuō jiě tuō zhī
 見，五分法身之香。常聞諸佛菩提之香。
 jiàn wǔ fēn fǎ shēn zhī xiāng cháng wén zhū fó pú tí zhī xiāng
 常聞三十七品、十二緣觀、六度之香。常
 cháng wén sān shí qī pǐn shí èr yuán guān liù dù zhī xiāng cháng
 聞大悲三念、十力、四無所畏、十八不共
 wén dà bēi sān niàn shí lì sì wú suǒ wèi shí bā bú gòng
 法香。常聞八萬四千諸波羅蜜香。常聞
 fǎ xiāng cháng wén bā wàn sì qiān zhū bō luó mì xiāng cháng wén
 十方無量妙極法身常住之香。已發鼻根願
 shí fāng wú liàng miào jí fǎ shēn cháng zhù zhī xiāng yǐ fā bí gēn yuàn
 竟。相與至心，五體投地，歸依世間，大
 jìng xiāng yǔ zhì xīn 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

南無梨陀法佛

ná mó lí tuó fǎ fó

南無應供養佛

ná mó yīng gòng yàng fó

- ❖ Smell the fragrance of living beings of the ten directions, who uphold the five precepts, do the ten good deeds, and practice the sixfold mindfulness;
- ❖ Smell the fragrance of the beings of the seven expedients, who practice the sixteen contemplations;
- ❖ Smell the fragrance of virtuous Learners, and those Beyond-Learning, as well as Pratyekabuddhas throughout the ten directions;
- ❖ Smell the fragrance of non-outflow Arhats of the Four Fruitions or Four Accesses;
- ❖ Smell the fragrance of countless Bodhisattvas on the Grounds of Happiness, Transcending Defilement, Emitting Light, Blazing Wisdom, Difficult to Surpass, Manifestation, Traveling Far, No Movement, Perfected Wisdom, and Dharma Clouds.
- ❖ Smell the fragrance of all sages' fivefold Dharma body of precepts, samadhi, wisdom, liberation, and knowledge and views of liberation;
- ❖ Smell the bodhi fragrance of all Buddhas;
- ❖ Smell the fragrance of the thirty-seven wings of enlightenment, the twelve dependent origination contemplations, and the six paramitas;
- ❖ Smell the fragrance of the Buddhas' threefold mindfulness of great compassion, the ten powers, the fourfold deliverance from fear, and the eighteen unique dharmas;
- ❖ Smell the fragrance of eighty-four thousand paramitas;
- ❖ Smell the fragrance of the Dharma body, which is eternally abiding, infinite, wondrous to the utmost and which pervades the ten directions.

Having made these vows about our nose faculty, let us all now, with utmost 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 Ridra Dharma Buddha

Namo Worthy of Offerings Buddha

南無度憂佛
ná mó dù yōu fó

南無樂安佛
ná mó lè ān fó

南無世意佛
ná mó shì yì fó

南無愛身佛
ná mó ài shēn fó

南無妙足佛
ná mó miào zú fó

南無優鉢羅佛
ná mó yōu bō luó fó

南無華纓佛
ná mó huā yīng fó

南無無邊辯光佛
ná mó wú biān biàn guāng fó

南無信聖佛
ná mó xìn shèng fó

南無德精進佛
ná mó dé jīng jìn fó

南無妙德菩薩
ná mó miào dé pú sà

南無金剛藏菩薩
ná mó jīn gāng 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

寶。願以慈悲力，同加攝受。令某等得如

所願，滿菩提願。

Namo Transcending Worries Buddha

Namo Peace and Happiness Buddha

Namo Wishes of the World Buddha

Namo Cherishing the Body Buddha

Namo Wondrous Abundance Buddha

Namo Utpala Buddha

Namo Flower Tassels Buddha

Namo Light of Boundless Eloquence Buddha

Namo Faith in Sages Buddha

Namo Vigorous in Virtue Buddha.

Namo Wonderful Virtue Bodhisattva

Namo Vajra Treasury 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 you gather all in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.

次發舌根願

ci fā shé gēn yuàn

又願今日道場，同業大眾。廣及十方，四
 yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì
 生六道，一切眾生；從今以去，乃至菩
 shēng liù dào yí qiè zhòng shēng cóng jīn yǐ qù nǎi zhì pú
 提。舌恒不嘗傷殺一切眾生身體之味。不
 tí shé héng bù cháng shāng shā yí qiè zhòng shēng shēn tǐ zhī wèi bù
 嘗一切自死之味。不嘗生類血髓之味。不
 cháng yí qiè zì sǐ zhī wèi bù cháng shēng lèi xiě suǐ zhī wèi bù
 嘗冤家對主毒藥之味。不嘗一切能生貪愛
 cháng yuān jiā duì zhǔ dú yào zhī wèi bù cháng yí qiè néng shēng tān ài
 煩惱滋味之味。

願舌恒嘗甘露百種美味之味。恒嘗諸天自
 yuàn shé héng cháng gān lù bǎi zhǒng měi wèi zhī wèi héng cháng zhū tiān zì
 然飲食之味。恒嘗香積香飯之味。恒嘗諸
 rán yǐn shí zhī wèi héng cháng xiāng jī xiāng fàn zhī wèi héng cháng zhū
 佛所食之味。恒嘗法身戒定慧，熏修所
 fó suǒ shí zhī wèi héng cháng fǎ shēn jiè dìng huì xūn xiū suǒ
 現食味。恒嘗法喜禪悅之味。恒嘗無量功
 xiàn shí wèi héng cháng fǎ xǐ chán yuè zhī wèi héng cháng wú liàng gōng
 德，滋治慧命甜和之味。恒嘗解脫一味等
 dé zī zhì huì mìng tián hé zhī wèi héng cháng jiě tuō yí wèi děng
 味。恒嘗諸佛泥洹，至樂最上勝味之味。
 wèi héng cháng zhū fó ní huán zhì lè zuì shàng shèng wèi zhī wèi
 已發舌根願竟。相與至心，五體投地，歸
 yǐ fā shé gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī
 依世間，大慈悲父。

Making Vows about the Tongue Faculty

Again, we are here today in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- ❖ Never taste the meat of creatures who have been harmed or killed;
- ❖ Never taste the meat of those who have died naturally;
- ❖ Never taste the blood or marrow of any being;
- ❖ Never taste the poisons of foes or karmic creditors;
- ❖ Never taste any flavor that triggers greed, attachment, or afflictions in living beings;

Instead, may all of us in the six paths, henceforth always be able to:

- ❖ Taste the hundred kinds of ambrosia;
- ❖ Taste the natural foods of the heavens;
- ❖ Taste the fragrant rice in the Land of Abundant Fragrance;
- ❖ Taste the flavor of the food of the Buddhas;
- ❖ Taste the flavors of cultivating the Dharma body through precepts, samadhi, and wisdom;
- ❖ Taste the joy of Dharma and the bliss of Dhyana;
- ❖ Taste the exquisite flavors that nourish our wisdom life through the myriad merit and virtue;
- ❖ Taste the one and equal flavor of liberation;
- ❖ Taste the supreme flavor of Buddhahood and the ultimate bliss of Nirvana.

Having made these vows about our tongue faculty, let us all now, with utmost 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
 南無眞實佛
 ná mó zhēn shí fó
 南無天主佛
 ná mó tiān zhǔ fó
 南無樂高音佛
 ná mó lè gāo yīn fó
 南無信淨佛
 ná mó xìn jìng fó
 南無婆耆羅陀佛
 ná mó pó qí luó tuó fó
 南無福德意佛
 ná mó fú dé yì fó
 南無燄熾佛
 ná mó yàn chì fó
 南無無邊德佛
 ná mó wú biān dé fó
 南無聚成佛
 ná mó jù chéng fó
 南無師子遊佛
 ná mó shī zǐ yóu fó
 南無不動佛
 ná mó bú dòng fó
 南無信清淨佛
 ná mó xìn qīng jìng fó
 南無虛空藏菩薩
 ná mó xū kōng zàng pú sà
 南無薩陀波崙菩薩
 ná mó sà tuó bō lún pú sà
 南無無邊身菩薩
 ná mó wú biān shēn pú sà

Namó Maitreya Buddha
 Namó Shakyamuni Buddha
 Namó Sincere and Genuine Buddha
 Namó Celestial Lord Buddha
 Namó Delightful and Sonorous Voice Buddha
 Namó Pure Faith Buddha
 Namó Vijjiradha Buddha
 Namó Mind of Blessings and Virtue Buddha
 Namó Blazing Flame Buddha
 Namó Boundless Virtue Buddha
 Namó Collective Accomplishment Buddha
 Namó Lion's Travel Buddha
 Namó Unmoving Buddha
 Namó Pure and Clear Faith Buddha
 Namó Treasury of Empty Space Bodhisattva
 Namó Sadapralapa Bodhisattva
 Namó Boundless Body Bodhisattva

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，哀愍覆護。令某等得如
 bǎo yuàn yǐ cí bēi lì āi mǐn fù hù lìng mǒu děng dé rú
 所願，滿菩提願。

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you take pity on us, protect and guard all of us with your power of kindness compassion, and enable us to fulfill our wishes and perfect our bodhi vows.

次發身根願

ci fā shēn gēn yuàn

又願今日道場，同業大眾。廣及十方，四
 yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì
 生六道，一切眾生；從今日去，乃至菩
 shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú
 提。身常不覺五欲邪媚之觸。不覺鑊湯爐
 tí shēn cháng bù jué wǔ yù xié mèi zhī chù bù jué huò tāng lú
 炭，寒冰等觸。不覺餓鬼頭上火然，烱銅
 tàn hán bīng děng chù bù jué è guǐ tóu shàng huǒ rán yáng tóng
 灌口焦爛之觸。不覺畜生剝裂，苦楚之
 guàn kǒu jiāo làn zhī chù bù jué chù shēng bō liè kǔ chǔ zhī
 觸。不覺四百四病，諸苦惱觸。不覺大熱
 chù bù jué sì bǎi sì bìng zhū kǔ nǎo chù bù jué dà rè
 大寒，難耐之觸。不覺蚊蚋蚤虱，諸蟲之
 dà hán nán nài zhī chù bù jué wén ruì zǎo shī zhū chóng zhī
 觸。不覺刀杖毒藥，加害之觸。不覺飢渴
 chù bù jué dāo zhàng dú yào jiā hài zhī chù bù jué jī kě
 困苦，一切諸觸。

願身常覺，諸天妙衣之觸。常覺自然甘露
 yuàn shēn cháng jué zhū tiān miào yī zhī chù cháng jué zì rán gān lù
 之觸。常覺清涼，不寒不熱之觸。常覺不
 zhī chù cháng jué qīng liáng bù hán bù rè zhī chù cháng jué bù
 飢不渴，無病無惱休強之觸。常覺無有
 jī bù kě wú bìng wú nǎo xiū qiáng zhī chù cháng jué wú yǒu
 刀杖，苦楚之觸。常覺臥安覺安，無諸憂
 dāo zhàng kǔ chǔ zhī chù cháng jué wò ān jué ān wú zhū yōu
 怖之觸。常覺十方諸佛淨土，微風吹身之
 bù zhī chù cháng jué shí fāng zhū fó jìng dù wēi fēng chuī shēn zhī
 觸。常覺十方諸佛淨土，七寶浴池，洗蕩
 chù cháng jué shí fāng zhū fó jìng dù qī bǎo yù chí xǐ dàng
 身心之觸。常覺無老病死，諸苦之觸。常
 shēn xīn zhī chù cháng jué wú lǎo bìng sǐ zhū kǔ zhī chù cháng

Making Vows about the Body Faculty

Again, we are here in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- ❖ Never feel the deluding or seductive tactile sensations associated with the five desires;
- ❖ Never feel boiling water, burning charcoal, or freezing ice;
- ❖ Never feel the flaming sensation on the heads of hungry ghosts or experienced by hell beings whose mouths are burned and scorched by molten copper;
- ❖ Never feel the pain and suffering of animals whose bodies and limbs are skinned, ripped, and torn apart;
- ❖ Never feel the suffering and afflictions of the four hundred four illnesses;
- ❖ Never feel unbearable scorching heat or freezing cold;
- ❖ Never feel the bites of mosquitoes, gnats, fleas and other insects;
- ❖ Never feel the harm of knives, clubs, or poisons;
- ❖ Never experience hunger, thirst, or any other torments.

Instead, may our bodies always:

- ❖ Feel the sensation of wonderful celestial garments;
- ❖ Experience the feeling of natural sweet dew;
- ❖ Feel the refreshingly cool and pleasant ambiance that is neither too warm nor too cold;
- ❖ Feel neither hunger nor thirst, illnesses or afflictions, but only a sense of well-being and vitality;
- ❖ Never feel the suffering caused by knives or clubs;
- ❖ Feel peaceful and at ease, whether asleep or awake, and be free of worries or fears;
- ❖ Feel the gentle breeze of the Buddhas' Pure Lands of the ten directions;

覺飛行自在，與諸菩薩，聽法之觸。常覺
 jué fēi xíng zì zài yǔ zhū pú sà tīng fǎ zhī chù cháng jué
 諸佛涅槃，八自在觸。已發身根願竟。
 zhū fó niè pán bā zì zài chù yǐ fā shēn gēn yuàn jìng
 相與至心，五體投地，歸依世間，大慈悲
 xiāng yǔ zhì xīn 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

南無行明佛
 ná mó hēng míng fó

南無龍音佛
 ná mó lóng yīn fó

南無持輪佛
 ná mó chí lún fó

南無財成佛
 ná mó cái chéng fó

南無世愛佛
 ná mó shì ài fó

南無法名佛
 ná mó fǎ míng fó

南無無量寶明佛
 ná mó wú liàng bǎo míng fó

南無雲相佛
 ná mó yún xiàng fó

南無慧道佛
 ná mó huì dào fó

南無妙香佛
 ná mó miào xiāng fó

- ❖ Feel the body and mind purified in the seven-jeweled pools in the Buddhas' Pure Lands of the ten directions;
- ❖ Never feel the suffering of aging, sickness, and death;
- ❖ Feel free to fly to and attend Dharma lectures with Bodhisattvas;
- ❖ Feel the eight sensations of self-mastery of the Buddhas' Nirvana.

Having made these vows about our body faculty, let us all now, with utmost 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 Clarity in Practice Buddha

Namo Dragon's Voice Buddha

Namo Upholding the Wheel Buddha

Namo Accomplished in Wealth Buddha

Namo Beloved by the World Buddha

Namo Dharma Name Buddha

Namo Boundlessly Precious Brilliance Buddha

Namo Appearance of Clouds Buddha

Namo Wisdom Path Buddha

Namo Wondrous Fragrance Buddha

南無虛空音佛
ná mó xū kōng yīn fó

南無虛空佛
ná mó xū kōng fó

南無越三界菩薩
ná mó yuè sān jiè pú sà

南無跋陀婆羅菩薩
ná mó bá tuó pó luó 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 yī qiè sān

寶。願以慈悲力，覆護攝受。令某等得如
bǎo yuàn yǐ cí bēi lì fù hù shè shòu lìng mǒu děng dé rú

所願，滿菩提願。
suǒ yuàn mǎn pú tí yuàn

Namo Empty Space Sound Buddha

Namo Empty Space Buddha

Namo Transcending the Three Realms Bodhisattva

Namo Bhadrapala 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 you protect, guard and gather us in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.

次發意根願

ci fā yì gēn yuàn

又願今日道場，同業大眾。廣及十方，四
 yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì
 生六道，一切眾生；從今日去，乃至菩
 shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú
 提。意常得知貪欲、瞋恚、愚癡為患。常
 tí yì cháng dé zhī tān yù chēn huì yú chī wéi huàn cháng
 知身殺、盜、婬、妄言、綺語、兩舌、惡
 zhī shēn shā dào yín wàng yán qǐ yǔ liǎng shé è
 口為患。常知殺父、害母、殺阿羅漢、出
 kǒu wéi huàn cháng zhī shā fù hài mǔ shā ā luó hàn chū
 佛身血、破和合眾，謗佛法僧，不信因
 fó shēn xiě pò hé hé zhòng bàng fó fǎ sēng bú xìn yīn
 果，是無間罪。常知人死更生，報應之
 guǒ shì wú jiàn zuì cháng zhī rén sǐ gèng shēng bào yīng zhī
 法。常知遠惡知識，親近善友。常知諮
 fǎ cháng zhī yuǎn è zhī shì qīn jìn shàn yǒu cháng zhī zī
 受，九十六種邪師之法為非。常知三漏、
 shòu jiǔ shí liù zhǒng xié shī zhī fǎ wéi fēi cháng zhī sān lòu
 五蓋、十纏之法是障。常知三途可畏，生
 wǔ gài shí chán zhī fǎ shì zhàng cháng zhī sān tú kě wèi shēng
 死酷劇，苦報之處。
 sǐ kù jù kǔ bào zhī chù
 願意常知一切眾生，皆有佛性。常知諸
 yuàn yì cháng zhī yí qiè zhòng shēng jiē yǒu fó xìng cháng zhī zhū
 佛，是大慈悲父，無上醫王。一切尊法，
 fó shì dà cí bēi fù wú shàng yī wáng yí qiè zūn fǎ
 為諸眾生病之良藥。一切賢聖，為諸眾生
 wéi zhū zhòng shēng bìng zhī liáng yào yí qiè xián shèng wéi zhū zhòng shēng
 看病之母。常知歸依三寶，應受五戒，次
 kàn bìng zhī mǔ cháng zhī guī yī sān bǎo yīng shòu wǔ jiè cì
 行十善。如是等法，能招天上人中勝報。
 xíng shí shàn rú shì děng fǎ néng zhāo tiān shàng rén zhōng shèng bào

Making Vows about the Mind Faculty

Again, we are here in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- ❖ Always be mindful of the perils of greed, desire, anger, and delusion;
- ❖ Always be mindful of the perils of killing, stealing, sexual misconduct, lying, frivolous speech, divisive speech, and harsh speech;
- ❖ Always be mindful that killing one's father, mother, or an Arhat; shedding the Buddha's blood; disrupting the harmony of the Sangha; slandering the Buddha, Dharma and Sangha; and disbelieving in cause and effect are all offenses that will send one directly into the *Avici* Hell;
- ❖ Always be mindful that there is rebirth after death and the accompanying retributions;
- ❖ Always be mindful to avoid those who are a bad influence and instead draw near to wholesome friends;
- ❖ Always be mindful not to consult the ninety-six kinds of deviant teachers or accept their dharma;
- ❖ Always be mindful that the three outflows, the five hindrances, and the ten entanglements are all obstructions;
- ❖ Always be mindful of the terrifying perils of the three evil destinies wherein the cruel cycles of birth and death and the retributions of severe suffering occur;
- ❖ Always be mindful that all living beings are endowed with the Buddha Nature;
- ❖ Always be mindful that Buddhas are like compassionate fathers to those of us in this world and unsurpassed physician kings, that the sacred Dharma is the effective antidote for all living beings' illnesses, and that all sages and worthy ones are like mothers caring for sick living beings;
- ❖ Always be mindful that we should take refuge with the Three Treasures, receive the five precepts, and practice the ten good deeds and other practices such as these that will result in superior blessings in the human and heavenly realms;

常知未免生死，應修七方便觀，煥頂等
 cháng zhī wèi miǎn shēng sǐ yīng xiū qī fāng biàn guān nuǎn dǐng děng
 法。常知應行無漏苦忍十六聖心，先修
 fǎ cháng zhī yīng xíng wú lòu kǔ rěn shí liù shèng xīn xiān xiū
 十六行觀，觀四真諦。
 shí liù hàng guān guān sì zhēn dì
 常知四諦，平等無相，故成四果。常知總
 cháng zhī sì dì píng děng wú xiàng gù chéng sì guǒ cháng zhī zǒng
 相別相，一切種法。常知十二因緣，三世
 xiàng bié xiàng yí qiè zhǒng fǎ cháng zhī shí èr yīn yuán sān shì
 因果，輪轉無有休息。常知修行六度，
 yīn guǒ lún zhuǎn wú yǒu xiū xī cháng zhī xiū xíng liù dù
 八萬諸行。常知斷除八萬四千塵勞。常知
 bā wàn zhū hàng cháng zhī duàn chú bā wàn sì qiān chén láo cháng zhī
 體會無生，必斷生死。常知十住階品，次
 tǐ huì wú shēng bì duàn shēng sǐ cháng zhī shí zhù jiē pǐn cì
 第具足。常知以金剛心，斷無明闇，得無
 dì jù zú cháng zhī yǐ jīn gāng xīn duàn wú míng àn dé wú
 上果。常知體極一照，萬德圓備，累患都
 shàng guǒ cháng zhī tǐ jí yí zhào wàn dé yuán bèi lěi huàn dōu
 盡，成大涅槃。常知佛地十力，四無所
 jìn chéng dà niè pán cháng zhī fó dì shí lì sì wú suǒ
 畏，十八不共，無量功德，無量智慧，無
 wèi shí bā bú gòng wú liàng gōng dé wú liàng zhì huì wú
 量善法。已發意根願竟。相與至心，五體
 liàng shàn fǎ yǐ fā yì gēn yuàn jìng xiāng yǔ zhì xīn wǔ tǐ
 投地，歸依世間，大慈悲父。
 tóu dì guī yī shì jiān dà cí bēi fù

- ❖ Always be mindful that since we have not ended birth and death we should cultivate the seven kinds of expedient contemplations such as the stage of heating-up, and the stage of preeminence in the world;
- ❖ Always be mindful to cultivate the sixteen kinds of contemplation of the Four Noble Truths and thereafter to practice the sixteen sagely minds that lead to non-outflow, such as patience with suffering;
- ❖ Always be mindful that the Four Noble Truths, which are impartial and free of attributes, can lead us to attain the Four Fruitions;
- ❖ Always be mindful of the general and specific attributes of all dharmas;
- ❖ Always be mindful of the twelve links of dependent origination, and the law of cause and effect spanning the three periods of time — both of which revolve incessantly;
- ❖ Always be mindful to cultivate the six paramitas and the eighty thousand practices;
- ❖ Always be mindful to eradicate the eighty-four thousand wearisome defiling afflictions;
- ❖ Always be mindful to realize Non-production, as that realization will definitely help end birth and death;
- ❖ Always be mindful of Bodhisattvas' progressive stages of realization of the Way, starting from the ten abidings and continuing with the subsequent stages;
- ❖ Always be mindful to use the vajra mind to break through the darkness of ignorance and attain the unsurpassed fruition of Buddhahood;
- ❖ Always be mindful that, with the attainment of the ultimate illumination of totality, the myriad virtues are perfected, the myriad burdens and troubles end, and great Nirvana is realized;
- ❖ Always be mindful of the Buddhas' ten powers, four fearlessness, and the eighteen unique dharmas, their immeasurable wisdom, their infinite wholesome dharmas, and their limitless merit and virtue.

Having made these vows about our mind faculty, let us all now, with utmost 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

南無天王佛
ná mó tiān wáng fó

南無珠淨佛
ná mó zhū jìng fó

南無善財佛
ná mó shàn cái fó

南無燈焰佛
ná mó dēng yàn fó

南無寶音聲佛
ná mó bǎo yīn shēng fó

南無人主王佛
ná mó rén zhǔ wáng fó

南無羅睺守佛
ná mó luó hóu shǒu fó

南無安隱佛
ná mó ān yǐn fó

南無師子意佛
ná mó shī zǐ yì fó

南無寶名聞佛
ná mó bǎo míng wén fó

南無得利佛
ná mó dé lì fó

南無遍見佛
ná mó biàn jiàn fó

南無馬鳴菩薩
ná mó mǎ míng pú sà

南無龍樹菩薩
ná mó lóng shù pú sà

南無無邊身菩薩
ná mó wú biān shēn pú sà

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Celestial King Buddha

Namo Purifying-pearl Buddha

Namo Good Wealth Buddha

Namo Lamp's Flame Buddha

Namo Precious Sound Buddha

Namo Supreme Ruler of People Buddha

Namo Rahu Guardian Buddha

Namo Peace and Tranquility Buddha

Namo Lion Resolve Buddha

Namo Precious Renown Buddha

Namo Attaining Benefits Buddha

Namo Pervasive View Buddha

Namo Asvaghosha Bodhisattva

Namo Nagarjuna Bodhisattva

Namo Boundless Body Bodhisattva

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。願以慈悲心，哀愍覆護攝受。令某等
bǎo yuàn yǐ cí bēi xīn āi mǐn fù hù shè shòu lìng mǒu děng
得如所願，滿菩提願。
dé rú suǒ yuàn mǎn pú tí yuàn

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard, and gather us in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.

次發口願

cì fā kǒu yuàn

又願今日道場，同業大眾。廣及十方，四
 yòu yuàn jīn rì dào chǎng tóng yè dà zhòng guǎng jí shí fāng sì
 生六道，一切眾生；從今日去，乃至菩
 shēng liù dào yí qiè zhòng shēng cóng jīn rì qù nǎi zhì pú
 提。口常不毀訾三寶。口不謗弘通法人，
 tí kǒu cháng bù huǐ zǐ sān bǎo kǒu bú bàng hóng tōng fǎ rén
 說其過惡。不言作善不得樂報，作惡不得
 shuō qí guò è bù yán zuò shàn bù dé lè bào zuò è bù dé
 苦果。不言人死斷滅，不復更生。不說無
 kǔ guǒ bù yán rén sǐ duàn miè bù fù gèng shēng bù shuō wú
 利益，損他人事。不說邪見外道，所造經
 lì yì sǔn tā rén shì bù shuō xié jiàn wài dào suǒ zào jīng
 書。不教人作十惡業。不教人造五逆罪。
 shū bú jiào rén zuò shí è yè bú jiào rén zào wǔ nì zuì
 不稱揚人惡。不言俗間無趣，好戲笑事。
 bù chēng yáng rén è bù yán sú jiān wú qù hào xì xiào shì
 不教人僻信邪師鬼神。不評論人物好醜。
 bú jiào rén pì xìn xié shī guǐ shén bù píng lùn rén wù hǎo chǒu
 不瞋罵父母師長善友。不勸人造罪。不斷
 bù chēn mà fù mǔ shī zhǎng shàn yǒu bú quàn rén zào zuì bú duàn
 人作福。
 rén zuò fú

願口常讚歎三寶。常讚歎弘通法人，說其
 yuàn kǒu cháng zàn tàn sān bǎo cháng zàn tàn hóng tōng fǎ rén shuō qí
 功德。示人善惡果報。常說悟人身死，神
 gōng dé shì rén shàn è guǒ bào cháng shuō wù rén shēn sǐ shén
 明不滅。常發善言，使人利益。常說如
 míng bú miè cháng fā shàn yán shǐ rén lì yì cháng shuō rú
 來十二部經。常言一切眾生，皆有佛性，
 lái shí èr bù jīng cháng yán yí qiè zhòng shēng jiē yǒu fó xìng
 當得常樂我淨。常教人孝養父母，敬事師
 dāng dé cháng lè wǒ jìng cháng jiāo rén xiào yǎng fù mǔ jìng shì shī

Making Vows about Our Mouth Faculty

Again, we are here in this Bodhimanda due to our shared karma. Together with all other beings of the four births and the six paths throughout the ten directions, henceforth, until we attain bodhi, may we:

- ❖ Never slander or disparage the Three Treasures;
- ❖ Never slander people who propagate the Dharma nor talk about their mistakes and offenses;
- ❖ Never say that good deeds do not bring good rewards and that bad deeds do not result in bad retributions;
- ❖ Never say that the death of beings is nihilistic and there is no rebirth;
- ❖ Never say anything that is harmful or detrimental;
- ❖ Never discuss the externalists or their teachings;
- ❖ Never encourage others to commit the ten evil deeds or the five rebellious acts;
- ❖ Never gossip about others' mistakes or offenses;
- ❖ Never talk about meaningless or frivolous worldly affairs;
- ❖ Never tell others to believe in deviant teachers or evil ghosts or spirits;
- ❖ Never comment on the good and bad of others;
- ❖ Never scold or curse parents, teachers, elders, or wholesome friends;
- ❖ Never advise others to commit offenses or prevent others from cultivating blessings.

Instead, may we:

- ❖ Always praise the Three Treasures;
- ❖ Always praise those who proclaim and propagate the Dharma, extolling their merit and virtue;
- ❖ Always explain to others the retributions of good and evil deeds;
- ❖ Always say that a being's soul will not be annihilated after death;
- ❖ Always use wholesome speech to benefit others;
- ❖ Always expound the Tathagatas' Twelve Divisions of sacred texts;

長。常勸人歸依三寶，受持五戒十善六
 zhǎng cháng quàn rén guī yī sān bǎo shòu chí wǔ jiè shí shàn liù
 念。常讚誦經典，說諸善事。常教人近
 niàn cháng zàn sòng jīng diǎn shuō zhū shàn shì cháng jiāo rén jìn
 善知識，遠惡知識。常說十住佛地無量功
 shàn zhī shì yuǎn è zhī shì cháng shuō shí zhù fó dì wú liàng gōng
 德。常使人修淨土行，莊嚴極果。常教人
 dé cháng shǐ rén xiū jìng dù hòng zhuāng yán jí guǒ cháng jiāo rén
 勤禮三寶。常教人建立形像，修諸供養。
 qín lǐ sān bǎo cháng jiāo rén jiàn lì xíng xiàng xiū zhū gòng yàng
 常教人作諸善事，如救頭然。常教人救濟
 cháng jiāo rén zuò zhū shàn shì rú jiù tóu rán cháng jiāo rén jiù jì
 窮苦，無暫停息。已發口願竟。相與至
 qióng kǔ wú zhàn tíng xī yǐ fā kǒu yuàn jìng xiāng yǔ zhì
 心，五體投地，歸依世間，大慈悲父。
 xīn wǔ tǐ tóu dì guī yī shì jiān dà cí bēi fù

- ❖ Always state that living beings are endowed with the Buddha Nature and can attain Nirvana, with the four qualities of permanence, bliss, true self and purity;
- ❖ Always instruct others to be filial to their parents and respectfully attend to their teachers and elders;
- ❖ Always encourage others to take refuge with the Three Treasures, receive and uphold the five precepts, cultivate the ten good deeds, and practice the sixfold mindfulness;
- ❖ Always praise the benefits of reading, reciting, and memorizing sutras;
- ❖ Always talk about all manner of good deeds.
- ❖ Always advise others to draw near to good and wise advisers and to avoid those who are bad or evil;
- ❖ Always speak about the immeasurable merit and virtue of the various stages of fruition from the ten abidings up to Buddhahood;
- ❖ Always encourage others to cultivate the Pure Land practices and adorn one's ultimate fruition;
- ❖ Always exhort others to diligently venerate the Three Treasures;
- ❖ Always encourage others to create or set up Buddha images and make various offerings;
- ❖ Always exhort others to do good deeds with the same urgency as if saving one's head that is on fire, and
- ❖ Always exhort others to ceaselessly help those who are distressed, impoverished, and in need.

Having made these vows about our mouth faculty, let us all now, with utmost 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
 南無世華佛
 ná mó shì huā fó
 南無高頂佛
 ná mó gāo dǐng fó
 南無無邊辯才成佛
 ná mó wú biān biàn cái chéng fó
 南無差別知見佛
 ná mó cī bié zhī jiàn fó
 南無師子牙佛
 ná mó shī zǐ yá fó
 南無梨陀步佛
 ná mó lí tuó bù fó
 南無福德佛
 ná mó fú dé fó
 南無法燈蓋佛
 ná mó fǎ dēng gài fó
 南無目犍連佛
 ná mó mù jiàn lián fó
 南無無憂國佛
 ná mó wú yōu guó fó
 南無意思佛
 ná mó yì sī fó
 南無樂菩提佛
 ná mó lè pú tí 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

Namó Maitreya Buddha
 Namó Shakyamuni Buddha
 Namó Blossom of the World Buddha
 Namó Lofty Summit Buddha
 Namó Accomplished in Boundless Eloquence Buddha
 Namó Discerning Knowledge and Views Buddha
 Namó Lion's Tooth Buddha
 Namó Ridra Strides Buddha
 Namó Blessings and Virtue Buddha
 Namó Dharma Lamp and Canopy Buddha
 Namó Maudgalyayana Buddha
 Namó Worry-free Land Buddha
 Namó Contemplative Thoughts Buddha
 Namó Delight in Bodhi Buddha
 Namó Lion Playfully Roaming Bodhisattva
 Namó Lion Swift and Vigor Bodhisattva
 Namó Boundless Body Bodhisattva

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，覆護攝受。令某等得如
 bǎo yuàn yǐ cí bēi lì fù hù shè shòu lìng mǒu děng dé rú
 所願，滿菩提願。

Namo Guan Shi Yin Bodhisattva.

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard, and gather us in with your power of kindness and compassion and enable us to fulfill our wishes and perfect our bodhi vows.

諸行法門

zhū hòng fǎ mén

又願十方，盡虛空界，四生六道，一切眾
 yòu yuàn shí fāng jìn xū kōng jiè sì shēng liù dào yí qiè zhòng
 生。從今發願之後，各能具足諸行法門。
 shēng cóng jīn fā yuàn zhī hòu gè néng jù zú zhū hòng fǎ mén

篤信三寶，恭敬法門。○
 dù xìn sān bǎo gōng jìng fǎ mén
 不懷疑惑，堅固法門。○
 bù huái yí huò jiān gù fǎ mén
 欲斷起惡，勤懺法門。○
 yù duàn qǐ è qín chàn fǎ mén
 欲願清淨，念悔法門。○
 yù yuàn qīng jìng niàn huǐ fǎ mén
 不毀三業，護身法門。○
 bù huǐ sān yè hù shēn fǎ mén
 永淨四事，護口法門。○
 yǒng jìng sì shì hù kǒu fǎ mén
 息心清淨，護意法門。○
 xī xīn qīng jìng hù yì fǎ mén
 具足所願，菩提法門。○
 jù zú suǒ yuàn pú tí fǎ mén
 一切不害，悲心法門。○
 yí qiè bú hài bēi xīn fǎ mén
 化使立德，慈心法門。○
 huà shǐ lì dé cí xīn fǎ mén
 不毀他人，歡喜法門。○
 bù huǐ tā rén huān xǐ fǎ mén
 不欺他人，至誠法門。○
 bù qī tā rén zhì chéng fǎ mén
 欲滅三途，三寶法門。○
 yù miè sān tú sān bǎo fǎ mén
 終不虛妄，真實法門。○
 zhōng bù xū wàng zhēn shí fǎ mén

Dharma-doors of Cultivation

We also vow that all beings of the four births and the six paths throughout the ten directions henceforth accomplish all these Dharma-doors of Cultivation:

- ❖ The Dharma-door of reverence and respect — so as to have deep faith in the Three Treasures;
- ❖ The Dharma-door of being steadfast — so as to never be skeptical;
- ❖ The Dharma-door of diligently repenting — so as to eradicate the evil committed;
- ❖ The Dharma-door of remorse — so as to attain purity;
- ❖ The Dharma-door of guarding the body — so that it will not be defiled by the three evil karmas of killing, stealing, and lust;
- ❖ The Dharma-door of guarding one's speech — so as to be completely free of the four kinds of speech offenses: frivolous speech, divisive speech, harsh speech, and false speech;
- ❖ The Dharma-door of guarding one's mind — so as to calm it and attain purity;
- ❖ The Dharma-door of bodhi — so as to fulfill all our vows and resolves;
- ❖ The Dharma-door of compassion — so as not to harm any living being;
- ❖ The Dharma-door of kindness — so as to influence others to establish virtue;
- ❖ The Dharma-door of happiness — so as to never belittle or slander others;
- ❖ The Dharma-door of utmost sincerity — so as to never deceive others;
- ❖ The Dharma-door of relying on the Three Treasures — so as to eliminate the three evil destinies;
- ❖ The Dharma-door of being genuine — so as to never be pretentious;

不慢彼我，捨害法門。○
 bú màn bǐ wǒ shě hài fǎ mén
 無有猶豫，棄結法門。○
 wú yǒu yóu yù qì jié fǎ mén
 斷鬪訟意，無諍法門。○
 duàn dòu sòng yì wú zhēng fǎ mén
 奉行平等，應正法門。○
 fèng xíng píng děng yìng zhèng fǎ mén

又願眾生，具足如是無量法門：
 yòu yuàn zhòng shēng jù zú rú shì wú liàng fǎ mén

心趨法門，觀心如幻。○
 xīn qū fǎ mén guān xīn rú huàn
 意斷法門，捨不善本。○
 yì duàn fǎ mén shě bú shàn běn
 神足法門，身心輕便。○
 shén zú fǎ mén shēn xīn qīng biàn
 信根法門，不願退輪。○
 xìn gēn fǎ mén bú yuàn tuì lún
 進根法門，不捨善軌。○
 jìn gēn fǎ mén bù shě shàn è
 念根法門，善造道業。○
 niàn gēn fǎ mén shàn zào dào yè
 定根法門，攝心正道。○
 dìng gēn fǎ mén shè xīn zhèng dào
 慧根法門，觀無常空。○
 huì gēn fǎ mén guān wú cháng kōng
 信力法門，越魔威勢。○
 xìn lì fǎ mén yuè mó wēi shì
 進力法門，一去不還。○
 jìn lì fǎ mén yí qù bù huán
 念力法門，未曾忘捨。○
 niàn lì fǎ mén wèi céng wàng shě
 定力法門，滅眾妄想。○
 dìng lì fǎ mén miè zhòng wàng xiǎng

- ❖ The Dharma-door of renouncing harm — so as to never be arrogant or slight others;
- ❖ The Dharma-door of renouncing fetters of the mind — so as to be without hesitation and procrastination;
- ❖ The Dharma-door of non-contention — so as to eliminate thoughts of fighting, or arguing, or litigation; and,
- ❖ The Dharma-door of the One Worthy of Offerings and Proper Enlightenment — so as to always uphold equanimity;

Also, may living beings perfect the practices of immeasurably many Dharma-doors, including:

- ❖ Dharma-door of reflection on mental tendencies, by contemplating thoughts as illusory;
- ❖ Dharma-door of severing discursive thoughts, by discarding the roots of that which is unwholesome;
- ❖ Dharma-door of the full attainment of spiritual powers, by feeling light and at ease in both body and mind;
- ❖ Dharma-door of roots of faith, by never retreating;
- ❖ Dharma-door of roots of vigor, by never forsaking being inspired by and intent upon goodness;
- ❖ Dharma-door of roots of mindfulness, by skillfully creating wholesome karma leading to the Way;
- ❖ Dharma-door of roots of samadhi, by focusing the mind on the proper path;
- ❖ Dharma-door of roots of wisdom, by contemplating suffering, impermanence, and emptiness;
- ❖ Dharma-door of faith-power, by overpowering demonic forces;
- ❖ Dharma-door of vigor-power, by always advancing without ever retreating;
- ❖ Dharma-door of mindfulness-power, by never forgetting or forsaking mindfulness;
- ❖ Dharma-door of samadhi-power, by eliminating all false thoughts;

慧力法門，周旋往來。
 huì lì fǎ mén zhōu xuán wǎng lái
 進覺法門，積行佛道。
 jìn jué fǎ mén jī xíng fó dào
 正定法門，逮得三昧。
 zhèng dìng fǎ mén dài dé sān mèi
 淨性法門，不樂餘乘。
 jìng xìng fǎ mén bú yào yú chéng

願諸眾生，悉具菩薩摩訶薩，如是等百八
 yuàn zhū zhòng shēng xī jù pú sà mó hē sà rú shì děng bǎi bā
 法門。清淨佛土，勸化慳嫉；悉度眾惡八
 fǎ mén qīng jìng fó dù quàn huà qiān jí xī dù zhòng è bā
 難之處；攝諸諍訟瞋恚之人。勤行眾善，
 nán zhī chù shè zhū zhēng sòng chēn huī zhī rén qín xíng zhòng shàn
 攝懈怠者。定意神通，攝諸亂想。已發願
 shè xiè dài zhě dìng yì shén tōng shè zhū luàn xiǎng yǐ fā yuàn
 竟。相與至心，五體投地，歸依世間，大
 jìng xiāng yǔ zhì xīn wǔ tǐ tóu dì guī yī shì jiān dà
 慈悲父。
 cí bēi fù

- ❖ Dharma-door of wisdom-power, by skillfully dealing with whatever comes or goes;
- ❖ Dharma-door of the bodhi-share of vigor, by accumulating practices of the Buddha Way;
- ❖ Dharma-door of proper concentration, by attaining samadhi; and,
- ❖ Dharma-door of the pure nature, by never delighting in lesser Vehicles.

May all living beings accomplish all Bodhisattvas Mahasattvas' one hundred eight Dharma-doors. These include:

- ❖ Purifying the Buddhalands;
- ❖ Exhorting and transforming those who are stingy or jealous;
- ❖ Liberating those in the evil destinies and the eight difficulties;
- ❖ Gathering in and transforming those who are hateful, angry, litigious, or contentious;
- ❖ Diligently cultivating all good deeds and influencing and encouraging everyone not to be lax or lazy;
- ❖ Having the samadhi and spiritual powers to gather in beings troubled by scattered thoughts;

Having made these vows, let us all now with utmost 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
 南無法天敬佛
 ná mó fǎ tiān jìng fó
 南無斷勢力佛
 ná mó duàn shì lì fó
 南無極勢力佛
 ná mó jí shì lì fó
 南無慧華佛
 ná mó huì huā fó
 南無堅音佛
 ná mó jiān yīn fó
 南無安樂佛
 ná mó ān lè fó
 南無妙義佛
 ná mó miào yì fó
 南無愛淨佛
 ná mó ài jìng fó
 南無慚愧顏佛
 ná mó cán kuì yán fó
 南無妙髻佛
 ná mó miào jì fó
 南無欲樂佛
 ná mó yù lè fó
 南無樓至佛
 ná mó lóu zhì 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

Namō Maitreya Buddha
 Namō Shakyamuni Buddha
 Namō Heavenly Reverence of Dharma Buddha
 Namō Strength to Sever Buddha
 Namō Ultimate Strength Buddha
 Namō Wisdom Flower Buddha
 Namō Firm Voice Buddha
 Namō Peace and Bliss Buddha
 Namō Wonderful Meaning Buddha
 Namō Delight in Purity Buddha
 Namō Countenance of Penance and Remorse Buddha
 Namō Wondrous Crown Prominence Buddha
 Namō Desiring Bliss Buddha
 Namō Rucika Buddha
 Namō Medicine King Bodhisattva
 Namō Medicine Superior Bodhisattva
 Namō Boundless Body Bodhisattva

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，救護攝受。令三界六
bǎo yuàn yǐ cí bēi lì jiù hù shè shòu lìng sān jiè liù
道，四生眾生，以今慈悲道場懺法，發心
dào sì shēng zhòng shēng yǐ jīn cí bēi dào chǎng chàn fǎ fā xīn
發願功德因緣，各各具足功德智慧，以神
fā yuàn gōng dé yīn yuán gè gè jù zú gōng dé zhì huì yǐ shén
通力，隨心自在。

Namo Guan Shi Yin Bodhisattva.

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you protect, guard, and gather in all beings of the four births and the three realms, and the six paths with your power of kindness and compassion. May you enable them to perfect their wisdom, spiritual powers, and wish-fulfilling self-mastery from the merit and virtue of bringing forth the bodhi resolve and from the vows made during today's Repentance Dharma of Kindness and Compassion in the Bodhimanda.

囑累第四十

zhǔ lěi dì sì shí

今日道場，同業大眾。相與已爲六道四生
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ wèi liù dào sì shēng
 眾生，發誓願竟。次以眾生咐囑諸大菩
 zhòng shēng fā shì yuàn jìng cì yǐ zhòng shēng fù zhǔ zhū dà pú
 薩，願以慈悲心，同加攝受。以今懺悔發
 sà yuàn yǐ cí bēi xīn tóng jiā shè shòu yǐ jīn chàn huǐ fā
 願功德因緣，又願以慈悲念力，令一切眾
 yuàn gōng dé yīn yuán yòu yuàn yǐ cí bēi niàn lì lìng yī qiè zhòng
 生，悉皆樂求無上福田，深信施佛，有無
 shēng xī jiē yào qiú wú shàng fú tián shēn xìn shī fó yǒu wú
 量報。令一切眾生，一心向佛，具得無量
 liàng bào lìng yī qiè zhòng shēng yì xīn xiàng fó jù dé wú liàng
 清淨果報。

願一切眾生，於諸佛所，無慳悋心，具足
 yuàn yī qiè zhòng shēng yú zhū fó suǒ wú qiān lìn xīn jù zú
 大施，無所愛惜。又願一切眾生，於諸佛
 dà shī wú suǒ ài xí yòu yuàn yī qiè zhòng shēng yú zhū fó
 所，修無上福田，離二乘願，行菩薩道，
 suǒ xiū wú shàng fú tián lí èr chéng yuàn xíng pú sà dào
 得諸如來，無礙解脫，一切種智。又願一
 dé zhū rú lái wú ài jiě tuō yī qiè zhǒng zhì yòu yuàn yī
 切眾生，於諸佛所，種無盡善根，得佛無
 qiè zhòng shēng yú zhū fó suǒ zhòng wú jìn shàn gēn dé fó wú
 量功德智慧。又願一切眾生，攝取深慧，
 liàng gōng dé zhì huì yòu yuàn yī qiè zhòng shēng shè qǔ shēn huì
 具足清淨無上智王。又願一切眾生，所遊
 jù zú qīng jìng wú shàng zhì wáng yòu yuàn yī qiè zhòng shēng suǒ yóu
 自在，得諸如來，至一切處，無礙神力。
 zì zài dé zhū rú lái zhì yī qiè chù wú ài shén lì
 又願一切眾生，攝取大乘，得無量種智，
 yòu yuàn yī qiè zhòng shēng shè qǔ dà chéng dé wú liàng zhǒng zhì

Section 40 - Sincere Requests

Today, we are here in this Bodhimanda due to our shared karma. We have already made vows on behalf of living beings of the four births and the six paths. And we trust that you great Bodhisattvas with your kindness and compassion will gather in and take care of all living beings. From the causes and conditions that lead to creating merit and virtue while repenting and making vows here in this Bodhimanda today, may you with the power of your great kindness and compassion enable all living beings to:

- ❖ Delight in seeking the unsurpassed field of blessings and deeply believe that making offerings to Buddhas brings about immeasurable rewards;
- ❖ Have devout faith in Buddhas and attain immeasurable rewards of purity.

May living beings:

- ❖ Harbor no thoughts of stinginess but readily and unreservedly make great offerings in the presence of Buddhas;
- ❖ Cultivate the unsurpassed field of blessings in the presence of Buddhas, renounce any aspirations for the Two Vehicles, cultivate the Bodhisattva Path, and gain the Tathagata's unobstructed liberation and Wisdom of All Modes;
- ❖ Plant inexhaustible roots of goodness in the presence of Buddhas and thus attain the Buddhas' limitless merit, virtue, and wisdom.
- ❖ Assimilate profound wisdom, emulating the pure, unsurpassed King of Wisdom;
- ❖ Have self-mastery in traveling and attain the Buddhas' unobstructed spiritual powers to go anywhere;
- ❖ Embrace the Mahayana, obtain immeasurable Modes of Wisdom, and dwell steadfastly therein;
- ❖ Perfectly accomplish the foremost field of blessings, from which wells forth stages of All-Wisdom;

安住不動。又願一切眾生，具足成就第一
 ān zhù bú dòng yòu yuàn yī qiè zhòng shēng jù zú chéng jiù dì yī
 福田，皆能出生一切智地。又願一切眾
 fú tián jiē néng chū shēng yī qiè zhì dì yòu yuàn yī qiè zhòng
 生，於一切佛，無嫌恨心，種諸善根，樂
 shēng yú yī qiè fó wú xián hèn xīn zhòng zhū shàn gēn yào
 求佛智。又願一切眾生，以妙方便，往詣
 qiú fó zhì yòu yuàn yī qiè zhòng shēng yǐ miào fāng biàn wǎng yì
 一切莊嚴佛刹，於一念中，深入法界，
 yī qiè zhuāng yán fó chà yú yī niàn zhōng shēn rù fǎ jiè
 而無疲倦。又願一切眾生，得無邊身，盡
 ér wú pí juàn yòu yuàn yī qiè zhòng shēng dé wú biān shēn jìn
 能遍遊十方世界，而無疲厭。又願一切眾
 néng biàn yóu shí fāng shì jiè ér wú pí yàn yòu yuàn yī qiè zhòng
 生，成廣大身，得隨意行，得一切佛神力
 shēng chéng guǎng dà shēn dé suí yì hēng dé yī qiè fó shén lì
 莊嚴，究竟彼岸。於一念中，顯現如來
 zhuāng yán jiù jìng bǐ àn yú yī niàn zhōng xiǎn xiàn rú lái
 自在神力，遍虛空界。已發如是大願竟。
 zì zài shén lì biàn xū kōng jiè yǐ fā rú shì dà yuàn jìng
 廣大如法性，究竟如虛空。願一切眾生，
 guǎng dà rú fǎ xìng jiù jìng rú xū kōng yuàn yī qiè zhòng shēng
 得如所願，滿菩提願。相與至心，五體投
 dé rú suǒ yuàn mǎn pú tí yuàn xiāng yǔ zhì xīn wǔ tǐ tóu
 地。

倘某等若受苦報，不能救眾生者，以諸眾
 tǎng mǒu děng ruò shòu kǔ bào bù néng jiù zhòng shēng zhě yǐ zhū zhòng
 生囑累。

無量無邊盡虛空界無生法身菩薩
 wú liàng wú biān jìn xū kōng jiè wú shēng fǎ shēn pú sà
 無量無邊盡虛空界無漏色身菩薩
 wú liàng wú biān jìn xū kōng jiè wú lòu sè shēn pú sà

- ❖ Never harbor any thought of hatred or loathing toward the Buddhas but instead plant roots of goodness and joyfully seek the Buddha's wisdom;
- ❖ Be able go to all the magnificent Buddhalands using wonderful expedient means, and within a single thought, tirelessly enter the profound Dharma realm;
- ❖ Attain boundless bodies and be able to travel tirelessly throughout the worlds of the ten directions;
- ❖ Accomplish vast bodies that can go wherever they please, attain all the Buddhas' spiritual powers to adorn the ultimate other shore, and within a single thought, manifest the Tathagatas' complete mastery of spiritual powers that pervade empty space.

Having made these great vows, which are as vast as the Dharma nature and as ultimate as empty space, we pray that living beings will fulfill all their wishes and perfect their bodhi vows. Together, with utmost sincerity, we now bow in full prostration.

Since we ourselves have to undergo retributions involving suffering and may be unable to rescue other living beings, we do humbly entrust them all to the following Bodhisattvas:

- ❖ The limitless and boundless non-produced Dharma-body Bodhisattvas extending to the ends of empty space;
- ❖ The limitless and boundless non-outflow form-body Bodhisattvas extending to the ends of empty space;

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

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

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

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

十方盡虛空界觀世音菩薩
shí fāng jìn xū kōng jiè guān shì yīn pú sà

文殊師利菩薩
wén shū shī lì pú sà

普賢菩薩
pǔ xián pú sà

師子遊戲菩薩
shī zǐ yóu xì pú sà

師子奮迅菩薩
shī zǐ fèn xùn pú sà

師子幡菩薩
shī zǐ fān pú sà

師子作菩薩
shī zǐ zuò pú sà

堅勇精進菩薩
jiān yǒng jīng jìn pú sà

金剛慧菩薩
jīn gāng huì pú sà

棄陰蓋菩薩
qì yīn gài pú sà

寂根菩薩
jí gēn pú sà

慧上菩薩
huì shàng pú sà

常不離世菩薩
cháng bù lí shì pú sà

- ❖ The limitless and boundless Bodhisattvas resolved on bodhi extending to the ends of empty space;
- ❖ Great Master Asvaghosha Bodhisattva who made the Dharma flourish during the Proper Dharma Age;
- ❖ Great Master Nagarjuna Bodhisattva who made the Dharma flourish during the Dharma Image Age;
- ❖ Boundless Body Bodhisattva extending to the ends of empty space in the ten directions;
- ❖ Guan Shi Yin Bodhisattva extending to the ends of empty space in the ten directions; as well as
- ❖ Manjushri Bodhisattva,
- ❖ Samantabhadra Bodhisattva,
- ❖ Lion Playfully Roaming Bodhisattva,
- ❖ Lion Swift and Vigor Bodhisattva,
- ❖ Lion Banner Bodhisattva,
- ❖ Lion Deeds Bodhisattva,
- ❖ Resolute Vigor Bodhisattva,
- ❖ Vajra Wisdom Bodhisattva,
- ❖ Renouncing Skandhas and Hindrances Bodhisattva,
- ❖ Tranquil Sense Faculties Bodhisattva,
- ❖ Wisdom Superior Bodhisattva,
- ❖ Never Leaving the World Bodhisattva,

藥王菩薩
yào wáng pú sà

藥上菩薩
yào shàng pú sà

虛空藏菩薩
xū kōng zàng pú sà

金剛藏菩薩
jīn gāng zàng pú sà

常精進菩薩
cháng jīng jìn pú sà

不休息菩薩
bù xiū xī pú sà

妙音菩薩
miào yīn pú sà

妙德菩薩
miào dé pú sà

寶月菩薩
bǎo yuè pú sà

月光菩薩
yuè guāng pú sà

薩陀波崙菩薩
sà tuó bō lún pú sà

越三界菩薩
yuè sān jiè pú sà

又復囑累，如是十方，盡虛空界，一切菩
yòu fù zhǔ lěi rú shì shí fāng jìn xū kōng jiè yí qiè pú

薩。願諸菩薩摩訶薩，以本願力、誓度眾
sà yuàn zhū pú sà mó hē sà yǐ běn yuàn lì shì dù zhòng

生力，攝受十方，無窮無盡，一切眾生。
shēng lì shè shòu shí fāng wú qióng wú jìn yí qiè zhòng shēng

願諸菩薩摩訶薩，不捨一切眾生，同善知
yuàn zhū pú sà mó hē sà bù shě yí qiè zhòng shēng tóng shàn zhī

識，無分別想。願一切眾生，知菩薩恩，
shì wú fēn bié xiǎng yuàn yí qiè zhòng shēng zhī pú sà ēn

- ❖ Medicine King Bodhisattva,
- ❖ Medicine Superior Bodhisattva,
- ❖ Empty Space Treasury Bodhisattva,
- ❖ Vajra Treasury Bodhisattva,
- ❖ Ever-vigor Bodhisattva,
- ❖ Never Resting Bodhisattva,
- ❖ Wonderful Voice Bodhisattva,
- ❖ Wonderful Virtue Bodhisattva,
- ❖ Precious Moon Bodhisattva,
- ❖ Moonlight Bodhisattva,
- ❖ Sadapralapa Bodhisattva, and
- ❖ Transcending the Three Realms Bodhisattva.

Again we beseech all the Bodhisattvas Mahasattvas of the ten directions to the ends of empty space, based on their fundamental vow-power to liberate living beings, to gather in the endless and limitless numbers of living beings throughout the ten directions. May the Bodhisattvas Mahasattvas never abandon any living being, instead regard all living beings as good and wise advisers without discrimination. May all living beings be grateful for the kindness of the Bodhisattvas, draw near to them, and make offerings to them. May the Bodhisattvas compassionately gather in all living beings and enable them to have integrity and be straightforward. May beings always follow and never be apart from the Bodhisattvas. May all living beings accord with and never transgress any of the Bodhisattvas' teachings, attain solid

親近供養。願諸菩薩慈愍攝受，令諸眾
 qīn jìn gòng yàng yuàn zhū pú sà cí mǐn shè shòu lìng zhū zhòng
 生，得正直心，隨逐菩薩，不相遠離。願
 shēng dé zhèng zhí xīn suí zhú pú sà bù xiāng yuǎn lí yuàn
 一切眾生，隨菩薩教，不生違反，得堅
 yí qiè zhòng shēng suí pú sà jiào bù shēng wéi fǎn dé jiān
 固心，不捨善知識，離一切垢，心不可
 gù xīn bù shě shàn zhī shì lí yí qiè gòu xīn bù kě
 壞。令一切眾生，為善知識，不惜身命，
 huài lìng yí qiè zhòng shēng wéi shàn zhī shì bù xī shēn mìng
 悉捨一切，不違其教。令一切眾生，修習
 xī shě yí qiè bù wéi qí jiào lìng yí qiè zhòng shēng xiū xí
 大慈，遠離諸惡，聞佛正法，悉能受持。
 dà cí yuǎn lí zhū è wén fó zhèng fǎ xī néng shòu chí
 令諸眾生，同諸菩薩，善根業報，菩薩行
 lìng zhū zhòng shēng tóng zhū pú sà shàn gēn yè bào pú sà xíng
 願，究竟清淨。具足神通，隨意自在，乘
 yuàn jiù jìng qīng jìng jù zú shén tōng suí yì zì zài chéng
 於大乘，乃至究竟一切種智。於其中間，
 yú dà chéng nǎi zhì jiù jìng yí qiè zhǒng zhì yú qí zhōng jiān
 無有懈怠。乘智慧乘，至安隱處。得無礙
 wú yǒu xiè dài chéng zhì huì chéng zhì ān yǐn chù dé wú ài
 乘，究竟自在。
 chéng jiù jìng zì zài
 始從歸依三寶，斷疑生信，懺悔發心，顯
 shǐ cóng guī yī sān bǎo duàn yí shēng xìn chàn huǐ fā xīn xiǎn
 果報，出地獄，解怨自慶，發願迴向，終
 guǒ bào chū dì yù jiě yuàn zì qīng fā yuàn huí xiàng zhōng
 至囑累，所有功德，悉以布施十方盡虛空
 zhì zhǔ lěi suǒ yǒu gōng dé xī yǐ bù shī shí fāng jìn xū kōng
 界，一切眾生。
 jiè yí qiè zhòng shēng

and unwavering resolve, never be apart from good and wise advisers, and attain the indestructible mind free of defilement. May all living beings renounce everything, even their own lives, for the sake of good and wise advisers and never go against their teachings. May all living beings cultivate great kindness and stay away from all evil. May they receive and uphold the Buddha's proper Dharma once they hear it. May all living beings have the Bodhisattvas' roots of goodness and karmic rewards, attain ultimate purity in their Bodhisattva practices and vows, perfect their spiritual powers, and attain as-you-wish self-mastery. May they thereby ride on the Mahayana and never become weary or lax until they perfect the ultimate Wisdom of All Modes; may they ride the vehicle of wisdom, reaching secure and tranquil places; may they acquire the unobstructed Vehicle, accomplishing ultimate self-mastery.

May all the following practices:

- ❖ Taking refuge with the Three Treasures;
- ❖ Severing doubts and deepening faith;
- ❖ Repenting and reforming;
- ❖ Bringing forth the resolve;
- ❖ Revealing the retributions;
- ❖ Leaving the hells;
- ❖ Resolving animosity and feeling fortunate;
- ❖ Making vows and dedication; and
- ❖ Entrusting all living beings to the Bodhisattvas;

仰願彌勒世尊，現爲我證。十方諸佛，哀
 yǎng yuàn mí lè shì zūn xiàn wèi wǒ zhèng shí fāng zhū fó āi
 愍覆護。所悔所願，皆得成就。願諸眾
 mǐn fù hù suǒ huǐ suǒ yuàn jiē dé chéng jiù yuàn zhū zhòng
 生，同慈悲父，俱生此國。預在初會，聞
 shēng tóng cí bēi fù jù shēng cǐ guó yù zài chū huì wén
 法悟道，功德智慧，一切具足，與諸菩
 fǎ wù dào gōng dé zhì huì yí qiè jù zú yǔ zhū pú
 薩，等無有異。入金剛心，成等正覺。
 sà děng wú yǒu yì rù jīn gāng xīn chéng děng zhèng jué

starting from the beginning and up to the end of this Repentance, together with all the merit and virtue generated, be dedicated to all living beings throughout the ten directions to the ends of empty space.

We now look up to and pray that Maitreya, the future Buddha, World-Honored One, bear witness to our vows and practices, and that the Buddhas of the ten directions kindly and compassionately guard and protect us, so that our repentance and our vows will both be accomplished. May all living beings be born in the land of this compassionate one who is a like father to us, attend his very first Dharma assembly, and awaken to the Way upon listening to the Dharma. May all be completely endowed with all the merit and virtue, as well as wisdom that are identical to that of the Bodhisattvas. May everyone gain entry into the vajra mind and accomplish Proper and Equal Enlightenment.

讚佛咒願

zàn fó zhòu yuàn

多陀阿伽度 阿羅訶 三藐三佛陀
duo tuo a qie du a luo he san miao san fo tuo

十號具足，度人無量，拔生死苦。以今懺
shí hào jù zú dù rén wú liàng bá shēng sǐ kǔ yǐ jīn chàn
悔禮佛功德因緣，願諸眾生，各各具足，
huǐ lǐ fó gōng dé yīn yuán yuàn zhū zhòng shēng gè gè jù zú
得如所願，滿菩提願。某等今日所發誓
dé rú suǒ yuàn mǎn pú tí yuàn mǒu děng jīn rì suǒ fā shì
願，悉同十方盡虛空界，一切諸佛，諸大
yuàn xī tóng shí fāng jìn xū kōng jiè yī qiè zhū fó zhū dà
菩薩，所有誓願。諸佛菩薩，所有誓願，
pú sà suǒ yǒu shì yuàn zhū fó pú sà suǒ yǒu shì yuàn
不可窮盡。我今誓願，亦復如是。廣大
bù kě qióng jìn wǒ jīn shì yuàn yì fù rú shì guǎng dà
如法性，究竟如虛空。窮未來際，盡一切
rú fǎ xìng jiù jìng rú xū kōng qióng wèi lái jì jìn yī qiè
劫。
jié

眾生不可盡，我願不可盡。
zhòng shēng bù kě jìn wǒ yuàn bù kě jìn
世界不可盡，我願不可盡。
shì jiè bù kě jìn wǒ yuàn bù kě jìn
虛空不可盡，我願不可盡。
xū kōng bù kě jìn wǒ yuàn bù kě jìn
法性不可盡，我願不可盡。
fǎ xìng bù kě jìn wǒ yuàn bù kě jìn
涅槃不可盡，我願不可盡。
niè pán bù kě jìn wǒ yuàn bù kě jìn
佛出世不可盡，我願不可盡。
fó chū shì bù kě jìn wǒ yuàn bù kě jìn
諸佛智慧不可盡，我願不可盡。
zhū fó zhì huì bù kě jìn wǒ yuàn bù kě jìn

Praying to and Praising the Buddhas

duo tuo a qie du a luo he san miao san fo tuo

Honored are the Buddhas with ten titles, which include Tathagata, Worthy of Offerings, One of Proper and Pervasive Knowledge. They rescue immeasurable numbers of living beings and extricate them from the sufferings of birth and death. May the merit and virtue attained from repenting and bowing to the Buddhas enable all living beings to fulfill their vows and their bodhi resolve. May our vows be identical to that of all Buddhas and great Bodhisattvas of the ten directions to the ends of empty space.

Just as the vows of all Buddhas and Bodhisattvas are limitless and boundless, as vast as the Dharma nature, as ultimate as empty space, and extend throughout all kalpas to the end of time, so too will be our vows.

Just as living beings are limitless and boundless, so too are our vows.

Just as worlds are limitless and boundless, so too are our vows.

Just as empty space is limitless and boundless, so too are our vows.

Just as the Dharma nature is limitless and boundless, so too are our vows.

Just as Nirvana is limitless and boundless, so too are our vows.

Just as the Buddhas' manifestations in the worlds are limitless and boundless, so too are our vows.

Just as the Buddhas' wisdom is limitless and boundless, so too are our vows.

心緣不可盡，我願不可盡。

xīn yuán bù kě jìn wǒ yuàn bù kě jìn

起智不可盡，我願不可盡。

qǐ zhì bù kě jìn wǒ yuàn bù kě jìn

世間道種、法道種、智慧道種不可

shì jiān dào zhǒng fǎ dào zhǒng zhì huì dào zhǒng bù kě

盡，我願不可盡。

jìn wǒ yuàn bù kě jìn

若十種可盡，我願乃可盡。一切和南，三

ruò shí zhǒng kě jìn wǒ yuàn nǎi kě jìn yí qiè hé nán sān

乘聖眾。

chèng shèng zhòng

慈悲道場懺法卷第十

cí bēi dào chǎng xiàn fǎ juàn dì shí

Just as our scheming thoughts are limitless and boundless, so too are our vows.

Just as our discriminatory thoughts are limitless and boundless, so too are our vows.

Just as the mundane ways, the transcendental ways, and the ways of wisdom are limitless and boundless, so too are our vows.

Only when all the above ten circumstances come to an end will our vows end. We now pay homage to the sages of all Three Vehicles.

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

讚
zàn

捍勞懺禮。冀佛垂慈。
hàn láo chàn lǐ jì fó chuí cí

六根滿願在斯時。
liù gēn mǎn yuàn zài sī shí

諸行悉堅持。回向菩提。
zhū hēng xī jiān chí huí xiàng pú tí

囑累度人師。
zhǔ lěi dù rén shī

南無法雲地菩薩摩訶薩 (三稱)
ná mó fǎ yún dì pú sà mó hē sà

Praise

We have endured the hardship of bowing this Repentance.

May the Buddhas now bestow their kindness upon us,

To aid us in fulfilling our vows regarding the six sense faculties,

And to help us persevere in each and every practice.

We dedicate all to the realization of bodhi,

Entrusting living beings to the Guiding Teachers

Who can take everyone across.

Namo Bodhisattvas Mahasattvas of the Ground of Dharma Clouds (3 times)

出懺
chū chàn

十身相好，巍巍不動紫金山。十號能仁，
shí shēn xiàng hǎo wēi wēi bú dòng zǐ jīn shān shí hào néng rén
蕩蕩常圓碧玉相。神機普應，妙化無方。
dàng dàng cháng yuán bì yù xiàng shén jī pǔ yìng miào huà wú fāng
願舒無礙之圓光，證此後時之佛事。頂禮
yuàn shū wú ài zhī yuán guāng zhèng cǐ hòu shí zhī fó shì dǐng lǐ
十方之覺號，懺除十惡之罪愆。
shí fāng zhī jué hào chàn chú shí è zhī zuì qiān

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
茲當第十卷，善果周隆。於其壇內，然燈
zī dāng dì shí juàn shàn guǒ zhōu lóng yú qí tán nèi rán dēng
發燄，散華莊嚴。烹茗獻果，設供運心。
fā yàn sàn huā zhuāng yán pēng míng xiàn guǒ shè gòng yùn xīn
敷揚種種之功勳，敬禮塵塵之佛事。發殷
fū yáng zhǒng zhǒng zhī gōng xūn jìng lǐ chén chén zhī fó shì fā yīn
重心，秉誠回向。十方諸大覺，三藏貫華
zhòng xīn bǐng chéng huí xiàng shí fāng zhū dà jué sān zàng guàn huá
文。五眼辟支佛，六通阿羅漢。天真并地
wén wǔ yǎn bì zhī fó liù tōng ā luó hàn tiān zhēn bìng dì
聖，水哲與陽賢。四府該羅，無邊靈貺。
shèng shuǐ zhé yǔ yáng xián sì fǔ gāi luó wú biān líng kuàng
鑒茲凡悃，證明善因。
jiàn zī fán kǔn zhèng míng shàn yīn

Concluding the Repentance

The Buddha's *ten* bodies are fine and splendid,
Majestic and unmoving like a purple golden mountain.
The Benevolent One, honored with the *ten* titles,
His hallmarks vast, perfect, and jade-like.
Uses his spiritual powers to universally respond.
His wondrous edifying teaching knows no restriction.
May he pour his unobstructed perfect radiance down upon us
And bear witness to the effort we have put into this last Roll.
Respectfully, we bow to the Enlightened Ones of the *ten* directions;
We repent of our offenses from the *ten* evils.

[*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 Ten. May all reap the perfect and abundant fruition of its goodness.

In this Bodhimanda:

Lamps are lit, and their radiance blaze forth. Arrays of sublime flowers adorn together with presentations of tea and fruits. We make these offerings from the depths of our sincere hearts. We extensively extol the meritorious deeds of the Buddhas and venerate Tathagatas numerous as dust motes. Our resolve is ever resolute and our dedication deep and sincere.

We pray to the Greatly Enlightened Ones of the ten directions, the sacred and splendid Dharma of the Tripitaka, Pratyekabuddhas with the five eyes, Arhats with the six spiritual powers, Gods in the heavens and the sages on earth, spiritual ones in the water and worthy ones on land, who all encompass the four domains, are boundless and efficacious, and constantly bestowing blessings. May you all bear witness to our sincerity and to the wholesome seeds we, mundane ones, have planted.

奉為求懺某等，洗空微細罪愆，成就無邊

福利。

伏願：頓除十使，迴脫十纏；圓發十心，

十願滿而真空月朗；修行十地，十障斷而

覺苑華開；塵塵開解脫之門，處處顯真如

之用；冤親普利，凡聖同資；俱承懺悔之

善緣，共證真常之妙道。雖則微文懺悔，

誠恐細惑未除；再勞尊眾，同求懺悔。

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we further pray that everyone will be cleansed of their subtle offenses and amass boundless blessings.

We bow and earnestly pray:

May we be instantly freed from the *ten* fetters and be liberated from the ten entanglements.

May we perfect the *ten* resolves and fulfill the *ten* vows, so we become like a bright moon shining in the clear sky.

May we cultivate the *ten* grounds and sever the *ten* obstacles, so we become like flowers blossoming in the Garden of Enlightenment.

May we find the gate to liberation in each and every dust mote, and may every place reveal the workings of True Suchness.

May friends and foes, sages and ordinary beings everywhere receive benefit, so that all can realize the wondrous way to Nirvana from the wholesome conditions of this Repentance.

Having done just minimal repentance, we fear our subtle delusions may not be removed. Let us exhort ourselves that together, we continue to repent and reform.

懺
zàn

梁皇懺。十卷功德力。
liáng huáng chàn shí juàn gōng dé lì

願滅信人 / 亡者 十纏罪。
yuàn miè xìn rén shí chán zuì

親證菩薩法雲地。懺文舉處罪華飛。
qīn zhèng pú sà fǎ yún 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。十卷已全周。
liáng huáng chàn shí 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

法雲地菩薩。惟願哀納受。
fǎ yún 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 Ten
Enables the disciples and the deceased to eradicate offenses of ten entanglements.
May all realize the Bodhisattva's Ground of Dharma Clouds.
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 Ten 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 Dharma Clouds 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.

法界佛教總會簡介

法界佛教總會（以下稱法總），前身為中美佛教總會，係宣化上人所創辦的國際性宗教及教育組織。本會以法界為體，以將佛教的真實義理，普遍傳播到世界各地；以弘揚正法、翻譯經典、提倡道德教育、利樂一切有情為己任，俾使個人、家庭、社會、國家，乃至世界，皆能蒙受佛法之熏習，而漸趨至真、至善、至美之境地。

法總秉承宣化上人的四大宏願：一、建立僧團；二、翻譯經典；三、創辦教育；四、宗教聯合。為了弘揚正法，除了培育及訓練人才之外，更致力於道場的建立，以期大興聖教，轉法輪，作佛事，提供修行人遵循佛制之清淨修持道場。

法總自1959年成立以來，相繼成立了23座道場，遍佈美洲、亞洲、澳洲，以位於舊金山北部110英里的萬佛聖城為樞紐。各分支道場均遵守上人所立下的嚴謹家風：

凍死不攀緣，餓死不化緣，窮死不求緣；
隨緣不變，不變隨緣，抱定我們三大宗旨。
捨命為佛事，造命為本事，正命為僧事；
即事明理，明理即事，推行祖師一脈心傳。



The Dharma Realm Buddhist Association

The Dharma Realm Buddhist Association (DRBA), formerly known as the Sino-American Buddhist Association, was founded by the Venerable Master Hsuan Hua. It is established as an international religious and educational corporation. Taking the Dharma Realm as its scope, the Association aims to bring true principles and genuine teachings of the Buddha to the entire world. The Association is also dedicated to propagating the Orthodox Dharma, translating the Buddhist canon, promoting ethical education, and bringing benefit and happiness to all beings. Its hope is that individuals, families, the society, the nation, and the entire world will, under the transforming influence of the Buddhadharma, gradually reach the state of ultimate truth and goodness.

DRBA carries forward Venerable Master Hua's four great vows, which are (1) establishing a Buddhist Sangha, (2) translating the entire Buddhist Canon, (3) promoting and developing education in Buddhist tradition and (4) promoting interfaith harmony. In order to spread the genuine Dharma, besides nourishing and training for the talents, DRBA is ever more dedicated to establish monasteries so that sagely teachings flourish and the Dharma wheel turns. Consequently, DRBA can provide pure monasteries, which adhere to the Buddha's precepts, for practitioners to cultivate and do the Buddha's work.

Since the establishment of Dharma Realm Buddhist Association in 1959, DRBA has found 23 centers located throughout America, Asia and Australia. Taking the City of Ten Thousand Buddhas, 110 miles north of San Francisco, as its headquarter, DRBA centers strictly adhere to the following guidelines:

*Freezing to death, we do not scheme.
Starving to death, we do not beg.
Dying of poverty, we ask for nothing.
According with conditions, we do not change.
Not changing, we accord with conditions.
We adhere firmly to our three great principles.
We renounce our lives to do the Buddha's work.
We take the responsibility to mold our own destinies.
We rectify our lives as the Sangha's work.
Encountering specific matters, we understand the principles.
Understanding the principles, we apply them in specific matters.
We carry on the single pulse of the patriarchs' mind-transmission.*

矢志奉行上人所倡導的六大宗旨：不爭、不貪、不求、不自私、不自利、不打妄語。僧眾則恪遵上人之規定：日中一食，衣不離體；並持戒念佛，習教參禪，和合共住，獻身佛教；日日講經說法，轉大法輪，普度眾生。

法總的教育機構，有國際譯經學院、法界宗教學術研究院、僧伽居士訓練班、法界佛教大學、培德中學、育良小學等。除了積極培養弘法、翻譯及教育之傑出人才之外，並推展各宗教間之交流與對話，以促進宗教間的團結與合作，共同致力於世界和平之重責大任。

時值末法，世風險惡，本著法界佛教總會之宗旨，萬佛聖城設立全面性的佛學研究及修行中心，為國際性之道場，門戶開放，沒有人我、宗教、種族、國籍的分別；凡是各國各教人士，願致力於仁義道德、追求真理、明心見性者，皆歡迎前來修持，共同研習。



DRBA based itself on the six great principles Venerable Master Hua advocated, do not fight; do not be greedy; do not seek; do not be selfish; do not pursue personal advantages; and do not lie. Monks and nuns also maintain the standard of eating only one meal a day; always wearing the precept sash; upholding the precepts while being mindful of the Buddha; studying the teachings and investigating Chan; living harmoniously in a community; dedicating oneself to Buddhism; speaking Dharmas and lecturing on Sutras daily; turning the great Dharma wheel; and saving all living beings universally.

DRBA has also established educational institutions, which are International Translation Institute, Institute of World Religions, Sangha and Laity Training Program, Dharma Realm Buddhist University, Developing Virtue Secondary School, and Instilling Goodness Elementary School. Besides actively training outstanding talents in areas of Dharma propagation, sutra translation and education, DRBA also advocates interfaith dialogues in order to bring unity and collaboration among religions. It is committed to promote world peace with all religions.

At the ends of Dharma, the world is full of danger and evils. Based on DRBA's mission, the City of Ten Thousand Buddhas (CTTB) has established a comprehensive Buddhist research and practice center, As an international monastery, it is open to all religions; selfless without discriminating any religion, race and nationality. Anyone, from any country or any religion, who is committed to embody virtue and ethics; seek for true principles; understand the mind and see the nature, are welcome to CTTB to practice and study.



佛經翻譯委員會的八項基本守則

- 一、從事翻譯工作者不得抱有個人的名利。
- 二、從事翻譯工作者不得貢高我慢，必須以虔誠恭敬的態度來工作。
- 三、從事翻譯工作者不得自讚毀他。
- 四、從事翻譯工作者不得自以為是，對他人作品吹毛求疵。
- 五、從事翻譯工作者必須以佛心為己心。
- 六、從事翻譯工作者必須運用擇法眼來辨別正確的道理。
- 七、從事翻譯工作者必須懇請大德長老來印證其翻譯。
- 八、從事翻譯工作者之作品在獲得印證之後，必須努力弘揚流通經、律、論，以及佛書，以光大佛教。

The Eight Guidelines of the Buddhist Text Translation Society

1. A volunteer must free him/herself from the motives of personal fame and profit.
2. A volunteer must cultivate a respectful and sincere attitude free from arrogance and conceit.
3. A volunteer must refrain from aggrandizing his/her work and denigrating that of others.
4. A volunteer must not establish him/herself as the standard of correctness and suppress the work of others with his or her fault-finding.
5. A volunteer must take the Buddha-mind as his/her own mind.
6. A volunteer must use the wisdom of Dharma-selecting vision to determine true principles.
7. A volunteer must request virtuous elders in the ten directions to certify his/her translations.
8. A volunteer must endeavor to propagate the teachings by printing and distributing sutras, sastra texts, and vinaya texts when the translations are certified as being correct.

法界佛教總會·萬佛聖城

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CTTB English website: <http://www.cttbusa.org>

CTTB Chinese website: <http://www.cttbchinese.org> E-Mail: cttbchinese@drba.org

分支道場 Association Monasteries

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金聖寺 Gold Sage Monastery

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<http://www.drbachinese.org/branch/GSM/index.htm>

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1029 West Capitol Avenue, West Sacramento, CA 95691 U.S.A.

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<http://www.cityofdharmarealm.org>

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金輪聖寺 Gold Wheel Monastery

235 North Avenue 58, Los Angeles, CA 90042 U.S.A.

Tel: (323) 258-6668 Fax: (323) 258-3619

<http://www.goldwheel.org>

長堤聖寺 Long Beach Monastery

3361 East Ocean Boulevard, Long Beach, CA 90803 U.S.A.

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<http://www.longbeachmonastery.org>

福祿壽聖寺 Blessings, Prosperity & Longevity Monastery

4140 Long Beach Boulevard, Long Beach, CA 90807 U.S.A.

Tel/Fax: (562) 595-4966

<http://www.bplmonastery.org>

華嚴精舍 Avatamsaka Vihara

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