

慈悲道場懺法

梁皇寶懺

第四冊

Emperor of Liang Jeweled Repentance

Repentance Dharma of Kindness and Compassion in the Bodhimanda

Volume 4

梁皇寶懺 Emperor of Liang Jeweled Repentance

慈悲道場懺法 (第四冊)

Repentance Dharma of Kindness and Compassion in the Bodhimanda (Volume 4)

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法界佛教總會 Dharma Realm Buddhist Association

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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
頃刻氤氲。即遍滿十方。
qīng 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

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 gěng gěng 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 chī
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。
gōng dé zàn mò néng qióng

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 hàng 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。
huā ér diào xiè yǎng kòu hóng cí dà zhāng líng yìng

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

Ritual of the Emperor of Liang Repentance

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 yǔ 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

yuàn cǐ xiāng huā biàn shí fāng

以爲微妙光明臺

yǐ wéi wéi miào guāng míng tái

諸天音樂天寶香

zhū tiān yīn yuè tiān bǎo xiāng

諸天餚膳天寶衣

zhū tiān yáo shàn tiān bǎo yī

不可思議妙法塵

bù kě sī yì miào fǎ chén

一一塵出一切塵

yī yī chén chū yí qiè chén

一一塵出一切法

yī yī chén chū yí qiè fǎ

旋轉無礙互莊嚴

xuán zhuǎn wú ài hù zhuāng yán

遍至十方三寶前

biàn zhì shí fāng sān bǎo qián

十方法界三寶前

shí fāng fǎ jiè sān bǎo qián

悉有我身修供養

xī yǒu wǒ shēn xiū gòng yàng

一一皆悉遍法界

yī yī jiē xī biàn fǎ jiè

彼彼無雜無障礙

bǐ bǐ wú zá wú zhàng ài

盡未來際作佛事

jìn wèi lái jì zuò fó shì

普熏法界諸眾生

pǔ xūn fǎ jiè zhū zhòng shēng

蒙熏皆發菩提心

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

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

【卷七】

Emperor of Liang Jeweled Repentance

(Roll 7)

讚
zàn

天廚供。純陀最後來。
tiān chú gòng chún tuó zuì hòu lái
饑餐麻麥充皮袋。仙人又送齋食在。
jī cān má mài chōng pí dài xiān rén yòu sòng zhāi shí zài
雙雙牧女獻香糜。四天王捧鉢。
shuāng shuāng mù nǚ xiàn xiāng mí sì tiān wáng pěng bō
遙望靈山拜。
yáo wàng líng shān bài
南無普供養菩薩摩訶薩 (三稱)
ná mó pǔ gòng yǎng pú sà mó hē sà

Praise

He took one grain of wheat and sesame to fill his stomach.
But the immortals were mindful to make offerings to him.
And a shepherd-girl served him fragrant rice gruel and milk:
Offerings from the heavens' kitchen, indeed!
Then the Four Heavenly Kings held up the bowl of celestial food,
As they bowed from afar to Vulture Peak.
Finally, Cunda offered the Buddha his last meal.
Namo Universal Offering Bodhisattva Mahasattva (3 times)

入懺
rù chàn

恭聞
gōng wén

七佛世尊，作證明懺摩之主。七喻妙典，
qī fó shì zūn zuò zhèng míng chàn mó zhī zhǔ qī yù miào diǎn
入菩提解脫之門。富有七珍法財，具足七
rù pú tí jiě tuō zhī mén fù yǒu qī zhēn fǎ cái jù zú qī
菩提分。旃檀林以旃檀圍繞，師子王作師
pú tí fēn zhān tán lín yǐ zhān tán wéi rào shī zǐ wáng zuò shī
子嚙呻。無願不從，有求皆應。仰慈雲而
zǐ pín shēn wú yuàn bù cóng yǒu qiú jiē yīng yǎng cí yún ér
廣布，同水月以含容。稽首于前，證明懺
guǎng bù tóng shuǐ yuè yǐ hán róng qǐ shǒu yú qián zhèng míng chàn
法。
fǎ

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
茲當第七卷，入壇緣起。檀信轉加慇重，
zī dāng dì qī juàn rù tán yuán qǐ tán xìn zhuǎn jiā yīn zhòng
緇流如法修持。幢幡彩像以莊嚴，華果
zī liú rú fǎ xiū chí chuáng fān cǎi xiàng yǐ zhuāng yán huā guǒ
香燈而間列。精誠供養，百拜虔恭。
xiāng dēng ér jiàn liè jīng chéng gòng yǎng bǎi bài qián gōng

切念求懺某等，多生父母，累劫冤親。在
qiè niàn qiú chàn mǒu děng duō shēng fù mǔ léi jié yuān qīn zài
七趣之沉淪，故無惡而不造。縱七情之妄
qī qù zhī chén lún gù wú è ér bú zào zòng qī qíng zhī wàng
想，乃靡所而不為。起七慢之高山，欺賢
xiǎng nǎi mǐ suǒ ér bù wéi qǐ qī màn zhī gāo shān qī xián
罔聖；造七漏之煩惱，背覺合塵。七聚毘
wǎng shèng zào qī lòu zhī fán nǎo bèi jué hé chén qī jù pī

Commencement of the Repentance

Listen respectfully

Seven Buddhas are the Certifying Hosts of the Repentance.

Seven Analogies of the Wonderful Sutras guide us to the door of liberation.

Seven treasures of precious Dharma jewels are replete with the Seven Bodhi Shares.

The *chandana* forest is surrounded by *chandana* fragrance.

The Lion King lets out his lion roar.

All wishes will certainly be fulfilled and all prayers surely answered.

Above we see his clouds of kindness spread vast and wide;

Just like the moon's reflection on all waters, his compassionate face appears everywhere.

We bow before them and pray that they bear witness to our Repentance.

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we practice this Kindness and Compassion Repentance Dharma in the Bodhimanda, and now we have come to Roll Seven. With all conditions fulfilled, we enter the Repentance Platform. May all faithful donors in the assembly deepen their faith and sincerity, and may all monastics cultivate in accord with the Dharma. Banners and painted images adorn the Bodhimanda; flowers, lamps, incense and fruits are in orderly display. We make these offerings and prostrate hundreds of time with utmost sincerity.

[*Dharma Host: May* _____ *be earnestly mindful*], including all of us who seek to repent, as we repent on behalf of: our parents of many lifetimes, relatives, friends and foes from countless kalpas past who have sunk in the *seven* destinies and who thereafter have committed all kinds of evil deeds; those who have indulged in false thinking based on the *seven* kinds of emotions and who have acted recklessly; those who have given rise to the *seven* types of arrogance deceiving the worthies and lying to sages; those who have given rise to afflictions due to the *seven* kinds of outflows, turning their back on Awakening and uniting with defilement; those who

尼而失守，七遮逆罪以難逃。想應多劫，
ní ér shī shǒu qī zhē nì zuì yǐ nán táo xiǎng yīng duō jié
未經懺悔；今生慶幸，得遇佛乘。發露向
wèi jīng chàn huǐ jīn shēng qīng xìng dé yù fó chéng fā lù xiàng
諸佛像前，滌罪於大圓鏡裏。命我現前眾
zhū fó xiàng qián dí zuì yú dà yuán jìng lǐ mìng wǒ xiàn qián zhòng
等，披閱懺悔靈文。緣起有涯，悲心無
děng pī yuè chàn huǐ líng wén yuán qǐ yǒu yá bēi xīn wú
極。望佛哀憐，冥熏加被。
jí wàng fó āi lián míng xūn jiā bèi

have failed to uphold the *seven* categories of precepts, and those who have found it difficult to avoid committing the *seven* kinds of offenses. Mindful that we have not repented for many kalpas, we are now fortunate to encounter the Buddha's teachings. Before the Buddhas, we now confess our offenses and cleanse and purify them in the great perfect mirror. Let us all now in this assembly read and chant the Repentance text. We hope to transcend the boundaries of the twelve links of dependent origination, and we also wish to have limitless and boundless compassion. May all Buddhas take pity on us and invisibly bless and protect us.

所有十方世界中 三世一切人師子
suǒ yǒu shí fāng shì jiè zhōng sān shì yí qiè rén shī zǐ

我以清淨身語意 一切遍禮盡無餘
wǒ yǐ qīng jìng shēn yǔ yì yí qiè biàn lǐ jìn wú yú

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
ná mó guò qù pí pó shī fó

南無尸棄佛
ná mó shī qì fó

南無毘舍浮佛
ná mó pí shè fú fó

南無拘留孫佛
ná mó jū liú sūn fó

南無拘那含牟尼佛
ná mó jū nà hán móu ní fó

南無迦葉佛
ná mó jiā shè fó

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

南無當來變無量阿僧祇佛
ná mó dāng lái biàn wú liàng ā sēng qí fó

開經偈

kāi jīng jì

南無本師釋迦牟尼佛 (三稱)
ná 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

Throughout the worlds in the ten directions,
Before all lions among men in the past, present, and future,
With our body, speech, and mind entirely pure,
We bow down to them all, omitting none.

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.

慈悲道場懺法卷第七

cí bēi dào chǎng chàn fǎ juàn dì qī

今日道場，同業大眾。夫至德渺漠，本無
 jīn rì dào chǎng tóng yè dà zhòng fú zhì dé miǎo mò běn wú
 言無說。然言者，德之詮，道之逕。說
 yán wú shuō rán yán zhě dé zhī quán dào zhī jìng shuō
 者，理之階，聖之導。所以藉言而顯理，
 zhě lǐ zhī jiē shèng zhī dǎo suǒ yǐ jiè yán ér xiǎn lǐ
 顯理故非言。理由言彰，言不越理。雖言
 xiǎn lǐ gù fēi yán lǐ yóu yán zhāng yán bú yuè lǐ suī yán
 理兩乖，善惡殊絕。然影響相符，未曾差
 lǐ liǎng guāi shàn è shū jué rán yǐng xiāng xiāng fú wèi céng chā
 濫。
 làn

在於初學，要因言以會道。至於無學，乃
 zài yú chū xué yào yīn yán yǐ huì dào zhì yú wú xué nǎi
 合理而忘言。自惟凡愚，惛惑障重。於諸
 hé lǐ ér wàng yán zì wéi fán yú hūn huò zhàng zhòng yú zhū
 法門，未能捨言。今識麤故，不盡其妙；
 fǎ mén wèi néng shě yán jīn shì cū gù bú jìn qí miào
 見淺故，不臻其極。然言之且易，行之實
 jiàn qiǎn gù bù zhēn qí jí rán yán zhī qiě yì xíng zhī shí
 難，唯聖與聖乃得備舉。
 nán wéi shèng yǔ shèng nǎi dé bèi jǔ

今有難言：自不能正，云何正他？爾自三
 jīn yǒu nán yán zì bù néng zhèng yún hé zhèng tā ěr zì sān
 業穢濁，云何勸人清淨？自不清淨，欲使
 yè huì zhuó yún hé quàn rén qīng jìng zì bù qīng jìng yù shǐ
 他清淨，無有是處。既不堅固，何以勸
 tā qīng jìng wú yǒu shì chù jì bù jiān gù hé yǐ quàn
 人？今言行空說，便成惱他。他既生惱，
 rén jīn yán xíng kōng shuō biàn chéng nǎo tā tā jì shēng nǎo
 何不且止？反覆尋省，寧不自愧。余是善
 hé bù qiě zhǐ fǎn fù xún xǐng níng bú zì kuì yú shì shàn

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

Today, we are here in this Bodhimanda due to our shared karma. The ultimate virtue is vast, expansive and beyond description. However, to describe this virtue and the path to the Way, words have to be used. Doctrines form the stairway leading to the true principle, as well as a guide to the sagely state. Therefore, words are used to reveal the true principle; however, words are not the true principle. Though words reveal the principle, words cannot go beyond principle. Although words and principle are different, just as the paths of goodness and evil are greatly divergent, they function like shadow and form, echo and sound, seamlessly without any conflict.

For a beginner, one must use words to understand the Way. Only when one attains the state that is beyond learning can one dispense with words and be in unity with principle. We should consider ourselves foolish mundane people, deluded and confused due to heavy karma, and thus we still need to rely on words to learn various Dharma doors. Our understanding is rudimentary, and we cannot completely appreciate the wondrousness of the Dharma doors. Our insight is shallow, and we cannot penetrate the depths of their meanings. They are easy to talk about, but difficult to truly practice; only sages and the sagely can do both.

There is a critique: "How can one rectify others if one fails to rectify oneself first? How can one exhort others to be pure if one's three karmas are defiled and turbid? If one is not pure, it is impossible to make others pure. If one is not firm in cultivation, how can one exhort others to be so?" If I fail to practice what I preach, then I will only afflict others. Seeing that I have afflicted others, how can I not stop behaving like this? As I keep reflecting on such matters, how can I not feel ashamed of myself?

知識，故發此言。於是整理衣服，斂容無
 zhī shì gù fā cǐ yán yú shì zhěng lǐ yī fú liǎn róng wú
 對。今聞善知識此辭，心情慚慙。自知深
 duì jīn wén shàn zhī shì cǐ cí xīn qíng cán nù zì zhī shēn
 過，不敢欺調聖人，隱覆其失。
 guò bù gǎn qī wǎng shèng rén yǐn fù qí shī

今欲毀之，恐脫有人，因此增福。適欲存
 jīn yù huǐ zhī kǒng tuō yǒu rén yīn cǐ zēng fú shì yù cún
 之，復恐有人，由斯生謗。進退迴遑，不
 zhī fù kǒng yǒu rén yóu sī shēng bàng jìn tuì huí huáng bù
 知所措。且立懺法，心既是善，善法無
 zhī suǒ cuò qiě lì chàn fǎ xīn jì shì shàn shàn fǎ wú
 礙，但應努力，不得計此。今唯憑世間，
 ài dàn yīng nǚ lì bù dé jì cǐ jīn wéi píng shì jiān
 大慈悲父，覆護攝受。
 dà cí bēi fù fù hù shè shòu

既有其言，不容毀滅，正當慚愧。大眾願
 jì yǒu qí yán bù róng huǐ miè zhèng dāng cán kuì dà zhòng yuàn
 無觸惱，若微與理合，相與因此懺法，改
 wú chù nǎo ruò wéi yǔ lǐ hé xiāng yǔ yīn cǐ chàn fǎ gǎi
 往修來，為善知識。如其不會眾心，願布
 wǎng xiū lái wéi shàn zhī shì rú qí bú huì zhòng xīn yuàn bù
 施歡喜，不成惡知識，猶為菩提眷屬。
 shī huān xǐ bù chéng è zhī shì yóu wéi pú tí juàn shǔ

Those who critique us are doing so because they are actually our good and wise advisers. Thus I should listen with deference — straighten my clothes — instead of trying to defend myself. Now having received such critique from those good and wise advisers, we feel shame and repentant. Understanding that our offenses are heavy, we dare not deceive the sages or conceal and cover up our faults.

Having said that, it has occurred to me, that if I were to destroy the Repentance Text we compiled, I fear others will be deprived of the opportunity to cultivate blessings. On the other hand, preserving this Text may cause someone to slander the Dharma. Thus I am in a dilemma, at a crossroad, and am not sure what to do next. Since my original intention was wholesome, I should not allow anything to obstruct this goodness. I should just proceed and establish this Repentance, exhaust my effort, and not fret over this dilemma. I will sincerely rely on the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world to protect and gather me in.

Since the Repentance Text is meant to be preserved, I should feel ashamed, remorseful, and maintain an upright mindset. I sincerely pray that the great assembly is not afflicted by what I have said. If what I have said is in accord with principle — even just a tiny bit of it — then based on this dharma of Repentance, may the assembly reform of your past, cultivate for the future, and become good and wise advisers. If what I have said is not agreeable with members of this assembly, may you still practice giving of happiness, at minimum not become bad advisers and remain members of our bodhi family.

自慶第十

zì qīng dì shí

今日道場，同業大眾。從歸依以來，知至
 jīn rì dào chǎng tóng yè dà zhòng cóng guī yī yǐ lái zhī zhì
 德可憑，斷疑懺悔，則罪惑俱遣。續以發
 dé kě píng duàn yí chàn huǐ zé zuì huò jù qiǎn xù yǐ fā
 心，勸獎兼行，怨結已解，逍遙無礙。豈
 xīn quàn jiǎng jiān xíng yuàn jié yǐ jiě xiāo yáo wú ài qǐ
 得不人人踊躍歡喜，所應自慶。

今宣其意，經云八難：

jīn xuān qí yì jīng yún bā nàn

一者、地獄。

yì zhě dì yù

二者、餓鬼。

èr zhě è guǐ

三者、畜生。

sān zhě chù shēng

四者、邊地。

sì zhě biān dì

五者、長壽天。

wǔ zhě cháng shòu tiān

六者、雖得人身，癱殘百病。

liù zhě suī dé rén shēn lóng cán bǎi bìng

七者、生邪見家。

qī zhě shēng xié jiàn jiā

八者、生於佛前，或生佛後。

bā zhě shēng yú fó qián huò shēng fó hòu

有此八難，所以眾生輪迴生死，不得出

yǒu cǐ bā nàn suǒ yǐ zhòng shēng lún huí shēng sǐ bù dé chū

離。我等相與，生在如來像法之中，雖不

lí wǒ děng xiāng yǔ shēng zài rú lái xiàng fǎ zhī zhōng suī bù

值佛，而慶事猶多。

zhí fó ér qīng shì yóu duō

Section 10 - Treasuring Our Good Fortune

Today, we are here in this Bodhimanda due to our shared karma. Having taken refuge with the Three Treasures, we know that we can rely on the Buddha, the One with utmost virtue. Cutting off our doubts and repenting, we can dispel both offenses and delusions. Furthermore, we have brought forth the bodhi mind and we both exhort and encourage ourselves, because we have untied the knots of past animosity and are now free and at ease. So, how can we not rejoice over this feeling of great fortune welling forth.

Let me now explain why. The sutras mention eight difficulties, which are:

- ❖ First, the difficulties of the hells;
- ❖ Second, the difficulties of the hungry ghosts;
- ❖ Third, the difficulties of animals;
- ❖ Fourth, the difficulties of the remote border regions;
- ❖ Fifth, the difficulties of the Heaven of Longevity;
- ❖ Sixth, the difficulties of having many illnesses and disabilities although attaining a human body;
- ❖ Seventh, the difficulties of being born in a family of deviant views;
- ❖ Eighth, the difficulties of being born before or after a Buddha's time.

These eight difficulties make it challenging for beings to transcend the cycle of birth and death. We are all born in the Dharma Image Age. Although we will not encounter a Buddha during such a time, we still have reasons to feel fortunate.

凡難之爲語，罪在於心。若心生疑，非難
 fán nán zhī wéi yǔ zuì zài yú xīn ruò xīn shēng yí fēi nán
 成難。心若無疑，是難非難。何以知之？
 chéng nán xīn ruò wú yí shì nán fēi nán hé yǐ zhī zhī
 第八難云：生在佛前，或生佛後，是名爲
 dì bā nán yún shēng zài fó qián huò shēng fó hòu shì míng wéi
 難。而城東老母，與佛同生一世，共佛俱
 nán ér chéng dōng lǎo mǔ yǔ fó tóng shēng yí shì gòng fó jù
 在一處，而不見佛，故知心疑是難。未必
 zài yí chù ér bú jiàn fó gù zhī xīn yí shì nán wèi bì
 異世，皆云是難。波旬懷惡，生陷地獄。
 yì shì jiē yún shì nán bō xún huái è shēng xiàn dì yù
 龍聞說法，便得悟道。當知不必在於人
 lóng wén shuō fǎ biàn dé wù dào dāng zhī bú bì zài yú rén
 天，便言非難。心苟不善，稟報不殊。
 tiān biàn yán fēi nán xīn gǒu bú shàn bǐng bào bù shū
 六天之貴，墜落地獄。畜生之賤，超登道
 liù tiān zhī guì zhuì luò dì yù chù shēng zhī jiàn chāo dēng dào
 場。是則心邪故，輕難成重。心正故，重
 chǎng shì zé xīn xié gù qīng nán chéng zhòng xīn zhèng gù zhòng
 難無礙。
 nán wú ài

今日道場，同業大眾。以心礙故，觸向成
 jīn rì dào chǎng tóng yè dà zhòng yǐ xīn ài gù chù xiàng chéng
 難。心能正者，則難非難。舉此一條，在
 nán xīn néng zhèng zhě zé nán fēi nán jǔ cǐ yī tiáo zài
 處可從。故知佛前佛後，無非正法。邊
 chù kě cóng gù zhī fó qián fó hòu wú fēi zhèng fǎ biān
 地畜生，莫非道處。今若正心，則無復八
 dì chù shēng mò fēi dào chù jīn ruò zhèng xīn zé wú fù bā
 難。如其疑惑，則難成無量。如是自慶，
 nán rú qí yí huò zé nán chéng wú liàng rú shì zì qīng
 事實不少。大眾日用，不知其功。今略陳
 shì shí bù shǎo dà zhòng rì yòng bù zhī qí gōng jīn lüè chén
 管見，示自慶之端。若知自慶，則復應
 guǎn jiàn shì zì qīng zhī duān ruò zhī zì qīng zé fù yīng

Speaking of difficulties, we should know that difficulties result from offenses, and that offenses originate in the mind. Whenever there is doubt in our mind, what is not a difficulty becomes one. Conversely, when there is no doubt in our mind, a difficulty is no longer a difficulty. How can we tell? The eighth difficulty is the one of being born before or after a Buddha's time. However, even when a person, for example, the old woman of the east gate, was born during the Buddha's time and dwelt in the area where the Buddha dwelt, she did not see the Buddha. Thus from this, we can see that being born in the time of a Buddha can also be a difficulty because of doubts in the mind.

It is also not necessarily the case that one will always encounter difficulties when not born during the Buddha's time. We should also understand that those born in the human or heavenly realms may also be in difficulties. If one has an unwholesome mind, the retributions would be onerous. Those blessed with residing for a time in the six desire heavens may also fall into the hells, while lowly beings in the animal realm may ascend the path to sagehood. Papiyan, for example, harbored evil thoughts which caused him to fall into the hells; the Dragon King heard the Dharma and attained the Way. With deviant minds, small difficulties become big, whereas proper minds are unobstructed by heavy difficulties.

Today, we are here in this Bodhimanda due to our shared karma. We should all understand that with obstacles in the mind, anything encountered becomes a difficulty. However, with a proper mind, what is a difficulty becomes a non-difficulty. The example of this eighth difficulty can be extended to other situations. Therefore, we know that the time before or after a Buddha can be a Proper Dharma period; and a border region or the animal realm can also be places for cultivation. If our mind is proper, then the eight difficulties do not exist; however, if we have doubts in our mind, then difficulties will be limitless. Reflecting on these principles, we have many reasons to feel fortunate. In our daily lives, we are unaware of our good fortune to be able to cultivate the proper Dharma. So now I would like to express my humble view to illustrate the reasons why we should feel fortunate and thus further cultivate the resolve to transcend the world.

須，修出世心。
xū xiū chū shì xīn

何者自慶？
hé zhě zì qīng

佛言：地獄難免，相與已得，免離此苦，
fó yán dì yù nán miǎn xiāng yǔ yǐ dé miǎn lí cǐ kǔ
是一自慶。
shì yí zì qīng

餓鬼難脫，相與已得，遠離痛切，是二自
è guǐ nán tuō xiāng yǔ yǐ dé yuǎn lí tòng qiè shì èr zì
慶。
qīng

畜生難捨，相與已得，不受其報，是三自
chù shēng nán shě xiāng yǔ yǐ dé bú shòu qí bào shì sān zì
慶。
qīng

生在邊地，不知仁義；相與已得，共住中
shēng zài biān dì bù zhī rén yì xiāng yǔ yǐ dé gòng zhù zhōng
國，道法流行，親承妙旨，是四自慶。
guó dào fǎ liú xíng qīn chéng miào zhǐ shì sì zì qīng

生長壽夭，不知植福；相與已得，復樹良
shēng cháng shòu tiān bù zhī zhí fú xiāng yǔ yǐ dé fù shù liáng
因，是五自慶。
yīn shì wǔ zì qīng

人身難得，一失不返；相與已得，各獲人
rén shēn nán dé yī shī bù fǎn xiāng yǔ yǐ dé gè huò rén
身，是六自慶。
shēn shì liù zì qīng

六根不具，不預善根；相與已得清淨，向
liù gēn bú jù bú yù shàn gēn xiāng yǔ yǐ dé qīng jìng xiàng
深法門，是七自慶。
shēn fǎ mén shì qī zì qīng

Why should we feel fortunate?

- ❖ The Buddha talked about the inevitability of falling into the hells, yet we have escaped this disaster. This is the first reason.
- ❖ We have avoided birth in the realm of hungry ghosts and are apart from all their sufferings. This is the second reason.
- ❖ Birth in the animal realm is hard to avoid, yet we have avoided this retribution. This is the third reason.
- ❖ Those born in the border regions do not have the opportunity to learn the principles of benevolence, humaneness and righteousness. However, we now live in the central great country where the Dharma is widespread, and we are able to personally receive and learn the wondrous Teachings. This is the fourth reason.
- ❖ Those born in the Heaven of Longevity do not realize the need to plant blessings. Now we are not born in that heaven, so we have the good conditions to be able to plant and nourish blessings. This is the fifth reason.
- ❖ The human body is hard to gain and should we lose it, we do not know when we may regain it. All of us should feel grateful that we now have a human body. This is the sixth reason.
- ❖ Those with incomplete six sense faculties have difficulties planting roots of goodness. Now not only have we gained the purity of the complete six sense faculties, we are also able to strive towards the profundity of the Dharma. This is the seventh reason.

世智辯聰，反成爲難；相與一心，歸憑正
 shì zhì biàn cōng fǎn chéng wéi nán xiāng yǔ yì xīn guī píng zhèng
 法，是八自慶。
 fǎ shì bā zì qīng

佛前佛後，復謂爲難，或云面不覩佛，又
 fó qián fó hòu fù wèi wéi nán huò yún miàn bù dǔ fó yòu
 爲大難；相與已能發大善願，於未來世，
 wéi dà nán xiāng yǔ yǐ néng fā dà shàn yuàn yú wèi lái shì
 誓拔眾生，不以不覩如來爲難。但一見色
 shì bá zhòng shēng bù yǐ bù dǔ rú lái wéi nán dàn yí jiàn sè
 像，一聞正法，自同在昔，鹿苑初唱。事
 xiàng yì wén zhèng fǎ zì tóng zài xī lù yuàn chū chàng shì
 貴滅罪，生人福業，不以不見佛故，稱之
 guì miè zuì shēng rén fú yè bù yǐ bú jiàn fó gù chēng zhī
 爲難。佛言：見佛爲難。相與已得，瞻對
 wéi nán fó yán jiàn fó wéi nán xiāng yǔ yǐ dé zhān duì
 尊像，是九自慶。
 zūn xiàng shì jiǔ zì qīng

佛言：聞法復難。相與已得，餐服甘露，
 fó yán wén fǎ fù nán xiāng yǔ yǐ dé cān fú gān lù
 是十自慶。
 shì shí zì qīng

佛言：出家爲難。相與已得，辭親割愛，
 fó yán chū jiā wéi nán xiāng yǔ yǐ dé cí qīn gē ài
 歸向入道，是十一自慶。
 guī xiàng rù dào shì shí yī zì qīng

佛言：自利者易，利他爲難。相與今日，
 fó yán zì lì zhě yì lì tā wéi nán xiāng yǔ jīn rì
 一瞻一禮，普爲迴向十方一切，是十二自
 yí zhān yì lǐ pǔ wèi huí xiàng shí fāng yí qiè shì shí èr zì
 慶。
 qīng

- ❖ Those with worldly intelligence and eloquence are obstructed by these mundane abilities. Unobstructed by these, we are able to single-mindedly rely on the proper Dharma. This is the eighth reason.
- ❖ Being born before or after a Buddha is a difficulty; not seeing a Buddha in person is a big difficulty. Now we are already able to make the great and wholesome vow to save and rescue all living beings in the future. We do not take 'not seeing a Buddha' as a difficulty, because once we see the image of a Buddha and once we hear the proper Dharma, we feel as if we are in the Deer Park hearing the Buddha first proclaiming the Dharma. What matters more is to eradicate offenses and generate blessings. Thus not seeing a Buddha, is something we do not take as a difficulty. The Buddha said, "It is difficult to encounter a Buddha." However, we all see the Buddha's honored image. This is the ninth reason.
- ❖ The Buddha said, "It is difficult to hear the Dharma." We are now nourished by the sweet dew of Dharma. This is the tenth reason.
- ❖ The Buddha said, "It is difficult to renounce the householder's life." Now many are able to leave their loved ones and embarked on the path of cultivation. This is the eleventh reason.
- ❖ The Buddha said, "It is easy to benefit oneself but difficult to benefit others." Now with each prostration in veneration, we universally dedicate the merit and virtue to all beings in the ten directions. This is the twelfth reason.

佛言：捍勞忍苦爲難。相與今日，各自翹
 fó yán hàn láo rěn kǔ wéi nán xiāng yǔ jīn rì gè zì qiáo
 勤，爲善不懈，是十三自慶。
 qín wéi shàn bú xiè shì shí sān zì qīng

佛言：讀誦爲難。我今時得披覽經典，是
 fó yán dú sòng wéi nán wǒ jīn shí dé pī lǎn jīng diǎn shì
 十四自慶。
 shí sì zì qīng

坐禪爲難，而今見有息心定意者，是十五
 zuò chán wéi nán ér jīn jiàn yǒu xī xīn dìng yì zhě shì shí wǔ
 自慶。
 zì qīng

今日道場，同業大眾。如是自慶，事多無
 jīn rì dào chǎng tóng yè dà zhòng rú shì zì qīng shì duō wú
 量，非復弱辭，所能宣盡。凡人處世，苦
 liàng fēi fù ruò cí suǒ néng xuān jìn fán rén chǔ shì kǔ
 多樂少。一欣一喜，尚不可諧。況今相
 duō lè shǎo yī xīn yī xǐ shàng bù kě xié kuàng jīn xiāng
 與，有多無礙。得此無礙，皆是十方三寶
 yǔ yǒu duō wú ài dé cǐ wú ài jiē shì shí fāng sān bǎo
 威力。
 wēi lì

宜各至心懷憶此恩，等一痛切，五體投
 yí gè zhì xīn huái yì cǐ ēn děng yí tòng qiè wǔ tǐ tóu
 地，奉爲國家元首，土境人民，父母師
 dì fèng wéi guó jiā yuán shǒu tǔ jìng rén mín fù mǔ shī
 長，上中下座，信施檀越，善惡知識，
 zhǎng shàng zhōng xià zuò xìn shī tán yuè shàn è zhī shì
 諸天諸仙，護世四王；聰明正直，天地虛
 zhū tiān zhū xiān hù shì sì wáng cōng míng zhèng zhí tiān dì xū
 空，主善罰惡，守護持呪，五方龍王，龍
 kōng zhǔ shàn fá è shǒu hù chí zhòu wǔ fāng lóng wáng lóng
 神八部；諸大魔王，五帝大魔，一切魔
 shén bā bù zhū dà mó wáng wǔ dì dà mó yī qiè mó

❖ The Buddha said, “It is difficult to endure hardship and suffering.” However we are now vigorous in cultivation and not lax in doing all good. This is the thirteenth reason.

❖ The Buddha said, “It is difficult to read and recite sutras.” Now we are able to read and study sutras. This is the fourteenth reason.

❖ It is difficult to practice *chan* meditation, but now there are those of us who can make our minds tranquil. This is the fifteenth reason.

Today, we are here in this Bodhimanda due to our shared karma. There are countless reasons we should all feel fortunate. The reasons are too numerous to be fully expressed because of my lack of eloquence. Mundane people experience more suffering than happiness in their lives. For them, even momentary happiness or delight is hard to come by. In contrast, we are now much freer and less obstructed. All such non-obstructions are due to the blessings of the awe-inspiring powers of the Three Treasures throughout the ten directions.

Let us all now with utmost sincerity recollect this deep kindness and bow in full prostration with heartfelt sincerity. On behalf of all heads of nations as well as their citizens, parents, teachers, elders, monastics of the three seniorities, faithful donors, good or bad advisers, heavenly beings and ascetic masters, four world-protecting heavenly kings, 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, dragon kings of the five directions, dragons and the rest of the eightfold division, all great demon kings, five directional great demon kings, all other demon kings, King Yama and other lords of the underworld,

王；閻羅王，泰山府君，五道大神，十八
 wáng yán luó wáng tài shān fǔ jūn wǔ dào dà shén shí bā
 獄王，并諸官屬；廣及三界六道，無窮無
 yù wáng bìng zhū guān shǔ guǎng jí sān jiè liù dào wú qióng wú
 盡，含情抱識，有佛性者；至誠歸依十
 jìn hán qíng bào shì yǒu fó xìng zhě zhì chéng guī yī shí
 方，盡虛空界，一切三寶。

願以慈悲心，同加攝受。以不可思議神
 yuàn yǐ cí bēi xīn tóng jiā shè shòu yǐ bù kě sī yì shén
 力，覆護拯接。令諸天諸仙，一切神王，
 lì fù hù zhěng jiē lìng zhū tiān zhū xiān yí qiè shén wáng
 廣及三界六道，一切眾生；從今日去，越
 guǎng jí sān jiè liù dào yí qiè zhòng shēng cóng jīn rì qù yuè
 生死海，到於彼岸。行願早圓，俱登十
 shēng sǐ hǎi dào yú bǐ àn hèng yuàn zǎo yuán jù dēng shí
 地，入金剛心，成等正覺。

great spirits in the five destinies, the guardian kings of the eighteen hells together with their officials, the limitless sentient beings, and all other beings with the Buddha nature in the three realms and six paths: We now sincerely take refuge with the Three Treasures of the ten directions to the ends of empty space.

May the Three Treasures kindly and compassionately gather us in, accept and protect us with their inconceivable spiritual powers, and enable all heavenly beings, ascetic masters, spirit kings, including all beings of the three realms and six paths, from this day forth, to transcend the sea of birth and death and arrive at the other shore, perfect their vows and practices, ascend the Ten Grounds, realize the vajra mind, and together accomplish the Proper and Equal Enlightenment.

警緣三寶第十一

jǐng yuán sān bǎo dì shí yī

今日道場，同業大眾。宜復人人，緣念三
 jīn rì dào chǎng tóng yè dà zhòng yí fù rén rén yuán niàn sān
 寶。何以故爾？若使不知三寶，云何得起
 bǎo hé yǐ gù ěr ruò shǐ bù zhī sān bǎo yún hé dé qǐ
 慈心，愍念眾生？若使不知三寶，云何得
 cí xīn mǐn niàn zhòng shēng ruò shǐ bù zhī sān bǎo yún hé dé
 起悲心，救攝一切？若使不知三寶，云何
 qǐ bēi xīn jiù shè yī qiè ruò shǐ bù zhī sān bǎo yún hé
 得起平等心，怨親同觀？若使不知三寶，
 dé qǐ píng děng xīn yuàn qīn tóng guān ruò shǐ bù zhī sān bǎo
 云何能得妙智，證無上道？若使不知三
 yún hé néng dé miào zhì zhèng wú shàng dào ruò shǐ bù zhī sān
 寶，云何明了二空，真實無相？
 bǎo yún hé míng liǎo èr kōng zhēn shí wú xiàng

佛言：人身難得今已得，信心難生今已
 fó yán rén shēn nán dé jīn yǐ dé xìn xīn nán shēng jīn yǐ
 生。我等今者，歸憑三寶，而眼不見地獄
 shēng wǒ děng jīn zhě guī píng sān bǎo ér yǎn bú jiàn dì yù
 餓鬼，拔舌吐火之色。耳不聞地獄餓鬼，
 è guǐ bá shé tǔ huǒ zhī sè ěr bù wén dì yù è guǐ
 苦楚熱惱之聲。鼻不聞地獄餓鬼，剝裂膿
 kǔ chǔ rè nǎo zhī shēng bí bù wén dì yù è guǐ bō liè nóng
 血之氣。舌不嘗臭穢腐敗之味；身不觸鑊
 xiě zhī qì shé bù cháng chòu huì fǔ bài zhī wèi shēn bú chù huò
 湯爐炭寒冰之苦。意常得知，佛為無上慈
 tāng lú tàn hán bīng zhī kǔ yì cháng dé zhī fó wéi wú shàng cí
 悲之父，作大醫王。知一切法，為諸眾生
 bēi zhī fù zuò dà yī wáng zhī yī qiè fǎ wéi zhū zhòng shēng
 病之良藥。知諸賢聖，為一切眾生看病之
 bìng zhī liáng yào zhī zhū xián shèng wéi yī qiè zhòng shēng kàn bìng zhī
 母。意常警緣三寶護世，有識念處，我常
 mǔ yì cháng jǐng yuán sān bǎo hù shì yǒu shì niàn chù wǒ cháng

Section 11 - Exhortation to Rely on the Three Treasures

Today, we are here in this Bodhimanda due to our shared karma. Each and every one of us should always be mindful of the Three Treasures. Why is that? If we were not mindful of the Three Treasures, we would not be able to bring forth the mind of kindness and sympathize with living beings. Without being constantly aware of the Three Treasures, how could we bring forth the heart of compassion to save all beings? Without thinking of the Three Treasures, how could we bring forth the mind of equanimity towards friends or foes? If we did not know of the Three Treasures, how could we realize wonderful wisdom and attain the unsurpassed Way? Without mindfulness of the Three Treasures, how can we thoroughly understand the Two Emptinesses and Reality with No-mark?

The Buddha said, "The human body is hard to obtain," yet we now have a human body. The Buddha said, "It is hard to have faith," yet we have now given rise to faith. Now all of us have come to rely on the Three Treasures. Our eyes do not see the hungry ghosts and hell beings, whose mouths spew fire and whose tongues are being pulled out. Our ears do not hear the sounds of suffering and torments of the hell beings and hungry ghosts. Our noses do not smell the stench from the pus and blood oozing from the splitting and flaying skin of hell beings and hungry ghosts. Our tongues do not taste any rotten or putrid food. Our bodies do not suffer the piercing cold of ice or the excruciating heat of being boiled in a cauldron or grilled over a fire. Our minds are constantly aware that the Buddha is the kindest and most compassionate one who is a like father to us. He is our great physician king and his Dharmas are good medicine for all living beings' illnesses. We know that sages and worthy ones are like a mother who is constantly by our side, attending to the sick. We are constantly aware of the Three Treasures protecting the world; wherever we are, we are conscious of this. We understand that although we are unable to encounter the Buddha in person and have been born in the Dharma Ending Age, we have full faith, complete six sense faculties, and are free of high levels of distress or trouble. Instead, we are fortunate in that we can live a more carefree and comfortable

得知。我等今日，雖不值佛，生在末法。
 dé zhī wǒ děng jīn rì suī bù zhí fó shēng zài mò fǎ
 具有信心，六根清淨，無諸衰惱。優遊適
 jù yǒu xìn xīn liù gēn qīng jìng wú zhū shuāi nǎo yōu yóu shì
 性，往來無礙，此之勝報，莫非宿緣，三
 xìng wǎng lái wú ài cǐ zhī shèng bào mò fēi sù yuán sān
 寶恩力。又令今世，發菩提心，諸如此
 bǎo ēn lì yòu lìng jīn shì fā pú tí xīn zhū rú cǐ
 益，非可具說。豈得不人人報恩供養？
 yì fēi kě jù shuō qǐ dé bù rén rén bào ēn gòng yàng

今日道場，同業大眾。一切功德，供養中
 jīn rì dào chǎng tóng yè dà zhòng yí qiè gōng dé gòng yàng zhōng
 最。故經說言：惟念過去世，供養為輕
 zuì gù jīng shuō yán wéi niàn guò qù shì gòng yàng wéi qīng
 微，蒙報歷遐劫，餘福值世尊。又經言：
 wéi méng bào lì xiá jié yú fú zhí shì zūn yòu jīng yán
 設欲報者，起塔精舍，燈燭幡蓋，香華茵
 shè yù bào zhě qǐ tǎ jīng shè dēng zhú fān gài xiāng huā yīn
 褥，種種供養，將來之世，自受其福。雖
 rù zhǒng zhǒng gòng yàng jiāng lái zhī shì zì shòu qí fú suī
 是供養，非報佛恩。欲報佛恩，唯發菩提
 shì gòng yàng fēi bào fó ēn yù bào fó ēn wéi fā pú tí
 心，立四弘誓，造無量緣，莊嚴身相，修
 xīn lì sì hóng shì zào wú liàng yuán zhuāng yán shēn xiàng xiū
 淨土行，是為智者，知恩報恩。
 jìng tǔ xíng shì wéi zhì zhě zhī ēn bào ēn

今日道場，同業大眾。諸佛慈悲，恩不可
 jīn rì dào chǎng tóng yè dà zhòng zhū fó cí bēi ēn bù kě
 報。菩薩摩訶薩，碎身猶不能報萬分之
 bào pú sà mó hē sà suì shēn yóu bù néng bào wàn fēn zhī
 一，況我凡夫而能報者！眾等唯當依經所
 yī kuàng wǒ fán fū ér néng bào zhě zhòng děng wéi dāng yī jīng suǒ
 說，利人為上，各各至心，五體投地，普
 shuō lì rén wéi shàng gè gè zhì xīn wǔ tǐ tóu dì pǔ
 為十方，無窮無盡，四生眾生，歸依世
 wéi shí fāng wú qióng wú jìn sì shēng zhòng shēng guī yī shì

life. We rarely obstructed in our daily activities. Such wonderful rewards are all due to conditions that we have planted in the past, as well as the blessings bestowed by the power of the Three Treasures. Furthermore, they aid us in bringing forth the bodhi resolve in this present life. All such benefits are too numerous to mention. So how could all of us fail to repay this kindness and make offerings to the Three Treasures?

Today, we are here in this Bodhimanda due to our shared karma. We should be aware that among all merit and virtue, making offerings to the Three Treasures is foremost. The sutras state, "Due to the merit from making even a small offering in the past, one enjoys rewards that endure for many kalpas and the remaining blessing will enable one to encounter the World-Honored One." The sutras also mention, "If one wishes to repay the kindness of the Three Treasures, one may build monasteries or stupas, offer lamps, candles, banners, canopies, incense, flowers, bedding, and various other gifts. In the future, one will definitely receive blessings accordingly." However, making these offerings does not truly amount to repaying the Buddha's kindness. The only way to repay the kindness of the Buddha is to bring forth the bodhi resolve, make the four great vows, create limitless affinities and conditions that create blessings to perfect the adorning hallmarks, and cultivate the Pure Land practices. Truly, this is what the wise would do to repay the Buddha's kindness.

Today, we are here in this Bodhimanda due to our shared karma. We should all know that the kindness and compassion of the Buddhas is hard to repay. Even if a Bodhisattva Mahasattva were to sacrifice his body to repay this kindness, such a gesture would not even amount to one share in ten thousand. How much the less are we common folks able to repay the kindness of the Buddha! So we should all accord with the sutras and make benefiting all living beings our top priority. Let us all now, universally for the sake of countless living beings of the four births in the ten directions, bring forth utmost sincerity and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

間，大慈悲父。
jiān dà cí bēi fù

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無德寶佛
ná mó dé bǎo fó

南無應名稱佛
ná mó yīng míng chēng fó

南無華身佛
ná mó huā shēn fó

南無大音聲佛
ná mó dà yīn shēng fó

南無辯才讚佛
ná mó biàn cái zàn fó

南無金剛珠佛
ná mó jīn gāng zhū fó

南無無量壽佛
ná mó wú liàng shòu fó

南無珠莊嚴佛
ná mó zhū zhuāng yán fó

南無大王佛
ná mó dà wáng fó

南無德高行佛
ná mó dé gāo hèng fó

南無高名佛
ná mó gāo míng fó

南無百光佛
ná mó bǎi guāng fó

南無喜悅佛
ná mó xǐ yuè fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Treasury of Virtue Buddha

Namo Deserving Fame Buddha

Namo Flower Body Buddha

Namo Great Voice Buddha

Namo Praised for Eloquence Buddha

Namo Vajra Pearl Buddha

Namo Limitless Lifespan Buddha

Namo Pearl Adornment Buddha

Namo Great King Buddha

Namo Lofty Virtuous Conduct Buddha

Namo Lofty Renown Buddha

Namo Hundreds of Lights Buddha

Namo Happiness and Delight Buddha

南 無 龍 步 佛
ná mó lóng bù fó
南 無 意 願 佛
ná mó yì yuàn fó
南 無 寶 月 佛
ná mó bǎo yuè fó
南 無 滅 已 佛
ná mó miè yǐ fó
南 無 喜 王 佛
ná mó xǐ wáng fó
南 無 調 御 佛
ná mó tiáo yù fó
南 無 喜 自 在 佛
ná mó xǐ zì zài fó
南 無 寶 髻 佛
ná mó bǎo jì fó
南 無 離 畏 佛
ná mó lí wèi fó
南 無 寶 藏 佛
ná mó bǎo zàng fó
南 無 月 面 佛
ná mó yuè miàn fó
南 無 淨 名 佛
ná mó jìng míng fó
南 無 無 邊 身 菩 薩
ná mó wú biān shēn pú sà
南 無 觀 世 音 菩 薩
ná mó guān shì yīn pú sà

Namo Dragon Strides Buddha
Namo Wish and Vow Buddha
Namo Jeweled Moon Buddha
Namo Cessation-realized Buddha
Namo Joyful King Buddha
Namo Subduing and Taming Buddha
Namo Joyous Self-mastery Buddha
Namo Jewel Top Prominence Buddha
Namo Transcending Fear Buddha
Namo Jewel Treasury Buddha
Namo Moon Face Buddha
Namo Pure Name Buddha
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、覆護眾生力、大方便
 bǎo yuàn yǐ cí bēi lì fù hù zhòng shēng lì dà fāng biàn
 力、不思議力，令修懺眾等，普及法界一
 lì bù sī yì lì lìng xiū chàn zhòng děng pǔ jí fǎ jiè yí
 切有情。願生生世世，在在處處，常聞三
 qiè yǒu qíng yuàn shēng shēng shì shì zài zài chù chù cháng wén sān
 寶之名，常瞻三寶之相，常蒙三寶光明照
 bǎo zhī míng cháng zhān sān bǎo zhī xiàng cháng méng sān bǎo guāng míng zhào
 曜身心，常蒙三寶慈悲覆護身心，常獲三
 yào shēn xīn cháng méng sān bǎo cí bēi fù hù shēn xīn cháng huò sān
 寶神力拔濟身心，常獲三寶智慧開悟身
 bǎo shén lì bá jì shēn xīn cháng huò sān bǎo zhì huì kāi wù shēn
 心，悟無生忍，證真實相。
 xīn wú wú shēng rěn zhèng zhēn shí xiàng

又願生生世世，在在處處，常知三寶之
 yòu yuàn shēng shēng shì shì zài zài chù chù cháng zhī sān bǎo zhī
 因，常念三寶之德，常稱讚三寶，常恭敬
 yīn cháng niàn sān bǎo zhī dé cháng chēng zàn sān bǎo cháng gōng jìng
 三寶，常供養三寶，常修建三寶，常護持
 sān bǎo cháng gòng yǎng sān bǎo cháng xiū jiàn sān bǎo cháng hù chí
 三寶，常相續三寶。
 sān bǎo cháng xiāng xù sān bǎo

以此警緣三寶，知恩報恩，人人各獲六根
 yǐ cǐ jǐng yuán sān bǎo zhī ēn bào ēn rén rén gè huò liù gēn
 清淨，五眼圓明；四無量心，四無礙智，
 qīng jìng wǔ yǎn yuán míng sì wú liàng xīn sì wú ài zhì
 應念現前；六神通力，六波羅蜜，隨心自
 yīng niàn xiàn qián liù shén tōng lì liù bō luó mì suí xīn zì
 在。盡未來際，饒益有情。行願圓成，俱
 zài jìn wèi lái jì ráo yì yǒu qíng xìng yuàn yuán chéng jù
 登正覺。
 dēng zhèng jué

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. We pray, with their power of kindness and compassion, their power of protecting and caring for living beings, their power of great expedients, their inconceivable powers they will enable all of us now repenting in this assembly, and all sentient beings throughout the Dharma Realm, constantly, everywhere, and in life after life to:

- ❖ Always hear the names of the Three Treasures;
- ❖ Always see the images of the Three Treasures;
- ❖ Always, in body and mind, be illuminated by the Three Treasures;
- ❖ Always, in body and mind, be guarded and protected by the kindness and compassion of the Three Treasures;
- ❖ Always, in body and mind, be rescued and supported by the spiritual powers of the Three Treasures;
- ❖ Always attain the wisdom of the Three Treasures, be awakened in body and mind, realize the patience of non-production, and certify to the True Mark.

We also vow that in life after life, in all places, we will constantly recognize the causes for the presence of the Three Treasures, constantly be mindful of the kindness of the Three Treasures, constantly praise the Three Treasures, constantly venerate the Three Treasures, constantly make offerings to the Three Treasures, constantly ensure that the Three Treasures be established and maintained, constantly support and protect the Three Treasures, and constantly perpetuate the Three Treasures.

This is how we should remind ourselves of the kindness of the Three Treasures and how to repay the kindness of the Three Treasures. This will enable us to attain purity of our six sense faculties, attain perfect clarity of the five eyes, so that the four limitless minds and four unobstructed wisdoms manifest spontaneously, and we attain as-you-wish self-mastery regarding the six spiritual powers and six paramitas. To the ends of time, may we benefit all sentient beings, and may we all accomplish and perfect all conducts and vows and together arrive at Proper Enlightenment.

懺主謝大眾第十二

chàn zhǔ xiè dà zhòng dì shí èr

今日道場，同業大眾。相與已能生堅固
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ néng shēng jiān gù
 信，發菩提心，誓不退還，此是不可思議
 xìn fā pú tí xīn shì bú tuì huán cǐ shì bù kě sī yì
 志力。此心此志，諸佛稱歎。今日唯深隨
 zhì lì cǐ xīn cǐ zhì zhū fó chēng tàn jīn rì wéi shēn suí
 喜，願未來世，復得遭遇，捨身受身，願不
 xǐ yuàn wèi lái shì fù dé zāo yù shě shēn shòu shēn yuàn bù
 相離，至于菩提，永為法親，慈悲眷屬。
 xiāng lí zhì yú pú tí yǒng wéi fǎ qīn cí bēi juàn shǔ

今建此法集，便成叨覲。智無其解，身乖
 jīn jiàn cǐ fǎ jí biàn chéng tāo tiǎn zhì wú qí jiě shēn guāi
 其行，輕發此意，實足驚於視聽。然人微
 qí héng qīng fā cǐ yì shí zú jīng yú shì tīng rán rén wéi
 事重，冰炭交心。若不資藉強因，而無以
 shì zhòng bīng tàn jiāo xīn ruò bù zī jiè qiáng yīn ér wú yǐ
 獲勝妙之果。誠知謬造，心不忘善，冀蒙
 huò shèng miào zhī guǒ chéng zhī miù zào xīn bú wàng shàn jì méng
 念力，同為慈親。仰屈大眾，降德道場。
 niàn lì tóng wéi cí qīn yǎng qū dà zhòng jiàng dé dào chǎng

時運不留，忽爾垂邁。緣行所牽，勝會難
 shí yùn bù liú hū ěr chuí mài yuán xíng suǒ qiān shèng huì nán
 期。當自課勵，兼以利人。卓然排群，莫
 qí dāng zì kè lì jiān yǐ lì rén zhuó rán pái qún mò
 追後悔。法音經耳，功報彌劫。一念之
 zhuī hòu huǐ fǎ yīn jīng ěr gōng bào mí jié yí niàn zhī
 善，永得資身。一向一志，無願不獲。相
 shàn yǒng dé zī shēn yí xiàng yí zhì wú yuàn bú huò xiāng
 與人人，各各至心，五體投地，歸依世
 yǔ rén rén gè gè zhì xīn wǔ tǐ tóu dì guī yī shì
 間，大慈悲父。
 jiān dà cí bēi fù

Section 12 - Encouragement from the Repentance Host

Great Master Baozhi was the Dharma Master who first established this Dharma Assembly. He said: "Today, we are here in this Bodhimanda due to our shared karma. We have all given rise to firm faith, brought forth the bodhi resolve, and vowed never to retreat from this resolve. This is an inconceivable resolve and aspiration. This very resolve and aspiration is praised by the Buddhas. As the Repentance Host, I deeply rejoice in this merit. I hope that throughout all future times, in life after life, until we realize bodhi, we will forever be kin in Dharma and be members of the compassionate family."

"I myself as the Repentance Host established this Dharma assembly, and I feel humbled and shy. Why? Because I lack wisdom and understanding and am often not in accord with the practices. This brief revelation of my shortcomings may be sufficient to alarm and shock you. However, my position is trivial in the face of the crucial importance of this Repentance. My mind is filled with conflicting emotions — like that of ice and flaming coals. If we do not rely upon great causes and conditions, there is no way to attain the supreme and wondrous fruition. I recognize my errors and mistakes, yet I cannot refrain from doing good, hoping for the Buddhas and Bodhisattvas' kind and compassionate mindfulness, so that we can all be kin in Dharma. May I endeavor to trouble all of you to grace this Bodhimanda with your virtue!"

"Time and tide waits for no man; in the blink of an eye, old age arrives. We are all driven by our karmic conditions, and it is difficult to encounter such a supreme Dharma assembly. Thus, we should all encourage and exert ourselves in cultivation and at the same time benefit others. We should stand out among ordinary people and not follow worldly trends so that we will not regret in the future. Once we hear the sound of Dharma, we receive great rewards for many kalpas; a single wholesome thought will bring everlasting benefit for ourselves and help us to fulfill all of our vows and wishes. So let each and every one of us 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 威 德 寂 滅 佛
ná mó wēi dé jí miè fó

南 無 受 相 佛
ná mó shòu xiàng fó

南 無 多 天 佛
ná mó duō tiān fó

南 無 須 焰 摩 佛
ná mó xū yàn mó fó

南 無 天 愛 佛
ná mó tiān ài fó

南 無 寶 眾 佛
ná mó bǎo zhòng fó

南 無 寶 步 佛
ná mó bǎo bù fó

南 無 師 子 分 佛
ná mó shī zǐ fēn fó

南 無 極 高 行 佛
ná mó jí gāo hàng fó

南 無 人 王 佛
ná mó rén wáng fó

南 無 善 意 佛
ná mó shàn yì fó

南 無 世 明 佛
ná mó shì míng fó

南 無 寶 威 德 佛
ná mó bǎo wēi dé fó

南 無 德 乘 佛
ná mó dé chéng fó

南 無 覺 想 佛
ná mó jué xiǎng fó

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Awe-inspiring Virtue and Tranquil Cessation Buddha

Namo Attribute of Sensations Buddha

Namo Multitudes of Heaven Buddha

Namo Suyama Buddha

Namo Heaven Devotion Buddha

Namo Precious Assembly Buddha

Namo Treasured Strides Buddha

Namo Lion's Share Buddha

Namo Supreme and Lofty Conduct Buddha

Namo Human King Buddha

Namo Wholesome Mind Buddha

Namo Understanding the World Buddha

Namo Precious Awe-inspiring Virtue Buddha

Namo Vehicle of Virtue Buddha

Namo Enlightened Thought Buddha

南無喜莊嚴佛
ná mó xǐ zhuāng yán fó

南無香濟佛
ná mó xiāng jì fó

南無香像佛
ná mó xiāng xiàng fó

南無眾燄佛
ná mó zhòng yàn fó

南無慈相佛
ná mó cí xiàng fó

南無妙香佛
ná mó miào xiāng fó

南無堅鎧佛
ná mó jiān kǎi fó

南無威德猛佛
ná mó wēi dé měng fó

南無珠鎧佛
ná mó zhū kǎi fó

南無仁賢佛
ná mó rén xián fó

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

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

寶。願此道場同業大眾，廣及法界一切有
bǎo yuàn cǐ dào chǎng tóng yè dà zhòng guǎng jí fǎ jiè yí qiè yǒu

情，同一菩提心，同一菩提願。願從今日
qíng tóng yì pú tí xīn tóng yì pú tí yuàn yuàn cóng jīn rì

盡未來際，生生世世，常為三寶眷屬，同
jìn wèi lái jì shēng shēng shì shì cháng wéi sān bǎo juàn shǔ tóng

為智慧法親，同為慈悲骨肉，同處修因，
wéi zhì huì fǎ qīn tóng wéi cí bēi gǔ ròu tóng chù xiū yīn

Namo Adorned with Joy Buddha

Namo Fragrance and Charity Buddha

Namo Fragrant Image Buddha

Namo Multitude of Flames Buddha

Namo Hallmark of Kindness Buddha

Namo Wondrous Fragrance Buddha

Namo Sturdy Armor Buddha

Namo Awe-inspiring Virtue and Courage Buddha

Namo Pearl Armor Buddha

Namo Humane and Worthy Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May all of us who are here in this Bodhimanda due to our shared karma, together with all sentient beings throughout the Dharma Realm, bring forth the same bodhi resolve and make the same bodhi vow. Henceforth, until the ends of time, and in life after life: May we always be the retinue of the Three Treasures; be kin in Dharma of wisdom; be family members of kindness and compassion; cultivate together all the causes and realize the fruition — like echoes following sounds, or a

同處證果。音響相應，形影相隨。莊嚴淨
土，歷事諸佛。同行同到，救護世界。接
引眾生，同力同作。法身本無二體，行願
亦同一致。三身四智，同得圓成。八解六
通，同一自在。饒益將來，同登正覺。

shadow accompanying a form. May we adorn the Pure Lands, serving each and every Buddha. May we together strive to go everywhere to rescue and protect the world; may we together apply our strengths and efforts to take across beings. As there is no difference in our fundamental Dharma body, and we share the same vows and practices, may we together perfect the three bodies and four wisdoms and attain full mastery in the eight liberations and six spiritual powers. May we benefit all future living beings and together attain Proper Enlightenment.

總發大願第十三

zǒng fā dà yuàn dì shí sān

今日道場，同業大眾。相與又以今日懺
悔，發心功德因緣。

願十方盡虛空界，一切天主，一切諸天，
各及眷屬。

又願仙主，一切真仙，各及眷屬。

又願梵王帝釋，護世四王，神王神將，各
及眷屬。

又願聰明正直，天地虛空，主善罰惡，守
護持呪，一切神王，一切神將，各及眷
屬。

又願妙化龍王，頭化提龍王，五方龍王，
龍神八部，八部神王，八部神將，各及眷
屬。

又願阿修羅王，一切神王，一切神將，各
及眷屬。

Section 13 - Making All-encompassing Vows

Today, we are here in this Bodhimanda due to our shared karma. With the merit and virtue from bowing this Repentance and from bringing forth the bodhi resolve as conditions, we now vow that all of the following beings in the ten directions throughout empty space enter the ocean of great vows and be replete with all merit and wisdom:

- ❖ All heavenly kings, heavenly beings, as well as their retinues;
- ❖ All leaders of ascetic masters, other ascetic masters, as well as their retinues;
- ❖ Lord Shakra, the four world-protecting heavenly kings, king spirits, spirit generals, as well as their retinues;
- ❖ The intelligent and righteous spirits, the celestial spirits, the earth spirits, the empty space spirits, spirits who bless the good and punish the evil, and spirits who guard and protect those who uphold mantras, all spirit kings and spirit generals as well as their retinues;
- ❖ Wondrous transformational dragon kings, *Nadobbaja* dragon kings, dragon kings of the five directions, dragons and the rest of the eightfold division, the leaders of the eightfold division, the generals of the eight divisions, as well as their retinues;
- ❖ Asura kings, spirit kings, spirit generals, as well as their retinues;

又願人道，一切人王，臣民將帥，各及眷屬。
 yòu yuàn rén dào yí qiè rén wáng chén mín jiàng shuài gè jí juàn shǔ

又願十方比丘，比丘尼，式叉摩那，沙彌，沙彌尼，各及眷屬。
 yòu yuàn shí fāng bǐ qiū bǐ qiū ní shì chā mó nà shā mí shā mí ní gè jí juàn shǔ

又願閻羅王，泰山府君，五道大神，十八獄王，一切神王，一切神將，各及眷屬。
 yòu yuàn yán luó wáng tài shān fǔ jūn wǔ dào dà shén shí bā yù wáng yí qiè shén wáng yí qiè shén jiàng gè jí juàn shǔ

又願地獄道一切眾生，餓鬼道一切眾生，畜生道一切眾生，各及眷屬。
 yòu yuàn dì yù dào yí qiè zhòng shēng è guǐ dào yí qiè zhòng shēng chù shēng dào yí qiè zhòng shēng gè jí juàn shǔ

又願十方，盡虛空界，窮未來際，若大若小，一切眾生，各及眷屬。
 yòu yuàn shí fāng jìn xū kōng jiè qióng wèi lái jì ruò dà ruò xiǎo yí qiè zhòng shēng gè jí juàn shǔ

又願若後流眾生異願界者，皆悉令入大願海中，各各具足功德智慧。
 yòu yuàn ruò hòu liú zhòng shēng yì yuàn jiè zhě jiē xī lìng rù dà yuàn hǎi zhōng gè gè jù zú gōng dé zhì huì

如是三界內外，無窮無盡，一切眾生，名色所攝，有佛性者。
 rú shì sān jiè nèi wài wú qióng wú jìn yí qiè zhòng shēng míng sè suǒ shè yǒu fó xìng zhě

- ❖ All rulers in the human realm, their ministers, generals, officials, their retinues, and the rest of the people;
- ❖ All bhikshus, bhikshunis, shikshamanas, shramaneras, shramanerikas as well as their fellow monastics and disciples in the ten directions;
- ❖ King Yama, other lords of the underworld, great spirits in the five destinies, all guardian kings of the eighteen hells, spirit kings, spirit generals, as well as their retinues;
- ❖ All beings in the hells, all hungry ghosts, all animals;
- ❖ All other beings in the future throughout empty space, big or small, together with their retinues; and
- ❖ All beings with lesser sentience who are not included in the above destinies and not specifically listed in our vows.

We again vow that all the countless and boundless beings, within or beyond the three realms, including all with name and form endowed with the Buddha nature, enter the ocean of great vows and be replete with all merit and wisdom.

某等今日，仰承十方盡虛空界，一切諸
 佛，大慈悲力；諸大菩薩，一切賢聖，本
 誓願力；無量無盡智慧力，無量無盡功德
 力，自在神通力，覆護眾生力，安慰眾生
 力，盡諸天諸仙漏力，攝化一切善神力，
 救拔地獄眾生力，濟度一切餓鬼力，免脫
 一切畜生力，令諸眾生，得如所願。

某等今日，又承慈悲道場力，歸依三寶
 力，斷疑生信力，懺悔發心力，解怨釋結
 力，自慶歡喜力，踊躍至心力，發願迴向
 善根力，令諸眾生，得如所願。

Great assembly! Throughout all of empty space of the ten directions, may we now reverently rely on the power of great compassion and kindness of all Buddhas, on the power of the fundamental vows of all great Bodhisattvas, sages and worthy ones, and based on their:

- ❖ Power of limitless and boundless wisdom;
- ❖ Power of limitless and boundless merit and virtue;
- ❖ Power of spiritual penetrations and self-mastery;
- ❖ Power of protecting all beings;
- ❖ Power of comforting all beings;
- ❖ Power of enabling all heavenly beings and ascetic masters to end their outflows;
- ❖ Power of gathering in and teaching all wholesome spirits;
- ❖ Power of saving all hell beings;
- ❖ Power of saving all hungry ghosts;
- ❖ Power of preventing beings from falling into the animal realm and of freeing all therein, pray that all beings' wishes be fulfilled.

Great assembly! We also rely on:

- ❖ The power of this Repentance Dharma of Kindness and Compassion in the Bodhimanda;
- ❖ The power of taking refuge with the Three Treasures;
- ❖ The power of severing doubts and giving rise to faith;
- ❖ The power of repentance and making vows;
- ❖ The power of resolving animosity;
- ❖ The power of feeling fortunate and joyous;
- ❖ The power of heartfelt enthusiasm;
- ❖ The power of making resolves and dedicating the roots of goodness — to enable all beings' wishes to be fulfilled.

某等今日，又承七佛大慈心力，十方諸佛
 mǒu děng jīn rì yòu chéng qī fó dà cí xīn lì shí fāng zhū fó
 大悲心力，三十五佛滅煩惱力，五十三佛
 dà bēi xīn lì sān shí wǔ fó miè fán nǎo lì wǔ shí sān fó
 降伏魔力，百七十佛度眾生力，千佛攝受
 xiáng fú mó lì bǎi qī shí fó dù zhòng shēng lì qiān fó shè shòu
 眾生力，十二菩薩覆護眾生力，無邊身、
 zhòng shēng lì shí èr pú sà fù hù zhòng shēng lì wú biān shēn
 觀世音流通懺力。
 guān shì yīn liú tōng chàn lì

願令十方三界六道，窮未來際，一切眾
 yuàn lìng shí fāng sān jiè liú dào qióng wèi lái jì yī qiè zhòng
 生，若大若小，若升若降，名色所攝，有
 shēng ruò dà ruò xiǎo ruò shēng ruò jiàng míng sè suǒ shè yǒu
 佛性者。從今懺悔之後，在所生處，各得
 fó xìng zhě cóng jīn chàn huǐ zhī hòu zài suǒ shēng chù gè dé
 諸佛諸大菩薩，廣大智慧，不可思議，無
 zhū fó zhū dà pú sà guǎng dà zhì huì bù kě sī yì wú
 量自在神力身。六度身，正向菩提。四攝
 liàng zì zài shén lì shēn liù dù shēn zhèng xiàng pú tí sì shè
 身，不捨一切。大悲身，拔一切苦。大慈
 shēn bù shě yī qiè dà bēi shēn bá yī qiè kǔ dà cí
 身，與一切樂。功德身，饒益一切。智慧
 shēn yǔ yī qiè lè gōng dé shēn ráo yì yī qiè zhì huì
 身，說法無窮。金剛身，物不能壞。淨法
 shēn shuō fǎ wú qióng jīn gāng shēn wù bù néng huài jìng fǎ
 身，遠離生死。方便身，現自在力。菩提
 shēn yuǎn lí shēng sǐ fāng biàn shēn xiàn zì zài lì pú tí
 身，隨一切時成三菩提。願四生六道，一
 shēn suí yī qiè shí chéng sān pú tí yuàn sì shēng liú dào yī
 切眾生，皆悉具足如是等身，具足成就諸
 qiè zhòng shēng jiē xī jù zú rú shì děng shēn jù zú chéng jiù zhū
 佛無上大智慧身。
 fó wú shàng dà zhì huì shēn

Great assembly! We further rely on:

- ❖ The power of great kindness possessed by the seven Buddhas;
- ❖ The power of great compassion of that all Buddhas of the ten directions share;
- ❖ The power of eradicating afflictions wielded by the thirty-five Buddhas;
- ❖ The power of subduing demons used by the fifty-three Buddhas;
- ❖ The power of rescuing all beings of that the one hundred and seventy Buddhas employ;
- ❖ The power of gathering in all beings that the thousand Buddhas have;
- ❖ The power of protecting living beings that the twelve Bodhisattvas are endowed with; and
- ❖ The power of exhorting repentance that Boundless Body Bodhisattva and Guan Shi Yin Bodhisattva have perfected.

Now, we make the following vows: May all living beings in the three realms and the six paths of the ten directions to the end of time, regardless whether they are big or small, ascending or descending in the realms of rebirth who have name and form and the Buddha nature, henceforth, after this repentance, wherever they may be, gain all Buddhas' and Bodhisattvas' great vast wisdom and their inconceivable limitless self-mastery spiritual bodies. May they further gain the six paramita bodies to walk the path of bodhi, the four bodies of gathering-in and never giving-up on all beings, the great compassion body of eradicating all living beings' sufferings, and the great kindness body to bestow happiness on all living beings, the merit and virtue body to benefit all beings. May they also gain the wisdom body to inexhaustibly expound Dharma, the indestructible vajra body, the pure Dharma body that is free of birth and death, the expedient body manifesting the power of self-mastery, and the accomplished body of *Anuttara-samyak-sambodhi*. May all beings of the four births and the six paths be replete with all these bodies and perfect and accomplish the unsurpassed great wisdom body of all Buddhas.

又願十方，一切眾生，從今日去，在所生
 yòu yuàn shí fāng yí qiè zhòng shēng cóng jīn rì qù zài suǒ shēng
 處，各得諸佛菩薩不可思議功德之口。柔
 chù gè dé zhū fó pú sà bù kě sī yì gōng dé zhī kǒu róu
 軟口，安樂一切。甘露口，清涼一切。不
 ruǎn kǒu ān lè yí qiè gān lù kǒu qīng liáng yí qiè bù
 虛口，說真實法。如實轉口，乃至夢中，
 xū kǒu shuō zhēn shí fǎ rú shí zhuǎn kǒu nǎi zhì mèng zhōng
 無有虛言。尊重口，釋梵四王恭敬尊重。
 wú yǒu xū yán zūn zhòng kǒu shì fàn sì wáng gōng jìng zūn zhòng
 甚深口，顯示法性。堅固口，說不退法。
 shèn shēn kǒu xiǎn shì fǎ xìng jiān gù kǒu shuō bú tuì fǎ
 正直口，具足辯才。莊嚴口，隨時隨業
 zhèng zhí kǒu jù zú biàn cái zhuāng yán kǒu suí shí suí yè
 普皆示現。一切智口，隨其所應，度脫一
 pǔ jiē shì xiàn yí qiè zhì kǒu suí qí suǒ yīng dù tuō yí
 切。願四生六道，一切眾生，皆悉具足，
 qiè yuàn sì shēng liù dào yí qiè zhòng shēng jiē xī jù zú
 諸佛菩薩，清淨口業。
 zhū fó pú sà qīng jìng kǒu yè

又願十方，一切眾生，從今日去，在所生
 yòu yuàn shí fāng yí qiè zhòng shēng cóng jīn rì qù zài suǒ shēng
 處，各得諸佛菩薩，不可思議大智慧心。
 chù gè dé zhū fó pú sà bù kě sī yì dà zhì huì xīn
 常有厭離煩惱心、猛利心、堅強心、金
 cháng yǒu yàn lí fán nǎo xīn měng lì xīn jiān qiáng xīn jīn
 剛心、不退心、清淨心、明了心、求善
 gāng xīn bú tuì xīn qīng jìng xīn míng liǎo xīn qiú shàn
 心、莊嚴心、廣大心。有大智慧力，有
 xīn zhuāng yán xīn guǎng dà xīn yǒu dà zhì huì lì yǒu
 所聞法，即自開解。慈心向人，斷諸怨
 suǒ wén fǎ jí zì kāi jiě cí xīn xiàng rén duàn zhū yuàn
 結。住於羞恥，常懷慚愧。不計吾我，同
 jié zhù yú xiū chǐ cháng huái cán kuì bú jì wú wǒ tóng

Also, may all living beings of the ten directions, from this day forth, wherever they are, attain the following:

- ❖ a mouth that generates inconceivable merit and virtue, just as all Buddhas and Bodhisattvas do,
- ❖ a mouth that speaks kind words, carrying comfort and joy to all,
- ❖ a mouth from which issues sweet dew, bringing coolness to all,
- ❖ a mouth that expresses truthfulness, speaking the proper and genuine Dharma,
- ❖ a mouth that truthfully relays speech, never uttering falsehoods even in dream-states,
- ❖ a mouth that expresses reverence, gaining the respect and veneration of Lord Shakra and the Four Heavenly Kings,
- ❖ a mouth that defines profundity, revealing the nature of Dharma,
- ❖ a mouth that offers firm encouragement, conveying never-retreating Dharma,
- ❖ a mouth that articulates with uprightness and straightforwardness, resulting in perfect eloquence,
- ❖ a mouth endowed with lovely precision, telling all according to karma and time,
- ❖ a mouth that communicates All-Wisdom, taking across all who are supposed to be liberated.

May all beings throughout the four births and the six paths be replete with all Buddhas' and Bodhisattvas' pure speech karma.

We further vow. May all living beings of the ten directions from this day forth, wherever they are, attain:

- ❖ The mind of inconceivable great wisdom of all Buddhas and Bodhisattvas;
- ❖ The mind that is always weary of afflictions and leave them behind;
- ❖ The courageous and keen mind;
- ❖ The mind of determination and resolve;
- ❖ The vajra mind;
- ❖ The never-retreating mind;
- ❖ The pure mind;
- ❖ The insightful mind;
- ❖ The mind that seeks goodness;
- ❖ The mind of adornment; and
- ❖ The vast and great mind.

善知識。見有布施、持戒、忍辱、精進、
 shàn zhī shì jiàn yǒu bù shī chí jiè rěn rù jīng jìn
 禪定、智慧之人，咸生歡喜。怨親一觀，
 chán dìng zhì huì zhī rén xián shēng huān xǐ yuàn qīn yì guān
 心無憍慢。不說他人善惡長短，不傳彼此
 xīn wú jiāo màn bù shuō tā rén shàn è cháng duǎn bù chuán bǐ cǐ
 和合分離。所言柔軟，不出惡辭。歎佛功
 hé hé fēn lí suǒ yán róu ruǎn bù chū è cí tàn fó gōng
 德，樂學深經。愛護眾生，如己無異。見
 dé yào xué shēn jīng ài hù zhòng shēng rú jǐ wú yì jiàn
 有作福，不行誹謗。慈心和合，猶如聖
 yǒu zuò fú bù xíng fěi bàng cí xīn hé hé yóu rú shèng
 眾。同諸菩薩，成等正覺。
 zhòng tóng zhū pú sà chéng děng zhèng jué

May all living beings attain the power of great wisdom and comprehend all Dharma that is heard. May they always have a mind of kindness towards others and sever all knots of animosity. May they maintain a sense of shame and always harbor the thought of regret and remorse. May they, like all good and wise advisers, not have notions of a self. May they always rejoice to see others practicing giving, upholding precepts, patience, vigor, samadhi, and wisdom. May they treat friends and foes alike, regarding them as the same without any arrogance. May they never gossip about others' right or wrong, strengths or weaknesses, or, about their coming together or separating in their relationships. May they be gentle in speech and never utter harsh words. May they extol the Buddhas' merit and virtue and delight in studying the profound sutras. May they cherish and protect living beings, as if cherishing their own selves. When they see people creating blessings, may they never slander these people. May they have hearts of kindness and be in harmony with all, like an assembly of sages. May they emulate Bodhisattvas and resolve to accomplish the Proper and Equal Enlightenment.

奉為天道禮佛第十四

fèng wèi tiān dào lǐ fó dì shí sì

今日道場，同業大眾。諸天諸仙，一切善
 jīn rì dào chǎng tóng yè dà zhòng zhū tiān zhū xiān yí qiè shàn
 神，於諸眾生，有無量不可思議恩德。願
 shén yú zhū zhòng shēng yǒu wú liàng bù kě sī yì ēn dé yuàn
 諸眾生，長保安樂，慇懃守護，唯善是
 zhū zhòng shēng cháng bǎo ān lè yīn qín shǒu hù wéi shàn shì
 從。何以知然？
 cóng hé yǐ zhī rán

佛勅：
 fó chì

提頭賴吒四天王 tí tóu lài zhà sì tiān wáng	慈心擁護受持經 cí xīn yōng hù shòu chí jīng
令聞慈悲名號者 lìng wén cí bēi míng hào zhě	猶如天子法臣護 yóu rú tiān zǐ fǎ chén hù
又勅龍王伊鉢羅 yòu chì lóng wáng yī bō luó	慈心擁護受持經 cí xīn yōng hù shòu chí jīng
如護眼目愛己子 rú hù yǎn mù ài jǐ zǐ	晝夜六時不遠離 zhòu yè liù shí bù yuǎn lí
又勅閻婆羅刹子 yòu chì yán pó luó chà zǐ	無數毒龍及龍女 wú shù dú lóng jí lóng nǚ
慈心擁護持經者 cí xīn yōng hù chí jīng zhě	如愛頂腦不敢觸 rú ài dǐng nǎo bù gǎn chù
又動毗留勒迦王 yòu chì pí liú là jiā wáng	慈心擁護受持經 cí xīn yōng hù shòu chí jīng
如母愛子心無厭 rú mǔ ài zǐ xīn mó yàn	晝夜擁護行住俱 zhòu yè yōng hù xíng zhù jù
又動難陀跋難陀 yòu chì nán tuó bá nán tuó	娑伽羅王優波陀 suō qié luó wáng yōu bō tuó

Section 14 - Bowing to the Buddhas on behalf of Heavenly Beings

Today, we are here in this Bodhimanda due to our shared karma. We should be aware that heavenly beings, ascetic masters, and all wholesome spirits have been inconceivably virtuous and kind towards living beings, guarding and protecting them, wishing for them to be peaceful and safe and to tend towards goodness. How do we know this?

Because the Buddha has directed:

*Dhrtarastra and the rest of the four heavenly kings,
 Kindly support those who uphold the sutras,
 Enabling beings to hear the Compassionate Ones' names
 While being protected as would a king be by his ministers.
 He also directed the dragon king Elapattra,
 Kindly support those who uphold the sutras,
 As if protecting your own eyes or caring for your own children,
 And never be apart from them throughout the day and night.
 He also directed rakshasa Yanpo,
 Countless poisonous dragons, and dragon girls
 To kindly support those who uphold the sutra,
 As they would care for their own heads, fearing they might come to injury.
 He also directed king Virulaka,
 To kindly support those who uphold the sutras
 Like a mother unwearingly caring for her children,
 Supporting and protecting them, at all times and places.
 He also directed the dragon kings
 Nada, Upanada, Sagara, and Utpalak,*

慈心擁護持經者
cí xīn yōng hù chí jīng zhě

恭敬供養接足禮
gōng jìng gòng yǎng jiē zú lǐ

猶如諸天奉帝釋
yóu rú zhū tiān fèng dì shì

亦如孝子敬父母
yì rú xiào zǐ jìng fù mǔ

慈悲道場施安樂
cí bēi dào chǎng shī ān lè

教諸眾生結法親
jiào zhū zhòng shēng jié fǎ qīn

後生佛前入三昧
hòu shēng fó qián rù sān mèi

畢竟當得不退轉
bì jìng dāng dé bù tuì zhuǎn

若聞諸佛名號者
ruò wén zhū fó míng hào zhě

又聞無邊觀世音
yòu wén wú biān guān shì yīn

消除三障無諸惡
xiāo chú sān zhàng wú zhū è

五眼具足成菩提
wǔ yǎn jù zú chéng pú tí

諸天神王念一切
zhū tiān shén wáng niàn yí qiè

恒加勸獎助威神
héng jiā quàn jiǎng zhù wēi shén

今日道場，同業大眾。諸天神王，有如此
jīn rì dào chǎng tóng yè dà zhòng zhū tiān shén wáng yǒu rú cǐ

恩德，覆護眾生。而諸眾生，未曾發心，
ēn dé fù hù zhòng shēng ér zhū zhòng shēng wèi céng fā xīn

念報恩德。古人尚能感一餐之惠，遂捨命
niàn bào ēn dé gǔ rén shàng néng gǎn yì cān zhī huì suì shě mìng

亡身。而況諸天善神，八部神將，於諸眾
wáng shēn ér kuàng zhū tiān shàn shén bā bù shén jiàng yú zhū zhòng

生，有此恩德！此恩此德，功無邊際。
shēng yǒu cǐ ēn dé cǐ ēn cǐ dé gōng wú biān jì

我等今日，懺悔發心，皆是天王密加神
wǒ děng jīn rì chàn huǐ fā xīn jiē shì tiān wáng mì jiā shén

力，獎助行人，使心成就。若不加助，如
lì jiǎng zhù xíng rén shǐ xīn chéng jiù ruò bù jiā zhù rú

是等心，早應退沒。所以菩薩摩訶薩，每
shì děng xīn zǎo yīng tuì mò suǒ yǐ pú sà mó hē sà měi

歎善知識者，是大因緣。能令我等，登踐
tàn shàn zhī shī zhě shì dà yīn yuán néng lìng wǒ děng dēng jiàn

道場。若無善知識，云何令我得見諸佛？
dào chǎng ruò wú shàn zhī shī yún hé lìng wǒ dé jiàn zhū fó

To kindly support those who uphold the sutras,

And respectfully make offerings and bow to them,

Just as heavenly beings respect Shakra

Or filial sons respect their own parents.

May peace and happiness descend upon this Bodhimanda of Kindness and

Compassion, and may all beings be guided to be kin in Dharma.

Whether born before or after the Buddha, may all attain samadhi and

ultimately gain irreversibility.

May all hear the names of the Buddhas, Guan Shi Yin Bodhisattva and

Boundless Body Bodhisattva whereupon their three karmic obstacles

will melt away, and all will be freed of evil. May all attain the five eyes and

accomplish bodhi.

May all the heavenly beings and kings of spirits care for all beings always,

encouraging them, and granting them awe-inspiring powers.

Today, we are here in this Bodhimanda due to our shared karma. All these heavenly beings and kings of spirits have been protecting all beings with their virtue and kindness, but living beings do not aspire to repay this kindness. Those of old would readily have given up their lives to repay the generosity of receiving a meal. How much more should we living beings strive to repay the kindness of heavenly beings, benevolent spirits, and generals of spirits of the eightfold division! Their kindness and benevolence is vast and boundless.

The reason that we can repent and make vows today is due to the heavenly kings' invisible spiritual aid which helps us to succeed. If it were not for their help, we would have already retreated in our resolves. Thus Bodhisattvas Mahasattvas always praise good and wise advisers who enable us to come to the Bodhimanda — it is due to great causes and conditions. Without good and wise advisers, how could we possibly see the Buddhas?

投身不足報洪慈，殞命不足報深澤。菩薩
 mó hē sà shàng zhì cǐ yán kuàng jiàng sī yǐ xià ér wú bào
 摩訶薩，尚致此言，況降斯已下，而無報
 答！大眾今日，既未能投骸殞命，則應且
 dá dà zhòng jīn rì jì wèi néng tóu hái yǔn mìng zé yīng qiě
 行勤勞，亦是報恩之漸。相與各宜，增到
 xíng qín láo yì shì bào ēn zhī jiàn xiāng yǔ gè yí zēng dào
 運心，知恩報恩。不可隨流，自反無方。
 yùn xīn zhī ēn bào ēn bù kě suí liú zì fǎn wú fāng
 如前自慶，重遇為難。難得今果，復欲何
 rú qián zì qīng chóng yù wéi nán nán dé jīn guǒ fù yù hé
 待？失此一會，知更何趣？唯當勇猛，忘
 dài shī cǐ yí huì zhī gèng hé qù wéi dāng yǒng měng wàng
 身為物。事成有敗，如春有冬。時不待
 shēn wéi wù shì chéng yǒu bài rú chūn yǒu dōng shí bú dài
 人，命焉得久！念此一別，相見未期。各
 rén mìng yān dé jiǔ niàn cǐ yì bié xiāng jiàn wèi qí gè
 自努力，等一痛切，五體投地，奉為十方
 zì nǚ lì děng yí tòng qiè wǔ tǐ tóu dì fèng wèi shí fāng
 盡虛空界，一切天主，一切諸天，各及眷
 jìn xū kōng jiè yí qiè tiān zhǔ yí qiè zhū tiān gè jí juàn
 屬，歸命敬禮世間，大慈悲父。

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無善逝月佛
ná mó shàn shì yuè fó

南無梵自在王佛
ná mó fàn zì zài wáng fó

南無師子月佛
ná mó shī zǐ yuè fó

Even the Bodhisattvas Mahasattvas have said that the sacrifice of our very lives would not suffice to repay the vast and deep kindness of these heavenly kings. So how much the more should we mundane and ordinary people be grateful! How can we not have a mindset of repaying their kindness? Great assembly! Since we are not able to renounce our lives, should we not at least be vigorous in our cultivation so that, over time, we may repay their kindness? Let us all increase our effort and resolve, be mindful of this kindness, and repay it. We should not just drift aimlessly, for if we do that, we will be unable to find our way back. As mentioned previously, we are fortunate to have this rare opportunity of encountering this Dharma assembly. So what are we waiting for? If we miss out, who knows what realm we will fall into? Understanding all of this, we should be courageous and vigorous.

Everything is impermanent. For there to be success, there must also be failure. For there to be spring, there must also be winter. Time waits for no man — we cannot expect to live forever! Once we part, we do not know if we will ever meet again. Now, for the sake of all heavenly rulers and heavenly beings and their retinues throughout the ten directions of empty space, each one of us should apply great effort and with heartfelt sincerity bow in full prostration to the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Well-gone Moon Buddha

Namo Brahma Self-mastery King Buddha

Namo Lion Moon Buddha

南無福威德佛
ná mó fú wēi dé fó

南無正生佛
ná mó zhèng shēng fó

南無無勝佛
ná mó wú shèng fó

南無日觀佛
ná mó rì guān fó

南無寶名佛
ná mó bǎo míng fó

南無大精進佛
ná mó dà jīng jìn fó

南無山光王佛
ná mó shān guāng wáng fó

南無施明佛
ná mó shī míng fó

南無電德佛
ná mó diàn dé fó

南無德聚王佛
ná mó dé jù wáng fó

南無供養名佛
ná mó gòng yàng míng fó

南無法讚佛
ná mó fǎ zàn fó

南無寶語佛
ná mó bǎo yǔ fó

南無救命佛
ná mó jiù mìng fó

南無善戒佛
ná mó shàn jiè fó

南無善眾佛
ná mó shàn zhòng fó

南無定意佛
ná mó dìng yì fó

Namo Blessings and Awe-inspiring Virtue Buddha

Namo Proper Birth Buddha

Namo Invincible Buddha

Namo Contemplating the Sun Buddha

Namo Precious Name Buddha

Namo Great Vigor Buddha

Namo Mountain Light King Buddha

Namo Charitable and Brilliant Buddha

Namo Lightning Virtue Buddha

Namo Accumulating Virtue King Buddha

Namo Fame and Offerings Buddha

Namo Praising Dharma Buddha

Namo Precious Words Buddha

Namo Saving Lives Buddha

Namo Skilled in Precepts Buddha

Namo Skillfully Leading All Beings Buddha

Namo Mind in Samadhi Buddha

南無喜勝王佛

ná mó xǐ shèng wáng fó

南無師子光佛

ná mó shī zǐ guāng fó

南無破有闇佛

ná mó pò yǒu àn fó

南無照明佛

ná mó zhào míng fó

南無上名佛

ná mó shàng míng fó

南無無邊身菩薩

ná mó wú biān shēn pú sà

南無觀世音菩薩

ná mó guān shì yīn pú sà

又復歸命，如是十方，盡虛空界，一切三

yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān

寶。願以慈悲力，同加攝受。願十方盡空

bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn shí fāng jìn kōng

法界，一切天主，一切諸天，各及眷屬；

fǎ jiè yí qiè tiān zhǔ yí qiè zhū tiān gè jí juàn shǔ

平等空慧，恒得現前。智力方便，開無漏

píng děng kōng huì héng dé xiàn qián zhì lì fāng biàn kāi wú lòu

道。十地行願，各得增明。六度修心，四

dào shí dì héng yuàn gè dé zēng míng liù dù xiū xīn sì

等廣被。行菩薩道，入佛行處。四弘誓

děng guǎng bèi xíng pú sà dào rù fó héng chù sì hóng shì

願，不捨眾生。辯才不斷，樂說無窮。善

yuàn bù shě zhòng shēng biàn cái bú duàn lè shuō wú qióng shàn

權接化，利益四生。俱登法雲，證常住

quán jiē huà lì yì sì shēng jù dēng fǎ yún zhèng cháng zhù

果。

guǒ

Namo Supreme Happiness King Buddha

Namo Lion Light Buddha

Namo Dispelling Darkness Buddha

Namo Bright Illumination Buddha

Namo Superior Renown Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you gather us all in with your power of kindness and compassion. May all heavenly rulers, heavenly beings, and their retinues of the ten directions throughout empty space:

- ❖ Have the equanimity and wisdom of the contemplation of emptiness always spontaneously manifesting before them;
- ❖ Attain the power of wisdom and expedients and pave for themselves the path of non-outflows;
- ❖ Strengthen and illuminate their vows and practices of the Ten Grounds;
- ❖ Cultivate the six paramitas and the four limitless minds;
- ❖ Practice the Bodhisattva Path and enter the practices of Buddhas;
- ❖ Save and never abandon living beings with the four great Bodhisattva vows;
- ❖ Attain and sustain the four eloquences and delight in endlessly speaking the Dharma;
- ❖ Use expedient methods to gather in, teach, and benefit all beings of the four births;
- ❖ Together ascend to the Ground of Dharma Clouds and realize ultimate fruition.

奉為諸仙禮佛第十五

fèng wèi zhū xiān lǐ fó dì shí wǔ

今日道場，同業大眾。人各至心，等一痛
 jīn rì dào chǎng tóng yè dà zhòng rén gè zhì xīn dēng yí tòng
 切。五體投地，奉為十方，盡虛空界，一
 qiè wǔ tǐ tóu dì fèng wèi shí fāng jìn xū kōng jiè yí
 切仙主，一切真仙，各及眷屬，歸命敬禮
 qiè xiān zhǔ yí qiè zhēn xiān gè jí juàn shǔ guī mìng jìng lǐ
 世間，大慈悲父。
 shì jiān dà cí bēi fù

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無利慧王佛
 ná mó lì huì wáng fó

南無珠月光佛
 ná mó zhū yuè guāng fó

南無威光王佛
 ná mó wēi guāng wáng fó

南無不破論佛
 ná mó bú pò lùn fó

南無光明王佛
 ná mó guāng míng wáng fó

南無珠輪佛
 ná mó zhū lún fó

南無世師佛
 ná mó shì shī fó

南無吉手佛
 ná mó jí shǒu fó

南無善月佛
 ná mó shàn yuè fó

Section 15 - Bowing to the Buddhas on behalf of Ascetic Masters

Today, we are here in this Bodhimanda due to our shared karma. Now on behalf of the leaders of ascetic masters, all other ascetic masters, and their retinues throughout empty space, I hope each one of us will bring forth our 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 King of Keen Wisdom Buddha

Namo Light of Pearl and Moon Buddha

Namo Awe-inspiring Light King Buddha

Namo Impeccable Discourses Buddha

Namo King of Radiance Buddha

Namo Pearl Wheel Buddha

Namo Teacher of the World Buddha

Namo Auspicious Hand Buddha

Namo Moon of Goodness Buddha

南無寶燄佛
ná mó bǎo yàn fó
南無羅睺守佛
ná mó luó hóu shǒu fó
南無樂菩提佛
ná mó lè pú tí fó
南無等光佛
ná mó děng guāng fó
南無至寂滅佛
ná mó zhì jí miè fó
南無世最妙佛
ná mó shì zuì miào fó
南無無憂佛
ná mó wú yōu fó
南無十勢力佛
ná mó shí shì lì fó
南無喜力王佛
ná mó xǐ lì wáng fó
南無德勢力佛
ná mó dé shì lì fó
南無德勢佛
ná mó dé shì fó
南無大勢力佛
ná mó dà shì lì fó
南無功德藏佛
ná mó gōng dé zàng fó
南無真行佛
ná mó zhēn hàng fó
南無上安佛
ná mó shàng ān fó
南無提沙佛
ná mó tí shā fó
南無無邊身菩薩
ná mó wú biān shēn pú sà

Namo Jeweled Flame Buddha
Namo Rahu Guardian Buddha
Namo Delight in Bodhi Buddha
Namo Light of Equanimity Buddha
Namo Ultimate Quiescence Buddha
Namo Most Wonderful in World Buddha
Namo Worry-free Buddha
Namo Ten Strengths Buddha
Namo King of Happiness and Strength Buddha
Namo Virtue and Strength Buddha
Namo Virtue Power Buddha
Namo Great Strength Buddha
Namo Treasury of Merit and Virtue Buddha
Namo True Practices Buddha
Namo Superior Peace Buddha
Namo Tisya Buddha
Namo Boundless Body Bodhisattva

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 yí qiè sān
寶。願以慈悲力，同加攝受。願諸仙主，
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn zhū xiān zhǔ
一切真仙，各及眷屬；解脫客塵，清淨
yí qiè zhēn xiān gè jí juàn shǔ jiě tuō kè chén qīng jìng
緣障，妙色湛然，等佛身相。四無量心，
yuán zhàng miào sè zhàn rán děng fó shēn xiàng sì wú liàng xīn
六波羅蜜，常得現前。四無礙智，六神通
liù bō luó mì cháng dé xiàn qián sì wú ài zhì liù shén tōng
力，如意自在，出入遊戲菩薩境界。等法
lì rú yì zì zài chū rù yóu xì pú sà jìng jiè děng fǎ
雲地，入金剛心，以不思議力，還接六
yún dì rù jīn gāng xīn yǐ bù sī yì lì huán jiē liù
道。
dào

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 us all in with your power of kindness and compassion. May all leaders of ascetic masters, all other ascetic masters, and their retinues:

- ❖ Be free from the defilements of sense objects;
- ❖ Clean away their karmic obstacles;
- ❖ Attain the serene, wondrous appearances and hallmarks of the Buddhas;
- ❖ Spontaneously manifest the four limitless minds and the six paramitas;
- ❖ Gain the as-you-wish self-mastery of the four unobstructed wisdoms and the six spiritual powers;
- ❖ Freely enter, exit, or roam in the Bodhisattva state;
- ❖ Reach the Ground of the Dharma Clouds and enter the vajra mind; and
- ❖ With inconceivable powers, return to take across beings in the six paths.

奉為梵王等禮佛第十六

fèng wèi fàn wáng děng lǐ fó dì shí liù

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。奉為梵王帝釋，護世四王，各及眷
 dì fèng wèi fàn wáng dì shì hù shì sì wáng gè jí juàn
 屬，歸命敬禮世間，大慈悲父。
 shǔ guī mìng jìng lǐ shì jiān dà cí bēi fù

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無大光佛

ná mó dà guāng fó

南無電明佛

ná mó diàn míng fó

南無廣德佛

ná mó guǎng dé fó

南無珍寶佛

ná mó zhēn bǎo fó

南無福德明佛

ná mó fú dé míng fó

南無造鎧佛

ná mó zào kǎi fó

南無成手佛

ná mó chéng shǒu fó

南無善華佛

ná mó shàn huā fó

南無集寶佛

ná mó jí bǎo fó

南無大海佛

ná mó dà hǎi fó

Section 16 - Bowing to the Buddhas on behalf of
Brahma Kings and Others

Today, we are here in this Bodhimanda due to our shared karma. Now on behalf of Brahma kings, Lord Shakra, and the four world-protecting heavenly kings and all their retainers, may all of us bring forth great 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 Great Light Buddha

Namo Radiance of Lightning Buddha

Namo Vast Virtue Buddha

Namo Precious Jewels Buddha

Namo Radiance of Blessings and Virtue Buddha

Namo Armor-making Buddha

Namo Hand of Accomplishment Buddha

Namo Flower of Goodness Buddha

Namo Gathering Treasure Buddha

Namo Great Sea Buddha

南無持地佛
ná mó chí dì fó

南無義意佛
ná mó yì yì fó

南無善思惟佛
ná mó shàn sī wéi fó

南無德輪佛
ná mó dé lún fó

南無寶光佛
ná mó bǎo guāng fó

南無利益佛
ná mó lì yì fó

南無世月佛
ná mó shì yuè fó

南無美音佛
ná mó měi yīn fó

南無梵相佛
ná mó fàn xiàng fó

南無眾師首佛
ná mó zhòng shī shǒu fó

南無師子行佛
ná mó shī zǐ hòng fó

南無難施佛
ná mó nán shī fó

南無應供佛
ná mó yīng gòng fó

南無明威德佛
ná mó míng wēi dé fó

南無大光王佛
ná mó dà guāng wáng fó

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

Namo Earth Guardian Buddha

Namo Meanings and Principles Buddha

Namo Skillful Contemplation Buddha

Namo Wheel of Virtue Buddha

Namo Jeweled Light Buddha

Namo Benefits Buddha

Namo Moon for the World Buddha

Namo Beautiful Sound Buddha

Namo Brahma Attributes Buddha

Namo Foremost Teacher of Multitudes Buddha

Namo Lion Conduct Buddha

Namo Giving Despite Difficulty Buddha

Namo Worthy of Offerings Buddha

Namo Radiant Awe-inspiring Virtue Buddha

Namo Great Light King Buddha

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，同加攝受。願梵王帝
 bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn fàn wáng dì
 釋，護世四王，各及眷屬；六度四等，日
 shì hù shì sì wáng gè jí juàn shǔ liù dù sì děng rì
 夜增明。四無礙辯，樂說無盡。得八自
 yè zēng míng sì wú ài biàn lè shuō wú jìn dé bā zì
 在，具六神通。三昧總持，應念現前。慈
 zài jù liù shén tōng sān mèi zǒng chí yīng niàn xiàn qián cí
 悲普覆，十方四生。百福莊嚴，萬善圓
 bēi pǔ fù shí fāng sì shēng bǎi fú zhuāng yán wàn shàn yuán
 極。三達開了，五眼具足。為法輪王，攝
 jí sān dá kāi liǎo wǔ yǎn jù zú wéi fǎ lún wáng shè
 化六道。
 huà liù dào

慈悲道場懺法卷第七

cí bēi dào chǎng chàn fǎ juàn dì qī

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you gather us all in with your power of kindness and compassion, so that the Brahma king, Lord Shakra, and the four world-protecting heavenly kings, together with their retinues, will:

- ❖ Become ever clearer in their practices of the six paramitas and the four limitless minds;
- ❖ Attain the four unobstructed eloquences and delight in ceaselessly speaking Dharma;
- ❖ Gain the eight forms of self-mastery and perfect the six spiritual powers;
- ❖ Manifest samadhi and dharani powers at will;
- ❖ Kindly and compassionately bless all beings of the four births throughout the ten directions;
- ❖ Perfect the hundred adornments and the myriad goodnesses from which the fine hallmarks arise;
- ❖ Develop the three insights and open their five eyes; and
- ❖ Become Dharma-wheel kings, gathering in and transforming all beings in the six paths.

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

讚
zàn

逍遙無礙。自慶當陳。
xiāo yáo wú ài zì qīng dāng chén

警緣三寶是真因。相與意諄諄。
jǐng yuán sān bǎo shì zhēn yīn xiāng yǔ yì zhūn zhūn

普禮慈尊。奉報上天恩。
pǔ lǐ cí zūn fèng bào shàng tiān ēn

南無遠行地菩薩摩訶薩 (三稱)
ná mó yuǎn xíng dì pú sà mó hē sà

Praise

Free and without hindrances,
We are most fortunate.
Mindfulness of the Three Treasures' kindness is the true cause.
Together with sincere intention,
We now universally bow to the Honored One,
To repay the kindness of all heavenly gods.
Namo Ground of Traveling Far Bodhisattva Mahasattva (3 times)

出懺

chū chàn

七佛慈仁，皈依者，不墮十八之地獄；七
 qī fó cí rén guī yī zhě bú duò shí bā zhī dì yù qī
 聚淨戒，受持者，更生化樂之天宮。惟願
 jù jìng jiè shòu chí zhě gèng shēng huà lè zhī tiān gōng wéi yuàn
 慈悲，證明丹悃。救七聚之異類，坐七寶
 cí bēi zhèng míng dān kǔn jiù qī jù zhī yì lèi zuò qī bǎo
 之華臺。願垂無極之大悲，俯察有情之微
 zhī huā tái yuàn chuí wú jí zhī dà bēi fǔ chá yǒu qíng zhī wēi
 懇。
 kěn

上來奉為求懺某等，修崇慈悲道場懺法。
 shàng lái fèng wèi qiú chàn mǒu děng xiū chóng cí bēi dào chǎng chàn fǎ
 今當第七卷，功課圓滿。我諸眾等，入懺
 jīn dāng dì qī juàn gōng kè yuán mǎn wǒ zhū zhòng děng rù chàn
 出懺，念茲在茲。燈然慧炬，供獻純陀。
 chū chàn niàn zī zài zī dēng rán huì jù gòng xiàn chún tuó
 金爐騰藹藹之祥雲，玉燭吐煌煌之瑞氣。
 jīn lú téng āi āi zhī xiáng yún yù zhú tǔ huáng huáng zhī ruì qì
 鐘磬響鏗鏘之法韻，華果陳上品之嘉珍。
 zhōng qīng xiǎng kēng qiāng zhī fǎ yùn huā guǒ chén shàng pǐn zhī jiā zhēn
 供獻蘋蘩，華呈薝蔔。供養巍巍之善逝，
 gòng xiàn pín fán huā chéng zhān bó gòng yǎng wēi wēi zhī shàn shì
 宣揚句句之伽陀。唱落落之玄音，讚雄雄
 xuān yáng jù jù zhī qié tuó chàng luò luò zhī xuán yīn zàn xióng xióng
 之聖德。入默默之禪思，集種種之妙行。
 zhī shèng dé rù mò mò zhī chán sī jí zhǒng zhǒng zhī miào hòng
 先伸回向佛菩提，十聖三賢同證鑒。然後
 xiān shēn huí xiàng fó pú tí shí shèng sān xián tóng zhèng jiàn rán hòu
 普資於沙界，四恩三有盡沾恩。
 pǔ zī yú shā jiè sì ēn sān yǒu jìn zhān ēn

Concluding the Repentance

The *seven* Buddhas are kind and benevolent;
 Those who take refuge will not fall into the eighteen hells.
 Those who uphold the *seven* categories of pure precepts
 Will be born in the Blissful Transformation Heaven.
 May the Compassionate One certify our earnest sincerity;
 May you rescue all who have violated the *seven* categories of precepts
 And enable them to be reborn onto the *seven*-jeweled lotus dais.
 May you bestow your boundless great compassion
 And bear witness to sentient beings' humble requests.

[*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 Seven, accomplishing its merit and virtue. Lamps are lit as wisdom torches, and offerings are made as sincerely as the final one by Cunda. Wisps of fragrant incense rise from the golden censer forming auspicious clouds. The flames from jade-like candles blaze forth issuing propitious *qi*, while the bells chime with melodious and sonorous rhymes of Dharma. Exquisite and rare flowers and fruits are presented, together with Campaka and vegetarian dishes. All these we offer to the lofty and stately Well-Gone One. We chant in praise the Gathas of the sacred texts with voices clear and far-reaching, extolling the heroic virtues of the Sagely Ones. We enter the tranquil modes of dhyana contemplation, gathering in all the various wondrous practices.

May you, sages of the Ten Grounds and Three Worthiness bear witness as we first dedicate this merit to bodhi and to all beings everywhere, many as the Ganges sands. May the four benefactors and all in the three existences benefit from this kindness.

出生功德，今爲求懺某等，淨諸業障，獲
chū shēng gōng dé jīn wèi qiú chàn mǒu děng jìng zhū yè zhàng huò
大吉祥。
dà jí xiáng
伏願：七漏盡而七覺華開，性天朗耀；七
fú yuàn qī lòu jìn ér qī jué huā kāi xìng tiān lǎng yào qī
戒淨而七遮清淨，苦海波澄；摧七慢之高
jiè jìng ér qī zhē qīng jìng kǔ hǎi bō chéng cuī qī màn zhī gāo
山，了七情之妄想；獲七財之法藏，度七
shān liǎo qī qíng zhī wàng xiǎng huò qī cái zhī fǎ zàng dù qī
趣之有情；化劍樹爲七寶之香林，變業地
qù zhī yǒu qíng huà jiàn shù wéi qī bǎo zhī xiāng lín biàn yè dì
作七珍之聖域。餘業果以難逃，屈眾慈而
zuò qī zhēn zhī shèng yù yú yè guǒ yǐ nán táo qū zhòng cí ér
懺悔。
chàn huǐ

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we pray that the merit accrued will enable everyone in this Repentance to be cleansed of all karmic obstacles. May all attain great auspiciousness.

We bow and earnestly pray:

May the *seven* outflows cease completely, the *seven* factors of awakening blossom, and in that way may the brilliant inherent Nature be unveiled like a clear sky.

May the *seven* categories of precepts be purified and the *seven* kinds of prohibitions cleansed, thus making the rough sea of suffering tranquil.

May the mountain of *seven* kinds of arrogance be demolished and the false thoughts arising from the *seven* emotions end.

May we obtain the Dharma treasury of the *seven* wealth and take across all sentient beings in the *seven* paths.

May we transform the trees of swords into the fragrant forest of *seven* jewels and transform the karma field into the sagely realm of *seven* treasures.

May all of us continue to repent since we may not be spared completely from the retributions of any remaining karmic offenses.

讚
zàn

梁皇懺。七卷功德力。
liáng huáng chàn qī juàn gōng dé lì

願滅信人 / 亡者 七之罪。
yuàn miè xìn rén qī zhī zuì

親證菩薩遠行地。懺文舉處罪華飛。
qīn zhèng pú sà yuǎn xíng 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。七卷已全周。
liáng huáng chàn qī 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

遠行地菩薩。惟願哀納受。
yuǎn xíng 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 Seven
Enables the disciples and the deceased to eradicate the seven evils.

May all realize the Bodhisattva's Ground of Traveling Far.

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 Seven 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 Traveling Far compassionately
gather us in.

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

梁皇寶懺

【卷八】

Emperor of Liang Jeweled Repentance

(Roll 8)

讚
zàn

世間寶。歷代古今傳。
shì jiān bǎo lì dài gǔ jīn chuán
珊瑚琥珀銀絲線。磲磬瑪瑙連珠串。
shān hú hǔ pò yín sī xiàn chē qú mǎ nǎo lián zhū chuàn
給孤長者捨祇園。金輪王說法。
jǐ gū zhǎng zhě shě qí yuán jīn lún wáng shuō fǎ
永鎮龍宮殿。
yǒng zhèn lóng gōng diàn
南無普供養菩薩摩訶薩（三稱）
ná mó pǔ gòng yǎng pú sà mó hē sà

Praise

Jewels are treasured in the world, from ancient times till now.
Coral and amber are threaded in silver,
Tridacna and carnelian form necklaces of pearls.
The Benefactor of Orphans and Solitary offers up the Garden.
The Gold Wheel Turning King speaks the Dharma,
It is perpetually preserved in the dragon palace.
Namo Universal Offering Bodhisattva Mahasattva (3 times)

入懺

rù chàn

恭聞
gōng wén

諸佛世尊，現八相之成道，如月懸於太
zhū fó shì zūn xiàn bā xiàng zhī chéng dào rú yuè xuán yú tài
虛。善逝如來，示八種之化儀，似雨沾於
xū shàn shì rú lái shì bā zhǒng zhī huà yí sì yǔ zhān yú
沙界。四生七趣盡生天，八部龍神咸恭
shā jiè sì shēng qī qù jìn shēng tiān bā bù lóng shén xián gōng
敬。八萬大士，悉助宣揚；八大菩薩，皆
jìng bā wàn dà shì xī zhù xuān yáng bā dà pú sà jiē
恒衛護。八時得八吉祥，八解具八功德。
héng wèi hù bā shí dé bā jí xiáng bā jiě jù bā gōng dé
神機妙用，普應群情。惟願垂慈，證明佛
shén jī miào yòng pǔ yīng qún qíng wéi yuàn chuí cí zhèng míng fó
事。
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
茲當第八卷，入壇緣起。如法修持，檀信
zī dāng dì bā juǎn rù tán yuán qǐ rú fǎ xiū chí tán xìn
轉加精進；緇流如法熏修。爐焚戒定慧
zhuǎn jiā jīng jìn zī liú rú fǎ xūn xiū lú fén jiè dìng huì
香，瓶插曼陀羅華。燈然玉樹，果獻金
xiāng píng chā màn tuó luó huā dēng rán yù shù guǒ xiàn jīn
盤。投誠百拜於金容，懇切一心於寶地。
pán tóu chéng bǎi bài yú jīn róng kěn qiè yì xīn yú bǎo dì
陳露多生之罪垢，消除累世之愆尤。
chén lù duō shēng zhī zuì gòu xiāo chú lěi shì zhī qiān yóu

Commencement of the Repentance

Listen respectfully

Having gone through the *eight* phases and accomplishing the Way, the World-Honored Buddha is like a full moon in space.

The Well-Gone Tathagata expounds the *eight* modes of teaching, like rain showers nurturing all throughout worlds many as the Ganges sands.

Thus, many in the four births and seven destinies can ascend to the heavens; dragons and the rest of the *eightfold* division pay their respect.

The *eighty* thousand great knights of Dharma assist in propagating the Buddhas' teachings.

The *eight* great Bodhisattvas are ever vigilant guarding and protecting.

The *eight* auspiciousness pervade the *eight* periods of time, and the *eight* liberations perfect the *eight* merit and virtue.

The Buddhas' teachings, replete with spiritual insight and wondrous functions, pervasively respond to the needs of all beings.

May the Buddhas bestow kindness on us and bear witness to this work of all Buddhas.

[*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 Eight. With all conditions fulfilled, we now enter the Repentance Platform. In accord with the Dharma, the faithful practice with ever increasing vigor; permeated in the Dharma, the monastics cultivate harmoniously in accord. In the censer is lit the incense of precepts, samadhi, and wisdom; in the vase are decoratively arrayed *mandarava* flowers. Burning lamps sparkle in the tree of precious gems. Golden plates present a variety of fruits. We sincerely bow to all Buddhas replete with their golden hallmarks, as we remain focused in this Bodhimanda. We confess all of our wrongdoings accumulated from innumerable lives past and pray that these offenses be eradicated.

切念求懺某等，自從有識，以至今生。背
 qiè niàn qiú chàn mǒu děng zì cóng yǒu shì yǐ zhì jīn shēng bèi
 八正而向八邪，引起參天荊棘；循八貪而
 bā zhèng ér xiàng bā xié yǐn qǐ cān tiān jīng jí xún bā tān ér
 迷八解，橫生遍界空華。爲八識之所緣，
 mí bā jiě héng shēng biàn jiè kōng huā wéi bā shì zhī suǒ yuán
 隨八風之所轉；嗟八垢之易染，恐八難之
 suí bā fēng zhī suǒ zhuǎn jiē bā gòu zhī yì rǎn kǒng bā nán zhī
 難逃。今則悔過無門，捫心有愧。修片善
 nán táo jīn zé huǐ guò wú mén mén xīn yǒu kuì xiū piàn shàn
 於一乘教內，抱寸誠於諸佛像前。仍發露
 yú yī chéng jiào nèi bào cùn chéng yú zhū fó xiàng qián réng fā lù
 於罪愆，乃披誠而悔過。應念如斯，情當
 yú zuì qiān nǎi pī chéng ér huǐ guò yīng niàn rú sī qíng dāng
 合釋。恭叩洪慈，冥熏加被。
 hé shì gōng kòu hóng cí míng xūn jiā bèi

[Dharma Host: May _____ *be earnestly mindful*], including all of us who seek to repent, that from the time we first had consciousness until now, we have turned our backs on the *eightfold* proper path and strayed towards the *eight* deviant paths, thus creating numerous troubles for ourselves. Pulled along by the *eight* greeds, we lose track of the *eight* liberations and rampantly give rise to delusional perceptions that can be likened to how someone with an eye disease sees illusory floating shapes when there are actually none. It is lamentable how we, being conditioned by our *eighth* consciousness and turned by the *eight* winds, become easily tainted by the *eight* defilements. Because of that it is to be feared that we may not be spared from the *eight* difficulties.

We now realize that we have not yet been able to repent of our offenses. Reflecting within, our hearts are filled with shame. This is because we have only managed to cultivate a tiny amount of goodness in the Mahayana Teachings and harbored no more than an ounce of sincerity in our repentance before the Buddha images. Nevertheless, we still strive to confess our offenses and repent with utmost sincerity. Let all of us be mindful in this manner, and our attitude in accord. Now we respectfully bow to the Greatly Compassionate Ones and pray you will invisibly bless and protect us.

刹塵心念可數知 大海中水可飲盡
chà chén xīn niàn kě shǔ zhī dà hǎi zhōng shuǐ kě yǐn jìn

虛空可量風可繫 無能盡說佛功德
xū kōng kě liáng fēng kě xì wú néng jìn shuō fó gōng dé

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
ná mó guò qù pí pó shī fó

南無尸棄佛
ná mó shī qì fó

南無毘舍浮佛
ná mó pí shè fú fó

南無拘留孫佛
ná mó jū liú sūn fó

南無拘那含牟尼佛
ná mó jū nà hán móu ní fó

南無迦葉佛
ná mó jiā shè fó

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

南無當來變無量阿僧祇佛
ná mó dāng lái miǎn wú liàng ā sēng qí fó

開經偈

kāi jīng jì

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

無上甚深微妙法 百千萬劫難遭遇
wú shàng shēn 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

*Thoughts numerous as dust motes in the worlds may be counted;
The waters in the oceans may be completely drunk;
Empty space may be measured and the wind tied still;
Yet the Buddha's merit and virtue cannot be told in full.*

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.*

慈悲道場懺法卷第八

cí bēi dào chǎng chàn fǎ juàn dì bā

奉為阿修羅道一切善神禮佛第十七

fèng wèi ā xiū luó dào yí qiè shàn shén lǐ fó dì shí qī

今日道場，同業大眾。重複至誠，五體
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ
 投地。奉為十方，盡虛空界，一切阿修
 tóu dì fèng wèi shí fāng jìn xū kōng jiè yí qiè ā xiū
 羅王，一切阿修羅，各及眷屬。又奉為
 luó wáng yí qiè ā xiū luó gè jí juàn shǔ yòu fèng wèi
 十方，盡虛空界，一切聰明正直，天地虛
 shí fāng jìn xū kōng jiè yí qiè cōng míng zhèng zhí tiān dì xū
 空，主善罰惡，守護持呪，八部神王，八
 kōng zhǔ shàn fá è shǒu hù chí zhòu bā bù shén wáng bā
 部神將；乃至若內若外，若近若遠，東西
 bù shén jiāng nǎi zhì ruò nèi ruò wài ruò jìn ruò yuǎn dōng xī
 南北，四維上下，遍空法界，有大神足
 nán běi sì wéi shàng xià biàn kōng fǎ jiè yǒu dà shén zú
 力，有大威德力；如是十方，八部神王，
 lì yǒu dà wēi dé lì rú shì shí fāng bā bù shén wáng
 八部神將，各及眷屬。歸命敬禮，一切世
 bā bù shén jiāng gè jí juàn shǔ guī mìng jìng lǐ yí qiè shì
 間，大慈悲父。
 jiān dà cí bēi fù

南無彌勒佛
 ná mó mí lè fó

南無釋迦牟尼佛
 ná mó shì jiā móu ní fó

南無寶名佛
 ná mó bǎo míng fó

南無眾清淨佛
 ná mó zhòng qīng jìng fó

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

Section 17 - Bowing to the Buddhas on behalf of Asuras and All Wholesome Spirits

Today, we are here in this Bodhimanda due to our shared karma. Again, with utmost sincerity, we bow in full prostration to the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of:

- ❖ All asura kings, asuras and their retinues throughout the ten directions to the ends of empty space;
- ❖ All 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 throughout the ten directions to the ends of empty space;
- ❖ All spirit kings and generals of the eightfold division together with their retinues, and all other spirits with awe-inspiring virtue and great spiritual power, in this or other realms, near or far, north, south, east, west, the four intermediate directions, and the zenith and nadir, pervading the whole of empty space and the Dharma Realm.

On behalf of all of them, we respectfully 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 Precious Name Buddha

Namo Pure in the Assembly Buddha

南無無邊名佛

ná mó wú biān míng fó

南無不虛光佛

ná mó bù xū guāng fó

南無聖天佛

ná mó shèng tiān fó

南無智王佛

ná mó zhì wáng fó

南無金剛眾佛

ná mó jīn gāng zhòng fó

南無善障佛

ná mó shàn zhàng fó

南無建慈佛

ná mó jiàn cí fó

南無華國佛

ná mó huā guó fó

南無法意佛

ná mó fǎ yì fó

南無風行佛

ná mó fēng xíng fó

南無善思名佛

ná mó shàn sī míng fó

南無多明佛

ná mó duō míng fó

南無密眾佛

ná mó mì zhòng fó

南無功德守佛

ná mó gōng dé shǒu fó

南無利意佛

ná mó lì yì fó

南無無懼佛

ná mó wú jù fó

南無堅觀佛

ná mó jiān guān fó

Namo Boundless Name Buddha

Namo Genuine Light Buddha

Namo Sages' Heaven Buddha

Namo Wisdom King Buddha

Namo Vajra Assembly Buddha

Namo Skilled Obstructions Buddha

Namo Establishing Compassion Buddha

Namo Country of Flowers Buddha

Namo Dharma Meaning Buddha

Namo Wind Traveling Buddha

Namo Renowned for Wholesome Thoughts Buddha

Namo Abundant Brilliance Buddha

Namo Esoteric Assembly Buddha

Namo Upholding Virtue Buddha

Namo Beneficent Mind Buddha

Namo Fearless Buddha

Namo Persevering in Contemplation Buddha

南無住法佛

ná mó zhù fǎ fó

南無珠足佛

ná mó zhū zú fó

南無解脫德佛

ná mó jiě tuō dé fó

南無妙身佛

ná mó miào shēn fó

南無善意佛

ná mó shàn yì fó

南無普德佛

ná mó pǔ dé fó

南無光王佛

ná mó guāng wáng fó

南無無邊身菩薩

ná mó wú biān shēn pú sà

南無觀世音菩薩

ná mó guān shì yīn pú sà

又復歸命，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，同加覆護。願阿修羅

bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn ā xiū luó

王，一切阿修羅，各及眷屬；又願聰明正

wáng yī qiè ā xiū luó gè jí juàn shǔ yòu yuàn cōng míng zhèng

直，天地虛空，主善罰惡，守護持呪，八

zhí tiān dì xū kōng zhǔ shàn fá è shǒu hù chí zhòu bā

部神王，八部神將，各及眷屬；解脫客

bù shén wáng bā bù shén jiàng gè jí juàn shǔ jiě tuō kè

塵，清淨緣障。發起大乘，修無礙道。四

chén qīng jìng yuán zhàng fā qǐ dà chéng xiū wú ài dào sì

無量心，六波羅蜜，常得現前。四辯六

wú liàng xīn liù bō luó mì cháng dé xiàn qián sì biàn liù

通，如意自在。恒以慈悲，救護眾生。行

tōng rú yì zì zài héng yǐ cí bēi jiù hù zhòng shēng xíng

Namo Dwelling in Dharma Buddha

Namo Fulfilling Pearl Buddha

Namo Virtue of Liberation Buddha

Namo Wonderful Body Buddha

Namo Wholesome Mind Buddha

Namo Universal Virtue Buddha

Namo King of Light Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May your power of kindness and compassion protect and guard all of the following:

- ❖ All asura kings, asuras and their relatives;
- ❖ All intelligent and righteous spirits, celestial spirits, earth spirits, empty space spirits;
- ❖ All spirits who bless the good and punish the evil;
- ❖ Spirits who guard and protect those who uphold mantras;
- ❖ All spirit kings and generals of the eightfold division together with their retinues.

May all of them be freed from the defilement of sense objects and may all obstructing karmic conditions be cleared away; may they bring forth the resolve for the Mahayana and cultivate the path of non-obstruction; may they always dwell in the four limitless minds and the six paramitas; may they gain mastery of the four

菩 薩 道 ， 入 佛 智 慧 。 度 金 剛 心 ， 成 等 正
pú sà dào rù fó zhì huì dù jīn gāng xīn chéng děng zhèng
覺 。
jué

unobstructed eloquences and six spiritual powers; may they constantly, with kindness and compassion, save and protect all living beings; may they practice the Bodhisattva Path, enter the Buddha's wisdom, attain the ultimate vajra mind and accomplish Proper and Equal Enlightenment.

奉為龍王禮佛第十八

fèng wèi lóng wáng lǐ fó dì shí bā

今日道場，同業大眾。重複至誠，五體投
 jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
 地。奉為十方，盡虛空界，一切不思議龍
 dì fèng wèi shí fāng jìn xū kōng jiè yí qiè bù sī yì lóng
 王：妙化龍王，頭化提龍王，五方龍王，
 wáng miào huà lóng wáng tóu huà tí lóng wáng wǔ fāng lóng wáng
 天龍王，地龍王，山龍王，海龍王，日宮
 tiān lóng wáng dì lóng wáng shān lóng wáng hǎi lóng wáng rì gōng
 龍王，月宮龍王，星宮龍王，歲時龍王，
 lóng wáng yuè gōng lóng wáng xīng gōng lóng wáng suì shí lóng wáng
 青海龍王，護形命龍王，護眾生龍王；乃
 qīng hǎi lóng wáng hù xíng mìng lóng wáng hù zhòng shēng lóng wáng nǎi
 至十方，若內若外，若近若遠，東西南
 zhì shí fāng ruò nèi ruò wài ruò jìn ruò yuǎn dōng xī nán
 北，四維上下，遍空法界，有大神足力，
 běi sì wéi shàng xià biàn kōng fǎ jiè yǒu dà shén zú lì
 有大威德力；如是一切龍王，一切龍神，
 yǒu dà wēi dé lì rú shì yí qiè lóng wáng yí qiè lóng shén
 各及眷屬。歸命敬禮，一切世間，大慈悲
 gè jí juàn shǔ guī mìng jìng lǐ yí qiè 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

南無妙智佛

ná mó miào zhì fó

南無梵財佛

ná mó fàn cái fó

Section 18 - Bowing to the Buddhas on behalf of Dragon Kings

Today, we who are here in this Bodhimanda due to our shared karma. Again, with utmost sincerity, we bow in full prostration on behalf of: All inconceivable dragon kings and their retinues of the ten directions to the ends of empty space — such as wondrous transformational dragon kings, Nadobbaja dragon kings, dragon kings of the five directions, heavenly dragon kings, land dragon kings, mountain dragon kings, ocean dragon kings, sun palace dragon kings, moon palace dragon kings, star palace dragon kings, dragon kings for the seasons and time, blue ocean dragon kings, dragon kings protecting life forms, dragon kings protecting living beings including all other dragon kings with awe-inspiring virtue and great spiritual power — in this or other realms, near or far, north, south, east, west, the four intermediate directions, and the zenith and nadir, pervading the whole of empty space and the Dharma Realm. On behalf of all of them, we respectfully 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 Wonderful Wisdom Buddha

Namo Brahma Wealth Buddha

南無實音佛

ná mó shí yīn fó

南無正智佛

ná mó zhèng zhì fó

南無力得佛

ná mó lì dé fó

南無師子意佛

ná mó shī zǐ yì fó

南無華相佛

ná mó huā xiàng fó

南無智積佛

ná mó zhì jī fó

南無華齒佛

ná mó huā chǐ fó

南無功德藏佛

ná mó gōng dé zàng fó

南無名寶佛

ná mó míng bǎo fó

南無希有名佛

ná mó xī yǒu míng fó

南無上戒佛

ná mó shàng jiè fó

南無無畏佛

ná mó wú wèi fó

南無日明佛

ná mó rì míng fó

南無梵壽佛

ná mó fàn shòu fó

南無一切天佛

ná mó yí qiè tiān fó

南無樂智佛

ná mó lè zhì fó

南無寶天佛

ná mó bǎo tiān fó

Namo Sounds of Truth Buddha

Namo Proper Wisdom Buddha

Namo Gaining Strength Buddha

Namo Lion Resolve Buddha

Namo Flower Hallmarks Buddha

Namo Accumulating Wisdom Buddha

Namo Magnificent Teeth Buddha

Namo Treasury of Virtue Buddha

Namo Renowned Jewel Buddha

Namo Rare Renown Buddha

Namo Superior Precepts Buddha

Namo Fearless Buddha

Namo Brilliance of Sun Buddha

Namo Brahma Longevity Buddha

Namo All Heavens Buddha

Namo Delight in Wisdom Buddha

Namo Jeweled Heaven Buddha

南無珠藏佛
ná mó zhū zàng fó

南無德流布佛
ná mó dé liú bù fó

南無智王佛
ná mó zhì wáng fó

南無無縛佛
ná mó wú fú fó

南無堅法佛
ná mó jiān fǎ fó

南無天德佛
ná mó tiān dé fó

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸命，如是十方，盡虛空界，一切三
yòu fù guī mìng rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願以慈悲力，同加攝受。願諸龍王，
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn zhū lóng wáng
各及眷屬，增暉光明，神力自在。以無
gè jí juàn shǔ zēng huī guāng míng shén lì zì zài yǐ wú
相解，斷除緣障。永離惡趣，常生淨土。
xiàng jiě duàn chú yuán zhàng yǒng lí è qù cháng shēng jìng dù
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
辯，六神通力，隨心自在。以慈悲心，拯
biàn liù shén tōng lì suí xīn zì zài yǐ cí bēi xīn zhěng
接一切。妙行莊嚴，過法雲地，入金剛
jiē yí qiè miào hòng zhuāng yán guò fǎ yún dì rù jīn gāng
心，成等正覺。
xīn chéng děng zhèng jué

Namo Treasury of Pearls Buddha

Namo Widespread Virtue Buddha

Namo Wisdom King Buddha

Namo Free of Fetters Buddha

Namo Firm in Dharma Buddha

Namo Heavenly Virtue Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you gather us in with your power of kindness and compassion. We pray that all dragon kings, together with their retinues, gain greater brilliance and the self-mastery of spiritual powers. May they attain the realization of no-mark to eradicate their karmic conditions and obstructions. May they forever be apart from the evil destinies and always be reborn in the Pure Land. May they always attain 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 rescue all beings with a heart of kindness and compassion. May they be adorned with sublime practices, advance through the Ground of Dharma Clouds, enter the vajra mind, and attain Proper and Equal Enlightenment.

奉為魔王禮佛第十九

fèng wèi mó wáng lǐ fó dì shí jiǔ

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。奉為大魔王，五帝大魔，乃至東西南
 dì fèng wèi dà mó wáng wǔ dì dà mó nǎi zhì dōng xī nán
 北，四維上下，盡虛空界，一切魔王，
 běi sì wéi shàng xià jìn xū kōng jiè yí qiè mó wáng
 各及眷屬；歸命敬禮，一切世間，大慈悲
 gè jí juàn shǔ guī mìng jìng lǐ yí qiè 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

南無梵牟尼佛

ná mó fàn móu ní fó

南無安詳行佛

ná mó ān xiáng xíng fó

南無勤精進佛

ná mó qín jīng jìn fó

南無燄肩佛

ná mó yàn jiān fó

南無大威德佛

ná mó dà wēi dé fó

南無薝蔔華佛

ná mó zhān bó huā fó

南無歡喜佛

ná mó huān xǐ fó

南無善眾佛

ná mó shàn zhòng fó

Section 19 - Bowing to the Buddhas on behalf of Demon Kings

Today, we are here in this Bodhimanda due to our shared karma. Again, with utmost sincerity, we bow in full prostration on behalf of all demon kings — the Five Directional Great Demon Kings, other demon kings of the north, south, east, west, the four intermediate directions, and the zenith and nadir — together with their retinues, pervading the whole of empty space. On behalf of all of them, we respectfully 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 Brahma Muni Buddha

Namo Serene Conduct Buddha

Namo Diligence and Vigor Buddha

Namo Blazing Shoulders Buddha

Namo Great Awe-inspiring Virtue Buddha

Namo Campaka Flower Buddha

Namo Joyous Buddha

Namo Skillfully Leading All Beings Buddha

南無帝幢佛
ná mó dì chuáng fó

南無大愛佛
ná mó dà ài fó

南無須蔓色佛
ná mó xū màn sè fó

南無眾妙佛
ná mó zhòng miào fó

南無可樂佛
ná mó kě lè fó

南無善定義佛
ná mó shàn dìng yì fó

南無牛王佛
ná mó niú wáng fó

南無妙臂佛
ná mó miào bì fó

南無大車佛
ná mó dà chē fó

南無滿願佛
ná mó mǎn yuàn fó

南無德光佛
ná mó dé guāng fó

南無寶音佛
ná mó bǎo yīn fó

南無金剛軍佛
ná mó jīn gāng jūn fó

南無富貴佛
ná mó fù guì fó

南無勢力行佛
ná mó shì lì hòng fó

南無師子力佛
ná mó shī zǐ lì fó

南無淨目佛
ná mó jìng mù fó

Namo Imperial Banner Buddha

Namo Great Loving Kindness Buddha

Namo Sumana Hue Buddha

Namo Multitude of Wonders Buddha

Namo Delighting Buddha

Namo Skillfully Defining Buddha

Namo Ox King Buddha

Namo Wondrous Arms Buddha

Namo Great Carriage Buddha

Namo Wish-fulfilling Buddha

Namo Light of Virtue Buddha

Namo Exquisite Sound Buddha

Namo Vajra Army Buddha

Namo Wealth and Honor Buddha

Namo Strong Practice Buddha

Namo Lion Power Buddha

Namo Pure Eye Buddha

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 yí qiè sān
 寶。願以慈悲力，同加覆護。願大魔王，
 bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn dà mó wáng
 五帝大魔，一切魔王，各及眷屬；無始
 wǔ dì dà mó yí qiè mó wáng gè jí juàn shǔ wú shǐ
 已來，至于今日。一切緣障，皆得清淨。
 yǐ lái zhì yú jīn rì yí qiè yuán zhàng jiē dé qīng jìng
 一切罪業，皆得銷滅。一切眾苦，皆得解
 yí qiè zuì yè jiē dé xiāo miè yí qiè zhòng kǔ jiē dé jiě
 脫。四無量心，六波羅蜜，常得現前。四
 tuō sì wú liàng xīn liù bō luó mì cháng dé xiàn qián sì
 無礙智，六神通力，如意自在。行菩薩
 wú ài zhì liù shén tōng lì rú yì zì zài xíng pú sà
 道，不休不息。先度眾生，然後作佛。
 dào bù xiū bù xī xiān dù zhòng shēng rán hòu zuò fó

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 us with your power of kindness and compassion. We make this wish for all great demon kings, the Five Directional Great Demon Kings, and other demon kings, together with their retinues. From time without beginning until now, may all their karmic conditions and obstacles be purified; may all their karmic offenses be eradicated; and may they be liberated from all suffering. May they always abide in the four limitless minds and the six paramitas. May they attain the as-you-wish mastery of the four unobstructed wisdoms and six spiritual powers. May they ceaselessly practice the Bodhisattva Path and take beings across before becoming Buddhas themselves.

奉為國家元首禮佛第二十

fèng wèi guó jiā yuán shǒu lǐ fó dì èr shí

今日道場，同業大眾。相與已得，奉為
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ dé fèng wèi
 諸天諸仙，龍神八部禮佛竟。次應奉為
 zhū tiān zhū xiān lóng shén bā bù lǐ fó jìng cì yīng fèng wèi
 人道，一切人王，禮佛報恩。又為父母
 rén dào yí qiè rén wáng lǐ fó bào ēn yòu wèi fù mǔ
 師長，一切人民。何以故爾？若無國王，
 shī zhǎng yí qiè rén mín hé yǐ gù ěr ruò wú guó wáng
 一切眾生，無所依附。由有王故，一切得
 yí qiè zhòng shēng wú suǒ yī fù yóu yǒu wáng gù yí qiè dé
 住。行國王地，飲國王水，諸餘利益，不
 zhù xíng guó wáng dì yǐn guó wáng shuǐ zhū yú lì yì bù
 可具說。大眾宜各起報恩心。經言：若能
 kě jù shuō dà zhòng yí gè qǐ bào ēn xīn jīng yán ruò néng
 一日一夜，六時忍苦，為欲利益，奉報恩
 yí rì yí yè liù shí rěn kǔ wèi yù lì yì fèng bào ēn
 者；應當發起如是等心，習行慈悲。以是
 zhě yīng dāng fā qǐ rú shì děng xīn xí xíng cí bēi yǐ shì
 願力，念報國王覆幬之恩。念報施主供養
 yuàn lì niàn bào guó wáng fù dào zhī ēn niàn bào shī zhǔ gòng yàng
 之恩。念報父母養育之恩。念報師長訓誨
 zhī ēn niàn bào fù mǔ yǎng yù zhī ēn niàn bào shī zhǎng xùn huì
 之恩。念報如來濟度之恩。若能至心，常
 zhī ēn niàn bào rú lái jì dù zhī ēn ruò néng zhì xīn cháng
 念不絕者，如是等人，得入道疾。
 niàn bù jué zhě rú shì děng rén dé rù dào jí

今日道場，同業大眾。諸佛大聖，慈恩開
 jīn rì dào chǎng tóng yè dà zhòng zhū fó dà shèng cí ēn kāi
 誘，慇懃如此，令知恩報恩。我等今日，
 yòu yīn qín rú cǐ lìng zhī ēn bào ēn wǒ děng jīn rì
 既仰賴國王，於末世中，興顯佛法，種種
 jì yǎng lài guó wáng yú mò shì zhōng xīng xiǎn fó fǎ zhǒng zhǒng

Section 20 - Bowing to the Buddhas on behalf of the Heads of Nations

Today, we are here in this Bodhimanda due to our shared karma. We have completed our prostrations on behalf of all heavenly beings, ascetic masters, dragons and the rest of the eightfold division; next, we continue to bow to the Buddhas to repay kindness on behalf of all rulers in the human realm, as well as our parents, elders, teachers, and all people. Why should we do so? Without rulers or heads of nations, living beings will not have a proper governing system to rely on. Rulers and heads of nations enable the citizens to have more settled lives, freedom of movement, and basic necessities such as water. They also provide many other benefits that are too numerous to speak of. Thus we, the great assembly, should all bring forth the mind of repaying their kindness. There is a saying in the sutra, "If someone wishes to benefit and respectfully repay the kindness of others, enduring any suffering throughout the six periods of the day and night, then this person should bring forth such a mind and practice kindness and compassion. Relying on the power of such vows, this person will be mindful of the kindness of the rulers who protect him, mindful of the kindness of donors who make offerings to him, mindful of the kindness of parents who raise him, mindful of the kindness of teachers who educate him, and mindful of the kindness of the Tathagatas who rescue him. Should this person bring forth utmost sincerity and be ever mindful without cease, he will quickly enter the Way."

Today, we are here in this Bodhimanda due to our shared karma. All Buddhas and great sages have been so kind to earnestly guide us to be aware of and repay the kindness of others. We rely on the rulers of nations, because they are able to make the Buddhadharma flourish in the time to come, able to generously make all kinds of offerings, including money and valuables, and able to influence all their subjects to be in awe of and take refuge with the Three Treasures. Furthermore, they create

供養，不惜財寶，率土臣民，望風歸附。
 gòng yǎng bù xī cái bǎo shuài tǔ chén mín wàng fēng guī fù
 又令出家之人，安心向道。行住坐臥，初
 yòu lìng chū jiā zhī rén ān xīn xiàng dào xíng zhù zuò wò chū
 無留難。凡百不預，唯獎以善。皆願我
 wú liú nán fán bǎi bú yù wéi jiǎng yǐ shàn jiē yuàn wǒ
 等，速出生死。闡無量法門，開人天正
 děng sù chū shēng sǐ chǎn wú liàng fǎ mén kāi rén tiān zhèng
 路。而國王有如此恩德，豈得不人人禮佛
 lù ér guó wáng yǒu rú cǐ ēn dé qǐ dé bù rén rén lǐ fó
 奉報？相與至心，等一痛切，奉為國王，
 fèng bào xiāng yǔ zhì xīn děng yí tòng qiè fèng wèi guó wáng
 歸依世間，大慈悲父。
 guī yī shì jiān dà cí bēi fù

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無迦葉佛
ná mó jiā shè fó

南無淨意佛
ná mó jìng yì fó

南無知次第佛
ná mó zhī cì dì fó

南無猛威德佛
ná mó měng wēi dé fó

南無大光明佛
ná mó dà guāng míng fó

南無日光曜佛
ná mó rì guāng yào fó

南無淨藏佛
ná mó jìng zàng fó

南無分別威佛
ná mó fēn bié wēi fó

an environment conducive for monastics to dwell peacefully and be focused on the Way; they are fully supportive of the monastic life, so that monastics are at ease, whether in walking, standing, sitting or reclining. They always extol the goodness of the monastics. They hope that monastics quickly transcend birth and death, expound limitless Dharma doors, and set humans and heavenly beings on the right path. Since our rulers have such kindness for us, how could we not bow to the Buddhas on their behalf? Let us all bring forth our utmost, heartfelt sincerity to take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on the behalf of our rulers.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Kashyapa Buddha

Namo Pure Mind Buddha

Namo Understanding Sequential Order Buddha

Namo Courage and Awe-inspiring Virtue Buddha

Namo Great Radiance Buddha

Namo Dazzling Sunshine Buddha

Namo Treasury of Purity Buddha

Namo Distinctly Awesome Buddha

南無無損佛
ná mó wú sǔn fó
南無密日佛
ná mó mì rì fó
南無月光佛
ná mó yuè guāng fó
南無持明佛
ná mó chí míng fó
南無善寂行佛
ná mó shàn jí hòng fó
南無不動佛
ná mó bú dòng fó
南無大請佛
ná mó dà qǐng fó
南無德法佛
ná mó dé fǎ fó
南無莊嚴王佛
ná mó zhuāng yán wáng fó
南無高出佛
ná mó gāo chū fó
南無燄熾佛
ná mó yàn chì fó
南無華德佛
ná mó huā dé fó
南無寶嚴佛
ná mó bǎo yán fó
南無上善佛
ná mó shàng shàn fó
南無寶上佛
ná mó bǎo shàng fó
南無利慧佛
ná mó lì huì fó
南無嚴土佛
ná mó yán dù fó

Namo Non-diminishable Buddha
Namo Mystic Sun Buddha
Namo Moonlight Buddha
Namo Upholding Clarity Buddha
Namo Skillful Quiescent Practice Buddha
Namo Unmoving Buddha
Namo Requesting on a Grand Scale Buddha
Namo Dharma of Virtue Buddha
Namo Adornment King Buddha
Namo Outstanding Buddha
Namo Blazing Flame Buddha
Namo Blossoming Virtue Buddha
Namo Exquisite Embellishment Buddha
Namo Superior Goodness Buddha
Namo Superior Treasure Buddha
Namo Keen Wisdom Buddha
Namo Adorned Land Buddha

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 yí qiè sān
 寶。願以慈悲力，同加攝受。仰願當今元
 bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yǎng yuàn dāng jīn yuán
 首，聖體康御，天威振遠，國基永固，
 shǒu shèng tǐ kāng yù tiān wēi zhèn yuǎn guó jī yǒng gù
 慧命無窮。慈霑無際，有識歸心。菩薩盛
 huì mìng wú qióng cí zhān wú jì yǒu shì guī xīn pú sà shèng
 化，天人讚仰。四等六度，日夜增明。四
 huà tiān rén zàn yǎng sì děng liù dù rì yè zēng míng sì
 無礙辯，樂說無盡。得八自在，具六神
 wú ài biàn lè shuō wú jìn dé bā zì zài jù liù shén
 通。三昧總持，應念現前。慈悲即世，恩
 tōng sān mèi zǒng chí yīng niàn xiàn qián cí bēi jí shì ēn
 遍六道。萬行早圓，速登正覺。
 biàn liù dào wàn hàng zǎo yuán sù dēng zhèng jué

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 in all beings with your power of kindness and compassion. Reverently, we pray: May our heads of nations be healthy, their awesome influence widespread, the foundation of their rule ever strong and solid, their wisdom life ever enduring, and their kindness pervasive and boundless, causing all sentient beings to be loyal. May Bodhisattvas respond and manifest in every part of the country and may these heads of nations be extolled by heavenly beings. May they gain increasing strength and clarity in their practice of the four limitless minds and the six paramitas. May they be endowed with the four unobstructed eloquences, delight in always speaking the Dharma, and attain the eight kinds of self-mastery and the six spiritual powers. May the states of samadhi and dharani manifest as soon as they set their minds on them. May their kindness and compassion benefit the world. May their benevolence and virtue pervade and touch all in the six paths. May they quickly perfect the myriad practices and attain Proper Enlightenment.

奉為國家副元首文武百官禮佛

fèng wèi guó jiā fù yuán shǒu wén wǔ bǎi guān lǐ fó

第二十一

dì èr shí yī

今日道場，同業大眾。重複至誠，五體投

地，奉為副元首閣下，文武百官，各及眷

屬，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

南無海德佛

ná mó hǎi dé fó

南無梵相佛

ná mó fàn xiàng fó

南無月蓋佛

ná mó yuè gài fó

南無多焰佛

ná mó duō yàn fó

南無違藍王佛

ná mó wéi lán wáng fó

南無智稱佛

ná mó zhì chēng fó

南無覺想佛

ná mó jué xiǎng fó

南無功德光佛

ná mó gōng dé guāng fó

南無聲流布佛

ná mó shēng liú bù fó

Section 21 - Bowing to the Buddhas on behalf of the
Nations' Deputy Leaders, Ministers, and All Other Officials

Today, we are here in this Bodhimanda due to our shared karma. Again, with utmost sincerity, we 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 on behalf of the deputy leaders, ministers, and all other officials; as well as their families and retinues.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Sea-like Virtue Buddha

Namo Brahma Attributes Buddha

Namo Moon Canopy Buddha

Namo Myriad Flames Buddha

Namo King Wei Lan Buddha

Namo Renown Wisdom Buddha

Namo Enlightened Thought Buddha

Namo Light of Virtue Buddha

Namo Pervasive Sound Buddha

南無滿月佛
ná mó mǎn yuè fó
南無華光佛
ná mó huā guāng fó
南無善戒佛
ná mó shàn jiè fó
南無燈王佛
ná mó dēng wáng fó
南無電光佛
ná mó diàn guāng fó
南無光王佛
ná mó guāng wáng fó
南無光明佛
ná mó guāng míng fó
南無具足讚佛
ná mó jù zú zàn fó
南無華藏佛
ná mó huá zàng fó
南無弗沙佛
ná mó fú shā fó
南無身端嚴佛
ná mó shēn duān yán fó
南無淨義佛
ná mó jìng yì fó
南無威猛軍佛
ná mó wēi měng jūn fó
南無福威德佛
ná mó fú wēi dé fó
南無力行佛
ná mó lì xíng fó
南無羅睺天佛
ná mó luó hóu tiān fó
南無無邊身菩薩
ná mó wú biān shēn pú sà

Namo Full Moon Buddha
Namo Flower Light Buddha
Namo Skilled in Precepts Buddha
Namo Lamp King Buddha
Namo Lightning Flash Buddha
Namo King of Light Buddha
Namo Radiance Buddha
Namo Praised for Being Complete Buddha
Namo Flower Treasury Buddha
Namo Pusya Buddha
Namo Sublime Physique Buddha
Namo Pure and Righteous Buddha
Namo Courageous and Awe-inspiring Army Buddha
Namo Blessings and Awe-inspiring Virtue Buddha
Namo Fortitude in Practice Buddha
Namo Rahu Deva Buddha
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，同加覆護。願副元首閣
bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn fù yuán shǒu gé
下，文武百官，各及眷屬；身心安樂，
xià wén wǔ bǎi guān gè jí juàn shǔ shēn xīn ān lè
妙算無窮。行大乘道，入佛智慧。被四弘
miào suàn wú qióng xíng dà chéng dào rù fó zhì huì pī sì hóng
誓，不捨一切。四等六度，常得現前。六
shì bù shě yí qiè sì děng liù dù cháng dé xiàn qián liù
通三達，善識根性。具二莊嚴，神力自
tōng sān dá shàn shì gēn xìng jù èr zhuāng yán shén lì zì
在。行如來慈，攝化六道。
zài xíng rú lái cí shè huà liù dào

Namo Guan Shi Yin Bodhisattva

Again, we return to and rely on 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. We hope that deputy leaders, ministers, and all other officials; as well as their families and retinues will be healthy in body, peaceful in mind and have limitless wondrous functioning of wisdom. May they practice the Mahayana path, enter the Buddhas' wisdom, don the four great vows and not forsake any being. May they always abide in the four limitless minds and the six paramitas. May they be replete with the six spiritual powers and the three insights and be skilled in discerning beings' potential. May they be replete with the two adornments and have as-you-wish mastery in their spiritual powers. May they practice the kindness of the Tathagata and gather in, teach, and transform all beings throughout the six paths.

奉為父母禮佛第二十二

fèng wèi fù mǔ lǐ fó dì èr shí èr

今日道場，同業大眾，次復應須思念父母
 jīn rì dào chǎng tóng yè dà zhòng cì fù yīng xū sī niàn fù mǔ
 養育之恩。懷抱乳哺，愛重情深。寧自危
 yǎng yù zhī ēn huái bào rǔ bǔ ài zhòng qíng shēn níng zì wēi
 身，安立其子。至年長大，訓以仁禮，
 shēn ān lì qí zǐ zhì nián zhǎng dà xùn yǐ rén lǐ
 洗掌求師，願通經義。時刻不忘，企及人
 xǐ zhǎng qiú shī yuàn tōng jīng yì shí kè bú wàng qǐ jí rén
 流。所當供給，不悛家寶。念深慮結，有
 liú suǒ dāng gòng jǐ bú qīn jiā bǎo niàn shēn lǜ jié yǒu
 亦成病，臥不安席，常憶其子。天下恩
 yì chéng bìng wò bù ān xí cháng yì qí zǐ tiān xià ēn
 重，世實無二。所以佛言：天下之恩，
 zhòng shì shí wú èr suǒ yǐ fó yán tiān xià zhī ēn
 莫過父母。夫捨家人，未能得道，唯勤學
 mò guò fù mǔ fú shě jiā rén wèi néng dé dào wéi qín xué
 業，為善莫廢，積德不止，必能感報劬勞
 yè wéi shàn mò fèi jī dé bù zhǐ bì néng gǎn bào qú láo
 之恩。相與至心，等一痛切，五體投地，
 zhī ēn xiāng yǔ zhì xīn děng yí tòng qiè wǔ tǐ tóu dì
 各自奉為有識神以來，至于今日，經生父
 gè zì fèng wèi yǒu shì shén yǐ lái zhì yú jīn rì jīng shēng fù
 母，歷劫親緣，一切眷屬，歸依世間，大
 mǔ lì jié qīn yuán yí qiè juàn shǔ guī yī shì jiān dà
 慈悲父。
 cí bēi fù

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

Section 22 - Bowing to the Buddhas on behalf of All Parents

Today, we are here in this Bodhimanda due to our shared karma. Now we should be mindful of the kindness of our parents who raise us. They shower us with great care and love — holding us in their arms, cuddling, and nurturing us. They brave danger for the sake of our safety and well-being. As we grow up, our parents instruct us on benevolence and propriety, help us groom before we approach our teacher, have aspirations for us that we be well versed in the teachings of sages. In every thought, they wish for us to excel and become outstanding. They provide for all our needs readily sacrificing the family's treasures. Thinking and worrying about us so much, they sometimes cannot sleep peacefully and even fall sick. It is the most profound kindness in the world, second to none! Thus the Buddha said, "Nothing in the world can compare to our parents' kindness." Monastics who have renounced the householder's life, and who have yet to attain the Way, really need be diligent in cultivation, never abandon doing all good, and accumulate virtue without cease. In that way, monastics can definitely repay the kindness of our parents who had undergone so much hardship. Now, on behalf of our parents in this life, all our parents and kin from the past, from the time we first had consciousness until now, let us together, with utmost, heartfelt sincerity, bow in full prostration and take refuge in the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

南無智聚佛
ná mó zhì jù fó
南無調御佛
ná mó tiáo yù fó
南無如王佛
ná mó rú wáng fó
南無華相佛
ná mó huā xiàng fó
南無羅睺羅佛
ná mó luó hóu luó fó
南無大藥佛
ná mó dà yào fó
南無宿王佛
ná mó sù wáng fó
南無藥王佛
ná mó yào wáng fó
南無德手佛
ná mó dé shǒu fó
南無得叉迦佛
ná mó dé chā jiā fó
南無流布王佛
ná mó liú bù wáng fó
南無日光佛
ná mó rì guāng fó
南無法藏佛
ná mó fǎ zàng fó
南無妙意佛
ná mó miào yì fó
南無德主佛
ná mó dé zhǔ fó
南無金剛眾佛
ná mó jīn gāng zhòng fó
南無慧頂佛
ná mó huì dǐng fó

Namo Accumulation of Wisdom Buddha
Namo Subduing and Taming Buddha
Namo Suchness King Buddha
Namo Flower Hallmarks Buddha
Namo Rahula Buddha
Namo Great Medicine Buddha
Namo Constellation King Buddha
Namo Medicine King Buddha
Namo Virtuous Hands Buddha
Namo Taksaka Buddha
Namo Renown Far and Wide King Buddha
Namo Sunlight Buddha
Namo Dharma Treasury Buddha
Namo Wonderful Intent Buddha
Namo Host of Virtues Buddha
Namo Vajra Assembly Buddha
Namo Wisdom Summit Buddha

南無善住佛
ná mó shàn zhù fó

南無意行佛
ná mó yì hēng fó

南無梵音佛
ná mó fàn yīn fó

南無師子佛
ná mó shī zǐ fó

南無雷音佛
ná mó léi yīn fó

南無通相佛
ná mó tōng xiāng fó

南無安隱佛
ná mó ān yǐn fó

南無慧隆佛
ná mó huì lóng fó

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

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

寶。願以慈悲力，同加攝受。願父母親
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn fù mǔ qīn

緣，各及眷屬；從今日去，至于菩提。一
yuán gè jí juàn shǔ cóng jīn rì qù zhì yú pú tí yí

切罪障，皆得除滅。一切眾苦，畢竟解
qiè zuì zhàng jiē dé chú miè yí qiè zhòng kǔ bì jìng jiě

脫。結習煩惱，永得清淨。長辭四趣，自
tuō jié xí fán nǎo yǒng dé qīng jìng cháng cí sì qù zì

在往生。親侍諸佛，現前受記。四無量
zài wǎng shēng qīn shì zhū fó xiàn qián shòu jì sì wú liàng

心，六波羅蜜，常不離行。四無礙智，六
xīn liù bō luó mì cháng bù lí hēng sì wú ài zhì liù

Namo Skillfully Dwelling Buddha

Namo Mind Practice Buddha

Namo Brahma Sound Buddha

Namo Lion Buddha

Namo Thunder Sound Buddha

Namo Penetrating Attributes Buddha

Namo Peace and Tranquility Buddha

Namo Flourishing Wisdom Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you gather us in with your power of kindness and compassion. We hope that all our parents including relatives will, henceforth until they attain bodhi, have all their offenses eradicated. May they be liberated from all sufferings and be cleansed of all tainted habits and fetters of afflictions. May they all attain purity forever. May they forever transcend the four evil paths and be reborn wherever they wish, draw near and serve Buddhas, and receive the Buddhas' predictions. May they never be apart from the four limitless minds and the six paramitas. May they gain as-you-wish mastery of the four unobstructed wisdoms and the six spiritual powers,

神通力，如意自在。得佛十力，相好嚴
shén tōng lì rú yì zì zài dé fó shí lì xiàng hǎo yán
身。同坐道場，成等正覺。
shēn tóng zuò dào chǎng chéng děng zhèng jué

attain the Buddhas’ ten powers, be adorned with all fine hallmarks and features, and
together attain Buddhahood, the Proper and Equal Enlightenment.

奉為過去父母禮佛第二十三

fèng wèi guò qù fù mǔ lǐ fó dì èr shí sān

今日道場，同業大眾。其中若有父母，少
 jīn rì dào chǎng tóng yè dà zhòng qí zhōng ruò yǒu fù mǔ shào
 便孤背，難可再遇，空想悠然。既未得神
 biàn gū bèi nán kě zài yù kōng xiǎng yōu rán jì wèi dé shén
 通天眼，不知父母捨報神識，更生何道？
 tōng tiān yǎn bù zhī fù mǔ shě bào shén shì gèng shēng hé dào
 唯當競設福力，追而報恩，為善不止，功
 wéi dāng jìng shè fú lì zhuī ér bào ēn wéi shàn bù zhǐ gōng
 成必致。經言：為亡人作福，如餉遠人。
 chéng bì zhì jīng yán wéi wáng rén zuò fú rú xiǎng yuǎn rén
 若生人天，增益功德。若處三途，或在八
 ruò shēng rén tiān zēng yì gōng dé ruò chǔ sān tú huò zài bā
 難，永離眾苦。生若值佛，受正法教，
 nán yǒng lí zhòng kǔ shēng ruò zhí fó shòu zhèng fǎ jiào
 即得超悟。七世父母，歷劫親緣，憂畏
 jí dé chāo wù qī shì fù mǔ lì jié qīn yuán yōu wèi
 悉除，同得解脫。是為智者，至慈至孝，
 xī chú tóng dé jiě tuō shì wéi zhì zhě zhì cí zhì xiào
 最上報恩。相與今日，應當悲泣，追懷
 zuì shàng bào ēn xiāng yǔ jīn rì yīng dāng bēi qì zhuī huái
 懊惱，嗚呼哽慟，五體投地。奉為過去父
 ào nǎo wū hū gěng tòng wǔ tǐ tóu dì fèng wèi guò qù fù
 母，歷劫親緣，歸依世間，大慈悲父。
 mǔ lì jié qīn yuán guī yī shì jiān dà cí bēi fù

南無彌勒佛

ná mó mí lè fó

南無釋迦牟尼佛

ná mó shì jiā móu ní fó

南無梵王佛

ná mó fàn wáng fó

南無牛王佛

ná mó niú wáng fó

Section 23 - Bowing to the Buddhas on behalf of Parents from the Past

Today, we are here in this Bodhimanda due to our shared karma. Some of us who were orphaned from young, miss our parents greatly and have been thinking in vain of them because we have no possibility of ever encountering them again. As we have not attained the spiritual penetration of the heavenly eye to see which paths they are in, we should spare no effort and hasten to create blessings on their behalf to repay their kindness. By unceasingly doing good like this, we will definitely succeed in doing so. The sutras state, "Creating blessings for the deceased is like providing for travelers on a long journey. If the deceased have already been reborn in the human realm or in the heavens, what we have done will increase their merit and virtue. If the deceased are in the three evil paths, suffering the eight difficulties, the blessings created will help them forever transcend the multitudes of suffering. If the deceased are reborn in the time of a Buddha, they will receive the teachings of the Proper Dharma and immediately attain sudden awakening. Also, our parents of seven previous lives, as well as all relatives from kalpas past, will be able to eradicate all of their fears and worries and attain liberation. This is how a wise person practices compassion and filial respect to repay the kindness of one's deceased parents — it is the foremost method. We should all now feel sorrow, remorse, weep, and bow in full prostration, as we fondly recollect the memories of our parents. On behalf of all our past parents, as well as relatives from kalpas past, we now take refuge in the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Brahma King Buddha

Namo Ox King Buddha

南無利陀目佛
ná mó lì tuó mù fó

南無龍德佛
ná mó lóng dé fó

南無實相佛
ná mó shí xiàng fó

南無莊嚴佛
ná mó zhuāng yán fó

南無不沒音佛
ná mó bú mò yīn fó

南無華德佛
ná mó huā dé fó

南無音德佛
ná mó yīn dé fó

南無師子佛
ná mó shī zǐ fó

南無莊嚴辭佛
ná mó zhuāng yán cí fó

南無勇智佛
ná mó yǒng zhì fó

南無華積佛
ná mó huā jī fó

南無華開佛
ná mó huā kāi fó

南無力行佛
ná mó lì xíng fó

南無德積佛
ná mó dé jī fó

南無上形色佛
ná mó shàng xíng sè fó

南無明曜佛
ná mó míng yào fó

南無月燈佛
ná mó yuè dēng fó

Namo Li Tuo Mu Buddha

Namo Dragon Virtue Buddha

Namo Reality Buddha

Namo Adornment Buddha

Namo Unfading Sound Buddha

Namo Blossoming Virtue Buddha

Namo Sound Virtue Buddha

Namo Lion Buddha

Namo Adorned Phrases Buddha

Namo Courage and Wisdom Buddha

Namo Accumulation of Flowers Buddha

Namo Blossoming Flowers Buddha

Namo Fortitude in Practice Buddha

Namo Amassing Virtue Buddha

Namo Superior Appearance Buddha

Namo Dazzling Brilliance Buddha

Namo Moon Lamp Buddha

南無威德王佛
ná mó wēi dé wáng fó

南無菩提王佛
ná mó pú tí wáng fó

南無無盡佛
ná mó wú jìn fó

南無菩提眼佛
ná mó pú tí yǎn fó

南無身充滿佛
ná mó shēn chōng mǎn fó

南無慧國佛
ná mó huì guó fó

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三
yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān
寶。願以慈悲力，救護拯接。願過去父
bǎo yuàn yǐ cí bēi lì jiù hù zhěng jiē yuàn guò qù fù
母，歷劫眷屬；從今日去，至于道場。一
mǔ lì jié juàn shǔ cóng jīn rì qù zhì yú dào chǎng yí
切罪緣，皆得消殄。一切苦果，永得除
qiè zuì yuán jiē dé xiāo tiǎn yí qiè kǔ guǒ yǒng dé chú
滅。煩惱結業，畢竟清淨。斷三障緣，除
miè fán nǎo jié yè bì jìng qīng jìng duàn sān zhàng yuán chú
五怖畏。行菩薩道，廣化一切。八解洗
wǔ bù wèi xíng pú sà dào guǎng huà yí qiè bā jiě xǐ
心，四弘被物。面奉慈顏，諮承妙旨。不
xīn sì hóng bèi wù miàn fèng cí yán zī chéng miào zhǐ bù
起本處，盡諸有漏。隨念逍遙，遍諸佛
qǐ běn chù jìn zhū yǒu lòu suí niàn xiāo yáo biàn zhū fó
土。行願早成，速登正覺。
dù xìng yuàn zǎo chéng sù dēng zhèng jué

Namo Awe-inspiring Virtue King Buddha

Namo Bodhi King Buddha

Namo Infinity Buddha

Namo Bodhi Eye Buddha

Namo Pervasive Body Buddha

Namo Land of Wisdom Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you with your power of kindness and compassion, rescue, protect, and gather in all beings. May you help eradicate all the karmic conditions for offenses of our past parents and relatives of kalpas past, from now until they attain Buddhahood. May you also help them forever wipe out all their retributions of suffering and ultimately purify their fetters of afflictions. May they cut off the three kinds of obstructing karmic conditions and dispel the five fears. May they practice the Bodhisattva Path by expansively teaching and transforming all beings. Furthermore, may they apply the skills of the eight liberations in purifying their minds, and make the four great all-encompassing vows. May they also be able to wait upon the Buddhas in person, reverently receive the wonderful teachings, instantaneously end all their outflows, and freely traverse all Buddhlands within a thought. May they quickly accomplish their vows and practice and attain Proper Enlightenment.

奉為師長禮佛第二十四

fèng wèi shī zhǎng lǐ fó dì èr shí sì

今日道場，同業大眾。相與已為父母親
 jīn rì dào chǎng tóng yè dà zhòng xiāng yǔ yǐ wèi fù mǔ qīn
 緣禮佛竟。次復應念師長恩德，何以故
 yuán lǐ fó jìng cì fù yīng niàn shī zhǎng ēn dé hé yǐ gù
 爾？父母雖復生育我等，不能令我速離
 ěr fù mǔ suī fù shēng yù wǒ děng bù néng lìng wǒ sù lí
 惡趣。師長於我恩德無量，大慈獎喻，恒
 è qù shī zhǎng yú wǒ ēn dé wú liàng dà cí jiǎng yù héng
 使修善。願出生死，到於彼岸。每事利
 shǐ xiū shàn yuàn chū shēng sǐ dào yú bǐ àn měi shì lì
 益，令得見佛。除煩惱結，永處無為。如
 yì lìng dé jiàn fó chú fán nǎo jié yǒng chū wú wéi rú
 此至德，誰能上報？若能終身行道，止可
 cǐ zhì dé shéi néng shàng bào ruò néng zhōng shēn xíng dào zhǐ kě
 自利，非報師恩。所以佛言：天下善知識
 zì lì fēi bào shī ēn suǒ yǐ fó yán tiān xià shàn zhī shì
 者，莫過師長。既能自度，亦復度人。相
 zhě mò guò shī zhǎng jì néng zì dù yì fù dù rén xiāng
 與今日，幸得出家，受具足戒，此之重
 yǔ jīn rì xìng dé chū jiā shòu jù zú jiè cǐ zhī zhòng
 恩，從師長得。豈可不人人追念此恩？相
 ēn cóng shī zhǎng dé qǐ kě bù rén rén zhuī niàn cǐ ēn xiāng
 與至心，等一痛切，五體投地，奉為和尚
 yǔ zhì xīn děng yī tòng qiè wǔ tǐ tóu dì fèng wèi hé shàng
 阿闍黎，同壇尊證，上中下座，各及眷
 ā shé lí tóng tán zūn zhèng shàng zhōng xià zuò gè jí juàn
 屬，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

Section 24 - Bowing to the Buddhas on behalf of All Spiritual Teachers

Today, we are here in this Bodhimanda due to our shared karma. We have bowed to the Buddhas with utmost sincerity on behalf of our parents. We ought to now think of repaying the kindness of our Teachers of the Way. Why? Although our parents gave birth to us and brought us up, they are not able to help us quickly transcend the evil paths. Our teachers' kindness on the other hand, is boundless. With their deep compassion, they exhort, guide, and encourage us to continually cultivate all goodness. They hope that we transcend birth and death and reach the other shore. Everything they do is to benefit us, enabling us to quickly eliminate the fetters of afflictions, see the Buddhas, and forever abide in the Unconditioned. Who could ever hope to repay such kindness from their supremely lofty virtue? Even if we were to cultivate the Way for our whole life just for the sake of benefiting ourselves, we would still be unable to repay the kindness of our teachers. Therefore, the Buddha said, "Among teachers, foremost are teachers of the Way." It is because they not only take themselves across but others as well. It is all due to the kindness of our teachers that monastics have been able to leave the householder's life and receive full ordination. So, how could we all not cherish and keep in memory the kindness of our teachers? Let us all bring forth utmost, heartfelt sincerity to 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 on the behalf of our teachers of Dharma, acharyas, ordination certifying masters, monastics of the three seniorities, as well as their families and retinues.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

南無最上佛
ná mó zuì shàng fó
南無清淨照佛
ná mó qīng jìng zhào fó
南無慧德佛
ná mó huì dé fó
南無妙音聲佛
ná mó miào yīn shēng fó
南無導師佛
ná mó dǎo shī fó
南無無礙藏佛
ná mó wú ài zàng fó
南無上施佛
ná mó shàng shī fó
南無大尊佛
ná mó dà zūn fó
南無智勢佛
ná mó zhì shì fó
南無大燄佛
ná mó dà yàn fó
南無帝王佛
ná mó dì wáng fó
南無制力佛
ná mó zhì lì fó
南無威德佛
ná mó wēi dé fó
南無善明佛
ná mó shàn míng fó
南無名聞佛
ná mó míng wén fó
南無端嚴佛
ná mó duān yán fó
南無無塵垢佛
ná mó wú chén gòu fó

Namo Supreme Buddha
Namo Pure Radiance Buddha
Namo Wisdom and Virtue Buddha
Namo Wonderful Voice Buddha
Namo Guiding Master Buddha
Namo Treasury of Non-obstruction Buddha
Namo Superior Giving Buddha
Namo Greatly Honored Buddha
Namo Wisdom Strength Buddha
Namo Great Flame Buddha
Namo Royal Monarch Buddha
Namo Power in Self-restraint Buddha
Namo Awe-inspiring Virtue Buddha
Namo Skilled in Clarity Buddha
Namo Renowned Buddha
Namo Upright and Adorned Buddha
Namo Free of Defilement Buddha

南無威儀佛
ná mó wēi yí fó

南無師子軍佛
ná mó shī zǐ jūn fó

南無天王佛
ná mó tiān wáng fó

南無名聲佛
ná mó míng shēng fó

南無殊勝佛
ná mó shū shèng fó

南無大藏佛
ná mó dà zàng fó

南無福德光佛
ná mó fú dé guāng fó

南無梵聞佛
ná mó fàn wén fó

南無無邊身菩薩
ná mó wú biān shēn pú sà

南無觀世音菩薩
ná mó guān shì yīn pú sà

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

寶。願以慈悲力，同加攝受。願和尚阿闍
bǎo yuàn yǐ cí bēi lì tóng jiā shè shòu yuàn hé shàng ā shé

黎，同壇尊證，上中下座，各及眷屬；
lí tóng tán zūn zhèng shàng zhōng xià zuò gè jí juàn shǔ

從今日去，至坐道場。一切罪障，皆得清
cóng jīn rì qù zhì zuò dào chǎng yí qiè zuì zhàng jiē dé qīng

淨。一切眾苦，悉得解脫。一切煩惱，皆
jìng yí qiè zhòng kǔ xī dé jiě tuō yí qiè fán nǎo jiē

得斷除。
dé duàn chú

Namo Awe-inspiring Deportment Buddha

Namo Lion Army Buddha

Namo Celestial King Buddha

Namo Sublime Reputation Buddha

Namo Unique and Supreme Buddha

Namo Great Treasury Buddha

Namo Glowing with Blessings and Virtue Buddha

Namo Brahma Hearing Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you gather us in with your power of kindness and compassion. May you help cleanse the karmic offenses, eradicate the suffering, and dispel all the afflictions of our teachers of Dharma, acharyas, ordination certifying masters, monastics of the three seniorities, as well as that of their families and retainers, from now until they all attain Buddhahood.

隨念往生，諸佛淨土。菩提行願，皆悉具
 suí niàn wǎng shēng zhū fó jìng dù pú tí hòng yuàn jiē xī jù
 足。財施無盡，法施無盡。福德無盡，安
 zú cái shī wú jìn fǎ shī wú jìn fú dé wú jìn ān
 樂無盡。壽命無盡，智慧無盡。四無量
 lè wú jìn shòu mìng wú jìn zhì huì wú jìn sì wú liàng
 心，六波羅蜜，常得現前。四無礙智，六
 xīn liù bō luó mì cháng dé xiàn qián sì wú ài zhì liù
 神通力，如意自在。住首楞嚴三昧，得金
 shén tōng lì rú yì zì zài zhù shǒu lìng yán sān mèi dé jīn
 剛身。不捨本誓，還度眾生。
 gāng shēn bù shě běn shì huán dù zhòng shēng

May they be reborn in the Buddhas' pure lands according to their wish. May they perfect all their bodhi vows and practices; may they practice limitless giving of wealth and Dharma. May they have limitless blessings and virtue, limitless peace and happiness, limitless longevity, and limitless wisdom. May they always dwell in the four limitless minds and the six paramitas. May they gain as-you-wish mastery of the four unobstructed wisdoms and the six spiritual powers. May they abide in the foremost Shurangama samadhi, and attain the vajra-indestructible body. May they never relinquish their fundamental vows to take living beings across.

為十方比丘比丘尼禮佛第二十五

wèi shí fāng bī qiū bī qiū ní lǐ fó dì èr shí wǔ

今日道場，同業大眾。以斯禮拜之次，重
 jīn rì dào chǎng tóng yè dà zhòng yǐ sī lǐ bài zhī cì chóng
 復增到。五體投地，普為十方，盡虛空
 fù zēng dào wǔ tǐ tóu dì pǔ wèi shí fāng jìn xū kōng
 界，現在未來，一切比丘、比丘尼、式叉
 jiè xiàn zài wèi lái yī qiè bī qiū bī qiū ní shì chā
 摩那、沙彌、沙彌尼，各及眷屬；又為十
 mó nà shā mí shā mí ní gè jí juàn shǔ yòu wèi shí
 方，盡虛空界，一切優婆塞、優婆夷，各
 fāng jìn xū kōng jiè yī qiè yōu pó sè yōu pó yí gè
 及眷屬；復為從來，信施檀越，善惡知
 jí juàn shǔ fù wèi cóng lái xìn shī tán yuè shàn è zhī
 識，有緣無緣，各及眷屬；如是人道，一
 shì yǒu yuán wú yuán gè jí juàn shǔ rú shì rén dào yī
 切人類，各及眷屬；今日以慈悲心，普為
 qiè rén lèi gè jí juàn shǔ jīn rì yǐ cí bēi xīn pǔ wèi
 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

南無燈王佛

ná mó dēng wáng fó

南無智頂佛

ná mó zhì dǐng fó

南無上天佛

ná mó shàng tiān fó

南無地王佛

ná mó dì wáng fó

Section 25 - Bowing to the Buddhas on behalf of Monastics
of the Ten Directions

Today, we are here in this Bodhimanda due to our shared karma. In line with our preceding prostrations, we now bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all of the following, those of the present and future, throughout the ten directions to the ends of empty space:

- ❖ All bhikshus, bhikshunis, shikshamanas, shramaneras, shramanerikas, as well as their families and retinues;
- ❖ All upasakas, upasikas, as well as their families and retinues;
- ❖ Faithful donors, good and bad advisers, those with and without affinities with us, together with their families and retinues;
- ❖ All in the human realm, together with their families and retinues.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Lamp King Buddha

Namo Wisdom Summit Buddha

Namo Ascending to Heaven Buddha

Namo Earth King Buddha

南無至解脫佛

南無金髻佛

南無羅睺日佛

南無莫能勝佛

南無牟尼淨佛

南無善光佛

南無金齊佛

南無種德天王佛

南無法蓋佛

南無德臂佛

南無鵞伽陀佛

南無美妙慧佛

南無微意佛

南無諸威德佛

南無師子髻佛

南無解脫相佛

南無威相佛

Namo Ultimate Liberation Buddha

Namo Golden Crown Prominence Buddha

Namo Rahu Sun Buddha

Namo Undefeatable Buddha

Namo Mani Purity Buddha

Namo Light of Goodness Buddha

Namo Equal to Gold Buddha

Namo Planting-virtues Celestial King Buddha

Namo Dharma Canopy Buddha

Namo Arm of Virtue Buddha

Namo Angata Buddha

Namo Beautiful and Wonderful Wisdom Buddha

Namo Subtle Meaning Buddha

Namo Awe-inspiring Virtues Buddha

Namo Lion's Crown Prominence Buddha

Namo Attributes of Liberation Buddha

Namo Awe-inspiring Appearance Buddha

南無斷流佛

ná mó duàn liú fó

南無慧藏佛

ná mó huì zàng fó

南無智聚佛

ná mó zhì jù fó

南無無礙讚佛

ná mó wú ài zàn fó

南無無邊身菩薩

ná mó wú biān shēn pú sà

南無觀世音菩薩

ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yī qiè sān

寶。願以慈悲力，同加覆護。願十方盡虛

bǎo yuàn yǐ cí bēi lì tóng jiā fù hù yuàn shí fāng jìn xū

空界，一切比丘、比丘尼、式叉摩那、

kōng jiè yī qiè bǐ qiū bǐ qiū ní shì chā mó nà

沙彌、沙彌尼，各及眷屬；又願十方，一

shā mí shā mí ní gè jí juàn shǔ yòu yuàn shí fāng yī

切優婆塞、優婆夷，各及眷屬；又願從來

qiè yōu pó sè yōu pó yí gè jí juàn shǔ yòu yuàn cóng lái

信施檀越，善惡知識，有緣無緣，各及眷

xìn shī tán yuè shàn è zhī shì yǒu yuán wú yuán gè jí juàn

屬；乃至一切人道，一切人類。

shǔ nǎi zhì yī qiè rén dào yī qiè rén lèi

無始已來，至于今日。一切煩惱，皆得斷

wú shǐ yǐ lái zhì yú jīn rì yī qiè fán nǎo jiē dé duàn

除。一切緣障，皆得清淨。一切罪業，皆

chú yī qiè yuán zhàng jiē dé qīng jìng yī qiè zuì yè jiē

得銷滅。一切眾苦，皆得解脫。離三障

dé xiāo miè yī qiè zhòng kǔ jiē dé jiě tuō lí sān zhàng

業，除五怖畏。四無量心，六波羅蜜，常

yè chú wǔ bù wèi sì wú liàng xīn liù bō luó mì cháng

Namo Cutting off the Flow Buddha

Namo Wisdom Treasury Buddha

Namo Accumulation of Wisdom Buddha

Namo Praising Non-obstruction Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. With your power of kindness and compassion may you protect and guard:

- ❖ All bhikshus, bhikshunis, shikshamanas, shramaneras, shramanerikas, as well as their families and retinues;
- ❖ All upasakas, upasikas, as well as their families and retinues;
- ❖ Faithful donors, good and bad advisers, those with whom we have and with whom we do not have affinities, together with their families and retinues;
- ❖ All those in the human realm, together with their families and retinues.

May you help eliminate all their afflictions, purify all their karmic conditions and obstacles, cleanse all their karmic offenses, and eradicate all their suffering, all of which have existed from time without beginning, enabling them to leave behind the three obstructive kinds of karma, and dispel the five fears. May they always dwell in the four limitless minds and the six paramitas. May they gain as-you-wish mastery

得現前。四無礙智，六神通力，如意自在。行菩薩行，入一乘道，度脫無邊，一切眾生。

of the four unobstructed wisdoms and six spiritual powers. May they practice the Bodhisattva Path, enter the Path of One Vehicle, and take across limitless living beings.

為十方過去比丘比丘尼禮佛
wèi shí fāng guò qù bǐ qiū bǐ qiū ní lǐ fó

第二十六
dì èr shí liù

今日道場，同業大眾。重複至誠，五體投
jīn rì dào chǎng tóng yè dà zhòng chóng fù zhì chéng wǔ tǐ tóu
地。代為十方，盡虛空界，一切過去比
dì dài wèi shí fāng jìn xū kōng jiè yí qiè guò qù bǐ
丘、比丘尼、式叉摩那、沙彌、沙彌尼，
qiū bǐ qiū ní shì chā mó nà shā mí shā mí ní
過去優婆塞、優婆夷；廣及十方，一切人
guò qù yōu pó sè yōu pó yí guǎng jí shí fāng yí qiè rén
道，一切人類，有命過者，各及眷屬。今
dào yí qiè rén lèi yǒu mìng guò zhě gè jí juàn shǔ jīn
日以慈悲心，等諸佛心，同諸佛願，普為
rì yǐ cí bēi xīn děng zhū fó xīn tóng zhū fó yuàn pǔ wèi
歸依世間，大慈悲父。
guī yī shì jiān dà cí bēi fù

南無彌勒佛
ná mó mí lè fó

南無釋迦牟尼佛
ná mó shì jiā móu ní fó

南無寶聚佛
ná mó bǎo jù fó

南無善音佛
ná mó shàn yīn fó

南無山王相佛
ná mó shān wáng xiàng fó

南無法頂佛
ná mó fǎ dǐng fó

南無解脫德佛
ná mó jiě tuō dé fó

Section 26 - Bowing to the Buddhas on behalf of All Past
Monastics of the Ten Directions

Today, we are here in this Bodhimanda due to our shared karma. With a mind identical to that of all Buddhas, and with vows identical to that of all Buddhas, we now bow in full prostration and take refuge with the Greatly Kind and Compassionate Ones who are like fathers to those of us in this world on behalf of all past bhikshus, bhikshunis, shikshamanas, shramaneras, shramanerikas, upasakas, upasikas, and all beings who have lived in any human realm, together with their families and retainers, throughout the ten directions to the ends of empty space.

Namo Maitreya Buddha

Namo Shakyamuni Buddha

Namo Accumulation of Jewels Buddha

Namo Voice of Goodness Buddha

Namo Mountain King Hallmarks Buddha

Namo Dharma Summit Buddha

Namo Virtue of Liberation Buddha

南無善端嚴佛

ná mó shàn duān yán fó

南無吉身佛

ná mó jí shēn fó

南無愛語佛

ná mó ài yǔ fó

南無師子利佛

ná mó shī zǐ lì fó

南無和樓那佛

ná mó hé lóu nà fó

南無師子法佛

ná mó shī zǐ fǎ fó

南無法力佛

ná mó fǎ lì fó

南無愛樂佛

ná mó ài lè fó

南無讚不動佛

ná mó zàn bú dòng fó

南無眾明王佛

ná mó zhòng míng wáng fó

南無覺悟佛

ná mó jué wù fó

南無妙明佛

ná mó miào míng fó

南無意住義佛

ná mó yì zhù yì fó

南無光照佛

ná mó guāng zhào fó

南無香德佛

ná mó xiāng dé fó

南無令喜佛

ná mó lìng xǐ fó

南無不虛行佛

ná mó bù xū hēng fó

Namo Wholesome and Sublime Buddha

Namo Body of Auspiciousness Buddha

Namo Words of Loving Kindness Buddha

Namo Beneficial Lion Buddha

Namo Aruna Buddha

Namo Dharma Lion Buddha

Namo Dharma Power Buddha

Namo Delight and Happiness Buddha

Namo Praising Unmoving Buddha

Namo Multi-faceted Understanding King Buddha

Namo Enlightening Buddha

Namo Wondrous Understanding Buddha

Namo Mind Abiding in Principles Buddha

Namo Radiating Brilliance Buddha

Namo Fragrance of Virtue Buddha

Namo Delighting-all Buddha

Namo Never Practicing in Vain Buddha

南無滅慧佛

ná mó miè huì fó

南無上色佛

ná mó shàng sè fó

南無善步佛

ná mó shàn bù fó

南無無邊身菩薩

ná mó wú biān shēn pú sà

南無觀世音菩薩

ná mó guān shì yīn pú sà

又復歸依，如是十方，盡虛空界，一切三

yòu fù guī yī rú shì shí fāng jìn xū kōng jiè yí qiè sān

寶。願以慈悲力，救護拯接。願過去一切

bǎo yuàn yǐ cí bēi lì jiù hù zhěng jiē yuàn guò qù yí qiè

比丘、比丘尼、式叉摩那、沙彌、沙彌

bǐ qiū bǐ qiū ní shì chā mó nà shā mí shā mí

尼，各及眷屬；又願過去一切優婆塞、優

ní gè jí juàn shǔ yòu yuàn guò qù yí qiè yōu pó sè yōu

婆夷，各及眷屬；若有地獄道苦，今日

pó yí gè jí juàn shǔ ruò yǒu dì yù dào kǔ jīn rì

即得解脫。若有餓鬼道苦，今日即得解

jí dé jiě tuō ruò yǒu è guǐ dào kǔ jīn rì jí dé jiě

脫。若有畜生道苦，今日即得解脫。離八

tuō ruò yǒu chù shēng dào kǔ jīn rì jí dé jiě tuō lí bā

難地，受八福生。永捨惡道，長生淨土。

nàn dì shòu bā fú shēng yǒng shě è dào cháng shēng jìng dù

財施無盡，法施無盡。福德無盡，安樂無

cái shī wú jìn fǎ shī wú jìn fú dé wú jìn ān lè wú

盡。壽命無盡，智慧無盡。四無量心，六

jìn shòu mìng wú jìn zhì huì wú jìn 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。常得見佛聞法，行菩薩

lì rú yì zì zài cháng dé jiàn fó wén fǎ xíng pú sà

Namo Extinguishing Rage Buddha

Namo Superior Appearance Buddha

Namo Strides of Goodness Buddha

Namo Boundless Body Bodhisattva

Namo Guan Shi Yin Bodhisattva

Again, we take refuge with the Three Treasures of the ten directions to the ends of empty space. May you, with your power of kindness and compassion, rescue, protect, and gather in all beings. We now make vows for all past bhikshus, bhikshunis, shikshamanas, shramaneras, shramanerikas, upasakas, upasikas, as well as their families and retinues. May those suffering in the realm of hells immediately attain liberation. May those suffering in the realm of hungry ghosts immediately attain liberation. May those suffering in the realm of animals immediately attain liberation. May they all leave behind the eight difficulties, be born with the eight kinds of blessings, forever transcend the evil paths, and be reborn in the Pure Land. May they practice limitless giving of wealth and limitless giving of Dharma. May they be endowed with limitless blessings and virtue, limitless peace and happiness, limitless longevity, and limitless wisdom. May they always dwell in the four limitless minds and the six paramitas. May they gain as-you-wish mastery of the four unobstructed wisdoms and the six spiritual powers. May they always encounter Buddhas, listen

道。勇猛精進，不休不息。乃至進修，成
dào yǒng měng jīng jìn bù xiū bù xī nǎi zhì jìn xiū chéng
阿耨多羅三藐三菩提，廣能度脫一切眾
ā nòu duō luó sān miǎo sān pú tí guǎng néng dù tuō yí qiè zhòng
生。
shēng

慈悲道場懺法卷第八

cí bēi dào chǎng chàn fǎ juàn dì bā

to the Dharma, tirelessly cultivate the Bodhisattva Path with courage and vigor, continually advance in their cultivation until they accomplish *Anuttara-samyak-sambodhi*, and vastly save all living beings.

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

讚
zàn

天龍人主。護世周全。

師親恩重莫於先。

奉報在心田。眾志虔虔。

苦到禮三千。

南無不動地菩薩摩訶薩 (三稱)

Praise

Rulers of heavens, dragons and humans,
Meticulously protect the world.
Foremost is kindness of teachers and parents.
With the mind of repaying them,
We are resolved and sincere,
Painstakingly prostrating to all Buddhas in the Great Thousand Worlds.
Namo Ground of No Movement Bodhisattova Mahasattva (3 times)

出懺

chū chàn

八德池中，湧現千華之妙相。八苦界內，
 bā dé chí zhōng yǒng xiàn qiān huā zhī miào xiàng bā kǔ jiè nèi
 仰投萬德之慈尊。弘宣八音八忍之妙法，
 yǎng tóu wàn dé zhī cí zūn hóng xuān bā yīn bā rěn zhī miào fǎ
 普救八寒八熱之嚴刑。大慈慧鑑，憐憫有
 pǔ jiù bā hán bā rè zhī yán xíng dà cí huì jiàn lián mǐn yǒu
 情。恩沾有漏人天，福利無邊國土。願加
 qíng ēn zhān yǒu lòu rén tiān fú lì wú biān guó tǔ yuàn jiā
 哀憫，鑒此勝因。

上來奉爲求懺某等，啓建慈悲道場懺法。
 shàng lái fèng wèi qiú chàn mǒu děng qǐ jiàn cí bēi dào chǎng chàn fǎ
 今當第八卷，披誦已完。於其壇內，燈然
 jīn dāng dì bā juàn pī sòng yǐ wán yú qí tán nèi dēng rán
 火樹，果獻新奇。茶烹陽羨先春，供列純
 huǒ shù guǒ xiàn xīn qí chá pēng yáng xiàn xiān chūn gòng liè chún
 陀最後。奉陳大覺金僊，旁設十州三島。
 tuó zuì hòu fèng chén dà jué jīn xiān páng shè shí zhōu sān dǎo
 往古明王帝主，忠臣烈士仙班。三界十
 wǎng gǔ míng wáng dì zhǔ zhōng chén liè shì xiān bān sān jiè shí
 方，四生九有。俱承無遮之法利，盡脫有
 fāng sì shēng jiǔ yǒu jù chéng wú zhē zhī fǎ lì jìn tuō yǒu
 漏之凡籠。

Concluding the Repentance

In the pool of *eight* virtues, the thousands of flowers bloom, manifesting wondrous hallmarks.

In the realms of the *eight* sufferings, all gaze upward at the Honored One endowed with a myriad virtues.

With *eight* voices, the Buddhas vastly proclaim the wondrous Dharma of the *eight* patience.

They universally rescue all undergoing severe retributions in the *eight* freezing-cold hells and *eight* blazing-hot hells.

They pity sentient beings, illuminating all with their great compassion and wisdom.

Their kindness touches humans and gods saddled with outflows.

Their blessing benefits all in infinitely many lands.

May all Buddhas kindly take pity on us and bear witness to this wondrous seed we plant.

[*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 finished the recitation of Roll Eight.

The Bodhimanda abounds with “fire trees” decorated with bright lanterns. There are platters of offerings arrayed with various fresh and exotic fruits, and cups brimming with exquisite tea brewed from the shoots of early spring. Our spread of offerings is no less sincere than what Cunda made.

We offer all of these to the greatly awakened Golden Immortal, to the gods and deities of the ten continents and the three islands, to the sage-kings and wise rulers of the past, as well as to all loyal ministers, officers and soldiers who now reside in the ranks of gods and spirits.

May beings in the three realms throughout the ten directions, and all of the four births and the nine planes of existence, together benefit from this universal offering of Dharma. May all be liberated from the imprisonment of outflows.

出生殊利，奉爲求懺某等，懺除罪垢，獲
chū shēng shū lì fèng wèi qiú chàn mǒu děng chàn chú zuì gòu huò

大吉祥。
dà jí xiáng

伏願：捨八邪見於有情界內，行八正道於
fú yuàn shě bā xié jiàn yú yǒu qíng jiè nèi xíng bā zhèng dào yú

無漏位中；八苦八難之餘殃，仗慈光而頓
wú lòu wèi zhōng bā kǔ bā nán zhī yú yāng zhàng cí guāng ér dùn

釋；八時八種之福田，假熏煉以圓融。
shì bā shí bā zhǒng zhī fú tián jiǎ xūn liàn yǐ yuán róng

塵塵自在，法法融通；波澄大海，月映千
chén chén zì zài fǎ fǎ róng tōng bō chéng dà hǎi yuè yǐng qiān

江。餘陰未空，同求懺悔。
jiāng yú yīn wèi kōng tóng qiú chàn huǐ

[*Dharma Host: On behalf of* _____] and all of us who seek to repent, we pray that with the superior benefit from bowing this repentance, all their karmic offenses be eradicated, and that they gain great auspiciousness.

We bow and earnestly pray:

May all relinquish the *eight* deviant views of sentient beings,
And walk the *eightfold* noble path which will lead us to freedom from outflows.

May the *eight* sufferings and misfortunes we are still due to undergo
Be immediately eradicated by the light of your kindness.

May the *eight* fields of blessings of the *eight* periods of time,
All be brought to perfection by immersing in the Dharma.

May we be imbued with and penetrate through each and every Dharma, and
Roam in self-mastery through each and every land as numerous as motes of dust;

May all the waves arising in the ocean's vastness become tranquil;

May the reflection of the moon be seen in the still water of rivers and streams.

Should any aggregate still remain, we seek to completely empty it by continuing to repent and reform.

讚
zàn

梁皇懺。八卷功德力。
liáng huáng chàn bā juàn gōng dé lì

願滅信人 / 亡者 八垢罪。
yuàn miè xìn rén bā gòu zuì

親證菩薩不動地。懺文舉處罪華飛。
qīn zhèng pú sà bú dòng 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。八卷已全周。
liáng huáng chàn bā 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

不動地菩薩。惟願哀納受。
bú dòng 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 Eight
Enables the disciples and the deceased to eradicate the offenses of the
eight defilements.

May all realize the Bodhisattva's Ground of No Movement.

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 Eight 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 No Movement 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
lǐ pō lǐ pō dì qiú hē qiú hē dì tuó lā nī dì
尼訶囉帝 毗黎你帝 摩訶伽帝
nī hē lā dì pī lǐ nī dì mó hē qié dì
真陵乾帝 莎婆訶 (三稱)
zhēn líng qiān dì suǒ pō hē

補闕真言
bǔ què zhēn yán

南謨喝囉怛那哆囉夜耶 佉囉佉囉
nā mó hē lā dā nā duō lā yē yē qié lā qié lā
俱住俱住 摩囉摩囉 虎囉吽
jū zhù jū zhù mó lā mó lā hū lā hōng
賀賀蘇怛拏 吽 潑抹拏 娑婆訶 (三稱)
hè hè sū dā nā hōng pō mó nā suǒ pō hē

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 qié la qié la
ju zhu ju zhu mó la mó la hu la hong
he he su da na hong pō mó nā suǒ pō hē (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 Dharma 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>

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分支道場 Association Monasteries

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國際譯經學院 The International Translation Institute

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

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金輪聖寺 Gold Wheel Monastery

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

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<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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福祿壽聖寺 Blessings, Prosperity & Longevity Monastery

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